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## Navajo origin legend summary

BY A.M. STEPHEN. Journal of American Folk-Lore, vol. 43, 1930, p. 88-104. The first (lowest) world was red, bar, barren soil, this was the earliest world. Etséhostin and Etséasun, his wife, existed there and they had nothing to eat until the fourth day, and on this day they started to think about eating. Hostjaishjiné got up and rubbed his stomach and some skin (bitcin) was loosened, which formed in a roll under his hands, and he put this roll of cuticles on the ground. The woman stood up and followed his example. Then they each stomped on the rollers. Etséhostin reached over his shoulder, down his back, and formed another roll and laid it on the ground. The two scrolls that he had formed turned into a man with a mask. This newly formed man stood up and this is the origin of the first man (Navajo?). Etséasun again followed hostin example and from the scrolls with which she formed a woman emerged: this was virgin called Djösdêlzhazhy (biting vagina). The hostin (old man) then reached under his left arm and formed another roll of skin which he laid on the ground and it became (a water monster called) Téholtsody. The host then reached under his right arm and formed another roll of skin, which was laid on the ground, became Usheenasun, Salt spirit, a woman who now lives on Nitcô (Salt Lake south of Zuñi). Hostin then took the end of the tongue between his fingers and spat a small piece of it (his tongue ? spit?) on the ground before him and it became a wing that he put on his ear. The wind would shake this wing and tell everything in his ear. Etséasun then took a roll of skin from her scalp and placed it on the ground and placed a small feather next to it and this became thunder (with wings). On the left side the feathers were black on top and white underneath, on the right side the feathers were white above and black below. Etséhostin then rubbed the sole of his right foot and the roll of the skin became a large frog, Tcalc. He rubbed the sole of his left foot, and a crane, Teklailale was formed. This makes as many as twelve people up for this time. Etséhostin started to think: How can we get something to eat? Etséasun said: My husband, I don't know. Hostin looked back and saw Hostjaishjiné and said to him: You understand these things, tell us how to get food. Hostjaishjiné, who always looks stern and ugly and angry, said: I don't know, but he reached down his neck and rolled a little skin in his hand and Wunushtcindy (locust?) was produced. Then etséasun looked far back and saw Nastjeasun and asked her how they could get something to eat. Nastjeasun rolled a little skin on her chest and it became Ant, Názozí, who was then buried in the ground for four days and at the end of this time many small red (yellow) ants came forth. Hostjaishjiné then rolled some skin from his and laid it on the earth when it became a horned toad, Nášhóngbitciy. Etséhostin built a house and lived there, and the red (yellow) ants built around this big house, and annoyed him and the others so they could find no rest day or night. Teholtsody thought he was going to go out and find a place to rest, so he went east. The world was very small at this time, and Teholtsody soon came to his outer limit, and when he couldn't go any further, he built his house there. Simiarily, the frog is plagued with ants, he traveled south to the outermost boundary of the world, and built there. So Salt Woman went the same way west and built a house, and Tulthklahallé went north. Each of these houses was shaped from east to west like a rainbow (shabiklo), and from south to north of sun rays (jónáibikloth), when we build a house today we have four poles reaching from east west and from south to north, and these meet at the top. After these four had left him Etséhostin stayed in his own house. He said: 'I wish we could get some clouds, I want rain and he looked out of his house to the east, where Teholtsody was and so many clouds, because Teholtsody's house is of clouds. Etséasun then said: I wish we had some kind of rain, and she looked south and saw a heavy fog, because it was the frog's house. Etséhostin wanted there to be a mountain to stand on and look for rain, and he began to pray for rain: He looked west and saw a fatamorgana, Hútaonige, as a person. Etséasun now prayed on the north side: Send rain so everything can be wet. She saw a green scum on the water and made a house, 'Tutklitb', of this. It gives four houses. Etséhostin sent Thunder naked to the skyhouse Teholtsody in the east and asked the Thunder to stand right in the doorway of Teholtsody's house. Thunder went there and stood in the door naked and Teholtsody gave him a mantle of feathers, which is the sheet of (fast) lightning. On his head is heat lightning. He had a tail feather, which is Hajillkish, sheet of lightning. Etséasun told the monster Tehlin (hornhorse) to go south to the Frog's house of fog. He went and stood in the doorway. Salt Woman had gone west and Etséhostin told Thonainilly to stand right outside the door of her house and see her. He was supposed to be her guardian. An old woman sat on the north side of the world and she sent a fish (turtle) to look outside the door of Tulthklahale's house and guard it. After Teholtsody went east he made a watercraft (tositsa) of white clay. Frog in the south made one of blue clay; Usheenasun in the west made one of yellow