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THE TRADITIONS OF THE HOPI

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## THE TRADITIONS OF THE HOPI.

### I. ORIGIN MYTH.<sup>1</sup>

A very long time ago there was nothing but water. In the east Hurúing Wuhti,<sup>2</sup> the deity of all hard substances, lived in the ocean. Her house was a kiva like the kivas of the Hopi of to-day. To the ladder leading into the kiva were usually tied a skin of a gray fox and one of a yellow fox. Another Hurúing Wuhti lived in the ocean in the west in a similar kiva, but to her ladder was attached a turtle-shell rattle.

The Sun also existed at that time. Shortly before rising in the east the Sun would dress up in the skin of the gray fox, whereupon it would begin to dawn—the so-called white dawn of the Hopi. After a little while the Sun would lay off the gray skin and put on the yellow fox skin, whereupon the bright dawn of the morning—the so-called yellow dawn of the Hopi—would appear. The Sun would then rise, that is, emerge from an opening in the north end of the kiva in which Hurúing Wuhti lived. When arriving in the west again, the sun would first announce his arrival by fastening the rattle on the point of the ladder beam, whereupon he would enter the kiva, pass through an opening in the north end of the kiva, and continue his course eastward under the water and so on.

By and by these two deities caused some dry land to appear in the midst of the water, the waters receding eastward and westward. The Sun passing over this dry land constantly took notice of the fact, that no living being of any kind could be seen anywhere, and mentioned this fact to the two deities. So one time the Hurúing Wuhti of the west sent word through the Sun to the Hurúing Wuhti in the east to come over to her as she wanted to talk over this matter. The Hurúing Wuhti of the east complied with this request and proceeded to the west over a rainbow. After consulting each other on this point the two concluded that they would create a little bird, so the

<sup>1</sup> Told by Oóyáwaima (Orabli). The events here related are supposed to have happened in the lower world. The increasing of the various peoples and tribes, and the constant contentions among them, finally led to the emigration from the nether world through the sipapu into this world, the account of which is related by variant traditions of the Hopi.

<sup>2</sup> The nearest *literal* translation that can be given of this name, which appears so frequently in Hopi mythology and ceremonies is Hard Being Woman, i. e., woman of that which is hard, and the Hopi say she is the owner of such hard objects as shells, corals, turquoise, beads, etc.

deity of the east made a wren of clay, and covered it up with a piece of native cloth (mochápu). Hereupon they sang a song over it, and after a little while the little bird showed signs of life. Uncovering it, a live bird came forth, saying: "Uma hínok pas nui kitá náwakna?" (why do you want me so quickly). "Yes," they said, "we want you to fly all over this dry place and see whether you can find anything living." They thought that as the Sun always passed over the middle of the earth, he might have failed to notice any living beings that might exist in the north or the south. So the little Wren flew all over the earth, but upon its return reported that no living being existed anywhere. Tradition says, however, that by this time Spider Woman (Kóhkang Wuhti), lived somewhere in the south-west at the edge of the water, also in a kiva, but this the little bird had failed to notice.

Hereupon the deity of the west proceeded to make very many birds of different kinds and form, placing them again under the same cover under which the Wren had been brought to life. They again sang a song over them. Presently the birds began to move under the cover. The goddess removed the cover and found under it all kinds of birds and fowls. "Why do you want us so quickly?" the latter asked. "Yes, we want you to inhabit this world." Hereupon the two deities taught every kind of bird the sound that it should make, and then the birds scattered out in all directions.

Hereupon the Hurúing Wuhti of the west made of clay all different kinds of animals, and they were brought to life in the same manner as the birds. They also asked the same question: "Why do you want us so quickly?" "We want you to inhabit this earth," was the reply given them, whereupon they were taught by their creators their different sounds or languages, after which they proceeded forth to inhabit the different parts of the earth. They now concluded that they would create man. The deity of the east made of clay first a woman and then a man, who were brought to life in exactly the same manner as the birds and animals before them. They asked the same question, and were told that they should live upon this earth and should understand everything. Hereupon the Hurúing Wuhti of the east made two tablets of some hard substance, whether stone or clay tradition does not say, and drew upon them with the wooden stick certain characters, handing these tablets to the newly created man and woman, who looked at them, but did not know what they meant. So the deity of the east rubbed with the palms of her hands, first the palms of the woman and then the palms of the man, by which they were enlightened so that they understood the

writing on the tablets. Hereupon the deities taught these two a language.<sup>1</sup> After they had taught them the language, the goddess of the east took them out of the kiva and led them over a rainbow, to her home in the east. Here they stayed four days, after which Hurúing Wuhti told them to go now and select for themselves a place and live there. The two proceeded forth saying that they would travel around a while and wherever they would find a good field they would remain. Finding a nice place at last, they built a small, simple house, similar to the old houses of the Hopi. Soon the Hurúing Wuhti of the west began to think of the matter again, and said to herself: "This is not the way yet that it should be. We are not yet done," and communicated her thoughts to the Hurúing Wuhti of the east. By this time Spider Woman had heard about all this matter and she concluded to anticipate the others and also create some beings. So she also made a man and woman of clay, covered them up, sang over them, and brought to life her handiwork. But these two proved to be Spaniards. She taught them the Spanish language, also giving them similar tablets and imparting knowledge to them by rubbing their hands in the same manner as the woman of the East had done with the "White Men." Hereupon she created two burros, which she gave to the Spanish man and woman. The latter settled down close by. After this, Spider Woman continued to create people in the same manner as she had created the Spaniards, always a man and a woman, giving a different language to each pair. But all at once she found that she had forgotten to create a woman for a certain man, and that is the reason why now there are always some single men.

She continued the creating of people in the same manner, giving new languages as the pairs were formed. All at once she found that she had failed to create a man for a certain woman, in other words, it was found that there was one more woman than there were men. "Oh my!" she said, "How is this?" and then addressing the single woman she said: "There is a single man somewhere, who went away from here. You try to find him and if he accepts you, you live with him. If not, both of you will have to remain single. You do the best you can about that." The two finally found each other, and the woman said, "Where shall we live?" The man answered: "Why here, anywhere. We shall remain together." So he went to work and built a house for them in which they lived. But it did not take

<sup>1</sup> Some Hopi say that these two people were the ancestors of what are now called the White Man, and the people say that they believe this language taught to these two people was the language of the present White Man.

very long before they commenced to quarrel with each other. "I want to live here alone," the woman said. "I can prepare food for myself." "Yes, but who will get the wood for you? Who will work the fields?" the man said. "We had better remain together." They made up with each other, but peace did not last. They soon quarreled again, separated for a while, came together again, separated again, and so on. Had these people not lived in that way, all the other Hopi would now live in peace, but others learned it from them, and that is the reason why there are so many contentions between the men and their wives. These were the kind of people that Spider Woman had created. The Hurúing Wuhti of the west heard about this and commenced to meditate upon it. Soon she called the goddess from the east to come over again, which the latter did. "I do not want to live here alone," the deity of the west said, "I also want some good people to live here." So she also created a number of other people, but always a man and a wife. They were created in the same manner as the deity of the east had created hers. They lived in the west. Only wherever the people that Spider Woman had created came in contact with these good people there was trouble. The people at that time led a nomadic life, living mostly on game. Wherever they found rabbits or antelope or deer they would kill the game and eat it. This led to a good many contentions among the people. Finally the Woman of the west said to her people: "You remain here; I am going to live, after this, in the midst of the ocean in the west. When you want anything from me, you pray to me there." Her people regretted this very much, but she left them. The Hurúing Wuhti of the east did exactly the same thing, and that is the reason why at the present day the places where these two live are never seen.

Those Hopi who now want something from them deposit their prayer offerings in the village. When they say their wishes and prayers they think of those two who live in the far distance, but of whom the Hopi believe that they still remember them.

The Spanish were angry at Hurúing Wuhti and two of them took their guns and proceeded to the abiding place of the deity. The Spaniards are very skillful and they found a way to get there. When they arrived at the house of Hurúing Wuhti the latter at once surmised what their intentions were. "You have come to kill me," she said; "don't do that; lay down your weapons and I shall show you something; I am not going to hurt you." They laid down their arms, whereupon she went to the rear end of the kiva and brought out a white jump like a stone and laid it before the two men, asking

them to lift it up. One tried it, but could not lift it up, and what was worse, his hands adhered to the stone. The other man tried to assist him, but his hands also adhered to the stone, and thus they were both prisoners. Hereupon Hurúing Wuhti took the two guns and said: "These do not amount to anything," and then rubbed them between her hands to powder. She then said to them: "You people ought to live in peace with one another. You people of Spider Woman know many things, and the people whom we have made also know many, but different, things. You ought not to quarrel about these things, but learn from one another; if one has or knows a good thing he should exchange it with others for other good things that they know and have. If you will agree to this I shall release you. They said they did, and that they would no more try to kill the deity. Then the latter went to the rear end of the kiva where she disappeared through an opening in the floor, from where she exerted a secret influence upon the stone and thus released the two men. They departed, but Hurúing Wuhti did not fully trust them, thinking that they would return, but they never did.

## 2. HURÚING WUHTI AND THE SUN.<sup>1</sup>

Alksai! A very long time ago there was nothing here in the world but water. Only away off in the west where Hurúing Wuhti lived there was a small piece of land where she lived. She lived in a hill or bluff called Talschomo. Hurúing Wuhti owned the moon, the stars,<sup>2</sup> and all the hard substances, such as beads, corals, shells, etc. Away in the east lived the Sun, painted up very beautifully. The Sun was very skillful. One time Hurúing Wuhti sent the Moon to the Sun, throwing him through (the intervening) space so that he fell down in front of the Sun. He told the Sun that Hurúing Wuhti wanted him; then he arose and passed through the sky back to the west. The Sun also soon rose and followed the Moon to the west, to the house of Hurúing Wuhti. "Have you come?" the latter said. "Yes, I have come. Why do you want me? I have come because you wanted me." "Thanks," the Hurúing Wuhti said, "thanks that you have come, my father, because you shall be my father." "Yes," the Sun said, "and you shall be my mother, and we shall own all things together." "Yes," Hurúing Wuhti said,

<sup>1</sup> Told by Káikuma (Shupadlaví).

<sup>2</sup> This is the only instance where I have heard the moon and stars spoken of as being owned or controlled by Hurúing Wuhti. The informant did not know the songs mentioned in this tale.

4. THE WANDERINGS OF THE HOPI.<sup>1</sup>

A very long time ago they were living down below. Everything was good there at that time. That way of living was good down there. Everything was good, everything grew well; it rained all the time, everything was blossoming. That is the way it was, but by and by it became different. The chiefs commenced to do bad. Then it stopped raining and they only had very small crops and the winds began to blow. People became sick. By and by it was like it is here now, and at last the people participated in this. They, too, began to talk bad and to be bad. And then those who have not a single heart, the sorcerers, that are very bad, began to increase and became more and more. The people began to live the way we are living now, in constant contentions. Thus they were living. Nobody would listen any more. They became very bad. They would take away the wives of the chiefs.

The chiefs hereupon became angry and they planned to do something to the people, to take revenge on them. They began to think of escaping. So a few of the chiefs met once and thought and talked about the matter. They had heard some sounds away up, as of footsteps, as if somebody was walking there, and about that they were talking. Then the Kik-mongwi, who had heard the sounds above, said that they wanted to investigate above and see how it was there, and then if the one above there wanted them, they wanted to try to go out. So the others were willing too that they wanted to find out about that, and then if they were permitted they wanted to move up there. So they were now thinking who should find out. So they made a Pawáokaya,<sup>2</sup> sang over it, and thus brought it to life. "Why do you want me?" the bird said. "Yes," the chief said, "we are not living well here, our hearts are not light, and they are troubling us here, and now I have been thinking about these few children of mine here and we want to see whether we can find some other way of living. Away above there somebody seems to be walking, and now we thought maybe you could go up there and see about that and find out for us, and that is the reason why we want you." "All right," the Pawáokaya said, "all right. I shall go up there and find out about it." Hereupon the chief planted a *Joogo* (species of pine or fir), but they saw that it did not reach up, but that its point was turning downward. Hereupon they planted a reed by the side of the pine and that reached up. They then told the Pawáokaya to go up now and if he

<sup>1</sup> Told by Yukóna (Orabbi).<sup>2</sup> Species of bird of a bluish black color.

should find anybody to tell him and then if he were willing they would go.

So the Pawáokaya ascended, flying in circles upward around these two ladders. When he came up to the top he found an opening there, through which he went out. After he came out he was flying around and around, but did not find anybody, so he returned to the opening again and came down. As he was very tired he fell down upon the ground before the chiefs. When he was somewhat revived they asked him, "Now, what have you found out?" "Yes," he said, "I went through there and there was a large space there, but I did not find anybody. When I did not find anybody I became hungry and thirsty and very tired, so I have come back now." "Ishohi! (Oh!)" they said. "Very well, now who else will go?" and they were thinking. "Somebody else shall go," they said, and they kept thinking about it.

So they made another one, but this time a small one, and when they were singing over it it became alive. When it had become alive they saw that it was a Humming-bird (*Tóhcha*),<sup>1</sup> which is very small, but very swift and strong. "Why do you want me?" the bird said. "Yes," they said, "our children here are not with good hearts. We are not living well here; we are living here in trouble. So we want you to go up there for us and see what you can find out, and if the one up there is kind and good, we think of going up there, and that is the reason why we want you. So you go up there; you hunt somebody, and if he is gentle and kind, we shall go up there." So the *Tóhcha* flew upward, circling around the two trees, went through the opening and flew around and around, and not finding anybody also became tired and came back. He flew lower and lower and alighted in front of the chiefs, exhausted. When he had somewhat revived, they asked him: "Now, then, what have you heard, what have you found out?" "Yes," he said, "yes, I flew around there that way and became tired and exhausted and have come back." "Ishohi!" they said again, "now then, we shall send somebody else."

