

IN THE BEGINNING
A NAVAHO CREATION MYTH

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In the Beginning: A Navaho Creation Myth

told by Frank Goldtooth

recorded by Stanley A. Fishler

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NOTE: The printed version of this book is in a very basic typescript with all of the diacritical marks and IPA symbols added by hand. This resulted in some symbols that were nearly illegible. As I am not fluent in Navajo orthography, especially the more complicated premodern systems, some of the transcriptions may be slightly wrong. Also, there was a page of errata which has been silently incorporated into this version along with a few other minor typographical corrections.

ACKNOWLEDGMENTS

Foremost among those whose help must be acknowledged is Frank Goldtooth. This is really his book—his and the Navaho's. His patience, understanding and friendship will be long remembered. To his sons, Teddy, Keith, Emerson and Herbert, go my thanks for their friendship and for their cheerful interpreting for so many tedious hours. Knowledge taken from many years experience on the reservation was generously given to me by Ed Kerley and Ed Stocks. To my parents and to my brother and his wife, Dr. and Mrs. Kenneth O. Fishler, I owe many thanks for their help in so many ways. My wife has also helped in innumerable ways during the various stages of preparation of the paper.

I wish to express my appreciation to Professors E. Adamson Hoebel and Elmer R. Smith for suggestions and criticisms of the manuscript. I am indebted to Father Berard Haile who took time from his busy schedule to work several hours on the majority of transcriptions of Navaho terms and make other important suggestions. The phonetic system used by Father Haile in *PRAYER STICK CUTTING in a Five Night Navaho Ceremonial of the Male Branch of the Shootingway* is used herein.

INTRODUCTION

This myth, IN THE BEGINNING, was recorded in February and March of 1950, near Tuba City, Arizona. The informant, Frank Goldtooth, was a man of from 50 to 60 years of age, who during his lifetime had been a silversmith, a farmer, a sheepman, a tribal councilman, a trader and a medicine man. When one chooses an informant, one must remember that there are three types of individuals who are willing to speak or act as informants. First is the “misfit.” He is an individual who is not accepted by his own people and frequently not by the stronger outgroup. This individual attempts to gain prestige with his own group by association with a member of the stronger outgroup. He actually straddles the fence for he neither is accepted by one group or the other. Usually this “misfit” knows little of his own people. The second type of individual is willing to talk, but only for what he receives for doing it. Oft times he embellishes much of what he says for the effect and gain which results. The third type is the one who has much foresight and knowledge and recognizes the position his people occupy in the conflict of cultures. He realizes that the eventual outcome will be the suppression or elimination of his own people. He attempts to synthesize the good from the “foreign” culture which will benefit his own group, with those elements which can be retained in his own. He knows with certainty that the beliefs of his people will finally fade away. Frank Goldtooth is of the third type.

In order to gain information from the informants, I employed the “fading ancient lore” as the reason for my interest, as has been done by others. The attitude of the informant on this matter is interesting and important. The following is the actual translation by Teddy, Keith and Herbert Goldtooth of the introduction prepared by Frank Goldtooth for those Navahos who were to read or hear the story of Frank Goldtooth from records or parts of the recorded text.

“You are going to hear this story in future times. You will realize this, you people going to school when you hear it. All of you other people (the Navaho) are going to hear the story that I have been asked by this man (the author). The early Navaho medicine men never thought of giving up this information about these songs and stories. They never thought about putting them into a book. But I realize this and I do not want this story to fade. The early Navaho did not want to give true information to the white man. The Navaho laugh nowadays because they gave false information just to get rid of it. This is wrong and you should leave it alone. [p. 2](#) That is how I think about it. That is the way I think about it and that is the way it is going to be. You that know the true story are going to know this and know this is a true story.

“We never teach our younger generation about these stories. I want you of the younger generation to learn these stories and realize what they are for and to have you put it in your heads and remember it. I want you to think from your brains, for the different tribes are going to hear this story and realize how Navahos used to be. That

is the way they are going to think about it, for if it is not put in the record it will fade out. As this record passes along you will hear the stories and when it is published as a book the tribes may buy it if they want to. After one buys the book he will know the story, but he will never learn it. I want a cover on the book so that it will never wear out. I want my name in the book, too. When you (the author) go home and work on the book. I want you to always think of the headman (F. G.,) as your best friend. I know you inside and out and it is the person and how he acts, no matter what tribe he belongs to, that makes the difference. As time goes on this book will not be made fun of, for it is going to be a real book.

“The reason I have put songs on records is that you (the author) have given me a chance. I am not getting paid for these songs and stories, but I am giving my story so it will not fade. When you sing these songs in a ceremonial way it is different than it is on the record for I am leaving out some of the important parts. This is just to show how the songs go. Some of you medicine men have mixed up the Good Way Ceremonial with other songs. If any of you are doing the Good Way Ceremonial in the wrong way, they (the tribal council members or the tribe) will have to take it from you. We go by these songs; we live by these songs. I do not do the ceremonial songs in any old way. That is not the way I am putting it into the book. This book will go on from time to time and people will die of old age on this book. I want this story to be renewed so it will not fade. That is how it is going to be in the book and the same way with the songs. If you have learned the songs and how they go, you will understand. That is the way it is.”

The informant learned the ceremonials, songs and stories when a young man. His teachers told him of two ways of learning. Goldtooth stated these as:

“One was the Bego Way and the Begochiddy with Witchcraft. The other is the Good Way and the Good Way with Witchcraft. The Bego Way and Good Way are the same except that in the Bego Way, Bego does everything while in the Good way, White Bead Woman, First Man and Talking God are the important gods. A man may learn the Bego Way or Good Way and tell the man, ‘I just want to learn the Good Way,’ or ‘I don’t want to learn the witchcraft part.’ In both the Bego and Good Way there is a branch of witchcraft, but you do not have to learn it. They both start at the same place and end at the same place. The Talking God mask is between both of them (i.e. they both make use of it). If a medicine man of either story does something wrong, either of the men can be cured by the mask of Talking God. There are two main stories with each having seven branches. Each seven branches has thirty-three stories branching off.”

The informant claims his story to be 600 years old. About this Goldtooth said:

“The first to learn this story knew the Good Way Story well. He was called yík’āäch’ī (Shit-on-it) and his clan was khīyā`āni (Where-Houses-Stand-Up). The next man who learned the story was called The Bird or chōstōdī a real brother of yík’āäch’ī of the Clan Where-Houses-Stand-Up. Nælstōi, The Smoker, of the Clan Bitter-Water or tqodich’īnī learned the story next. Black Mustace, son of The Smoker, of the Clan khīyā`āni or Where-Houses-Stand-Up, followed. The next to learn the story was Many Beads, yōzhłōi, of the Many Goats or tl’izi ľāni. The last to learn the

story was Frank Goldtooth of the Red Lefties Clan or tl'āsh chí. This is how the story should be told."

The story took approximately thirty days to record. It was interpreted by the informant's four sons, Teddy, Keith, Emmerson and Herbert. At no time were there less than two of the sons present and on many occasions all four were there. Later the completed typed notes were read to the informant for corrections and elaboration.

Until recently much incomplete field work has been done upon the "fastest growing Indian group in the United States". (Note the 84 pages of bibliography of published and unpublished data on all phases of Navaho life, in Kluckhohn and Spencer, 1940). There have been numerous versions of the Navaho Origin or Creation Myth recorded and published dating back almost one hundred years (Broek, 1854). The completeness of details of the various works vary from author to author and, of course, depending upon the time they were recorded. In no version has there yet been combined all the important aspects and parts of the Navaho Myth. The religious beliefs of the Navaho are as numerous and as varied as there are medicine men. This is not to say, however, that the main theme or events in the myth are drastically different from medicine man to medicine man or from area to area. The same main theme occurs in p. 4 the different stories, but varies in detail depending upon the version. What is different in the myths are the innumerable approaches and sequence of events or emphases upon particular portions of the stories. These are the important parts in the analysis of the myths.

Many versions of the myth begin with the creation of the gods and the subsequent creation of an earth, plants, animals, a sun and a moon. Spencer (1947, p. 14) has made a chart of the events which seem to represent the majority of main themes or those incidents which reappear in the versions most often. The infidelity of the wife of a chief caused the separation of the sexes and the men took their goods and crossed a great river. Years passed and the women became hungry and lonely and wished for the men to return. A rejoining of the sexes took place with the repentance of the women. Coyote, in his wanderings, came upon one or two baby Water Animals lying on the water. The theft of the water babies by Coyote angered the parents who caused a flood to take place. All that had been created was gathered and the ascension of the cane took place. The last journey up the cane led the people to a world filled with water. Locusts met and vanquished the four water beings who controlled this world and the people emerged from the cane.

Coyote threw an object (hide scraper, rock, etc.) into the water near the place of emergence to divine the fate of the people. Had the object floated, there would have been no death, but it sank into the water. The things brought from below were again planted and other objects were created by the gods (house, pottery, etc.). Some of the women had been unfaithful and monsters were born from these unions. The Pueblo Gambler was a divine personage who was a gambling god. He was so lucky he soon had won all the wealth and almost all the men, women and children of the Pueblos. A Navaho, with the help of the gods, won everything back from the gambler. This gambler was shot up into the heavens to become the progenitor of the Europeans.

The population of the earth grew rapidly, but the monsters began to destroy all of mankind. White Bead Woman or Changing Woman was created by the gods as an instrument to destroy all the evil upon the earth. White Bead Woman or Changing

Woman gave birth to twins (some informants say the two women are separate with each having a child, one from the Sun and the other having a child from the Water). These two boys set out to see their father, the Sun, in order to get the power to destroy the evil upon the earth.

After many adventures and dangers the Twins reached the Sun's houses and here, too, were "tested" to see if they were truly whom they [p. 5](#) claimed to be. The Sun, then satisfied, gave them protection and power, and they set out to destroy the monsters upon the earth. In succession were met the Giant, the Horned Monster, Roc (a gigantic bird who carries away human beings), Cliff Ogre, Gorgon (an evil being who kills people by its glance), the Antelope, the Rolling Rock, the Swallows, Old Age, Cold, Poverty, Hunger, the Bear Pursued, and other beings which were destroyed by the Twins. (The Roc, Cliff Ogre and Gorgon are patterned after Lowie, 1908, p. 26, 27. The others have not been systematized as these three.)

There was a battle at Blue House and the Twins destroyed the Cliff Dwellers. After this the Sun was very lonesome for his wife, White Bead Woman, and asked the Twins to persuade her to go to the west. After much persuasion, White Bead Woman left taking with her many of the plants and animals that were in the east. While on the journey twelve Navaho were created from the body of White Bead Woman. These she sent back to the east with canes and pets to protect them.

The clans originated as these Created Navaho came east, for they used their canes to find water. White Bead Woman and the gods went to their homes and were not to be seen again. Coyote, a witch, had great power given to him by the gods. He had a series of adventures such as the Eye Juggler, Animals and the Rock Slabs, Giant and Coyote, Coyote and the Betting Animals¹, Coyote and Skunk or the Hoadwinked Dancers, (Eye Juggler, Animals and the Rock Slabs, and the Skunk and Coyote are patterned after Lowie. 1908. p. 26. 27), Changing Bear Maiden and so on, Coyote was finally killed by Spiders because he made fun of them. The last portion of the myth is the story about Self Teacher or Chap Man who was a very poor man because of his gambling. This man was chosen by the gods to go to the west and rescue all of the captured game animals. He had a perilous journey in a hollow log and finally met an old man and woman and their daughter.

The old man, Deer Raiser, attempted many times to kill Self Teacher or Chap Man, but he did not succeed. Chap Man won the love [p. 6](#) of the old Man's daughter and let all of the captured animals go to be used by the Earth People.

Of course, this résumé is not in chronological order of sequence, for all versions lack or have additional elements of the general story outlined above. For a detailed comparison of the various versions see Fishler (1951).

In many recorded versions the myth has few rationalizations or explanations of natural phenomena or happenings. This is not to say that some explanations are not present in some or many of the versions, yet it is a question of degree. Certainly the technique of recording the myths either augments or diminishes the knowledge gained from them. Ideally, the recorded texts *in toto verbatim*, are the most accurate and reliable, but this is not always possible. The degree of learning of any Navaho story depends upon the student. The medicine man is there to teach, providing he is

properly paid, for as long as it takes to learn. In this connection see Kluckhohn (1939) where the actual descriptions and techniques of the learning of the ceremonials, songs and stories are given.

In the learning process certain customary explanations are made to the student. The number of these, of course, differ from medicine man to medicine man. Yet they *are* made by most all of these teacher-medicine men. The number of explanations voluntarily given, in turn, depends upon the training of the teacher. The student is given ample opportunity to ask any searching or revealing question on any subject with which they are concerned. Thus, the eagerness and alertness of the student determines whether he learns only that which is volunteered by the teacher or of the mysteries and theology of his religion. Knowledge means power to the Navaho. The knowledge of sacred names, songs and stories separates the chosen few from the mass of the population. This partially explains the reticence with which such information is given by medicine man and layman alike. Many years and much money and effort may ensue during the years in search of a sacred name or story.

The learning of the myth properly, then, combines the study of religion, genealogy, economics, animal husbandry, horticulture, meteorology; it is in fact a complete anthropological study of all aspects of a people's culture. Explanation, and much of it, there must be to explain even a small portion of a culture so rich in oral tradition as the Navaho. The importance and presence of these explanations and rationalizations must not be overlooked in the analysis of the myth. This is one of the more important features in this particular version of the Navaho Creation Myth.

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There are also certain elements of this myth which are not found in the majority of available published material. Why this should be true may be answered by one or a combination of three explanations: One, the material has not been given by previous informants. Two, the material is a fabrication upon the part of the informants. The Navaho enjoy putting something over on someone, white or otherwise, as has long been known. Once done, such a story will linger and bring chuckles for years. Typical of such a story was one given by E. S. of Tuba City, Arizona and S. S. of Coal Mine, Arizona.

“During the days of Fort Sumner, a Negro cook in the army attacked a young Navaho girl. The girl's relatives found out about it and went to Fort Sumner. Two men killed the Negro and another soldier, and then escaped. The general of the army said he wanted all of the Navahos to gather at the Fort. It took a week and soon all the Navaho were at Fort Sumner numbering from seven to ten thousand people. The Navaho covered the canyon from rim to rim as the general told them he wanted the two men who had killed his soldiers. The Navahos agreed and finally located two slaves who were the right size and color. These slaves had their legs tied with ropes and were dragged to the general by horses. As they were dragged by the horses, they were so disfigured that no one could tell if they were the guilty ones or not. This was so the general and his soldiers thought they were the men who were guilty. The Navaho laugh now because this has happened many times.”

Third, the data may perhaps be newly acquired. That such a situation exists is acknowledged by the Navaho themselves. One informant, S. S. of Coal Mine, Arizona, stated, "In the years since the return from Fort Sumner the wrong things have been taught the people. The Navaho people themselves have taught these things. The religion of the Navaho has changed greatly." Another informant, T. H. of Tuba City, Arizona, said, "Much of Navaho belief, custom and ritual came from White House and Mesa Verde in the early days. From these areas came much of false Navaho belief."

Anthropologists have always recognized the great influence the Pueblos have had upon the semi-nomadic Navaho people. In addition to these acquisitions from the sedentary Pueblo groups, are those which evolved from isolation. One must not forget that local variations in certain areas of the reservation have changed certain features of Navaho culture. There is also independent discovery or invention which changes or adds to theology. Certain rites have their origin in the dreams or visions of medicine men themselves (Haile, 1940, p. 359). Which of these three hold the answer we will not attempt to say. Some of these [p. 8](#) rather esoteric elements in the present myth which have not appeared to my knowledge in published material are, for example, the actual creation of a Supreme God, and some of the songs which have not previously been published.

Others are the detailed accounting of the creation of the plants, creation of the jackasses, the questioning of the Twins while in the sky by their father, the Sun, the meeting of the Twins with Pinyon Jay, the Twin and the Swallow People, the second trip to the Sun for horses (not power), the meeting of the Twins and their half brother, Frog Man, the battle of the Twins in the exact way it happened at Blue House, White Bead Woman story about the changing birds, where the white man came from, the women from the Red House Clan, *khĩn lichĩnĩ* and the story of the Man-with-Four-Names in this particular way and others. These are the most obvious changes from the majority of versions. The reason for their later appearance may be that they are also classified as ceremonial stories by other medicine men. Of course, there are similarities in major parts of the story between this version and others, yet there are important and interesting differences.

Footnotes

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[1](#) It is difficult to separate the sacred from the profane Coyote. Each informant believes differently as to when Coyote first lost his godliness. These first four stories Frank Goldtooth believed to be after the god Coyote died and were thus animal or "fairy" tales. In Matthews (1897, pp. 90, 91, 92, 97, 98) these four are classified as sacred. From other informants have been collected some fourteen or fifteen coyote stories of the Germanic *Till Eulenspiegel* (Hauptmann, 1928) or Trickster type which have not yet been published.

COYOTE GOD

At the time Coyote danced to make the corn grow, the story of the Great God Coyote commences. This is where Coyote first used his power given to him by the gods. At a Yeibache, yé'i-bičai, the people will dress up a poor man to look and act like Coyote. First Man told him to do many things. The other gods had the power, but they did not have the knowledge. First Man and First Woman were jealous of the others trying to grow corn and did not give them the knowledge to grow corn. They sent Coyote to go and make the corn grow. First Man and First Woman are themselves not to do such things, but they will have a hand in such things and send Coyote as their representative. Towards the end of the life of Coyote, he became almost mad with his power and it was taken from him because of this.

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After Coyote got the pollen from the corn, he went to White-Rock-Staying-in-the-Open. He walked along to where this was and found many animals there, especially prairie dogs. He wanted something to eat, especially prairie dogs. He said, "I wish it would get cloudy. I wish the clouds to spread all over the place," and they did. He said, "I wish it would begin to rain a few drops for I am too hot." Anything he wanted to say would happen.

Coyote got the power which he had from Supreme Sacred Wind, White Bead Woman, the Sun, Talking God, Cailing God, the Moon, the Earth, the Heaven, the Darkness, the Dawn, the Blue Twilight, Yellow Twilight, White Twilight, and all the Wind People (the four main gods and the lesser ones). Coyote then wished, "I wish it would get wet under my feet and water come from beneath my toes." This too happened. "I wish it would get muddy," and the water began to rise.

"When it gets up to my ankle, then to my knee, then half way up to my body, then my back, water comes around to my neck, my ears, and the water will come up to my head." Each of these things he wished. Coyote then said, "I wish that the water would overflow on me." With this he began to float and the water took him to where the skunk got his water. This, too, Coyote wished for. Coyote floated to the place called Where-the-Twigs-are-Washed-off-the-Side. As he waited along came a skunk with a water bucket and the cup rattled inside the bucket. He told the skunk his plan and promised to share the meat.

He told the skunk to get four wooden clubs and put some seeds from a plant on Coyote's ears and rear to make him look as if he were dead. Coyote told skunk, "When they are dancing, hit me with a stick, but not too hard, whenever they stop dancing. Don't let anyone else do this. If they hit me, they will hit too hard." Coyote was planning to get lots of food. Skunk did as Coyote told him and went into the camp telling all the animals that Coyote was dead.

No one would believe the skunk, but everyone was curious. They decided to send out someone to see if the story were really true. Rabbit was sent out to where Coyote had died. The rabbit looked at him from a distance for he was afraid, but he saw the seeds and went back and told everybody that Coyote was dead. If these seeds had not been put on the carcass of Coyote, there would be no one who would decay in these later days.

The second time a deer was sent to see if what had been said by rabbit before was true. The deer did the the same as the rabbit had done. p. 108 Always the people sent someone who could get away from Coyote quickly. (This story will cause it to rain or snow. F. G. will not tell the important name of the Thunder that will make it snow or rain as Coyote did in this story.) The antelope went and all happened as it had before. The mountain sheep went, and did the same things and said as before, "It is the truth." Everyone back at camp argued and said it was or was not the truth. Once again they sent someone and this time it was a cottontail. He was told to look everywhere and look at Coyote very carefully to see if he were really dead. "It is true, he is dead," the cottontail said when he returned. ("This story is part of the Emergence Myth and not a fairy tale. At this time Coyote had all of his power, while during the fairy tales he is only a witch," F. G.) The cottontail had put his head to Coyote's heart, but the fur was blowing back and forth because of the wind. It was hard to tell if he were really dead or not. The cottontail crawled all over Coyote's body. All the people did not care if cottontail was eaten up and that is why they sent him.

All of the animals, the gophers, mice, squirrels and all of the others, finally gathered and began to beat their drums. The drums were made out of clay pots with water inside and buckskin over the top. All the animals had a Happy Dance around him. They knocked a piece off the edge of the pots as they celebrated. If they had not, they would have been killed. If this were to happen at a Squaw Dance, it is an omen of evil. They were too busy hitting the drum and hit too hard. That is why it was broken. The drumming was driving all of the witchcraft and evil away and that is why it was done. When there is a squaw Dance, there is a basket turned upside down and hit like these people did.

The skunk was saying, "Dead witchcraft," as he hit Coyote. All of the people danced in a four row circle. The skunk hit Coyote with a club every time they stopped dancing. The skunk said to the people. "Give me a chance to sing, and everyone look up in the sky and don't look, but close your eyes." Skunk put his rear end in the sky and put it (his scent bag) into the circle four times. The fourth time he blinded them with his protection. The skunk got his poison at the gambling cave, and it was given to him for protection at that time. This is the reason for skunk having his poison for if this had not happened there would be no blind people now.

Coyote jumped up and said, "This is no time for witchcraft to die. Who ever heard of witches dying?" He took his four sticks buried underneath him in the dirt, and using two of them, started killing all of the big animals. The skunk had the other sticks and tried to kill all of the little p. 109 animals. Some of the fleeter animals escaped, however. The animals that were killed were gutted and a fire was built. After the fire died down and only the hot coals were left, the animals were pushed inside.

Resting after their work, Coyote thought of a way to cheat skunk out of his share of meat. So he said, "Skunk, while we are waiting for the meat to cook, let us have a race to give us a good appetite." The one who was to get back first won the most animals. They decided upon a distance to run when Coyote again said, "Skunk, you go first for you are not as good a runner as I am." So off skunk went, and when he was out of sight, he went to a badger's hole, climbed inside and pulled brush over the top of it.

Pretty soon he heard someone running. As he peeked out he saw Coyote running by with a fire brand of cedar tied to his tail so he could run faster. After Coyote had gone by, skunk went back to the fire and took out all the large animals. These he carried to the top of a large rock and later put all the small ones back in the fire to fool Coyote. After skunk had finished, Coyote came back and laid down to rest. He lay in the shade with sand on his chest to cover him and to cool himself off.

After he rested he poked around for the cooked animals, but only found a mouse which he threw to the east. Each time he pulled out a small animal he threw it in one of the four directions, one to the south, then west and finally to the north. The tails of the large animals had been left in the coals so that he found these, too. As he pulled on the tails to pull the animals out of the fire, the tails came out. "These animals are really tender." Coyote thought, "very tender."

At last, when he found nothing, he looked around and saw the tracks of the skunk. Now Coyote knew what had happened and he begged skunk for food, but skunk merely laughed. Coyote was still very hungry, so he went back and ate all the small animals. As he ate, skunk dropped the bones from the large animals down on Coyote's head.¹

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After his terrible experience with skunk, Coyote traveled on and soon came to a hogan. There he met a girl called Changing Bear Maiden, *č'íkēh šaš nále·hé*. He looked at her and right off said he wanted to marry her. She told him that the one who married her would have to be able to be killed for four times. He went outside after this and hid his heart and circulatory system in the brush. When he came back into the house, he said, "I can be killed four times and I will still not die."

She killed Coyote with a club and took his body outside and threw him away from the house. After she entered the hogan, he came in behind her. She killed him for the second time and then did the same with him as before. Once again as she went into the house, he was following her. The third time she cut him into two pieces and threw him outside, but he was still alive. The fourth and final time she cut up his body into little pieces and ground it up on a grinding stone. As she took the pieces outside, she threw some to the east, some to the south, some to the west and the rest she threw to the north.

Once again Coyote came back into the hogan and said, "Now you are mine." There was no regular Navaho ceremony for this marriage, but it was binding anyway. Later Coyote and the girl had intercourse in the hogan. Just as they had finished, Changing Bear Maiden's five brothers came back from a hunt with much meat. When they came into the hogan, Coyote hid behind some goods. The fire was burning and they said, "It

smells like Coyote has been urinating on this. Throw it out and bring in more wood.” The brothers went out and cut some wood outside and brought it back. They built a fire, but they could still smell Coyote (urine) and said, “Coyote has been around here.”

Again they went out and cut some branches higher on the tree, but the same things happened as before. Higher and higher on the tree they [p. 111](#) went, and finally on top of the tree they got more wood. They built a fire four times. During a ceremony there should be four new fires built with wood from branches on a tree because of this. At last Coyote jumped out and said, “What were you saying, my brothers-in-law?” The men did not want Coyote for their brother, but they could do nothing about it.

The next day the boys got ready to go hunting again. They did not want to take Coyote, but had to take him because he had married their sister. They soon came to a canyon where the boys said a prayer, and they crossed over the canyon using a rainbow. Underneath, in the canyon, lived the Spider People. The boys crossed over this canyon and went down into another canyon where it came to a point. As they hunted they had much luck and killed many mountain sheep.

At this time the mountain sheep had two rolls of fat where their horns are now. Coyote wanted the fat for it was a delicacy. The brothers told him no. Coyote kept asking and asking and finally gave up and said to the fat, “Change slowly to bone, to bone, to bone, to bone,” and it did. After hunting all day they had all the mutton they wanted. After they had cleaned all the sheep, the brothers had a sing and pushed the meat together into a small bundle the size of your thumb.

They told Coyote as he left for home, “Whatever you do, do not open this package.” They gave him the song or prayer to sing to get over the top of the canyon by using the rainbow spectrum. These brothers were gods for they could go over rainbows. When Coyote had left them and was a short distance away, he set the bundle down and opened it. It began to grow and grow. Soon it was too heavy to lift, so he just picked up a part of the meat and took it to the rainbow. He said the prayer, but it would not work for he had disobeyed and thus was punished. He walked along the edge of the canyon to try and find a way out.

Down below in the canyon Coyote saw the Spider People moving around. Some of them had wanted to marry the Changing Bear Maiden, but they had been refused by her. Coyote made fun of them because of this and because of their having skinny legs and fat bodies. All of the Spider People became angry, and the Grandfather Spider made a corral around all four sides of Coyote. The old man spider crawled up behind Coyote and made a corral around him while he was busy insulting the rest. The fence had been built like a spider web.

Coyote thought he could out run all the spiders. He ran away and jumped over the first fence, then over the second and third, but the fourth one he could not jump over. At last the spiders ran him down. The [p. 112](#) grandmother ran him down and killed him with a club. If Coyote had known they had fenced him in, he would have hidden his heart and thus would not have been killed. Coyote had to be killed for he went crazy with his power. These spiders were gods, and according to what Coyote did there are always some big shots who make mistakes, even today.

Coyote could be killed because he did not leave his heart and blood system in the bushes that time. Before this time he was able to stay alive for he kept them hidden. Spiders with all colors were all over him. Coyote had many colors on his hide. The spiders took off his skin and gave it to some of the birds and animals, and that is why these animals have these colors on their hides or skins today. Even now some birds have a red stripe down their head (woodpecker) and some with black heads. This was the end of Coyote God for he went wild with his power and had all of his power taken away.

The body of Coyote lay outside and soon began to change into red coyotes as they are today. The main Coyote Gods were sent in all directions, one to the east, a black one, a blue one to the south, a yellow one to the west, and a white one to the north. The Coyote to the east said, "When I yell, all coyotes on the earth will, too." A piece of Coyote God, one quarter, was thrown to the east and became the Black Coyote. Another quarter was thrown to the south and he said, "When any of us yell (in the four directions) all coyotes will, too." The other half of Coyote that was left was thrown in the other main directions. These four Coyotes were and are in charge of all the coyotes on earth.

The fecal material, dirt and hide of Coyote God turned into another grey coyote which is not a god coyote. This is the story before the gambling cave and this human coyote was the one who was gambling in the cave. From this time begins the origin of the fairy tales of Coyote. When the brothers came home to Changing Bear Maiden, they told her about what had happened. She was very unhappy because Coyote was killed. In the short while she had known Coyote, he had taught her many things and had given her some of his power. She felt that her brothers were the cause of his death.

With the knowledge Coyote had given her, she set out to destroy them. They knew that she was going to do this and so tried to escape. They hid their youngest brother in the inside of the hogan in a hole with a rock over the top of it. One brother went to the east, one to the south, one to the west and the fourth one to the north. She followed them and turned into a bear and killed the one to the east, then the one to the south, west and finally the north. She searched all over but could not find her fifth and p. 113 youngest brother. She finally returned to the hogan and urinated on the floor and said, "Whatever direction the urine takes will be the direction my brother went." The urine stayed in a puddle in the middle of the floor so she knew that her little brother was under the ground. She began to scratch in the dirt and soon found a stone slab and pulled it out. There was her brother, and she said, "Come out, brother," and he did.

She offered to take the lice off of his head and so he agreed. He sat with his back towards her while she looked for the bugs. He glanced at the wall and saw the shadow of a bear with its mouth wide open. He jumped up and said to her, "What is the idea?" She replied, "Oh, I am just trying to get rid of your lice for you." He saw her do this four times and then he escaped following the Holy Wind's orders. He found where she had hidden her vitals, like Coyote had done, and plunged a knife into them. The girl fell down dead. The Wind told him to stop the blood from her heart and body coming together. Had he not done this Changing Bear Maiden would have come back to life. Thus ends the story of Coyote and Changing Bear Maiden.

Footnotes

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¹ Frequently, as has been mentioned before, names, places and stories were not told in the original narration of the story because of the belief that power-loss would result. However, in the reading back of the original writing of the story to the informant, additional stories were given with the explanation that since the other medicine men would not tell, then the informant would. It is extremely difficult, at times, to differentiate between the sacred myth, the animal tales or the origin myths of the many ceremonies. A story was given at this point of the myth, which in the p. 110 comparison of published material, should belong here. The informant believed this particular story to be neither a part of the sacred myth or an animal tale. In short, this story tells about the feigned death of Coyote because of his desires and designs upon his daughter. Coyote tells his wife he is about to die and that she and the family will meet a man who looks similar to him in their wanderings. All this happens, and obeying Coyote's last wishes, the daughter marries the stranger, who is actually Coyote, and soon has a child. The deception is discovered and the child is thrown into a badger hole and later is progenitor of the Utes and Paiutes. An additional story continues with the adventures of Coyote's child which is the origin myth of a witchcraft curing ceremony called Owl-Raised-Utes, which has not yet been published.

ON THE JOURNEY TOWARDS SHADOW MOUNTAIN

There were fourteen people now, the twelve made by White Bead Woman and the two children stolen from the east. At Red Lake the first man created, who was the head man, stuck his cane into the ground and found that he was close to water. The water was close to the top of this hole. One of the men said, "The water is close." The man who said this got the name of the Close-Water-Clan. The people continued on past Shonto and on past the west side of Kayenta, and on to where the hill drops down which is called Sloping Hill, or \square de·lk'id.

At a spring below the hill they built a dam using a rock for a wall. This was done for mud was coming down the hill because of the extra water. The place was muddy and they laid rocks on the bottom of the spring so they could get clear water. As they continued on the second man put his p. 98 cane into the ground and pulled it out. Water came out, and it was salty and muddy. A man said, "It is muddy and salty." This man was given the name of the Muddy or Mud Clan. The whole place was getting muddy and the ground was like quicksand. There was a wall built using large rocks by all fourteen people. This was so the water would not go all over and get everything muddy and become like quicksand.

