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THE TRADITIONS OF THE HOPI

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4. THE WANDERINGS OF THE HOPI.¹

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 move 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,² 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 lóogó (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

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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),¹ 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-

¹ 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.

¹ Told by Yakloma (Orash).

² Species of bird of a bluish black color.

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 Mótzni. "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 Mótzni 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 Mótzni 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 Mótzni had found was Skeleton (Másauwu). "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 Mótzni said, "whatever they say down there, whatever they say. Now, I shall be off." "All right," Skeleton said, whereupon the Mótzni 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 Flute chief (Lán-mongwi), Horn chief (Al-mongwi), Agave chief (Kwán-mongwi), Singer chief (Táo-mongwi), Wúwáchim chief (Kél-mongwi), Rattle-snake chief (Tót-mongwi), Antelope chief (Tót-mongwi), Marañ chief (Marañ-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 Mótzni) 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 (Kóhkang Wuhiti) 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 Plute 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 Plute 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 Plute 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

¹ This is the way the narrator started 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, láhu, 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 *nóokwiwi*,¹ 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 Wuhiti (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

¹ 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 Palátkwapi, 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 báuyipi. This is a small perforated vessel into which they would place certain herbs, different kinds of stones, shells, a small balólóokong, 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 báuyipi 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 Mtenkapi.¹ These were the Bear clan, Spider clan, Hide Strap clan, Blue-bird clan, and the Fat Cavity² 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 Mtenkapi 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

¹ A little stream, about fifty miles north-west of Oraibi.

² 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 Mtenkapi 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 Mtenkapi soon moved to the place where Mtenkapi 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 Mtenkapi they made marks or wrote on a certain bluff east of Mtenkapi, 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.¹

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 Nátuwampika, a place a very short distance west of Kuwánava,² 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."

Hereupon he stepped off a large tract of land, going east of where they were, and then descending the mesa west of Kóqóchnovi, 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

¹ The narrator says that this "writing" was effaced by Taba (the Hopi chief who founded Taba City), his wife Katchmana, and others who wanted that land.

² About a mile north-west of Oraibi.

Momoshvavi, 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 Oraibi, and that is where they should live also. So this clan built its houses right east of the bluff of Oraibi 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 Oraibi, other clans were arriving in Wálpí and Mishóngnoví, and settling 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 Tákwanang Katcina, and the Sháwíki 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 Wáwúchim 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

Plute cult by the Spider clan. The Lizard, which also arrived from the north-west, brought the Maráú 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 Oraibi would sometimes move up towards Oraibi 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 Hopi Katcinas, which the Hopi 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 Palátkwapi. The one Powáka maiden 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 Palátkwapi was destroyed by a great water produced by the Bálólokokngs. 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 Hopi, into their enemies, so that after that these tribes would make wars on the Hopi. They also caused contentions among the Hopi. The Navaho also used to be friends of the Hopi, but these Pópwaktu would occasionally call the Ute and the Apache to make raids on the Hopi. They also turned the Navaho into our enemies, and then the White Men came and made demands of the Hopi. The White Men are also called here by these Pópwaktu, and now the White Men are worrying the Hopi also.

But the Hopi 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 Hopi, watching and listening how they are getting along. Our old men and ancestors (wáwiyom) 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 ORAÍBI CLANS.¹

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 (Póíñtikivee), 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 (kátrai) 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 the chief said, "Well, what now?" They were in the darkness, yet, the entrance, however, being closed. The chief sent the Bear who flew around hunting an opening or light. He returned, and the chief asked: "Táá 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: "Than

¹ Told by Wíkawa (Oráibi).

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" (Kwinaé Wuhutaka) 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 Flutes. When the corn began to grow the chief put up his altar, sang and fluted, 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 collected the small scales which she had rubbed from her skin and handed them to her husband. He laid them on a blanket until there was a considerable quantity of them. He then wrapped this 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 (Nónópbaya, a rolling stream, because of the high receding 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 (Baháns) 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 Machíto. They also had the Áototo and Áholi Katcinas.