They then created another one, and sang over it. But this time they had made a larger one, and when they had chanted their song over it, it became alive and it was a Hawk (*Kisha*). "Why do you want me?" the Hawk also said. "Yes," they replied, "yes, these our children do not listen to us, they worry us, and we are living in trouble here, and that is why we want you. You go up there and find out for us and inform us." So the Hawk flew up also, passed through the open-

<sup>1</sup> I have not been able to fully identify this bird, but from the description given me, believe it to be the humming-bird, though it may be the wren.

ing, and circled around for some time in the space above the opening. But he also became tired and returned, exhausted. So when he was somewhat revived, they asked him: "What did you find out?" and he told them the same as the others had, that he had not found any one. "Ishohi!" they said, "we shall try it once more."

So they made another one, and sang over it again. While they were singing over it it became alive, and it was the Mótáni. "Why do you want me?" the latter asked. "Yes," they said, "our children here do not listen to us, they have hard hearts, and we are living in trouble here. So we have been thinking of leaving here, but these here have not found anybody there, so you go up too, and you find out for us. And, if you find some one there who is kind and gentle and has a good heart, why you tell us and we shall go up there." So he flew up too, and having passed through the opening, he kept flying around and looking about, as he was very strong. Finally he found the place where Orañi now is, but there were no houses there yet, and there somebody was sitting, leaning his head forward, and as the Mótáni came nearer he moved it to the side a little. Finally he said: "Sit down, you that are going around here, sit down. Certainly you are going around here for some reason. Nobody has seen me here yet." "Yes," the Mótáni said, "down below we are not living well, and the chiefs there have sent me up here to find out, and now I have found you, and if you are kind, we have thought of coming up here, since I now have found you. Now you say, you tell me if you are willing, and I shall tell them so, and we will come up here." This one whom the Mótáni had found was Skeleton (Másauwuu). "Yes," he said, "now this is the way I am living here. I am living here in poverty. I have not anything; this is the way I am living here. Now, if you are willing to live here that way, too, with me and share this life, why come, you are welcome." "All right," the Mótáni said, "whatever they say down there, whatever they say. Now, I shall be off." "All right," Skeleton said, whereupon the Mótáni left.

So he returned and descended to where the chiefs were sitting, but this one did not drop down, for he was very strong, and he came flying down to them. "What have you found out?" they asked the bird. "Yes," he said, "I was up there and I have found him away off. But it is with you now; he also lives there poorly, he has not much, he is destitute. But if you are satisfied with his manner of living, why you are welcome to come up there." "All right," they said, and were happy. "So that is the way he is saying, so he is kind, we are welcome, and we are going."

At that time there were all kinds of people living down there, the

White Man, the Paiute, the Pueblo; in fact, all the different kinds of people except the Zuñi and the Kóhoino, who have come from another place. Of all these people some whose hearts were not very bad had heard about this, and they had now assembled with the chiefs, but the greater part of the people, those whose hearts were very bad, were not present. They now decided that they would leave. The chief told them that in four days they were to be ready to leave. So during the four days those who knew about it secretly told some of their friends whose hearts also were at least not very bad, that after four days they were going to leave. So the different chiefs from the different kinds of people assembled with small parties on the morning of the fourth day, after they had had their morning meal. They met at the place where they were appointed to meet, and there were a good many. "We are a great many," the chief said, "may be there will be some here among them whose heart is not single. Now, no more must come, this is enough." So they commenced to climb up the reed, first the different chiefs, the Village chief (Kik-mongwi), who was also at the same time the Soyál-mongwi, the Plute chief (Lán-mongwi), Horn chief (Ál-mongwi), Agave chief (Kwán-mongwi), Singer chief (Táo-mongwi), Wáwúchim chief (Kél-mongwi), Rattle-snake chief (Tóð-mongwi), Antelope chief (Tóðb-mongwi), Maráu chief (Maráu-mongwi), Lagón chief (Lagón-mongwi), and the Warrior chief (Kalehtak-mongwi or Pókong). And then the people followed and a great many went out. By this time the people in the lower world had heard about this, and they now came crowding from all sides towards the trees. When the Kik-mongwi above there saw that so many were coming he called down to stop. "Some of those Póp-waktu," he said, "are going to come up too, I think, so that is enough, stop now!" He then commenced to pull up the reed so that a great many people that were still on it dropped back.

So they now moved on a little bit to the rim or edge of the opening, and there they gathered, and there were a great many of them. The Kik-mongwi now addressed them and said: "Now this many we have come out, now we shall go there, but we want to live with a single heart. Thus long we have lived with bad hearts. We want to stop that. Whatever that one there (referring to the Mótáni) tells us, we want to listen to, and the way he says we shall live. Thus he instructed them.

In a little while the child of the chief, a small boy, became sick and died. "Ishohi!" the chief said, "A Powáka has come out with us," and they were thinking about it. Then he made a ball of fine meal and threw it upward, and it alighted on the head of a maiden. So

he went there and grabbed her, saying: "So you are the one. On your account my child has died. I shall throw you back again." He then lifted her to the opening. "I am going to throw you down here," he said, "you have come out with us and we shall now live in the same way here again." But she did not want to. "No," she said, "you must not throw me down, I want to stay with you, and if you will contend with one another again I shall always talk for you (be on your side). Now, you go and look down there and you will see your child going around down there." So he looked down and there he saw his child running around with the others. "That is the way it will be," the maiden said to the chief; "if any one dies, he will go down there and he will remain there only four days, and after the four days he will come back again and live with his people." Hereupon the chief was willing that she should remain and he did not throw her down, but he told her that she could not go with them right away. When they should leave, when they had slept, after the first day she might follow them. So she remained there near the opening.

Hereupon Pókong looked around all over and he found out that towards one side it was always cold. It was at this time dark yet, so Spider Woman (Kóhfang Wuhti) took a piece of white native cloth (ówa) and cut a large round piece out of it on which she made a drawing. She was assisted by the Flute priest. They sang some songs over it, and Spider Woman then took the disk away towards the east. Soon they saw something rise there, but it did not become very light yet, and it was the moon. So they said they must make something else. Spider Woman and the Flute priest then took a piece of buckskin, cut a circular piece out of it, and made on it a drawing of the sun symbol, as is still used by the Flute priest to-day. They sang over this, whereupon Spider Woman took that away and in a little while something rose again, and now it became light and very warm. But they had rubbed the yolks of eggs over this sun symbol and that is what makes it so very light, and that is why the chickens know when it is light and yellow in the morning, and crow early at the sunrise, and at noon, and in the evening, and now they know all about the time. And now the chief and all the people were happy because it was light and warm.

The chiefs now made all different kinds of blossoms and plants and everything. They now thought of starting and scattering out. The language then spoken was the Hopi language. This language

<sup>1</sup> This is the way the narrator stated it. The meaning is not quite clear but probably it refers to the belief of the Hopi that the souls of the dead remain in the grave three days, leaving the grave on the fourth day to travel to the skeleton house to live with the departed Hopi.

was dear and sacred to the Hopi chief, and he wanted to keep it alone to himself and for the Hopi, but did not want the people who would scatter out to take this language along, and so he asked the Mocking-bird (Yáhpá), who talks everything, to give to the different people a different language. This the Mocking-bird did, giving to one party one language, to another party another language, and so on, telling them that these languages they should henceforth speak. Hereupon they sat down to eat a common meal, and the chief laid out a great many corn-ears of different lengths which they had brought from the under-world. "Now," he said, "you choose of these corn-ears before you start." So there was a great wrangle over these corn-ears, every one wanting the longest ears, and such people as the Navaho, Ute, Apache, etc., struggled for and got the longest corn-ears, leaving the small ones for the Hopi, and these the chief took and said: "Thanks, that you have left this for me. Upon this we are going to live. Now, you that took the long corn-ears will live on that, but they are not corn, they will be kwáhkwi, lánu, and such grasses that have seed." And that is the reason why these people rub out the tassels of those grasses now and live on them; and the Hopi have corn, because the smaller ears were really the corn.

The chief had an elder brother, and he selected some of the best foods that tasted well, such as *nóokwíwi*,<sup>1</sup> meats, etc. They were now ready to start, and then the chief and his elder brother talked with each other and agreed that the elder brother should go with a party ahead towards the sunrise, and when he would arrive there he should touch the sun, at least with his forehead, and then remain and live there where the sun rises. But they should not forget their brethren, they should be looking this way, towards the place where they would settle down. A So Wuhti (old woman, grandmother) went with each party. Each party also took a stone upon which there were some marks and figures, and that fitted together. They agreed that if the Hopi should get into trouble again, and live again the same way as they did in the lower world, the elder brother should come back to them and discover the Powákas who caused the trouble, and cut off their heads.

The elder brother and his party started first, and they became the White Men as they traveled eastward. The chief and his party started next, both taking a southern route. The maiden that had been found to be a Powáka, and who had been left behind at the opening, followed these two parties after they had left.

The people hereupon formed different parties, each party following

<sup>1</sup> A stew prepared of mutton, shelled corn, etc.

a certain chief, and all traveling eastward. They usually stopped for longer or shorter periods at certain places, and then traveled on again. For this reason there are so many ruins all over the country. The Pueblo Indians also passed through about here where the Hopi now live. The White Men were more skillful than the others and got along better. Spider Woman, who was with them, made horses and burros for them, on which they traveled when they got tired, and for that reason they went along much faster. The party that brought Powák-mana with them settled down at Palátk-wapi, where they lived for quite a while, and these did not yet bear a particular clan name.

The other parties traveled different routes and were scattered over the country, each party having a chief of its own. Sometimes they would stay one, two, three, or four years at one place, wherever they found good fields or springs. Here they would raise crops so that they had some food to take with them when they continued their journeys, and then moved on again. Sometimes when they found good fields but no water they would create springs with a báuypi. This is a small perforated vessel into which they would place certain herbs, different kinds of stones, shells, a small balóokong, bahos, etc., and bury it. In one year a spring would come out of the ground where this was buried. During this year, before their spring was ready, they would use rainwater, because they understood how to create rain. When they continued their journeys they usually took such a báuypi out of the ground and took it with them.

Before any of the parties had arrived at the place where the Hopi now live they began to become bad. Contentions arose among the parties. They began to war against each other. Whenever a certain party possessed something, another party would attack and kill them on account of those possessions. For that reason some of them built their villages on top of the bluffs and mesas, because they were afraid of other parties. Finally some of them arrived at Mdenkapi.<sup>1</sup> These were the Bear clan, Spider clan, Hide Strap clan, Blue-bird clan, and the Fat Cavity<sup>2</sup> clan; all of which had derived their names from a dead bear upon which these different parties had come as they were traveling along.

While these parties lived near Mdenkapi for some time another party had gone along the Little Colorado river, passed by the place that is now called the Great Lakes, and arrived at Shongópavi, where

<sup>1</sup> A little stream, about fifty miles north-west of Oraibi.  
<sup>2</sup> Said to refer to traces of fat found in the cavities of the cadaver of the bear when this party found the dead bear.

they started a village at the place where now the ruins of old Shongópavi are, east of the present village. These people were also called the Bear clan, but they were different Bear people from those living at Mdenkapi about that time. Shongópavi was the first village started. When these Bear people arrived at Shongópavi, Skeleton was living at the place where Oraibi now is, where he had been living all the time. The clan that had stopped northeast of Mdenkapi soon moved to the place where Mdenkapi now is, but did not remain there long. The Bear clan, the Hide Strap clan, and the Blue-bird clan soon moved on towards Oraibi. When the Spider clan arrived at Mdenkapi they made marks or wrote on a certain bluff east of Mdenkapi, saying that this place should always belong to the Hopi, that no one should take it away from them, because there was so much water there. Here the Hopi should always plant.<sup>1</sup>

Soon after the Spider clan had moved on towards Oraibi the Snake clan arrived. When these Snake people saw the writing on the bluff they said, "Somebody has been writing here that they wanted to own this. Let us write also that we want to own this here, too." So they wrote the same thing on the bluff. After they had left the place, the Burrowing Owl clan arrived, and they also wrote the same thing on the bluff. But they all had heard that Skeleton was living where Oraibi now is, and so they all traveled on towards Oraibi. When the Bear clan arrived at Nátuwanpíka, a place a very short distance west of Kuíwánva,<sup>2</sup> Skeleton came to meet them there.

"We have arrived here," the Hón-wungwa said, "we would like to live here with you, and we want you to be our chief. Now, what do you think about it? Will you give us some land?" But Skeleton replied, "No, I shall not be chief. You shall be chief here, you have retained your old life. You will be the same here as you were down in the under-world. Some one that is Powáka has come out with you and it will be here just the same as it was down there when he comes here. But when the White Man, your elder brother, will come back here and cut off the heads of the bad ones, then I shall own all this land of mine myself. But until then you shall be chief. I shall give you a piece of land and then you live here."<sup>3</sup>

Hereupon he stepped off a large tract of land, going east of where they were, and then descending the mesa west of Kóóóóhmovi, then towards the present trail towards Oraibi, up the trail, past the present village site, down the mesa on the west side, along the trail towards

<sup>1</sup> The narrator says that this "writing" was effaced by Taba (the Hopi chief who founded Oraibi City), his wife Kacimmana, and others who wanted that land.  
<sup>2</sup> About a mile north-west of Oraibi.

Momóshvavi, including that spring, and back up the mesa. This piece of land he allotted to the Bear clan. The leader of the Bear clan now asked him where he lived. He said he lived over there at the bluff of Orañbi, and that is where they should live also. So this clan built its houses right east of the bluff of Orañbi where there are now the ruins.