The people spent several years at these different places. The wall that was built looks as if the cement between the rocks has handprints from these people. While they were so busy making the dam, the pet female big snake disappeared. After the snake disappeared, she went to Rock-That-Steals or cé'ani'jhi. This she-snake went on towards Shonto and got a drink at the spring called Shonto and which is one mile above where the trading post is now. She went on to Kaibito, where there is a window rock, on the point of White Mesa. This was made by the snake. A man was sent out to bring her back.

As this man came over the hill at Shonto, the female snake was going over White Mesa. He saw the reflection off of her back. This man ran towards the top of White Mesa and then saw her going over Red Mesa. When he got to Red Mesa, he saw the snake going to the northwest of Red Mesa. When this man got on top of Red Mesa, he saw her go towards \square de·lk'id which was to the northwest. He tried to run after her from Red Mesa to the northwest, but before he could get on top of the hill, she slowly changed into a mountain. As she went along, she got longer and longer and finally became what is known today as Crooked Mountain.

All of the changes from people and animals into stone or mountains were done by themselves for they had this power. When this man got to Crooked Mountain, he could not find the snake. He talked to Crooked Mountain and found the mountain was the female snake. The snake mountain told him that in the future all of the things

which had been changed into rocks and mountains would change back into whatever they were before. This was to happen when the world changes or comes to an end.

When the man went back to the people, he told them what happened and so they moved on. How many years they stayed there is not known. The people went along a path where the highway to Flagstaff is now. There is a gap on this side of Kayenta near McDonald's Trading Post in Monument Valley. It was at this time that these people divided into two groups. Some went to Batatican where they were stationed at Where-the-Ruins-Are, bit \square áht'ahdi kín. The other group went on to Kayenta.

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At this time they started to irrigate with the water from the river at Kayenta. At that time there was water in the river. Some of the people went west to Kayenta, near Wild or Fierce Spring. The group was growing quite large by this time for there were many children by now. There were the men, women and children of the original twelve plus the Arrow People who had been captured. Some of the people were told to live at Fierce Spring forever. The other group went near the north of Kayenta where there is a Black Post. They call this post Many-Hair, 'a'atání. The people got the name because there was a tanning place where the hair was left behind, which was near Black Post. There is much arguing about the story at this point.

These people were still there at Oljetoh, which means moon-water, near Monument Valley. Earlier before this time there had been no name for this spring. A woman went to get some water from the spring and looked in and saw the moon reflected on the water. Because of this, they named the spring Oljetoh. Soon after this the people started to move eastward of Oljetoh. They traveled on until they came to a black rock and a man wanted to stay there. He wanted to stay there forever and because he had the power turned into a rock called Black Post.

To the west of Dennehotso was a man who also wanted to stay there forever and so he also turned into a rock called Black Post. This also happened to the west of Dennehotso to a family who were behind all the rest of the people who were marching up ahead. The whole family became tired, and they stayed behind and turned into a rock which was later called Baby Rock. This rock looks as if a woman were carrying a baby on her back. There are many different women, men and animals who turned into rock during these early times.

The people traveled on through Dennehotso to Mexican Spring, nakaĩ tō. West of Mexican Spring there was a wash that is round because the water runs almost in a circle there. On they traveled from Mexican Springs to a round mountain this side of Farmington. This mountain is round and it looks as if it were round in all directions and as if it were turning around. Towards and beyond Shiprock were two black rocks at the spring.

The people preparing lunch met two people there. One man went to get water from the spring and met a man and woman there. The strangers said to each other, "Hello," and the Created Navaho got out his tobacco bag. When they had taken out their pipes, they found they both had the same shape and design. The man and woman also had a sack of p. 100 tobacco that looked the same. Each recognized these things and so they

said they belonged to the same clan. Because of this they were friends. The Created Navaho was of the Bitter-Water-Clan. The stranger was also a Navaho and of the Bitter-Water-Clan. The stranger belonged to the other group of people who had gone the other way to reach their ancient land. These two men were then to be called Coming-to-the-Water-Yellow-Pasture-Clan, tá'ă pān łts□ī, because of their meeting.

The people had lunch at this spring and went towards the place called Braced Rock, ts□ bēyē'ānaē áh□á. They lived here for quite awhile and then left a turquoise stone man and woman, a jet man and woman, a white bead man and woman and an oyster shell man woman there. They forgot these stone figures when they left. White men dug up the turquoise man and took it away and that is why the rock almost fell down. White men were afraid and so braced the rock a few years ago. The carved turquoise was like a person and three to four inches tall. These figures were used as a power to protect the family, but some moved away and forgot them. Only the turquoise man and woman were used in this way. These people had these figures with them from the beginning.

Also at this place was a large rock that these people held up by using a rock wall underneath it. The whites have now put a post under it to hold it up. When this rock falls the world will change or end. This rock almost fell once during the war, and if it had, it would have been us who would have been beaten instead of the Japanese or Germans. The people continued to where there was a canyon which had a waterfall called t□ó h□ă'ădā el tī·hī. This is north of Gallup, New Mexico. There were large holds in the rock caused by the water and water laid in these holes. One man said, "There is a lot of water in there." They called this man the Big-Water-Clan or t□ó cohni.

On the east side of Tohatchi there are two cottonwood trees and that was where the two children were found that were taken to the west to learn from White Bead Woman. Here there is a hole about three feet deep and twelve inches in diameter. One of the people dipped a lot of water from here and still much remained. This man said, "There is a lot of water." The people went there and found the children. These two children had been found in a corn field and the gods took them to the west. The Created Navaho left the children here and they told the children to tell the men and women all that had been taught to them by White Bead Woman. The group that left San Francisco Mountains met them here. (The story from San Francisco Mountains is known to F. G., but this story must be told by another medicine man. Frequently this was the case in the story telling p. 101 when a story or name was so sacred that the telling of such secrets would literally drain the medicine man of a portion of his power.)

From this point on the people divided into many groups and formed into the different clans. After the various people separated many things happened. During the time of the wars with the other tribes, there was a woman from the Red House Clan, kin lí·čí·hí, who was going crazy. She was crazy about men and doing many wrong things. She went south towards the Apache country. The Apache and Navaho were not one people at this time.

This woman went to the Apaches and married one of the men of the tribe. She was pregnant before she married the Apache. After she lived with these people for awhile,

she had a baby girl. She took good care of the child until she got old enough to get married. The mother gave the girl to her husband, who was an Apache chief. The mother was going mad again and the chief wanted to kill his wife because of this. Both the girl and her mother had children from this Apache chief. Between them they had five girls and four boys.

An Apache woman, the mother-in-law of these women, told them they were going to be killed. This Apache woman told them to run away to their clan. She said, "Run away and be careful or you will be killed in the morning." This lady made a lunch for them to take on their journey. She was watching out for them every moment. The chief told her to watch the two women so they could not escape. The old woman hid the lunch and told them where it was. "Your children are Navaho, but the Apaches will do nothing to them for they are the chief's children." Both of the women were playing around with other men.

The old woman told them, "Try and be careful as you go towards the Navaho and do not show footprints for I am not going to tell them where you went. I am going to hide this knowledge from them. I will not tell them anything." During the night the two women started out to where the lunch was hidden and began traveling that night. When day came, they hid themselves so they would not be seen. In the morning there were groups of Apaches searching for them all around. At night they started all over again and hid that morning again. In the morning the Apaches came back and forth in groups again. Towards the end of the day the men started going home again.

The women in the morning started moving again, stepping on rocks. They traveled all night and hid when morning came. The next morning ^{p. 102} the Apaches were coming again and about three o'clock they passed by the women, but they were hunting in groups of only two or three now. The Apaches went back and the women started out again. At midnight the old woman could go no further. She had swollen ankles and knees, but she crawled on going easy and crying as she went. They went on to the other side of Flagstaff, on to the east side of the mountains (San Francisco), on to the southwest of Winslow to Square cactus Mountain or *xoš dik'áni*.

The mother crawled on the other side of this mountain to show where the Navaho people were and where her people lived. She kept crawling and crawling to get to the top of the mountain. Finally, she got to the top and she told her daughter which was the way to go. She was to go to the mountain near the Loop called Midst of Buttes or *čéžin bi'*. She said, "There is a place called Killing Sheep Mountain or *dibé ńžígáń* on the other side of this mountain."

The mother told the girl where all of these places were to be found. "There are people living on the other side of Black Mountain in a place called Canyon de Chelly. That is where I came from. You have a grandfather and grandmother and other relatives there." She told the girl to go on. "Don't try to wander off any place. Don't turn back." The girl was about twenty-one or twenty-two at this time. The old woman told the girl, "I will stay here and wait until my leg and ankle get well." She was really going back to her children even if the Apaches killed her.

Again she told the girl, "At this time of the year the Navaho hunt at *dibé ńžígáń*. There is a river, the Little Colorado River, and even if it is high, don't turn back. Use

a stick to tell where the shallow parts are and don't go into the deep water." The older woman had a little lunch left so she gave it to the girl and the old lady started crying. She told the girl for the last time, "Don't worry about me. Somehow you might get back to your people and be with them again."

The young girl started out and stayed at Winslow. When she came to the river, she got a stick and did as she had been told. When she went across the river she came to Killing Sheep Mountain. While she was on this hill, she saw some people riding horses in the distance at a place called Coyote Place or ma'i· šizé'. One of the men saw her on the hill. They said, "There is someone walking way over on the top of that hill." These two riders came up to her, and they saw a girl sitting there. These two riders asked questions, but she answered only in Apache. At last they understood when she mentioned her grandmother and grandfather.

They said, "It must be the woman who went to the Apache and must be the woman called Running- or Wild-Woman. They started back with p. 103 the girl and said, "We will find out about this when we get back to ma'i· šizé'." The people asked where she came from and she said, "Pine Canyon in Apache country." She told everything that had happened and mentioned her grandmother and grandfather. Some of her relatives were at this camp, and they all started back to Chinle and on to Canyon de Chelly. Later the girl married one of the Navaho and started to raise more children. The people named her Red House Clan or khīn linchīnī. She got her name by the canyon called deščī-ni'eszáń. That is where the Red Streak Clan came from. The children left there are the same clan that live there today. About this time other groups had their origin.

This is a story about the diné nókołô-ni·, or Eskimos. (These are actually the Athapascans to the north, but the Navaho believe them to be the Eskimos.) This is also the story of the Fire Dance. One time there was a man who went to where there was a large crowd gathered. This man stayed for awhile and married a woman in the dark. This woman had no flesh on her nose for she was of the Insect People. This woman told someone to go and tell her man, her husband, to come and eat Indian tortillas. There are like Mexican tortillas with corn husks, corn meal and meat which is boiled. This man did not want to come for he was bashful of this woman.

The Fire Dance took place shortly after this. There were many women like this for they were born that way. They were Insect People at that time and all carried knives. All of the women wanted to cut this man into pieces for his not wanting his wife. However, the man was not killed. They began to dance inside the hogan and outside towards the north.

They left the Fire Dance, and as they walked along they said these things, "From now on when we face the south from the north the people are going to freeze up. The winds will make them very cold." The wind was to come and go inside the Insect People's noses and cause it to be very cold. If there is a cold north wind, it is caused by this. These Insect People went north and became the Eskimos. They were told never to be seen again by the Navaho. The Navaho *have* seen them and that is why the world has trouble like it has now.

A long time ago at Blue House, kin do-íłiži near kint□e-l, there lived a Navaho girl no one wanted. Her parents were dead so she went to some neighboring Navaho to live by grinding corn and by cooking. Even though she was a good looking girl, no one wanted her for a wife so she wandered from hogan to hogan. One day she was out looking for food when she saw some smoke coming out of the ground. She went up to it p. 104 and looked down into a small hole. Inside was an old woman spinning a web.

The old woman looked up as she saw the shadow of the girl and said to her, “Come down to my house.” The old woman was Spider Woman or na·sžé’i·’eszą’. The Navaho girl said, “The hole is too small,” but Spider Woman said, “It is big enough.” The Spider Woman blew at the hole four times, each time it got bigger and bigger until it was big enough for the girl to climb through. The girl sat by Spider Woman and watched her weave.

Spider Woman had a long stick with a hole in one end, and she passed the thread in and out of the loom making a blanket. She was making a design of everything in the sky. The Navaho were later told not to make use of this design in their blankets. Spider Woman also told the Navaho not to make the designs too fancy. After Spider Woman had finished weaving the blanket, she went up to the ground above and lowered the Sun by blowing it to the west. She then asked the girl to stay the night as it was getting dark. As soon as the Sun had gone down, Spider Man came in. He asked where this girl had come from and why she was there. His wife told him that everyone hated her and she felt sorry for her.

The girl stayed for four days and watched Spider Woman make blankets. She learned the songs that went with the making of each part of the loom. There are songs still used today. One is used while spinning called the Spinning Song and the others while the tools are made. After she learned these things she went back to the hogan where she was staying and asked for cotton of three colors, yellow, black and white. At that time the Navaho had cotton and used coal, plants, blossoms and sandstones of all kinds for the dye. The colors stuck because of the songs and prayers. The Navaho girl took the cotton and put up a loom different from Spider Woman and like the Navaho use today and then began to weave. She completed one blanket that day. The following day she began another blanket and some Hopis came and watched her. Then they went home and made some blankets just like hers.

The girl learned to make all designs, birds and animals. The Hopi learned how to weave from the Navaho. The girl was told by Spider Woman that she ought to know the songs in order to go to the extreme and make all of the designs. Spider Woman taught the girl all the songs and prayers. Spider Woman chose weaving for the Navaho in the beginning. She told the girl to leave an opening for the home of Spider Woman, just the same. Nowadays women do not know the songs and do not leave the openings.

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In the early days the Navaho knew how to weave simply, but did not know how to make designs. They were picking these designs up, but hostilities began with the Utes, n□dā’ā, Mexicans, nakaí, and other tribes. Each of these groups were stealing from the Navaho. The Navaho forgot the designs and the Pueblos took over. First Woman

taught the Navaho how to weave. She taught them to learn to weave in the first world. Down below they learned to weave a Beautiful Design Skirt, which was below the knees. The Hopi took over and made it shorter. At this time it was made from cotton.

When they got on this earth the people started raising sheep, and soon used wool for weaving. The Hopi learned to weave with the various designs just like they do now. The carrying basket and the water bottle were learned from Thunder God, 'i'n□i'. Now it has been taken away by the Comanche and other tribes. The Navaho learned this from the Thunder God. He had a water jug and they copied it from him. In the sand paintings, underneath the Thunder Bird are water jugs represented. The Thunder Bird represents the rain and represents the clouds carrying the rain.

There was once a man who was a great gambler. He was very lucky at winning many things. He was called Earth Winner or ni'x□i-ł bi hi'. After a time of being very lucky, he began to lose everything he had won. He talked too much about what he had and whom he had gotten it from. All of the people decided it was not fair for someone to talk like that so they took a black bow and put it on his tongue and cut it out. The people put his tongue on backwards, and the man began to mutter a new language. They put him on an arrow and shot him to heaven, and he kept mumbling all of the time. When he was shot into the air, he said, "I will be back someday to settle with you."

When this man got to mid-heaven, he met Bego Black, Bego Blue, Bego Yellow, Bego White, and Bego Silver living up there. These Begos asked him, "Where did you come from?" He said, "I am coming from below where the Earth People live. They put me in bad shape for they cut out my tongue and put it in backwards. I want you to make another Rhino. At one time they used to eat the Surface People." The Begos fixed him a Rhino, but when they said, "Bego Rhino," the figure turned into a cow. This cow began to moo and soon had a long horn. The Begos said to this man, "You will live on this in future days."

The man said, "I want you to make a fierce bear like the one who ate people on earth. They used to eat Surface People. I want you to make [p. 106](#) this." Again the Begos fixed a figure and said, "Bego Bear," and this figure turned into a hog and began to grunt. The Begos said, "That will be your food and that is what you will live on." The man said again, "I want you to make me a flying monster (eagle). It used to eat Surface People." The Begos made another figure and when they said, "Bego Eagle," it turned into a chicken—a rooster. The Begos said, "That is what you are going to live on in future days."

After all of these things had happened, this Death Bego said, "I want you to make a walking rock. They used to eat Earth Surface People." The Begos made one and said, "Bego Walking Rock," and the figure turned into a wagon. The Begos told the man, "That is what you are going to live on in the future." At last the man said, "I want you to make me two antelopes who used to eat Earth Surface People." The Begos made this last figure and when they said, "Bego Antelopes," the figures turned into a mule. The Begos told the man, "That is what you will live on."

All the Begos told the Death Bego, "We did not make anything for you. We tried, but they just turned into certain animals and things." This man and his goods were

sent away. They all started off and came down in the land to the east, and that is where they live (Europe). The descendants of this man are thought to be Spanish. The Pueblos and some Navaho believe they got the sheep and horses from these Spaniards. The Navaho had sheep over here which had long curly black, brown and white wool. They also had goats of all kinds and horses and small mules. The big mules, sheep with rough heavy wool and the chickens came from overseas.

WHITE BEAD WOMAN

The Sun said to the two War Twins. "Go to your mother and get her to go to the west to the ocean. This is so I can see my wife. White Bead Woman, from now on." The Sun had asked her himself, but White Bead Woman had said, "I will be lonesome there all by myself, and I will become homesick." This is why the Sun said to the Twins, "I will give all my things, all you want, all my possessions, if you get her to go there. I have done many things for you; now repay me for my kindness. Go tell your mother to go to the west."

This is what the Sun said to his sons. The Sun had many wives besides her, but White Bead Woman was jealous. That is why she did not want to go. The Sun was not coming to see every day, but only once a week. The Twins went to see their mother, but still White Bead Woman did not want to go to the west, even then. All of the rest of the gods tried to help the Twins have their mother go to the west. Still she refused to go.

There was one man that did not know all of this excitement was taking place. This god was very strong so everyone decided to let him try to make White Bead Woman go west. The gods said, "We will have him try." This god was xašč'éšžiní, the Black, Flint or Fire God. None ^{p. 86} of the people had fire, only this xašč'éšžiní, for he was the Fire God. He would rub a stick that had been rubbed in some rocks and make fire. This was a type of a match and this was the first time and place matches were made. The idea came from here for people to make matches today. All around the home of Black God was coal burning, instead of firewood.

The old man was told to go and tell White Bead Woman to go west. He went to her and said, "How come all of your children tell you to go west to your husband, but you still don't want to go? Why?" He tried his best to try and make her go, but she still would not leave her home. At last he got desperate and said, "If you don't want to go to the west, all of the earth and gods shall be burned up." He got angrier and angrier and finally took his weapon out to start the fire (it was a rock torch). This fire was to start all over the world and would be so bad that even the water would catch on fire. Black God struck the two rocks together, or rather ground them, and they began to smoke. After he had done this only twice, the woman stopped him.

If he had done this for four times, everything on earth would have burned up. After this she started to cry and put her arms around the old man and said she would go to the west forever. White Bead Woman gathered all of her property in a white bead basket and prayed to Supreme Sacred Wind for all of the animals and seed plants. The seeds and plants prayed for fell into the basket and the animals gathered outside of her hogan.

At this time White Bead Woman received another name, Receive-Things-in-her-Hand, *xāēlǎ kǎ eyǎ gī*, because of this. Some of the animals she put into her basket and some who were left over had to walk. The cattle had been made out of Mirage Quartz Rock by White Bead Woman. She took Mirage Quartz Rock powder and water and molded them into the right shape and size. When she placed them in water they became alive.

They were told, “You will be dangerous and even your voices will be danger, but you will be used for good. You are to be used by the Earth People.” She had it in her mind to do things this way. The Supreme Sacred Wind did not tell her to do this. These cattle were placed in baskets of white shell. When White Bead Woman traveled west, she took out a male and female cattle and put them in the spring at Fierce Water Spring at Pasture Canyon. No others, not her sons or the Sun or Frog Man had any cattle. These cattle were for all the Earth People.

Besides the animals in the basket she placed inside seeds, nuts, [p. 87](#) berries and roots. Her basket was made out of shell and had a finish on top of it, just like the marriage basket. These baskets of all five colors are still in the ocean where they were left by White Bead Woman. Some of the animals were left over and could not be carried in the basket, so they followed her to the west. As she started to the west there was an earthquake. The earth at this time was still just like water underneath. When she started from her New Mexican home, White Bead Woman spent a night at Red Mesa, near where Tuba City, Arizona, is now.

While she was spending the night there with her animals, they moved around in a circle and would not settle down. White Bead Woman made three posts out of black rock. These are the rocks that are found near where Tuba City is now called Black Butte, another near Navaho Mountain called Wildcat Butte and one in Colorado called Black Post Butte. The mountain by the Gap, Arizona, was beautiful and in one long piece at this time. The animals were so numerous that they wore this mountain down by going over it so many times and that is why it looks like that today. Another part of it, to the southwest of Navaho Mountain, was worn down by their crossing over it so many times, too. The animals were thus enclosed by these mountains and the Little and Big Colorado Rivers.

After the animals became calm during the night, she went to the canyon where the water meets from the two great rivers. It was here at the junction of the Colorado Rivers that Salt Woman was created. She was created from the water washing back and forth against the rock or soil of a mountain. From the salty foam she was created—as if it were intercourse. Salt Woman was created long before White Bead Woman, and they were not related even by clan.

There is a story about Salt Woman at the junction of the Colorado Rivers where she was created. Near there is a hill which is of rocks shaped like a hogan. In the center of this is a hole which has water inside. This water never overflows the hole and two ladders reach up from this water to within three feet of the top. If this hole looks black there will be lots of rain. There were gods that came up with Salt Woman in a cane like the other gods in New Mexico. There is a salt trail which has a marker to show where it is. Here is the hole which the Hopi claim as theirs. (The hole referred to is perhaps the one visited by the Hopi in their quest for salt. Intercourse is simulated

with the hole and gifts left for the Salt Woman. Reference to this is found in Simmons, 1942. pp. 235-236.)

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There is a jackass hoof print made by some of the Salt Woman's animals as she drove them out of the hole to the west side of Shadow Mountain. She became warm and threw the sweat from her forehead, and it made the soil salty there. She continued up the Little Colorado Canyon and left a finger mark there upon the wall. When everything is good upon the earth, the mark is new; if it is old, then things are evil in the world. It was there at the junction of the rivers that Salt Woman and White Bead Woman met. Salt Woman drove on to Shadow Mountain while White Bead Woman later drove on to the west.

Salt Woman went on to Winslow, Holbrook, Salt or 'áshíh, Arizona. There is a lake or reservoir that people can get salt from. Salt Woman now lives there. After you get salt from the junction or the Salt Lake, should you look back or jiggle the load or try to adjust the pack, it will become heavier and heavier. It will also become heavier as you continue to walk on.

White Bead Woman sat there by the bank and then stepped back from the water. She then made a fire and prepared to stay the night. There is a gap down in the canyon where this happened. As she sat there, there appeared a fine young man out of the water called Sea Horse. This man looked like a horse, yet was a man. She spent a night with this man upon ground which was solid or hard. The next morning White Bead Woman had blood coming from her vagina, and this was the first period or menstruation in the world. The animals outside of her basket were later lost because of this infidelity. She left there as a gift to this man, salt, shell, turquoise, jet, white bead, oyster shell and red shell. These things are still there to this day. These gifts were all for this man.

After she had done this, she urinated into the Little Colorado and that is why it is now red as it runs into the Big Colorado. The next morning she went back to the top of the mountain where she had left all of her animals. As she got to the top of the mountain, she found all of her animals gone. On the west of Cedar Ridge is a mountain that was originally the escaped wild sheep from the herds of White Bead Woman. All of the wild sheep and most of the animals who escaped later turned into mountains. All of these animals that did not turn into mountains went into the Kaibab Forest and are still there. That is the reason there are so many game animals there now.

Near the joining of the two rivers is another gap where White Bead Woman went across with the few animals left in the basket. (There were still left the deer, antelope, all of the meat animals, turquoise, berries, p. 89 corn, squash, etc.) She ate some of the corn seeds for her lunch on the way to the west. She went on to Mesa Verde and to ch·ōsgí. There is a pattern of the Sun there—a sand painting. It is still there and people pray to this Sun and no one can go there unless he has the right prayer.

It is important because White Bead Woman made the Sun pattern. It was made on a rock and planted near there was a plant called Black Medicine, 'aze·'lizin, and a plant

called Big or Large Medicine, 'aze·'coh. These two medicines are used in many ways and for many things. She brought the plants with her from the east. If anything goes wrong on the earth, the pattern looks old, and if everything is well, the pattern looks new. The location of the pattern is not known. She planted oak trees further on. Near these she piled some rocks for a marker to tell the trail which she called Pile-of-Rocks.

White Bead Woman continued on to Hopi Towers and on to Gray Mountain and on to the south side of Grand Canyon. She went right on until she arrived at the sea near the highest mountain in California, Mount Whitney. All of the people gathered around her when she arrived. All of the gods living near this area gathered and some even came from the home of White Bead Woman to the east. On top of this mountain was a hogan. If you look there now, it is still there. If you should look at this hogan when things are going bad, then it will look old. If it looks new, then affairs in the world are going to be good.

There are many things on the top of this mountain such as turquoise, flints, black shining dirt, pollen, white bead, horses of stone and many other things. All things that the medicine men made use of then and now can be found there. One of the gods picked up a boy and girl when they came from the east. He took them so that these children could be taught all the songs of the gods before they left the earth. White Bead Woman knew all of the songs which the rest of the gods did not. These children were to learn everything from her.

The gods did not have soapweed in the west where they were, so they had a talk to decide what to use for soap in the ceremonies. The War Twins, meanwhile, did not know there was going to be a sing for these children in order to teach them all of the sacred things the White Bead Woman knew. In fact they did not even know that the children had been taken to the west. The gods finally decided to bury jet, flint, white bead, oyster shell and turquoise so that a plant of soap would grow. They planted these things in the evening and the sing was held over the boy and girl all during the night.

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The sing was held because these children had learned all from the White Bead Woman. They now could instruct the rest of the people while White Bead Woman was gone to the west. The dance was held now and the gods danced over the side of these seed materials. These seeds soon began to grow. In the morning they dug up the yucca and were now ready to make soap. During the ceremony they put plants underneath a basket which were pinyon, cedar, evergreen, fir, spruce and kinds of plants, but no pine. The basket was made of white bead like before and was about the size of a marriage basket.

At the time of the sing over the children the War Twins did not know that it was taking place, but they heard a rumor about it. The First Twin started off with a friend, God-Water-Carrier. The First Twin had gone to this friend and told him to go on a journey with him. This friend lived at White-Water-Fall. As they left on their trip it started to rain. They were in this rain all the way down to California. When they got there, the rain went on past the hogan and they went inside.

Inside the hogan, the First Twin asked his mother. “Why didn’t you tell me you were here and that this ceremony was going on? Am I the wrong kind of a god? Why didn’t you notify me? Aren’t I entitled to be notified?” White Bead Woman answered her son saying, “I know you have nothing to do or say about what is going on out here. That is why we did not notify you.”

Then the Twin said. “Have these children learned all the power that they are going to learn?” These children were still Earth People and not yet gods. “Is there any more for them to learn?” White Bead Woman said, “No, this is why we have picked these children. The people did not learn all of my power. I am going away with all the power, but now all of your Earth People will know everything.” The Twins were gods and there were also many gods all over the world. The War Gods and the other gods at times were bad, disobedient, and not right. That is why she was “so stingy” with her knowledge. No one knew as much as she did about the ways of the world.

After White Bead Woman had answered her son, he said, “It is fine that these children know all and have all the power.” He asked another question, “Did they learn the Good Way Song? Did they learn all the songs of the Five Night Sings? Did they learn the War Songs? Did they learn the Yeibache Songs? Did they learn all the other songs?” She answered saying, “It is all complete. All of these things have been learned. Now I do not have to worry about anything.” They had all the power ^{p. 91} gained from knowing these things for they were not gods, but humans. That night the people finished the singing. In the morning the gods decided to send the children back with the Navaho—after they were to create them.

White Bead Woman in the morning took dirt from her chest and made the figures of two people. From her back she took more dirt and molded two more figures. From her right palm she molded two more figures. From the left palm she took dirt and once again molded two small figures. From the right foot dirt was taken and from the left more dirt and molded into figures. At last there were twelve small figures of humans—half of the figures women and half men. Each time White Bead Woman made the figures, she took her fingernail paring and the grease from her body along with the dirt to mold them. That is the reason we get so dirty. If she had not made Navahos from fingernail paring, this would not have happened. This is the reason why the Navaho get so dirty, in particular.

It is the belief of the Navaho that dirt comes from the food which we eat. As we eat dirty things or salty foods especially, this dirt comes from the inside of the body from the things we eat. Because of this, the Navaho take sweat baths to make these wastes come from the pores. This is the reason the Navaho use the sweat bath so much, in order to get rid of the body wastes. When other people take a hot bath, if not a Navaho, it is for the same purpose.

The people who were created were Navaho. The dirt had been taken and molded into figures like us, but very tiny. All of them were laid on the ground with a Never-Been-Shot-Buckskin put over the top and with one on the bottom. These figures were prayed and sung over by the White Bead Woman, Talking God and all of the other gods. After this was done, these small figures came to life and grew to full size. These people were to be called Created-Navaho, *diné ’alya’ígí*. These twelve people were

then sent along with the two children to the east where the gods had been in the beginning.

After all this had happened, White Bead Woman continued to the west. From here are two stories—one to the west and one coming back to the east. We shall now follow the story to the west. White Bead Woman started off, and the gods went to places where they were to stay forever. Some of the gods went into the earth, some into the heavens, some into the mountains and some into the water. These gods became settled and said, “From now on no person shall see us again.”

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On the other side of the Gap there is a wall where there is a picture of a Yeibache with a white face and feathers. It if shows up good to the eye and is easily seen, there will be rain. If not, then there will be no rain. This represents the Talking God, Yeibache. He has twelve feathers on his head. When there is a Yeibache Dance, the others in the dance will have two feathers, and the last dancer has twelve turkey feathers and is Calling God. This last man is the clown of the dance and picks up anything that falls from the other dancers. He can do this for he is the funny man. Calling God is a clown while Talking God is always taking care of everyone.

The gods made the promise that they would never be seen or talked to by the Earth People. People were never to see the gods or angels again. “You will see us, but we will be flowers, grass, plants, trees, rocks, earth, lightning and everything upon the earth. These will show you that we are still with you.” All the Navaho, therefore, pray to all of these for they *represent* the gods themselves *and are not the gods*. This was told to the people at this time. When it rains and there is nothing showing on the ground, plants and flowers appear. These are the gods themselves. Anything that grows represents the gods. Birds, stars, clouds, rain are all gods.

Some of the gods went back to Black Belt Mountain, *sísnajĩni*, and some went to the mountain by Crown Point Mountain, some to the other six mountains, and still lesser gods into the other mountains of the earth. Any place where there are black stripes on the earth is found represents Talking God. Water running out of the earth also represents him. Some of the gods went into all kinds of trees. (F. G. would not tell the names of the gods and where they went for he felt he would lose his power as a medicine man. A man who was not a medicine man would have no power to lose and thus could tell.) These trees move and act as if they were alive. After all this had happened, all of the gods left and said. “We will never see each other again.”

After the Twin had finished talking to his mother, he did not stay for the sing. He went back to his home at Reversible Mountain and he and his brother went towards Williams, over where Prescott Copper Mine is now, to change into rocks. There are two rocks that look like the Twins at this place now. The souls (spirits) of the Twins are still in these rocks. They have all their power there, and can hear the prayers of the Earth People. If the world changes, they will come back to life and destroy all the evil—like before. The Twins got their power from the Sun and will keep it until more troubles come upon the earth.

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Should the world change, the Twins, White Bead Woman and all of the other gods will return to earth. All of the gods taught the Twin certain powers to kill all of the evil upon the earth. The gods had equal power, but all in different ways. White Bead Woman was taught in the same way as the Twins were later. The reason the War Twins won the wars with their enemies is the same reason the United States always wins their wars—the War Twins are on the good side. If the Navaho were with the Russians or Germans, they would have been the ones who would win the wars. The Navaho speech was used in the Pacific and the people learned the Navaho had the power, and that is why they were used to help the allies.

