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Pueblo Indian Folk Tales

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Source: *The Journal of American Folklore*, Vol. 49, No. 191/192 (Jan. - Jun., 1936), pp. 69-133

Published by: American Folklore Society

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PUEBLO INDIAN FOLK TALES<sup>1</sup>

BY AURELIO M. ESPINOSA

ACOMA

1. Water Carrier .....	71
2. Fox gets back his Fur .....	72
3. Fox carries a Grinding Stone. ....	73
4. Coyote bites on a Stone .....	73
5. Wolf Witch .....	74
6. Witch Men from Acoma .....	75
7. Arrow Youth and the Witch .....	77
8. Yellow Corn and Water Snake .....	80

LAGUNA

9. Pitch Man .....	82
10. Playing dead: The Race .....	83
11. Variant (Summary) .....	84
12. Holding up the Rock (Summary) .....	84
13. The Disobedient Child .....	84

PAGUATE

14. Tar Baby: Moon-Cheese .....	85
15. Playing dead: Cedar Bark Tail .....	86

SEAMA

16. Bewitched into Coyote (Summary).....	87
17. Summer and Winter fight for Yellow Corn (Summary) .....	87
18. Yellow Corn elopes with Sun .....	88

SIA

19. Crow cuts off Fox's Leg .....	89
20. Toad and Frog bring Rain .....	90

SAN FELIPE

21. The Coyote Witch of Santo Domingo .....	90
22. The Hopi Witch .....	91

SAN JUAN

23. Scarecrow of Pitch (Summary) .....	92
24. Dancing on the Ice: The Frogs shave Coyote's Head .....	92

<sup>1</sup> Collected in 1931.

25. Snake and Toad hide from each other . . . . .	93
26. Beetle scares Coyote . . . . .	93
27. Two Hunters . . . . .	94
28. Mana Juana the Witch . . . . .	95
29. White Corn goes under Water . . . . .	96
30. How the Deer got their Spots (Summary) . . . . .	97
31. Montezuma and Salt Woman . . . . .	97
32. The Story that never ended. . . . .	101
33. The Beasts' Language . . . . .	103

## SANTA CLARA

34. Dancing on the Ice . . . . .	106
35. Olivella Flower and the Witch Woman . . . . .	106
36. The Deserted Boy (Summary). . . . .	108
37. Lizard Wife. . . . .	108
38. The Man who became a Bear . . . . .	110
39. The Chicken Girl marries Sun old man . . . . .	111

## SAN ILDEFONSO

40. How the Deer got their Spots (Summary) . . . . .	113
41. The Children find another Mother in the Lake . . . . .	113
42. The Sun's Child carries off his Mother (Summary) . . . . .	114
43. The Baby becomes a Deer . . . . .	114
44. The Little Girl and the Grasshopper . . . . .	114
45. Dancing on the Ice . . . . .	115

## TESUQUE

46. Rabbit scares Bear . . . . .	115
47. Coyote steals the Tortillas . . . . .	116

## ISLETA

48. Pitch Monkey (Summary) . . . . .	117
49. Holding up the Rock: Chicken-Crows: Moon-Cheese (Summary) . . . . .	117
50. Eagle-Woman . . . . .	117
51. The Three Kings . . . . .	118
52. Adam and Eve and their Children . . . . .	119

## SANDIA

53. Badger doctors Mouse . . . . .	119
54. Holding up the Rock: Bee-Schoolchildren: Moon-Cheese . . . . .	120

## TAOS

55. Pitch Man (Summary) . . . . .	121
56. Holding up the Mountain: Chicken-Crows: Moon-Cheese: Fox carries Coyote to the Wedding: Hail Storm: Coyote's Eyes closed with Pitch: Skunk blinds Coyote . . . . .	121

57. Feast for the Dead .....	123
58. Sun and Moon .....	124
59. Coyote Witch .....	124
60. Snake-Woman .....	125
61. Scabby Coyote courts Green Corn and Yellow Corn .....	126
62. Man or Woman: The Riddle for the Princess .....	127
63. Deer Lake .....	129
64. Black Dog Witch .....	130
65. Hare Witch .....	131
66. Coyote Witches .....	131
67. The Emergence .....	132

#### I. WATER CARRIER (Acoma)

There was once an old fox (*mascha*) that had little ones. And that year it was very, very dry at Acoma. The mother fox went out to hunt for water. Fox came to the foot of the cliff of Acoma and went down past the village. She saw at last a little mound and said, "I think I'll dig here for a while. There might be water here." Fox started to dig. After digging a while she came to a wet spot and she finally got a little water. Then she said, "I'll take a little water in my mouth and take it to my little ones that I left in the den."

On her way back she met her enemy Turtle-dove perched on a cedar bush. Turtle-dove said to herself, "Here comes my enemy Fox. I think she has water in her mouth for her little ones. I'll make her laugh so she will spill all the water." And she said to Fox, "Hello, there, you old fox, you long-nosed fox!" And then she began to laugh. And Fox started to laugh also and spilled all the water from her mouth. "Cursed (*haityeme*) dove!" cried Fox. "I have now spilt all the water I had for my little ones." So she went back again to the water hole she had dug and got some more water in her mouth. Again Turtle-dove made her laugh. The fourth time Fox said to herself, "This time I am going to plaster some mud around my mouth so I won't spill the water when Turtle-dove tries to make me laugh." And she went to the water hole and got some water and plastered her mouth with mud. But Turtle-dove began to laugh and said to Fox, "Hello, there, you old long-nosed, long-tailed, skinny, muddy-mouth fox!" And Fox couldn't help laughing and the plaster cracked and again she spilled the water she had for her little ones.

Fox was very angry and she said to Turtle-dove, "I am going to bite you to pieces so small that there will be nothing left of you." And she made a lunge at the dove to get her, but the dove was quick and flew to a higher branch. Then Fox went again to the water hole, saying

to herself, "I am not going to be fooled again. When I come by the cursed dove I'll run so fast that I won't have time to laugh. I have been very foolish. My little ones must be dying of thirst." So she went to the water hole and filled her mouth with water and started back running as swiftly as she could. When she passed by the dove, the dove tried again to make her laugh. But she ran by so fast that she did not hear what the dove said.

When Fox got to her den she found all her little ones dead. They had died of thirst. She was so grieved that she did not know what to do. She wandered around for four days. Finally she said to herself, "I think I'll go north to look for a mate." She crossed the Acoma valley, thinking she might find a mate on the opposite mesa. She climbed on a hill and began calling for a mate. "Come here to mate (*Have ima*)!" she called. Two times she called. And from the northern part of the valley she heard an answering call, "Here I am (*Disi*)! Here I am." They started toward each other and they met right in the middle of the valley. Fox said, "Let us mate here." They mated. Then Fox said, "I am hungry and I want to eat." Her mate said, "I know where there is some meat that somebody left hanging on a tree." And it was some goat-liver that a young trapper had put in a trap on a tree.

They came to the place where the meat was. But the old she-fox was suspicious. "That meat was placed there by some one," she said. "You might be killed if you touch it. Don't touch it!" But the male-fox paid no attention to the she-fox and he jumped up to grab the liver. A tree-branch was released and the male-fox was caught by the neck with a goat-hide rope. "I warned you, you foolish mate," cried the she-fox.

Fox wandered off very sad. "I have lost my little ones and also my mate," said Fox. "I think I'll lie down and die."

The young trapper found the dead male-fox and said, "His hide will do to dance with." He put the fox on his back, took it home and skinned it. He tanned the hide and fitted it into his girdle. And that is how they came to use fox skins in the girdles at the sacred dances of Acoma. The carcass of the fox they cut up and cooked and fed the people fox meat.

And there is now a big water hole in the Acoma valley about a mile from the pueblo. It is the one that the fox dug up.

## 2. FOX GETS BACK HIS FUR (Acoma)

Once there was a fox in Acoma Valley that fell asleep. She lived in mouse town. The chief of the mice peeped out of his hole and saw the fox asleep. He immediately went out and told the other mice what he had seen. They called a meeting. The chief of the mice said, "Let us bite off all her fur. It will make a good bed for us." So while the

fox was asleep they began to bite off her fur and put it aside. And they had nearly finished biting off all her fur and were just finishing the tail when one mouse bit a little too hard. The fox woke up, became angry and killed many of the mice. The rest went into their holes.

Then the fox began to think how she could get her fur back. Every once in a while a mouse would peep out of a hole and the fox would kill it. The chief of the mice then said, "Let us be careful from now on. Let us not stick our heads out. Otherwise there will be none of us left." The fox thought and thought about getting her fur back. Finally she thought of pitch. Far to the north she found a little piñon tree full of sticky pitch. She took the pitch and prepared it into a paste and spread it all over her body. Then she went back to mouse village where her fur was. She spread the fur on a smooth rock and then rolled all over it. And that is the way the fox got her fur back. That is why the fox has such a thick and long fur. The tip of the tail is white. That is where the mouse bit too hard.

### 3. FOX CARRIES A GRINDING STONE (Acoma)

A long time ago (*Hamahá*) there was a fox that came into the Acoma valley looking for a grindstone. And there was only one grindstone in Acoma Valley. Fox found the grindstone and started to look for corn to grind. But there was no corn in Acoma Valley and Fox became dissatisfied. She put the grindstone on her back and started west to Zuñi.

On her way she met another fox and said to her, "I am very tired. Please help me to carry my grindstone. I am going to Zuñi where there is plenty of corn to grind." The other fox took the grindstone and the first one lay down to rest. She was so tired that she slept for four days. The other fox went ahead with the grindstone and when she got to Zuñi she did not know what to do with the grindstone so she threw it away on the side of a hill. And that is why there are no grindstones at Acoma and many of them at Zuñi. Fox took to Zuñi the only grindstone there was in Acoma Valley.

### 4. COYOTE BITES ON A STONE (Acoma)

A little swallow (*tiška*) was singing a song on a tree.

"Beni chi, beni chi, beñi nu tsoutr,  
soyo ta.  
Beni chi, beni chi, beñi nu tsoutr,  
soyo ta.  
Wa wi, wa wi, ha ha, ha ha!"

Western river, western river, coming from the west,  
I sing of you.

Western river, western river, coming from the west,  
I sing of you.

Wa wi, wa wi, ha ha, ha ha!

Then Swallow saw a coyote (*tsurski*) approaching and quickly she moved aside and put a stone in the place where she had been perched. Coyote came up and said, "Friend Swallow, you are singing a very pretty song. Sing it for me!" Swallow sang the song again.

While Swallow was singing this song, Coyote made a leap at the bird. But the stone that Swallow had placed by its side where she had been perched was exactly the color of the bird, and instead of the bird Coyote caught the stone in his mouth. And he bit so hard that he lost all his teeth.

Coyote went to a lake to wash his mouth that was bleeding badly. While washing his mouth in the lake, Coyote called out,

"Aya ya, ama me! Skoa wasa!"

Ouch, ouch! I am very sick!

He saw his reflection in the water and saw himself looking very bad. He went home very sad and went to sleep, thinking that he might grow new teeth. But no teeth came to him while sleeping. Then he became very hungry and decided to go out hunting. But he soon remembered that he had no teeth. He went home and gradually starved to death.

##### 5. WOLF WITCH (Acoma)

A wolf was attacking and killing the sheep of a man from Acoma. Every night he killed several sheep. The dogs could not frighten him and the shepherds ran away when they saw the beast. It was a large wolf. It howled terribly and its eyes shone like fire. At last the owner of the sheep said, "I am going to kill that wolf tonight. He is killing all my sheep." He got some poisoned<sup>1</sup> arrows and went out that night to wait for the wolf.

Soon the dogs began to bark. The wolf was coming. He first saw two large eyes like fire balls. Then he saw the wolf coming straight towards him. One of the dogs ran to attack the wolf. The wolf picked him up and threw him aside as if he were a little kitten. But just then the Acoma man shot a poisoned arrow into the head of the wolf and the wolf fell dead.

The man was afraid the wolf was a member of the Kanateya or Witch society so he decided to burn him. He collected wood and made a

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<sup>1</sup> The use of poisoned arrows has never been recorded among the Pueblos.  
— E. C. P.

big fire. He put the dead wolf in the fire and burned him up. The fat ran all over the ground. The next day they found that a man had died in Acoma during the night. He had burns all over his body.

#### 6. WITCH MEN FROM ACOMA (Acoma)

A long time ago two men left the pueblo of Acoma to see a Laguna dance. They were on burros. There were no horses then. As they came along they saw two men walking ahead of them. When they reached them they recognized them. They were also from Acoma. They belonged to the Witch society. They were walking. "Where are you going?" said the first two. "We are going to Laguna," said the witch men. "When will you get to Laguna?" "We expect to get there by evening," replied the first two men. "We are only walking but we will get there before you do," said the witch men. "We will get there by noon." The other two said nothing more. They went ahead on their burros and left the witch men behind. "Those two are witches," said one of them. "I am afraid of them. Did you hear them say that they would be in Laguna by noon? They are certainly witches. We must be careful."