The Bear clan brought with them the Soyál cult, the Áototo, and the Soyál Katcinas. Soon other clans began to arrive. When a clan arrived usually one of the new arrivals would go to the village and ask the village chief for permission to settle in the village. He usually asked whether they understood anything to produce rain and good crops, and if they had any cult, they would refer to it and say, "Yes, this or this we have, and when we assemble for this ceremony, or when we have this dance it will rain. With this we have traveled, and with this we have taken care of our children." The chief would then say, "Very well, you come and live in the village." Thus the different clans arrived: First, the [Hide Strap] clan, the Blue-bird clan, the Spider clan, etc. While these different clans were arriving in Orañbi, other clans were arriving in Wálpí and Mishóngnoví, and setting up those villages. When a new clan arrived, the village chief would tell them: "Very well, you participate in our cult and help us with the ceremonies," and then he would give them their fields according to the way they came. And that way their fields were all distributed.

One of the first clans to arrive with those mentioned was the Bow clan, which came from the south-west. When the village chief asked the leader of this clan what he brought with him to produce rain, he said, "Yes, I have here the Sháalako Katcinas, the Tangk Katcinas, the Tókwanang Katcina, and the Sháwiki Katcina. When they dance it usually rains." "Very well," the village chief said, "you try it." So the Áoat-wungwa arranged a dance. On the day before the dance it rained a little, and on the last day when they had their dance it rained fearfully. All the washes were full of water. So the village chief invited them to move to the village and gave them a large tract of land. He told them that they should have their ceremonies first. This was the Wúwúchim ceremony, the chief of the Bow clan being the leader of this ceremony. So this ceremony was the first one to take place.

Then followed the Soyál ceremony, in charge of the village chief. And then in the Báho month the Snake and the Flute ceremonies, which change about every two years. The Snake cult was brought by the Snake clan, the Antelope cult by the Blue-bird clan, and the

flute cult by the Spider clan. The Lizard, which also arrived from the north-west, brought the Marañ cult, and the Parrot clan the Lagón cult. Others came later. Small bands living throughout the country when they could hear about the people living in Orañbi would sometimes move up towards Orañbi and ask for admission to live in the village. In this way the villages were built up slowly.

At that time everything was good yet. No wicked ones were living in the village at that time. When the Katcinas danced it would rain, and if it did not rain while they danced, it always rained when the dance was over, and when the people would have their kiva ceremonies it would also rain. But at that time they had not so many Katcinas. There were only the Hopí Katcinas, which the Hopí brought with them from the under-world. They were very simple but very good. People at that time lived happily, but by this time the Pópwaktu had increased at Palákwapi. The one Powáka thaiden that had come with these people from the under-world had taught others her evil arts. And so these wicked ones had increased very much until finally Palákwapi was destroyed by a great water produced by the Báliobokongs. Nearly all the people were destroyed, but a few succeeded in reaching dry land in the flood and they were saved.

They traveled northeastward and finally came to Matóvi, and from there to Wálpí. From Wálpí they scattered to the different villages, teaching their evil arts to others. They would put sickness into the people so that the people contracted diseases and died. They also turned the Ute Indians and the Apache, who used to be friends of the Hopí, into their enemies, so that after that these tribes would make wars on the Hopí. They also caused contentions among the Hopí. The Navaho also used to be friends of the Hopí, but these Pópwaktu would occasionally call the Ute and the Apache to make raids on the Hopí. They also turned the Navaho into our enemies, and then the White Men came and made demands of the Hopí. The White Men are also called here by these Pópwaktu, and now the White Men are worrying the Hopí also.

But the Hopí are still looking towards their elder brother, the one that arrived at the sunrise first, and he is looking from there this way to the Hopí, watching and listening how they are getting along. Our old men and ancestors (wúwúchim) have said that some White Men would be coming to them, but they would not be the White Men like our elder brother, and they would be worrying us. They would ask for our children. They would ask us to have our heads washed (baptized), and if we would not do what they asked us they would

beat us and trouble us and probably kill us. But we should not listen to them, we should continue to live like the Hopi. We should continue to use the food of the Hopi and wear the clothes of the Hopi. But those Pópwaktu of the Hopi would help the White Men, and they would speak for the White Men, because they would also want to do just the same as those White Men would ask them to do. And now it has come to that, our forefathers have been prophesying that. We are now in trouble. Our children are taken away from us, and we are being harassed and worried.

##### 5. THE ORIGIN OF SOME ORAIBI CLANS:

Away down the sípapu in the under-world the people lived in the same manner as they do here. The wife of the chief of the Bear clan often danced in the Butterfly dance (Póihitikiwee), at which the chief got angry. The Spider clan had also a chief. The Bear chief sent the Póokong to hunt for them another life (káici) or world and see whether they could not get out. He was so angry at his wife's participating in the dance, fearing that she would be led astray, that he wanted to go away and leave her.

Póokong and his younger brother Balóongahoya went in search of another world, and when they returned, reported that there was an opening right above them. Póokong had reached it by means of a reed on which he had spit and thus made it strong. The chief said, as they were still dancing (the Butterfly dance) they would move in four days. After four days they were still dancing, and the chief said to some one that he would not tell his wife anything, but try to find another wife. So he left, being accompanied by Póokong and Balóongahoya, the Póis still dancing wildly. They started and went out, Póokong first, then Balóongahoya, then the Bear clan chief, who was followed by the Spider clan chief. Then the Bear clan people, the Spider clan people, and after them many other people came out. When many were out the Bear chief closed the opening. When they were out the chief said, "Well, what now?" They were in the dark yet, the entrance, however, being closed. The chief sent the Eagle who flew around hunting an opening or light. He returned, and the chief asked: "Taá um hin nawóti?" "Well, I found an opening and made it more light, but it is very hot high up yet. Send another one." So the chief sent the Buzzard (Wicóko). The latter ascended higher but got burned (hence he has no feathers on his head and wings), but he made it lighter. When he returned the chief said: "Thank

<sup>1</sup>Told by WIKIYAVA (Orathi).

you. Well, now what? Now it is somewhat better. The sky has been opened somewhat more and it is much lighter." The question arose: Which way? The Bear clan spoke for the south, the Spider clan for the north, and the latter talking more and getting the greater crowd, the Spider clan went northward.

##### a. THE SPIDER CLAN.

This clan traveled northward. The chief first, the people following. After four nights they came to a nice country, where the "North Old Man" (Kwináde Wuhtaka) lives. But it was cold there. The chief decided that there they would stay. So the people were glad and began to plant corn, watermelon, melons, sweet corn, etc. The chief had brought with him the cult and altar of the Blue Plates. When the corn began to grow the chief put up his altar, sang and danced, but he did all that alone. So the corn, etc., grew nicely, but when it tasseled and the ears began to develop, it became cold and the crop was destroyed. "Ishohi!" (Oh!) the people exclaimed. "They tried it another year, but the same thing was repeated in every respect. Again no crop. Another year it was tried, but now the corn only began to tassel, and the fourth year it was still very small when the frost killed it. Then there was dissatisfaction. "Ishohi! (Oh!) Our Father, you have spoken falsely, you said it was good here." So they all also started southward after the Bear people.

After the first night the chief said to his wife: "You bathe yourself." This she did (in warm water). Then she rubbed her body and handed them to her husband. He laid them on a blanket until there was a considerable quantity of them. He then wrapped them in a reed receptacle, sang over it and waved it four times, whereupon the scales turned into burros and rushed out. "What is that?" the people asked. "Those are burros," the chief said. So they were glad that now they would not have to carry everything themselves any longer, and the chief said that now they would move on towards the rising sun.

The chief and his wife repeated the same performance, but instead of burros, Spaniards came out. To them the chief said: "You put supplies and your things on the burros and follow the other Hopi (that is, the Bear clan), and when you overtake them, kill them. So the Castilians went south, and the Spider people went south-east, following a stream (Nónnpabaya, a rolling stream, because of the high flooding waves). They came to a nice place where they stayed one

year and planted and reaped a crop. From there they proceeded south-east, stopped another year at a certain place, where they again planted, but were harassed by enemies. They saved a portion of the crop and proceeding farther south-east they ascended a bluff or mesa, staying another year and planting in the valleys.

Thus they stopped in all at ten different places, but being constantly harassed by the people along the water, they never planted more than once. Finally they arrived where the sun rises and the Americans (Bahámas) live. With them they became friends; here they planted, their children learned the language a little, and they stayed there three years. They also here learned that the Bear clan had been there and had already gone westward again. The Spider people followed, arrived at Oraibi, where they found the Bear clan, whom they joined. Their chief was then Machito. They also had the Áototo and Aholi Katcinas.

#### 6. THE BEAR CLAN.

This clan had gone south from the Spahpuni. They had with them the Áototo Katcina. They soon found the Young Corn Ear (Pihkash) people with the Aholi Katcina, who wanted to join them. So the Bear clan chief took them along. They stopped at a place and here had a good crop because they had the two Katcinas with them. The next year they came to a clear stream. In all they stopped ten times before arriving at the Americans, where the sun rises. Here they stopped four years. Their children learned a little English. The land being scarce, the Americans told them to go west and hunt land for themselves, and if anybody would be bad to them (núkpana) and cause their children to die, they (the Americans) would come and cut the Núkapanas' heads off. This was told them because they (the Americans) had been told that down in the old home there had been Pópwakth (sorcerers, etc.). So they traveled westward, found the Pueblo, but no good land that they could get. So they finally arrived at Shongópavi, where some people lived, and there they settled down.

One time the people saw that the chief, Machito, held a sweet corn-ear between every two fingers, at the same time eating from the other hand. Corn was very scarce at that time, so the people spoke to him about his greediness, at which he got angry and left, taking with him the Áototo and Aholi. Hunters later found them at a rock, now Bean Spreading Place (Báhpú-Móvampí), where there is still a stone on which there is some writing called Machitúttbeni. Machito left his wife at Shongópavi, also his people, who then formed

the Shongópavi Bear clan. When the hunters found him they informed the people at Shongópavi.

Some went there to get them back, but Machito would not listen to them. Then his wife went to him but he would not listen to her either. So they left him. Machito took a big stone and went with them for some distance to make the landmark between Oraibi and Shongópavi. The people said several times: "Put it here." But he would not listen until arriving at a place called "Océpchoom," where he placed it, thus making a landmark between the fields of the Shongópavi and his own.

Then Machito and the two Katcinas went up the Oraibi mesa where they remained. Later the Spider people arrived. Machito asked about their wanderings and they told him. He wanted to know why the corn would not grow although they had the Plute cult. The Spider clan chief accused the "North Old Man." Machito then said: "All right, you may live here, but as your cult does not seem to be effective, you watch the sun for me, and when he has arrived at his south limit, you tell me, and we shall have the Soyál ceremony. Also your púhtavi does not seem to have been good, so I want you to make my kind of púhtavi."<sup>1</sup>

After the matter had been settled between Machito and the Spider clan chief, the latter's people came up. Among these were also the Lizard clan, to which the Sand clan is related. These names were given to people while wandering. One would find and see something, perhaps under peculiar circumstances, and be called after it. The Lizard people were also asked what they knew and when they said the Maratí cult, they were also permitted to stay, but were requested to co-operate in the Soyál ceremony. For that reason Kungánomsi, who is of the Bear clan, and village chief, now makes the púhu (road) in the night of the Maratí ceremony from the nátsi at the south end of the kiva towards the rising sun.

The Rattle-snake (Toda) clan also came with the Spider clan to Oraibi, but it is not known how or where this clan became a part of the Spider clan. The Badger people understand medicines, hence they prepare the medicine—for instance, charni liquid—for the Plute, Snake, Maratí, and other ceremonies.

Another Badger clan and the Butterfly (Póvru) came from Kishiyánu. These brought the Powánu and Katcina cult.

The Divided Spring (Bátki) clan came from where the sun rises.

<sup>1</sup>It is thought that this refers to the mutual celebrating of the Soyál ceremony, in which all are supposed yet to participate. Machito had brought the Soyál altar and cult with him. The Pihkash people had Aholi Katcina and the screen (Ónawá) now used in the Soyál and the Corn Ceremonies. The Áototo has the water and rain.

They came to the village of Oraibi and arranged a contest at Muviolvaki where each planted corn, the Blue Flutes sweet corn, the others Wupákaó, over which they played the whole day. The sweet corn grew first, and so the Blue Flutes to this day go to the village in processions, etc., first closing the well (bathi) on the plaza. Later the Drab Flutes (Masítalentu) had to throw their meal, mollas, etc., from a distance to the warrior (Kelehtaka) of the Cakwáalentu, who put them into the well in the booth for them.

6. THE SNAKE MYTH.<sup>1</sup>

At Tokónavi, north of the Grand Canyon, lived people who were then not yet Snake people. They lived close to the bank of the river. The chief's son often pondered over the Grand Canyon and wondered where all that water went to. "That must certainly make it very full somewhere," he thought to himself. So he spoke to his father about it. "So that is what you have been thinking about," the latter said. "Yes," his son answered, "I want to go and examine it." The father gave his consent and told his son that he should make a box for himself that would be large enough for him to get into, and he should arrange it so that all openings in the box could be closed. This the boy did, making also a long pole (according to others a long báho), with which he could push the box in case it became fast or tangled up anywhere.