White Bead Woman went out to the Sun's house that was in the sea. Some medicine men say she traveled on foot to the west, but she is a god and does not travel in this way. The house of the Sun was sitting on the ocean, but was not an island. Sometimes people see it, but not all of the time. It was made of turquoise, white bead, jet and oyster shell. White Bead Woman looked at the house and blew a rainbow spectrum to the house. She got on it and rode to the house on the ocean. Nowadays we have boats like this house according to what the house of the Sun did. Ships have rooms, beds and all the things that the house of the Sun had. The Sun's house is like a submarine and sinks sometimes into the sea and that is why you cannot see it. White Bead Woman reached the Sun's house in the evening.

The Sun was glad to see her and he laughed and kissed her because of his happiness. Everything was in the house that she needed. The house was made as follows: The floor of the middle room was made of oyster shell polished like marble. The walls were also of oyster shell. To the east room the floor and walls were of polished white bead. To the south were floors and walls of turquoise. To the west there was again a room of oyster shell. In the last room, to the north, were black jet walls and floor. This house was like the Sun's house to the east.

This house also had clouds on all of the walls. In the middle room was a white male and female cloud on the wall. To the south was a blue male and female cloud. To the west was a yellow male and female cloud. Upon the north wall was a black male and female cloud. In this house were also seen the mortar and pestle in the floor and the many flints on the walls. After White Bead Woman had been there four days, she began getting old age (about 400 years old). If White Bead Woman had not gotten old at this time, it would not have been possible for old age to come about now.

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After these four days had passed, she went into the east room, and when she came out, she was younger. After going into each of the rooms and finally coming out of the last one to the north, she was again a young girl. Even today she gets very old every four years, and she has to go through this procedure. Because of the four rooms, she will get young every four years, too. First Man and First Woman live at the east in the Sun's house, and they, too, get old every four years. They, too must do the same as the White Bead Woman.

All the other gods became old every twelve years, and when this happens, they all come together. There is a meeting place which is at another Black Mountain on the other side of Holbrook called Woodruff Buttes or t□o·žī'x□i·zo. These gods have a

meeting there every night to talk matters over. Anyone who wants to can hear these gods. These gods, unlike the others talked about, become young every twelve years. They, too, have a house so that when they get old they can go through it and become young again.

The Sun also gets old like the other gods and has to go through his house so that he will get young again. White Bead Woman spent most of her time in the middle or center room. It was at this time that she got the name of Changing Woman, or Woman-Who-Changes. The house to the east is made the same as the one to the west. The Sun's other wife lives there.

The story now continues on to the east from Mount Whitney with the fourteen people. The people came out towards their ancient lands with the male and female bear, male and female big snake, male and female thunder bird, male and female wind, male and female mountain lion and the male and female wolf. The job of these animals was to protect the people from any evil or harm. They were pets to the people. These people were trying to make pets or dogs out of the wolves as they traveled along.

When they came to Williams, they met some Arrow People in human form. They fought with these Arrow People and when the fourteen people were about to be beaten, they turned to the bears and asked for help from them. The bears began to fight and to kill all of the enemy. Victorious, the people continued on to the west of San Francisco Peaks. There they found a spring where there are two mountains together. This place was called Where-They-Spent-a-Night-with-the-Bears.

There are two stories here which come out from this story. One [p. 95](#) goes to the Leupp and the other goes through Tuba City, Arizona. The one that goes along the Loop is a male story and the one through Tuba is a female story. There is a different version of each story according to the direction. There is a flat mountain on the end of San Francisco Peaks. This mountain is Chipped Off Mountain or *ził k'élkal*. The lions were always behind, and the people finally left them there. The two mountain lions wore out their paws and they were told, "That is where you are going to stay from this time on. You will be used in the future times by the Earth People. Your skin will be quivers, your claws shall become necklaces and your fat shall be used for medicine."

The people continued along the top of the mountains and one person was carrying the big snake. The man got tired and let the big snake go on the ground. This snake escaped and it is still living in the lava rock, but no one has seen it. "Sometimes he will be seen in the future time," it was said. The people also told the male big snake he would be used in the future. It was the male snake that was left there and the female was carried on. If people do not have corn pollen, it can be shaken off of a big snake (or bear, thunder, tornado or wind). This was to be the purpose of big snake and this pollen was to be used in the future time. Some medicine men use this type of pollen for certain rites. The claws of the wolf and mountain lion are used in the same ways.

The travelers went on and crossed at Tuba Wash, near the Colorado River and went across Cameron. Lava Rock by Cameron shows the place they crossed the Colorado River. The people got a drink at the spring, Black Spring, on the other side of

Cameron and went on to Shadow Mountain. Long ago there used to be tiny dogs barking in that spring. (F. G. does not know why.) All the people decided to spend a night at Shadow Mountain. They had come to Willow Springs after Shadow Mountain. At the game corral at Shadow Mountain there is a spring called Hard-Ground-Around-the-Spring or t□óbe·x□i·sgań.

They went to Willow Springs to the north side of Tuba City and then on to the northeast of the Hopi Reservation at Moenkopi. They followed along where the highway to Tuba is now towards White Mesa. From White Mesa they went to a spring on the east side called Covered-up-Spring or t□ók'i·šže'é. They continued on to Red Lake and then to Cow Springs and towards Shonto.

While they were going towards Cow Springs, two captured Arrow children began playing. The children were eating wild onions and plants as they went through this country, and this is why they were behind. At p. 96 Shonto the wanderers waited for the two children to catch up with them. The travelers said. "We will wait. We have two children to come." One person went back to get the two children. He could not find them and came back and told the people they were gone. He looked for tracks and found some leading towards Red Lake.

At the road to Red Lake there is a hump along a flat area. When the man went around this hump, he saw two children going to Red Lake and so he ran after them. He came around the point of the hill and got into the open and saw the children going into the rocks. These two children became the Elephant's Feet. The first one was the boy and the next one was the girl. The boy was from the Water-Coming-Together-Clan. The girl was of the Edge-Water-Clan. All of the leaders or heads of the clans carried canes as they walked along.

There is another story which also tells of the travels of the fourteen. The White Bead Woman made the different clans when the people were first made. They were given their names by her. The first two people to be made were called Along-the-Mountain-Clan. Their pet was to be the male and female mountain lion. This is the reason why the Navahos of this clan are heavy set and have stub noses. This clan had a turquoise cane which they carried with them.

The people created from the back of White Bead Woman were called the Mud Clan, having as a mascot a male and female bear with the leader carrying a white bead cane. The people created from the left hand of White Bead Woman became the Near-the-Water-Clan, having a pet male and female big snake and carrying a cane made out of dark oyster shell. The people from the right hand of White Bead Woman were called the Bitter-Water-Clan with a pet of a male and female thunder bird and carrying a jet cane. The people from the left foot were called Many-Goats-Clan with a pet male and female wind god and carrying a cane out of red stone, céłčí' (The informant's first statement was that these people of the left foot carried *no* cane. On later discussion the sentence was changed as above. The reasoning behind this is not known for certain, but in all the available versions of the Creation Myths, there are twelve people created, with but *four* leaders and *four* canes.)

The people created from White Bead Woman's right foot were called the Black-Sheep-Clan having a pet male and female wolf. These people had a cane of different

kind of oyster shell called very white oyster shell. On the way back to the original land of the Navaho there was much water found along the way. As the different people set out from the White Bead Woman they took along their pets with them.

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They met and captured some Arrow People, ka' dine'é, as has been explained before, and killed the rest. The clan that did this was the Bitter-Water-Clan. The two posts or Elephant's Feet were a boy and a girl from the Arrow People. It was not the boy or girl who had received all of the power that got lost, but these captured Arrow People that turned into rocks. The boy and girl were trying to escape and go back home to their own people. The home of some of the gods was at Shadow Mountain. They were to have had a Fire Dance when they arrived at night.

There are two stories here; one is as correct as the other. One goes like this: Near this mountain there is a gully with rocks all around it for it was an antelope corral. Later it changed into a mountain. This is where the gods caught antelope for meat. There were four ways to get into the corral from the four directions. The other story is that this mountain is a hogan. Gods now have their home in Shadow Mountain.

There are trees on top of Shadow Mountain where the gods dried meat. There is also a flat rock to dry meat upon at Shadow Mountain, so the story goes. There are, then, the two stories: One which tells about the hogan and the Fire Dance, and the other about the catching of the antelope by these people. There is also a rope that changed into a rock there. The head man sat inside of the hogan gathering power to round the antelope up. When the people went hunting the heads of the deer and the buckskins were put on the people, and they were thus disguised and were able to kill the animals. The power is lost to man to gather antelope and deer now as it was done in the old days.

A WHITE BEAD WOMAN STORY

This story only tells about the Mirage Quartz Rock People, xadaxoni' ye' dine'é. The Frog Man was a Mirage Quartz Rock man. He was made out of Mirage Quartz Rock. He belonged to the Mirage Quartz Rock Clan. The Sun had intercourse with a Mirage Quartz Rock woman and had a child. The woman was like us, and yet she belonged to this clan. The Sun saw women and liked them. ("If someone tells stories about you, a woman will look for you and grab you. This was the same with the Sun," F. G.) Frog Man raised all kinds and colors of horses, sheep and goats, and he had given some animals to the Twins.

White Bead Woman had given, at this time, five different colors of sheep to her sons, white, blue, black, yellow and spotted. Near where the Twins lived were some black birds the size of a robin, bluebirds that live in the pinyons (pinyon jays ?), bluebirds, another small bird the size of a chickadee, black birds, yellow canaries, blue canaries, white and black canaries, and red canaries. All of these were couples who had children. They were birds that looked like people. This thing happened at A-Sound-in-the-Earth or Rolling-Ground, ni'xo di-'ca'. These two names mean the same as Black, White, Blue, Yellow Spot and all describe the same place.

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These people had feathers for clothes. A barn lark, dibeni'í, also lived there and even now comes back at lambing time. When you hear these birds, the mountain sheep begin to lamb. The same thing will happen if you hear a robin. The birds lived near the corral of the Twins where they could tell where the stock and sheep were. They were the ones who had put up the corral and listened to the south to tell where the sheep were.

One time the sheep did not return to the corral. These birds could hear nothing and so started gazing at the stars to see what they could see. These birds, the robins, grey birds (sparrows ?) and others listened for the stock. Soon the stock came in because of the hope and prayers of the bird-people. Later the birds prayed for all of the sheep which had not come in. These birds were the ones who made the corral for the animals. The birds lived and sang there. Once they heard the sheep making noise and they came into the corral to see what was the matter.

Inside the corral the birds prayed for the stock to return. Suddenly the birds turned into half sheep and half man because they had gotten so excited when they heard the sheep go into the corral. Only one of the robins, one of the big blackbirds and two other birds, one of which was a grey sparrow, did not change into these animals. All of the others turned into these strange beings. These four bird-persons sang on these animals that had changed because of their excitement into the strange looking animals.

Some of them were changed into sheep with two heads; some were sheep only from the chest down; some had arms as sheep, but the rest human; some had human heads and sheep tails (there are animal-people seen in circuses now like that. This is the reason people are born like this now because of what happened in those early days); sheep with six legs; and all other kinds of strange beings.

The four birds sang and prayed for these people to change back into birds so they could talk and fly and yet still remain bird-gods. After the prayer was finished, all of the strange ones were turned back into birds as they were before. This all happened at the time of lambing and because of this the lambs were born as mountain sheep, deer and antelope. "This will happen in the future to foretell evil things that will take place. If you see such things happen, you will know." This is what was said. "It foretells evil things and definite things to happen in life. You will have to have a sing to get rid of such evil."

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When robins come around and sing nowadays, it is time for the lambing of the mountain sheep and regular sheep, but not for any of the other animals. This all happened in the past, and that is why many of the things that happen now were foretold by the gods. A robin (which comes around in the summer rather than spring and is almost the same color) was told by these other bird-gods to see if the lambs were getting their milk. So the robin went out and came back and said that they were sipping or nipping. That is why birds chirp and say, t'o'ó t'o'ó t'o'ó t'bá t'o'ó t'o'ó t'o'ó.

These bird people kept all kinds of animals. That is the reason they got all kinds of sheep with all colors. The other stories are not right about the sheep and the government (i.e. that the Navaho first got the sheep from the government before the days of Fort Sumner). The Navaho did not get their sheep from the Spaniards or Pueblos. There is a period of time when the Navaho did not know what happened to the sheep after the bird-people captured some and after the time of Fort Sumner. From this point of the story is much argument as to what happened to the sheep, who cared for them and where they came from.

THE BATTLE AT BLUE HOUSE

This story took place at Tough-Flint or Hard-Flint-Place where the Old Lady (Bat Woman) took her grandchildren. This story is about the Bat Woman who took the Twin down from Shiprock. This story is used in time of war, for if a person knows this story, he has the power to be successful in war. The War Twins were trying to get in a war with another tribe, the No-Bone-Enemy People, 'ana·' bic'in'ádiní. These people lived on the other side of Mount Taylor, tsídzil, which is to the south of this place above Farmington.

At this place there were two rivers that come together at Blue House and Pointed Rock or which is called Rock-in-the-Middle-of-the-River. All of these names were called for this place. In this general area was where [p. 78](#) the enemy tribe lived. The First War Twin and his companions gathered before the war started. He had enlisted anyone who was in good condition and who would go to the battlefield. All his companions went over to the place with three names and fought.

The First Twin lost the battle and lost all of his companions. If this had not happened then we would lose no men on the battlefield now. He once again went out and gathered many men, and this time they were numbered by the hundreds. Again the Twin started out to fight. He went over there four times to battle at Blue House. Each time the battle took place at Blue House and each time the men were destroyed. Then First Twin went out and recruited more men.

Before the fifth battle the Twin got help from the Bat Woman. He got help from the Hard Flint People and the headquarters for the Bat Woman was at the Tough or Hard-Flint-Clan. Between the two entrances, where the rivers come together, were fought four mighty battles. The friends of the Twins were insects, birds, animals or any people that wanted to fight. They were still people, but they had these animals' characteristics. Later they turned into the insects, birds or animals which they represented. The First War Twin sent out a message to the Bat Lady and told her he needed help. The reason the Twins went to the Bat Woman was because they were more friendly to Bat Woman than to the enemy—like England is to us. If she had not been friendly, she would not have helped the Twin off of the rock.

The Old Lady had some warriors, and she told them to go to war over at Rock-in-the-Middle-of-the-River to help the First Twin. All had a meeting about the war before they left to get instructions at the Twin's headquarters. One turtle was sitting on the left side (south side of the hogan entrance) and a frog was on the right (or north side) during the meeting. The turtle was like we are, yet having clothes of shell for protection like a turtle does now.

The frog was still human, but with a fat stomach, fat throat and narrow bulging eyes. The final meeting, before the war, was in the hogan. All of the warriors, who

were like us, and not yet animals, were there. Everyone was quiet and gave the War Twin his chance to speak. The War Twin's party and Bat Woman's party both had a meeting. Although in separate groups, a decision was made to go on the warpath.

The frog said, "You should have told us before there was a war. Talk about it and while it is being settled we will be going on ahead. We are very slow, and we will start traveling towards the enemy. We will do [p. 79](#) this while the other side is getting ready." Bat Woman's children were the Flint Boys of the Flint Clan. Frog and turtle were asked what they were waiting for before they went on the warpath. The frog said, "This is what I like to hear. We will walk. We are not very fast runners. We will go ahead, taking our time to the war."

The frog and turtle were on the side of the War Twin. The frog and turtle were really fast travelers and they just said this for fun. They traveled on a rainbow spectrum to the enemy's camp. The frog and turtle started in the evening so as to not be left behind. The Bat Woman's people were the Hard-Flint-Boys and they were preparing for this war. The War Twin and his men were at Reversible Mountain. The turtle and frog were at the Twin's hogan.

The two friends, frog and turtle, started in the evening and soon came to a large pit of water where the enemy got their water. The turtle and frog had gotten ready for battle before they left the Twin's hogan. The turtle had put on hard shell and hard clothing. That is why people nowadays wear steel helmets and armour plates. This is where they got the design.

At the bottom of the pit or hole was a well. To get to this well was a trail going around and around the side of the pit. The two friends climbed down the trail and got into the water and began to swim around. In the morning, as it became light, two unmarried girls came down into the pit with cups to get water. They dipped their cups into the water twice. Suddenly the frog and turtle grabbed the girls and then smiled.

The turtle said, "Get inside my shell," to one of the girls. Then the frog said, "Get under my arms," to the other girl. After the two had grabbed the girls and told them to get under their clothes, the girls smiled. All four of them then went into the water. Later the enemy wondered about the girls, and one of the enemy warriors came around to find where they were.

When the warrior got down to the well, he only found the jugs the girls had carried. He yelled for the other warriors to come and help him. That is why the Hopi, when something goes wrong, holler for help now. These enemy were Cliff Dwellers or 'anásází. When many warriors arrived, they moved towards the well. They searched, but could not find the girls. They decided that the girls had to be here somewhere, and so they decided to empty the well.

The warriors stood in a line, some in the water and some on the bank. They passed the girls' jugs out full of water. When all of the water [p. 80](#) was emptied out of the well, they found only two men and no girls. The enemy leaders said, "Get those two men out of the bottom, and we will kill them. They must be the ones who killed the girls." Some of the men laid a woven blanket out at the bottom of the well and pushed the men on top of it. Twelve unmarried men stood on the one side of the blanket and

twelve unmarried women on the other side, the left, and pulled the two men out of the hole. The leader spoke again, "Kill those two men."

The enemy had axes and the frog said to his friend, the turtle, "I am afraid I am going to be killed." In reply the turtle said, "I am not afraid of what is going to happen." Meanwhile the other two groups of the army of Twin and the army of the Bat Woman's Clan were moving in on the enemy.

When the enemy grabbed for their axes, the turtle said to his friend, "Get under my shell." When the frog got inside the turtle's shell, the turtle began to move his body as the enemy chopped at him. The axes slipped off of his shell and the men cut off their own legs and arms. They were having a tough time trying to kill those two. The enemy was using a loose axe which was a stone axe and was not tied very strong. This continued on all day long until sundown. All were still fighting one another at the enemy's camp.

Meanwhile the Twin's and Bat Woman's people were moving in slowly, for the distance was great. They were also afraid and that is why they went slow. In the enemy camp the leaders said at last, "We cannot do anything about the turtle. Let us put him in a pot and boil him." By now the friends of the frog and turtle were just a little distance away. The enemy put water to boil all night. Towards morning when the Morning Star came out, the frog said, "I am getting worried again." The turtle once again answered, "I am not worried about what is going to happen." When the two were placed inside the container the pot split into pieces.

While all this was taking place, the Dawn began to break. The enemy did not know what to do and they finally said, "We will have to take them back to our House-in-the-Middle-of-the-River. This was near the Rock-in-the-Middle-of-the-River. They lived where the ground was in the open. There they held dances. The enemy took frog and turtle inside the village. When they arrived they said, "Let us build a big hole and make a fire. We will make it big and then we will throw frog and turtle inside." The turtle was put under a lot of wood and the fire was started. The fire was started at [p. 81](#) the four directions. Once again the friends were afraid, but this time turtle said, "I am really afraid I am going to be killed." Frog Man said, "I am not afraid of what is going to happen."

While this was going on, the Twin's group was moving quietly, but the others, belonging to Bat Woman's Clan, were making a lot of noise. As the Flint Clan moved along they hit each other and made sparks. Lots of noise came from their armour! The Twin argued with them and tried to keep them quiet. As the two groups moved closer towards the enemy, the noise became greater and greater. There was only the First Twin here, for the other was home with the prayer stick and White Bead Woman.

The Twin, his army, and his allies were camped about one and one-half miles from each other. The Flint People enjoyed the outing they were having, but the Twin got mad because of the noise they were making. The War Twin became more and more angry because of the war. The next morning the armies of the allies met. The headman of the Flint Boys was talked to by the War Twin who said, "Why make so much noise when we go to war?" When the Flint headman came forth, he became

very angry. All of the clan gathered around making sparks by hitting each other and making lights as if they were tracers or rockets.

The Flint headman said, "If you are such a hero why do you ask for help and go so quietly to war?" The War Twin replied angrily, "Shut up and stay quiet," but could do nothing with them. The Bat Woman was proud of her clan making so much noise. She was proud of her Flint Grandsons showing their courage and power.

In the enemy camp all the wood that was left was gathered and a fire was built. After the fire was started the two animals were put into it. From the Twin's camp could be seen the fire. From this time, it was said, when you see a fire at night, it foretells evil, sickness and disease. In the morning the Twin's army was divided into groups and all started out to find the enemy in all four directions. All watched the fire to tell the direction to go. At the camp the enemy left for they thought the frog and turtle would be dead by morning. They went away that day, and in the morning when they came back there was water all over and ashes were floating on top of the water. This time the enemy really got mad and said, "We will build a fire all day."

The friends of the two animals were still moving in. The Twin did not move forward when he saw the fire going that night again, but left the next morning. Once again all the warriors got together and were ready to move in.

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After the fire had been going all day, the enemy was ready once again to try and cook the frog and turtle—and unknown to them, the two girls. It was evening and the Flint's and the Twin's groups were moving in together towards the enemy, but very slowly. This is the same during the war when they move very carefully and not quickly to the enemy. So this is the reason why armies move slowly now. The friends were now camping together and the Flint people were having fun hitting each other and making sparks. The Twin said nothing, but just took out his tobacco and started smoking to control himself.

Back in the enemy camp frog and turtle were put inside of a hole with wood and rock put on top of the hole so they could not get out. Again a fire was lighted underneath the two friends. The turtle said, "I am afraid of what is going to happen." After the fire had started, the enemy went away and said, "They will burn up now." The next morning they came back and the whole place was soaked all over with lots of water. The rock that had been on top of the two strangers was floating, and the frog and turtle were underneath in the water. When the people saw this, they became very angry again and said, "We will throw them off the highest cliff and that will certainly kill them."

By now the Flint People and the Twin's People were moving in a file as small groups. The frog and turtle were once again taken on the woven rug and taken to a high cliff near Pointed Rock. Beneath the cliff stood a small body of water. The whole camp started to go with the warriors to see the frog and turtle finally doomed. The enemy were singing and pounding on a drum as they traveled along. The plan was that the frog and the turtle were to be pushed off of the cliff and hit their heads below and break them open.

The men and women got hold of the rug and swung it four times. and the frog said, "I am really afraid I am going to be killed." The turtle once again said, "I am not afraid of what is going to happen." He then told the frog what he was supposed to do. The frog went underneath the shell of the turtle. Just as the frog did this, they were thrown over the cliff by the men and women holding the rug. They went down the cliff with the turtle's shell whistling as the wind went through it.

Just as they were to hit the ground, the turtle floated off like a feather and barely missed hitting the rocks. He floated on and away and went towards the water. The turtle floated in the air until he dropped into the water. The frog got out of the shell and the two swam back to the shore of the small body of water, away from the cliff. When they got [p. 83](#) to the shore, the turtle took out the girl he had under his shell and said, "Here are your girls, whoever you are." Covering her body were white bead earrings, bracelets, beads and decorations.

The frog did the same to the girl he had hidden and said, "Here are your girls, whoever you are." The two said this to whomever those two girls had belonged to. The reason the girls had been able to be hidden in such a small space as they had been was because the gods had made them this size by their power. The girl that the frog had hidden had turquoise all over her. Her hair hung clear down to the ground. The turtle said, "This is the last time you are going to see these girls." All four of them got on a rainbow spectrum and went to where the Twin and his armies were.

When they got to the lines of the Flint's and Twin's army, the enemy became very angry because of their escape. They were also unhappy because of the loss of the girls. In between the army of the allies came the enemy, angry because of the insults given to them. This began the mighty battle. All of the enemy were killed except the headman who was captured. According to what happened then, enemies are now captured in battle. The girls were kept as was promised by the frog and turtle, and the victors went back to their homes.

IN THE BEGINNING

In the beginning there was only the mists. There was no world then, only the white, yellow, blue, black, silver, and red mists floating in the air. The mists came together and laid on top of each other, like intercourse, and Supreme Sacred Wind was created. These mists lived in the air, but were not gods. Supreme Sacred Wind lived in light and black clouds or mists in space. During the day there was the light mist, which gave Him light, and during the night the dark mist.

Supreme Sacred Wind has a form like the Earth People and knows all that happens. He became lonely and from the mists created First Man, 'ácé xast□ín, or first one made, and First Woman, 'ácé'eszá; or p. 10 second one made, Dawn, xayotká't, is the mother and Yellow Twilight, naxo·coi, is the father of First Man, Dawn is the mother and Yellow Twilight is the father of First Woman. Thus, First Man and First Woman were brother and sister, but still their parents allowed them to marry. That is why few people will tell about such things. They had intercourse and had a boy, First Boy, 'ácé 'aški, 'ácé xazlǫ́' or third one made, and a girl, First Girl, 'ácé 'at'é·d, 'aké·d'e' xazlǫ́', or last one made. Supreme Sacred Wind told First Man and Firstt Woman how to have children.

Supreme Sacred Wind also created at this time Coyote, 'ácé xašké, First Mad or Hollerer or Screamer in the Dawn, Coyote had many names for he was often not thought as worthy of any of them, Coyote was made from an egg, which, like the other four, was formed from the mists, Dawn and Yellow Twilight hatched the egg. All of these were created by Supreme Sacred Wind in the beginning. Everyone that had been created spoke one language. The First Man was made with one language. He said the first word and the First Woman the second. The First Boy said the third and First Girl said the fourth word. Black Begochiddy said the fifth word, his wife the sixth and Coyote or First Mad gave the seventh word.

Nowadays there are seven words used in a prayer called a Seven Word Prayer. It is used to make everything on earth move smoothly, There are also seven words on the evil or witchcraft side, to make people die. When a medicine man says, "I know a seven word prayer," he is boasting and is a witch. If he is a witch, the things he prays for will happen before sundown. The Good Way prayer is to make the world run smoothly and to make you live longer, ("If they are witches they are stingy with this," F. G., informant.) The witchcraft way Seven Word Prayer is even or parallel in number with the Good Way Seven Word Prayer.

To help in His work, Supreme Sacred Wind created many other gods. From the Dawn was created Talking God who was to lead the Dawn. Talking God is also known by other names. He was to be to the east and was to be called Leading the Dawn. He was also called the Stammerer, for he could not always think of the right

words when speaking and would stammer. Within the Talking God are found the four colors, like clothes. From the Twilight was created Calling God who was to lead the Twilight. He was to be called Leading the Twilight. Within the Calling God are found the four colors also. These two gods were twin brothers. There was also a female Talking and Calling God created at this time.

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Dawn Man, Dawn Woman, Dawn Boy and Dawn Girl were created from the beginning. When they lived in the mist there was light. The mist was like a fog or haze and everything could be seen. The Twilight Man, Twilight Woman, Twilight Boy and Twilight Girl were from the beginning. They lived in dark mist and became the darkness like the night does now. There is also a Blue Twilight Man, Woman, Boy and Girl, who live to the south. To the north live a Black Twilight Man, Woman, Boy and Girl.

In the beginning there were songs that went along with this story. No one knows them all now. First Man, First Woman, First Boy, First Girl and Coyote knew these songs. The Five Night Sings that are used now were made on this earth. First Man and First Woman knew the Good Way Story. Nowadays the Dawn People themselves go up into the sky and become the colors of Dawn. The Twilight and Dawn People help each other. That is the reason there are the same colors in the east when the sun rises and in the west when the sun goes down. In the morning, if there is a red or gold color in the east, it foretells fevers, coughs or epidemics to come.

The Wind People were created and sent to the four directions to take charge of the minor Wind People, all of whom look like us. Clouds were then made of white mist by the Supreme Sacred Wind. Xašč'ésžin', the Fire, Flint or Black God was created at this time also. Ray of Sunlight, šábi' ó-l was the mother and Daylight, šándi-n was the father of Bego Black; Bego Yellow (the blue eyed, yellow haired god Begochiddy), Bego Blue and Bego White. Bego Yellow went around holding women's breasts. Speaking of him one of the women said. "The-Man-Holding-up my Tity." They named him Begochiddy because of this.

Supreme Sacred Wind now created an earth. He took a little of the five mists, molded them together and made the earth. That is why the earth has various colored streaks running through it. Here is a song the gods sang when they were thinking of making the world and all of its parts:

Good Way Song¹

Long time ago, thinking about how it will be created.

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Earth, oh the earth is to be created.

Plants made with the earth, Immortal, Happiness.²

Long time ago thinking about how it will be created.³

Made with the earth, heaven, thinking about heaven, how it is created.

Everything in heaven will be created with.

Male rain created with. Immortal. Happiness.

Female Mountain, game animals, Immortal, Happiness.
Female (or Mother) Water, all kinds of water, Immortal, Happiness.
Darkness, moon, Immortal, Happiness.
Dawn, xa·šč'él̥i'í (Talking God), Immortal, Happiness.
Xašč'é'o·ya·n (Calling God), Yellow Twilight, Immortal, Happiness.
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White Bead Woman, white bead, Immortal, Happiness.
Sun, turquoise, Immortal, Happiness.
White Corn, flexible goods, Immortal, Happiness.

Pollen, blue bird, Immortal, Happiness.
Harvest Fly (He-or She-Who Raises), earth dew, Immortal, Happiness.
Long time ago thinking about how it is going to be created.

A second, but very similar, version of this song runs thus:

Starting of the earth's evolution, the earth plants, Immortal, Happiness.
Heaven, everything in heaven created with black clouds, male rain, mixed water, Immortal, Happiness.
Female Mountain, game animals, Immortal, Happiness.
Female Water, mixed water, water silt, Immortal, Happiness.
Darkness, moon, Immortal, Happiness.

Dawn, Talking God, Immortal, Happiness.
Changing Woman, white bead, Immortal, Happiness.
Sun, turquoise, Immortal, Happiness.
White Corn, flexible goods, Immortal, Happiness.
Yellow Corn, different kinds of chips, Immortal, Happiness.

Pollen, bluebird, Immortal, Happiness.
Harvest Fly, earth dew, Immortal, Happiness.
Thinking of creation.

As Supreme Sacred Wind prayed and sang, He created the earth. The earth was soft and spongy and floated around in space. The world was very small, flat on top and flat on the bottom. Even yet the world has not set, but is still floating around. At this time, He put everything in the earth that is found now, all the metals, coal, and other things which are used. Many things are still to be found. When all things are taken out, it will be the end. Supreme Sacred Wind created the earth for the same reason He created the gods of the Earth Surface People—He was lonesome. As He created the earth, heaven was also created from the dark mist or darkness. With the black mist He made darkness; with the blue mist, blue twilight; the sun rays were made of yellow, red and silver mists and the white mist became dawn. Mirage Quartz Rock was made from the black and brown stripes of the earth.

Supreme Sacred Wind sang and prayed to create the earth. At first in the creation of all things He created things in any way. He merely p. 14 said He wanted this object to become this and that object to become that. He said a prayer over these things and it was as He said. People nowadays say Twilight and Dawn hold up the earth, but there

are many things that do this. There are the rocks, trees and plants that all stand up and hold up the earth. The water holds itself up. The gods went into the various plants and trees to help hold up the earth.

Mirage Quartz Rock holds up the earth, for in all things that are upright it is found. Mirage Quartz Rock Men hold up the earth and keep it from falling into space. When these Mirage Quartz Men move their necks, arms or body, it causes the earthquakes to take place. These men are alive and are rocks, yet they are gods. All of the gods hold up the earth, twilight and dawn. Some gods hold up the moon and the sun, but the earth was told she was to hold up herself and that heaven was to hold up himself. Other gods were to live in the top of the mountains, others in the bottom of the seas, in the heaven and some in the earth itself. All of the gods have to eat and drink, to have fire and even to work. The Wind People are working now in the windmills for the whites and Navahos. The Lightning God works by his electricity.