clay. Tulthklahale to the north made one of spotted clay. It had mottled surfaces of black, blue, yellow and white. Etséhostin started to travel and he went to Teholtsody's house, and in the middle he found it the pot Teholtsody had done and it was covered. He lifted the cover and found it full of water. He went home and told his wife that Teholtsody was smarter than they were. Etséasun then went south to frog's house and saw his pot full of water and she returned to her house and told her husband. Jösdêlzhazhy said she wanted to travel too, and she went west and found that Salt Woman also had a pot full of water. She returned and told me what she had seen. Hashjaishjine then went north and found a pot of water in the house of Tulthklahale and he returned very angry. He said: 'They all get smarter than us. They get rich, and we're still poor. We have nothing and we can't do anything. Etséhostin said: Why would you be angry? We will grow wisely like them and have many things one day. Then Etséhostin went to Teholtsody's house to get some water, which he brought back to his own house. Etséasun went and brought some from the south. Next Hostin borrowed some from the west and Asun borrowed from the north. After bringing water from each of these four places Hostin planted it all together in the soil. For a few days he saw a damp, green spot there. He returned to look at the site for a few more days and saw that bushes had grown there. He made a third visit and found communal grass. He made a fourth visit and found tube grass, looka (arrow grass, tluka), but it had no pollen on top and there was a big spring too. Hostin again said: I wish we had something more and he went to spring and found lookaitso growing right in the middle of it. Five different kinds of plants grew out of spring, and he pulled some of each kind and took them home. One of these tubes had twelve joints and the wind came out the other end and made music (a flageolet). The wind coming out of this pipe swirled around the world all over the world and it went to the houses on the four quarters and caused them much trouble. The resident at each house sent his guard out to bother the wind. They took black clouds, mists and blue mold, also to each of them got thunder and lightning and the guards kept shooting at the small winds, but the latter kept dodging about so they couldn't get hit. But this only raised more wind and it rained heavily, so the guards stopped worrying the wind because they couldn't conquer it. When the rain stopped Hostin said to his wife, Everything looks beautiful, I wish we had something good to eat. He looked in all directions and saw Hajillkish (Glow-light Heat-Lightning) at the four points where people lived. Then he prayed for some kind of grass, or fruit, or seeds to live on. He went to spring and saw something green that had come out of the ground and it was corn. He then went east to Teholtsody and found pumpkins and squash and returned. Asun attended and found that Frog had raised watermelon and tobacco. She returned. So Hostin went west to the Salt Woman house and found beans. 91. and cotton growing, then she returned home. Hostin went north to Tulthkle's house and found muskmelon and gourds growing in large quantities. He then returned and said to Asun: We have wanted these things (i.e. we have everything we asked for). Now we have many things. Let's pray for something more. So he prayed and sang for more. He went to spring and saw a fruit in the middle of the water. He went back to Spider Woman and told her to get this fruit out of the water. She got it and gave it to Hostin who looked at it and saw it was Yolakaihatate, a big shell, big as a pot. He took this home and returned the next day for spring and found more fruit. Spider Woman again brought it out and it was turquoise, Tedokiji. Hostin then went east to Teholtsody's house and went in and found a large black bow and arrow, also eagle feathers. These Hostin are used as Thunder (the arrow for lightning, and the feathers to guide the arrows). Asun sent south to frog's house, and Frog had stone knives (paishhathl). Spider Woman went to Salt Woman, who had planted cotton and had been weaving it in cloth. Spider Woman got this and brought it home. Hashjaishjine went north to Tulthkle's house and found black cloth and brought it home. On the first trip Hashjaishjine returned angry, but this time he was in good spirits. He told Hostin: 'People in the four corners are getting rich. Hostin then prayed for more and went to spring. The corn grew ripe and each stem bore twelve ears. Asun went over and collected it and brought it home. They now had lots of corn and much else besides. But those who live on the four corners of the world had no corn, so they came to Hostin's house and asked him for some. He told them to provide for themselves, but finally he gave them some of the pollen (taditin), but none of the ear corn. He told them to plant pollen. They did it and it grew up small, like onions, but no ears grew on it. So they asked Hostin for some seed corn, but he wouldn't give them any. Teholtsody said: When Hostin came borrowing water we all gave him some and enabled him to raise water of his own. Hostin said: 'You let me have water, and when you begged for corn, I gave it to you and taught you how to plant it as best I could. Teholtsody was very angry and thought how he could destroy Hostin. Teholtsody gave the Thunder a bow and