When he was ready he took a lot of báhos and some food, went into the box, and allowed himself to be pushed into the water, on which he then floated along. Finally he came to the ocean, where he drifted against an island. He found the house of Spider Woman (KóhKang Wuhiti) here, who called him to come to her house. He went over and found that he could not get through the opening leading to her house. "How shall I get in?" he said; "the opening is too small." She told him to enlarge it. This he did and then entered. He told her a story and gave her a báho, and said that he had come after beads, etc. She pointed to another kiva away out in the water and said that there were some beads and corals there, but that there were some wild animals guarding the path to it. "If you had not informed me, how could you have succeeded in getting there, and how would you have gotten back? But I shall go with you," she said, "because you have given me a báho, for which I am very glad." She then gave the young man some medicine and seated herself behind his right ear. He sputtered the medicine over the water and immediately a road like a rainbow was formed from the

<sup>1</sup> Told by Lonkavaniwa (Shupaiáivi).

dwelling of Spider Woman to the other kiva. On this they went across the water. As they approached the kiva to which they were going, they first encountered a panther, who growled fiercely. The young man gave him a green báho and sputtered some medicine upon him, which quieted him. A little farther on they met a bear, whom they quieted in the same manner. Still farther on they came upon a wildcat, to which they also handed a báho, which quieted the animal. Hereupon they met a gray wolf, and finally a very large rattle-snake (Káhtoya), both of which they appeased in the same manner as the others. They then arrived at the kiva, where they found at the entrance a bow standard (Aóat nátsi). They then descended the ladder and found in the kiva many people who were dressed in blue kilts, had their faces painted with specular iron (yalahai), and around their necks they wore many beads. The young man sat down near the fireplace, Spider Woman still being seated on his ear, but no one spoke. The men looked at him, but remained silent. Presently the chief got a large bag of tobacco and a large pipe. He filled the latter and smoked four times. He then handed the pipe to the young man and said: "Smoke and swallow the smoke." The swallowing of the smoke was a test; any one not being able to do that was driven off. Spider Woman had informed the young man about this test, so he was posted. When he commenced to smoke she whispered to him: "Put me behind you." This he did in an unobserved manner, so when he swallowed the smoke she immediately drew the smoke from him<sup>1</sup> and blew it away, and hence he did not get dizzy. The men who did not observe the trick were pleased and said to him: "All right, you are strong; you are certainly some one. Thank you. Your heart is good; you are one of us; you are our child." "Yes," he said, and handed them some red nakwákwosis and a single green báho with red points, such as are still made in Shupaiáivi in the Antelope society.

They then became very friendly, saying that they were very happy over the báhos. On the walls of the kiva were hanging many costumes made of snake skins. Soon the chief said to the people: "Let us dress up now," and turning to the young man, he bid him to turn away so that he would not see what was going on. He did so, and when he looked back again the men had all dressed up in the snake costumes and had turned into snakes, large and small, bull snakes, racers, and rattle-snakes, that were moving about on the floor hissing, rattling, etc. While he had turned away and the snake people had been dressing themselves, Spider Woman had whispered

<sup>1</sup> Through the rectum.

to him that they were now going to try him very hard, but that he should not be afraid to touch the snakes; and she gave him many instructions.

Among those present in the kiva had also been some pretty maidens who had also put on snake costumes and had turned into serpents. One of them had been particularly handsome. The chief had not turned into a snake, and was sitting near the fireplace. He now turned to the young man and said to him: "You go now and select and take one of these snakes." The snakes seemed to be very angry and the young man got frightened when they stared at him, but Spider Woman whispered to him not to be a coward, nor to be afraid.

The prettiest maiden had turned into a large yellow rattle-snake (Sika-tuua), and was especially angry. Spider Woman whispered to the young man, that the one that acted so very angrily was the pretty maiden and that he should try to take that one. He tried, but the snake was very wild and fierce. "Be not afraid," Spider Woman whispered, and handed him some medicine. This he secretly chewed and spat a small quantity of it on the fierce snake, whereupon it immediately became docile. He at once grabbed it, held and stroked it four times upward, each time spurring a little medicine on it, and thus freeing it from its anger. The chief was astonished and said: "You are very something, thanks. Now, look away again." He did so and when he turned back he saw that all the snakes had assumed the forms of men and women again, including the maiden that he had captured. They now were all very good to him, and talked to him in the kindest manner, because they now considered him as initiated and as one of them. He was now well-come, and the chief invited him to eat. The mana whom the young man had taken got from another room in the kiva some bread made of fresh corn-meal, some peaches, melons, etc., and set this food before the young man. Spider Woman whispered to the young man to give her something to eat too, which he did secretly. She enjoyed the food very much and was very happy.

Now the chief asked the man why he came, etc. "I hunt a *lólomat kákcit* (good life) and was thinking about the water running this way, and so this way it runs. I have come also to get Hopi food from here. I also heard that there lives a woman here somewhere, the Hurúing Wuhti, from whom I want beads." "What have you for her?" they asked. "These *báhos*," he said. "All right, you will get there. But now you sleep here." But Spider Woman wanted to get back. He told them that he wanted to go out a little while.

He went and took Spider Woman home, and put her down. She invited him to come and eat with her. She had a *pövölpiki* off which she lived and which never gave out, but he left her and returned to the Snake kiva, where he was welcomed and called brother and son-in-law (*módnangwan*), although he had not yet married, but only caught the mana. So he remained there. That evening and night the chief told him all about the Snake cult, altar, etc., etc., and instructed him how he must put this up, and do that, when he would return. He did not sleep that night.

In the morning he again went out on the same excuse as the previous evening, and went to Spider Woman, who went out. She made a rainbow road into the ocean to a high bluff where Hurúing Wuhti lived, and to which they ascended on a ladder. They went in and found an old hag, but on all the walls many beads, shells, etc. The woman said nothing. The young man gave her the *báhos*, then she said faintly, "Áskwáli!" (Thanks!) At sundown she went into a side chamber and returned a very pretty maiden with fine buffalo and wildcat robes, of which she made a bed, and after having fed him, invited him to sleep with her on the bed. Then Spider Woman whispered he should comply with her request, then he would win her favor and get the beads. So he did as requested.

In the morning he awoke and found by his side an old hag, snoring. He was very unhappy. He stayed all day, the hag sitting bent up all day. In the evening the change, etc., that occurred on the previous day was repeated, but the hag after this remained a pretty maiden. He remained four days and nights with Hurúing Wuhti, who is the deity of the hard substances. After four days he wanted to go home, so she went into a room on the north side and got a turquoise bead; then from a room west the same; from a room south a reddish bead (*cátsni*); from one east, a hard white bead (*hurúingwa*), a shell. Then she gave him a few of all kinds of beads, and told him to go home now, but charging him not to open the sack, because if he did they would be gone, and if he did not they would increase. "You go to the Snakes, who will give you clothes, food, etc."

He then returned to the Snake kiva. There he stayed four days and four nights, sleeping with his wife. When he was ready to go home the chief said: "Take this mana with you. You have won us. Take it all with you, take of our food. Practice the ceremonies there that I told you about. This woman will bear you children and then you will be many and they will hold this ceremony for you." So they started. At Spider Woman's house he told his wife, "You stay

here. I will go to the rear." So he went to Spider Woman's house and she asked: "Well, did you get the man?" "Yes," he said. "Well, you take everything along." But she forbid him to touch his wife while they would be on the way, as then his beads would disappear and also his wife.

So they started. The beads were as yet not heavy. During the night they slept separately. In the morning they found that the beads had increased, and they kept increasing as they went along the next day. The next night they spent in the same way. They were anxious to see whether the beads and shells had increased, but did not dare to do so. The third night was again spent, and the contents of the bag increased the same as the previous two nights. The bag with the beads and shells now became very heavy and the young man was very anxious to see them, but his wife forbade him to open the sack. The fourth night was spent in the same manner, and when they arose in the morning the sack was nearly full and was very heavy. Spider Woman had also put some strings into the bag with the beads, and the beads were strung onto these strings as they kept increasing.

They now approached the home of the young man, and the latter was very anxious to get home in order to see the contents of the sack, so they traveled on.<sup>1</sup> When they had nearly one more day's travel to make the sack had become full. During the last night the man opened the sack, although his wife remonstrated most energetically. He took out many of the finest beads and shells and spread them on the floor before them, put them around his neck, and was very happy. So they retired for the night. In the morning they found that all the beads except those which Hurring Wuhiti had given to the man had disappeared. Hence the Hopi have so few beads at the present day. If that man had at that time brought home with him all the beads which he had, they would have many. So when they arrived at home they were very despondent.

At that time only the Divided or Separated Spring (Bátki) clan and the Póna (a certain cactus) clan lived at that place, but with the arrival of this young couple a new clan, the Snake clan, had come to the village. Soon this new woman bore many children. They were snakes, who lived in the fields and in the sand. They grew very rapidly and went about and played with the Hopi children, whom they sometimes bit. This made the Hopi very angry, and they said: "This is not good," and drove them off, so they were very unhappy.

<sup>1</sup> The woman was pregnant—"quickly, like snakes." The man wanted to cohabit with her but she forbade him.

The woman said to her husband: "You take our children back to my home and then we shall go away from here alone." Then the man's father made báhos, gave them to his son, who put all the snakes with the báhos into his blanket and took them back to his wife's home, and there told the Snake people why he brought their children and the báhos. They said it was all right. Hence the Snake priests, when carrying away the snakes from the plaza after the snake dance, take with them and deposit with the snakes some báhos, so that they should not themselves return to the village.

When the Snake man returned to his village he and his wife traveled south-eastward, stopping at various places. All at once they saw smoke in the distance, and when they went there they found a village perched on the mesa. This was the village of Wálpi. They at once went to the foot of the mesa on which Wálpi was situated and announced their presence. So the village chief went down to them from the mesa, and asked what they wanted. They asked to be admitted to the village, promising that they would assist the people in the ceremonies. The chief at first showed himself unwilling to admit them, but finally gave his consent and took them up to the village. From that time the woman bore human children instead of little snakes. These children and their descendants became the Snake clan, of whom only very few are now living.

Soon also the Bátki and Póna clan came to Wálpi and found admittance to the village. At Wálpi the Snake people made the first Snake típoni, Snake altar, etc., and had the first Snake ceremony. From here the Snake cult spread to the other villages, first to Shongópavi, then to Mishónogovi, and then to Oratbi. At the first Snake ceremony the Snake chief sent his nephew to the north, to the west, to the south, and to the east to hunt snakes. He brought some from each direction. The chief then hollowed out a piece of báho, made of cottonwood root. Into this he put the rattles of three of the snakes and the fourth snake entirely. He then inserted into it a corn-ear, and tied to it different feathers of the eagle, the oriole, blue-bird, parrot, magpie, ásyá, and topóckwa, winding a buckskin string around these feathers. When he had made this típoni, the first ceremony was celebrated, and afterwards it took place regularly.

#### 7. THE SNAKE MYTH.<sup>1</sup>

At Wuhkokiegò lived the Ptkash and Kókop clans. The old men often wondered where the Colorado River was flowing. So they built a box, put provisions in, and a pole to push and guide the box with

<sup>1</sup> Told by Sikánakpu (Mishónogovi).

when it got fast. They made also four báhos, put them and a young man into the box, and sent the box off floating down the river.

After a while the box would go no farther, and so the young man got out. He saw water everywhere. In the midst of it was a house. But how should he get there? Presently Hurúing Wuhti came out there and called him four times. Then he consented to go to her. She rolled a corn-meal ball across the water, which made a road. On this he went to her house. In the evening Hurúing Wuhti sent him into a side room saying that something was coming. It was the Sun. He was sitting on a disk attached to a pole like a spindle and made a great noise. He was dressed like some Katchinas (Powámu and others) and nicely painted up with fine síkápiki. Her house is open below. He came in and assorted the báhos that had been offered to him on his course around the earth. Those offered by the bad people were thrown away; those from the good people were put in a row. He then came into Hurúing Wuhti's house and bathed his body. After his bath he ate some hurishiki, ongáwi, etc. When he was through eating he put on his paint and clothes again, went down into his house and under the earth to the east and west on his course again. During this course eastward the people below the earth see him there. In the east he goes down in his house. Hence, the báhos offered to the Sun are carried eastward to the Sun Shirines of the Sun clan (tawá kihu). There east lived also "Flutes" (Lálentú), who are always playing and then the sun rises. For that reason at the Flute ceremony the gray fox skin (látayo nátsi) is put up at the white dawn (qóyángwunuptú), then the yellow fox skin (síkáhtayo nátsi) at the yellow dawn (síkángwunuptú).

Then the Sun there lays off his clothes again, bathes his body, is fed by the Sun clan (Tawá-námu), arrays himself again, mounts a bluff (chochókpí), and again proceeds on his course gathering the báhos, etc., that are offered to him as he sweeps westward.

#### 8. THE WANDERINGS OF THE BEAR CLAN (HON-ÑAMU).<sup>1</sup>

After we had left the sípahpuni the Bear people separated and went ahead of the others.<sup>2</sup> First they came somewhere near the present

<sup>1</sup> Told by Lomaváritwa (Shupadávi).

<sup>2</sup> The Hopi agree in their different tales that after leaving the sípahpuni not only the different nationalities scattered and took different routes towards the East, but also those people whom they considered their forefathers, scattered and traveled eastward in smaller and larger bodies. They stopped at various places for shorter or longer periods, and it was in these wanderings that the different clans were created, and it is by reason of this separation and of the traveling eastward of the different bodies by different routes, that the traditions and tales of the different clans vary so considerably from each other. The following is a tale of the experiences of the Bear clan as given by one of the principal men in Shupadávi, a member of different secret orders, and one of the best story tellers and singers.

site of Phoenix, and stayed there awhile. They remained for shorter or longer periods at many different places. Finally they came to the Little Colorado River, and about there it was where they assumed the clan name, but just exactly where the place was nobody can tell. Their forefathers say that the party once came upon a dead bear that they looked at, and from that they were called forever afterwards the Bear clan. Another party that traveled with them took the hide of the bear, of which the hair had already been removed by little animals (Múyi. Pí. Mdmuytu), who use hair or wool for their nests or burrows. These people took the skin and cut from it carrying straps (píqósha), from which they were called Píqósha clan. Another party came upon the bear at just this time and were called Múyi clan, after the small mice mentioned before. These three clans arrived there just about the same time, and hence are considered as closely related to one another.