After many of the gods and the earth had been made, the creation of the mountains took place. Begochiddy (Bego Yellow) created all the mountains and in the beginning they were very small. First, he created Black Mountain, *ził diłkił*, the second he created was Blue Mountain, *ził do·□'iž*, the third was Yellow Mountain, *ził tico*, the fourth was White Mountain, *ził łagai*, the fifth was Wide Belt Mountain, *sisna·t□e·l* the sixth was Sounding Mountain, *ził yildilí*, the seventh was Trample Down Mountain, the eighth was Ragged Mountain, where there is salt and various animals eat. In the center of the world was set the ninth mountain, Red Mountain, *ził ličí·'ma'·i·ził*. The tenth mountain created was Reversible Mountain, *ził nēyō díł t□*, and the eleventh was Crown Pomt Mountain. In all, eleven mountains were created at this time. The fifth, sixth, seventh, and eighth mountains are all different colors.

The first mountain was laid out with the moon. (Although the two were not created at the same time, yet they are thought of synonomously, for one represents the other.) The second mountain was laid out with the sun ray, the third mountain was laid out with the sunlight and the fourth mountain was laid out with darkness. Reversible (or Spinning) Mountain was laid out with the Mirage Quartz Rock and Crown Point Mountain was laid out with all kinds of stones and shells, turquoise, white bead, abalone, jet, all mixed together. The first mountain was put to the east, the second to the south, the third to the west and the fourth to the north. The four main mountains are the homes of Talking God and Calling God and these [p. 15](#) two are the mountain men within these mountains. The other mountains were placed near the other four. At this time there was no moon or sun to give light, but the mountains glowed and the people could see. Before the mountains were created the mists gave light to everyone. Begochiddy was put in charge of all the mountains.

After Begochiddy had created the mountains he began to create the insects. He created the red ants, *wółáci·'*; the ants with a red head and black body (who stop and listen and then go on), *wółážiní*; the yellow ant, *wółáci·łcoi*; the black ant; the tiny black ant, *wółážiní 'átci·'isígí*; and a black bug which flies around. The yellow ant had been created in the beginning by Yellow Twilight.

Begochiddy named the insects as they were created and when he had finished he said to all of them, "Go to the White, Blue, Yellow, Black, Wide Belt, Sounding, Trample Down, Ragged and Red Mountains. There and within the world you will

live. You people will live on the earth and have homes and children. However, if you have too many children, there will be no room for the Earth People, the Navaho. So if you increase too much, you will turn into flies, yellow bees, black bumble bees, flying ants and all different kinds of insects. This will decrease the number of ants upon the earth, for many of you insects will fly around and make room upon the earth. In the summer when it rains, some of you will get wings, fly away and go into holes to turn into caterpillars or big black flies. Even though you are small people, you will have to work to make your own homes. Ants will live in an ant hill or a mountain hogan.” That is why they build small houses now.

After the insects had been created, First Man and First Woman began the creation of the plants. Upon the top of water floated sea weed which the water had made itself. From ponds First Man and First Woman took these water weeds and rolled them into small balls. These were planted as seeds and First Man and First Woman spoke to the water weeds saying, “You will become a Wide Weed,” or “This will become a cat-tail.” First Man would dig a hole and First Woman would drop in two seeds, one for him, and one for herself. First Man made the first plant and First Woman the second one, and then each took turns creating the plants.

First Man planted the Big Bamboo in the center of Red Mountain. First Woman also planted a reed and another green plant called Wide Reeds or dó‘□’iž. Another reed about one-half inch in diameter and green in winter called ’alt□i-n žik-a-ší, was also planted by First Man. First Woman then planted another reed one and one-half to two feet high called Reeds. First Man planted a water reed fern called t□áká; then First Woman planted [p. 16](#) a water reed called t□álkái daxi’ka’l. A five leaf plant called a Vine Creeping was planted by First Man; then a Narrow Grape, č’ilna-a□’oi, was planted by First Woman, followed by a Big Sunflower created by First Man.

In each hole was dropped two kinds of seed. In each hole was dropped a seed of the small Sun Flower and a seed of the Big Sunflower. After First Woman had planted this she began to plant all of the plants, evergreens, firs, pines and all things that had been created and are on the earth today. From a clayey material were created the other plants and trees. After the ascension this vegetation turned into rocks and was washed up here as petrified wood. The seeds were thrown into the wind which carried them and buried them beneath the sand. The earth at this time was very small so First Man threw the seeds all over the earth very easily. Upon each of the mountains First Man planted trees.

Now the four Begos began to make seeds. First they made beans, which are different than those used now. The beans had yellow, red, blue, and white blossoms from one-half to three-quarters of an inch long. These are the type which are found in the Cliff Dwellings. Begochiddy (Bego Yellow) created and planted cotton. To the east he planted white cotton, to the south was planted blue cotton, to the west was planted yellow cotton and black cotton was planted to the north. Tobacco was made by the Gila Monster. This tobacco had white, blue, black and yellow blossoms. At that time Chipmunk stole some of the tobacco and his fingers dried up because of this. The pumpkins and melons were made by the striped, black, green and other colored lizards. That is why the pumpkins and melons look like that now. One of the plants has a light yellow and orange blossom. If you have the right kind of designs on these plants you will be lucky and raise plenty of pumpkins and squash.

After all the plants had been made, the creation of the animals took place. The four Begos took various colored clays and earths and molded them into the shapes of the various animals. After each was formed, one of the Begos would say to the figure, "you will be a -----, Begochiddy." Deer, antelope, elk, rabbits, rats, squirrels, chipmunks, blue fox, yellow fox and all the animals, except the cattle, were created in this way. The plants that had been created were to be used for food by the animals. The four Begochiddys made all the birds in the first world and the birds talked from then on. All four Begochiddys created the Humming Bird, Oriole and Morning Dove. Other birds were then created with white birds being born from Dawn, the Blue Twilight bearing the bluebirds, and so on. This was where Dawn was created.

An eggshell nowadays is of white bead, turquoise, jet, yellow oyster shell and red stone. There are different kinds of eggs or shells and so [p. 17](#) blue eggs were made of turquoise. The Dawn Gods laid the eggs and then they hatched them. The eggs were hatched at the same time they were laid. The eggs were laid by the gods making them into shape (no red was used). The birds after this first time began to lay eggs as they do now. These five different kinds of eggs were turned into different kinds of birds. From turquoise were made small blue (or green) birds; from the white bead came a small white bird, the chickadee; then a black small bird was made from jet; from yellow stone was made the canary; and from the red stone a small red bird was made (there are only two of these left upon the earth and they are very small).

While the Begos made all the game the other gods were making the sheep, horses, goats and other animals. They were having a hard time making the animals come alive so Black Begochiddy went over and said, "What is the matter here? Why don't you make the animals come alive?" He then said, "Bego" and they became alive and stood up. After Bego did this, all the gods could make the animals become alive themselves. One of the Begos said, "One of those jackasses will be my horse." All of the animals were very jealous because of this. Each jackass was very big with large hoofs, a long mane and tail. To keep the animals happy, Black Begochiddy said, "If one of you animals will run way around the horizon and win, I will give you a special name." The animals agreed to do this.

Bego laid rainbow people under the feet of the two jackasses. Bego then made their feet very narrow and said, "I have to do something about you. This will bother you while you run the race." So he pulled out part of their tails and left a little one. Then he began to take the hair from the mane. Each time he did this he said, "Some of this hair will be in your way, so I will tear it off." The jackasses' ears were still long, but the race was ready to start. The animals ran off while the jackasses walked along smelling the ground and the others went far ahead. When the race was half way finished, the jackasses began to run. While the other animals were half way finished, the jackasses came to the finish line running with their noses in the air. The two had won the race so they reached across and chewed each other like animals should. Bego was happy because his animals had won. They had won because they had the rainbow spectrum underneath their feet. That is how the Navahos race horses now. They race their animals according to the Good Way and Bego Way so no witchcraft will be caused.

When the various animals, sheep, horses, deer, were made, Begochiddy said that some of the animals were to have more than one child. There was a law made at this

time called the Basic Law. After the Begos had created the animals, Bego Yellow said, "You will greatly increase in ^{p. 18} numbers. You will become so numerous that you will eat up too much of the food. To stop this some of you will disappear (not die or be killed, but disappear)." As he said, the animals did increase but they also disappeared, for each time they increased the food decreased. Begochiddy looked and saw the animals had disappeared and said, "It doesn't look right to have them all gone." Then he had them increase more rapidly by there being two or three animals born at one time. This is the reason for this happening today.

The First Law, sa·d lá'i, happened when the separation of the sexes took place. The Second Law took place later when the animals grew numerous again after the ascension up the cane. The Third Law took place still later with the same things happening. The Fourth Law has been invoked recently, but this fourth time Bego did not let the animals disappear. Each of the four laws were identical but took place at different times. It is Begochiddy who makes the animals disappear and makes the rules. With each law there was an additional child born so that with the First Law only one child could be born. With the Second Law two children could be born. With the Third and Fourth Laws, three and four children could be born respectively.

In the old days it used to rain frequently. When the government cut down the number of animals the Navaho were to have, there was no more rain. If there were many sheep among the Navaho people there would be much rain. In the early days the whites made no rules about the livestock and there was much snow in October and November in Utah. Now there is little snow until January.

Supreme Sacred Wind with the help of the other gods now had created many things upon the earth. Even though there were gods, animals, birds, insects, plants and trees upon the earth, there were still no gods for the future Earth People. Supreme Sacred Wind then decided to create people. He took His fingernail paring and molded it into a figure. Because of this we lose fingernails today. A prayer was said over the figure as to whether it was to become male or female and Supreme Sacred Wind breathed into it. Thus were created the gods of the Indians. The Zuni had four gods created for them, one which was called yé'i· nézí. He is to the Zuni what Talking God is to the Navaho. These later went up the cane and emerged with the other created people. Other gods were created as Supreme Sacred Wind had created the others. All of the gods were created in pairs. Here is one of the songs of Talking God:

Song of Talking God

I am the Talking God.
I am going towards the east.
^{p. 19}
My shoes are white corn.
My legs are white corn.
My clothes are white corn.
My face is pollen.
White corn is my feather

By means of pollen, beauty (or happiness) will extend from me.
By means of pollen, beauty will extend from me.

By means of pollen, beauty comes towards me.
By means of pollen, beauty goes over me.
Immortal, Happiness, towards the east.

I am the Calling God.
My shoes are yellow corn.
My legs are yellow corn.
My clothes are yellow corn.
My face is yellow corn.
Yellow corn is my feather.

By means of pollen, beauty will extend from me.
By means of pollen, beauty will extend from me.
By means of pollen, beauty comes towards me.
By means of pollen, beauty goes over me.
Immortal, Happiness, towards the east.

Now even though many things had been created upon the earth, the only light came from the mist and the mountains. Supreme Sacred Wind decided to create a sun to see by day and a moon to see by night. He told the Dawn People to take fire and make the sun. The Dawn Man, Woman, Boy and Girl lived in the mist. When the white or yellow mist came up they gave light as the sun does now. The Dawn People had help in the creation of the sun, but were the main creators. They now live in the Sun's house to the east.

At this time Coyote was a god, not like the ones around here, and acted as a messenger and investigator for the gods. He told these gods what was happening and took messages back and forth. Supreme Sacred Wind skipped over many things and the other gods were to help with these things. Coyote told the gods he would do all the powerful work for them. He was given special power from First Man and First Woman to do this. He then had *knowledge*, not *power*. The sun was laid out with turquoise. Female Fire is the mother and Male Fire is the father of the sun. Supreme Sacred Wind was there while the sun was created.

Coyote came along while the sun was being made and the gods hid the sun from his sight with a cover of sacred buckskin, do·k'a·k'èhi·. The gods ^{p. 20} were lying on their backs when Coyote came up. He said, "What is going on here? I always hear something going on here." The other gods said, "Nothing is going on here." Then Coyote saw the cover and jerked it off and there was the sun decorated with turquoise. He said, "I knew there was something going on." The gods didn't want Coyote to know what was going on for he always made things turn out bad. The gods tried to lift the sun up into the sky, but they could not. The sun laid on the earth for quite awhile before it was placed into the sky. It was too hot and the gods began to burn for they did not have the power to keep from burning. That is why the gods tried to get it up in the sky.

At last they decided to ask Coyote to try and do it. He said he would try and do it for them. He went over and tried to pick it up but could not for it was too hot for him. At last Coyote gave up and jumped over the sun from the east to west, from the west to the east, from the south to the north and north to the south. Then he ran around the

sun in a circle from the east to the south and from the west to the north for four times. Coyote jumped over the sun because it was too hot and because this procedure was to be used in the future for the five night sing. Now medicine men in the five night sing shoot an arrow (live eagle feather) which represents Coyote jumping over the sun. This was to get rid of the evil of the person. While over a fire, evil is sweated out. Coyote also had evil sweated out at this time.

When Coyote could do nothing the gods went to a hogan where there were two gods sitting in the doorway. The gods asked one of them to take the sun and put it up in the sky. For doing this the god was always to be associated with the sun. This god got the sun up halfway into the sky, but the earth was so small that it once again almost burned up all the gods and the earth. When the sun would go no higher the Supreme Sacred Wind blew on the earth until it began to grow. He blew a second and a third and a fourth time until it was the size it is today. It was at this time, and the only time, that the Supreme Sacred Wind blew to make the earth grow. The Fire God, for so he was named, took the sun and carried it across the heavens. Now the sun travels across the heavens like it does because of this.

The Sun God has two homes, one in the east and one to the west. When it becomes light, the Lightning God shoots the sun to the east, from his home in the west, and he goes again across the heavens. (F. G. denied the fact of the earth going around the sun. He said that the eclipse of the sun and moon proves his theory because of the crossing of the sun and moon.) All people, plants, trees and animals go by what the Sun says or does. Pollen Boy and He-Who-Raises are the friends of the Sun and help him when he needs help. If the sun is high up in the sky and there are clouds, he might lose sight of the earth. He keeps Pollen Boy, *t□ádídí·'aški·* and He-Who-Raises, *p. 21 'a□ít'áni·'até·d*, in reserve to help him find his way back home. These two show the sun the right road. The Sun takes out pollen and sprinkles it along the trail he follows. As he sprinkles the pollen he says, "I want to get to my house without falling off," or "I want to get to my house without having an accident," or "I want to get to my house without going off the path." This is what he says to the Pollen Boy.

The two friends of the Sun received the power they have, and which the sun does not, from a higher power. Pollen Boy and He-Who-Raises were all made at the same time during the time the corn was made. The Sun sings songs as he travels through the sky. (F. G. can hear them, even if others cannot.) Everyone goes by the sun. If he were not there in the sky, there would be only darkness. The sun tells you at what time to sleep, what to eat and to rest. He can tell what you are by your thoughts. He knows what you are thinking and what you do. When he gets to the west he tells you to eat, rest, read and bathe. The Sun suggests or sends thoughts to you telling you to do these things. The wrong people who have the wrong thoughts go by the supreme devil, *bí·h yi□ít'ái*, who tells them the wrong things to do.

The Fire God carries the sun upon his back in the winter and that is why it is not as hot as it is in the summer. In the summer he carries it in the front of him as if he were carrying a shield. During certain times twelve other gods carry the sun. These twelve are Talking God; Calling God; Hump God, *xašč'eh yisk'idi·*; Black or Flint God; Hooked Mouth, who has a black face on the left and a red face on the right with very large teeth, *zaxado·žahá*; and Red God, *xašč'élci·'*. Each of these gods has a female companion, their wives, which make up the total of the twelve gods. When the Fire

God carries the sun, it becomes cloudy or rainy. If one of the other twelve carries the sun, it will be fair weather.

The sun was given to the Indians, but mostly to the Navaho. The sun was given to the Navaho and it is not to be looked into—like the moon. You must not look at the sun or you will go blind or become sick. There are some thirty-three trails which the sun follows. The sun follows the course from the east to the south to the west. In the morning the sun shoots back to the east in the northerly direction. The directions of east, south, west and north were given to the Indians by the gods. That is why the sun follows these directions and shows the Navaho how to do this. There is a ring around the earth which is white and this is the path of the sun and moon. The sun and sunrays hold the sun where it is.

It was also at this time the moon was made from ash. The First Mountain, *sísnajłni*, was laid out with the moon. Once again the Supreme ^{p. 22} Sacred Wind delegated the power to do this, but this time to the Twilight People of the Evening, *naxo·coi dine'é*. These people lived in the dark mist. When the mist came up it made everything dark, like it is at night when the moon is out. The Evening Twilight People were helped by the other gods, but they were the most important ones in the creation of the moon. They live in the Sun's house to the west. The moon was decorated with white shell and all kinds of flowers and plants. The Southern Twilight People, *naxode·□'i·ž dine'é*, also have a house like the Sun's, which is to the south.

After the moon was created, again the gods could not lift their creation into the sky. The god who put the moon up into the sky was the Ash God. It is also the Lightning God who shoots the moon to where it belongs or belonged at the same position it was before. The moon god lives in the same house with the Sun. The moon was given to the whites and the rest of the tribes in the beginning of life on this earth. The whites can look at the moon and see things in the future, for this was foretold by the gods themselves. Whites look at the moon and see inventions and then try to make them. The moon is like the white people's skin, transparent. The moon has a nose and a mouth with a face of a white man, for it belongs to the white people.

People should not look at the moon for they will see people inside and they will become sick. A person who gazes at the moon will see the gods themselves and will become sick. They will see witchcraft causing the disease of a person. This will also happen if one gazes at the sun and stars. If you look at the sun or moon something will cover your eyes and make you blind. The moon travels back and forth in the winter and summer time. Between the summer and winter the moon and the sun change places and then return in each other's paths, but always when they get to the west. There are thirty-three trails which the sun and moon travel over. When the sun and moon cross over each other's tracks, an eclipse is caused.

The moon goes sometimes from the east to the west and back from the west to the east. When the moon comes from the east it is a quarter moon and by the time it gets to the center it is a half moon. At the end of the month it is a full moon once more. The moon itself has the power to change to a smaller or larger size. This is done to tell the people what time of month it is and when the month has passed.

After all this had happened, it was decided that corn was to be created so that the pollen could be used as food and as a gift to the gods. Pollen was to be kept for use by the future people. The gods were to live forever because they had pollen. Even now a person without pollen will have accidents and die quickly. The corn pollen has been lost from the whites' religion [p. 23](#) but not from the Navaho's. Pollen was needed because of the belief in immortality and happiness. It is pollen that is immortal and has immortality. The person may die, but the pollen never.

If a person wishes to live longer, he can pray and give pollen as a gift for a safe journey. If you save corn pollen, give it to your tires for the air people live there, and ask for a safe journey. Tell them you are going along the pollen row: "I do not know what will happen tomorrow, so I will give a gift for safety." If no pollen is given, the gods will say to hell with you. The gods are gods and we are Earth People and this pollen does not affect us. Because of this, the gods created corn.

In making the corn, the gods took black stone and made it into black corn, yellow stone into yellow corn, red into red corn, blue into blue corn, and white into white corn. Before corn was created all the people lived on the seeds that were gathered. They used a mortar and pestle of rock to grind the seeds, they ate. The gods planted the corn, which were small chips of the five stones, but they would not grow. Once again they asked help from the God Coyote. Coyote said he would try to do as they asked. Coyote at this time was not like he is now. He was the same physically except he only had hair underneath his arms, on his lips (like a mustache), head and pubic area. Coyote had a song that he used to make the corn grow. Here is a song that is sung over the corn:

Second Corn Song

In the middle of the wide corn field he points out for me (with his forefinger).
The White Corn Boy points for me.
From behind he points for me.
On top of the corn leaves, he points for me.

From the corn silk, he points for me.
He points from bísił tsě
He points from bitsił ādā
Flexible goods are before it (the corn).
He points for me (or he puts his hands for me).

Chips of different stones are before it.
He puts out his hand for me.
I am Immortal and I am Happiness.
He puts out his hand for me.

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Here is a song that is used when the corn is laid out to dry:

Third Corn Song

White from the tips of my fingers.
White from the tips of my fingers.
In the middle of the corn field.
White Corn Boy.
White from the tops of his fingers, dropping over.
Flexible goods before it (the White Corn Boy).
And chips of different kinds before it.
Immortal and Happiness is my corn.
From the tips of my fingers it is white.
From the tips of my fingers it is white.

Coyote put all kinds of jewelry on himself, turquoise, necklaces, bracelets and many other things and then was decorated with a male black cloud as if it were clothing. He came from the east and danced over the top of the corn, then from the south, the west and finally from the north. Each time Coyote did this, the corn began to grow until with the fourth time, the corn was full size. It was at this time it began to rain. Clouds had been made by the Supreme Sacred Wind. Nowadays when there is a mirage, it goes up into the sky where it turns into clouds. These clouds then let the water out as rain and then the water turns into a mirage once more. There are four mirage gods for the four directions. There are minor gods of the mirage who were born from these four main gods.

After the creation of all of these things, the people lived happily and killed various animals for food. One of the chiefs married a woman and spent much of his time away hunting. When this man left to go hunting his wife acted as if she were sick and said, "Take me to the shore of the river. I like to sit by the shore while you are gone." Every night when he came from hunting she would call to him, "Carry me home." She was having intercourse with Otter Man while her husband was away. He was a handsome, good looking man. She didn't care what her husband was doing with the food he brought back or any of his goods. She was really interested in this Otter Man.

Her husband kept hunting, but finally he decided to find out what was going on. He came back from hunting early and watched his wife from a distance. Down the river came some weeds called □'ohda-i ní-yizí, floating on the water. The woman jumped up, ran around and began to sing. Out of the water came a handsome Otter. He began to yell and was having a good time yelling. The man and woman then had intercourse. The husband went [p. 25](#) home to his hogan. When evening came his wife hollered for him to bring her home. She kept yelling, but he stayed in the hogan. She finally began to crawl home and at last got there. When she arrived, she said, "Why didn't you bring me home? I kept yelling. Why?"

After she crawled into the hogan, he grabbed a stick from the fire and hit her on the head and said, "Why don't you go back to the river and have intercourse with that man?" When the woman heard this, she jumped up and began to cry. She ran out of the hogan and went to stay with some of her relatives. This woman had no mother. Because of what this woman did, when a girl plays possum or sick nowadays, it hurts someplace and she wants another man. The gods did little about things like this and women had intercourse with the Sun, Moon, petrified wood and other things, which later caused the Giant and other evil beings upon the earth.

When the woman's relatives told the woman she ought to return to her husband for he supported her, she said, "He does not support me, but I support him. When he gets up in the morning, I cook him a lot of corn and food. He eats and that makes him strong. Then he goes out and hoes the corn and hunts to bring in food. He doesn't even clothe me because after I have fed him, he feels strong and goes out and kills the deer. I tan the hides myself and make the clothes for both of us. I do not need a man at all." The women of the tribe agreed and a great quarrel arose between the men and women. The men and women separated. This argument between the chief and his beautiful but unfaithful wife caused the separation of the sexes.

Yellow Fox, Blue Fox and Badger were also gambling and causing divorces which was another reason for the separation. There was a large river which was difficult to cross. Four large rafts were made called *naskí'*. All of the men, male children and their goods were loaded into rafts and they crossed the great river. First Man saw that all and everything crossed over the river. With the men were taken those who dressed as women, played like women, but had a penis and testicles who were called *náleh* or *nádle*. The men used these *nádle* to have intercourse. ("These *nádle* had male *and* female sexual organs and so could have affairs with both male and female. However they did not have reproductive organs and so could have no children," F. G. Father Berard Haile, in a personal communication, stated that in his fifty years on the reservation investigations had found no true *nádle*. Homosexuals and perverts had been found, but not the true bisexual. In July of 1951 I had the opportunity of noting a bisexual but could not ascertain whether male or female organ, or both, functioned fully.) Four of these men-women were taken across the river. The rest of the men depended upon these four for the grinding of corn and for intercourse.

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Some men stayed on the women's side of the river. They were Blue Fox, Yellow Fox and Badger. These three could not satisfy all the women, so towards the end of the separation, Badger's penis turned hard and into a bone and that is why it is like that now. Badger's defense is his penis for it is hard now because of his intercourse with all of the women. Yellow Fox and Blue Fox licked the women's hind ends to satisfy them. All three put their hands and other parts in the menstrual blood of the women and that is why they have black mouths, hands and bodies.

The men had large farms and planted corn, tobacco, beans, pumpkins and had plenty of food. The *nádle* ground the corn and cooked the meals. The women also planted these seeds, but their harvest was not as good as the men's. As time went by, First Man would go to the women's camp and take away the male children as they were born. Many of the women, because of loneliness and hunger, tried to cross the great river and return to their men, but were drowned. As the women did not hunt, their clothes began to wear out. First Woman went to First Man and begged him to let the women rejoin the men. They were hungry, without clothes and were lonely for companionship. First Man said, "Very well, all will be forgiven and you can go back to your men. But I shall make a law: The male shall rule and whatever your chiefs say, that must be done. If any other evil takes place, I shall send a flood that will destroy you." The females were taken across to the males and they started to make new clothes from the skins the men had.

Coyote was wandering one day and saw two water monster babies in some water weeds on top of the water. (F. G. believes these to be the children of the hippopotamus.) They looked like animals but could talk and were gods. There are some gods who look like us and others that look like animals. The gods looking like animals were gods of the animals who were to follow in later days—turkeys, owls, coyotes and others. Coyote had stolen the baby son and daughter of the chief water animals or gods. The male is called Water Grabber, ṭéxołcódí, and the female Mother Water, be·eszá. The parents of the children became angry and started a flood. First Man and First Woman realized certain things had to take place for the good of mankind. They knew that a new earth would be created by the flood.

These two told Coyote to steal the water babies for they wanted to go up to the newly-to-be-created earth. First Man and First Woman do have witch power. The First Man, First Woman, First Boy, First Girl and Coyote are on both sides of good and evil. They do not cause sickness, themselves. First Man and First Woman had a plan for the good things to take place in the future time and not for sickness or bad things for mankind. Yet they are not perfect for they set the ideal as to how to act, but turned around and did the opposite. The two water gods controlled all of the water p. 27 and when their children disappeared, the water on earth began to rise. These gods fought for they had their children taken from them. For instance, if the government took your children, you would still fight back even against a great power.

First Man knew the flood was coming so he sent a wind person to the east, one to the south, one to the west and one to the north, to see if the flood was coming. There was fog all around the people, and suddenly the water appeared. The gods and animals had no place to go and they did not know the reason for all of this happening. They did not learn until later that Coyote was the one who had caused this trouble by stealing the small children and hiding them underneath his arms. Begochiddy had planted the mountains in the beginning, but they had been misplaced and did not look right. They were brought up to the new world because of this. At first all of the people climbed up the tallest tree, which was a pine, to escape from the water. It was not big and tall enough to protect all of the people from the water, so they climbed up the tallest mountain, sísnaǰíni, but still the water came closer.

First Man lived in a hogan which was a real mountain, Spinning Mountain. This was also a meeting place for all of the people. When the water came closer, First Man stuck a cane in the top of his hogan and the people started climbing. They had Badger dig a hole in the top of the mountain to place the cane in, like a post, to hold it solid. This is all the digging the Badger did at any time. The cane had been made by Supreme Sacred Wind and He had placed it in the water. When the flood had started, the cane had been taken from the water and First Man placed it in his mountain. The four Begochiddys were no longer chiefs when the flood started. First Man took over and he was a good chief and things ran smoothly. First Man told the animals to gather food and all the seeds so they could go up the cane. “The water is getting closer and closer. Let us go up and see if the water goes down.” So after they had planted the cane, they gathered all the seed tops of the mountains (soil from the tops of each of the mountains was gathered), the plants, seeds and other things created. The animals gathered all kinds of seeds. They gathered all the water weeds and plants created before.

The Five Leaf Vine and Narrow Grape Vine were not gathered. These were forgotten. Four years after the arrival of the people on earth, these two plants grew up from below through the hole. These two had been planted for the use of the medicine men. The two plants followed the medicine men up the hole and that is why they grow so fast. As all emerged from the hole First Man said, "We forgot two medicine plants, but they will come up through the hole." Some of the animals carried seeds in their mouths and [p. 28](#) that is why some have lunch boxes in their cheeks. Some carried seeds under their armpits. The seeds began to rot and that is why armpits smell. Those who have this odor always acquire a lot of things; it is this way with the whites. Some of the other animals carried seeds in their throats and that is why the voice box is so big now.

There was a belt of water around the earth by this time. The water was rising and the animals went up the cane. First Man and Coyote, the leaders, at the sixth layer of earth had given the arrow to Locust and told him that he was to be the leader from the tenth level up through the cane because of the holes in his body. The arrow was given to him to beat the water animals above by putting it through his body. Supreme Sacred Wind told First Man and Coyote to tell Locust to do all of these things. Locust was to lead from the tenth layer up. They said to Locust, "There is something on top so you can lead from then on." The Locust Man was a sharp, intelligent and good worker so he was chosen to explore the new world. He went up the cane and was the closest to the joint of the cane. He walked up to the next joint as it grew. First Man followed Locust, then came First Woman, First Boy, First Girl and then Coyote. All but Locust of these six knew that Coyote had stolen the water babies.

Male Turkey was the last one in the cane and above him was male Badger, male Bear, male Big Snake, male Wind People and all of the women. The Turkey was hollering, "Hurry up, the water is coming." That is why the turkey makes so much noise now. The cane began to grow up into the sky as Supreme Sacred Wind said a prayer to make it grow. After the Supreme Sacred Wind delegated His powers over to the gods, down below, He did not have power over their powers, only in part.

After the first day all rested, and that is why the cane had joints and there are layers on the earth. All of this time, as the people moved up the cane, the earth was being washed up by the flood until it surrounded the ladder. The cane was always above the water and the earth. The cane itself was like a ladder inside, for the joints were used as one uses the steps of a ladder. It took all day long to go up one joint in the cane. The cane was very large, about fifteen feet in diameter. They did not plug the bottom of the cane for it was water proofed and the water, like a well, began to rise around the earth and up the cane.

Every day the people rested and every day there was a different kind of soil laid on top of the other previously laid earth. In the earth below had been created dinosaurs and all kinds of animals. These animals left their footprints in the dirt and mud or sand came over them and hardened. During the flood these were washed up and left in the various levels of dirt. At [p. 29](#) this time the water from the seas around the earth came up and around the cane. Turkey was the last one in the cane following the other ones up the ladder. He was very large then and when the people were very slow, he would spread his tail and wings and stop the water from coming up the hole below. In the cane at the joint was a hole just large enough for the people to crawl through. The

water was very high and foam was on top of it. As he held the water back, the foam got on the ends of his feathers, and that is why they are now white.

From the beginning, when the people had started off, all of the gods were bragging that they had taken something. At the twelfth joint, Supreme Sacred Wind decided to search everyone. When they did this, they found that Coyote had two little animals hidden and they now understood why the flood was taking place. First Man had told Coyote to steal the water animal's babies. First Man was thinking of the future time. It seems the whites are like First Man for they tell what is going to happen in the future. First Man wanted everyone to go up into the air so that the earth could be better. The people would not have gone up in the air if there had been nothing in the future.

At this time there was only one layer of earth of different colors. The soil had been thin and nothing would grow very well. The joining of the thin dirt and water would make the earth thick. The new earth became different types of soils and became different colored layers. That is why it is like it is now. There are different colors in the mountains, directions, trees and clouds. Supreme Sacred Wind had said, "It is going to be a good world and everything will grow." So when there were twelve levels of earth overlaid and twelve joints of cane, the gods realized that the flood would not continue unless there was a good reason and they searched for the reason. If they had not found that Coyote had the babies on the twelfth joint, the cane would have still kept growing until it reached heaven.

Supreme Sacred Wind found that the gods were going to need the small animals so He commanded that the gods take turquoise, white bead, jet, flint (red stone), and abalone (oyster shell), and put them inside a white shell or white bead basket. It was then dropped into the water outside the hole by Locust. The turquoise and other gifts were left for the Water Gad and that is why these things can still be found in the ocean. The gods talked to the water animals and told them that these gifts were for them and that the gods had to keep the small animals for they were to be used at a later time. The animals understood and the water from the hole receded.