After a while they turned around and saw two coyotes running behind them. The witch men had turned into coyotes by going through a hoop. They caught up with the men and passed them. As they passed them one of the coyotes was heard saying to the other in a low voice: "We are on foot and they are on burros and we can travel faster." "Surely those two coyotes are our Acoma friends," said one of the men to the other. "They have become coyotes to do us some harm."

The coyotes soon disappeared ahead of them, but in a short while they appeared again coming back. They met the two Acoma men and passed them. As they passed one of them called out, "Well, you are still here, are you? You don't seem to go very fast on your burros?" They disappeared. Soon one of the men turned back and saw them coming after them again. "There they come again, those coyotes, the witches," he said to his companion. "If we don't look out they will surely do us some harm." This time they came running and they only howled as they passed.

The witch men arrived at Laguna. Before entering the pueblo they passed through hoops and became men again. They arrived at noon. The other two men arrived about sunset. They were frightened. They saw the witch men there and they told everybody about what had happened on the road. The two witch men said they knew nothing about it. But the other two were sure they were the men and coyotes they had seen on the road. The witch men were very handsome fellows. The next day they saw a very pretty Laguna girl and they planned to steal her. They wanted to take her to their witch cave in the Enchanted



Mesa. They made love to the girl and arranged to meet her at the river at sundown.

At sundown the next day the witch men met the Laguna girl at the river when she went down for water. They asked her if she wanted to go to Acoma with them. She said she would ask her father. "But your father will not let you go," they said. "Then I will not go," said the girl. They began to use their witch powers over her and one of them put her to sleep. When she was asleep they put her through a hoop and she became a coyote. Then they also went through hoops and became coyotes. Then they awoke the girl and all three started for Acoma in the form of coyotes. The girl walked between the two. They did not go by the straight road, but over the hills and cliffs as coyotes go. And since she was now a coyote she did not know what had happened to her. Soon they reached the witch cave of the Enchanted Mesa. There they prepared a bed of pelts for her. They put her through a hoop and she became the beautiful girl that she was. They also became men again. They asked her if she knew where she was. She did not know. They put her to sleep with their magic powers. They made a fire and sat by her side watching.

At the Laguna pueblo the parents of the girl became worried when the girl did not return with her water jar. They began to ask about her. A little boy said he had seen the two witch men talking to her. They looked for them all over the village, but could not find them anywhere. They went to the river and there they found the water jar left by the girl. The two men from Acoma again told their story and everybody suspected the witch men. The men of Laguna met and four men were selected to go with the two Acoma men to hunt for the witch men and the girl. They started at once armed with bows and arrows. One of them was a magician (*goukimuñi*).<sup>1</sup> Soon after they started the magician ordered a halt and he had a fire built. He threw some magic powders in the fire. A blue flame came out. Then he said, "I know all about it now. The two witch men from Acoma that came to Laguna have stolen the girl. We must hurry. I am not afraid of witches. I have fought with them before."

When they came near the Enchanted Mesa the magician said to the others, "Listen to that bird singing. It is warning us of danger. We are near the witch men." Then they began to climb the mesa. The witch men heard them going up. They left the girl in the cave asleep. They became coyotes and ran around and back of the mesa. There they became men and began to attack their pursuers with poisoned arrows. They were too far away and could not hit them. While they were fighting the magician and the two Acoma men went up to

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<sup>1</sup> This is a paraphrase for *chaiyani*, shaman. The fire powder is not Pueblo-like, but shamans always fight against witches. — E. C. P.

the cave and rescued the girl. The magician made her awaken. He asked her if she knew where she was. She did not know. She did not remember anything. They took her with them and immediately left for Laguna. The other three men kept on fighting with the witches. Finally the witch men went back to the cave to get more poisoned arrows. When they arrived they did not find the girl. They were very angry. With many arrows they started back to fight their enemies.

The three men were already near Laguna. The witch men hid their arrows under their skin and came up to them and began to talk with them in a friendly manner. "We are looking for some burros we lost." As one of them turned around one of the men shot an arrow into his back. "There is one of your burros, you witch," he said to him. The other one went through a hoop and became a coyote. He started to run away. As he ran he was shot in the leg with an arrow, but he disappeared in the darkness. The other one was caught. "I am bleeding too much and I must lie down and rest," he said. They decided to sleep there and go to Laguna the next day. During the night while the others were sleeping he too became a coyote and ran away. But when they awakened they followed the trail of blood and caught him. Then they made a fire to burn him. They burned him first on one side and then on the other. When they were burning him he exclaimed, "Why do you burn me when I am a man like you?" "But you are a witch and we must burn you," they replied. They burned him to ashes.

The other witch man reached Acoma by morning. But he knew all would recognize him by the wound in the leg. He did not enter the village. He decided to go to Zuñi to live. And no one has ever heard of him again. And the girl was taken safely to her parents at Laguna.

#### 7. ARROW YOUTH AND THE WITCH (Acoma)

A long time ago there lived in Acoma a young man named Istoamut (Arrow Youth). Whenever the men of the village wished to go hunting they came to Arrow Youth for arrows. He made the best and the straightest arrows in the village. Even the Zuñis would come and bring the very bluest of turquoise to trade for his fine arrows.

One day the Governor<sup>1</sup> announced that there was to be a rabbit hunt. The boys and men of the village were told by the town-crier to mend their bows and arrows and be ready for the hunt the following morning. Arrow Youth got out his arrows for he knew that the boys and men would be coming to his house for arrows. That evening the men brought corn, melons, beads and turquoise to trade. Arrow Youth was well supplied with arrows. The men went home well satisfied with the arrows. They wondered how Arrow Youth could make such straight arrows.

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<sup>1</sup> The war chief orders hunts. — E. C. P.

The following morning just at daybreak the Governor sent the town-crier through the village to awaken the people and to have them get ready for the hunt. They ate their breakfast of corn meal mush (*hiyini*) and wafer bread (*matsini*). Then they gathered in the plaza for instructions from the Governor. "We will first go to the east and pray to the *kupistaya*. Then we will continue toward the east and hunt. Then we will go north and west and come home from the south." Thus spoke the Governor.

There was a certain man in the crowd that did not like Arrow Youth. He did not like him because Arrow Youth made such good arrows and because he was a good hunter. This man belonged to the Witch society. While they were going east the witch ran ahead and picked up a cactus needle. He placed it on the ground where Arrow Youth was likely to pass. The witch stood by and waited for Arrow Youth. When Arrow Youth approached the witch used his magic powers and made the cactus needle stand up so that Arrow Youth would step on it.

Arrow Youth was going along thinking about how many rabbits he would kill and about the dance they would have that evening after the hunt. Suddenly he gave a cry of pain. "*Ai, naya!* Oh, mother!" He sat down and pulled off his moccasin and pulled out the cactus needle. Just as he was going to put on his moccasin the witch came up to him and offered him some medicine (*wawa* or *wawai*) to put on his wound. Arrow Youth accepted it and put it on his injured foot. It began to feel better. As they walked along the witch offered Arrow Youth some more medicine. This was for him to chew. Arrow Youth accepted it with thanks and began to chew it. Toward noon he began to feel drowsy and sleepy. The witch had dropped back a little. Arrow Youth sat down to rest and when the witch caught up with him he was fast asleep. The other hunters had gone ahead and were about to turn north. The witch waited until they turned north. Then he took Arrow Youth on his shoulders and carried him to the witch cave (*kutrudta*) of the witches, on the north side of the Enchanted Mesa. He placed Arrow Youth inside of the cave. Arrow Youth slept all that day and part of the evening. When he awoke he looked around and knew at once that he was in the witch cave. He heard voices from the inner cave. The *Kanateya Hochúnñe* or Witch chief had called a meeting and asked if any one had brought in an enemy to get rid of him.

Then the enemy of Arrow Youth spoke. "Yes," he said, "I have brought Arrow Youth, my enemy." "Bring him here," said the Witch chief. They took Arrow Youth into the inner part of the cave and made him sit down. The witches were sitting all around him. The Witch chief then asked Arrow Youth if he wished to join the witch society. Fearing that he might be killed he said he would join them. The Witch chief then ordered a bowl of food brought out and all ate. Arrow Youth also ate from the bowl. "You have taken the first step.

You will soon be a witch like the rest of us," said the Witch chief. And then he asked Arrow Youth to stand up and he said to him, "Tonight you shall bring me the heart of the brother you like best. I will change you into whatever animal you wish to be." The Witch chief then caused a rainbow to appear. He asked Arrow Youth to walk under it. Then by merely willing it he could change himself into whatever animal he wished. He chose to become a cat.

The cat that had once been Arrow Youth crept out of the cave and went back to Acoma. He went straight to his house and there lay fast asleep his two brothers. For a long time he remained looking at them and thinking. He loved them equally well and dared not disturb their sleep. Finally he went out to the corral and killed a goat. He took out its heart and carried it back to the witch cave. The Witch chief and the others were waiting for him. "You come back very soon," said the Witch chief. "Yes," replied Arrow Youth. "Good. Bring the heart here and we will see what it says," the Witch chief said in a loud voice. Arrow Youth placed the heart before the Witch chief. The Witch chief began to ask the heart a few questions. "Are you the heart of one of the brothers of Arrow Youth?" There was no answer. He asked again. Again there was no reply. He asked other questions, but the heart did not answer. The Witch chief then became very angry. He grabbed a cactus thorn and thrust it into the heart. And the heart gave a loud goat cry, "*Be-e-e, be-e-e!*" "This is the heart of a goat and not the heart of your brother," said the Witch chief very angry. Arrow Youth made no answer. The Witch chief then made the rainbow appear again. He asked Arrow Youth to walk under it and wish to become a man again. He did and became a man again. Then the Witch chief called Arrow Youth's enemy and told him he could do whatever he wished with Arrow Youth. The witch was pleased because he hated Arrow Youth. He planned secretly to take Arrow Youth to Acoma and kill him by pushing him off the cliff. He told him that he could go home and need not fear that anything should happen to him. Arrow Youth was very happy. He left and reached home safely.

On the fourth day Arrow Youth began to feel very restless. He did not know what was the matter with him. He thought of his enemy. He went to seek aid from Old Woman Spider (*Kuyio kamašk* or *kamaška*). "Tell me, grandmother, what is to happen to me? I do not feel well." This is what Arrow Youth said. Then he told Old Woman Spider everything that had happened to him with the witches at the witch cave. Spider placed her ear to the ground to listen. She told Arrow Youth that a witch was planning to push him off the cliff at Acoma that very night. "The witch will come to your house about midnight," said Spider. "He will spray some medicine over you. But I will give you some good medicine to chew so that his evil medicine will not hurt you. Pretend that you are under his spell. He will lead you to the

cliff. When you reach the cliff spray the medicine over him. Then he will feel drowsy and will stagger over the cliff." Arrow Youth thanked Old Woman Spider and went home.

That night Arrow Youth began to chew the medicine that Old Woman Spider gave him as soon as he heard the witch crawl through the window. He did as Spider told him. He pretended that he was under the spell of the witch and followed him to the cliff. There he chewed some more of the medicine that Spider gave him and sprayed the witch with it. The witch began to stagger and he said he was very sleepy. He staggered toward the cliff and fell over. He was killed at once on the sharp rocks.

#### 8. YELLOW CORN AND WATER SNAKE (Acoma)

Once there lived a young woman at Acoma named Yellow Corn (*Kuchinñináto*). Her mother died when she was a baby. She lived with her father. She was very pretty and all the young men of the village sought her company.

One day Yellow Corn went down to the water hole to get some water. While she was there a witch appeared in the form of a water snake and said to Yellow Corn, "Hello there, Yellow Corn, my beautiful one! Would you not like to go with me to my house?" Yellow Corn drew back a little frightened at the snake. But the snake said to her, "Do not be afraid. I am not going to harm you. Let me tell you about my home in the west by the Big Water." Yellow Corn came back and sat down by the water hole. Then the snake began to speak again and said to Yellow Corn, "I live in a land of eternal summer where flowers and trees never die and where there is always plenty of fruit. There Old Man Winter (*Haschekuk*) is not known. Everyone is happy where I live. We hardly do any work. When we wish to eat all we have to do is to pluck fruit from the trees and melons from the vines. Will you come with me?" This the snake said.

Yellow Corn began to think. She thought of what the snake had just said. She thought of her father who at times was mean and made her work all day grinding corn. She finally said to the snake, "I will go with you." "Good," said the snake. "Tonight at midnight meet me at the west end of the mesa. I will be there in the form of an eagle. Then I will carry you to Weiñimazi.

Yellow Corn went back to her house. That night she went to bed as usual after her father had given her a good scolding for delaying so long at the water hole. But she didn't care. This was her last night with her mean father. When the Bright Star (*Sidita*) was directly overhead she quietly slipped out of her father's house and went to the west cliff. There she found the eagle sitting on a rock. "Climb on my back," said the eagle. She climbed on the eagle's back. They flew all night and all next day. The next night they rested in a strange country.

"This is the land of the *taschi* (a big, black bird, much larger than the eagle)," said the eagle. "Now we must change ourselves into ants to get through the country." They sat down and the eagle used his magic powers and both were transformed into ants. They passed through the land of the *taschi* and came to the land of the *kakuna* (wolves). The witch used his magic powers and they were changed into owls and thus they flew over the land of the wolves. Finally they arrived at Weiñimazi. Everything was green. There were flowers everywhere. There was plenty of fruit. Everything was just as the witch had said. And he took Yellow Corn to his house. "Here is our home," he said. And then both were changed into human beings.