arrow and told him to go and kill Hostin, because, he said, we should have some of this corn. Thunder went to try to blow Hostin open with lightning, but Horned Toad was in the doorway of Hostin's house and the wind alerted Hostin of his danger. Hostin told Horned Toad to stand in front of him always, for which he was so Lightning couldn't hurt him. Frog was also angry and assaulted Hostin. He sent his guardian Tehlini (a water monster) to pull all the water away (to dry it up) from Hostin's spring. But Spider Woman weaved an impenetrable web around it, so Frog and his guardian were thwarted. (Hostjaishkine was the most powerful). Salt Woman gave Tiinainilly a lump of 92 (double handful) of salt, and he also had a kind of lightning in his hands, and he came up against Hostin. Hostjaishjine saw him coming and knew his harmful intentions. Hostjaishjine had a long stone knife with wooden handles. He ran into the house and made a fire by swirling a spindle of wood, etc. He set a little fire and spread it all over Hostin's house. Tiinainilly (a young man) came close to throwing his lightning on the house and his salt on the fire, which exploded, but no harm ensued, so he went back west and Salt Woman was powerless. Tulthklahale, in the north, sent the Mud Turtle (Black-mud Fish) to injure Hostin. Turtle had some kind of lightning arrow but couldn't do any harm. Hashjaishjine made a large shirt of rawhide and gave it to Wunustcinde (grasshopper), and this protected him from the tortoise's lightning or arrows; no impression could be made on this shirt and that is the origin of the shield. Hashjaishjini saw that all these people were jealous of Hostin and tried to destroy him. (They were envious of his possession of corn, etc.). Hostin then asked Hastjaishjini to do what he could against these people. Hashjaishjini's anger was aroused against these people and he sallied forward to their houses. He went first east, then south, then west, then north. He broke open their houses and successively broke the pot and spilled the water that was in them. The water that was in the pot in the east flowed to the south and the water that was in the pot in the north flowed to the west, and all the waters met in the west, and there was a great flood. Hostin had corn, white shells, turquoise and everything he wanted. He had large hollow pipes that would float on the water, so he didn't care when the flood was to reach him. But all these eight people who were envious and enmity with Hostin were uneasy and afraid of the flood. Hostin and his people were not afraid as they had the means to float on the water. Hostin and his family cut the large pipes and put all their corn and other belongings inside them, and the whole world was gradually flooded. Then Teholtsody and the others at cardinal points began to wish they could save themselves with Hostin and his family. Teholtsody made a bow and arrow and gave them to the Thunder and told him to go to Hostin and give them to him and pray that there may be peace between them. Thunder went to Hostin's house and said: Teholtsody sends you this bow and arrow and asks you to be his Hostin wouldn't look at them and say, I have nothing to do with it. Go to Hostjaishjine. He was the one who destroyed the waterships and brought this flood. So the Thunder took them to Hostjaishjine and made the same offer. Hostjaishjine would not listen to thunder, but said: Go to Wunustcinde (grasshopper). Thunder went to him and he accepted the bow and arrow saying, This is just what I want. There were two arrows and Wunustcinde stuck them into his chest, one on each side, and pulled them all the way through. You can see that this insect has the holes in its rib cage to this day. Then he stabbed them in his mouth and 93 stabbed them in his throat and pulled them back again, and there was blood sticking to them. Next Frog sent Teklin to Hostin to say, My house is flooded and has lost everything except this tobacco bag that I want you to accept that we can become friends. The bag was made of the green scum of the water and was embroidered with beads etc. Hostin didn't want it and referred him to Hostjaishjine, who breathed on it four times, and there was some tobacco in it, and he filled a clay pipe with it and smoked. Next Salt Woman said: We must be killed by the water, we can't stay here, let's go to Hostin. She had a cotton blanket (naskan) and offered this through Tunelini (Salt Woman's guard) to Hostin. He didn't want it, and he said, go to Spider Woman and give her the rug. She looked at it, put it around her waist, breathed from it four times and was satisfied. Then came Hakleale (Fish Guardian), who sent fish Hostin with a flint shirt and cap. He offered them, but Hostin sent him to second man (Nacüditcije, Horned Toad). He took off his shirt and cap, put on his shirt and wore the cap, and therefore all four groups (eight people) were now on peaceful footing with Hostin. They were all friends. They stayed there for a while, but everything was flooded except on the east side. Small white mountains showed above the water. On the south side were small blue mountains; on the west side, small yellow mountains; to the north, small black mountains. Everyone just barely showed their heads above water. Hostin went east to the White Mountains and took some ground and returned. Spider Woman weaved a web on the surface of the water near each of the four mountains. Hostin had a house of