Shortly after another party passed by and found many blue-birds sitting upon the cadaver eating from it; so they were called the Blue-bird clan (Chózh-námu). Still later another party came upon the scene and found the remains of the cadaver full of spider web, so this party was called Spider (Kóhkang) clan. By and by a sixth migrating party came along. By this time the bones of the bear were bleached already. They took the skull, tied yucca leaves to it and carried it along as a drinking vessel in the manner in which the chief's or priest's jugs (móngwikurus) are carried at the present time, and from this that party was called the Jug (Wikurzn) clan.<sup>1</sup> Finally a seventh party came along and found the place where the bear had been killed swarming with ants, so they were called the Ant (An-námu) clan.

These seven clans have derived their names from the same origin, and are now considered as being related to one another. The Bear clan is also said to have halted at various places along the Little Colorado River. From there they moved eastward, stopping for some time at a place called Badger Spring (Honáwva).<sup>2</sup>

From this place they again moved eastward, stopped at a place called Makwutavi, and from here they finally moved to Matóvi, a large spring a number of miles south of Shongópavi. At this place they also remained for a considerable length of time, but finally they moved northward to the present site of Shongópavi, where they

<sup>1</sup> According to others Wikorzh from *wihw*, fat, and *koro*, cavity, because they say the eyes in the cadaver had disappeared from their cavities, some dried fat or fatty meat still adhering to the socket walls. This latter explanation is very likely correct. Compare tale No. 9.

<sup>2</sup> My informant was unable to explain why this spring was called by that name and not after the Bear clan.

remained. They being the first to arrive at this place, they have ever since considered themselves to be the leading clan in the village, the village chief having also been chosen from their clan. A few persons of the Bear clan moved from here to Oraibi, where the chieftainship of the so-called Liberal or Friendly faction is still held by that clan, the Conservative or Hostile faction of that village selecting their chief from the Spider clan. Two of this clan moved to the villages of Shupaávi and Mishónogovi, where the office of the village chief has also remained in this clan to the present day.

The Bear clan brought with them the altar paraphernalia, songs, etc., of the Blue Flute cult. When they stopped and planted anywhere they would perform the Blue Flute ceremony and sing the songs, and their crop would then grow and mature very quickly, so that they would have something to eat. They also brought with them the Hú Kacina, the Bear (Hon) Kacina, the Áototo<sup>1</sup> Nataka, his wife Cóoyok Wuhti, and finally the Cóoyoko Táhaam.<sup>2</sup>

Later on other clans and migrating parties arrived at Shongópavi asking of the Bear clan admission to the village. If proper arrangements could be made with the Bear clan they remained; if not, they moved on. Many of the large and small ruins with which the country is covered date back to the time of the migration of these different clans, showing the places where they made stays of shorter or longer duration.

#### 9. THE WANDERINGS OF THE SPIDER CLAN (KOHKANG-ÑAMU).<sup>3</sup>

In the under-world many people became very bad. They had many contentions, and began to kill the people and also killed the chief's son; so the chief concluded that they would move away from there. But the question was, how to get out? So he sent the Mótisni to find a place where they could get out. He flew up and found an opening, and came back and reported the same to the chief. So the Village Chief (Kik-mongwi) and the Crier Chief (Chak-k-mongwi) planted a pine (calávi), which grew up very fast, but did not quite reach the opening. They then planted a reed (bákavi) which also grew up fast and reached through the opening. On this reed they climbed up, first the Horn people (Áaktu), who then stood outside and held the protruding part of the reed or ladder. Many people then followed.

<sup>1</sup> Meaning obscure but perhaps referring to the rattle with the antelope scapulas.

<sup>2</sup> The meaning of the last three names is also obscure. Lomawáriwa claims that he has no information as to whether these Kacinas performed any dances or rites while the clan was still migrating. He says that his information about Kacinas, dances, etc., only dates back to the time when they already lived in the villages and the Kacina clans came.

<sup>3</sup> Told by Tawima (Mishónogovi).

The Mocking-bird (Yánpa) was sitting outside and distributed the languages to the people. As they were climbing up one of them dropped one of his moccasins. Below the Hopi had pretty moccasins, but as this moccasin was dropped and the man had to make another one, and could not make it as nicely as the other one had been, the Hopi now have not very nice moccasins. The people had not yet fall come out when the chief stopped them and closed up the opening, but one of the sorcerers (Pópwaktu) had also come out.

From here the people now started on different routes, the White Man taking the most southern route. All the other people took different routes further north. The Hopi brought with them Mú-yingwu, whose body consisted entirely of corn, his feet being ears of corn, so that he could not move very fast. The Hopi were to have the horse, but as they tried to ride him they could not do so, as they did not put any bridle on him; so the Navaho, wearing a band around their head, tried it and they could ride him. The two matched together better for that reason because they also bridled the pony, probably with yucca leaves.

They had not gone very far when the chief's son took sick and died. They thought that the sorcerer who was with them had killed him, but the latter said: "Nobody has died, he is not dead; just go and look down into the opening through which we came. He is down there." So the chief went and looked down there, and beheld his child walking about in the other world. So they took the Powáku with them. He said that hereafter no one would be really dead, but the people who would die would simply go back to the lower world. After they had travelled for some time, just how long tradition does not say, the Coyote who had carried the stars in his hand, and was traveling with the Hopi people, threw the stars into the sky so that from that time it was somewhat light during the night.

The White People had taken with them the Spider which was very skillful, so that when they had traveled some distance the Spider rubbed some scales from her skin, and from these created burros. These the White Men afterwards used for carrying their burdens. So they got along faster and reached the place where the sun rises first. When they arrived there a star arose in the south, which told the other migrating people that some one had arrived at the sunrise. This was a signal that they had agreed upon before starting. This star is said to have influence over the animals, and the old people say that whoever wants to own a horse, cattle, sheep, etc., should pray to this star, which the Hopi are doing to this day.

So the people traveled on. All at once one party came upon a

bear that had died there. They were called the Bear (Hónawu) clan. Right after them came another party, who cut straps from the skin of the bear and were called Piqósha clan, the name given by the Hopi to this peculiar strap. Another party followed and found the cadaver covered with spider web, from which they were called Spider (Kóhkang) clan. A fourth party found blue-birds sitting on the cadaver and they were called the Blue-bird (Chóro) clan. A fifth party found that mággots had eaten out the eyes, leaving the cavities bare with a little fat still attached to the bone. From this they were called Fat Cavity clan (Wíkorzh-námu). A sixth migrating party came upon the scene and found that a mole had dug his way up under the place where the cadaver had been lying, and hence they were called Mole (Mtyi) clan. Here the parties who had thus received their clan names soon separated, and the Spider clan after this wandered about and stopped at various places for a long time. The other clans did the same, living shorter or longer periods at one place, which accounts for the many smaller and larger ruins with which the country is covered.

Finally the Spider clan arrived at a spring (about four miles north of the present village sites of Mishóngnovi and Shupaálavi) called Hónigópu. Here they remained for some time, there still being ruins at that place. From here this clan moved to a place about a mile northeast of Shupaálavi, called Chúkúvi. At the foot of the mesa on which this village was situated was a very large spring. The Squash (Batánga) clan then ruled in this village, the chief belonging to that clan. The Sand (Túwá) clan was also one of the clans being numerous in the village at that time. The inhabitants of the different villages were often harassed by enemies, among them the Utes and Apache. It seems that even the inhabitants of the different villages often made raids on each other. For this reason the inhabitants of Chúkúvi and those of old Mishóngnovi, which was situated, however, west of its present location, way down the mesa, moved on the mesa and built the present village of Mishóngnovi.

In Mishóngnovi the Blue-bird clan was then in charge of the village, the chief belonging to that clan, but it seems that this clan, shared the chieftainship with the following clans, which furnished the Kík-mongwi, the Village Chief, in the order named, for four years,

<sup>1</sup> Traditions with regard to the clans having received their names on this occasion vary somewhat. While some say the name of the Wikorzh-namu is derived from a netted gourd (wikorzh), others, as in this tale, derived the name from wikoro, as explained in the text. Furthermore, the order of the clans having received their names here somewhat differs in the different tales; and lastly some also mentioned an Ant clan as the last one having obtained its name. Cf. tale No. 8, "The Wanderings of the Bear Clan."

a new chief being elected every four years: After the Blue-bird clan followed the Bear clan, then the Bálki clan, and lastly, the Squash clan. The Sand clan, having lived in the village of Chúkúvi, is said to have moved to Oraíbi, east of which village they had had fields while they were still living at Chúkúvi. At the time when the people lived at Chúkúvi, Shupaálavi was also inhabited, but it seems that the people there, too, lived farther down, probably at the so-called First Ledge, but when Mishóngnovi was built the people of Shupaálavi also moved on to the top of the mesa.

#### 10. THE ORIGIN OF THE YÁYAATU SOCIETY.

Isnyaoli! In Oraíbi they were living. In the home of the Reed clan lived the Yáya-mongwi. This Fraternity has now died out, but its altar paraphernalia are still kept in the house. A long time ago a man and his wife had one little boy. Some children of the village would often visit this boy. They were lazy, though their parents often told them to work, and get wood, herd sheep, etc. They would not listen, but often assembled at this house where they would prepare some food in the corners in front of the house, having stolen the food in the village. In a corner in front of the house they would build their fire. The wood they stole from the different houses in the village. So the men in the village were very angry at them and so were the mothers of these children. "You are lazy," they often told them. "You do not want to work, and we are not going to feed you." So they would go and steal some food in the houses and eat that.

One time the priest's son suggested to the others: "Let us go and get some wood ourselves. Some one go and steal a hide strap (piqósha) somewhere." So after they had eaten they went through the village and gathered up piqóshas of different lengths and returned. They left the village on the east, drank at Keqóshnovi, and then went farther east and gathered some dry brush in the valley. After they had all gathered their bundles the priest's son said: "Are you all done?" "Yes," they said. "All right, then let us go home now," he said. But just when they were ready to start a Hawk in the form of a man came upon them. He wore many strands of beads around his neck and had a black line painted with specular iron run over his nose down to the cheeks. The hair of all of the children was very much disheveled, so he laughed at them. "Are you getting wood?" he said. "Yes," they replied, and he again laughed at them.

<sup>1</sup> Told by Wikvaya (Oraíbi).

His kiva was close by. "You come in here," he said to the children, so they went in. It was a kiva just like those in the village. He invited them to sit down on the banquette that ran along the wall, so they sat down. He then took a seat near the fire-place, filled a pipe and took two puffs from it. He then said to the children that they should take a seat near the fire-place, too. He handed the pipe first to the priest's son, who smoked, addressing the man as "My father" (Inaa), which pleased the man very much. All then smoked, one after another, all exchanging terms of relationship, the older ones addressing the younger ones, "My younger brother," and the younger ones the older ones as "My older brother." He then said to them that they should remain, as he was going to feed them, and after having eaten they might go home.

Hereupon he went into another room and brought back a large roll of qómi (a bread made of the meal of roasted sweet corn-ears) which he fed to them. After they had eaten he went into another chamber and brought forth a large roll of kits, eagle wing feathers (kwávoiki), ear pendants, eagle breath feathers, to be tied into the hair, beads, etc., and handed all these to the children. Hereupon he dressed up all the boys, tying the kirts behind. He then handed an eagle feather to each one and directed them to stand in a line. Hereupon Kísh Taka, the Hawk-man, took a móchápu, which is a native cloth or ówa, wrapped it up, and holding it under his left arm, took a stand at the south end of the line, saying to the youths: "Now then, whatever you see me do, you do the same." Hereupon he commenced to go around the kiva crying, "Ow" (long drawn). They went around in a circle in the kiva four times emitting the same sounds at short intervals. Hereupon he went up the ladder, the youths following him. Outside he again told them to do as they would see him do. He jumped off the kiva, ran about through the brush, the youths always following him and all constantly saying, "Ow, ow." Suddenly he threw down the móchápu, spreading it on the ground, grabbed the priest's son, threw him on the cloth, and then asked the other youths to take a hold of the cloth at different places and in this way they carried the priest's son to the kiva, throwing him through the opening into the kiva.

Hereupon they waited, and in a little while the youth came out of the kiva again, unharmed. Hereupon he grabbed another of the youths and they threw him down, and in this same manner every one was thrown into the kiva and came out unharmed. Then the Hawk-man went into the kiva, being followed by all of the youths. He was called the uncle of the youths. After they had entered the kiva

he drew aside a curtain from one of the inner chambers and in the room behind the curtain were four round ovens (kóici) dug into the earth in which an old woman kept up a fire. The Hawk-man then grabbed the priest's son, threw him into one of the ovens, the old woman spurning some medicine on him as he fell in. Hereupon the other youths were thrown into the ovens. As soon as the costumes were burned off the bodies, the Hawk-man took them out again and placed all the bodies north of the fireplace in the kiva, and covered them with the aforementioned piece of native cloth. When this was done he sat down and sang a song over the bodies. Soon the bodies under the cloth began to move and the priest's son was the first to come out, the others following soon, all now being alive again.

Hereupon he told them to sit down on the banquette on the west side of the kiva. The old woman now came out and washed the heads of the youths, giving a perfect white ear of corn (chóchmingwuu) to each one. The Hawk hereupon addressed them, saying: "Thanks, that you are now done. You are now prepared. You can go home now. Take your wood to the Blue Plute (Cakwálanvi) kiva, and enter that kiva and remain there. Do not go into the houses to get something to eat, but wait for me there. After sundown I shall come to you." Hereupon he handed an eagle wing feather (kwávoiki) to the priest's son, whereupon the youths left.