4. THE BEAR CLAN.

This clan had gone south from the sípáhuni. They had with them the Áototo Katcina. They soon found the Young Corn Ear (Pihkash) people with the Áholi 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 (ndkpana) and cause their children to die, they (the Americans) would come and cut the Níkapaná's heads off. This was told them because they (the Americans) had been told that down in the old home there had been Pópwaktú (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, Machíto, 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 Áholi. Hunters later found them at a rock, now Bear Spreading Place (Báhpú-Móyanpi), where there is still a stone on which there is some writing called Machíttüben. Machíto 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 Machíto would not listen to them. Then his wife went to him but he would not listen to her either. So they left him. Machíto 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 "Océpohomo," where he placed it, thus making a landmark between the fields of the Shongópavi and his own.

Then Machíto and the two Katcinas went up the Oraibi mesa where they remained. Later the Spider people arrived. Machíto asked about their wanderings and they told him. He wanted to know why the corn would not grow although they had the Flute cult. The Spider clan chief accused the "North Old Man." Machíto 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."¹

After the matter had been settled between Machíto 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 Maráú cult, they were also permitted to stay, but were requested to co-operate in the Soyál ceremony. For that reason Pungnáónsi, who is of the Bear clan, and village chief, now makes the púhu (road) in the night of the Maráú ceremony from the nátsi at the south end of the kiva towards the rising sun.

The Rattle-snake (Teda) 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, charm liquid—for the Flute, Snake, Maráú, and other ceremonies.

Another Badger clan and the Butterfly (Pówul) came from Kíshiwun. These brought the Powámu and Katcina cult.

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

¹ It is thought that this refers to the mutual celebrating of the Soyál ceremony, in which all are supposed yet to participate. Machíto had brought the Soyál ahar and cult with him. The Pihkash people had Áholi Katcina and the screen (Omawu) now used in the Soyál and the Corn Ceremonies. The Áototo has the water and rain.

They came to the village of Orañi and arranged a contest at Muñoivatki where each planted corn, the Blue Flutes sweet corn, the others Wupákaö, 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 (batñi) on the plaza. Later the Drab Flutes (Mastälentu) had to throw their meal, mollas, etc., from a distance to the warrior (Kelehtëaka) of the Cakwálatentu, who put them into the well in the booth for them.

6. THE SNAKE MYTH.¹

At Tokóonavi, 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 Wuhti) 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 spurted the medicine over the water and immediately a road like a rainbow was formed from the

¹ Told by L. nãvántiwa (Shupáñavi).

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 spurted 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 (Aóát 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 (yalkhaii), 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 him¹ 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 Shupáñavi 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

¹ 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-tuca), 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. Thus he secretly chewed and spurted 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 *lojomat kátcit* (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 *báños*," 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 *pövólpiki* 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 (*móhngwuu*), 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 *báños*, then she said faintly, "Áskwá!i!" (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 (*cafsni*); 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 mana?" "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.¹ 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 Huring 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.

¹ 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 Báltki 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 Mishóngnovi, and then to Orañbi. 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, áya, 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.¹

At Wuhkokieqó lived the Pínkash 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

¹ Told by Sikanakpu (Mishóngnovi).

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 síkáhpíki. 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 hurúshíki, óngáwi, 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 Shrines of the Sun clan (tawá khus). There east lived also "Flutes" (Lálentü), who are always playing and then the sun rises. For that reason at the Flute ceremony the gray fox skin (átayo nátsi) is put up at the white dawn (qóyángwunupü), then the yellow fox skin (síkáhtayo nátsi) at the yellow dawn (síkángwunupü).

Then the Sun there lays off his clothes again, bathes his body, is fed by the Sun clan (Tawá-ñamu), 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).¹

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

¹ Told by Lomavantiwa (Shupañavi).

² 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 Shupañavi, a member of different secret orders, and one of the best story tellers and singers.

side 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 (Mdyi. Pl. Mámuytu), who use hair or wool for their nests or burrows. These people took the skin and cut from it carrying straps (piqósha), from which they were called Piqósha clan. Another party came upon the bear at just this time and were called Mdyi 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 (Chórzñ-ñamu). 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 (Kóhkan) 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 (Wikurzh) clan.¹ 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-ñamu) 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 (Honánva).²

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

¹ According to others Wikurzh from *wihin*, 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.