All of the gods took the little female and put her into the ground when they reached the top. A hole was dug and all the gods blew the female into the earth. She was to be the one who would be in charge of all the water in [p. 30](#) the earth and its distribution: springs, wells, and other surface water. However, she was to be there for a certain job and was not to *control* all of the water. The male water animal was put up into the sky in charge of all the water there. The gods sent the male water baby into the sky by blowing him up and he became a cloud. The little male was not to control all of the water, either, but was to have certain powers over it. It is Water Grabber who controls all of the water.

When the gods had finished, First Man said, "It is going to rain and that is how we will get rain from heaven and water from the earth." All of this time most of the people were inside the cane. The water from the outside now went halfway down the cane. As the flood stopped, it began to rain. There is a rock at Gray Mountain that shows the rain marks at this time. The water inside of the cane stayed the same but later overflowed and became a lake in New Mexico.

The Locust went up to the top of the cane, looked around and saw an animal coming from the east. First Man and First Woman whispered to the Locust what was happening below in the cane while he watched on top. If this had not happened, people would not whisper or speak in a low voice now. If a person speaks in a low voice he is going after something like the Locust did at this time. The animal from the east had a white fishlike body and shot water up into the air (whale ?). The fish wanted to know why he was up there. The Locust told the animal what had happened in the world below. The Locust said, "If you can do this, I will leave." He put the arrow, which belonged to him, through his side and heart. The Locust had these holes in the underworld. The animal could not do this, so he just turned around and left. From the south came another animal and this one had a blue body and the same things happened. The animal from the west had a yellow body. From the north came an animal with a black body. Each time an animal appeared the same things happened and the Locust was victorious each time.

When the animals left, he commanded them to get rid of the water that was on top of the earth. He told each to go in the opposite direction from which they came and to make a channel for the water to drain off. These animals went in the opposite directions from the east to the west, south to the north, west to the east and north to the south. Each animal let the water out from the mountains and the water drained off to make the oceans. When at last the water was drained off, the earth was still very muddy. The Locust went back inside the cane and told the people that the earth was too muddy to live upon. The Supreme Sacred Wind sent up the Wind People, *ńłč'i dine'é*, who are like us and they turned themselves into the wind, blowing upon the ground until it was dry.

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After all the people were upon the earth, Coyote remembered that he had forgotten something down the hole. He wanted to go back down the hole and find certain things he had hidden there. He left these things at the second layer or level of earth. He left them there to pull a trick on the rest of the gods. That is why the same things will happen to the future people. He had left down there his secret power, his witchcraft power. The rest of the gods did not trust him and some went down the hole with him. The cane was empty of water at this time. Coyote went down and started all of the fires inside the earth. Coyote had secret power and so the gods could not stop him from doing these things. So Coyote set a fire which spread through the earth, burning earth, rock and everything until the whole earth was burning inside. ("Those who believe the Navaho story and live a good life will go to heaven. Those who deny and do not believe, will go where the fires are, hell in the middle of the earth. This is true for there are volcanoes and warm springs which come from out of the earth. Everything on the earth can be possibly burned. I believe this story is true and right and I will go to heaven," F. G.) "It is to be used in future time," it was said. Matches are made from this earth. The fire was started by Coyote striking two flints together. Coyote did not think of this himself, but First Man and First Woman told him to do it for use in the future time.

Coyote was told to do this for he was just a messenger and did what he was told by these two gods. First Man and First Woman were given power by Supreme Sacred Wind over life and earth and the time when it was to take place. Many of the gods

(Supreme Sacred Wind and others) went down with Coyote to find all of his secrets. When he had found all of them, he was standing on the right side of the shaft and the other gods were on the left. They were all trying to get up the ladder first.

If Coyote had gotten up the shaft first, this would have meant the introduction of death, disease and evilness into the world as Coyote wanted it, and not as the gods meant it to be. ("Had Coyote gotten up the shaft first, there would have been much trouble in the world. He would have destroyed all the world," F. G.) The gods knew this and they tried to fix Coyote so that he could not move. Thus, they were able to go up the cane first. They could do this for Coyote had less power than the other gods in certain ways. When the gods got to the top, Coyote said, "From now on people will have to die and people will have to be born." He took a stone and said, "If this stone floats or comes up again, then no one will have to die. But if it sinks, everyone will have to die." He dropped the stone into the water of the lake, which was by the side of the cane, but it did not come back up again. Someone had to die.

Four days later someone disappeared. Everyone looked for four days, but could not find the woman who was missing. Someone said, "Go to the [p. 32](#) place where we came out." A man looked down there, and there sat a woman at the bottom of the hole combing her hair. She said, "From now on when someone dies, he will have to come down here."

There are three ways or places for the dead to go: Witches go to the north; if you know nothing about the Good Way Story you go below; and if you know the story you will go to heaven. The person who dies by witchcraft (any person who kills another person or witches) will go north, and the gods will pick up the good persons (anyone who has good standing). Later this last person will go to heaven. When a good person dies, it begins to rain or blow and the person will go off by this.

The woman who first died was the devil. People who go to the north and down the hole, both go to hell. The worst place is to the north. During the war of the Navaho, Pueblos and Mexicans, a medicine man died. It was at a place called Ghost-Calling-Your-Name, *č'í·di·*, and now this man will throw rocks at you and call your name if you should go by this place. The Indians were in the war and wanted to fight all of the time. ("They must have been crazy," F. G.)

There were two persons left where the cane was at, the Badger and the Bear. They are living there now, but no one sees them. There is a prayer used if you are about to die and there is a sound in your ears like iron or steel striking. If you have this prayer, you do not have to go to hell. The Badger (the male) is the husband of the bear and he said, "In the future days when people get sick and are about to die, if they will come to the right side of the cane they will not die and will not go to hell." The animals will say to the people who come there, "It isn't time for you to die yet, so go back to earth again." This was what was told for use by the future people. They were put there in the beginning. You have to go to the right animal, the Bear or the Badger, or you will die. The Badger is on the north and the Bear is on the south.

If a person comes up he will go and see both of them, and if it is his time to die, he will. If not, his spirit will go back to his house and come back to life. These are alive, but are not seen. These are *Death*. These two agree as to where the person goes. The

good people and the medicine men who have the power will be reborn. The spirit of you will go out and be reborn into small children. It is only the bad people and witches that will be reborn into animals. The first woman to die was originally on the good side, but she was the leader of death. She was the first č'ídi'ácé da' scâ-ni and the chief one, too. She was called First Dead.

Coyote told the woman to die for it was Coyote's idea. She died and death was caused by Coyote for he went down the cane for his secret power. ^{p. 33} If he had gotten up the cane first, everyone would have died and he would have had the whole world to himself. The gods beat him up the cane and he only talked one woman into dying. Four days after the death of the woman, a male leader died. In four more days another male leader died and twice again in four more days two leaders died. Thus, four leaders went down below to the woman.

When the earth was still young, First Man laid out the mountains that had been brought up from below. First Man planted the Black Mountain to the east, the Yellow one to the south, the Blue one to the west and the White one to the north. La Plata, sísnaǰĩni, San Francisco Mountain, dók'óoslí-d, and the other five mountains on the other side of Navaho Mountain were then planted until all eleven mountains were planted as they are today. After this was done, Talking God, black mirage rock, blue mirage rock, yellow mirage rock, white mirage rock, turquoise, jet, abalone, white bead crystal, white rainbow rock, ná-tzí łít łagai, were laid out with the First Mountain.

Calling God, blue rainbow and blue crystal were laid out with the Second Mountain. Yellow rainbow, yellow crystal (quartz ?) and Talking God were laid out with the Fourth Mountain. With the Fifth Mountain, zıl nēyōdłt□, was laid everything of value, buckskins, all of the jewelries, but there was no god laid out with this mountain or any of the remaining ones. Sixth Mountain is Standing Out Mountain, tsch□l íy'é near Reversible Mountain, which was laid out with all the chips of stone. The Seventh Mountain is a continuous chain of mountains made up of Gray Mountain, Buckskin Mountain, Navaho Mountain and others. No other Navaho have mentioned these as the natural boundries of the Navaho. The other natural boundries are the Big Colorado River (female) and the Little Colorado River (male).

After the mountains had again been made, the gods used the Darkness to cover them. The mountains began to grow and the gods sang to the earth and it began to sing and both began to grow. Here is a Good Way Song that will show what a mountain song is:

Mountain Song

A mountain making a speech, lay it down.
Lay it down Mountain La Plata, lay it down White Bead Mountain.
A mountain making a speech, lay it down.
Lay Immortal down. Lay Happiness down.

A mountain making a speech, lay it down.
Ts□ dzıl. lay it down.

Turquoise mountain, lay it down (Turquoise Mountain belongs with ts□ dzīł).

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Lay Immortal down. Lay Happiness down.

A mountain making a speech, lay it down.

San Francisco Mountain, lay it down.

Abalone Mountain, lay it down.

Lay Immortal down. Lay Happiness down.

A mountain making a speech, lay it down.

San Juan Mountains, lay it down.

Jet Mountain, lay it down.

A mountain making a speech, lay it down.

Lay Immortal down. Lay Happiness down.

A mountain making a speech, lay it down.

A mountain making a speech, lay it down.

A mountain making a speech, lay it down.

A mountain making a speech, lay it down.

All of the gods lived at East Mountain while the people and animals lived in the middle of the world. After the people had gotten on top of the earth, Talking God began to figure out and decide the measurements to make the houses. While doing this, some of the people wandered away. These people built a hogan and a cover, and they began to gamble. These people were gambling with seven flat sticks which were thrown out of a basket. The cover they used is similar to those used to dry meat on top of poles in recent times.

After the house was built, it was blessed with a prayer and cornmeal or corn pollen was put on the supporting timbers from the east, south, west and north. As this was done this prayer was said:

May my house be blessed
From my feet to my head,
A future path in front of me,
Behind, under, above and
All around me, from my mouth
May it be holy.

The Talking God came over to where the people gambled and saw what was going on, yet he was not angry. He said, "I see you have made a fine house," i.e. a hogan. "Because you have made a fine house, you shall always be doing and having these things," i.e. the hogan and gambling. This he said to the gods of the Navaho, while the Pueblos, who had remained with him, received the nice house he was building.

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A place was needed for a meeting place to talk about what was to be done in the future, to cure disease and for the purification of the people. Thinking about this, First Man decided to make a sweat house. The people did not know what to make the sweat

bath out of so First Man said, “We are close to where the Beaver lives, so we will borrow some material from him.” First Man went and borrowed some sticks from the Beaver. Beaver was asked to get the wood, for he had an axe, his teeth, to cut it with. The Beaver chopped down the trees and cut them into pieces to make the sweat hogan—just like a saw mill.

The people then said, “There are no rocks here to build with.” First Man answered them saying, “Beaver has plenty of smoothened rocks we can use.” So they went to get water-washed rocks from Beaver. First Man went to Beaver and this time got rocks to build the sweat hogan. Now the people did not know what to do for fire, so First Man said, “Go to Dontso, dô’tso, the fly who has fire. When they went to Dontso, he gave them fire.

The people then asked, “Where can we get water?” and First Man answered, “Go and see Otter Man and he will give you some.” The people went to Otter Man with some clay or mud pots and brought back the water and put them outside the hogan. First Man now began to build the sweat hogan. The wood was put up in the four directions. After the hogan was formed, all of the people brought dirt and piled it around and on top of the hogan with flat rocks. These people were afraid to invent a shovel or saw to cut down the logs, for they were superstitious. Wood and rocks were taken and the people hit flint rocks together and made the fire. After the pile of rocks and wood had burned, only the rocks were left and these were then placed in the center of the room.

The people wanted to know what they could use to cover the door. First Man said, “Go ask your grandfather, the Owl, and he will give you something.” Owl said, “Yes, I have white, yellow, blue and black colored clothes. You may have as many as you need.” These clothes were really darkness, dawn, yellow twilight and blue twilight. The cover was laid down with black or darkness on the bottom, blue next, then yellow and white. Although the people borrowed some of his flashing clothes, his feathers still flash like they do. Owl also had speckled feathers that represented flexible goods, but he kept these. From inside the hogan it looks dark and from the outside the cover looked just like feathers. First Man sang a song about this that goes, “It was the Owl who covered the door, have a cover for the door.” This is one of the songs used to describe the building of the sweat hogan:

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The Sweat House Song

He put it down, he put it down, he put it down, he put it down.
At the edge of the hole, he put it down.
The First Man, he put it down. (Literally this means First Man put the whole sweat hogan down.)

The song of darkness, he put it down.
Property, he put it down.
Chips of turquoise, he put it down.
Immortal, he put it down.
Happiness. he put it down.

He put it down, he put it down, he put it down, he put it down. (Depending upon the amount of breath the medicine man has left, will determine whether he uses two, three or four of these.)

She put it down, she put it down, she put it down, she put it down.
From (or at) the edge of the hole, she put it down.
The First Woman, she put it down.
The song of darkness, she put it down.
Immortal, she put it down.
Happiness, she put it down.
She put it down, she put it down, she put it down, she put it down.

No wood, no wood, no wood, no wood.
I went to Beaver Man.
I talked to Beaver Man about the wood.
And I got the wood from him.
Then I built the fire for the Sweat Hogan.
And then I made the house complete.
I got the wood, I got the wood.

No rocks, no rocks, no rocks, no rocks.
I went to Beaver Man.
I talked to Beaver Man about the rocks.
And I got the rocks from him.
I built that fire with the rocks to make the house complete.
I got the rocks, I got the rocks.

No fire, no fire, no fire, no fire.
I went to Fire Fly.
He gave me the fire and then I completed the house.
No fire, no fire.

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The Navaho have always had white bead, turquoise, jet, abalone and red shell beads. They are used in all of the ceremonies and are offered as gifts to the gods. First Man, First Woman, Owl Man and Owl Woman brought them up from the underworld. After the people were on this world, they found turquoise in the ground. When they lived near the big waters to the west, a long time ago, they found white bead, abalone and oyster shell.

Begochiddy wanted to plant some of the things he had created and had planted before, but the gods would not let him. The cotton seeds were taken by First Man and planted in the same directions as Bego had done on the First World. The god planted beans, pumpkins, squash, corn and a red flower called ch'íl d□chíí gí. When this grows one and one-half feet tall it smells good and is used for against witchcraft. When you go hunting in the brush and you shoot and miss and the deer hides behind you. you are liable to get sick and scared. If you spill the small bags in the deer's knee area, you use the game plant or dini' e-č'il to protect you. Gila Monster planted the tobacco for there were as many types then as there are brands today. After all these

things were planted, all of the other seeds, plants and trees were spread around the earth.

After the houses had been made, pottery was coiled. The gods representing the future Navaho and Pueblos had their choice of the pottery. Two pots were offered to the god, one which was beautifully decorated and the other a plain one. Talking God, representing the Navaho, did not reach for the decorated one, but for the plain one. He knew this pot had the stone horse, weaving, turquoise, corn, buckskin and many other things inside. Calling God, representing the Hopi, reached for the decorated one. This happened at the time the houses were being built. The Hopi, themselves, claim the Pottery from the ancient Pueblos as belonging to the Hopi, some to the Navaho and some to the gods who were turned into animals.

Some time after this the various tribes separated and began to look for food in small groups. All came out of the hole and all wandered off, looking for food, except the Navaho who stayed here. The other tribes looked for game animals, seeds, berries, and other foods to live upon. Within a short time after this, much evil appeared upon the earth destroying many of the people.

Before White Bead Woman was created. First Woman and Darkness Lady, *čaxalxe·l'eszá'* were talking together. Every night the First Woman slept with her head to the doorway and this Darkness Lady would come into the hogan. They talked all night about how they were going to create a person to destroy the evil upon the earth. First Man did not know what was being done and becoming jealous asked, "What are you talking about? You [p. 38](#) have been talking for several nights." First Woman answered, "We are talking together about creating someone to destroy all the evil upon the earth." He said, "That is good; go ahead and talk about it." These were the gods who helped mostly in the creation of White Bead Woman.

The two women talked together for two more nights and finally said, "Now it is all fixed and ready to be created." The First Man, after he had learned of this, said, "This is fine that you are going to do this. Whatever you wish will be done or whatever you decided to do about it will also be done." All of the gods had a meeting and decided that all were to create the White Bead Woman so there would be no arguments about who was to have the most knowledge and who was to take care of everything on the earth.

All of the gods got together to form this goddess for they themselves individually had insufficient power to rid the earth of its evil. Had the gods tried to destroy the evil alone, they would have been destroyed themselves. There were many gods which helped create White Bead Woman, *yołzai 'eszá'*: Talking God, Calling God, First Man, First Woman, First Boy, First Girl, First Made (Coyote), Dawn Woman, Dawn Man, Dawn Boy, Dawn Girl, Evening Twilight Man, Evening Twilight Woman, Evening Twilight Boy, Evening Twilight Girl, Horizontal Blue Man, Horizontal Blue Woman, Horizontal Blue Boy, Horizontal Blue Girl. White Bead Woman was then to be created as the means by which all the danger on earth was to be destroyed for the War Twins were thus to be created according to a plan. She was called White Bead Woman because she wore white bead ornaments.

If Coyote, First Man, Talking God and the others had tried to kill the evil beings, they would not have been able to do so. All of these gods had equal power in all things, but with White Bead Woman to have the same power as Talking God. All of the other gods had the same power, but different jobs decided upon by the Supreme Sacred Wind. When White Bead Woman was created, all gave their power to her. She had the same type of power as the others, yet they lost no power themselves when they gave it to her. Talking God was an investigator to see that everything went right in the world and to keep order for White Bead Woman later on. Talking God took his power and gave an equal part of it to White Bead Woman so that she could work with him and share his duties. One god could not keep order in the whole world so White Bead Woman was created to share in this responsibility.

Before this time women had been running around having intercourse with petrified wood, cactus plants and men. This was how the Giant became [p. 39](#) the son of the Sun and how mighty eagles were born who tried to eat all of the people upon the earth. These were loose women who wanted men. There was a girl who had four brothers who always went out hunting for deer. These men would bring in the deer for their sister to fix. Their sister would cut out the muscle from the deer leg and tie it to her heel. As she sat and ground seeds, she abused herself with the deer muscle.

She never lifted herself up from the ground and her brothers began to wonder what was wrong with her. They decided to fool her one morning and find out what was the matter. One of her brothers called, "What is that out there? There is something running out there." All of the brothers went outside to look. When their sister got up to look, there was a deer muscle tied to her heel, and so her brothers found out why she would not lift herself up from the ground. That is how the girl became pregnant and the offspring of this deer muscle developed into the Horned Monster or Hippo. After this, there developed twelve Antelope-Running-Around. They came from girls who did the same things.

Another loose girl also was lonely for men and took petrified wood and abused herself with this. She, too, became pregnant and gave birth to Lonely Yei-tso, yé'i·coh, or the Giant. After this happened, many giants developed, many yei-tsos. The third girl whittled some sour cactus, and abused herself with this. From this was produced the monsters That-Kill-the-People-with-their-Eyes, or just by looking at people. The fourth girl abused herself with a stone feather quill. At this time there were no real feathers, only stone feathers. These stone feathers were and are found everywhere. The girl found one of these and used it. The reason the girl was abused was because the feather was to be used in the future time by the Earth Surface People. After this the fourth girl became pregnant and gave birth to the Monster Eagles. From then on feathers were produced.

After all of these monsters were born, they started eating the people upon the earth. Before the Navaho were created, there lived a people in the cliff dwellings. Before these Cliff Dwellers there were other people, all of the birds and animals except the horse, sheep, donkey, mule, pig, chicken, dog, cow and buffalo. Besides these were First Man, First Woman, First Boy, First Girl, Coyote and all of the other gods. When things became really bad, the gods decided to get rid of the evil upon the earth, but they needed an instrument to accomplish this. White Bead Woman was the answer.

White Bead Woman was made out of white bead, turquoise, crystal sea shell, jet, mirage quartz rock, lying mirage rock, xadaxoaest□i-n, red rock, rising up mirage rock, xadaxoni-ye', gathered water, toł táńásh chí, rising mirage getting water, ně stí', water's child, t□ó biyá-ž, the five kinds p. 40 of corn pollen and beautiful plant pollen. Near where the gods lived there was a pond and a rising fog. Over the pond was a rainbow and all around it was a large mist or cloud and at the bottom was a bubble.

After many years had passed since the ascension to this earth, Talking God went by this pond and heard the cry of a baby. He returned on the second and third days. On the fourth day he went there and found a crystal bowl in the middle of the pond with something inside of it. In the bowl was a bubble or blister of water which he picked up with a white bead basket, covered it with a holy buckskin and took it to his home at č'ô-l'í'í.

The gods covered the basket four times with Darkness, Dawn Twilight, Evening Twilight, Blue Twilight and White Twilight. The fourth time the cover was taken off there appeared a young baby girl, and she began to move. The girl was laid out with white bead. She was put with Immortal and Happiness, for that is what she moves with. Every four days she grew larger. The baby girl was cared for by the gods and in four days she was able to walk. In four more days she was larger and on the third and fourth days larger yet. On the last four days she became sixteen years of age.

At this time she had a puberty ceremony, and Talking God sang over her all night. Everyone stayed awake all night for the ceremony called kina·lta'. Songs were sung over her by Talking God. For his singing he received the center of the sweet corn bread ground by White Bead Woman. The grinding of the corn signified that the girl was now able to produce. The center of the corn bread meant that the girl actually gave that which came from within (the center of the corn bread). The girl cut out the center of the corn meal and gave it to Talking God. Talking God, or the medicine man nowadays, told her that he would give her a blessing. The medicine man got nothing but the center of the corn bread for blessing the girl with healthy strong children.

At the bottom and top of the cake there were feathers crossed and feathers around the edges. The "live" eagle feathers faced the four directions. The people were told never to use feathers, but they were to use corn husks. The cake itself, which was round, represented the earth. The center of the cake represented the sun. There is a prayer said, "You bless yourself with long life," in reference to Talking God, Calling God and all of the others during the ceremony. Cake from the east, south, west, north and the center is put upon the body. You bless yourself, your garden or anything you own, for the cake represents these things. All of this represents sacredness by the gods for White Bead Woman is godliness herself. The Sun was represented p. 41 in the corn pollen for the place he takes in relationship to White Bead Woman. All of the gods had pollen and pollen comes from the corn which is being ground by White Bead Woman.

After the ceremony White Bead Woman worked around the hogan. One day she was out getting wood in a sunny place and made a bundle of the sticks she had gathered. At midday the Sun saw her and wanted her for his wife. White Bead Woman tried to put the bundle of sticks on her back four times, but it would not move. She looked back and there was a young man holding onto her bundle. She had

intercourse with this man, who was the Sun, and went back to her hogan. According to this, women do as they do nowadays. First Man and First Woman helped make the Sun God, so he has to do the same things as they. Even trees have intercourse and get little trees. ("On top of the trading post is a root which is about to have a baby," F. G.)

According to White Bead Woman, at that time, women have intercourse with unknown men and the babies have unknown fathers. (F. G. said they should be court martialled.) Some wrens had seen White Bead Woman and the Sun. As the birds gambled with their moccasins that night, they sang a song making fun of her. These little birds outside the hogan began to sing songs about what the White Bead Woman had done. They sang:

I am just lying against my bundle of wood.
I am just straddling my legs and
Sun had intercourse with me.

When First Woman heard this she said, "What have you done? They are making fun out of you." White Bead Woman was silent and just bowed her head. The next morning when she went to get water she was still hot so she wanted to have intercourse with the water (not a god, but water). From a ledge was dripping water, so she spread her legs underneath it. When she had as much as she wanted, she took her water bottle covered with pitch home. She did not think there was anyone around, but the birds saw her and made fun of her again. That night the birds gambled and sang the same song:

I am just lying against my bundle of wood.
I am just straddling my legs and
Water had intercourse with me.

Nowadays you must catch people in the act, but someone always sees what happens. After four days had passed, the Sun came again. First ^{p. 42} Man started to put boughs of trees in a circle with the opening facing the east. Again the Sun and White Bead Woman had intercourse, and within nine days she was pregnant. In nine more days she gave birth to twins, their fathers being the Sun and the Water. The Twins were gods, yet they were made by the gods. They were created and given the power to destroy the evil upon the earth. They learned songs and these gave them power. They are like us and so medicine men just learn in the same way. If you have power, you can give songs and prayers in mid-spring or mid-summer or at any time they are not supposed to take place. In order to have power one just has to know the name of Supreme Sacred Wind. There is a song which is sung when a woman is about to have a baby nowadays. This is the song that is used before the baby is born when the rope for the woman is being put up in the hogan for the woman to hold onto:

Pre-Natal Song

Dawn Boy found a baby.
To the east he found a baby.
He came up to it, he talked to the baby.
The baby listened.

The baby was eager to be born.
The Dawn Boy has a happy voice.
Immortal and Happiness found his baby (or son).

Sun Ray Girl found a baby.
To the south she found a baby.
She came up to it, she talked to the baby.
The baby listened.
The baby was eager to be born.
The Sun Ray Girl has a happy voice.
Immortal and Happiness found her baby.

Yellow Dawn Boy found a baby.
To the west he found a baby.
He came up to it, he talked to the baby.
The baby listened.
The baby was eager to be born.
The Yellow Dawn Boy has a happy voice.
Immortal and Happiness found his baby.

North Star Girl found a baby.
To the north she found a baby.
She came up to it, she talked to the baby.
The baby listened.
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The baby was eager to be born.
The North Star Girl has a happy voice.
Immortal and Happiness found her baby.

Sometimes after the baby is born, the afterbirth does not come out. If this happens the woman should not sit against the fire or with her back against the fire for the afterbirth would grow against her backbone. When this happens, a mano is sprinkled with pollen and the stomach of the woman is rolled with it until the afterbirth comes out. This is the song that is used at this time:

Post-Natal Song

He is moving, he is moving, he is moving, he is moving.
He is moving, he is moving, he is moving, he is moving.
Out at the edge of the hole, he moves up.
In the middle of First Man's property house (property that is on the floor).
Black grinding stone moving.
This will slip out with all kinds of water.
It has got a good path from the front.
It has got a good path from behind.
It has a good path from underneath.
It has a good path from above.
Everything he has in the property hogan.
Anything on the wall. on the floor. on top of anything on the floor.

All around is good.
He is moving, he is moving, he is moving, he is moving.

The eagles and giants were bad at this time so White Bead Woman, for so she had been named from the beginning, dug a hold in the center of the hogan. She put her children inside and covered them over with sticks and dirt. If she saw someone coming, she put the children in the hole, covered it up and sat on it. The Twins hid for they were small and could not protect themselves from the evil beings. The Wind People also took care of the Twins. They were hidden so they would not be discovered by the evil beings. The Giant always came around White Bead Woman, and once he saw the tracks of the Twins in the earth. He asked, "Whose tracks are these?" White Bead Woman said, "I made those with my hands," and the Giant believed her.

It was decided that the Twins were too big and should be sent somewhere else before they were discovered. The First War Twin was sent to Navaho Mountain and the Second War Twin was put at Cross or Roaring ^{p. 44} Water, ǎ́ó'aǎ, near Mt. Taylor. They remained here until they grew up. Even the War Twins have colors associated with them, black, yellow, blue and white. Navaho Mountain was decorated with evergreen trees while the mountain itself was surrounded with rocks having but one opening. When a giant tried to capture one of the Twins, it began to storm and the Twins were protected. The Second Twin was raised under the water. The First Twin traveled by Sun Ray and the Second Twin by the rainbow. The boys stayed at this place for sixty days. The Twins were trained in a special way in their youth to become very strong. While it was still dark in the morning, they would run to the east to meet the coming Dawn. Now the young boys are trained the same way. White Bead Woman taught the boys songs to sing to the Dawn. Here is a song they sang:

War Exercise Song

My son, run a race. You were born to destroy the evil monsters.
My son, run a race. You have black flint shoes, my son run a race.
You have black flint stockings, my son run a race.
You have black flint clothing, my son run a race.
You have a live flint (heart) inside you, my son run a race.
You have a black flint cap, my son run a race.
You have two straight lightning arrows with you, my son run a race.
You have two lightning arrows with you, that makes four coming out of your body,
my son run a race.

Towards the east is the Dawn Mountain.
Run around that mountain once, my son run a race.
You were made for the destroying of all the evil,
And made for the protection of the other properties (properties with your home), my son run a race.
You were made for the protection of the other properties (buckskin), my son run a race.
You were made for the protection of other chips of stone (turquoise, oyster shell, white bead. iet).

You were made for different kinds of horses, my son run a race.
You were made for different kinds of sheep, my son run a race.
You are everlastingly feared¹, my son run a race.

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My son run a race, you were made for evil monsters, my son run a race, my son run a race, my son run a race.

The Twins also ran to meet the Twilight and also sang songs while doing this. Even now an old man will get up early in the morning and sing, "I am the Dawn Boy, give me strength. all my desires." One can call the gods by name so he will recognize the god wanted. You do not need to give the secret name of the god, for the god will recognize you anyway. The Twins are prayed to for protection from evil by the Earth People or Surface People.

One day the Twins were playing and they came to a canyon facing the north which is now Paiute Canyon. They could not get across when a worm came along and stretched his body across the canyon. It was a shooting worm, wó nalč'ílí, and it later became Rainbow Bridge. According to this bridge, all bridges have been made in the same way. The worm did this himself for he had power. After they were almost grown, both Twins lived at Navaho Mountain. They ran around Navaho Mountain four times from the east to the west and from the south to the north. When they had finished, they were full grown.

While the children had been going around the mountain, White Bead Woman had made a bow out of some wood (oak) and an arrow out of some other wood (greasewood). The string for the bow was made out of yucca or soapweed. When the Twins were small, White Bead Woman had made a bow out of cedar with yucca for the string. They used sticks they found as they played for the arrows. This is why the medicine man always uses bows and arrows in some of the ceremonies for curing. These mean power for the Twins used them to destroy evil.

When they went back to their mother at č'ô'·lî'î they said, "Who is our father?" They knew for the Wind had told them, yet they wanted to see what White Bead Woman would say. Their mother said, "You don't have a father." Still they wanted to find out who their father was so they asked again. White Bead Woman finally said, "your father is whittled sour cactus, plain sour cactus and petrified wood." Of course, she was just joking and the boys asked again. The third time she said the same. The fourth time she told them. Afterwards the boys went out to play with their bows and arrows. All at once they disappeared leaving only four footprints facing towards the east to their father's house. They knew they would get power from their father to destroy the evil upon the earth. As they traveled along they met a man, Spider Man. The Twins came to a little hole in the ground. They looked down through the hole and saw Spider Man. He said, "Come in my grandchildren." The twins wondered how p. 46 they were going to get through such a small hole and said, "It is too small."

The Spider Man blew the hole larger and the Twins went down into the hole. The Spider Man then gave each of them a live spider web plume, našžé'î·xinábic'os. He also gave them certain warnings about what their father might do to them. He told them the Sun would do things to them to see if they were truly his sons and because he did not want children. The Spider Man told them what would happen and how to

protect themselves while on the trip to the house of the Sun. He told them about canes and about the great numbers of skeletons and bones from people who had been killed by it. These canes would cut up the people and leave only a red blood spot behind.

The Twins traveled on and met a tobacco worm, the kind that vomits if you put your finger on it, called wóse'k'idi. The worm asked them, "Where are you heading for, my grandchildren?" The Twins answered, "We are going to our father." "Your father is hard to reach, but you may use my secret when you reach him. He kills people with his tobacco. When he asks you to smoke his tobacco, use this secret. If you don't, he will kill you two with that tobacco." Again the worm said, "Here is a tobacco bag and pipe with the Sun's design upon one side and the Moon's design on the other. There is some tobacco inside. Take some of this (vomit) and put it in your mouth when your father tries to give you tobacco to smoke. If you use this, you won't be poisoned and killed."