When they came with their bundles of wood to the Blue Plute kiva the people saw them and said: "Aha! the lazy boys have gotten their own wood. Now maybe they will not steal any more." When they had put down their wood, they ran to the houses where they had gotten the burden straps and threw them on and into the houses, without, however, entering them. They all returned to the kiva at once without having partaken of any food. The sun had now gone down. They waited awhile and after the evening dawn had disappeared and it was quite dark they heard somebody come. It was the Hawk, in whose kiva they had been, and he at once entered the kiva. "Are you all sitting here?" the Hawk asked. "Yes, we are all here. Sit down," the youths replied. So the Hawk took a seat near the fireplace and at once filled a pipe and they all smoked.

The Hawk had brought with him a small bowl and some kwíptoci (meal from white corn that has first been soaked and then popped). On this meal he made a gruel in the bowl, which he fed to the youths. He then told them that they should not go home, but early in the morning some of them should take a seat in the north end of the kiva and the others in the south end of the kiva. The first should be the jumpers (Tóvúchochoyanikam) and also Yáyatatus. The others

should be the singers (Tátaokam). Between the two parties he sprinkled a meal line on the floor of the kiva. One he selected to act as watchman. He should keep up the fires at the fireplace and keep out intruders. He told them that they should remain in a sitting posture in the kiva all of the next day and that they should fast all day. In the evening he would return and feed them again. Thus they were assembled here in the kiva, and each one had his "mother" (his white corn-ear) standing against the wall by his side. The people were wondering the next day why the little thieves, as they called them, were not coming out to hunt something to eat. Finally one of the women approached the kiva, looked in, and saw them sitting in an erect posture. "Oh," she said to the people, "they are assembled (yángiota) in there."

They remained in this way in the kiva for four days, their uncle coming every night to feed them and look after them. Early in the morning after the fourth day he washed their heads. The following day it was Totókya (a name always applied to the day preceding a ceremony). In the evening of this day the Hawk-man brought with him the costumes for the youths, consisting of kilts, beads, eagle feathers, twisted yarn (nañlongmurułpu), ear pendants, ankle bands, and also some yellow paint (síkáhpiki). All these he placed on the floor north of the fireplace. During the night the youth who had been watching the fireplace in the kiva dug four ovens on the plaza south-west of the kiva, while the others buried a long cotton string in the ground on the same plaza. They also stretched long strings along the houses of the village, pasting them to the walls with qumina dough. Early in the morning the watcher of the kiva went around through the village begging for some wood. With this he heated the four ovens on the plaza. The people wondered what he was going to do, some suggesting that perhaps he was going to bake some pikami (a food prepared in small ovens outside of the houses for festival occasions).

While this youth was heating the ovens the Hawk dressed up all the others in the kiva. He painted a wide yellow band from shoulder to shoulder running down over the chest; the lower arms and lower legs he also painted yellow, and a yellow ring around the abdomen. Their faces he covered with corn-pollen. They had many strands of beads and also some strands of the twisted yarn consisting of dark blue and brownish red yarn. Large bunches of eagle feathers were tied to the top of their heads, and an eagle tail feather was tied on each side of their head in such a manner that their points extended backward. From these tail feathers were also

suspended strands of the twisted yarn. Old Hopi women's belts were tied over the kilts. Strands of the same yarn were tied around their wrists.

At about noon the singers came out first, each one throwing a pinch of sacred meal towards the sun. The Hawk-man and the old woman remained in the kiva. As soon as the singers had emerged from the kiva they went with long strides to the plaza (the same where now the Snake dance takes place) where they lined up and sang. As soon as they had formed in line the Yáyaatu also emerged from the kiva and went to the plaza with long strides, the priest's son carrying this time the móchápu which the Hawk-man had used when initiating the youths. While the first party continued singing, the Yáyaatu snatched through the village, ascending the roofs of the houses, jumping onto the people, tearing up and throwing down chimneys, taking hold of children and people and swinging them over the edge of the roof and threatening to throw them down, etc. The people got very angry at them and beat them with sticks, so they finally returned to the plaza. Arriving there, the priest's son, now the leading priest of this order, handing the móchápu to one of the others, jumped into one of the ovens. The others drew him out dead, wrapped him up in the móchápu, took him to the kiva and threw him into it. Here he was at once resuscitated by the Hawk-man and the old woman and came up apparently unharmed, having on again the same costume as the one that had been burned off his body in the oven. While this was going on, others had jumped into the various ovens and were drawn out immediately, thrown into the kiva, and treated the same way.

By this time the parents and relatives of these youths became very much alarmed and began to cry and complain that their children were killed that way, but the young man that had been watching the kiva told them not to come near, saying that they were going to have a dance yet. After they were through with this performance, their leader went into the kiva and brought out a móchápu, in which he had something wrapped up. This he placed on the ground on the plaza and all the Yáyaatu crowded around this bundle. Covering another large móchápu over them, they occupied themselves for a short time with the bundle. They then threw off the covering and standing in a circle around the bundle they sang. In a little while they opened the bundle and there were many fine, large watermelons in it. Leaving these watermelons on the plaza, the leader again went into the kiva, brought out another bundle, over and around which they went through the same performance. Uncovering this bundle

a great many little cotton-tail rabbits jumped up, which they distributed among the children. The singers kept up their singing during all these performances.

The Yáyaatu now all entered the kiva. Soon they came out again some hunting and uncovering the strings that they had buried and attached to the houses. Others that followed them wound the strings up on balls. Whenever one string was found and wound up another one was hunted and wound, so they all went through the village hunting and winding the strings that they had buried. Suddenly they all proceeded to the house of the Cotton-tail Rabbit clan (Táb-námu), where Homfhoimiwa and his family now live, and here one of the strings ran into a water-jug. This they lifted up without drawing the string out, and carried it also to the plaza where they split it in two. It was found that on the inside a cloud symbol was painted in each half jug. They lifted up the two parts of the jug and showed the cloud symbols to the people. Hereupon they covered up the two parts, sang over them, and when they took the covering off the jug was whole again as before, whereupon they returned it to the house.

The leader once more went into the kiva and came back with a bowl containing some diluted white kaolin (dúmakuyi). This they took to the top of the Maraú kiva, which is so situated that from it a long high bluff, which is called Canávitoka, can be plainly seen in the distance (probably eight or ten miles to the west). The Yáyaatu now gathered around the bowl and putting eagle feathers into the white kaolin they moved them up and down in the air, as if white-washing that distant bluff, and behold, the bluff, though far away at once assumed a white color. All the people could plainly see that it was being whitewashed, though it is far away. Hereupon they returned to the plaza, the singers now stopping their singing. They cut up the watermelons and distributed slices. All then entered the kiva again, the mothers and the relatives of these youths now crowding towards this kiva wanting to get their children. The watcher of the kiva kept them back, saying, however, that they had not yet been discharmed.

When they had all entered the kiva the Hawk-man discharmed them and then set ndekwiwi and white píki before them, saying, "Now eat and then you sleep in the kiva one night. In the morning when your people come for you you can go with them." In the evening the mothers again came and clamored for their children, but the youth, that was watching the kiva, told them to go home, as they were going to sleep there one night. The Hawk-man and the old

woman then wrapped up all the costumes and other paraphernalia and returned to their kiva in the valley east of the village. Only the corn-ear mothers they left for each one. In the morning the youths all went to their homes, and after that they were no longer bad and dangerous. They formed the Yáyaatu Society and directed their prayers towards the place where their uncle, the Hawk-man, lived, and where they had been initiated.

#### 11. THE ORIGIN OF SOME MISHÓNGNOVI CLANS.

The Bátki clan and the Sand clan come from Palátkwapi. When traveling, the Sand clan would spread sand<sup>2</sup> on the ground and plant corn. The Bátki clan would cause it to thunder and rain (by singing), the crop would grow in a day and they would have something to eat. At Homólóvi (Winslow) they lived a long time. They brought with them the Soyál cult, the Lagón cult, and the Soyál Katana. They went to Aóátóvi. Here they were not welcome, and hence moved on to Mishóngnovi, where they found the Bear, Parrot and Crow clans. They were asked what they knew to produce rain and crops. They spread the sand, made corn grow, etc., whereupon they were welcomed and their leader was made the chief of the village.

The spring Toríva was then very small. But the Bátki-námu had brought from the Little Colorado River mud, grass, and water in a mngwíkurú. This they put into the spring and that increased the flow of the water, and there was also much grass around it formerly, when there were fewer burros than there are now. The Bear clan had the Antelope cult, the Parrot and the Crow clans the Blue Flute cult, the Crane and the Eagle clans had the position of the village orator and the Drab Flute cult. The Bátki were admitted to the Antelope and Blue Flute Fraternities, and hence Síkánakpu makes the cloud symbols in the ceremony of the Blue Flute society.

After that the Young Corn-Ear (PíhKash) or Corn-Ear (Káo) clan came from the east, from the Pueblo, Síkánakpu thinks. According to Síkánakpu the earlier clans came to Mishóngnovi as follows:

The Parrot and Crow clans, who had the Blue Flute cult and the village chief.

The Bear clan, who brought the Antelope altar now used in the Snake ceremony.

<sup>2</sup> Told by Síkánakpu (Mishóngnovi).

<sup>3</sup> The Hopi says the lizards and snakes would come into the sand, and hence these names are also applied to the Sand clan.

The Crane and Eagle clan brought the Drab Plute and Marak cult, and had the village crier.

The Katcina clan, with the Katcinas.

The Sand clan, with the Lagón, Soyáí, and Snake cult.

The Bákki clan. These had no cult, but controlled the water.

The Young Corn-Ear clan. These had no special cult, but brought a better quality of corn.

Before the Bákki people came, the corn was very small. They made it rain and so it grew large. The Pínkash clan brought better and larger corn with them.

## 12. THE DESTRUCTION OF PALÁTKWAPI.

After all the people, except the Zunis, had come out from the underworld through the sipahpuni, they remained for some time with Skeleton (Másauwuu) (see Story No. 3). When they were traveling eastward from here on different routes, and in different sections and parties, a large party came to a place called Palátkwapi, somewhere south-east of Flagstaff, in southern Arizona. Among these were the Divided Water clan (Bákki-námu).<sup>2</sup>

So these people had their clan name before they arrived at the above-mentioned place, but with them a great many other people stopped at Palátkwapi. Here they remained for a long time, for the truth of which statement the extensive ruins at that place are proof. The name seems to be derived from a high bluff of red stone. The people, especially the young men, here became very bad. They ill-treated the people sometimes in a disgraceful manner.<sup>3</sup> One time a young man again shamefully mistreated an old man, who then became very angry. This old man belonged to the Bákki clan. He went and reported the same to the village chief (Kik-mongwi) crier chief (Chaák-mongwi) and the warrior chief (Kaléhtak-mongwi), so they assembled in the old man's house and asked him what was the matter, why he had called them. "Yes," the old man answered, "these young men here are very bad, they treat one very mean when one goes to the rear, and I am angry at them, so I called you here to tell you about it, what you think about it." So they talked the matter over and the village chief said: "We shall move away from here." So he called his son and told him: "You run to a distant place, Pine Ridge

<sup>1</sup> Told by Lomáwáñtiwa (Shupadlaví).

<sup>2</sup> Lomáwáñtiwa claims that this clan brought with them from the lower world a small water vessel which was later supplanted by the mongwáku (a netted gourd vessel). He says that this small vessel was their tponi, and from that they derived their name.

<sup>3</sup> A favorite sport being to follow those who went to attend to a call of nature, rush upon them and throw them backward, thus soiling their bodies.

(Logónamuru).<sup>1</sup> So the young man ran and when he came back his father asked him: "How is it now, are you strong?" "Yes," the son replied, "my legs are strong now." "All right," the father said. Both of them were sorcerers (Powáka), bad men.

Hereupon the father dressed four masks for him: the mask of the Káñponcha, the Lánan Katcina, Áha Katcina (Orabí: Kuruwá), and the Katcina-mana. The first resembles that of Skeleton (Másauwuu), only it had small bunches of hair on each side and in front. All these masks the young man put on his head, first that of the Mana, secondly the Lánan Katcina mask, thirdly the Áha mask, and lastly that of the Yáñponcha. The father had dressed them during the night. He then strung a number of fingers which he had cut off of old dry corpses, and tied them to both of his son's wrists as rattles. He furthermore prepared a long cedar-bark fuse which he handed to the young man. After he had thus dressed his son, the chief said: "Now you run back to Pine Ridge and set the pine timber there on fire, then you come back here." The son did as he had been told and coming back he climbed up to the house of his father. He now acted as a Ghost (duálángwu). The people had not noticed his going, coming. After he had arrived in the house he ground corn on his sister's small mealing stone. While he was grinding he sang: "Máñáwunaha! títawunaha!"<sup>2</sup> Hereupon he left the house and again ran away and set other timbers on fire.

The next night he returned, again ground a little corn, and departed. This time the people became suspicious, and when they assembled in their kivas in the morning they inquired who had been absent. They said: "Some one had gone into the house of the chief and ran away again," and they requested some young men to hide away the next night and watch. By this time several fires could be seen in the distant timbers. The next night a number of young men watched, hiding away at the different corners of the village, and one also in the recess of the plaza. During the night the Powáka again lighted several fires in the timbers and came rushing into the village. When he arrived there his fuse had gone out, but they saw him enter into the village and ascend into the house of the village chief, where they heard him grinding and singing again. He again immediately left the house and passed one of the watchers, the latter jumping up, but the ghost dashed by springing across the plaza, where the watcher became so scared that he did not make himself known, but remained still crouching position. So he dashed away and lighted other fires.

<sup>1</sup> Simply for practice, it seems from the story.

<sup>2</sup> The meaning of this could not be ascertained.