² 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 Shupatlavivi and Mishóngnovi, 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 Hû Kacina, the Bear (Hon) Kacina, the Áototo' Natácka, his wife Cóoyok Wuhti, and finally the Cóoyoko Tâhaam.²

Later on other clans and migrating parties arrived at Shongópaviv 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-NAMU)

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 Mótáni 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 (Chaák-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 (Áaltu), who then stood outside and held the protruding part of the reed or ladder. Many people then followed.

¹ Meaning obscure but perhaps referring to the rattle with the antelope scapulas.

² The meaning of the last three names is also obscure. Lomnavántwa 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.

³ Told by Tawitina (Mishóngnovi).

The Mocking-bird (Yámpa) 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 all 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 Matingwu, 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 the Spider (Kóhfang) 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 maggots 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-nánu). 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 (Mýyi) clan.¹ 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 Mishógnovi and Shupadlavi) called Homíqöpu. 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 Shupadlavi, called Chüküvi. 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 (Táwá) 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 Chüküvi and those of old Mishógnovi, which was situated, however, west of its present location, way down the mesa, moved on the mesa and built the present village of Mishógnovi.

In Mishógnovi 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

¹ Traditions with regard to the clans having received their names on this occasion vary somewhat. While some say the name of the Wikorzh-nánu is derived from a netted gourd (wikorzh) what others, as in this tale, derived the name from wíkor, as explained in the text. Furthermore, in 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. 10, "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 Bákki clan, and lastly, the Squash clan. The Sand clan, having lived in the village of Chüküvi, is said to have moved to Oraibi, east of which village they had had fields while they were still living at Chüküvi. At the time when the people lived at Chüküvi, Shupadlavi was also inhabited, but it seems that the people then, too, lived farther down, probably at the so-called First Ledge, but when Mishógnovi was built the people of Shupadlavi also moved on to the top of the mesa.

10. THE ORIGIN OF THE YÁYAATU SOCIETY.¹

Ishyaot! In Oraibi 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 Keqóchnovi,² 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 running 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.

¹ Told by Wikavaya (Oraibi).

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-nánu), where Homhoiwiwa 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 (dúmakuri). This they took to the top of the Marat 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, 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 nókwiwi and white plki 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.¹

The Bátki clan and the Sand clan come from Palátkwapi. When traveling the Sand clan would spread sand² 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 Homólovi (Winslow) they lived a long time. They brought with them the Soyál cult, the Lagón cult, and the Soyál Katina. They went to Aoátovi. 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-nánu had brought from the Little Colorado River mud, grass, and water in a móngwikuru. 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 orier, 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 (Pínkash) or Corn-Ear (Kaó) 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.

¹ Told by Síkánakpu (Mishóngnovi).

² He 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 Flute and Marau cult, and had the village crier.

The Katcina clan, with the Katcinas.

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

The Báltki 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 Báltki people came, the corn was very small. They made it rain and so it grew large. The Píh'kash 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 (Báltki-nánu).²

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.³ One time a young man again shamefully mistreated an old man, who then became very angry. This old man belonged to the Báltki clan. He went and reported the same to the village chief (Kík-mongwi), crier chief (Cháak-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

¹ Told by Lomkávantiwa (Shupadaavi).

² Lomkávantiwa claims that this clan brought with them from the lower world a small water vessel which was later supplanted by the mongwíkwari (a netted gourd vessel). He says that this small vessel was their toponi, and from that they derived their name.

³ 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.

(Lóqumuru).¹ 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 Yáhpóncha, the Láňang Katcina, Áha Katcina (Orabí: Kuruwá), and the Katcin-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 Mána, secondly the Láňang Katcina mask, thirdly the Áha mask, and lastly that of the Yáhpóncha. 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 (duálangwu). The people had not noticed his going or coming. After he had arrived in the house he ground corn on his sister's small mealing stone. While he was grinding he sang: "Títawunaha! títawunaha!" 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 about. 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 in a crouching position. So he dashed away and lighted other fires.

¹ Simply for practice, it seems from the story.

² The meaning of this could not be ascertained.