rainbow and sun rays in the shape of a small mountain, and he covered it with soil to a roof. The water had not yet covered the houses. Spider Woman weaved a web so spring couldn't overflow yet. Old Man (Hostin) and Woman (Asun) went over to spring and planted all the growing stuff, corn, melons, pumpkins, beans, all things, and they got all kinds of seeds and put them away. Those who live in the different directions owned their water and had it with them. After the restoration of peace, old woman made new for all these people where they carried their water supply. When they made peace and all were united, the flood continued, so they put all their corn and property in rushes and came into themselves. All these people were inside the rushes and the water kept rising. Old man and woman went down in the spring. Old man came on one side, old woman, on the other. He started praying: We will leave spring, we will never come back again, but wherever I go I will always live as I have done here, do everything that I have done here. When he finished praying, one young man came out of the spring and a little behind another. They didn't look closely at the boys, but Old Woman took them in her arms and folded her blanket around them and went to rush. They made a hole in the seep in the side of the shaft and people came in and Old Man went in the last, but Wunustcinde (grasshopper) came up to the top of the rushes and sat on a leaf. As the rushes began to move upward Wunustcinde began to make a noise through the holes in his rib cage, and as he did, then the rushes began to shake like wind. Black Wind shook it at the roots and made it move. Siv grew up taller and taller. The water now covered an earth, everything except this pipe, which kept growing and Wunustcinde was always on the leaf at the top. As the seep grew, the water continued to rise, as Wunustcinde made its noise, Reed kept growing and Black Wind kept blowing at the roots and people became aware that they were close to the roof of the world and didn't know what to do as there was no room for them between the surface of the water and the underside of this earth. Wunustcinde stopped his noise and Black Wind stopped blowing, and the rushes stopped growing. They didn't know what to do. Old Man then said to him in the north: You asked me to take you, come now with me to look around and see if there is any way to get out of this world. But they couldn't find a hole anywhere or any way to get out. They were scared and thought they were all going to die there. But Spider Woman weaved a web on the surface of the water. It floated like a raft and a people came out and sat on it. They were puzzled by what to do. Hostjaishjine took his peshhath (stone knife) and began drilling a hole in the roof above them. It was of clay that fell and crumbled, and when he couldn't go any further he called Wunustcinde to try, who soon bored a small hole through and came out on to the New World, but the water coming up through the hole, which he had done was like flooding the new world too, so he stopped the hole up with mud. No one saw him there yet. Then he saw the water rise from the east, south, west and north. He made the noise with his ribcage. He saw a swan on the south side noise and the water was completely moving. Wunustcinde made so much noise that from the east, also one from the north and one from the west came to him. All four came to him but didn't know what to think of him. They asked him where he came from. He told them from the world below. They wouldn't believe him, so he told them how he'd come. The Swans told him that neither he nor his people should come to this new place because it belonged to the Swans only, and they would not let anyone else stay here. Wunustcinde had a tough time with the Swans and they fought him. In the end, they said, if you want to stay here, you have to pay us. So Wunustcinde returned to his people and told them all this. Wunustcinde had the red matter that causes the sun to turn red when it comes to storms, and he offered this to swans for their soil. They put it on their wings and were so very happy with what they said: Well now, you can come and stay here. Wunustcinde told them that some of his people could not live in the water, even if some of them could. Then the swans said p. 95 that after four days there would be some dry land. The Swans had pots of clay, and they placed one on the



east side, one on the north side, one on the west side and in this way they carried some of the water, and made some dry land. When the others came up to the New World, they again built small round houses of the same red fabric that swans had been given. First Man made a man named Hosjelti and placed him on San Francisco Mountain; another called Hosjogwan (?), who lives on the Ute Mountains; another called Navesrhuni (Nagenezgruni) who lives on Navajo Mountain; another called Hoshjaishjine who lives on San Mateo Mountain, These four own all the game and other animals on these mountains. Old Man's people, however, lived close together. They took the earth collected from the four mountains of the lower world, and again they formed mountains as in the lower world, in the east, white; to the south, blue; to the west, yellow; north, black. No one was allowed to see the boys found in the spring; They were left on the Ute Mountains when people first came up. Old Man had brought seeds of all kinds with him and planted everything