In the morning they talked the matter over in the kivas, saying to the watchers: "You are of no account. Next night we shall watch again, many of us." They agreed that they would watch at different places, one also taking a position on the path that led down from the village through a river or creek that passed by. So during the night many watchers were distributed and hid away in the corners and recesses of the streets, a weakly young man, an orphan, taking a position near the aforesaid path at the river. They again noticed the fires in the woods and all at once saw the ghost running towards the village again, crossing the plaza, and running up the ladder of the village chief's house. Again they heard him grind and sing for a few minutes, then he left the house. The watchers jumped up and wanted to grab him, but he jumped over them and tore away from them. The small plaza was filled with people, but he jumped over them and escaped, as he was very strong. But descending the trail to the water he came upon the lonely watcher there, who jumped up, grabbed him, and held him, crying out to the people on the plaza: "I have the du'langwu." So the people rushed down to the water and saw that the young man had caught the ghost. The people then led him back to the village and put him into a kiva, made a light and there they saw a Yáhpóncha sitting. The father had told him that in the fourth night they would capture him, and so this became true.

Hereupon the crier cried out in the village: "You that are living here, all of you come and assemble here." So the people all assembled there and filled the kiva. The old men were crying and said: "There is some reason for this, certainly it is not without some purpose that he goes around this way and acts so. He certainly wants to do something bad." The village chief now requested that some one go and take off the masks from the ghost. Then some one approached him, but the masks were fastened securely around his neck, so the man cut the strings with his knife and took off the first mask and laid it on the floor, and behold! there was another mask. So he took that off and laid it on the floor, but found that there was another mask, and he took that one off and laid it on the floor. But he saw that there was a fourth mask and that was a Katcñ-mana mask, so he took that off and they all looked at the personage, and behold! it was the chief's son. "Puyámani!" they all said (an expression of regret and sorrow). "That is the chief's son!" They found that he had some báhos tied to each wrist and to each ankle. These they untied, also placing them on the floor.

He was a nice, clean, handsome youth; had turquoise ear pen

ants, and many nice beads; his head was nicely washed, and on his face he had two black lines painted with yaláhai, two lines running from the upper part of the nose to the cheeks. The young man who had now been exposed then said: "Take these báhos and thrust them into the ground, one at the plaza, and the others in the different corners of a house," which he designated. He furthermore told them that for four days they should have a feast, and having said this he left the kiva and went to his home. The people thought about it a great deal and were unhappy. They did not know what it meant, and whether or not some evil was planned for them, but they killed their sheep and prepared a feast and ate and feasted for four days. During the third day, they especially prepared much food, and were feasting all day and all night; still many of them were looking for and expecting some evil to befall them the next day, but the sun rose higher and higher and nothing happened to them, and when evening came they felt very much relieved, saying: "Nothing has happened to us," and they became happy again. Thus three years passed without any special evil happenings, but in the fourth year something happened. The young man when telling the people that they should feast for four days, had not told them right.

The people had been right in their suspicions that something evil might befall them after their four days of feasting, but instead of it happening after the four days, the plan of the ghost had been that it should happen at the end of four years, which, however, he had not told them. In the fourth year the expected evil came upon them. The old man, who had four years before complained to the village chief of the bad conduct of the young men of the village, was still living. He was still angry, and in the fourth year he prepared many báhos of hard wood: tívávi, mópuovi, táve, kwingvi. He made the points of the báhos very sharp and made very many of them. In the fall of the fourth year when they had gathered in their crop, the village chief said to the crier chief, who was also bad and in league with the village chief: "Our time has now come. You cry out that the people again should feast four days." So the Crier Chief announced saying: "You that live here, thus I am informing you, all that have something living, kill the same and eat it for four days. All that have something good, eat it and have a feast." But the people were full of mistrust. They were afraid that at the expiration of the four days some evil would befall them, and they did not comply with the requests of the chiefs; they did not prepare a feast.

During the night following the announcement the chiefs met with

the aforesaid old man, who told them that they should dress him up and put him into the *tiwónyapavi* (Kacina shrine on the plaza in which there was a stone image of a Kacina and which was supposed to belong to the Kacinas). So they dressed him up, painting his back black, his chest and abdomen red, and both sides of the front part of his body green. On the arms, chest, and legs they made the typical marks of *Póókong* (two short lines). To the back of his head they fastened a *póhtakni*,<sup>1</sup> of the tail of a sparrow-hawk, extending upwards with the points of the feathers. To the top of his head they fastened a horn. His face was also painted black. He was to represent the *Báíloókong*. He wore no costume.

When they were done they went to the plaza during the night when all the people were asleep. They dug a hole in the shrine already mentioned above, so that it would admit the man entirely. Hereupon they placed in his arms all the *báhos* that he had made, and with them they placed a *Báíloókong* whistle. They also gave him a little bowl with some water, into which he could blow the whistle, as is still done in some ceremonies. They then covered up the opening with a large flagstone, covering earth and dust over it to destroy all appearances of the opening that had been made, and finally placed a piece of native cloth over it. They then commenced to sing some sorcerer's songs. When they sang the third song, the old man in the ground began to eject rumbling, roaring sounds, and told the chiefs: "I have been successful, I have reached my object." "All right," they said, and left the old man remaining in the ground. None of the inhabitants of the village had noticed anything. The buried man then thrust about half of his hand through an opening that he had made, and when the people arose in the morning, they noticed the hand and said: "Something is protruding here." The old man then sang:

Ala kwikwi, ala kwikwi,

Ala kwikwi, ala kwikwi, kwi — (with a rising inflection).

As he sang the last word he lowered his little finger. The sun was now rising. The next morning he sang the same words, lowering the next finger, and on the third morning he again sang the same song and lowered the third finger. By this time the people, who had seen and heard it, felt very unhappy and were afraid that some evil would befall them. They now noticed, that at the places where four years previously the *báhos* had been planted by the direction of the ghost, water began to come out of the ground. These *báhos* had

<sup>1</sup> A number of feathers which are arranged side by side, but close together, forming a fan-shaped head-dress which is worn on many ceremonial occasions by various dancers.

really been *Báíloókongs*, who, it seems, had finally entered the ground and were now bringing out the water from the ground.

The people now became alarmed and began to suspect that probably a flood was about to destroy their village. That night they killed their sheep and prepared food and had a great feast, thinking that probably the next day they would all be destroyed anyway. On the fourth day just before sunrise, the old man in his grave sang the same words again and lowered the fourth finger as he finished his little song. Immediately he emerged from the opening in the form of a large *Báíloókong*, and now *Báíloókongs* were shooting forth from the ground with streams of water in all parts of the village, from the fireplaces in the *kivas*, in the houses from the water vessels, and in fact everywhere. Water began to fill the houses in the village. Soon the houses began to fall, burying many of the inhabitants under the falling walls. A number of them fled to the higher places on the east side of the village, where there was a large, strong house. In one of the houses a few old men climbed up on the shelves on which are usually placed the trays with corn meal in Hopi houses. Here they sat in a crouched position and turned into turkeys. The water rose so high that their tails began to hang into the water. It did not reach the houses in the eastern part of the village where the people had assembled. None of the chiefs were destroyed. So when they had assembled in the house mentioned the chiefs met in council and asked what they were going to do now. So they began to make *báhos*, took beads and turquoise, first crushed them and then ground them into powder. Of this powder they made two balls which they placed onto a tray on which they also had placed the *báhos* that they had made. There were a great many of these *báhos*. They then called the Village Chief's son, who had caused the destruction, and his sister, a very pretty maiden. They dressed up the latter in the same manner in which the *Flute-manas* are costumed, putting a white robe on her, over which they tied a white kilt, and an eagle-breath feather in her hair above her forehead, beads around her neck, etc. Her chin was painted black, white lines running from ear to ear over her upper lip.

The young man was clothed in a plain white kilt and black zigzag lines were painted on his legs, arms, and the back and front part of his body. These two were to drive back the *Báíloókongs*. The water was still coming out of the ground and the *Báíloókongs* still shooting swiftly through the water. The one that had been the old man, who was buried on the plaza, was the largest and most powerful of the *Báíloókongs* and was still standing at the place where he

had emerged from the ground. The rumbling of the falling houses could still be heard. When the two were dressed, the young man took some bahos in his left hand, the mána took the tray containing the two balls and the rest of the bahos, and thus they began to wade into the waters. They made straight for the large Bálóokong, which was considered the chief of the water serpents. Arriving at the place where he stood, the young man grasped and encircled the serpent with both arms and pressed him down into the water, whereupon the serpents as well as the young man and his sister disappeared under the water and never returned.

Immediately the water began to fall and disappear in a comparatively short time, the powder of the beads and of the turquoise, which the mána had brought to the water serpent as an offering, causing the ground to dry and to become hard quickly because the powder was made of very hard substances. The water-serpents had all disappeared, but so had the young man and his sister. The place where the village had stood was full of mud and the people could not get there for some time yet. Everything was destroyed there. Only the old men who had been turned into turkeys survived. They had been very old and bald-headed, which is the reason that the turkeys to-day have no hair or feathers on their head. In one house, however, which stood somewhat high, two children, two little brothers, had been sleeping during the flood and had not been drowned, but they had very little to eat now. The younger one had found a little piki in a tray, which they ate.

The people in the eastern part of the village soon set to work to prepare to emigrate. They baked piki and made other food of the provisions that they still had left. Early in the morning the day after the water serpents had disappeared they took some of the food which they had prepared, and made a food altar (tonsh-pongya), eastward from the village. Packing up the things, and especially the food which they had prepared, they all passed by this food altar, the village chief at the head of the line. Each one took a little quantity of each kind of food that they had placed there and ate it. They then passed on. The ground was still soft and muddy from the flood. The two children that had survived in the village had not been found and were left. They soon became hungry and hunted something to eat. Occasionally they would find a little corn hanging on some of the walls that were still standing, or some other food. The older brother would carry his little brother on his back. In the evening they would cry because they were lonely. The turkeys that had been Hopi saw the children and pitied them, but, although they cried

over them so that the tears would roll from their eyes, they could not say anything to them. Finally one of the turkeys took such a pity on the children that he commenced to talk to them. "You poor ones," he said to them, "how will you take care of yourselves here? There is some corn hanging on the walls yet, but you cannot reach it. You go to the east there to those other houses. There the people made food when they left. There is a food altar standing there yet, of which you may eat!" So the children went there and found many trays full of piki standing on the ground. Of that they satisfied their hunger. They also found a few rabbit-skin blankets in a house and so they lived there.

The people that had left the village traveled on. One day the big Bálóokong came out of the ground again and looked after the people. The place where he came out was now a large opening like a k'ici (a cistern-like oven in which sweet corn is steamed). He was a very large serpent and (the Hopis say), as no one was there to put him back again, he remained standing there. The two children by and by consumed all the food that they had found there and they began to suffer. They wanted to go back to their house but saw that water serpent standing there, and so they were afraid and did not know how to get back to their house, but their food was nearly all gone. Bálóokong saw the children and had sympathy with them. They were the children of his daughter so he was their grandfather. He cried over their fate, the tears rolling down his cheeks. Stretching up high, he looked whether the mother of the children had gone very far, and saw the people, as they had not moved away very far, but the children were still afraid to go back to their house. Finally the serpent began to speak to them in Hopi: "Come here. Come here. Be not afraid of me, I am your grandfather." The children looked up and listened when they heard somebody speak to them. So they went to the serpent, who said to them: "I am your grandfather. I pity you, but what will you eat here? There is some corn yet, but you cannot reach it, it is hanging so high on the walls. You find a place where there is some sweet corn strung on a string hanging on the wall; then pile up some stones, and climbing on the stones, throw some of the ears down with a stick. These you take with you as food and then follow your parents. They are not very far yet and you will overtake them. But whenever you get ready to go you come here to me first. Now you go and hunt a knife, and if you find one bring it to me, maybe I shall want to follow them sometime, too." So the children went through the houses and sure enough found a sharp knife of flint. They also found in one of the houses some corn

hanging on strings on the wall not very high up. They piled up some stones and loosened some of the corn-ears with a stick so that a good deal of it fell down. This they ate and satisfied their hunger. They intended to leave the next morning. "To-morrow we will follow our parents," they said. So the next morning early they went to their grandfather and said to him that they would now go. He asked them whether they had any food to take with them. They said: "Yes, we have wrapped up some of the corn that we have found strung up and hanging on some of the walls and that we have thrown down." He said: "You follow your parents, and I shall stand here and keep looking after you so that nothing will happen to you. But you take your knife and be not afraid, but cut a piece out of my back. This you take with you and give it to the chiefs and tell them: "This is a piece of meat from the Báíóókong, and when at any time it does not rain you make báhos and rub a little of this meat among the paint with which you paint the báhos, and it will certainly rain." The children refused to cut out the piece of flesh, saying: "That will hurt you very much." "No, no," he said, "be not afraid." Finally they were willing, took the knife and cut out quite a large piece of flesh. They found that the meat was very tender and when they had cut out the piece the wound closed up immediately.

So they started after their people. In the evening they were very tired and slept all night. The next evening they were again very tired and slept on a ridge that was covered with pine-trees. The older brother carried his younger brother and also the food and he was nearly exhausted. They were also very thirsty and hungry, but they were so weak that they could hardly eat the hard corn. On the third day at about noon they were nearly exhausted and were very thirsty. They sat down under a pine-tree. Their food was also all consumed. As soon as they had sat down they fell over and fell asleep.

Cótukvnanngi,<sup>1</sup> the God of Thunder, lived in the sky and saw the children and took pity on them. He concluded to descend and help them. He took a gourd vessel full of water and some rolls of nuvá-muhpi (píki made of meal of fresh roasting ears) and then descended to where the children were. They were sleeping, their mouths were dry and parched. Soon the younger brother awoke and there somebody was sitting by their side, somebody very terrible. The personage had three very long horns or projections on the head, two standing sideways, and one standing upward on top of the head. They

<sup>1</sup> Usually called Cótukvnanngwuu.

were of ice. His costume also consisted of ice and was full of little fringes or icicles that rattled all over his body. On the head he also had two large ice ridges representing clouds.<sup>1</sup>

The little boy was very much frightened and grasped his brother and cried: "Get up, there is somebody here." So the elder brother jumped up and beheld the Cótukvnanngi. He also was very much frightened and the two children embraced each other and cried. While the children looked downward, Cótukvnanngi removed his mask and when they again looked up they saw a very handsome man. "Do not cry, do not cry," he said to the children, "here, drink; I have brought some water for you," and handed them the gourd vessel, from which they drank and quenched their thirst. He then handed them the food, and they ate it and satisfied their hunger. "You remain here," he said, "you remain here at least two or three days and eat and drink this, and when you have recovered and become strong then follow your people. They are not far away. They are right east of here." After he had said this and the children were not just looking towards him he rose again and disappeared in the sky. When the children looked for him he was gone.