The boys traveled on until they reached a rock canyon which most people could not get across. They used the First Twin's bow for a bridge and passed over the canyon. They traveled on their way and soon came to a bunch of cutting canes called lók'a-dešgiší. The canes were weaving back and forth. The Second Twin took his feather and touched the end of the canes with it. He blew on the feather and the canes turned into long waving feathers instead of the cutting canes.

The boys went on safely, but soon came to a large pile of sand that was like a mountain range. This they also had been told about and how to handle. This sand would wait until people had gone through it and then would fly up into the air and come down and smother the person. There were also many bones from victims here, too. When the boys got to the edge of the sand, the First Twin put his feather on the sand and it began to rain. The rain came down and packed the sand until the Twins could walk across it without any harm. Even though they used their feathers they kept them with them for future use.

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At last they arrived at their father's house. The house was made out of turquoise and was very beautiful. Outside of the house were four beings protecting it from harm. In front of it was the Bear and Big Snake. On top of the house were the Thunder God and the Wind Person. Physically they were the same as Earth Surface People. These beings protected the house of the Sun against all strangers. The boys had made up a song with the help of White Bead Woman. They used this song to put these gods asleep so they would not be harmed by these guardians of the Sun. They also used the secret name of the Spider Man.

There are four colors associated with the Bear, Big Snake, Thunder and Lightning. To the east is a Black Bear, to the south is a Grey or Blue Bear, to the west a Yellow Bear and to the north is a White Bear. So it is also with the Big Snake, Thunder and Lightning. At last the Twins entered the house and there they found an old woman. (F. G. does not know who this woman was.) She said, "What are you doing here? You don't belong here." The boys said, "We are looking for our father. He is around here somewhere." The woman became very angry and said she had thought she was the only woman that the Sun had. It was at this time that jealousy first started. If this had

not happened there would be no jealousy today. This is also the reason the Navaho believe it is all right to have more than one wife.

The woman later forgave the boys and did not blame them for what their father did. Now she was afraid of what the Sun would try to do to them. The Sun hated children and killed almost all of his own children. He raised too many, and so he tried to get rid of some of them. Soon they heard the sound of the Sun coming. Upon the walls there were rolled same clouds. These clouds were rolled up like scrolls and the one on the east was colored black, the one south was blue, the one to the west was yellow and the one to the north was a white cloud. The old woman tried to hide the Twins by rolling them inside the white cloud.

After she did this she placed the cloud back on the wall. Just as she had finished, the Sun came in. When he came in, there were lightning and arrow points all over his body to protect him from any evil, harm or enemy. He said, "Has there been anyone here recently?" His wife answered no. The Sun said, "I saw someone come in here." He asked four times and then she finally said, "Yes, there were two boys here looking for their father." The woman accused the Sun of fooling around and having another wife and children. She was quite bitter about his having another wife and children.

The Sun now began to search for the boys. He took down the black cloud to see if the boys were there. He went to the south and west sides ^{p. 48} taking down the yellow and blue coulds. Finally in the white cloud he found the boys. He said, "I hope it has come true," i.e. that these were his boys. "I will see if they are my children." He thought that he would try to kill them and see if they were really his sons. The Sun did not want them and he hoped to prove them not to be his sons. When he took the Twins down from the wall, the Sun had lightning coming out of his fingers, feet, head and body.

Against the walls were great arrow heads of the four different colors. Whenever the Sun wanted to get rid of anybody, he just threw them against these. He grabbed each of the boys and threw them against the black points. The Wind was there and he helped the boys for he blew against them and they were not killed. The Holy Wind helped the boys for he knew what they were after and so he helped them out. No one told him to do this; he just helped. The Sun took each of the boys and threw them against all of the other points, but they still lived.

For the next test the Sun kept something special. On the floor in each side or direction was a huge round log of white bead, yellow oyster shell, turquoise and jet. The pestle was round and made of all of these materials. In the floor was a huge hole, and he tried to throw the boys into it. When they were inside the hole, the Sun tried to smash them up using the log like a mortar and pestle. The Wind blew against the pestle so it could not smash the Twins. At last the Sun once more gave up trying to kill the Twins.

Their father asked, "Where is your tobacco? There should be smoking while such things are going on." The Twins pulled out their tobacco bag and pipe which had the design of the Sun and Moon upon it. The Sun said, "Well, our tobacco pipes and bags are the same and just alike." The Twins cheated their father and exchanged their pipe and bag for his, and he did not know about it.

The Sun pulled out the Twin's pipe and tobacco and filled up the pipe and gave it to the Twins saying, "Here, smoke." The Twins started to smoke and each puffed four times and the tobacco was all gone. Before they smoked the Twins put the gift of the worm in their mouths. After the tobacco was all burned up they asked for some more. The Sun filled the pipe up three more times and still the boys were not killed. They said, "We wish to smoke a little more. How would you like to smoke our tobacco?" The Sun said no, but the Twins asked him three more times.

At last he said, "All right, I will smoke if you light the pipe with the Sun Fire." The Sun Fire was the sun itself which was on the east wall. ^{p. 49} The Twins agreed and said, "We will." They filled up the pipe and lit it with the Sun Fire. The Sun started to puff on the pipe when he passed out and rolled over. The old lady, the Sun's wife, said, "Fix my husband for me." She offered many things to the Twins, but they didn't want the things she offered. They said, "We don't want the things you offer. What about yourself?" "All right," she said, and each of the boys had intercourse with his stepmother.

After they had finished, the Twins put the secret given to them by the worm into the Sun's mouth and he jumped up. The Sun then said, "I must have passed out with sweat," (like in a sweat hogan). "I see there is a story here." He had seen in his dreams that the Twins were his sons. He called out the door and the daughter of the Sun came inside. The Sun asked her, "Is your grandfather out there?" When the daughter answered yes, the Sun said, "Tell him to come in." Into the Sun's house came the Moon. When he saw the boys he said, "Hello, grandsons. Now I will eat the brains of my grandsons." The Moon was just joking with his grandsons. The Sun said, "Go and get the sweatbath ready for your grandsons."

The Moon went outside again and took the boys with him. He took them outside to help them as he knew what the Sun was going to do. The Moon began to build a fire to be used on the sweat hogan. There are two types of sweat hogans. One after the emergence and the other at the Sun's house. If a man were to go to war, the man uses the Sun's house to sing and pray to protect himself. The reason the Sun's house was used was because the Sun tried to kill the Twins, but didn't. The Earth People use sweat hogans in the opposite way for protection.

At the beginning of the world, they talked about how to make things and the sweat hogan was to be used for meetings about how things were to be created and so on. At the Sun's house it was to kill the Twins. There have only been three sweat hogans up to this day: The hogan made at the beginning, the one at the Sun's house at the east and one to the west. They were all made in the same way, and they were to be used by Navaho.

When the Moon had finished, with no help from the Twins, he had already put the hot stones in the sweat hogan. The Moon yelled, "The sweat hogan is ready. The sweat hogan is ready." He told the Twins that their father killed people with this sweat hogan. He then told them what they should do when their father came out. The Moon dug a hole for them in the southeast corner. The hole they dug was on an angle. He told them when the Sun got ready for them to do as he was about to tell them.

The Moon told them that when the Sun came to put four blocks of stone (flint) in front of their hole. This was to be done after they had climbed in. Afterwards they were to put four white bead slabs before the front of the door. The rocks were heated and put in the northeast corner of the sweat house. The Twins were told by the Moon that when the Sun yelled and asked if they were warm enough to say nothing. At last they were to get into the hole and cover themselves up. After the boys had been inside the hogan for awhile, the Sun yelled, but the boys did not answer. They were inside the hole and had put the rocks in front of them as the Moon had told them. The Sun yelled three times and still received no answer. The fourth time the boys answered saying, "We are hot enough now." When the Sun heard this, he threw hot water upon the rocks and withdrew his arm.

When he did this, the rocks exploded and flew all over the inside of the hogan. The steam from this got so hot that the first flint turned black, the second one to blue, the third one to yellow, and the last one stayed white. Now the boys were saved. The stones, white bead, at the door had turned into the same colors because of the heat. The next time the Sun yelled to see if they were warm enough, they answered yes and came out of the hogan. Once again the Sun said something, "I hope it is the truth."

The Twins went into the house with the Sun who said they were his boys. When they got inside, they found their two half-sisters and two half-brothers. Before the boys were cleaned the Sun said, "I want you boys to tell me the truth. Don't try to hide it from me. Did you boys have intercourse with your step-mother?" They answered yes. "All right," said the Sun. "that will be happening to the Earth People. When this happens, the people will kill themselves as they take wives away from each other." Since the Twins had never been washed since they had been born, they had large callouses on their joints and dirt all over them. They were bathed and washed gently by their relatives. This is where they were shaped and massaged as if they were bread to fix them up. Their bodies were smoothed back into shape like their half-brothers for their bodies were greatly mis-shaped.

It was at this time that cornmeal was fixed for them which had been cooked in the ground. They were not given bread, which was fixed for the Sun only, but other food and drink. After the meal was eaten the Sun said, "You are truly my sons. It is the truth." Then he shook hands with the Twins. He asked his sons what they wanted. They answered him, "We want a lightning arrow and a tough eating lightning arrow to kill the Giant." The Sun answered them saying, "He is my son, too, and he is your p. 51 brother. However he is eating all of us people." He then decided to give lightning and tough eating lightning arrows to the Twins.

The boys stood side by side and were decorated and dressed with flint shoes, socks, pants and shirts. The Sun put a "live eagle feather" (the Navaho, like their Pueblo neighbors, captured either baby eagles and raised them or used the adults for the feathers required in their ceremonies and beliefs. Those feathers taken from a live eagle were called "live") in their hair to protect them from evil things. The Navaho still have some of these eagle feathers. Three or four people here on the reservation still have these. This feather is used by the young men when they go to war to protect them, but some who own them now are too stingy and won't let them be borrowed by anyone.

There was also corn pollen shaken off of the four protection gods to protect them. If the gods had not done this, it would not happen now. Now pollen is used for protection and is put in socks or shoes like the Twins did. These kinds of pollen were used during the war to protect warriors. (Teddy Goldtooth had some of this pollen under his arm during the war. In battle he was in front of his own men and he raised up when the man in back of him, a yard away, shot at him. Teddy turned and the bullet cut his zipper. This pollen protected him.) There are many special rites that are done with this pollen. After the boys were dressed they stood up and they looked just like their father. They had lightning coming out of their bodies, heads, arms and legs. There is a song the War Twins had for going to war and is still used today. The boys made up the song themselves, telling where they met their father:

Get Inside the Sun Ray

I am in the Sun, I am in the Sun, I am in the Sun, I am in the Sun, I am in the Sun, I am in the Sun (Twins in the bosom or chest of the Sun).

I am his black suit of armor (flint clothing), I am in the Sun, I am in the Sun, I am in the Sun.

I have black flint shoes, I am in the Sun, I am in the Sun, I am in the Sun.

I have black flint stockings, I am in the Sun, I am in the Sun, I am in the Sun.

I have a live flint in my heart (or body), I am in the Sun, I am in the Sun, I am in the Sun.

I have a black flint cap, I am in the Sun, I am in the Sun, I am in the Sun.

I have two straight lightning arrows, I am in the Sun, I am in the Sun, I am in the Sun.
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I have two lightning arrows with me and this makes four coming out of my body, I am in the Sun, I am in the Sun, I am in the Sun.

Lightning comes out of my toes (the big toes), I am in the Sun, I am in the Sun, I am in the Sun.

Lightning comes out of my knees, I am in the Sun, I am in the Sun, I am in the Sun.

Lightning comes out of my palms, I am in the Sun, I am in the Sun, I am in the Sun.

Four lightning arrows come out of my body, I am in the Sun, I am in the Sun, I am in the Sun.

Where the lightning strikes from these places (his body), the enemy cries and falls back, I am in the Sun, I am in the Sun, I am in the Sun.

I am everlastingly feared, I am in the Sun, I am in the Sun, I am in the Sun.

After the boys had been dressed they lined up and went into the heavens with the Sun. The boys got behind the Sun or inside him and went into the heavens while the others at the house just stood around as they left. The Sun traveled on a Sun's Ray and the Twins traveled with him. From a distance the Twins saw the top of Sun's house. They thought about this and felt lonesome, and they sang this song:

Look Back to the Sun's House

Come up, come up (xa·áh xa·áh refers to the top of the Sun's house appearing in the distance), the Sun's house.

From the east, come up, come up, come up.

I am a War Twin. come up. come up. come up.

I have black flint shoes, come up, come up, come up.
 I have black flint stockings, come up, come up, come up.
 I have black flint clothing, come up, come up, come up.
 I have black live flint in my body, come up, come up, come up.
 I have a black flint cape, come up, come up, come up.
 I have two straight lightning arrows, come up, come up, come up.
 The Sun's house, come up, come up, come up.
 Black house (the Sun's house made out of obsidian or jet), come up, come up, come up.
 Black feather, come up, come up, come up.
 A sun's feather, come up, come up, come up.
 Live feather, come up, come up, come up.
 Fright plume ('ac'os ni-yé' is something to be feared. The evil is to suffer from this), come up, come up, come up.
 The enemy doesn't see me. That is why I am invisible. That is why there is darkness to hide me. That is why they see over me p. 53 (they cannot see him), come up, come up, come up.
 That is why I overcome the enemy, come up, come up, come up.
 I am everlastingly feared, come up, come up, come up.
 Live feather (spider or eagle), come up, come up, come up.
 Live feather, come up, come up, come up.

When the Twins and the Sun got up to the middle of the heaven it was noon. Up in the middle of heaven they had a lunch from the seeds, nuts and berries that they had brought with them. The Sun pulled out his pipe and they started smoking. This is the reason Navahos usually smoke after dinner now. The boys were asked the names of small mountains on the earth that could just be seen for they were very small from the heavens. There were twelve rock posts which represented all of the evil upon the earth. Each time the Twins answered the Sun correctly, one of the rocks fell over and the Sun said, "There goes one." Their father said, "What is the name of that mountain over there?" It was in New Mexico. They answered, "Black Belt Mountain" "Yes, that is right," their father answered.

There are six sacred mountains, and when the Sun came to Spinning Mountain the boys said, "That is our home, Spinning and Crown Point Mountains. That is where we started off." Some more questions were then asked by the Sun. Their father asked, "Which is that mountain over there?" He pointed to the Southern Mountain, ts□dzil. Then he asked about the San Francisco Mountain and Big Sheep Mountain. One of the mountains asked about by the Sun was called Guessing Mountain, for even the gods in heaven try to guess which one it is. The Sun said. "This is just to win your land back."

From heaven, the mountains looked like hills. Many questions were asked by the Sun. He said. "What is the whole thing?" They answered, "Earth," "What is on the earth?" and they answered. "All kinds of things, flowers, plants, rocks and many things. It looks good on the earth." He asked. "What is up here?" They answered him, "All of the heavens, clouds, stars and sky. This looks good on the heaven."

At last the Sun had finished with all his questions. They were now ready to go back to earth, and there appeared under the Sun a straight lightning bolt. The Wind told the

boys to get on the lightning, and it would take them back to earth. He said, "Do not be afraid, for it will not hurt you," They stepped on the lightning and it took them down to earth. They got off at the shore of a hot water spring, Hot Springs or t□ó sido, in New Mexico. When the boys got there at the spring, they began to play for they were practicing with their arrows (lightning). It [p. 54](#) was at this spring the Giant came to get his water. The Giant was a half brother to the boys. His father was the Sun and his mother was a whore, Loose-Running-Woman, 'atžiti.

The Twins had gone to see their father to get power to rid the earth of its evilness. This is the reason they were created. These boys were playing on the shore having a lot of fun shooting bows and arrows of lightning at the trees, rocks and earth. They tried to agree as to which had the finest or best power as they played. The Giant had no job, but just ate people and had a good time. It was still noon when the Giant stuck his head up over the horizon from the east, then from the south his head and chest were seen, then from the west were his head, chest and hips seen, and finally from the north where his whole body was seen. Each time he came closer and closer until he was all the way up to the spring.

The Giant took two gulps when the Wind came and told the boys to show themselves. If the Giant did drink all of the water in four gulps there would be much trouble. If the Giant did drink all of the water the Twins wouldn't be able to kill him. If he drank all of the water in the pool, he would have more blood to bleed for the water turned to blood and gave him more power and strength. He had not had water for a long time and was very weak.

The two Twins walked along the side of the water, and as the Giant looked into the lake to get more water, he saw the reflection of the boys. He thought the boys were in the water, and he put his fingers in to try and find them. He could not find them so he looked up and saw the boys to the west. It was still noon for the Sun was waiting to help the Twins. The Sun wanted the feather from his son, the Giant, for it was power. When the two boys won the Giant's life, they were to give the feather to their father in return for the power the Sun had given them.

"I tried to kill you in all those ways, but I could not, so you boys are my boys. The Giant is not my son now, but you don't get his feather." Thus had spoken the Sun in the heavens. The feather was the power of the Giant given to him by his father, the Sun. "I will do the job first to get the feather," and that is why the Sun wanted to help them. If he had not tried to kill the Twins, he would not have lost his son, the Giant. The Giant was like the Sun trying to kill the people on the earth.

The Giant said, after seeing the boys to the west, "I saw something good dragging around. Which way shall I throw it?" (He was speaking of the Twins and of throwing his weapons.) The First Twin said the same thing the Giant had said, only back to the Giant. He said this four times [p. 55](#) to the Giant. The Giant became very angry because of this. The Giant was also decorated like the Twins with lightning, flint shoes, flint arrowheads on his body, and with four big stone clubs.

The Giant began to swing his club and then threw it at them. The Holy Wind was a friend to the Twins. The Wind said, "Low" and this meant the club was coming at them low. The Twins jumped high and the club went underneath them. These two

Twins learned to do battle that way. The Holy Wind taught them this which is called the Opposite Way. In the old days there was an Opposite Way taught to the men. If this had not happened, there would be no basic training now. Just like the early Navaho used to lift one leg up and hold shields while trying to protect themselves in preparation for war. This is when the Navaho learned to do this.

The Second Twin picked the club up after it fell to the ground. The Giant threw another club and this time the Wind told the Twins, "High." The Twins dodged and dropped down and the club went over the top of them. The next time the Wind said, "Down and to the right." This time they went to the left and down as the third club went by them. The last time the Wind said, "Down and to the left," and they went to the right and the club missed them again. Each time the Giant threw an axe the Second Twin picked it up until he had all four of the Giant's axes. Now the Giant had no more weapons. Without these, he had no power.

The Sun called to the boys, "The Giant has no more weapons—no more power. I will do the job first on the Giant." He wanted to have the Giant's feather which was made of flint. This went back to the father, the Sun, for he really owned it. At this time the clouds began to gather and it began to rain large drops of water. At the same time, the lightning was shot by the Sun and it struck the Giant and took the feather back to the Sun. Even though struck by lightning and his feather taken, the Giant was still alive. The lightning hit him again, and the flints went all over the earth. The third time the lightning struck, a few more flints were scattered. The last time the lightning struck, all of the flints flew all over the earth and that is why you can find them everywhere.

The Giant fell to the earth and the Twins went over and hit the Giant with their own clubs to act as if they had killed the Giant themselves. They also did it to make sure he was dead. The Giant began to bleed and the blood ran towards Crown Point Mountain and towards the spring. The Wind told them, "If the blood goes to those two places the Giant will come [p. 56](#) back to life." So the First Twin went towards Crown Point and blocked the blood with flint. The Second Twin went to the spring and did the same. The Wind had told them to do this, too.

Even today, there are rocks that are black and it looks like the blood of this Giant. This is towards Crown Point Mountain. If the blood had gotten to this mountain, it would have gone up to heaven and the Giant would have come alive once more. The same would have happened if the blood had reached the water. For example, because we did not kill all of the Japanese and Germans during the last war, they will probably come back alive and kill us when they get their strength back.

After the blood was blocked, the scalp and all of the Giant's clothes, a shield (it was round and made out of flint just like glass, but could not be seen through), were gathered up. After they finished scalping the Giant, they cut a juniper branch off of a tall tree and put the Giant's scalp on the end of this. At last they were ready to go. There was still some fog and rain, and so they were lost. From the east they heard a song. Talking God was coming towards them gathering flower pollen. Calling God was staying home taking care of the home and pulling out his whiskers. If this had not taken place, no Navaho would pull out whiskers now. Finally, the god came up to them and said. "I am afraid of that scalp and the blood on you." He was afraid

because he was a good god or on the good side with Immortality. He was afraid of the blood and scalp.

It is only the warriors who can handle or look upon the blood or scalp of an enemy dead. This is the same in a Squaw Dance. It was important to get the hair and bone of an enemy in the early days. The evil from the dead person is what bothers you after death. This god said to the Twins, "Throw it away." They replied, "Don't say that to us, grandfather, for we are lost. Tell us where our home is." The god was jumping around like at the Yeibache. He was holding his hand over his mouth.

He had some blue gum in his pocket taken from the roots of a plant. This root is called in Navaho *žéh do-íž*. He chewed it up and blew it to the east, to the south, to the west, and then to the north, and down and up. When he had finished with this, the clouds went up and away. The god was the First Yei with feathers at the Yeibache. Finally a short rainbow went underneath them and took them to their home, which was at Reversible Mountain. When they arrived there, they went inside the hogan and left the clothes, shield and scalp outside.

The house of the Twins was made out of the four colors of flint—black, blue, yellow, and white. Their mother did not know them and did not recognize them because of the change in them, i.e. their cleanliness and [p. 57](#) blood from the Giant all over them. White Shell Woman said, "Where are you coming from, my grandsons and son?" (meaning strangers). She asked the same question four times. The Twins answered her saying, "We killed the Giant, grandmother and mother." She did not know who they were and she said, "He, the Giant, is dangerous," and White Bead Woman would not believe the boys had killed him. They said, "We have the scalp and clothing and other things from him outside."

She went outside and picked up the scalp. She danced like is done at a Squaw Dance, but did not dance with a man. She danced to the east and then back, then to the south and back, then to the west and back, and then to the north and back. She sang while she danced so that she could point to everything on earth, all the many people, animals and plants that were gone because of the Giant. These songs were called Four Way Songs by White Bead Woman. This was done for a new birth of all these things and for the evil spirits not to bother the Twins in the future.

The Giant was the one who destroyed and this is why this took place. This was the first War Dance ever done, but was not the same as those done today. After White Bead Woman had finished and gone back into the hogan, she prepared for war. A prayerstick had been given to the boys in the heavens by the Sun. This was called Indestructable Payer Stick. The older boy, the First Twin, was to go and destroy all of the evil upon the earth. His brother was to stay home and protect their mother and the prayerstick. Should the prayerstick begin to burn, the First War Twin was in danger and the Second Twin was to go and help him.

The Twins were now each given a new name. This is the reason today for confusion as to the number of Twins. The first danger was to kill a rhinoceros (the informant believed this animal to be a rhinoceros for it had a long horn on its nose and it was very large) lying in the open near where Farmington, New Mexico, is now. The rhino would kill anyone who came out in the open for he stayed there to see people

more easily. The First Twin went to where the rhino was and tried to get close enough to do something to him. The animal was in the open and the Twin was afraid it would kill him first.

Along came a Gopher and said, "I am the only one who can get close to him." The Gopher began to dig and finally got to the rhino and made a tunnel to the side of his heart. The Gopher curved the tunnels back and forth. The Gopher said when he got back, "Now is your chance." Still the Twin was afraid. The Gopher said, "Well, you are going to have help from the Yucca family. They will be brothers to you, and you are going to be safe because of this." The Gopher told him what to do and [p. 58](#) the Twin took cedar bark and made a torch using the yucca string to tie the cedar with.

The Gopher said, "Shoot one in each direction; one to the east, one to the south, one to the west and then one to the north. Each time use four different torches." The Twin used his own bow and shot the first torch to the east and the rhino chased it and came back. The Twin did this three more times, and the rhino chased the torches each time. By this time, the rhino was very tired and lay down where the tunnels had been made. He lay on the hole and when the Twin saw this, he went through the tunnel.

When the Twin got to the end of the tunnel, he shot a lightning bolt through the rhino's heart. The Twin ran through the tunnel and the rhino tore up the tunnel with his horn as he chased the Twin. The tunnel had been made so that it would curve back and forth. Just as the rhino was about to catch up with the Twin, he fell dead. Although the animal was now dead, the Twin was still afraid. Along came another man, the Chipmunk. The Chipmunk was a person at this time. He was a man with Chipmunk clothing. The Chipmunk said, "If I find out he is dead, I will give a dance on top of the horn which is on his forehead. For doing this I want his blood." The Twin agreed.

The Chipmunk went over and soon was dancing on the horn of the rhino. He was just like a sentinel or guard to see if the animal were really dead, but the Twin was still afraid. The Chipmunk put a blood design on his head and back and that is why he looks like that now. At this time he was just a man who later became a chipmunk. The Gopher said, "Because I helped you, I want the hair off the animal. This is so my children will not be cold." That is the reason why the gopher has fur like he does now. The gopher's fur and nose look like a rhinoceros'. After he had opened the animal the Twin took out the intestines and cleaned them out. He put the rhino's blood inside the guts and used them for beads around his neck.

The Twin started off again and soon met another evil, the Big Eagle, who picked him up near Shiprock. The Twin still had his beads around his neck. The Big-Danger-Eagle took him to her nest and threw him against the rock, rolling him down to her children, trying to kill him. The Wind, however, went underneath him and saved him from the fall. The fall did not kill him like it had others when they had been rolled against the rocks. The Twin rolled gently down into the nest and he pounded the beads with blood against the rocks and the blood ran into the nest.

After he had done this, Mother Eagle sat on top of a post by the nest and said to her children, "Eat your supper." The Twin said, "Hush," to the little eaglets. The little eagles said, "That man said 'hush' to us." The mother replied, "It was just the noise of the blood coming out of the wounds," and then she flew away. The two little birds began to cry and the Twin said, "Don't cry, I want to ask you a question." The little birds stopped crying and he asked, "When do your mother and father come back to bring you more food?" They said, "Our mother will come back when there is female rain." (i.e. the rain that falls in the fall. Female rain can also be in the summer time and it is after a big rain which is followed by a little rain with no thunder noise. This rain is very soft.) "Our father will come back when the male rain begins to fall." (i.e. the rain that falls in the summer and is the rain that makes noise in the summer time.)

"Which post does your father sit on?" and the little birds answered, "The south." First Twin then asked, "And which post does your mother sit on?" and they answered, "The north." Finally it again began to rain from the west. The children said, "Our father will be coming home soon." Pretty soon the father arrived with a fine young person which he threw against the rock and the man rolled into the nest. The male eagle picked up only male people and the female picked up the female. The people picked up had all different kinds of jewelries (15) and now you can find any of them under Shiprock today.

The father eagle sat on the south post and the Twin shot him with a lightning arrow. The eagle rolled down the cliff into the nest. This eagle had flown around catching people and eating them. When it rained, he would return to his children. It began to rain again, and the children said that their mother would soon come home. The mother came with a young lady whom she threw against the rock and the girl fell into the nest. The mother eagle sat on the north post and as the Twin shot her through the heart she rolled down the cliff into the nest. Now the War Twin sat with the little eagles and had no way down.

He talked to the first young bird and said, "Fly to that rock or cliff over there and you will become an eagle," (as we think of them now) "for future use." This is where the eagles were made. He let the last young bird fly to a corner of a rock and said, "You will live and be turned into an owl. You will be needed in future time. Tell people you will be of help and will be able to tell the future for the people." As this second eagle began to screech, it finally turned into a hoot like an owl and he flew away. This is a different owl than the one associated with the First Man and the horse. There were also different types of owls made before this.

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Down below the nest, the old woman passed east of Shiprock. The country was very pretty and there were sunflowers and birds, who were very ugly without feathers on their wings all around her. The old woman was gathering seeds in a big bag which were to be used for food. The Twin yelled to the old lady, "Grandmother, how about taking me down?" He yelled this four times, and she looked up and saw him sitting on the post. The woman was carrying a sack on her back. The Wind said to the Twin, "That is the Bat Woman who can get you down." The Twin said to the old woman, "I will give you the wing feathers and all the feathers off the giant eagles if you do this." She agreed and started climbing up, for she had this power.

When she arrived, the Twin was afraid to go down. She had a big bag made of hide which was like a basket. It was held to the back of the woman by one string the size of a spider web. He was afraid it would not hold, but the woman said, "Put in rocks and I will jiggle it around and show you." She was the Bat Woman and she later turned into a bat. She loaded up the rocks and as the basket looked safe, the Twin took the rocks out and put some of the eagle feathers in and climbed inside. Neither of the birds that were killed fell down to the bottom of the cliff, but into the nest, and that is where they got the feathers.

As they were ready to go down the cliff, Bat Woman told him he should not open his eyes or they would fall to the earth. She was afraid she would lose her power if he looked. Bat Woman began to climb down the cliff just like a bat does. She also used her sexual organs as a suction to hold on to the wall. The ride took a long time, yet the Twin was afraid the rock had begun to grow up into the sky and that they were getting nowhere. He opened his eyes and she began to fall to the ground. They tumbled and tangled with one another as they fell. She had the feathers in her sack, and that is how she carried them. Thus, when they fell, they were not hurt. Luckily they were also almost to the bottom of the cliff when the Twin opened his eyes. The two of them fell ten feet on top of the feathers.

As the Twin left to go he said, "Do not go towards the sunflowers or the birds for they will take the feathers away from you. These are to the east." The plains are found to the east of Shiprock. She did not pay any attention to him and went to the east anyway. The birds took the feathers from her for she was almost blind and the little birds were human. They later turned into all kinds of birds, but they needed feathers in order to fly better. They could fly even though they had bodies like us.

The Twin continued on and met some more danger, Paiute-Kicking-People-off-the-Cliff. This danger was a woman, and she was lying along [p. 61](#) the side of a cliff. When people went through the canyon, she would let them go, and then she would kick down the people to the bottom of the cliff. At the bottom were her grandchildren who lived off of the people who were thrown down. She was lying against the rock and her head was stuck to the rock just like a plant and thus she had to stay there.

Along came the Twin around the corner. She was on the trail and he was going along it. She kicked at him four times and the Twin fooled her by jumping out of the way. The Twin then cut her loose with an axe from the rock and kicked her down the cliff. Her grandchildren had a fine meal out of her. When the Twin went down below to kill the grandchildren, they pleaded with him not to kill them. He let them go and they later became the Paiute.

The First Twin continued on and met some people who could kill just by looking at a person in a certain way. (The informants said this was hypnosis.) The Twin was after all the evil on earth so he went inside their hogan. When he got inside the hogan the people began to look at him. He had some rock salt with him, and he threw it into the fire and it exploded. He carried it like a hand grenade. The salt exploded and went all over and made the people blind. He carried salt with him for the Little Holy Wind told him to do this. These people would also eat the people they caught. He took out his club and killed them all.

Once again he went on into the open country. Soon he came to twelve antelope who would run over and kill everyone. They would then eat those who would come close to their country. That is why antelope have black mouths now for they ate those people. The blood would get on their tongues and mouths and stain them in this way. First Twin killed ten out of the twelve with his bow and arrows, but he saved two of the antelope. He saved these two and told them they were saved for meat to be used in future times. He made them promise not to eat any more people or that he would come back and kill them. That is why they will run towards you and then away again. They act as if they are going to run over you.

The Twin again began to look around for more dangerous things and soon met the Old-Age-People who had been created by Mother Earth. They were about to die of old age. These people told him, "If you kill the old age off then no one will die of old age. All will stay young forever." These people wanted to be killed, but the Twin wanted people to be born. People would not have been born if he had killed these old people. So he would not kill them off. If he let them go there would be old age and birth. It was for these reasons the Twin decided to let them live.

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Each of these evil groups lived together in little villages. After he met the Old-Age-People, the Twin continued on and met the Lice People. They pleaded with the Twin not to kill them. They said, "If you kill us then there will be no more hair. If you let us live, we will live in the hair. We will keep people happy and not lonesome. There will be no more hair if you kill us for we will fertilize the hair and make it grow. We will eat the top of the hair and make it grow like grass." This is what the Lice People said. That is why some people have no lice, but have razors or clippers instead. Otherwise, the hair would grow and grow and finally drop out. After thinking for awhile, the Twin decided to let the Lice People live on.