When Yellow Corn looked upon the witch she noticed that he was very handsome. Then she entered the house and discovered that there were three other girls there. "Who are these girls?" she asked. "They are going to be your sisters," the witch replied. When Yellow Corn and the girls were alone she asked them who they were and where they had come from. They told their stories. They had been brought there by the witch just as she had been. And they told her that the witch was a scoundrel. Yellow Corn was very sad. She cried all night and wished she had never left her house at Acoma.

Yellow Corn was missing at home and her father was very sad. He was sorry he had been so mean to his daughter. He knew now that she had run away with some witch. The next day he got up very early and went to the east and asked forgiveness of the *kupistaya* for having been so mean to his daughter. Then he sought the aid of the two Hero Brothers, Maseiwi and Oyuyewi. That evening they went to see Old Woman Spider. "Grandmother," they said, "we have come to ask you to help us." "What is the trouble, my grandchildren?" asked Spider. "We are going to Weiñimazi in search of Yellow Corn. A witch carried her away." This the Hero Brothers said to Old Woman Spider. She said, "Very well. I will give you some medicine so you can pass the land of the *taschi* and of the wolves in safety." The Hero Brothers went back to the house of the father of Yellow Corn. They told him they would start the next day. "*Tawa, tawa*, Good, good," he said.

The Hero Brothers were great runners. Soon they came to the land of the *taschi*. They chewed the medicine and passed through unharmed. Then they came to the land of the wolves. They chewed some more medicine and passed through safely. They arrived at Weiñimazi. They came to a house and asked where the witch lived. An old man came out and said, "He lives on that hill." There the Hero Brothers went. They went up to the door and the witch came out and asked, "What brings you here to my house, Hero Brothers?" "We have come to see the chief (*hochunñe*)," the youths replied. "We have come to join the society," they said. "Please show us his house so that we may call on him." "Surely," said the witch. So they all went over the hill.

When they got to a ravine the Hero Brothers jumped on him and struck him on the head with a big rock. Then they cut out his heart with their sharp flint arrow-heads, because a witch is never really dead until his heart is cut out and disposed of. The Hero Brothers took the heart and went back to the house of the witch. There they found Yellow Corn and the other three girls.

They took all the girls with them and started for Acoma. When they reached the land of the wolves they fed the heart of the witch to the beasts, passing through in safety. But when they reached the land of the *taschi* they all had to chew some of the medicine Old Woman Spider had given them. They passed through. Then the Hero Brothers took the girls to their homes, the first one to Hopi, the second to Zuñi, the third to Laguna, and Yellow Corn to Acoma. Yellow Corn's father was very glad to see his daughter again. He said he would never scold her again.

#### 9. PITCH MAN (Laguna)

There was a man who had a corn field. He worked in the corn field every day. A rabbit was eating all the corn. The man said to himself one day, "How can I catch this rabbit? He is eating all my corn." He thought for a while and then he decided to ask advice from one of his friends. "Friend," he said, "a rabbit is eating all my corn field. How can I catch him?" "Go to the mountains and find some pine pitch," said the friend. "Make a small pitch man with the pitch and place it near the corn field. Put it right there where the rabbit comes." This his friend said.

The man went to the mountains and found some pine pitch. He came home and made the pitch man. It was very sticky. At sundown he took it to the corn field. He put it there where the rabbit tracks were. He went away and left the pitch man there. Right there he left it.

The rabbit arrived and saw the pitch man there. He was not afraid. He said to the pitch man, "Get out of there. I want to go to the other side. I want to get over there." He thought the pitch man was a man. And again he said to him, "Get out of there. I want to go to the other side. I want to get over there." The pitch man did not move. "If you don't get out of there I'll strike you with my paw," said the rabbit. He struck him and his paw stuck. "Let go of my paw!" cried the rabbit. He struck with his other paw and that stuck also. "Let go of my paws!" cried the rabbit. He gave him a kick. His leg stuck. He gave him a kick with the other leg. That leg stuck also. "Let go of me!" said the rabbit. And he began to bite the pitch man with his teeth. All his mouth stuck.

The next day the man went to his corn field and found the rabbit well caught. He took it home and killed it.

Then the mother rabbit said to her little ones, "Don't go to the corn field! They caught your father over there." And the mother and little ones went over to where the pitch man was. And they just saw it and ran away. They did not go to the corn field any more.

#### 10. PLAYING DEAD: THE RACE (Laguna)

Coyote and Skunk (*gaisach*) were partners (*compañeros*). One day Coyote met his friend Skunk and said to him, "Compañero, over there in the valley there are lots of prairie-dogs (*neti*). Let us both go there. I am going to play dead." Coyote went ahead. He lay down to sleep. Soon the prairie-dogs came out of their holes and saw Coyote there. "He is dead," they said. Some came up and shook him up and he didn't move. "Yes, he is really dead," they said.

And thinking that he was really dead they began to dance around him. Then one of the prairie-dogs said, "What shall we sing while we are dancing?" And another one answered, "I know." And he began to dance and sing:

Skwáyani wa chosto! Skwáyani wa chosto!  
Our enemy is dead! Our enemy is dead!

Then all the prairie-dogs began to dance and sing:

Our enemy is dead! Our enemy is dead!

Then Coyote got up quickly and killed many of the prairie-dogs. The others ran away into their holes. Coyote then called Skunk and said to him, "Compañero, now we are going to eat prairie-dogs. We are first going to cook them." And then he said to Skunk, "Let us have a race. The one who wins the race will eat the prairie-dogs." "But I am not swift," said Skunk. Coyote gave him a start. They started to run. Skunk gave a jump and hid himself in the sand. There he remained. Coyote ran as fast as he could around a hill. When he came back Skunk jumped ahead and said, "I have won." So he took all the fat prairie-dogs and left the skinny ones.

Coyote was very angry and he said to himself, "I don't understand. I thought Skunk could not run fast." And Skunk had gone to a hill to eat the fat prairie-dogs. Coyote followed him and found him on top of a cliff. "Where are you? Have you eaten all the fat prairie-dogs?" he asked. "Yes," answered Skunk. "And I left the skinny ones for you. I won the race." But Coyote was very angry and wanted to kill him. "Come down and we will go to the corn field, *compañero*," he said to Skunk. He wanted to fool him. "Where is the corn field?" asked Skunk. "Down there, south." There they went to the corn field.

And there was really no corn field. Coyote said to Skunk, "Compañero, you go ahead and see if you can get there first." Skunk went ahead.



“Here?” “No; go a little more to the south.” And just then Coyote was going to catch Skunk and tear him to pieces. But Skunk pissed right into his mouth, and Coyote died.

#### II. VARIANT (Summary) (Laguna)

Fox hides some wheat in the sand. Fox takes Skunk to look for prairie-dogs. Fox pretends to limp and when the prairie-dogs dance around her she catches and kills them.

Fox and Skunk run a race for the prairie-dogs. Skunk wins by starting first, hiding in a hole, and jumping out ahead of Fox. Skunk eats all the fat prairie-dogs. She finds Fox's wheat which has sprouted, and claims it. She pisses on the fire Fox builds to smoke her out of her hole. Fox is hit in the face and dies.

#### 12. HOLDING UP THE ROCK (Summary) (Laguna)

Rabbit wants to get even with his partner, Fox, so he gets under an overhanging rock and calls for help. He asks Fox to hold up the rock while he goes for poles to put under it. Fox grows tired and angry. Rabbit tells him to push up the rock and run.

#### 13. THE DISOBEDIENT CHILD (Laguna)

A long time ago down in the valley there was a small house. To the north there was a high mountain. In the house there lived a woman with a little daughter. She sometimes minded her mother and sometimes she didn't. Later another girl was born. The older girl took care of her little sister. But later as the years passed she got tired of taking care of her little sister. She didn't take her out as she used to. Her mother kept telling her to take her little sister out to play with her in the woods. But when she did take her out she would bring her back in a moment.

One morning her mother was very busy and asked her to take her little sister to the west. But the girl took her sister to the east. They came home early and her mother scolded her. The next day her mother told her to take her little sister to the south. But the girl took her sister to the north. When they returned her mother scolded her again. The third day her mother told her to take her little sister to the mountains to the north. But she took her to the south. Again her mother scolded her. The fourth day her mother told her to take her little sister to the east. But this time she took her little sister to the west.

When they were out there in the mountains to the west it started to rain. And it rained and rained all day and all night. It rained so hard that the rivers and the valleys were filled with water. The waters rose

and rose. When the girl reached home with her little sister it was past midnight. And the house was flooded. The girl knew that it was because she didn't mind her mother. She began to cry and asked her mother to forgive her. She wanted to take her little sister out. But the water was flooding everything.

They left the house and went to the mountains. They stayed up there but the waters were still rising. The girl kept asking her mother if she could take her little sister out in the right direction. But she could not go anywhere. The top of the mountain was surrounded with water. The mother began to pray to the Koupistaya. The waters reached the top of the mountain. They saw their house floating by them. The mother got hold of the baby sister and reached the floating house. The older sister was drowned. And the waters carried the mother and the baby sister to the north.

#### 14. TAR BABY: MOON-CHEESE (Paguete)

Fox and Rabbit (*get*) were friends. One day they wandered off to the hills looking for food. Soon they came to a piñón tree and Rabbit said, "There is a lot of pitch on this piñón tree. I am going to gather it." "What are you going to do with it?" said Fox. "Just wait," replied Rabbit. "I know what I am going to do with it." And he gathered all the pitch from the piñón tree into a little pile. Fox wondered what he was going to do. Fox stood there and looked on. Rabbit said he was going to make gloves for Fox to play with. Fox laughed. "Come here, friend Fox," Rabbit said. He put pitch all over her hands. "Those are the gloves," said Rabbit. Fox laughed. "What shall I do now?" said Fox. And Fox laughed.

Rabbit then took Fox to the piñón tree. "Now hit the piñón tree with your right hand," Rabbit said. He told Fox to hit hard. Fox hit the piñón tree as hard as she could. The hand stuck to the piñón tree. Fox tried to pull it off but couldn't. "What shall I do now?" Fox asked. Rabbit laughed and said, "Hit the piñón tree with your other hand." Rabbit said this. "You must hit very hard," Rabbit said. Fox hit the tree with her other hand. It got stuck. Fox was caught by both hands.

Rabbit began to laugh. Fox did not laugh now. Fox was angry. "What shall I do now?" Fox said. Fox tried to get away but she couldn't. Both of her hands were stuck to the piñón tree. "I tell you what I think I must do," said Rabbit. "I must put gloves on your feet so you can kick the piñón tree." Rabbit went and got some pitch and put it all over Fox's feet. "Now you give the piñón tree a kick with your right foot," Rabbit said. He told Fox to hit hard. And Fox hit the piñón tree as hard as she could. Her foot stuck. "My foot is stuck also," said Fox. "Well hit the piñón tree with your other foot," said

Rabbit. Fox hit the tree with the other foot. Fox hit very hard. The other foot stuck also. Rabbit laughed and laughed. There Fox was stuck to the piñón tree. Rabbit left her there and went away laughing.

After a while Rabbit felt sorry and came back. He came back there where Fox was stuck to the piñón tree. He told Fox he was going to help her. But he saw that he could not free her. "I will go and look for help," said Rabbit. He went away for a little while and returned with a wood-rat (*tsena*). The rat said he knew how to free Fox. He got some animal fat and chewed it. Then he put it on Fox's feet and rubbed it. The pitch got loose and Fox came off. All agreed to be very good friends.

But Fox wanted to get even with Rabbit. Fox asked Rabbit if he liked cheese. Rabbit said he did. They went east to a lake. The moon appeared on the lake. "Do you see that cheese in the water?" Fox said. "Indeed I do," Rabbit replied. "You must go in and get it," Fox said. "But don't go in yet. Wait till I count to four. Then you can jump and get it." This Fox said to Rabbit. Fox counted, "*Išk, dwüle, chemi, dyana,*" and Rabbit jumped into the lake. He found nothing. He could not get out of the water. He nearly drowned. Fox started to run along the edge of the lake wondering how she could get Rabbit out. There a chipmunk (*kayama*) appeared. Fox asked Chipmunk to help her get Rabbit out of the lake. They looked all around. They did not see Rabbit anywhere. They wondered where Rabbit was.

On top of some willows they saw a mocking-bird (*spadyi*). The mocking-bird was singing. The chipmunk understood the song. The mocking-bird was saying that Rabbit was out of the lake, that Rabbit was safe. Fox and Chipmunk then went to the forests to gather acorns. When they had gathered many acorns they parted.

#### 15. PLAYING DEAD: CEDAR BARK TAIL (Paguete)

A long time ago there was a fox that came to the village of Paguate. This was when animals could speak Laguna language.

Fox said, "I wish it would rain in the village. If it rains hard and flood comes I hope it will take me east." Fox got his wish. Big clouds appeared. It rained and rained. A stream appeared. And Fox stood there in the middle of the stream. The water took Fox downstream to the east. The water current was strong. It carried Fox down the valley. The water ran swiftly. Soon it hit Fox against a rock and almost killed him. Fox swam out. He was tired and hungry. He went to a hill looking for food. Then the rain stopped.