that grows, vegetables, plants, lumber, sagebrush, flowers, everything. He found a lot of people here who joined him. That's when bears, deer, antelope, rabbit, birds, all kinds of animals were humans. They (Old Man?) made a white blanket for sunrise over Ute Mts., east; a blue blanket to the south sky, over San Mateo Mt., south; a yellow blanket for sunset over San Francisco Mt., west; a black blanket for Navajo Mt., north. There had been neither day nor night in the lower world, only enough light for existence. Old Man said now: Let's make sure to have day and night, a time for work and a time for sleep, and then we see it is today. Just before sunrise comes a white stripe in the east. Then the yellow of sunset and in the east meet in the middle to provide enough light to work. And when the blue and the black meet in the middle in this way it makes the night, time for sleep. Then old man and old woman said: We have no one to talk to about ourselves (to worship us). Old Man went out east to find people, or the same as soon as they reached the upper world went east. Old Man followed these, and from the east they brought back eagle feathers; from the west, hawk feathers; from the south, blue feathers; from the north, spotted feathers (of whip-bad will, night bird). When they got these completely they put them before them. Next to east feathers they laid white corn and white shell; next to western feathers, yellow corn and sea ear shell; next to south feathers, blue corn and turquoise; next to the north feathers, all kinds of corn and shells and turquoise. All four were laid out together. Old man arranged all these to sing and pray for these things, which he did in the spring, singing and praying. He and Old Woman and all his people moved around walking over these things several times in ceremonial fashion. East feathers were for the wolf. Feathers and corn and shell were prayed over and a wolf was raised. They prayed over west objects, and the Mountain Lion was raised; they prayed over the southern objects and Tabastin, Otter, was raised; they prayed over the northern objects, Bud (sic!) The beaver was raised. Old man said: We need rulers, and he made these four rulers over these several regions. He planted all the vegetable things and sprinkled them with the soil of the four mountains to give them power. These mountains had very wild tobacco growing on them. The four animals were rulers of the whole country. They smoked and felt good and began to teach people to be farmers, to plant corn, wheat, melons, pumpkins, beans, chile, etc., and how to irrigate and take care of their crops. All four (animals) taught people how to use all kinds of grass, lumber etc. Old Man and Old Woman again talked about how to get some more people and they worked hard and made people. Joshdelhashi helped them. She rubbed down the skin on her arms, and put the roll of cuticles on the ground, and it became a man (Repeat for different parts of the body, as in the first world, untill twelve people are made). They made six men and six women, and the offspring of these twelve people are all pueblo Indians, Moki, Oraibi, Zuni, etc. men who cut their hair across the front of the face. When the white strip of daylight, the white in the east, met the yellow sunset in the middle of the sky, and after they had each returned to their place (as they do daily) the white in the east had offspring, which was Coyote, and the yellow west a yellow fox. The blue and black met in the middle of the sky and the return had problem - the blue, a blue fox, and the black, a badger. On the east side is Coyote; On Yellow fox; to the south, Blue Fox; North, Badger. The Coyote in the east came where people were and asked Old Man where he came from. Old Man told him from three worlds downstairs and also told Coyote how he came up, also saying If you (Coyote) are a wise man, I will teach you everything we know about our religion, etc. So he taught him everything. Coyote got to know quite a bit and he went out to the Ute Mountains and got on the summit and started howling and making all sorts of noises. Old man had Guardian Wind and Wind go to Coyote and asked him what he was shouting about, and Coyote said: It's none of your business. Coyote said he belonged to Old Man and had learned to do everything and that no roaring of the wind could scare him. Wind said: Hold on then, see if Old Man won't live off without (following) you. Coyote said: 'He's going to have to do more than he did then. Coyote went back to Old Man and told him lies about the wind. Blue and Yellow Foxes joined forces for pueblos and belong to them. Coyote and Badger belong to the Navajos, but the Great Wolf was the supreme (ruler) of it all. He gets up at dawn, stands in the middle of people's homes and encourages people to go to work in the fields He advises them to come early to work plant corn, gardening and watering.1 He had a very smart woman for a wife and they had two children. After a time this woman made herself three little sticks for games and would go out all day long and leave the kids helpless. Late afternoon Wolf boss, the man, came home and saw the condition of hogan, sloppy, and one of the children lies in the ashes of the fireplace. He wasn't trying to clean up because he was very tired and lay down. At sunset his wife came back with her sticks, but she had played away everything she had. Then the man expostulated with her on her behavior. She