The Twin continued on his journey and soon met the Starvation People. They begged for their lives and said, "If you eat once, you will have to eat no more. If you let us go, then you will have three meals a day. You will never appreciate food when you get it if you kill us." This sounded good to the Twin so he let them go, too. All of these people were like us in form. He let them go for the reasons above.

It was now afternoon and the Twin went on top of Black Mountain and along the rim of Red Canyon. While he was along the top, he looked down into the canyon and saw someone breaking off the twigs of a tree. He looked again and saw a bird. He did not recognize him until he came up to the bird and saw he was a Pinyon Jay. It was a person dressed in bird clothes. As the Twin walked up the canyon and got closer he saw the man had a bundle of twigs.

The man said, "Where did you come from?" The Twin replied, "I am looking for danger." The Pinyon Jay man said, "There is still some left yet. There will be a meeting in a cave in this canyon. In the cave everyone will gamble so that if we win we will have daytime all the time instead of having night. That is why I am gathering wood to be used for the fire tonight." By this time it was dark and the Pinyon Jay man gathered up his wood and went with the Twin to the meeting in the cave. The people went in groups to the meeting.

The cave was like a hogan and the Twin and his new found friend went into a corner on the right side of the cave. Pinyon Jay got in front of him so he would not be seen by anyone. When the time was close to midnight, everyone asked, "Is everyone here?" Someone answered. "No, all are not here." All waited until midnight when the twelve Red People came in. These were the big red welts, chickenpox, small pox, mumps, and all such diseases. They danced around the fire in the hogan. The Red People divided in order to gamble with six going to the left and [p. 63](#) six going to the right. Everyone began to gamble with buckskin moccasins. Nowadays gamblers use songs when they are gambling. Here is one that a gambler uses when he is playing cards:

Home Flexible or Property Song

I am the Dawn Boy.
Time and again he brings goods in (γódí nádažizah).
On top of the floor of soft goods (γódí báká st□e-l bakâžĩ').
My home is made up of flexible goods in the middle of the hogan.
The footprint of the flexible goods on the body (or shoes)
Flexible goods are before me.
My people's flexible goods.
And chips of stone are laid on my right arm.
It (all of these things) comes out of me and floats above me.
I am Immortal and I am Happiness and it floats above me.
It floats above me, it floats above me.

At one side were the night animals who had lost their moccasins. The ones on the other side represented the day animals who had won the moccasins. Coyote wanted to be on the winning side so he jumped back and forth to be on the right side whenever the last sticks were won. That is why you can see Coyote during the day and night. The day people and the night people had flipped a bat into the air to determine who would be the first to play the game. Whether the bat was to land on his side, front or back was to determine this.

After the bat landed on his back Coyote said, "From now on, sick people will be flat on their backs and look up through the hole in the hogan because of what happened to the bat." The Fever People were there to cause disease and yet if this had not happened there would be no sickness on the earth. The two sides began to bet each other as to which was to win the light and which was to win the darkness upon the earth.

If a man from the opposite side said that there was no ball in the first moccasin, he would lose ten points. He then got a second chance and if he said one of the moccasins was empty, and it was, he lost nothing. If he guessed correctly, he got to hide the ball for his side. If he guessed the right one he got no points. There are 102 yucca leaves in the center where the gambling takes place. These are taken out of the center until one side wins all 102. Here is how the points in the game are counted:

If the ball is in 1 and you say 4 has the ball, you lose 4 points.
If the ball is in 1 and you say 3 has the ball, you lose 10 points.

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If the ball is in 1 and you say 2 has the ball, you lose 4 points.
If the ball is in 2 and you say 4 has the ball, you lose 10 points.
If the ball is in 2 and you say 3 has the ball, you lose 6 points.
If the ball is in 2 and you say 1 has the ball, you lose 4 points.
If the ball is in 3 and you say 4 has the ball, you lose 4 points.
If the ball is in 3 and you say 2 has the ball, you lose 6 points.
If the ball is in 3 and you say 1 has the ball, you lose 10 points.
If the ball is in 4 and you say 3 has the ball, you lose 4 points.
If the ball is in 4 and you say 2 has the ball, you lose 10 points.
If the ball is in 4 and you say 1 has the ball, you lose 4 points.

If a person cheats and has the ball in his hand, that side will not win anyway. In the cave someone pulled off 102 yucca leaves for chips and laid them down. Someone else cut up a piece of soapweed into a ball to hide inside the moccasins. A club was needed so one was made out of cedarwood. When you hit the moccasin with this club, and the ball is inside the moccasin, it will make a sharp sound. The game went on until one side lost and all but two yuccas were taken from them. The daytime people had only two sticks left near the morning hours. They were about to be beaten. "Future people will live to be 102 because of the score possible in this game," it was said. Nowadays few do not live to see 100 years. The life of people gets shorter and shorter until it will reach the end and then the end of the world will come, too.

The night people were the owls, bats, nighthawks, wolves and others. The day people began to talk about how they were going to beat the others. A gopher from the daylight group was given a chance to go where the moccasins were lying. This he did by making a tunnel to the four moccasins on the side of the night people. He then cut a hole in each toe of the moccasins. There was nothing in any of them so he came back and told this to everyone.

The Locust was given a chance to go and see what he could find. He got out of his shell and left it there against the wall and went down into the tunnel. The Locust left his shell there against the wall so that everyone would think he was still there. He had been sitting near the fire when he went into the hole. He was a person who had a coat made of the skin of the locust. Up until this time all of these animals were people with powers given to them from the time they were created. What the person does on the earth now will determine what he does when the world changes. If a person digs in the garden, he will become a gopher. If a person flies along in a car, he will become a bird. Up until this time, they were all created with these powers.

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When Locust returned, the day people now knew the soapweed ball was in the hand of the owl. The pheasant was also sent and found this out. Now the day people hammered on all four moccasins and then said that the ball was not in the first one, nor the second one, nor the third one, nor the fourth and last one. They said it was in his hand and hit the owl on the hand with the club that is used in the game. The owl did have the ball in his hand and when his hand was hit, dropped it onto the ground. At last the day people had won the ball.

Suddenly in came Talking God Leading Dawn or the Morning. He said, "Who is the boss of Dawn Morning and Daylight?" No one answered. He gave them a speech and was very angry. They had just hidden the ball in the moccasins, but Talking God picked it out of the right moccasin. He put the yucca ball into his mouth and started to chew it. He blew this to the east, then to the south, then to the west, then to the north and up and down. As he did this, the Dawn started to come. He said, "If you live like this in the future, you will not be the good and right people. You don't mind what you are told," (not to gamble, drink, but to behave themselves).

Talking God then turned them into animals, birds, insects and bugs. Many of the people were leaders of the animals or had certain animal characteristics, and these they took as Talking God commanded. During the gambling game the two sides were using the bear is moccasins for their game, but he fell asleep. When he awoke because of Talking God, he jumped up and put the wrong moccasins on each foot. That is why he walks like he does today. During the games everyone had painted themselves but the crow, who had gone to sleep. When he awoke, he too jumped up, but fell into the ashes of the fire where there was a lot of ashes and soot. That is why he is black now.

All of the others had designs painted upon them, and that is why they look like they do today. Some of the birds have finger marks on their bodies and that is why they are like they are. All of them were in a hurry to get away because of their great fear of Talking God. The bugs and insects went into the earth. The snakes curled up there on the ground. That is why snakes get into hogans and crawl into the tops of them. Talking God and the rest spoke together some more and then left the cave. The god then ran out to the south.

When the First Twin left to go, he ran towards the rim of the canyon once more, to a place to the north of Chinlee (which was to the northeast), called White-Ash-Point, which was to the point of the mountain there. When he reached this point he waited to see if anyone was still running from the gambling cave. As he watched, he saw a crow and falcon. They ^{p. 66} were chasing each other and the crow was crying. They were both running very fast. A bear came out and tried to reach the top of the mountain and the sun hit his fur when he got to the top. That is why the bear's fur is red on top now.

All of the gods had changed into all of these new beings. When you see cliff houses, that was where the gods lived at this time. The pottery in these houses was made by these gods and they used all kinds of designs. They made pottery by the coil method. Talking God did not like it because these lower gods had copied these designs from heaven and this is another reason these people were turned into other beings by Talking God. The twelve Scarlet Fever Men came out of the cave and went towards Shiprock and on to Narrow Water Canyon. Six went to the east and six went to the north and then they split up. Six went towards Big Sheep Mountain and the First Twin saw them in the distance and thought they were going towards Big Sheep Mountain, itself. The other six went to sísnaǰíni. (It is a Black Mountain with a black stripe down it.) These Scarlet Fever Men had the same type bodies as we have today.

After these men went to these two places, the first thing the Twin did was to make weapons out of Big Hail. A sharp point was made of a fir branch which was put on both ends of the Big Hail. He shot the Big Hail using lightning to speed it there to sísnaǰíni. He did the same, shooting some to Big Sheep Mountain. In this area there

were big hail storms (caused by big hail stones) and tornados which killed all this disease upon the earth. All of these were killed, the scarlet fever, chicken pox, cough, and others, with only a part of their bodies or the dirty part of their bodies (fingernail, skin, etc.) left all over the countryside. The parts that were left are the cause of disease now.

Some of these Fever people caused big sores on the body which are about six inches in diameter and would cause the whole body to swell. These were the Big-Sore-People for the dirt fell off of their bodies and that is what caused the coughs that came later. First Man, First Woman, First Boy, First Girl get a fever first and throw it off from them. As the fever goes up into the sky, the sun's rays throw it over the whole earth.

These sores *were not* the cause of venereal disease for this came from the Mexicans. If a Navaho catches this, he eats nothing before he goes into the sweat hogan. He drinks a cup of medicine and keeps on going into the hogan until the heat is all gone from the rocks. He does not eat one night, but if he were hungry he could eat. If the disease is very serious, it will go all over the whole body. If this should happen, he must eat nothing ^{p. 67} for five days. There are several plants used to make this medicine. Only the people who have had the disease will tell about the plants used.

You not only get venereal diseases from a woman, but also from places snakes or horses have laid down or urinated. You can get it from this, too. Some of these horses have poison in their blood, and if you urinate where this has happened, in a track, on fur, or the urine of some game animal you can also get the disease.

The First Twin continued on to Narrow Water Canyon and there met the Swallow People. In this canyon even today you can hear the gods dancing and their voices at night. ("People can go there now and hear this and this will prove my story to be true," F. G.) These Swallow People were still people and not birds, as yet. However, they were enemies to the Earth People. These were man-birds who were very powerful pests, killing people off and eating them. These birds threw stones, earth, trees, bushes or anything they could get their hands on. For the first time the First Twin was about to be beaten by these powers. They were the most powerful of all he had ever met. There were thousands of them and only one Twin, and that is why they were so powerful.

All of the First Twin's arrow points were broken and his axe was broken, too. Back at his home the Twin's brother saw the prayer stick begin to burn or glow. It glowed just like the end of a cigar. The Second Twin went out and looked to the east but saw nothing. He looked to the south but still saw nothing. He turned and looked to the west and still saw nothing. As he looked to the north, he saw a cyclone. This cyclone was caused by the dust, trees and rocks being thrown by the enemy.

The Second Twin knew where the trouble was now. He began to make another weapon just like the one made before from the Big Hail by his brother. He shot these with lightning, like they had been shot before, to Narrow Water Canyon to try and kill all of the enemy. The Big Hail was taken from inside the hogan for the Twins were always prepared for all emergencies. The straight lightning belongs to the Second Twin and the First Twin had crooked lightning.

The Second Twin shot the Big Hail from his bow. When the boys had gone to the Sun, he had given them bows and arrows. When all of the evil had been destroyed, the arrows were taken from them, and the designs given to the Navaho as the Lightning Design. The arrows given to the Twins had flint points on the ends. The arrows of the Twins, when they were shot, went like lightning. The boys used the arrows needlessly, so the Sun took them away from them. The Navaho had them at one time, but they were taken [p. 68](#) from the Navaho, too. The whites now make use of the lightning by electricity. If the Navaho still had these arrows they would be supreme over all other people.

The Navaho in recent times tried to make arrows like the Twins, but they could not decorate them like the gods did. First on the arrow is drawn a crooked lightning bolt, then a straight one, then another crooked one and finally a straight lightning bolt. If a person used only the designs of the First Twin or the Second Twin, it would cause the gods-of-earlier-times, or the early-gods to become angry.

These designs will make the arrows go faster than arrows without the design. You must have power, knowledge and a song to put these four designs on the arrows. If one has not the knowledge, only three of the designs can be scratched upon the arrow. On the arrows was placed a poison by the Twins which the Navaho use now. The poison was made out of the ashes of soapweed, raw soapweed, spiders (any kind that has poison), poisonous snakes, poisonous weeds and other things. The Navaho used this in warfare a long time ago. There was a medicine to cure such a wound caused by this poison. When a person got wounded, this medicine was put inside the wound and left four days and then pulled out. This would cure an arrow or bullet wound.

The Twins had also been given quivers for their arrows. The First Twin had one of tiger skin and the Second Twin had a quiver made out of mink's hide. (F. G. has a quiver like the Second Twin.) As the Big Hail came to where First Twin was battling, he knew what was coming so he was able to protect himself by the power of knowing a name that made the Big Hail go on by him. He also held the lightning arrows points in front of him and the shield in back. There was power in these two weapons to protect him also. This is the rule for the holding of these two things, for if the Twin had not, he would have been killed. This was a rule made by the Sun.

When the Second Twin had finished shooting these weapons, he ran over to the canyon to see if his brother was safe. He traveled by rainbow spectrum to his brother. Just like a man who rides the surfboard in the ocean. When he got there, all of the Swallow People were dead. His brother was badly wounded, and there was blood and mud all over his body from the great battle.

Of all the weapons that the First Twin had, the only thing left was his lightning to protect him from the birds. The Second Twin said, "You finally caught up with the rest of the people and had a tough game." In [p. 69](#) other words you finally made the grade, "Yes," the First Twin answered, "I finally ended up with a tough war."

After this the two Twins went back to Reversible or Spinning Mountain. When they arrived home the older brother said, "I want you to fix my arrowheads on the arrows. If these stay broken, they will not be useful anymore." So the Second Twin agreed. There was a song used at that time and some have it to use on the flints that are

broken. The medicine men have some of these songs now to fix broken arrows for even the Twins needed such songs to fix their arrows. Here is the song that goes where the flints were repaired on the arrows:

The War Twins Repairing Arrow Song

I am the Flint Boy.
I am the Flint Boy.
I am the Flint Boy.
I am the Flint Boy.
I am the First War Twin.
Black flint shoes.
Black flint stockings.
Black flint clothing.
Black flint heart.
Black flint cap.
Two black flint war clubs.
Lightning, where it strikes, the enemy falls back.
The lightning crosses underneath me.
Four lightnings come out of my body.
Where the lightning strikes the enemy freezes (or stiffens).
I am a Flint Boy, I am a Flint Boy.

The Twins got this song and all of their power from the Sun's house. After they fixed the arrows, they looked for more trouble to the east, then to the south, then to the west and finally to the north. While to the east they met the *sísnajīni*. The First Twin had a song to go along with it. He sang the four Good Way War Songs as he went in each direction.

Each time they went out in these directions, they came back to their home before setting out again. After the War Twin had found the First Mountain to the east, he went on to Water Mountain, *tō'wōleh*, Gray Body Mountain, *tsís baē*, then across the plains to Deer's Spring, on to a mountain by Crown Point and then returned home. From his home he went to the Second Mountain to the south, on to Gila Monster Mountain, *tīn la zīl*, Crown Point Mountain, *ts□dzīl*, across the plains to Spinning Mountain [p. 70](#) and back to his home. He then went to the west to the Third Mountain and on to Spinning Mountain and back home. The fourth and last time he went out, he went to the Fourth Mountain and then returned home.

There is a song that was sung in each of these directions called the Four Ways Getting Back Song which is a war song. There is also a Four Good Ways Getting Back Song which was for the good of all people so there would be no wars in the future. After the Twins had finished cleaning up all of the evil on earth, they went back to see their father. Some people say one Twin went back to his father, and some say that both went. In this story both went on the journey. After they got through with their work, they had little to do around the hogan.

Their mother had said that their father had everything that was needed upon the earth. After thinking about this for a little while, they decided to travel and see their

father once more. When they arrived at the Sun's house their father asked what they wanted. On the shelf in the center of the house was a basket with a cornstalk inside which had two ears of corn on it. This was growing in the center of the basket. There were also in the basket turquoise, stone horses and all types of corn (blue, black, white, yellow and red).

There were four horses in the basket, one to the east, one to the south, one to the west, and one to the north. The horses were made of Mirage White Shell or Bead, Mirage Turquoise, Mirage Oyster Shell and Mirage Jet. The horses ate the corn pollen that fell from the corn tassels. Inside the basket were four posts facing the four directions upon which the horses were tied. There were rattles made out of white bead on the pole to the east, turquoise rattles to the south, oyster shell rattles to the west, and jet rattles to the north.

Along with the rattles were attached live eagle feathers tied to the posts. Upon the posts were carved the design of the sun and moon. A long time ago Navahos who knew this story had four posts around their hogans. There was a post to the east, one to the south, one to the west and one to the north. Whichever direction these people came in from when they returned to camp, they tied the horse to that post. When these posts were first placed in their holes, turquoise was placed in the hole to the south, white bead to the one in the east and so on. By having these things at the bottom of the holes and having signs assured having more and better horses than those without these things.

Upon these posts were also placed white bead rattles. The posts are there when the riders come in from various directions. These posts were [p. 71](#) placed about 50 feet away from the hogan. When the man goes out to hunt for a horse that has broken his hobble, the horse will return by itself because of the post. The reason he comes home is because there is also medicine in a buckskin in the hogan.

The Sun said to the Twins, "You are not to copy my post with live eagle feathers, but you may have one without a feather." The stone horses were tied to these poles and the Sun would shake the rattle of white bead. As he did this the horses would also begin to rattle and move just as if they were alive. This is how the Sun gave them exercise and also did this to give pep and energy to all animals, plants, bushes, trees and all things upon the earth. There were more horses made out of this material, too, in the basket.

The Sun opened the door to the east and the Twins saw all kinds and sizes of horses. To the east were ones with white bodies with all kinds of blue designs and spots. To the south was a blue one with white spots and all kinds of designs. There were also horses with white fingermarks with a blue background. To the west was a yellow one with black and white spots while to the north was a black one with a yellow reddish nose and white spots all over it.

The Sun's house was much as it was before. The Sun opened all four doors and showed the boys all of these animals. Suddenly he opened a trap door in the center of the floor and there was a huge horse. It was like a team horse with hooves about a foot in diameter. If all of these animals were not alive, our horses now would not be alive either. The Sun then opened the second floor under the first trap door and there was a

horse with a curly mane, tail and hair on its body. This horse was eating loco weed and was crazy, lazy and not worth much. The two Twins did not want any of these horses in these rooms. They wanted to have the stone horses.

The Sun said, “The White Bead Woman has these horses and she knows the songs to go with them to raise them correctly.” White Bead Woman had the songs for the horses, but would not tell the Twins. They were not behaving and obeying her. “Your mother has these stone horses, but go over to Wide Belt Mountain, *sísnajĩni*, and get them from your brother,” the Sun told them. The Twins had a brother who the Sun told them lived at Wide Belt Mountain and who was called the Frogman.

As they left, the Twins only received two eagle feathers from their father to help them on their journey. The boys were running around doing nothing and they were given the feathers in case they ever needed help. If you mind your father and do as he says he might say to you, “Here is [p. 72](#) something for you.” He might give you something and so it was with the Sun.

Nowadays an eagle feather is used as a whip. Some Navaho put the live eagle feathers inside their whips and then use them to whip the horse and win a race. Some of these feathers can be put inside the tail of a horse. Those that have such feathers will not let everyone use these. The Twins were the same way the Navahos are with things today. The Hopi show their feathers when they make use of them, while the Navaho hide them for they know all about such things.

The Hopi do differently from the Navaho. The white man was told how to use the feather for pens, but now they have forgotten this. Before the Twins left the house, the Sun told them about the loco horse. He said, “Later horses will die from this weed. The animals will die so that the number of animals will be lessened. When there are too many horses coming upon the earth, I will send loco weeds and the horses will die from this. That is how I will get my horses back.” Whenever a horse dies and the flesh is gone the bones also go somewhere. Somehow they go back to the Sun’s house.

White Bead Woman would not give her sons songs and horses before this, for they were naughty and disobedient. When they got home, their mother would still not give them these things. She gave as her reason for not doing this as there was no place to raise stock. The boys were very disappointed and went outside the hogan.

In the distance they saw a horse near their brother’s home at Wide Belt Mountain. They were just imagining they saw the horse for what they really saw was a plant. It was Jack Rabbit Brush, *gahzoh dá’*, which is gray. There was also another plant which was a salt plant called *dók’óží*. This plant they also saw in the distance. They also saw a grass called *n□dílídi’*, and one which was curly called *tóh nást□así’*. There was also a grass plant which had a bushy top and about two and one half feet high called *t’oh c□ósi’*. In the distance the Twins saw these bunched together. All of these plants are those which horses feed on. The Twins went over to see these things. Four times they tried to find the horses, but found nothing. On the fourth and last night they saw a fire in that direction. Next morning they went over but could find no one there.

The Twins saw fire for four nights and on the last night they put up two posts to point out the direction where the fire was at. This was so they could aim towards the fire. This is where the white man got his telescope. Next morning the First Twin aimed his sticks in the direction they [p. 73](#) pointed and saw about where the fires had been. They went over there and came to where they had seen the fires. There he found a hole in the ground.

The Twins looked down into the hole and then crawled down into it. There the two Twins found a large lake with a lot of weeds on the surface of the eastern side. There were water weeds, long reeds and pollen on the shore. This pollen was what the horses ate. There were all kinds of horses there: palominos, pinks and others. First Twin saw a dark, heavy set man with a big neck and throat like a frog (or like he had the mumps) coming toward him. He said, "What are you doing roaming around here? This is no place for Earth People to be." This was their brother, Frog Man. His mother was one of the wives of the Sun, one of the thirty-three.

Frog Man was loaded up with all kinds of turquoise, white bead, jet and oyster shell which were sewn onto his clothes and worn on his body as jewelry. This Frog Man was a god and lived in the water. The Frog Man was not dressed like the Twins. He was like us in figure, had a face like us, but had clothes made out of frog skin.

The Twins talked to him and told him they had gone to their father and mother, but could not get any horses. There were many sheep down there; also grey, white, brown and black goats with striped faces and stripes running down their backs. All kinds of animals that live on the earth today were there. The hole is in the Wide Belt Mountain itself. Up until this time there were no animals that could be used upon the earth.

Some animals and horses on the earth belonged to the gods and not the people. Some animals were on the earth, but others were not used on the earth. Cattle are not afraid of water or mud nowadays because they were put in the water when they were created. Some cattle will get caught in swamps and even if the belly is rotten the animal is still alive. If it is too rotten it cannot be helped. Sometimes cattle will stay in mud for 25 days and still be alive. There is no ceremony that is used to save these animals. If there is good care of the animals, they will stay in one place and will have good food and water. If the animal has a secret name and these other things are done, the animal will be saved.

The Frog Man said to the Twin, "I have everything, just like White Bead Woman on the earth." White Bead Woman had a basket full of everything, just like the Sun, but would give things to no one—not even her sons. The Twins had been naughty and selfish. The Frog Man said, "What did you come here for? Do you want one of my horses, sheep or goats?" The horses and sheep were having fun running around in the dust. The boys said, "No we did not want the live ones, but we wanted Mirage Quartz Rock horses."

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Frog Man picked up a basket made of turquoise which was about the same size and shape as the marriage basket. He put four Mirage Quartz Rock horses of different colors, of white, blue, yellow and black inside the basket. He then put corn pollen on

the top of the horses. Frog Man told them, “Take the basket out and put it on top of the Wide Belt Mountain, but do not look. Go home and then come back later. Go and look at the basket in four days before the Sun comes up.”

They left and all of the things Frog Man had told them to do, they did. When the First and Second Twin went back and came to the basket, one of the Mirage Quartz Rock horses was gone, leaving the small ones in the basket. Every time the Twins blinked their eyes the Mirage Quartz Rock horses changed from rock into live horses. As they blinked again the horses changed back as they had been before. It was the second horse that was missing. It was the female blue one to the south. The one to the east was a male, the one to the south was a female, the one to the west was a male and the one to the north was a female.

The Twins started to look for tracks and found a single footprint to the east. The hoofs were the same size as horses’ hoofs are today. The Twins made a circle and found two tracks. The third time they circled and found three tracks. The fourth and last time as they circled, they found four tracks. All of the tracks led east. The horse was stolen, and as the Twins searched, they finally found the horse. There were five people who had stolen the horse: Coyote, Owl, Vulture, Crow and Magpie. There were people who looked like us, but were gambling people. As they were gambling people they had lost all of their property. That is why they wanted property and had stolen the horse from the Twins. People now gamble and gyp money or anything off of people because of what these five had done.

The Owl had a face like us, but had a hump on his nose and wore feathers as clothes (feather clothing). Vulture had a face like us, but he had no hair on his head. He had just a small fringe of hair around the top and also had feather clothes. The Crow had hair like us, but he had a large nose and feather clothes. Black Bird was a nice looking person, like us, with feather clothes and a large nose. They all had designs on their clothes and in the springtime all the birds and animals took them off as if they were clothes. They grew the clothes, yet they are clothes to be taken off as if they were really clothes. Coyote wore clothes of fur and had a long tail.

These were looting people who stole from other people. They asked the Twins many questions. “What are you doing here? No Earth People belong here.” They were, however, caught red handed and they were angry because of this. When the Twins caught up with them, these five made some [p. 75](#) speeches. “We are your brothers,” (half-brothers for the Sun had many wives. Each of these gods had a mother who was the wife of the Sun). “You are the only ones on earth who were given the horse.”

All five men said this, “These animals (horses) who die from now on will feed the animals above. The Coyote will have meat and bones—everything.” The Vulture said, “I will get all the remains.” The Magpie said, “I will get the backbone meat.” The Crow spoke and said, “I will take the eyes off of the horses.” The Owl said, “I will be a fortune teller,” for he got no meat. Finally the Vulture said, “I will be the last to get the meat—all that is rotten. That will be my chance to take over.” So this is how birds and animals are nowadays when they see animals dead. If this had not happened in those days, they would not happen now.

After this, both Twins took the horse back towards their hogan. The Sun saw all this through the dawn and he came up until he got to where the basket was. The Sun traveled by the sun's rays and came up to where the Twins were. He said to them, "I know they (the five gods) are my children and that they are naughty. They never *ask* for animals or how to take care of them. That is why they never got any of them. You asked for animals and that is why you were given the horse."

After this the Twins took their basket to their mother's hogan. When they arrived White Bead Woman said, "It is a good thing for you to ask for these things and to take good care of them. I have everything here." As the horses stepped out of the basket they became full size, and if they stepped back inside the basket, they once more became miniature horses. The next morning the Twins again saw four horses in the distance.

The First Twin ran over there, and he met with the horses. The first was a white bead horse, a male pure white made out of white bead. The next was a female turquoise horse. The next was a male oyster shell horse, and at last was a female jet horse. These in addition to the Mirage Quartz Rock horses made eight horses in all. However, when the First Twin blinked his eyes, the horses turned into real people. He winked again, and they turned into horses and ran away from him.

When he rounded them up, there was no stud, and so every night he had to put them in the corral to protect them. He had a corral about 15 feet wide and he was able to fill up the corral with all eight of his horses. When he came up to the horses which he acquired last, the first horse turned into a young man, the second into a young woman, the third into a young boy and the fourth into a young girl. They asked him, "Is that you ----- (his secret name)?" and the Twin answered, "Is that you people ----- p. 76 (their secret name)?" Each asked this four times back and forth. After the fourth time the Twin began to sing a song and all the people turned into horses and ran away. The Frog Man had told him the names of these Horse People.

On the fourth morning the Twin found a small curly-haired horse about three and one-half to four feet high. He thought it would be of no use to make this horse his stallion for it was too small. The Wind told the Twin, "This is a good horse." Because of what the Wind said, the Twin made this horse his stud and raised many horses from him. The Mirage Quartz Rock horses were kept in the basket. A feather was used in those days for a whip. That is why a Navaho will not lend you his whip for it has great power to make the horses go faster. Feathers are also used to braid inside bridles or horse hide ropes. The Twins' mother taught them how to take care of all the stock and sing songs to make them produce and grow. Here is a type of song that was used by people a long time ago:

Horse Song

Standing sideways, standing sideways, standing sideways, standing sideways, white bead (this follows between each verse).

I am the Dawn Boy, white bead horse turned to a boy, I stand up for my horse.

Turquoise horse turned to a girl, I stand up for my horse.

Ovster shell horse turned to a bov. I stand un for mv horse.

Jet horse turned to a girl, I stand up for my horse.

All kinds of horses go along with these others.
All kinds of sheep go along with these others.
Flexible goods go along with me.
Chips of all kinds go along with me.

Now White Bead Woman took out her Mirage Quartz Rock stock and she said. "You can have them now, for you have learned to care for stock." She gave them horses and goats also. Here is a song used now to increase the numbers of sheep. Along with this song medicine is given which is the important thing. The medicine is sprinkled on the sheep or put in their mouths. They call this song Hold-it-up-for-the-Sheep, which along with the medicine makes the sheep increase. It is this medicine that actually increases the sheep. This is the same idea that is used by the whites and Mexicans to increase their flocks by medicine rather than by songs. The medicine is secret and there are two kinds which are given to the animals:

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Sheep Song to Increase Their Numbers

The Dawn Boy, the Black Mouth Youngster (this refers to the black ram in the flock).
ńlahdǵ' bá dahnašlé·h (this is a chorus that means. "From here I am holding the lambs for them. i.e. holding the lambs for the ewes).
Darkness is his home, Dawn is the door cover.
From here I am holding the lambs for them.
Property is before the doorway.
From here I am holding the lambs for them.
Chips of different stone before the doorway (turquoise, white bead, oyster shell and jet).
All kinds of horses before the doorway.
From here I am holding the lambs for them.
All kinds of sheep before the doorway.
From here I am holding the lambs for them.
Game animals before the doorway.
From here I am holding the lambs for them.
Laborer (sheep herder) before the doorway.
From here I am holding the lambs for them.
Immortal and Happiness, I am.

White Bead Woman waited as long as she did to have the boys prove themselves capable. The two Twins were given these things by White Bead Woman. This is where they began to raise horses and sheep. The Twins got the feather from the Sun, and he told them White Bead Woman had received everything from him.

Footnotes

1 In the field I recorded some thirteen songs which described the creation and actions that took place afterwards. The above song and the Second Good Way Song, The Sweat House Song, the Pre-Natal Song, the Post-Natal Song, and the Sheep Song to Increase their Numbers, were translated by Teddy and Keith Goldtooth. The others were translated by Keith and Herbert Goldtooth.

2 The final important explanation of two seemingly contradictory and conflicting definitions of sa'ah na-yái and bik'exózó·n took place at four a.m. on the western part of the reservation in May of 1952. Four Navaho and I were crowded into a small room while F. G. attempted to explain what these terms meant. Finally understanding what they did mean, I made use of the kerosene lamp in the room to restate the explanation to F. G.

The lamp itself represented the Sun or the origin of life which is referred to as the god sa'ah na-yái. The light rays or Sun Rays radiating from the lamp represented the happiness or goodness which is the result of the Sun. The god representing the Sun Rays is bik'exózó·n. The oil to make the lamps go, the power of the Sun or the life of the Sun is the god He-Who-Raises. The regulator upon the lamp controls the oil and wick, which in turn controls the power of the Sun and the Sun Rays. The regulator who controls the amount of life giving substance is Pollen Boy.