On the hill Fox saw some prairie-dogs. He played dead to catch them. After a while the prairie-dogs came out of their holes. They saw Fox there. They thought he was dead. "Come here, fellows," said one of them. "He is dead. Let us dance around him." One of them had a

drum. He began to beat the drum and all danced around Fox. Fox said to himself, "I am going to have a feast." But some of the prairie-dogs were not sure that Fox was dead. They came and pinched him. He didn't move. They poked him in the eyes with sticks. Still he didn't move. "He is surely dead," they said.

Suddenly Fox jumped up and attacked them. He killed all the prairie-dogs. Then he dug a hole and buried them. Over the hole he built a fire to bake them. He left them there cooking. "I think I'll run to the east and by the time I come back they will be cooked," said Fox. He started to run. But he came back and said, "I must run very fast, very fast." Then he got some cedar bark and tied it to his tail. Then he said, "If I set fire to the cedar bark that is tied to my tail I'll run faster." So he set fire to the cedar bark. And he started to run. But the fire began to burn him. So Fox ran faster and faster trying to keep ahead of the fire. He forgot the prairie-dogs. He never came back. And he is still running. And that is why foxes are always running. And they always run away from fire.

#### 16. BEWITCHED INTO COYOTE<sup>1</sup> (Summary) (Seama)

Two girls live at Acoma, Yellow Corn and Witch girl. Yellow Corn is good and kind to everybody; everybody likes her; Sun Youth is going to marry her; Witch girl is envious. As the two girls are grinding together Witch girl fetches two coyote skins for them to put on and become coyotes in order to get some turkeys. When Yellow Corn goes into the turkey house Witch girl closes the house, so that the owner of the turkeys will kill Yellow Corn coyote. Yellow Corn coyote escapes to the cave where Sun Youth is making moccasins for his bride. Sun Youth carries the coyote to Spider Old Woman who cuts its head on top across and down like a cross. Yellow Corn comes out from the coyote skin. Spider gives Sun Youth a shell. He throws it for Witch girl to catch when she goes with Yellow Corn for water. Witch girl catches the shell and turns into a snake.

#### 17. SUMMER AND WINTER FIGHT FOR YELLOW CORN (Summary) (Seama)

Yellow Corn lives at Acoma and is courted by two youths, Summer (Mayu'chin) and Winter (Šro'gaka). When Yellow Corn favors Summer, there is an abundance of food; when she favors Winter, the fruit freezes; Yellow Corn roasts cactus. Winter proposes to fight Summer, in four days. Neither wins; they agree that Winter is to have Yellow Corn for six months, and Summer is to have her for six months.

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<sup>1</sup> Cp. Parsons, *Laguna Tales*, 141—142.

## 18. YELLOW CORN ELOPES WITH SUN (Seama)

A long time ago a man from Acoma was married to a woman called Yellow Corn. They lived in the pueblo and used to come down the rock to plant corn and melons.

One day the man went down alone to hoe the corn and the melons. His wife Yellow Corn stayed at home. And Sun came to visit her. Then for several days Sun came to visit her when her husband was away.

One day Sun and Yellow Corn planned to run away. They did. They passed by a woman who was baking pottery. Later they met a man carrying melons on his back. And still later they met some children who were passing by.

When the husband got home he did not find his wife. He suspected what had happened. He went out at once to look for his wife. And he passed by the woman who was baking pottery and sang:

“Hamatsa, hamatsa sokwi Kuchinñiše  
e Ušratrš túe tseéyu?”

“At what time, at what time did my wife Yellow Corn  
and Sun pass by here?”

And the woman replied, also singing:

“Mena šru, mena šru kutrokwi Kuchinñiše  
e Ušratrš túe tseéyu.”

“Just now, just now your wife Yellow Corn  
and Sun passed by here.”

Then the man asked her the same question. He did not sing this time. She answered the same way, she did not sing.

Then the husband passed by the man that carried the melons on his back. And the husband sang as before:

“At what time, at what time did my wife Yellow Corn  
and Sun pass by here?”

And the man replied, also singing:

“Just now, just now your wife Yellow Corn  
and Sun passed by here.”

Again the husband asked the same question without singing. The man replied the same way. He did not sing.

Then the husband met the children. He sang as before:

“At what time, at what time did my wife Yellow Corn  
and Sun pass by here?”

And the children sang:

“Just now, just now your wife Yellow Corn  
and Sun passed by here.”

Then without singing the man asked the children the same question. And they replied the same way, but not singing.

Sun and Yellow Corn had gone too far. The husband could not find them. He came home. Sun took Yellow Corn to the east and to the sky. There she lived with him. And she had a little boy. His grandmother took care of him. But Yellow Corn wanted to come back to Acoma. Old Woman Spider helped her and she came back. She came back to her husband.

When the little boy got to be a man he wished to come to Acoma to see his mother. His grandmother told him that the woman he would find grinding corn was his mother. She told him also that his mother would fall in love with him. He left the sky and came to Acoma to find his mother. He found her grinding corn. He looked at her and spoke to her and she at once fell in love with him. He knew that she was his mother but said nothing. He stayed with her four days. Then the people began to talk about them. Then he told her that he was her son and that Sun was his father. He told her that he had come to look for her. She asked him to forgive her for falling in love with him.

Yellow Corn then told her husband everything. She told him the young man was her son and that the Sun was his father. Her husband left her. Then the young man said that he was going back to his father the Sun.

#### 19. CROW CUTS OFF FOX'S LEG (Sia)

Once Crow (*šchra*) was sitting on a little hill. Fox came around and heard him crowing: "*klo, klo, klo.*" He didn't hear very plainly the first time. He listened carefully and then he heard the crowing very clearly. He went right up to the place. And when he found Crow sitting there he asked him what he was crowing for. Crow said that he had only one leg. He said he had lost the other leg and was looking for someone to help him get another leg. And Crow had put up one leg like this (movement of arm up to the chest).

Fox got a dry cactus and was going to repair Crow and put the cactus for a leg. Just then Crow started to hop around on one leg and told Fox he didn't need the other leg. He said he could get along without it. Fox then said he wanted to be like Crow and have just one leg. He said he wanted one front leg cut off so as to be like Crow. Crow asked him if he really wanted one leg cut off. He asked him four times. And every time Fox answered, "Yes." Crow then hopped over to him and then he cut Fox's leg with a sharp stone. Fox screamed and screamed, but Crow told him not to cry and yell, that he had to be a man.

After he cut the leg he tied the wound with crow feathers. Then Fox lay down in great pain. Crow put down the leg he had lifted up and then he had two legs. He told Fox his other leg had grown while he was there. He said that might happen to Fox later on. "I wish you

good luck (*kwitrawi ich*)," he said to Fox. Then he left, saying to Fox, "I have both legs now. I am leaving you. Good-bye!"

But Fox never got his leg back. He was one leg short.

#### 20. TOAD AND FROG BRING RAIN (Sia)

The toad (*perak*) and the frog (*skwach*) were friends. One day they began to quarrel because Toad had short legs and Frog had longer legs and could jump more. They came to a little round lake. Frog said he could swim across first. Then they decided to swim and find out who could swim faster. They went to take their places. Frog went to the west. Toad went to the east. They bring the rain this way. When the frog swims from the west he brings the west rain and there is lots of water. When the toads swims from the east he brings the east rain and there is more water.

Before starting the race they counted, "*Išk, kiwh, chami, gyana* (one, two, three, four)." Frog was a fast swimmer and Toad was slow. Frog swam across the lake first and won the race.

Frog brings the west rain. His rain is almost always a western shower that comes quickly and passes. It is not much rain because it comes quickly and passes right away. He swims fast and gets to the other side quickly. Toad swims slowly. He brings the east rain, plenty of rain. His rain clouds bring slow and abundant rain. Both bring the rain, but Toad brings more because he is slow and loses the race.

#### 21. THE COYOTE WITCH OF SANTO DOMINGO (San Felipe)

A long time ago a coyote (*šultsuna*) was heard howling at night at Santo Domingo. He howled and howled every night. The people were afraid. One night a man who heard the howling said he understood the language. He called a meeting of the chiefs at the kiva and told them what coyote was saying. He was telling them to prepare because the enemy was coming. Coyote, he said, was a Santo Domingo man, a witch. He was a traitor and was on the side of the enemy. "What shall we do?" said the chiefs. And the one who understood the language of the coyotes said, "I know that coyote is a person from our pueblo. He is a witch. Give me two young men and I'll go and catch that witch." "All right," they said.

The next night they had another meeting. The man and his two young men were prepared. He was all naked. He told them to put blood all over his body. They got blood and put it all over his body. It was human blood. And with the other two he went out to catch the coyote. He went up the trail and stopped there near the top. He told the two young men to watch. One stood on the south side and the other on the north side of the trail. The blood-covered man lay

on the ground with his arms spread out. Pretty soon old coyote came down the path howling terribly. But soon he smelled the blood and kept quiet. He came to where the man was and stopped. He looked at the man all covered with blood and said, "Why is one of our men in this condition?" He thought the man was dead. He recognized him and began to call him by name. But he was a traitor and wanted to be sure he was dead. He bit his toes. The man never moved. "Surely he is dead," he said to himself. He bit his fingers. The man never moved. "Of course he is dead," he said. Then he sat right on his stomach and began to bite his chest. At that moment he folded his arms quickly and caught coyote. He called for help. The two young men came up and the coyote was caught and tied up. He howled and howled and asked the men to let him go. But they took him to Santo Domingo.

They took him to the kiva and they asked him some questions. He was a Santo Domingo witch. Coyote was asked the questions by the one that caught him and knew the language of the coyotes. Coyote said the Santo Domingo people were witches and were bad. He said they treated the good people badly. He said he wanted all the Santo Domingo witches killed. But when they were asking more questions coyote was untied and immediately he ran out of the kiva and escaped to the hills. He went out to help the enemies of the people of Santo Domingo.

## 22. THE HOPI WITCH (San Felipe)

A long time ago two Hopi Indians were travelling from their home at Oraibi to the New Mexico pueblos with two pack burros. They visited all the pueblos from Zuñi and Laguna to Taos.

One of these Hopi men was a witch. When the two men came to Zuñi they stayed there one night. And during the evening the one that was not a witch stayed at the house of a friend and told stories. The other one, the witch, went out. He became a mouse and then entered every house in the pueblo. And from every house he took out three grains of corn. Then he hid the corn in a sack. The other man knew nothing about it. He didn't know his friend was a witch.

Then they came to Laguna and there the same thing happened. And at every pueblo the witch would become a mouse and get three grains of corn from every house in the pueblo. By the time they were ready to return to Oraibi the witch had gathered fifty pounds of corn. With this corn he was going to give the smallpox to the people of his village and kill them all. He poisoned the corn and packed it on one of the burros.

On their way home they came again by Zuñi. That was the last place where they stopped. The next morning they started for Oraibi. On the second day the man who was not a witch discovered the corn.



He did not know they had it. So he took some and gave it to the burros to eat. They both died. He told the witch about the dead burros. He said he gave them some corn. "Oh! That was not for the burros to eat!" said the witch. His friend asked him what the corn was for. "I don't know," said the witch. Then he began to suspect that his friend was a witch. He then knew that his companion was a bad man and was afraid. He ran away ahead of the witch and told the people of Oraibi the whole story. They came out and found the witch with the corn. He was going to take the smallpox to Oraibi. He wanted to kill all the people of the village. So the people caught him and killed him.

### 23. SCARECROW OF PITCH (Summary) (San Juan)

A man puts a scarecrow of pitch into his melon patch to catch a marauding animal. Rabbit asks the scarecrow for melons; and is then stuck by all four legs. The man says, "I see the rabbit is having a fight with the scarecrow." He takes the rabbit to his house, kills and eats it. This was a good rabbit (*conejo de bien*), that does not come to life. Bad rabbits (*conejos de mal*) when they are killed come to life again; they are witches.

### 24. DANCING ON THE ICE: THE FROGS SHAVE COYOTE'S HEAD (San Juan)

Some little blackbirds were dancing and singing on the ice one day. And they sang:

"We are dancing on the ice! We are dancing on the ice!  
And we are pecking at the ice! And we are pecking at the ice!"

Coyote arrived and said to them, "Oh, how well you sing, you little blackbirds! I like your singing very much. Please sing again." And the blackbirds sang again:

"We are dancing on the ice! We are dancing on the ice!  
And we are pecking at the ice! And we are pecking at the ice!"

As they sang Coyote approached more and more. He wanted to catch them and eat them. But when they saw that he was getting too close they were afraid and flew up to a tree near by. From there they began to sing:

"You wanted to catch us! But you couldn't, fool coyote!"  
"You wanted to catch us! But you couldn't, fool coyote!"

But Coyote pretended that he did not hear them this time. He got on the ice and said, "I am going to sing also." And he began to sing and dance. He tried to sing like the blackbirds. And when he was jumping around one of the blackbirds came down and pecked hard

on the ice. And the ice broke and Coyote fell in the water and nearly drowned.