replied tartly that he could stay and take care of hogan and children as he had nothing to do. He said he gave food, etc., but she was arguing and continued scolding (like Navaho women today!). She told her husband that she could take care of herself and then continued scolding, etc. untill time for corn dancing. She wore the corn off to paint and make porridge for the dance, even though her own children cried with hunger. Finally, she told her husband to go out and she could easily find someone else. She said she could do without help. The man avoided answering her and said nothing. He lay still all night feeling bad about her. In the morning, he didn't know what to do. He took his bow and arrow and left. Soon after, he found some meat in the woods on a tree, and he took something and ate it raw. That's why Wolf eats raw meat. He stole this meat (for it belonged to the other boss), but it was because of the problems with his wife and he Unclear. At sunset he returned, did not say a word to his wife, or to his people who came to see him. At night, all his people came to see him because they thought he was sick. The other night he said nothing, and the next morning he wouldn't say anything. The third chief came to see him, come out and do some work, he said. No answer. On the third night, it was the same. On the fourth day the fourth boss urged him, still no result. On the fifth night, the three chiefs met and said, Let's go to the First Chief's house and talk to him. So they went and said to him: We called people to work, but they idle and gamble in the fields. Come into the house (lodge) and examine separately, and find out who has spoken a bad word about you, our Chief, but they couldn't find anyone who had done it. So they called all the women to the lodge to find if any of them had given offence to the boss, they still found none; by this time it was almost daylight. But the boss wouldn't say anything. The women said none of them were guilty. It was in daylight. Who's the man? No man or woman caused his problems, but the woman he lived with. On the sixth night, the boss said, I want to say a few words to you, and tomorrow I'm going to go out into the fields. He went out and saw the crops neglected and weeds growing. The following night he called the men into his house and they all gathered. He said, I'm sorry. My wife alone is to blame, but any woman you have is likely to do the same as mine has done. Let them go and try to earn a living for themselves and see how they like it. There's a wide, deep river, without a ford. Let's (men) find the means to cross it and leave all the women behind. Every man must leave his wife. Most of them were upset, and some said, What are we going to do about a breastfeeding boy, shall we take him away from his mother? What about Nutlys, berdaches? They also like to play with the women. Let's see what berdaches say? The Berdachs were the last to come in. They scratched the ground with a stick for a long time trying to make their minds. They didn't care about the women, and what could they do? Eventually they said: We will go with the men. Very good, the men said, it's good, but you should take your own food with you. The men also asked them, Do you have your own grinding stones, pots, dippers, porridge sticks, brushes, are all these your own? Yes, by my own hands. Okay, the men said, we're going to take a berdache with us to cook for us. The chief asked the men to get ready to cross the river that day. They're ready to go. They had lots of corn and all kinds of food, but he said: We must go without anything, only a few grains for seeds. Berdache went with everything. Fleets were made and preparatians completed. Best hunters first, then if they were to find any antelope with milk, they can bring it back to the kids. Berdache remained behind (in the camp after crossing the river) and ground some corn and made a little porridge for the children, and the hunters were to come back in the middle of the day with meat and milk. The hunters brought deer and antelope back, but many didn't want to eat as they had just parted from their wives. All the men sat up during the night to talk about their problems. Eventually they said: Let's go to work and they started cutting trees for houses. The women camped on the opposite riverbank and held their privates (djocs) where the men could see them, shouting at them, How would you like some? Etc. The hunters went out again, and some cleared the soil for planting. At the time they had only stone utensils for axes and wide sticks for hoes. The other night they camped again and some brought in deer and antelope, and they were better off than before. The fourth night they were all satisfied, they had lots of game and food. The young children began to become satisfied when they became accustomed to their separation from their mothers. The women camped on the riverbank, and the ground corn constantly in sight of the men on the opposite bank. The houses were strapped together as meal stones were arranged. They had some square houses too, but these belonged to the Pueblo Indians. The men became quite indifferent to the women, but the women became restless with increasing amatory desires. Four years this separation continued, and since the men had left lots of corn and food of all kinds with the women, they didn't suffer much until the end of that time. By then, however, the fields had become overgrown with sagebrush