So they slept there that night, stayed the next day and remained another night, and the following day at about noon Cótukvnanngi again appeared to them bringing them some more of the same kind of food, also some water melons and drinking water. Cótukvnanngi remained with them that afternoon and after the sun had gone down he began to talk to them, talking to them all that night. Cótukvnanngi is the great warrior chief, and he now gave to these two youths the lightning and the thunder, and he told them how to kill enemies and that when they had killed their enemies they should take their scalps; and he taught them the songs that they were to sing when they returned from their war expeditions and after they had killed some one, and told them that when they came to their home they should throw the scalps into the kiva, on the cloud symbol made with corn-meal by the warrior chief. They should then cut out a round piece of bear skin which they should place on the floor in the kiva and encircle it by a line of corn-meal. The warrior who had brought home the scalp should sit on this bear skin for three days and three nights, and on the morning of the fourth day the warrior should wash his head in the kiva (tókasnaya). Then he should go to his home where his Káamu,<sup>2</sup> should also wash his head. Then he should put the scalp which he had brought on a stick and

<sup>1</sup> Similar ridges are still made on top of the mask of the Tukwánangw Kactinas.

<sup>2</sup> Clan aunts.

perform a dance on the plaza in which his káannu should accompany him.

After having thus explained to them many things about wars, and taught them many war and battle songs all night, it had become morning and he told them that now they should follow their people. He told them that their parents would probably not know them, but they would ask who they were, and they should then take hold of their mother and tell her who they were and she would then probably know them. Then Cótukvangi returned to the sky. The lightning arrow (tohu) and the thunder he had promised them, but had not yet delivered to them. He told them that whenever they needed them, wanting to go and kill some one, they should pray to him and he would give them those things. So the two brothers started off after they had refreshed themselves with the morning meal once more. Arriving at Homólovi<sup>1</sup> they came upon their people. They lived in two little villages, and in the one farthest north only a few people lived, and here they found their mother.

The older brother was still carrying his younger brother as the latter was very tired. "Somebody has come," the people said. "Who has come? Whose children have come? Where are you from?" they asked. "We are from way over there from the village," they said. "We have followed you. You have gone this way and our mother and our father are here and we have come after them." So they called the people together and said: "Come here and see if there is anybody here who did not bring their children with them," and then the people gathered around the children. The people commenced to ask now the different women whether there was any one who had failed to bring their children with them, but no one was found. They also asked the mother of the two children but she also denied. When no one could be found that would claim the two boys, they recognized their mother and went to her, taking hold of her hands, and said: "Our mother, we have come," then the mother remembered and acknowledged that her two children had remained in the house sleeping when they had fled, but she, of course, had thought that they had perished. And when she now saw her children before her, she embraced them and cried. So the children remained with their mother.

The people living in the smaller village were the Bátki-náanu. Those living in the larger village were the people most of whom later constituted the Forehead clan (Kál-náanu). The two youths then told the people about the piece of flesh that they had cut from the

<sup>1</sup> A place a few miles north of the present Winslow.

back of Báloókong, and had brought with them. So when the Bátki people made báhos they rubbed a little of this meat into the paint with which they painted the báhos, and then it thundered and rained. Before that it had rained only a very little, and hardly ever was there any lightning and thunder. After this there came heavy rains and weather, which made the Bátki people "Great Bátki" people.

The two youths grew up to be young men, but they became bad, warring and fighting the Hopi children and the other youths, and when they had grown up they remembered what their father, the Thunder, had told them. They said to each other: "We have now grown up, let us go out and ask our father for what he has promised us, and then let us go and kill some one." To their mother and the people they said that they were going to kill some deer, and so she prepared some food for them and they started off. In the evening they gathered some wood and built a fire. Cótukvangi saw them and came down to them again. "You have now reached your object," he said to them. "Yes," they replied. "It is well that you have come," he said. "Close by here are some Apache, and whoever becomes a warrior for having killed them, he is a great warrior, because they are fierce. These Navaho do not amount to much, and it is well that you have come in this direction." So during the night he instructed them how to go out and kill the Apache, also teaching them some war songs. Hereupon he went home again. He first told them, however, that he would watch them, and that he would kill their enemies for them. They would do it, he said, but it would be he that would do it through them. Then when they were through they should come back again and he would come down again, then they would talk together and from here they should go back again to their home.

So in the morning they proceeded and soon came upon some Apache (Útsaannu). There were a great many of them, who at once became excited and ran towards them and began to surround them. The two brothers at once began to shoot arrows into the crowd for some time, but did not hit any one, neither did the Apache hit them. The brothers had put the lightning (táiwipiki) and the thunder (umukpi) under their clothing. After they had been shooting for some time, they became tired, and the older brother all at once said: "Now then, it seems they are upon us. How long yet will this last?" Hereupon he drew forth the lightning and the thunder and aimed at the Apache and shot the lightning into the crowd. All their enemies were slain, their camps burned up, and the two brothers

laughed at their slain enemies. The Apache had previously made many raids on the Hopi at Homólovi, and for this reason the two brothers had finally gotten very angry and taken revenge upon their enemies.

Among the Apache warriors had been one very large and fierce one. This one they hunted up among the slain, scalped him and cut out his heart. Then taking the moccasins and costumes from all the slain, they returned. While they had killed all the warriors they had destroyed only one tent in which there had been women and children. This had been blown to pieces by the thunder. The objects in the other camps, in which the women and children were, they had left untouched. When they again arrived at the place where they had previously camped, Cótukvnanġi again descended and talked with them during the night. He gave them further instructions with regard to warfare, but among other things he told them that they should not be the war chiefs among their people, but when they now came to their village, whomever they should select, on him they should throw the scalp which they had now brought, and he should be the war chief.

In the morning Cótukvnanġi again ascended and the two returned to their home, singing war songs as they went along. They went, however, to the larger village, as in the village where their mother lived there were so very few people, and here the rejoicings and rites, to be mentioned presently, occurred. When they arrived at the village they were received by the shouts of their people, who surrounded them, and snatching away the trophies that they had brought with them, swung them around, by which it is said they were discharmed from any bad influence, and then they threw them among the people—a custom which was always observed when Hopi warriors returned from their expeditions.

While the rejoicings and wranglings were going on, the older brother took the scalp which he had been carrying on a stick while they were dancing, and forcibly threw it at one of the inhabitants from the larger village, saying: "It is you, you shall be our war chief. We give this to you. You shall lead us after this." Hereupon they followed him, going around the village four times. They then entered the kiva where the two brothers instructed them as to the rites to be observed in connection with their warfare. They drew the cloud symbol already referred to on the floor, whereupon the newly appointed war chief threw the scalp upon the symbol. They then cut out a piece of bear skin, sprinkled a ring of corn meal around it, and placed the war chief upon it, where he had to remain for three

days. Hereupon followed the public war dance on the plaza on the fourth day (as already referred to on a previous page).

The people lived here in Homólovi a number of years, but how many cannot be ascertained. Finally they concluded to move on north-eastward because, it is claimed, there were so many mosquitos there which would sting their children and their people and caused great suffering. The Hopi say the reason why the people held out so long, although they always suffered from the mosquitos, was that they had such good fields there from which they raised good crops. The mosquitos are called by most of the Hopi salt flies (*šong-totoptu*), but they are also called *šipaúlaivita* by some, from which it seems the present inhabitants of the village of *Šupaúlaivi* have derived their name. When the migrating party had reached a certain bluff, called *Coyote Spring Bluff* (probably about twenty-five or thirty miles northeast of Winslow), they remained there, but not very long it seems. Here they separated, the *Bátki* clan proceeding north-eastward to *Adótovi*, the others going northward towards a place a few miles west of *Matóvi*. Here they again remained for a number of years as they had good fields there. They finally proceeded farther north to a place called *Náshiwannu* (about a mile south of *Šhongópavi*), where they probably remained about three years. Just as they arrived at this place, the sun arose, the upper part of the sun (his forehead, the Hopis say), just looming up above the horizon. For this reason they were ever afterwards the *Forehead clan* (*Kálanánu*). They made repeated efforts to get permission from the village chiefs of *Šhongópavi* to move on the mesa into the village, but their efforts were unsuccessful. It seems that the chief had heard something of their doings in *Palátkwapi*, because he claimed that they were dangerous, bad people (*Nánukpantu*). In the third year they concluded that they would return to their previous home at *Homólovi*.

The chief of *Šupaúlaivi*, which village, however, was not called by that name at that time, but was called *Wáki* (refuge house), heard that these people were going to return and so he went to them and invited them to move up to and settle down in his village, which invitation they accepted. They are still by far the most numerous clan in the village of *Šupaúlaivi*. The village was from that time called *Šupaúlaivi*, after the name of the new arrivals, who were called by that name because they had fled from *Homólovi* on account of the mosquitos which they called by that name. At that time *Šupaúlaivi* was considerably larger than *Šhongópavi*, the latter having lost a great many inhabitants a long time before, when the people of that

village killed a number of Spanish and destroyed their missions, on which occasion a number of Shongópavi fled to Shupatlavi.

The chief of Shongópavi seems to have borne a grudge against Shupatlavi, because later on he informed the Spaniards in New Mexico, probably at Sante Fe, that they should come and take away the inhabitants of Shupatlavi, and said that this was the latter's own wish. So one time the news reached the villages that many Spaniards had arrived at Kearns Canyon where they were camping. The next day they came to Wáipi where they inquired who it was that wanted to be taken away. The chief of Wáipi and the chief of Shupatlavi were good friends with each other, and as soon as the Walpi chief heard about the matter he quickly proceeded to Shupatlavi and informed his friends about it, saying: "The Spaniards have come because they have heard that you wanted them to come and take you east. They have come for you and for no one else." "That is false," the Shupatlavi chief said. "It is not I that want that, it must be some one else. It is probably the chief of Shongópavi." "All right," the chief of Wáipi said, "you had then better go and meet the Spanish chief and tell him about it. You take some presents with you, perhaps a tñhi and a blue shirt. Give these to this Spanish chief, shake hands with him, embrace him, and tell him how the matter is." So the chief of Shupatlavi wrapped up a tñhi and a blue shirt and went with his friend. When they arrived in the ki'va where the leader of the Spaniards was, the latter, who was a powerful man, stood and looked at the new arrivals with his arms akimbo. The two men eyed each other for some time. Finally the Spaniard gave the Shupatlavi chief his hand and shook it. The Shupatlavi chief embraced him, the Spanish officer doing the same. All people present were crying. The chief at once drew forth the presents which he had brought, and handed them to the Spanish officer. "This is yours," he said. "I have heard that you came to get my children and my people. It is not I that wished it, it must be some one else. It certainly is not I." The Wáipi chief then asked the officer: "Is this the man that came to you and said that he wanted you to come and get his people?" "No," the officer said, "this is not the man." "Thanks, thanks, thanks," the Hopi said on all sides, and came and shook hands with the officer. "Thanks that this is not the man." "No," he repeated, "I never wanted that, it must be the chief of Shongópavi." The officer then said that the next day he would

<sup>1</sup> The Hopi say that the chief of Shongópavi was a Powáka (sorcerer), who was able to fly when he wanted to do so. He had been over in New Mexico during some night and had informed the Spanish chief himself, being back the next day.

bring his soldiers to a place west of Wáipi where there was a large pool of water at that time. He said that they were tired and would rest there awhile. He also explained that they had brought with them a good deal of clothing which they had wanted to give to the people which they had expected to take along. "Now," he said, "What shall we do with these clothes? You tell your people that they should come to-morrow when we are camping there at that water and visit us, and if any of them have anything that they would like to sell we would like to trade with them, giving them clothing which we have brought along, and taking back some of your things." The Shupatlavi chief consented to this and went home and told his people about it. All were very happy now that the impending danger had been averted. The next morning after they had eaten their breakfast the people from all the villages proceeded to the camp of the Spaniards where they were trading all day. In the evening the Hopi all returned to their villages, the Spaniards camping there for the night. In the morning after breakfast the latter returned.

After that the Spaniards never encroached on the Hopi any more, but the Shongópavi chief, whose village at that time was very small, spread the news that the Spaniards would come back again some time to Shupatlavi and get them. This so scared the people at Shupatlavi that a majority of them left the village and moved over to Shongópavi, which it is said accounts partly for the small number of inhabitants in the village of Shupatlavi.

### 13. THE REVENGE OF THE KATCINAS.<sup>1</sup>

Halksai! This place, Kaotúki, is somewhere east of the Pueblo Indians, and a long time ago many people lived there. West of them was a large mountain like the San Francisco Mountains (near Flagstaff). In these mountains lived many Katcinas. Those people sometimes had ceremonies (hihta totóka yungwa), but they did not yet know the Katcinas.

One time some of the Katcinas also assembled in their ki'va in the mountains, and dressed up, getting ready for a dance. They then descended and came to the village in the night, where they commenced to dance on the plaza. The people were still sleeping, but soon heard the noise of the dance and arose and came to the plaza. Here they saw the Katcinas dance. The latter, however, did not accompany their dance by singing.

By the side of the line of dancers danced a Katcina Uncle (Katcina

<sup>1</sup> Told by Páhrádmítwa (Orathi).