He got out and went to rest where there were some dry leaves. He was tired and angry. And there he went to sleep. The frogs came out and cut off all the hair from his head. He was now bald, absolutely bald. When he woke up he touched his head and saw that he was bald. "Who cut my hair while I was sleeping?" he said. "Surely it must have been some blackbird or some other enemy of mine." And he went to all the houses in the pueblo and asked everybody he met, "Who cut off my hair?" And he was very angry. Everybody replied, "Not I."

Fox and the blackbirds had seen the frogs bite off the hair from Coyote's head, but they did not say anything. Finally he went to the house of Fox and asked, "Listen, friend Fox. Can you tell me who cut off my hair?" Fox replied, "If you stay with me tonight I'll tell you." Coyote stayed there that night. And Fox told him the frogs had eaten up his hair while he slept.

#### 25. SNAKE AND TOAD HIDE FROM EACH OTHER (San Juan)

A woman was baking bread near the river. When the bread was baked she took it out of the oven. And she dropped a small loaf and it fell into the river. When it fell into the river Snake (*peñú*) and Toad saw it and jumped after it. Both caught it at the same time, each by one end. And then they began to fight about it. After a while they agreed that they would hide and the one that could not find the other one would lose. Frog hid first. He hid under a stone. Snake looked for a while and found him. Then Snake hid. He hid under the water and Toad could not find him. After a long while Snake called out, "The bread is mine because you couldn't find me."

Snake got the bread and ate nearly all of it. "You have to give me a small piece," said Toad. Snake gave him a little piece and Toad was satisfied. And since that time Snake and Toad have been good friends. They were enemies before that.

#### 26. BEETLE SCARES COYOTE<sup>1</sup> (San Juan)

A black beetle (*phaga pusate*, New Mexican Spanish, *perrodo*) was in a yard with its head down.

Coyote came along and said, "Good morning." Beetle did not reply. "What is the matter with you? Why don't you look up?" said Coyote. For a little while Beetle said nothing. Finally he said, "Don't bother me. I am in great trouble." "What is it?" said Coyote. "I am listening," replied Beetle. "What did you hear?" "They are announcing that all

<sup>1</sup> Probably of Spanish provenience. See Aarne-Thompson, *The Types of the Folk-Tale*, 62, and JAFL XXVII, 143, 29.

the animals must come together," Beetle said. "What for?" asked Coyote. "Because the hunters are going to kill all the coyotes."

When Coyote heard this he got scared and started to run. He did not want to hear any more. He ran away quickly. And he is still running.

#### 27. TWO HUNTERS (San Juan)

Two Indians from San Juan went out hunting one day. Soon they saw a rabbit and they started in pursuit. One of the hunters was just about to shoot an arrow at the rabbit when coyote appeared and said, "Don't shoot at that animal. He belongs to me." And the coyote started after the tired animal and soon caught him. And he went away with the rabbit in his mouth.

One of the hunters then said to the other one, "Companion, we must look for another animal now that the coyote has taken the rabbit away from us." After a while they met a hare (*ghúaa*) and began to run after it. They ran over many hills and the hare seemed tired, when a fox appeared and said to them, "Why are you going after that hare? It belongs to me." And the fox caught the tired hare and carried it away.

Then they saw a turtle-dove (*kóví*) on a tree. One of the hunters was going to shoot at it with an arrow when a skunk (*sā*) appeared and said, "Why do you wish to kill that turtle-dove? Don't you know that it belongs to me?" And the hunters left the turtle-dove and went on their way.

And after walking a little they came upon a lark (*tēlse*). One of them was going to shoot at it when a hawk appeared and said to them, "Don't shoot at that bird. It belongs to me." The hunters began to be afraid. But one of them said, "We must keep on hunting. If we don't get some animal our grandmothers will scold us."

They went on and soon one of them saw a woodpecker (*pfíō*) and said to his companion, "There is a woodpecker on that tree. I am going to kill it." He had scarcely stopped talking when an owl (*mahú*) appeared and said, "Leave that bird. Don't shoot at it. It belongs to me." "Now we are on bad terms with that owl," said one of the hunters. And they left that place.

They went on to another place and saw many quail (*kondú*). They were going to shoot some quail when a chaparral bird (*ogowé*) appeared and said to them, "Leave those quail alone. They belong to me." The hunters began to think that it was better for them to go back to the pueblo. But they were afraid of returning without some animal, so they continued hunting.

When they were going down a little hill they suddenly saw a bear in front of them. One of the hunters said, "Let us leave this bear alone. We cannot kill it with our arrows." And just then a little snow-bird (*koñ*) appeared and said to them, "Don't fool with that bear for he can

do you much harm." "That bird is giving us good advice," they said, and went in another direction.

Soon they came upon a deer and two little deer. One of the hunters shot at one of the little deer and killed it. The hunters skinned it and left it hanging from a tree for a while. Then they returned to take it to the pueblo. But an owl was eating it and said to them, "Why did you kill this little deer? Don't you know that young deer must not be killed? Why don't you let them grow?" "We have to kill them for our living," said the hunters. "All the animals here belong to me and to my friends," said the owl. "Don't kill any of them." And the owl then disappeared. The hunters were afraid to touch the deer meat that was left. They did not know what to do. They were afraid of the owl. They thought he was a witch. And then they heard a cock crowing and saying, "It is not time to hunt now. It is too late. Return to the pueblo." And the hunters said, "This cock gives us good advice. It is now too late to hunt. We must return to the pueblo." And they returned.

#### 28. MANA JUANA THE WITCH (San Juan)

An Indian from San Juan named Antonio León was once very ill. He was nearly dying. And they said he was bewitched by an Indian woman Juana who was a witch.

One day a little dog entered the house where the sick one was and ran around wagging his tail. Antonio's father suspected that the dog was Juana the witch and exclaimed, "This dog doesn't come here just to wag his tail. Catch him and kill him." They ran after him and caught him and with clubs they beat him until they thought he was dead. Then they went out to get some wood in order to make a fire and burn him up. Witches have to be burned so they won't come back to life. But when they were going to get the dead dog to put him in the oven he had disappeared. And then they were sure the dog was a witch.

They went to sleep. But late in the night they heard someone moaning. They went out and saw some people looking through the roof window of Mana (Hermana) Juana's house. There she was all beaten up and full of blood, and crying in great pain. She was asking mercy of God. When they knew everything they all went back home scared.

The next day they saw the blood stains leading from the house where Antonio León was sick to the house of Mana Juana. Then they were sure she was the witch that had bewitched Antonio. She said she had fallen from the roof of her house and hurt herself. But nobody believed her. A few days later she disappeared from the pueblo and no one knew where she went.

And at Antonio's house they remembered that long before Mana Juana had gone there to trade some pottery for pork. And because they didn't give her the pork she got angry.

## 29. WHITE CORN GOES UNDER WATER (San Juan)

Many years ago there lived in San Juan a man and his wife. His name was Prairie Dog (Tinini<sup>1</sup>) and his wife's name was White Corn (Huntse). They had a baby. The man was a buckskin tanner.

One day the wife put her baby to sleep in the swing-cradle and went out for water. The husband was left alone in the house. White Corn told her husband to take care of the baby while she was gone. But as soon as she was gone another woman came to the house. Her name was Flowers-from-the-field (Sěyo Povi). She said good-morning to the man and asked if she could come in. He told her to enter. Then she said she had come to enjoy herself with him. They were together a long time. Then they fell asleep.

The wife, White Corn, went to the little stream called Fortune stream, for water. When she left the stream she heard her baby crying and walked very fast. As she approached the house the baby cried more and more. She looked through the roof-hole and saw her husband lying with the other woman. "No wonder the baby is crying," she said. "There you are lying with that woman." And she became very angry and went in and said to him, "I will live with you no longer." And taking her baby in her arms she left the house. When she was going out through the roof-hole he said to her, "Why are you going away?" And she replied, "Formerly you loved me, but now you do not love me. I am just plain White Corn, but that woman is Flowers-from-the-field. Stay with your Flowers, for I am going to my corn fields near the water called Fortune stream." White Corn sang that to her husband. And she cried while she sang.

White Corn went away with her baby to Fortune stream. As soon as she arrived there, she threw some magic herbs (*yerbitas de virtú*) into the water. And at once there appeared a ladder. And with her baby on her back she went down the ladder and disappeared. The husband followed her and got to the stream. He saw her when she went down the ladder and disappeared. He was left alone there.

He went home weeping. He took out all his buckskins and spread them on the roof of his house. And there he lay in the sun and stayed and stayed there. And he dried up and became a stone. Because he was bad, Montezuma, the Indian God, punished him and changed him into a stone.

Flowers-from-the-field was ashamed. When she saw him converted into stone she left the house crying bitterly. Montezuma met her and cursed her. He said to her, "Flowers-from-the-field, go from here and suffer." And for that reason the flowers in the fields are now so small and dried up. They were formerly large and beautiful. Now they do not grow much, on account of their evil deed.

<sup>1</sup> Olivella shell. — E. C. P.

But White Corn stayed at Fortune stream and grew and became larger and whiter. And the baby became the little white corn that the Indians now have. And this was in the beginning when the Indians came to San Juan. The people that found large white corn and little white corn near the stream took the seeds and planted them and they have continued planting corn. And White Corn still goes to worship (*adorar*) the stone. It is because wives must worship their husbands even if they are bad.

### 30. HOW THE DEER GOT THEIR SPOTS (Summary) (San Juan)

Wolf woman invites Deer woman to go and collect horse dung. As they are resting Wolf woman delouses Deer woman, bites and kills her. The Deer children tell the Wolf children that to become spotted they must make a fire inside their house and as soon as the smoke gets in their eyes they must dance and sing. The Deer children throw dry sticks and leaves down the chimney and then close the chimney and the door and the Wolf children die. The Deer children find a deaf old man fixing a plough. He promises to detain Wolf woman. Stork (*pokepē*) carries the children across the river. Deaf old man pretends not to hear Wolf woman. Stork refuses to ferry her. The Deer children reach the Deer people in the mountains. As Wolf woman comes down the ladder the bucks throw it down and kill her with their horns. The Deer chief warns against dropping any of the wolf stew on the ground. One deer has sores on his buttocks and he cannot keep quiet, he drops stew on the ground and Wolf woman comes to life. Some of the deer run away, the rest she devours. Since then deer have been very scarce. We have now only those that escaped, and there are lots of wolves.

### 31. MONTEZUMA AND SALT WOMAN<sup>1</sup> (San Juan)

A long time ago, long before the time of bows and arrows, there lived in the Pueblo of San Gabriel near San Juan, Salinas (Añe), the mother of Montezuma. Salinas lived with her mother in the pueblo. They were very poor and they were despised by everybody. At that time there was no shame. Everybody was naked.

One year there was lots of piñón and deer and tigers. The Indians went out on a hunt. When the announcers called the Indians out for the hunt Salinas and her mother went out also. They were very poor

<sup>1</sup> Cp. Parsons, *Tewa Tales*, Nos. 22, 23. I note with interest that Posey-emu, the hero of this tale, is identified with Montezuma to a Spanish speaking auditor, Father Dumarest or Professor Espinosa. Montezuma is still a convenient term if not a "blind." Note the substitution of Our Lady of Lourdes for World Man or Sun and merely through the name Salinas the extraordinary identification of the Virgin Mother and Salt Old Woman. — E. C. P.

and wanted to get meat to eat. When Salinas went along some of the Indians began to make fun of her. She got angry and covered herself with a skin.

When they were hunting Salinas and her mother went separate from the rest. Nobody wanted to go with them. Then they began to gather piñón. And there where Salinas was alone with her mother a beautiful lady appeared to them. She was Our Lady of Lourdes. She told Salinas not to be frightened. Then she asked her, "What are you doing here?" Salinas told her she was hunting there with her mother and that they had seen lots of piñón and were gathering some. "The people of the pueblo are envious of us," she said. Our Lady of Lourdes then took some piñón and gave Salinas one piñón to eat. Then she said to Salinas, "You will be the mother of a beautiful child." And she disappeared. Salinas at once became pregnant. She began to cry and went home with her mother.

As soon as she reached the pueblo the Indians came out to taunt her. They called her poor, dirty and ugly. And after a while they all began to notice that she was heavy with child and then they insulted her and called her vile names.

One day Salinas and her mother were out hunting. Salinas threw a stone at a rabbit and just then she gave birth to a beautiful child. She called to her mother and said, "Mother, I don't know what is happening to me." The mother arrived and picked up the child. Then she put some water in a large stone jar, put some herbs into it and Salinas bathed twice and became well. Then the grandmother bathed the child. When they returned to the pueblo all wondered at the beauty of the child. When he was six months old he was very beautiful (*precioso*). Then one of the Principales of the pueblo went to see the child and he asked Salinas, "Where did you steal that child?" "I didn't steal it," said Salinas. "It is my own child."

This Indian went and told everything to the Governor (*tuyó*). The chief men were greatly surprised. They called a meeting and discussed the matter. Some wanted to kill Salinas and her mother. They wanted to stone them to death in order to get hold of the boy. But they finally decided not to kill them.