and cottonwood, as the women had not planted anything. So they had to pick up bones and boil them for all their belongings were exhausted and they suffered a lot. Badger (in the north) wanted to mate with the women, but he had a bad penis, crooked like a hook. The first one he tried was Joshdelhashi, then all the others. It made them crazy, and they went crazy with the desire to mate all the time. Some of them took a corn cob wrapped with no soft substance and continually performed the sexual act artificially. Some tried to swim the river to get to the men but were drowned. Some died crazy with wild desires. This and lack of food caused the death of most of the women. Coyote, Blue Fox, Yellow Fox and Badger paired with the women all the time, licking the women between their legs. That's why dogs and these animals lick each other that way. On the other side of the river, the children had grown up so that everyone could work. They had lots of food as there were no idlers to consume it. When they killed an antelope they cut out the liver made a hole in it and artificially performed the sexual act. Some who could overtake a doe would mate with it, but these lightning struck and burst open. Some in the same way with an antelope doe, and rattlesnake bit and killed them. Another man would do the same with mountain sheep and a bear killed him. Kidetziti was hunting until late, and when he couldn't reach home, he camped. He lay down before the fire with a piece of liver in his hand, heating his penis to cause an erection. Nastja (owl) lit on the branch above him and hooting called Kidetziti, not fornication, to the liver, and then flew away. Another owl came from the same direction and lit the crying You go on and do it if you wish. He acted on the last suggestion and then fell asleep. Very few women were left alive, but the men remained strong and good. The men met one evening and started talking about the women and asked the boss what he thought should be done. Most of the men said: we are here without women, and when we start dying, we will disappear very quickly as we have no increase. They talked for four nights, and then the boss said, one of you can walk across the river and see how many of the women are left. Look for the woman who caused trouble, and if she's dead, all will be well. She was found alive but could barely lift her head. Hardly any flesh remained on her bones, and she defecated where she lay. All four chiefs went over to see her. When the boss went into her old house, where she had abused him, she grabbed him, but he moved away from her, and then she started talking to him. She wept with sorrow and repentance and recognized that she was unable to live alone as she had once believed. All the women came and begged miserably. But the men wouldn't touch them because all of them, 100, smelled bad, like coyotes. The chiefs all returned across the river to discuss the matter. Most of them thought they might as well hold back the few women, otherwise the race would disappear. The men had a berdache among them and they decided to leave the issue to his decision. He said he was happy to have the women come across because he was tired of cooking for all of them. He said: 'The best thing you can do is bring these women over. He made a lot of small boats (rafts) and brought the women over in two days. After the women were brought over the men would give them something to eat because they smelled bad and they put them in sweathouses and gave them herbs to make them vomit. Some of the women ate too much, and that killed them. On the fourth night sweating ceremonies were over and the women were fed. They got fat and healthy again. Those whose wives had died became jealous of those whose wives reconnected with them. This jealousy spreads, and it has always continued. After four years, the young women had become suitable for wives, and young people who are had no one took these. At the end of these four years they came from the east and crossed..... Mountains (omitted from mss.) Long before this, when Teholtsody left, he built a house underwater at the bottom of the river, and no one had seen him since. At night the screams of a baby were heard from the waterhouse and Coyote tried to get the baby but failed. He went to Old Man and told him, and Old Man said, go to Spider Woman. Spider Woman spun a web that spread across the river to the place where the house was underwater, and she got the baby and hid it away so Teholtsody couldn't find the baby. He is sad to this day because of the loss of the child. He's everyone's friend. Spider Woman took the baby and wrapped it in the net and put it under her left arm, and no one can find it to this day. Teholtsody is unable to find the child went crazy and said he would keep on killing everyone he met until he found this child. Being very angry he opened the ground in four corners and let the water loose, and the rise of the water brought people together, and they saw the water coming up and out of the ground like the clouds, and they couldn't understand it. Then they prayed for the wind, and they came up. White Wind is fast west east, Blue to south, Yellow to the west, and Black to the north, and they returned and said: You will be drowned, for large bodies of water come together. Then you went to East Mountain to get some land, one to San Francisco Mt., west; one to Navajo Mt., north; and one to San Mateo Mt., east. They brought land