Sa'ah na-yái then means to the Navaho, life itself, the essence of life, the power to live forever (immortality), the spirit lives forever, living longer, invulnerable or untouched by profane things and that which is deathless. Bik'exózó·n means simply happiness, unending, living good forever and that all goodness comes from it. The Sun, Sun Rays, He-Who-Raises, and Pollen Boy all stand together for they could not exist individually without the others.

3 This line is supposed to be used after each Immortal and Happiness. This, however, depends upon the length of time you have to sing the song. If you wanted to get through the song in a hurry, you could use the one verse at the end of the last line. If there is to be an all night sing, then some or all can be added.

1 This word, sa'ah na-yoa bénaxózí·d, is closely akin to the word for immortal. This one, however, has fear attached to its meaning for this is a fear that a witch can kill you. In immortal there is the meaning that you will live to old age before you die. When going to face danger or the enemy, this gives you a bolt of fear which makes the enemy afraid and he throws away his weapons.

THE MAN WITH FOUR NAMES₁

Once there was a man with four names. His first name was Looking-for-Favors or náxodidáhi. His second name was One-Who-Goes-Back-to-Look-at-Fish or 'adání'íni. His third name was Home-Made-of-Down (Feathers) or 'ac' os be·be yańi. His fourth and last name was Chap-all-Over-His-Skin or Rough-Surface, ká·dič'íži. This man with four names was wandering around with nothing to do for he had no home and no friends, except his turkey.

The Wind People and some others who were wandering around said, "We will help him. He is a wanderer with no home." The gods had a meeting and they talked about what they were going to do with Chap Man. The gods took him in order to help him and to get him back on his feet. ^{p. 114} When all of the gods had gathered for another meeting with this man, they decided upon what to do. Some went out and chopped down a fir tree. The log was about three feet in diameter.

The gods were going to make a hole in the center of the log so they asked the Black and Blue Wind to do the drilling. One was to drill through the center of the log from one end and the other from the opposite end. According to this the white man makes drills or drills things. These things the Black and Blue Winds said they could do. The Black Wind went in a circle at the top of the log just like a whirlwind—only very small. The Black Wind went left to right and the Blue Wind from right to left. They went all the way through from the same end each time they drilled. The Blue Wind had started from the bottom, and he made a hole big enough for someone to crawl through.

The Wind People hardened the wood and water-proofed it by polishing until it was shiny. They were finished now except they had to find something to close each end of the log, a lid. The gods decided upon a rock-like quartz or diamond which was something like glass to use for each end of the log. It was very hard to break and it could be easily seen through. The gods put the man in the log and put the quartz lids in place.

The turkey ran around the log and got excited when Chap Man got inside. Chap Man asked the gods if the turkey, his only domesticated animal, could get inside, too. The gods said no and that the turkey was to protect him from evil. The reason the gods put Chap Man inside the log was this: There was a man, Raising-Deer-Man, who hid all the game animals in a cave. The gods decided to put Chap Man in the log so he could go and find where the animals—deer, antelope and mountain sheep—were hidden. They wanted him to drift down the river for there were too many people guarding the Deer Raiser, bih yi□t'ání, and Chap Man would have been captured. So that is why the gods decided to make use of Chap Man. Now he could save himself besides helping others.

The Chap Man did not know why he was going or where, but he knew he was to do certain things, and the Holy Wind told him about them. After he turned loose all of the animals, he gained many friends for before he did this he had none. The log was put in the water of the San Juan River near Pikes Peak and it floated along with turkey on the north side of the river. The turkey was walking on Kaibab Mountain, over at Kaibab Forest, when the log got to Colorado and San Juan River junction.

Along came a Hippo or a Water Animal who took out the plug from the log and pulled Chap Man to the bottom of the water. The Hippo took [p. 115](#) the log to the shore and put it on the bank. Because of this logs are always washed up on the shore. Meanwhile turkey was looking for the log, but could not find it along the river. Suddenly he saw the log and at once went up to it. His master was not there and he kept wandering around looking for him. The gods knew all that happened. The Wind carried a message from the gods to the Black, Flint or Fire God. Hashch'ězhīni, the Fire God, has also the shape of the crow. Whenever you see a crow and hawk fighting together, the crow will have a torch with him on his body. He touches the birds with this torch and makes them go faster.

The Black God started off to the rescue and went to where the river joins and down to the bottom of the water. Here he found a house of the Hippo. There were lights like balls of fire all colors of lights, all mixed up surrounding the house. The house was only one room and the lights ran right across the windows, some around the windows and some were in designs like neon lights. The Black God went inside the house, but the Chap Person was not there, only Hippo.

The Hippo asked, "Why do you come around here? This is not the place for Surface People to come around." The Black God said, "I want my grandson back. That is why I have come here." When the Black God had come inside, he was wearing ragged clothes, had not washed himself and was very dirty. "Where are you coming from with all those raggy things and with your dirty body? Why don't you wash? You smell, you stink. Why don't you beat it? I haven't seen your grandson."

Black God answered him saying, "If you think that way then I will burn up the whole house and the water and the earth and the heaven and the rest of the gods. All will be burned. There will be no more earth or gods if you don't give me back my grandson." The Black God continued, "I am going to put this place on fire." All of these things had been said four times. He had a torch of rock and he rubbed them together. It was yellow stuff and the torch began to smoke and the lights in the house began to rattle and spark.

The Fire God began to rub his flints together and rubbed them some more, and after he had done it twice the lights began to pop and give out sparks. The Hippo tried to please the god and said. "You can have back your grandson. Don't burn down my house. Only give me a piece of turquoise, white bead, jet and oyster shell." The Black God answered him. "You know I am wearing raggy things and no beady things. Where am I going to get the gift to give to you? Why didn't you say so in the first place?" The Black God then took the gifts from under his raggy [p. 116](#) clothes where he had hidden them. Nowadays the rich people do the same things.

The Black God said, "Why didn't you tell me before instead of saying you had not seen him?" The Black God had a piece of soft cotton string as long as his shoulder or about one and a half feet long. He tied all four stones two and a half to three inches apart on this string and gave it to the Hippo. After the Hippo received his gift, he opened a door in the floor of his house. The Hippo was gone for a long time. The Black God wondered, "Where in the ch'indi did that Hippo go?"

At last the Hippo arrived with Chap Man behind him, trying to hide him from the Black God's sight. He kept the Chap Person behind him until he had told the Black God what he wanted to say. "From now on the Earth People will copy the lights and the water that burns." These are fuel, oil, powder, matches and other things. Then the Black God said, "I am going to use the same things on the earth for use in the future time. Some of these things will be dangerous." (On both sides of the water and earth.) That is why some people drown in the water or are killed by gunpowder and electricity. This happens because of what they said.

The Hippo gave the Chap Person back to the god. "From this time forward," it was said, "when a person drowns there must be a gift made, like the Black God gave to me. This must be done before the person will be brought back to life. This gift must be given to me, the Water God, and must be given no matter what tribe the person belongs to. Some Surface People will invent things like the objects in my house in the future time. This water will turn into something useful to be burned to make power with." Such things as the power gotten from the water.

"There are two kinds of liquids, one that will burn and the other that will not. All of this is to be used in the future time." Those which were to burn were to be the gas and oil to be used as fuel, and that which was used but did not burn, the water. Each time these things were said these words were added, "This will happen in the future times," Thus, Black God got the man back from the Hippo. He went up to the surface and once again Chap Man was placed in the log and closed in and pushed back into the river.

Chap Man passed through the Grand Canyon, through the area where Boulder Dam is now, and on to the Gulf of California. There were many weeds in the sea when he got there. The man could not get to shore because of them and he was stuck in the water. Meanwhile turkey was once again [p. 117](#) wandering around and had no way to help his master. The turkey had once more gone on traveling to help his master. The Wind People began working and blew the log to shore. The Wind People and the gods living in that area opened the log.

The Chap Man was a god, but he had not taken care of himself as to how he ate or acted. That is why he was like a wanderer having no power or friends. He was put in the log so he could get back his power by doing some good deeds. In this way he got back into shape as a god should be. When Chap Man got out of the log, he was covered all over with a green, fluffy material just like wool. It was sticky and green like water, but it came from inside the log. When he came from the log, he was stiff and tired because of his long journey.

The gods washed him with water and left him there by himself and the gods went back to their own jobs. Now the Man-with-Four-Names had regained some of the

power and knowledge he had lost because of his wrong doings. Along the shore it was flat and sandy and looked good enough that anything planted would grow. Chap Man was just thinking about planting, but he had no seeds. He said, "My turkey, what do you think about planting along this beach?" This is what he said to his turkey. The turkey spread his wings and tail and the turkey's head wattle over his right eye began to grow. The turkey meant, "Yes, we can do something about it." Chap Man laid some cloth on the beach and the turkey stepped on top of it and shook his body. Chap Man had taken off some of his clothes and laid them on the ground. Turkey shook and grey corn came out of his feathers and dropped onto the cloth.

The Chap Man started to plant the corn. He planted in a circle. This is how they used to plant in the early times. It was still in a straight row. He planted until the sun set, but he had done little. At last he went and made his bed on the beach. He was lying in the center of the corn field for there was no other place to spend the night.

After he had laid down, he heard someone talking. He heard someone say, "We heard someone yelling for help. Where did they go?" Chap Man lay there listening while the people began to plant all of the corn. A little later they said, "We finished planting the corn." They yelled again, "In the future time the future people will not plant at night for it will be bad luck." Many Wind People helped to plant. They made a circle and planted a large amount of ground. They finished in such a short time for they were gods and they were the ones who had helped Chap Man out of the log.

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In the morning when Chap Man awoke, he found there were small plants of corn in the beach already about two and one-half inches high. The leaves of corn had stripes across it. Chap Man was glad about the planting and that the corn was growing. That morning he started to the southwest to investigate this new country. As he wandered he came upon two hogans. When he started for the hogan, he was bashful about his badger moccasins for they were very dirty, ragged and worn out. He was ashamed and so he took them off and left them and his bow and arrows away from the hogan.

He continued on and went barefooted into the first hogan and there he saw a beautiful young girl on the north side of the hogan. He did not say anything, but went to the south side while the girl stayed on the north side of the hogan. This hogan was full of turquoise, white bead, jet and oyster shell baskets. All of these were stacked up in a pile. After he went in to the hogan, there came along a man, He-Who-Raises or He-Who-Wants-to-Look-at-Fish, *tó'nêinét'íhí*. He had tried to become supreme over the Sun, White Bead Woman, Pollen Boy and He Who Raises. He failed in his attempt, and the power which he had was supreme only in this area and over certain things.

This man took the moccasins and the bow and arrows and put them on top of the stack of baskets. He turned to his daughter and said. "You are not to leave my son-in-law's moccasins and things outside." Meanwhile the sun had gone down and the old man said. "I want my son-in-law to have something to eat." The man talked awhile and then said. "Don't go towards that mountain over there." He was speaking of East Mountain over on the California coast near San Diego.

Chap Man noticed the baskets and he later found that they had belonged to this man's late sons-in-law. He was told this by the Holy Wind. The man and this young girl stole this stuff from the sons-in-law when they had died. The woman, who was his daughter, was told to go and get food in the other hogan and to tell her mother not to look at her son-in-law. This might have been a signal for the mother-in-law to try and poison her new son-in-law.

This is where the mother-in-law taboo first came from. The reason for this is that when boys go to war and have looked at their mother-in-law, they can be killed more easily. People now would have been more easily killed if the mother-in-law had come in to see Chap Man. The reason for mother-in-law taboo in the early days was also for practice so you would be quick on your feet or to practice on your feet. She made this rule, the p. 119 Mother-in-Law God, "From now on if a man looks at his mother-in-law he will become weakened, his knees will shiver and he will be weak. If you have intercourse with your mother-in-law, your father-in-law might become jealous."

If you look at your mother-in-law, you will get weak and your heart will beat faster. You will be scared because it is she who weakens you.¹ If a person gets into the service or in the war and goes to the battlefield, he will have his brain power taken away and his mind will get bad. In old age the people who look at their mothers-in-law will have their eyes become bad and they will finally be blinded in old age. The gun sights will multiply and you will not know what to do.

Deer Raiser said, "My son-in-law," all the time to Chap Man. This god's wife put the poison on the east side of the seed mush that was in the marriage basket. At that time his mother-in-law was to kill him by secret powder. This powder was bones that were crushed and ground. Dead person's bones, fat or meat was used. This was to kill the Chap Man and thus gain all his possessions. The daughter set the mush before him, but the Wind spoke to him and only Chap Man could hear. "Do not eat on the east side of the marriage basket, for it is poisoned to kill you."

During these early days the people did not have the same wedding ceremony as now, but it came later. There were resemblances to the ceremony of today, however. When the boy and girl were married, the old man said, "In the future this basket will be used with corn pollen sprinkled on it from the east to the west and to the south and north. The man shall pick up meal from the east and then the girl. Meal will be picked up from the south, west, north and finally from the center."

At this time they used no water in the ceremony for this came later. Now they bring water with them to wash their hands. This means the couple will not blame anyone, the medicine man or anyone else for their p. 120 being married. The girl sits to the south and the man to the north. The father of the man sits on the south with the mother of the man next to her husband. This ceremony is the Good Way. These positions are the same as the prayer sticks. There are different kinds of prayer sticks, but these are the Good Way prayer sticks.

Hearing what the Little Holy Wind said, the Chap Man did not eat from that side of the basket. The basket which was brought to him was a white bead basket. There was some kind of grass seed, tlō·'d□ī, that was given to Chap Man. There is some of this found at Gray Mountain. The bush is about two feet high and the seed is ground like

corn and fixed just like corn. After they had eaten the grass seed mush, the Wind whispered, "Do not have intercourse with the girl tonight. Do not fool around with this girl. If you have intercourse, the bear will catch you." He did not have intercourse with the girl because she was married to her own father and his father-in-law. He spent a night with the girl in the hogan.

In the morning the girl went to the other hogan and got more seeds to grind. When the day was finished, the mother put poison on the west side of the basket. This time the Wind told the Chap Man, "It has poison on the west. Eat on all the other sides, but the west," and this Chap Man did. After eating and listening to the old man, Chap Man decided to go to the mountain, anyway. When he got to the mountain, there suddenly appeared a bear. This great bear opened his mouth to bite Chap Man, but he said a word and the bear could do nothing to him. Now the bear could not eat him.

After Chap Man looked around he started back to the hogan. The old man had gone there to turn into that bear. After Chap Man got to the hogan the god said, "Don't do on to the south side of Blue Mountain for it is very dangerous." Afterwards he asked where Chap Man had been, and he said, "I went over there and met a large bear that tried to eat me." He told about what had happened to him and the god said, "I told you not to go over there."

That evening the poison was placed on the south side of the basket and the same things happened. In the morning the poison was placed on the north side of the basket and all happened as before. In the morning the god told him again not to go to the south side of Blue Mountain. The next morning, disobeying as usual, he started to Blue Mountain. When he got there, he looked around and met a big snake. He said another word and the snake could do nothing to him. Again he went back to the hogan and had his supper. This time the basket had poison all around, but none in the center. He once more was told by the Wind.

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The old man wanted to know what he had been doing that day. He told him about his experiences and the god said, "You are loco; you do not mind me and you go over there." He said again, "Do not go to the West Mountain tomorrow." That night the Wind said again, "Do not have intercourse with the girl." So he obeyed the instructions the Wind had given him. Next morning there was poison all over the meal and so he drank only water and ate nothing.

In the morning after his meal he went west and while there he met a big tornado. Once again he said a word and this tornado jumped over him being unable to do anything against him. If you know the holy name of tornado or hail, you can use this even to capture or kill your enemies. Once again Chap Man started home. When he got inside the hogan, he was told by the old man he was crazy or loco for doing the things that he did against the advice of the old man. Once more the god said, "Do not go to the mountain to the north. It is a dangerous place to go." After having breakfast of mush, which was not poisoned, he set out again. This time Chap Man went to the north mountain. As he arrived there arose a cloud about him which gave forth rain and lightning began to strike all over and around him. The thunder turned into gods in the sky, and the Thunder Gods came down to where Chap Man was. These places of the

encounters of Chap Man and his enemies are called the Wind Mountain, nłč'izi-l, Thunder Mountain, 'i-ni'zi-l, Bear Mountain, šašzi-l, and Big Snake Mountain, □□i-schozi-l. These are still dangerous mountains even today, and all of these things are still there.

Lightning was just one of the witch's weapons. Each time Chap Man went underneath a tree he said a word that protected him, just as the names had before. The Thunder Gods said, "We are not doing this ourselves, but it is your father-in-law who is making us do this. You have the power to protect yourself and so we could not harm you. Your father-in-law is the cause of this." Chap Man's only protection was the Wind who told him, "That is your father-in-law (the bear, big snake or wind). This is his secret name," and the Chap Man called the name out and he was thus saved. He was also told by the Holy Wind, "If you have intercourse with the girl, the bear will eat you." He said the same when Chap Man was to meet the snake, thunder and tornado.

The Wind would not have helped the Chap Man if he had disobeyed him. There was a trick one had to play on the witch in order to get power from the witch, which was in the baskets. The girl had breathed the breath of her father and now had the power of the witch from her father. The girl had the power of a witch and by having intercourse with the girl, Chap Man would have lost his power to her. He, himself, would have been weakened [p. 122](#) so that the witch could kill or get rid of him. Now the four days were up and Chap Man had much power.

After the gods had come down they told Chap Man, "There is a man you should see over here. He has authority over all the people, for he knows more than your father-in-law." The father-in-law had the power of a witch. The man the Thunder Gods meant for the Chap Man to see had more power than the witch, but of a different type. The Thunder People said, "Let us go over to this man and see about your father-in-law."

This man was Hippo and had knowledge for he knew the Good Way Story and Songs, but the father-in-law had the power of a witch. The Thunder People and Chap Man left and came to a lake which had water weeds upon the water. The Thunder People blew at the edge of the water and it opened up like a blanket on a sweat bath when it is thrown back. All of the people went down into the water. Underneath the water on the floor of the lake was a house, just like the house of Hippo.

This god and Hippo Water God were the same. The trap door the Hippo had taken before led out of the other lake and therefore the two houses were the same. Chap Man said, "Hello, Hippo," and received the reply, "Hello, my grandson. What are you looking for?" Then he put his arm around the Chap Man. The Hippo's clothes were made out of hippo skin, but he was standing up like a man with a man's head and body.

The Thunder People told Hippo about Chap Man's travels, of his going down the river, visiting the witch god's house and where he was made a son-in-law but not a real one, and all the rest of the story. "His father-in-law told us to kill him, but we could not, so we brought him to you," ended the Thunder People. Hippo took out the string of turquoise, white bead, jet and oyster shell and showed it to the Thunder

People. He said, "Why did you do this to the Chap Man? He has given me this gift." While this was going on the Sun had gone down and to his home. Now it was evening.

Inside Hippo's house were his son, daughter and wife. The Hippo introduced Chap Man and the Thunder People to his wife and family. All of them were having a good time under the water. Hippo finally began to tell Chap Boy about his father-in-law. "He had many sons-in-law and killed them. He took away all of their stuff. That is how he gets all of the turquoise, white bead, oyster shell and jet baskets. His real daughter is his wife, too. That is how he tricks people. ("That is what the Surface p. 123 People are doing now, marrying their own relatives, committing murder and witchcraft," F. G.) The name of this lake where this took place is now called because of this, That-is-Where-We-Slept-with-the-Thunder-and-the-Wind-People or 'i'ni'ba'atk'eh ni'žé'.

These gods told Chap Man that his father-in-law could change into anything. The father-in-law told the other gods to do such things and that is why they had to do this. There were five different types of baskets and only five, white bead, turquoise, oyster shell, jet and red rock or stone, cétčí'i. All of these were underneath the rest of the baskets in the witch's hogan. "This witchcraft is going to die or get sick and these baskets will then be mine. Go back to your father-in-law and get the medicine out of the five baskets and he will get sick. When the witch gets sick then he will give them to me to get him well, for I am a medicine man."

These five baskets were used by the witch to cause witchcraft. The ones on top of these five were his late sons-in-law's. The baskets from these men were of all kinds, white bead, turquoise, oyster shell and jet. When the witch got sick, the witch would have to pay the five baskets to make him well again. The Hippo said, "When he gets sick, he will give you the baskets to cure him, I want those baskets."

When the Hippo was telling about what was to happen, morning had come. Hippo told Chap Man, "Go back to the hogan and slip under the covers. Have intercourse with the girl and then go to sleep." The reason the Wind told him not to have intercourse before was that he could then be easily killed by the witch. If at the time the Chap Man did have intercourse with the girl, he would have lost his strength. Thus, he could not do this before the time was up and the Wind said it was all right. The more times the father-in-law tried his power and failed, the more power the Chap Man received. Now that he had this power he could have intercourse with the girl and nothing could be done to him for he still had more power than the witch. "If you marry, half of your body will get stiff and paralyzed," was told to him before. If he had had intercourse with the girl, she could have drawn power from him.

Now the witch had only one more means of killing the Chap Person, The Hippo had said, "This last thing he is going to do against you is not going to hurt you, but is going to turn against him, and he will get sick from then on. This is the reason why all of the witch's power will be used up." Before he left the home of the Hippo, he had been told, "He will ask you if you can cure him. You say, 'I know a little medicine.' □" Chap Man really knew no medicine at all.

After thanking the Hippo and learning what he must do, he left the Thunder People and went back to the hogan. He got under the cover and had intercourse with the girl. After having intercourse, the girl fell in love with Chap Man. The girl said she had loved him long before this. Later, after the Dawn came, the witch came into the hogan. Chap Man told the witch about where he had gone, but not what he had been told.

The witch said, "I told you not to go over there; it is dangerous. You are loco for you don't do what I say." The Chap Man thought of his corn. Chap Man said goodbye to his wife and went to the beach. The turkey had been near the beach taking care of the field. The corn was just right for it was ripe now.

He looked for his turkey and saw only some tracks. He followed the tracks into the forest nearby. He followed the tracks as they led to a lake and the tracks of his turkey went right into the water. The Chap Man looked all around the banks and on top of the water but could not find his turkey. He was so worried about his turkey that he was almost ready to cry. He said out loud to the turkey wherever he was, "You will be needed in the future by the Earth People for your feathers and your meat will be used for food."

Chap Man went back to his cornfield at the beach. He began to gather ears of corn and when he got as many as he could carry, he started home with twelve ears of corn. When he arrived at the hogan, he gave them to his new wife. She had never seen corn before and did not know what to do with it, so he showed her how to prepare it. He put it in the boiling water and cooked it for a little while. His wife took only little bites at a time and said, "It tastes good, this corn."

While they were eating, the witch came in and was invited to eat. He, too, took only a small bite and said, "Boy, this corn tastes good. I know what this corn tastes like, it is like a young animal." Chap Man had never tasted meat. The witch said, "We will have some food that tastes like this." Little was done that day and evening soon came again. The boy and girl slept together again and the *{sic}* in the morning the witch said, "We have nothing to do; let us go hunting. We can go to the mountain over there for there are lots of deer there."

When they got to the mountain there were not deer, but only deer manure all around on the ground. The witch blew down the sun and the sky became dark. The two built a fire and the witch said, "Let us camp here, it is getting dark." After awhile they made beds upon the ground. ^{p. 125} Once again the witch said, "There is something dangerous here where we are camping. Do not go to sleep yet, for there is something here, a ké didi·lyé. They lay down to go to sleep and the witch started to snore, but he was just pretending. The Wind whispered to the Chap Boy, "Get his shoes and put yours where his are and exchange them. Put yours near his head, and his near your head." The Chap Boy did this and then pretended to sleep.

It was almost morning again when the witch played his trick. The old witch thought Chap Man was really asleep. He got up to see if he really were, but Chap Man was also pretending. Suddenly the witch reached over and got his own shoes, thinking that they were the Chap Man's and put them in the fire. The witch went to sleep and soon it was morning. He got up, put on the moccasins and said, "Get up Chap Person, it is

morning. It is time to get up and go hunting.” The Chap Man got up, looked around and said, “My moccasins are gone.” The witch looked around and said, “I told you last night to watch your shoes.”

The Chap Person kept looking around when he saw the witch had his shoes. The witch looked at the moccasins he had on and saw they were the Chap Person’s. He gave Chap Man the moccasins, but he wondered what had happened. The witch had a special kind of moccasin to wear and that is how they could tell. The witch was now to suffer from his own tricks. He had placed small cactuses upon the ground so that the Chap Boy would have to step on them because he thought that the moccasins would be destroyed. The two started home with the witch having no shoes.

The witch was having a tough time and could go no further. He told the Chap Boy to go on and tell his daughter to come back and help him. She had the power to do this, so off the Chap Boy went and finally arrived at the hogan. Chap Man asked his wife, the daughter of the old man, to go and tell her mother to go and see her husband for he needed help. The Holy Wind told him to do this. If the daughter had gone up, he could have had intercourse with his daughter for he had not had any for several days. The Wind also knew it would be a chance to get the power of the witch while both the old lady and old man were gone from the hogans. The Chap Man had tricked the witch again.

When the old woman got to the witch, they both became angry because of the trick played on them. The old woman said, “The Chap Man sent me over.” Angrily the witch replied, “I wanted my daughter to come over, not you!” They argued about this for awhile and gave up and went home. The old woman had brought moccasins to him so that he could walk back now without being hurt.

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After the old lady had gone, the young girl had gone to the other hogan. Inside, she took some kind of medicine out of a buckskin bag which belonged to her father. Chap Man got the girl to go and get the medicine for him, for she loved him more than her father and mother. This medicine gave him power over anything. This was a never-been-shot-buckskin bag which had a buckskin bag which had bear claws hanging out of it. The girl dumped out the witchcraft stuff and put in some dirt. She took the empty bag back to the hogan of her father and took the medicine, taken from the bag, and gave it to Chap Man.

The old man and woman, by now, had finally arrived back at camp. The old man went to Chap Person and talked to him. As they talked, Chap Man mentioned the powerful medicine he had. The witch said, “What gives you your power?” The Chap Man answered, “This is my power and this is what gives me my power.” It was a buckskin bag and he held it up and showed it to the witch. There were no different kinds of medicine in the five baskets of the witch. The only medicine he had was in one of the five and the others were empty.

The white bead basket held this bag which was witch’s power. These baskets were used for praying for what the witch wanted. After he looked the Chap Man’s bag over the witch said, “It is just like the medicine in my bag.” Then he said, “I will go and

get my bag.” The witch went and brought it back and showed it to him. “The bags are the same so you must have the same power as I do. That is the kind of a son-in-law I have been looking for, one with the same power that I have. We will make another expedition, another journey.” Next morning the two started out again. They traveled for quite awhile and finally came to a cliff in a canyon. They stayed there for some time.

Looking around on the side of the rock wall the witch opened a door in the rock. The Holy Wind said, “Watch closely how he is going to open the door. Watch closely.” After a little while the door opened and the witch went in. The hole or door could not be seen by anyone. When the witch opened the door, Chap Man could see many animals: deer, mountain sheep and antelope. In fact, all of the game animals in the world were there. That is why the people could not find any game animals in the world when they hunted. All have been hidden in the cave by the witch.

The witch went inside the cave where the animals were, and left Chap Person outside. The witch looked for the fattest animal and dragged it outside. It was a deer. He dragged the deer alive all the way to the p. 127 hogan. When the two arrived outside the hogan, they killed the deer by smothering it with pollen. Chap Man was shown how to cut and skin the deer. They put pollen all the way up the arm, from the chin down to the belly and to the rear.

After they finished they cut the deer up and the meat was divided between Chap Person and the witch. Chap Man’s wife cut it up into smaller pieces and told her husband to go to the corn field. He went there and gathered all the corn and made it into a little bundle by singing over it. The Holy Wind taught him to do this. He picked it up and carried it home and spread it out to dry. Suddenly the witch took sick. The witch had done very little around the hogan for a short while before he became sick.

He asked the Chap Man if he knew any prayers or songs or a medicine man that could make him better. The Chap Person answered him, “I think I can fix you up, but I have to go home and get my medicine bag.” He was just saying this to fool the witch for he really knew nothing about medicine to cure people. As he left to go he said, “I will be back in four days and start the sing.” The witch answered that he would be ready. Chap Man started back home to Pikes Peak. There were many people with the features of ants living near his home. All around his home were all colors of ants: yellow, white, red, blue and black.

He told the ant people he knew no medicine and how he had to cure the witch. The ants said they would teach him some strong medicine. These ants had the power to do anything. There is now a sing called the Ant Sing which these people taught Chap Man. They were people who had a song to cure sickness. Chap Man studied for four days and learned all the songs he could in this time. Finally they said, “We want corn pollen, rock crystal and some other things for our telling you all these fine songs.” He agreed with them and started back to the witch. This rock crystal is used in the tobacco bag.

When at last Chap Man arrived again at the coast, he started to sing over the witch. Before he started he said, “I want a gift of a white, blue, red, yellow and black baskets. I want all five of those baskets you own over there.” That is why in a five-

day sing the medicine man uses five baskets. The witch was very sick and so he agreed to do these things. The ceremony started and went on hour after hour until on the fourth day the witch was almost well once more.

The witch was walking around now, yet Chap Man had not finished ^{p. 128} for there was still one night's singing to do. On the night of the fifth night he was still singing. The girl, her father, and her mother could not sleep until he had finished the ceremony. Towards morning when all were asleep, Chap Man sneaked over to the witch's cave and opened the trap and let all the animals out.

After he had left the three people heard him and got up. They looked out and saw what he was doing and heard the animals come out of the cave. The witch got up and ran over to the cave and tried to get all the animals back in the hole, but could not. Chap Man had let them out because all the game animals in the whole country had been caught and kept by the witch in his cave. The man told the old woman to let the animals smell her vagina. She ran out and caught a deer by making a noise very loud at the deer, sh-sh. When the deer smelled her, it began to jump around, hopping up and down just like he does today.

The man reached out and caught a female deer and did the same to this one as the woman had to the buck. The Deer Raiser did this for he knew that the animals could be no longer kept as domesticated animals. Before this, they were very tame, just like sheep are today. He became angry and decided not to let anyone else have tame animals. This is how he made them all wild. The old man and woman did this four times, yet all the animals had smelled this strange odor, too.

Deer Raiser is now the witch's name because he had raised so many deer. The reason the old man and woman did this was so that all the game animals would be much more difficult to catch. That is why there was another name for the game when they came out of the cave, *dini'xažní·'a·'*. The Ant Sing or Five or Nine Night Sing comes from this feather story.

There is still another sing that leads off from this feather story which is called the Feather Sing. The above is a feather story, a branch of the Good Way Story. Later the Hippo got his five presents and the Ant People got their gifts. Deer-Raiser did not find out about the medicine that had been stolen. From then on the two men were friendly. These gods are still living there right now. That is the reason this area in California is such a good place to raise fruits and food. If Deer-Raiser had raised his animals or Chap Man raised his corn over here in Arizona, this land would be prosperous instead of California.

Footnotes

^{p. 113}

¹ Many would classify this story as not belonging with the creation myth. Yet the informant's belief was that there are many stories proper which belong in the creation

myth and which have branches which come off from it. These branches, which do not belong to the main theme of the myth, are the origin myths of the ceremonies. There are as many beliefs as to the correctness as to what is a true emergence myth as there are stories. F. G. believes this story belongs in the creation myth and that this is a Feather Story. From this branch come the ceremonials.

p. 119

1 When F. G. was a young man, he looked at his mother-in-law and that is why his eyes are going bad now. There are ways that one may look at his mother-in-law. F. G. cured his mother-in-law when she was sick and so he could look at her. This was just one of F. G.'s mothers-in-law for he had three wives. You cannot sing over your wife or you are divorced. By singing you give her power or a part of you and so you cannot marry her or it would be like marrying your medicine bag. If you save your mother-in-law from being killed by a horse or something similar you can look at your mother-in-law. If you marry an older woman and then marry her daughter then you can look at your mother-in-law, of course.

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