When the child was about a year old he could run around and talk like a grown person. And one day he was at the door of his mother's house when he heard the announcer calling the Indians to a hunt. The child ran to his mother Salinas and asked her, "Mother, mother, tell me what that man is saying." His mother explained that he was calling the Indians to a hunt. She said they were going to hunt rabbits, deer and other animals. "Where do they hunt?" asked the young Montezuma. He was Montezuma, the Indian God. Montezuma is like Christ. He and Christ are the same thing. The mother told him that the Indians hunted in the mountains. "There they fight with bears,

take rabbits out of their holes with sticks and kill hares with stones," she told him. "That is not the best way to hunt," said the child. "I am going to think of a better way." And he asked his mother and grandmother to allow him to go hunting with the men. He went along.

While hunting some of the Indians liked him and others didn't. Some said bad words to him and called him a bastard. He was a very smart child (*muy vivito*). He saw everything the hunters did but never said anything. He saw them kill rabbits with stones and by taking them out of their holes with sticks, and deer by chasing them over cliffs where they would fall and be caught.

When they returned from the hunt he called his mother and said to her, "I want you to take me to where I can find some reeds to make bows and arrows." His mother took him to a place where there were lots of reeds and small willows. The child Montezuma took some and began to peel them nicely. Then he straightened them with his teeth. He cut them about two feet long and made points on them. On the other ends he made a cut with a sharp flint. Then when the arrows were finished he took a piece of willow and peeled it nicely for a bow. For a string he got some palmilla leaves, chewed them, and twisted them around into a strong string for the bow. Now he had a bow and arrows. Then he showed his mother how he was going to kill rabbits and deer. And he shot away a few arrows.

They came back home. The next time the announcer called the people for a hunt young Montezuma ran out and said, "I am going out to kill rabbits and hares." He was just a little over a year old. All the men began to laugh. "How can you kill rabbits, you little brat (*mocoso*)?" they said. He said nothing, but went with them. He went with his mother and grandmother. They were hunting separated from the rest. Soon he saw a man bent over a rabbit hole taking the rabbit out with a stick. Young Montezuma thought it was some animal and shot at it. He hit the man in the leg and the man died. Then they got scared and went home. But on the way he killed many rabbits and hares and they took them home. When they reached home they put out the rabbit meat to dry. Everybody saw that they had plenty of meat. The others killed very few rabbits and wondered how the boy had killed so many.

The Indians found the dead hunter and took him home. They did not know how he had died. They never suspected that young Montezuma had killed him by mistake. And the young child went out hunting many times, but always alone. And he always returned with plenty of rabbits and other animals. And finally the Governor wanted to know how the young hunter killed his rabbits. Everybody was talking about the young man and his mother. They said they always had dry meat at home. The Governor sent some of the chiefs to the house of Salinas. "We want to know how you always have plenty of meat when the rest of us have hardly any," they said to her. "It is my boy that kills the



rabbits and hare and deer," she said. "But how does he do it?" they asked. Then the boy appeared and said to them, "Please don't do anything to my mother. I will show you how I kill all those animals." He took out his bow and arrows. And to show them how to use the bow and arrows he saw a bird flying by and he shot at it and killed it. Then he took the feathers and began to put them on the arrows. "This way they will fly better," he said. All the people were surprised. The Governor called a meeting of all the people at the kiva and asked the boy to come also. He said they could all learn much from the boy.

When all the people were gathered at the kiva the Governor came in with young Montezuma and his mother and his grandmother. And some of the people were still jealous and hated them. But the Governor told them that the boy was going to teach them how to hunt. The boy stood on a stone in the middle of the kiva and spoke. He spoke for a long time and told them how to make bows and arrows and showed them how to shoot with them. He showed them his own bow and arrows. All marvelled at his knowledge and after that everybody liked him. They did not talk about his mother any more. They all left and started to make bows and arrows. And he taught them to put feathers on the arrows and told them also to put flint points on them when they wanted to kill deer and bear. Then he showed them how to put poison in the arrow points by boiling certain herbs.

After that the Indians learned to hunt with arrows and they always had plenty of meat to eat. Then young Montezuma showed them how to plant corn and melons and other fruits. Then they began to plant corn and keep it for the winter. Then he taught them the Indian dances and everything else that they had to do. He told them to pray for rain to the sun and the moon. And by the time he taught them everything there was to know he was fifteen years old. Then they elected him Governor of all the Tewa pueblos in the Rio Grande Valley. At that time there was no shame and all went about naked. But Montezuma thought it was better for the Indians to wear clothes and moccasins and he taught them to make them. Then he taught them to kill white eagles (*tseitsē*) with which the men could adorn themselves for the dances.

After they had learned everything he called them together one day and ordered a great festival. They had dances and games and races. And when the day was over he told them to adore the magnetic stone (*piebra imán*, Tewa *gkũ*) so that they would fare well in all their undertakings. And Tewas from all parts of the country came to the festival and there all learned everything. And the festival lasted fifteen days. He taught all the Tewas the dances and told them when to have each dance. He told them to have the bison dance in January and the deer dance in February. He taught them to dance the Matachines. Then after the festival all the Tewas went back to their pueblos and organized their dances and their way of living (*su modo de vivir*).

Montezuma then went out to all the Tewa pueblos to see that everything he had taught them was done. And wherever he went the Tewas received him with great honor. And when he stepped on the rocks his tracks remained forever. Even when he sat on a rock his buttocks remained impressed there. But some became envious. And he knew it and said he was going to abandon the Tewas. But before leaving he danced the Matachines. He was the Monarca. And only the pueblos of San Juan and Santa Clara learned the Matachines. He never married. And he brought the *agüelos* from the mountains. And then he told his people that white people would come some day to rule over them.

During the festival Salinas, the mother of Montezuma, boiled some meat and did not put any salt in it. A man who was eating some of it said, "This meat has no salt." Then Salinas blew her nose and pretending she was putting mucus into the meat she put a little salt in it. The man did not eat the meat. He said loudly, "What a dirty thing to do!" And it was really salt. And after this the Indians of San Juan and the other Tewa pueblos had to go to a lake for salt, the lake called Laguna Salina. And at that moment all began to be ashamed and began to cover their nakedness.

Montezuma then told them that Salinas, his mother, would go far away from them. And he went and made some very long whistles and with them he called all the animals. He spoke to all the animals in their different languages. Then he told the Indians that he was going to leave. He said that he was going to Mexico and that those who wished could follow him. He said good-bye and left. A few Indians followed him and those are the Indians that are well off today. Those that remained were the stubborn and ignorant Indians. The animals went ahead. Montezuma left at dawn. He went to a lake above Santa Fé and there he still lives enchanted. He lives in an enchanted house and there are always singing and dancing there. And before leaving Montezuma told the Indians that he would return some day at sunrise. And the Indians that went with him are those from Oklahoma and Mexico. They are now in a prosperous condition and live well. And those that stayed have not got along well.

The grandmother of Montezuma went to Agua Fría and there she became a stone. And there the Indians go to adore the stone. And Salinas, the mother of Montezuma, went to Salinas near Terreros.

### 32. THE STORY THAT NEVER ENDED (San Juan)

The God Montezuma had a very beautiful daughter. And he promised to give her in marriage to whomsoever would tell him a story that would never end. And no one dared to try to tell such a story.

One day a poor Indian boy appeared at the palace of Montezuma in Mexico and said that he had heard that Montezuma would give his

daughter in marriage to whomsoever would tell him a story without end. All were surprised when they saw him so poor and ragged, but they told him to enter. He went right up to Montezuma and said, "I have come to tell you a story that never ends in order to marry your daughter." "Come into my apartments," said Montezuma. The young boy entered and there they talked about the matter. And it was agreed that the boy would come the next day to begin to tell his story. Then the boy retired for the night.

The next day the boy arrived at the palace and he began to tell his story to the God Montezuma. And he began to speak as follows: Once there was a rich man in my pueblo, so rich that no one was richer than he was. And he possessed so many farms that no one in the world had more farms than he did. And once this rich man built a house, so large that no house in the world could possibly be larger. It was many miles long and many miles wide. He brought together many people to build his house. The house had no windows and it was so high that it reached the clouds. And when the house was finished he had a door made on top. Everything else was closed.

The man then sowed wheat in all his farms. He sowed wheat for two hundred moons. Then he harvested and harvested his wheat. And all the wheat he stored away in the house that he had built. When he filled the house he covered the top door and left the wheat there stored away.

After telling that part of the story the boy said that he was very sleepy. He said he wanted to retire and that he would continue the story the next day. Montezuma consented and the boy retired and went to sleep. The next day he began the story anew as follows:

As time passed a little ant came to the house and began to make a hole in the corner. And after a year the little ant had reached the wheat. Then the little ant took a grain of wheat and took it to the ant hill. And after taking that grain of wheat to the ant hill the little ant went back to the hole she had dug into the house where the wheat was and took another grain of wheat to take it to the ant hill. And after taking that grain of wheat to the ant hill the little ant went back again to the hole she had dug into the house where the wheat was and again took a grain of wheat to take it to the ant hill. And after taking that grain of wheat to the ant hill the little ant went back again to the hole she had dug into the house where the wheat was and still again took a grain of wheat to the ant hill.

The boy went on this way until finally Montezuma became tired and said, "I am very sleepy. That is enough for today. Come and finish the story tomorrow." So the boy retired and went to sleep.

The next day the boy appeared early and continued his story in the same way. He continued his story for six months, telling how the little ant would go to the hole she had dug into the house where the

wheat was to take a grain of wheat and carry it to the ant hill. And God Montezuma finally became tired and angry. He said to the boy, "Your story will never end. Marry my daughter and do not continue your story."

### 33. THE BEASTS' LANGUAGE<sup>1</sup> (San Juan)

A woman lived with her son in a village. They were very poor. The boy said, "We are very poor. I am going to find work so that I can support you." "Very well," said the mother. The boy went to look for work.

He came to the house of a rich man who had many sheep. He asked the man for work and the man said, "I need a man to take care of my sheep. Do you know how to take care of sheep?" "I don't, but I can learn," the boy replied. The man took him to his ranch and told the shepherds that the boy was to look after a herd of sheep. The boy took good care of the sheep. He liked his work very much.

One day, a Saturday, one of his companions said to him, "Take care of my herd. I am going to town." And the companion went to town that day while the boy took care of his herd.

He worked for the rich man four years. He took care of the sheep well and they increased more than the other herds. The man paid him well and he supported his mother well.

And while he was herding his sheep one day a great fire broke out in the forest. Soon he saw a snake that was running away from the fire lamenting because the fire was nearly overtaking her. The young man took her and saved her from the fire. They became good friends. "I live over there in those first hills," said the snake. "I wish you would go there with me." "But I can't leave my sheep," said the boy. The snake insisted and told the boy her father and mother lived in the hills with her. He finally went with her. When they reached a large rock they entered a hole. The snake had a large house there. It was all very clean. "This man is my friend," said the snake to her parents. "He saved me from the fire that is burning the forest over there." And then the snake asked her parents to give the man a good reward. "What shall we give the boy?" the parents of the snake asked. They had lots of money and food and clothes and everything in the house. "Give him whatever he asks," said the snake. "What do you wish?" they asked the boy. And he answered, "I don't care for money. I beg you to grant me one thing only, and that is that you give me the power to understand all the languages in the world." They granted his wish. And then he thanked them and went his way.

He arrived where his herd was. Soon two crows arrived. One of the crows said to the other one, "Poor shepherd! If he only knew where

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<sup>1</sup> See Aarne-Thompson, 670; Boggs, Index of Spanish Folk-Tales, 207.

the treasure is he wouldn't be here burning in the sun and herding sheep. The treasure is right under that black sheep over there by that rock, but the poor shepherd does not know." The boy understood what the crow was saying and went where the sheep was. There he found the treasure. He left a sign there and went to his camp in the evening. The next day he went with a shovel and dug out gold and silver. Then he covered the hole. He went back and told his master that he didn't wish to herd sheep any more. He said he was going to build a house and take care of his mother. "All right," said the master. "Now tell me how much I owe you. We made no contract. I wish to pay you what is just." "I don't care for pay," said the boy. "All I want is for you to help me build my house." "Very well," said the master.

He got many workers and soon they built the house right there where the treasure was. Then he took his mother there. And his master offered him money and food, but he refused to take it. Then the master gave him 1000 sheep. "If you wish to give me the sheep I'll take them," the boy said.

When the house was finished he dug out some gold and silver and went to the city. He had money to buy everything he needed. He took some money and gave it to his master. "Where did you get the money?" asked the master. "I found it in the field," he said. Then he told him how he had heard the crows speaking and how he had found the treasure. Then he took him to the hole and showed him all the money. He gave his master money and had plenty for himself. He bought a buggy and horses. He was now very rich. Then he said to his master, "I wish to get married. I want you to ask for a bride for me." "All right," said the master. "We will find one of good family." His mother also consented. They wrote the letters and asked for a bride. They answered yes and he prepared to go to receive the bride. He went to his treasure and got a lot of money. Then with his mother and his master he went to receive the bride. They took money and lots of presents for the bride and for everybody. They invited the padrinos and got the bishop to marry them. The bishop came and married them. "You must live in peace with your wife and your mother," the bishop told him. "That is just what God wishes." He went to his house with his bride.