from all these. When Old Man left the lower world Old Woman brought springs up with her under her arms. The two youths came back from the mountain called Tcolli. Everyone saw them. One had a piece of hollow tube with four holes in its side, the other a sunflower stem with four holes in the stem (i.e. whistles). And all those people came together. They had plenty of everything, but the water came over them so fast that they only had time to take enough for seeds, and they started climbing the mountains, but the water still rose. Then people climbed to the top of the pine trees. The two youngsters who had pipes and sunflower planted rushes and people got into it and the rushes started to grow. Klishjo was at the bottom, then Thunder, then Turkey, whose tail dragged into the water, that's why his feathers are white. The whistle had four holes. The first hole was for Black Wind, second for Yellow, third for Blue, and fourth White, and those winds guarded the holes in the whistle. The winds started to blow and the Great Fly also began to shake the whistle and it began to grow and the rain kept falling. They had no rest for four nights and Badger started digging upwards but came back again. Wunusticinde then began to dig and shortly he penetrated to world, but he found nothing but water. Wunusticinde is small, he was hard to see, but soon a man in the east who had an axe spied on him and came and struck twelve times on him but could not hit him. Then a man from the south came and tried, then from the west, then from the north, but everyone failed to hurt him. So these four men went back in the direction they came from. The man who came with the axe first went back, but another man came from the east, Tcithkahlika with two arrows, one trimmed with gray eagle feathers and one with black. He came to Wunusticinde and threw the arrows at him. What are you doing here? he said. You have no one right here, this is my country. Wunusticinde said: We shall see. We would like to stay here at least. The man took his arrows and put one up his anus, the other down his throat and pushed them through, then pulled them out and threw them to Wunusticinde saying that if he could do that the earth would be his. Wunusticinde said he could do better than that, so he pushed them through his chest, one from each side and taking them at the points pulled them through. There was a little blood that made them, but the action didn't hurt him at all. Wunusticinde said: If you do what I have done, you can get your land back. It belongs to me now that I've won it from you. The man picked up his arrows and went home in mourning. (Repeat for the men who came from the other three points.) So Wunusticinde won the country. He returned to his people and told me about his new world, and four of his people went up. One of these with his flint knife cut the ground to the east and made a small cañon. The next man went south, and dragged his black sock through the soft earth and made an arroyo. Mountain sheep, the third man, went west and formed an arroyo, ploughing up the ground. The fourth was Rhanskidde. He had a straight stick, which he dragged along the ground and made an arroyo to the north side. All these four met again in the middle and then went down to their people. The four winds then came up on top and blew as hard as they could, and by the fourth night everything was dry and landed beautifully. That's why the water runs in all directions. When Badger came up, the ground was muddy in places and he's short-legged stuck in the mud. That's why he has a black nose and black legs. The winds followed Badger. The leader of the wind was left-handed. The next was the Streaky Wind. Next Spotted Wind, and fourth was Shiny Wind. These all raised a storm which dried up the ground very quickly. They sent big gray planes that flew up and found everything beautiful. He returned and reported to his people, and they stayed even twelve days before the New World was dry enough for occupancy. Spider Woman was still carrying Teholtsody's child under her arm wrapped in spider webs. Everything is in long ladders were made to reach through the hole from the lower to the new upper world, and people all came up through this way. The water of the lower world kept rising until it touched the bottom of the New World, and Turkey was last to come up. The foam touched his tail; that's why it's white on the end. Some water sprayed up through the hole after everyone had come out, and it formed a lake. When all the people were up Hoskjelti (Hosdjeyelti) searched for the best place to build houses and he laid the foundation for the houses of all the Pueblo Indians. While working for these people his own people couldn't wait any longer without houses, so they cut down poles and built hogans. Then they arranged their farms and planted all kinds of seeds. Teholtsody was still looking for her child and followed these people. He wanted to get out on this upper world and everyone was scared and didn't know what to do. While people were talking, Spider Woman came in with the baby and they made her give the baby back to Teholtsody, who then went down to the lower world and closed over the water. To this last world was brought from the former them all the seeds of plants and trees and of all things that grow. Navajos and Mokis came up at the same time, (all this legend concerns both of them), both).

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