After a year of being married the young man left his home one day and went to see his shepherds and workers in the fields. He took cakes and wine and food of all kinds for them. He ate there in the fields with his workers. And this he did many days. The workers all loved him. He was very good to them. And one day his wife said that she wanted to go with him. "If you really wish to go," said the husband, "we will go on horseback, stay there one night and return tomorrow." "Yes, I really do want to go," she said.

They got ready and left on horseback. They took wine and whiskey and food. And as they rode along the horse that carried the husband always went ahead while the horse that carried the wife always lagged behind. "Spur the horse so that we will go faster," said the husband to his wife. And just then the horses neighed and the one ahead said to the other one, "Why do you lag behind?" And the other one answered, "You carry only one person while I carry two." It was because the woman was pregnant. The man understood the language of the horses and laughed. "Why did you laugh?" asked the wife. "Oh, nothing!" said the husband. "I just felt like laughing."

They arrived and had their banquet. They laughed and talked and amused themselves. And some got drunk and went to bed. That evening the husband took care of the sheep. "I'll leave them there so they will get sober by morning," he said. He had with him three dogs. Soon the husband heard the bears and lions growling around. They were saying that now they could attack the sheep and eat all they wished because the shepherds were drunk and asleep. The dogs were afraid when they heard the wild animals growling around. Two of the dogs said, "Now they will eat us also. We must run away." The man understood everything. He listened a little more. The old dog said, "Why are you going to abandon our master? I will not abandon him. I am an old dog but I am not going to run away like a coward." And the other two dogs ran away. The man went with his faithful old dog and chased away the bears and lions and other animals.

The next morning when all the shepherds got up the man said to them, "Take these two dogs away from here and kill them at once." And no one knew why he wanted the two dogs killed. They killed them. "I will get two more dogs," he said.

The man left for home with his wife. The old faithful dog went with them. "Why did you laugh yesterday?" the wife asked. "Because I wanted to," the husband replied. She kept asking the same question. "Some day I'll tell you," he told her. And she kept on bothering him about it. And the old snake told him not to tell anybody what he heard the animals say. The snake told him he would die if he did. But she bothered him so much that he finally said to her, "All right. I am going to tell you; but first I am going to get ready." Then he went and bought a coffin and brought it to his house. He told his wife, "Now get me my best clothes. I am going to get into the coffin and then I am going to tell you why I was laughing." He got into the coffin. He was going to speak when he heard a rooster crowing. Then he heard the dog saying to the rooster, "Why are you crowing when our master is going to die?" And the rooster answered, "My master is going to die because he wants to. I don't see why he is going to die. If I were my master I would give my wife a good beating instead of answering her questions."

The man understood everything of course. He got up from the coffin and went out. After a little while he returned with a few good willow switches. "Tell me why you laughed," asked his wife. He said nothing. He took the switches and gave her a good whipping. He whipped her and whipped her until she said, "Forgive me! Forgive me! I will never ask any more questions." And she never again asked questions of her husband. The man did not die. He lived happily with his wife.

#### 34. DANCING ON THE ICE (Santa Clara)

There was once a coyote who came upon some crows that were dancing on the ice in the river. He approached and heard them sing as they danced. They sang:

"Pombembe eya! Pombembe eya!  
Pokere e vitotsa!"  
We are dancing, we are dancing on the ice,  
We little crows!

Coyote asked them to sing again for him. He told them they sang beautifully. And the little crows sang again:

"We are dancing, we are dancing on the ice,  
We little crows!"

Then they said to Coyote, "Now you dance for us, grandfather." Coyote got on the ice and started to sing. But he sang in a very loud and hoarse voice. The crows got scared and flew away to a tree.

Coyote was very angry then. What he wanted was to eat the crows. And he ran here and there and finally went to rest under a tree. There he went to sleep and some animals came and cut off all the hair from his head. He went and asked the crows if they knew who had cut off his hair. They said they did not know. Then he went to a place called Tierra Blanca (Nantsayege) to live.

#### 35. OLIVELLA FLOWER AND THE WITCH WOMAN (Santa Clara)

Tininipobe [Olivella Flower] lived alone in a house of the pueblo. One day he was sleeping in his house when an old woman appeared and looking through the roof-hole (*koyeko*) she sang to him:

"Toana yo chukó? Toana yo chukó?"  
Who sleeps here? Who sleeps here?

The man awoke and got up. He looked around, but could not see anyone. He looked through the roof-hole, but he could not see anyone there. He could not see her because she was a witch. She was

invisible. Then the man went out and she came into the house. There she sang again as before:

“Who sleeps here? Who sleeps here?”

The man then went down again and started to follow the voice around the room. Then the voice went out and he followed. And when he reached a hill near a river he saw two large stones beating against each other. There he saw her running and heard her sing again what she had sung before. She passed by the stones that were striking against each other safely, but when he passed between them they came together and tore away part of his flesh. The woman then ran to the river and passed it. The man passed also and noticed all sorts of snakes in the water. Then she got to a river where there were sharp knives and passed. The man followed her and passed the river, but he got all cut up. From there the woman went up to a high cliff. He followed her and got up there after cutting his fingers badly on the sharp rocks.

Then the woman ran to a plain below. He ran after her. Finally they came to a cave and smoke was coming out of it. And another witch came out of the cave, Grandmother Spider (*Saya Awakwiya*). Spider advised the man to be careful. She told him the witch was taking him to a giant who would eat him. She gave him some herbs (*gwo*) and told him to chew them and to spit them out when he was near her house so the witch would not hurt him. The witch woman went on and the man after her. They reached the house where she lived.

She said that she was going to give him something to eat because he was tired and hungry. She gave him meat and guayabes and then she prepared the bed. Then they went to sleep. But the man took out his herbs and chewed them and spit them on the witch. She went to sleep at once. Then he got up and went out. And from the roof he sang to her the same song:

“Who sleeps here? Who sleeps here?”

The witch then heard the song and got up half asleep and began to look for him. She knocked against the walls and hurt herself. Finally he left, singing the same song, and she followed him. They passed by the place where Spider lived and Spider said to the man, “Now you have won. Evil will come to her.”

They came to the high cliff and he climbed easily. But she climbed after great difficulties, weeping bitterly. And when she came down the other side the sharp stones cut her body badly. Then they passed the river with the knives. Again she was cut badly. He was unharmed. The woman wept and wept. Then they came to where the stones were striking against each other. He passed easily. When she was passing the stones struck violently against each other. She was ground to pieces and died.



## 36. THE DESERTED BOY (Summary) (Santa Clara)

The people move away from a cave, leaving behind an old woman and a baby. The old woman goes to bed as if in childbed. . . . The boy asks his "grandmother" to make him bow and arrows. She shows him deer tracks in ashes. After the old woman dies the boy starts west to find his parents, Blue Corn and Sun old man, at a town called Plaza Blanca (Tseyó Owinge). He finds them and they are sorry they deserted him.

## 37. LIZARD WIFE (Santa Clara)

A man had corn and melons in a field. And near the field he had a little cabin.

One day he went home and said to his wife, "Wife, I am going to a spring to bathe." He went to the spring and stayed there all day and bathed. When he returned he went to his cabin in the field. And there he saw a woman standing on the roof. She was very beautiful. She had lights on her cheeks. He approached and said to himself, "This is not my wife, but I am going to see." And he pronounced his wife's name, "*Payo Sange* (Green Year)!" She did not reply. Then he looked and saw her no more. He went up to the roof and saw a lizard (*hwet-señu*) running about. The lizard went down and from below cried out, "Here I am. Here I am." The man asked, "Where?" The lizard answered, "Here below; and if you love me I'll go up." "I do love you," said the man.

The lizard went up and then it was a woman again. She said to the man, "If you really love me you stay with me." "Were you that lizard I saw a moment ago?" asked the man. "Yes, indeed; that was I," she replied. So the man fell in love with her and she stayed there in the cabin with him several days.

One day the man said, "I must go to the village to get some food." He went home. He asked his wife to prepare some food for him. He said he had to take care of the melons and corn. His wife prepared some corn mush, venison and dry buffalo meat. He left and said he was not coming back for several days.

He went to the cabin where the lizard-woman was waiting for him. He showed her all the food. They ate all the corn mush and some meat. The wife had followed him and found them eating. She heard them talking and laughing. "Who can that be talking with my husband?" she asked herself. She approached and coughed. Just then the lizard-woman disappeared. The wife entered and asked her husband, "With whom were you talking?" "With no one," he replied. "Indeed you were talking. I heard you. It was a woman's voice." The man insisted that he was alone. She became angry. She went away to the field.

Then the lizard-woman came again and asked the man, "What did your wife tell you?" And the man replied, "She is angry with me and says that I was talking with a woman. You must hide." She hid herself. The wife returned from the field with some melons. She said to her husband, "I am going home now. There is someone here with you."

She went home and left the man alone. The lizard-woman appeared then and embraced the man and said to him, "Now you are going to be my husband." He laughed. "And now," she said, "you have to take me wherever you go. If you do not, you will die." They stayed a few days more in the cabin. But when the food was gone the man said he had to go to the pueblo again. She became a lizard and he put it in his pocket. They left for the pueblo. When they got there the man began to talk with his wife. The lizard-woman was hearing everything. When night came the man went to sleep with his wife. And the lizard was there in the bed. The lizard said, "I am going to put this woman to sleep." And the wife was put to sleep and she slept all night. When the sun came out she awoke her. "Is the sun out already?" asked the wife. "Yes," replied the husband. And all night he had slept with the lizard-woman. Then he put the lizard in his pocket and said he had to go back to the cabin in the field. He took food and left.

When he arrived at the cabin the lizard became again a woman. And they stayed there a long time. Whenever he needed food he went to the pueblo. He went with the lizard in his pocket. But after a while the lizard woman was pregnant and gave birth to five little lizards. And the little lizards played on top of the man when he was resting or sleeping. And when they grew up he got tired of them and said one day, "I am not going to raise these lizards." And he became angry. The lizard wife saw him angry and asked him, "Are you angry?" "No, I am not," he replied. "Yes, you are," she said. "How do you know it?" he asked. "I know it well," she said. And the next day he got very angry because the lizards would not let him sleep. "You don't seem to love me any more," said the lizard wife. "Well, I am getting tired of these animals," he said. Then the lizard wife said to him, "Yes; we are animals. I told you we were animals. And now you are sorry and you are going to die."

The man was very angry and said he didn't care. And when night came the lizards jumped all over him when he went to bed. And he began to throw them off and they began to cry. The lizard wife said then, "We are going away now. We are going to leave you alone." They left. He remained alone that night. And he died. Next day his wife came to the cabin and found him dead. She called his name, "*Kodza* (Light Stone)! *Kodza!*" He did not reply. He was dead. She went back to the pueblo and told her people. And when they came they found him there. He had lizard skin all over his face.

## 38. THE MAN WHO BECAME A BEAR (Santa Clara)

A man told his wife that he was going to the mountains hunting. He took his bow and arrows and some provisions and started early in the morning. He arrived early and started to hunt. But he soon lost his way and didn't know where he was. He sat down on a log to eat some corn bread. He put his bow and arrows by his side. It was getting dark. And while he was eating there sitting on the log he saw a light in a large cave. He said to himself, "I think I'll go over to that light."

He went to the cave where the light was. There he saw a beautiful girl. She had very long hair. He stopped and said, "How are you there!" And she replied, "Stay out there for a moment." She was half bear and half woman. From within the cave she said, "If you are a brave man and if you have a big heart you can stay in my house. My father and mother are very bad. They went to a feast. They will be back soon." The man stayed there waiting. He said he was not afraid.

Soon the father bear arrived throwing down stones and scratching the earth. The girl told the man not to be afraid. She told him to stay there and not move. He stayed there and did not move. The bear approached and said to the man, "You are a brave man and you can stay here with us." Then they all took their bear skins and put them aside. Then they were people. The father then said, "If you wish you can stay here with my daughter." The man agreed and stayed there. The father told him to go to the field and sow some corn. He went and sowed the corn and returned in the evening. He went out to work every day after that. There he lived with them. And the bear-people made the corn grow in six days.

And he lived with the girl and in time she gave birth to two little bears. They were bears in the daytime, but at night they took off their skins like the parents and then they were people.

One day the man said he was going back to his pueblo to see his parents and his other wife. And while he was gone the bears went down to the corn field and ate up some corn. The rest of the corn they rooted up and scattered about the field. When the man returned he found all the corn field ruined and became very angry. "Who ruined the corn field?" he asked. The bear-father said they had done it. "Does it grieve you?" he asked the man. "Yes, it does," he replied. "And I am going away and will never return," he said. The bear-wife then said to him, "We were going to help you. We had the power of helping you; but you do not seem to have a good heart. Go as you say, and never come back."

The man returned to his pueblo. His wife asked him if he had brought any deer. He said he had not because he had been lost several days.

He said he had only brought some tobacco (*punši*).<sup>1</sup> "What is that for?" asked his wife. "It is to smoke," he said. Then he had a dance in his house and gave the tobacco to his friends to smoke. They liked it.

The next day the man went back to the cave where the bear-people lived. He found no one there. He looked around and saw a string of beads hanging from a stick in the cave. They were beautiful colored beads. He took them and hung them around his neck. Immediately he became a bear and saw the other bear-people by him, his bear-wife, his bear-children, and the bear-grandparents. Then he was a bear and he had to stay there in the mountains and live with the bear-people.

### 39. THE CHICKEN GIRL MARRIES SUN OLD MAN (Santa Clara)

Once there were an old man and an old woman who had two daughters. They lived in the mountains and they had many mountain chickens (*gallinas de la sierra*).

One day the old man said to the younger daughter, "There is going to be a dance tonight. Your sister is going to the dance and you have to stay to take care of the chickens." They left for the dance with the older daughter. They got there very early. The daughter was well dressed and all the young men began to dance with her.

The younger daughter went out to feed the chickens. The rooster spoke to the girl and said, "Why don't you go to the dance also?" "Because I have no shoes and no dress," she answered. The rooster then said, "Strike me on the tail with a stick." The girl took a stick and struck the rooster on the tail and a beautiful pair of buckskin moccasins fell from the rooster's tail. "Now strike me on the neck," said the rooster. The girl did so and a beautiful black shawl together with a belt fell from the rooster's neck. "Put all that on," said the rooster. "Now pull my ears," said the rooster. The girl did so and beautiful turquoise earrings fell from the rooster's ears. "Put them on," said the rooster. "And now, pull me by the neck," said the rooster. She did so and red powder came out. "Powder your face with it," said the rooster. She did so. And now she was beautifully dressed. "Now you can go to the dance," the rooster said. She gave the rooster wheat and water and left for the dance.

When the younger daughter was approaching the place where the dance was a man came out from the woods with a wooden hoop. He was Sun old man (*Tan sēndó*). "Where are you going?" Sun asked. She told him everything. She told him how her old parents had left her alone to take care of the chickens and how they had taken her older sister to the dance. She also told him how she had obtained the beautiful clothes from the rooster. Then Sun said, "Now I am going to

<sup>1</sup> The Bears are medicine people and from them he got ritual tobacco. — E. C. P.

throw this hoop and wherever it falls there we two will jump." And he threw the hoop and they jumped and were very near the place where the dance was. Then he said, "Now I am going to throw the hoop again and we will jump again." And he threw the hoop again and again they jumped and were at the door of the dance house. Sun then said, "We have arrived. Now I will throw the hoop again and we will jump and enter the house from the north." He did so and they jumped right into the dance house from the north.

The others saw them and wondered who they were. The older sister said to her parents, "I think it is that stubborn one we left at home." "No," said the mother, "it cannot be she." "Yes it is," said the older daughter; "I know it is my sister." Sun old man and the younger sister sat down near the stairs. They stayed there a little while and everybody looked at them. The older sister went over and recognized her younger sister. Her younger sister asked her to sit near her. She refused. She went away. She was jealous. They all began to talk about them. Then they drank and ate. The dancers came out. And Sun and the younger sister danced also. And since she was so beautifully dressed all were jealous of her. And the parents were angry because she had left the chickens and come to the dance.

Sun old man said at last, "I must go now." "I will go with you," said the girl. They left the house. All were looking at them and wondering who they were. When they were outside Sun said, "I will throw the hoop and we will jump where it lands." He threw the hoop and they jumped. They were near the girl's home. Again he said, "I am going to throw the hoop again." He did and then they reached the house. A third time he threw the hoop and it landed on top of the house. They jumped on the roof. There the girl began to weep and said, "Now I am going to be punished when my parents return." But Sun gave her a pine seed to sow there on the roof. She sowed the seed and immediately a pine began to grow. "Take all your chickens and get up on the pine tree," said Sun. She gathered her chickens and got on the tree. And Sun disappeared and the tree grew and grew.

By the time the parents reached home the tree had reached halfway up to the sky. They called the people to see it. And the mother saw her daughter up there on the tree and began to cry. "It is all my fault," she cried out. "It is because I told her I didn't love her and that she was dirty and stubborn." And the girl replied from the tree. "Yes; it was because you were so mean with me. I am going away with a man." The people then wanted to cut down the tree. The people went for axes. And they began to cut on the side of the east. And this was the side of the sun. And the tree soon fell towards the sun. And the chickens all fell along the mountains where they still live. The girl fell towards the east at a spring where Sun lives. And there she married Sun old man and lives with him.

## 40. HOW THE DEER GOT THEIR SPOTS (Summary) (San Ildefonso)

The wolves live in a cave and there make a fire of corn husks and sticks. The deer stop up all the holes. Grandfather Beaver plays deaf but carries the deer across the river. He tells Wolf woman he will not carry her across until he makes four turns or feints, returning to the starting point three times before he lands her. . . . After Wolf woman is killed by the deer in the mountains, as they sit around in a circle to eat the wolf stew a little deer spills a few drops, and the wolf comes to life and runs away. "From now on the wolves will kill us and eat us raw," say the old deer.

## 41. THE CHILDREN FIND ANOTHER MOTHER IN THE LAKE (San Ildefonso)

A long time ago (*Oweheamba*) there lived an old man and an old woman. They made baskets for a living. And they had two children, a grown up daughter and a little baby. Every day the older daughter used to take the little baby out on her back for a walk.

One day the older daughter took her baby sister out and the baby began to cry. She took her back home and told her mother she was crying too much. The mother said, "There are some bread crumbs in that olla over there. Give some to the baby so she won't cry." She gave her the crumbs and the baby stopped crying. She then took her out again. But soon the baby started to cry again. And the girl again went back home with her little sister. The mother was working and said again to her daughter, "There are some bread crumbs in that olla over there. Give the baby some so she won't cry."

The girl did not hear what her mother said. She took a handful of corn meal from the wall niche and she went out again with the baby. She threw the corn meal in four directions. She said to her little sister, "I will go out and find a real mother for you." Again she threw corn meal in four directions. Then they went straight to the east. The baby was crying. Soon they met an old woman with a bundle of wood on her back. She asked them where they were going. The girl replied, "We are going to find a mother for this little baby because her own mother doesn't care for her." The old woman dropped her wood and ran to tell the baby's parents. As soon as she reached the house she began to scold them. She told them the older girl was going to find a mother for the baby. The old man and the old woman threw away their baskets and ran out to seek their children.

The children had already gone very far. They reached a large lake and the girl threw corn meal on the water and prayed. Then they went into the lake where the rain gods live. They found a mother in the wife of Rain old man (*gwā sēndó*).

Their real father and mother soon arrived at the lake. There they stopped and could not enter. They had to go home. Bad people cannot get any good from corn meal. The gods will not listen to them.

#### 42. THE SUN'S CHILD CARRIES OFF HIS MOTHER (Summary) (San Ildefonso)

An unmarried girl has a child. The old men summon all the men to the kiva. They place the child in the middle, expecting him to go to his father. At noon the sun shines through the roof hole on the child. "The sun is his father. We must take him to his father, the sun," they say and tying on him a bag of corn meal and feathers they immerge him in Sun Lake. The boy grows up with his father.

Sun sends the youth down to dance with his mother. When the sun shines down through the kiva roof hole the youth and his mother rise through the hole and are taken up to the sky by Sun.

#### 43. THE BABY BECOMES A DEER (San Ildefonso)

Once a man and his wife went out of the pueblo with their baby to the mountains. They went there to look for piñón. And they left the baby on the ground for a little while and a deer came and carried him off. The deer took the baby to her house. There the baby suckled from the deer and grew up. And he grew horns on his head. The deer sent the little boy to dance with the other deer. Together with the other deer the little boy danced and sang:

"Hěyo, hěyo! Aha, hěyo! Aaha, iya, hwěa!  
Yo we, ãa, ihiahai! Hai, ã! Ahã, ehe!"

One day the boy's father saw him dancing there and went up to him to see if he was his child. He recognized him and wanted to take him home, but he ran away with the deer. The man went home and told about it. They told him to take something to the deer. He took some feathers to the deer. And they left the boy at the river. He took him on his back to carry him home to his mother. But on his way he became tired and sat down to rest. As soon as he sat down to rest the little boy became a deer and ran away.

#### 44. THE LITTLE GIRL AND THE GRASSHOPPER (San Ildefonso)

A woman had a little girl. And one day she sent her to the garden to get some peas for dinner. And when she was near the garden she met a grasshopper. And the grasshopper began to sing:

“Kumboya pingi! Eda pingi!  
Kena, ekena hara!  
Hapebẽ, hapebẽ!”  
I have slender legs, and I can sing!  
Hapebẽ, hapebẽ!

The little girl liked the song very much and asked the grasshopper to sing again. And the grasshopper sang again the same way.

“Sing again!” said the little girl, laughing. “Sing again and I’ll give you my garden.” And the grasshopper sang again. Then the little girl went back home and told her mother that the grasshopper had eaten all the peas.

#### 45. DANCING ON THE ICE (San Ildefonso)

A long time ago there were some blackbirds skating on the ice. And when they were dancing they sang:

“Oyi kegwe baputsa, tsa ya gwúna!  
Ni kupié mu aña, surú ho!”  
We are dancing and sliding on the ice!  
That is why we have red on our wings!

Old man Fox came along and found them dancing there. He said they were singing beautifully. He asked them to sing again. They sang the same way. Then he said, “I want to have some red color also. What shall I do to get some red on my legs?” And they said, “You must dance and sing as we do.” He began to dance on the ice and sing. The little blackbirds were afraid and flew away. His voice scared them.

#### 46. RABBIT SCARES BEAR (Tesuque)

Rabbit and Bear lived in a mountain. They were neighbors. One day it was very cold and Rabbit went out to warm himself in the sun. He passed by Bear’s house and saw a big fire. Bear was warming himself by the fire. Rabbit got near and said to Bear, “Let us see which one of the two is the braver! I have a bracelet and you have another bracelet. The one that is the stronger and braver can take the other’s bracelet.” “All right,” said Bear. He wondered why Rabbit was not afraid of him. Rabbit then got near the fire to warm himself. “Let us see what you can do to scare me,” he said to Bear.

Bear went away a short distance to an arroyo. Rabbit could not see him there. He began to break down branches of trees to make a loud noise. He wanted to scare Rabbit. Rabbit did not show any signs of fear. Bear then came up running, roaring and tearing up the ground near the fire. But Rabbit didn’t even move. He just laughed.



Then he said to Bear, "Now you sit here by the fire and I will try to scare you. It is my turn now."

Rabbit then went away to an arroyo and there he found a large hip bone of a large animal. He put it on his head like a mask. Then he yelled from there to Bear, "Here I come! Here I come!" Bear looked around and saw Rabbit coming with the bone mask. He thought it was a skull walking. He got scared at once. When Rabbit approached, Bear began to tremble and said, "You are not Rabbit. Oh, no; you are not my friend Rabbit." And he started to run away. And he took with him the bracelet.

Rabbit threw away the bone and started to run after Bear. And as he ran he cried to him, "*Kebí, kebi, timani kobe* (Give me back my bracelet)!" But Bear kept running. He finally reached a cave where his mother lived and he hid. Rabbit arrived and sat by the door. When the mother bear looked out, he said, "Hello there, grandmother bear!" "What do you want? Did you scare my son?" "Yes, I did," replied Rabbit. "We made a bet. I scared him and he owes me a bracelet." "Come out of there, you lazy thing," said the mother bear to Bear. "It is only a little rabbit." "It is not a rabbit," Bear said. "Yes it is," his mother replied. "Give him the bracelet that you owe him!" He gave Rabbit the bracelet and Rabbit started to run away. Bear ran after him but could not catch him.

#### 47. COYOTE STEALS THE TORTILLAS (Tesuque)

Once there were two little mice (*hwe*) that lived near a wheat field. One was called Blue Mouse, the other Gray Mouse.

One day Gray Mouse went to the house of Blue Mouse to grind some wheat. And while she was grinding her wheat Blue Mouse sang:

"Hwem mamí pidabibí,  
hienamba ã gwikawe."  
We have a little baby mouse  
and her name is Little Red Flower.

After Gray Mouse finished grinding her wheat, Blue Mouse began to grind some corn. And while she was grinding her corn she sang again:

We have a little baby mouse,  
and her name is Little Red Flower.

After Blue Mouse finished grinding her corn both mice made a fire to cook some tortillas. When the tortillas were cooked Blue Mouse brought the baby mouse to eat. They were just beginning to eat the wheat and corn tortillas when a coyote came and stole them all and ran away. Blue Mouse and Gray Mouse and Little Red Flower had no tortillas to eat.

48. PITCH MONKEY (Summary) (Isleta)

A man gets pine pitch to make a pitch monkey to catch the rabbit stealing in his chile garden. Rabbit asks the monkey to let him go over to the chile. No reply and Rabbit hits out in the usual way and is stuck. "Just as you eat the chile, I am going to eat you," says the man.

49. HOLDING UP THE ROCK: CHICKEN-CROWS: MOON-CHEESE (Summary)  
(Isleta)

Rabbit tells Coyote the mountain is falling and gets him to take his place holding up the rock.

Rabbit begs Coyote not to kill him and points out some fat chickens. Coyote runs after the "chickens" that are crows.

Rabbit sends Coyote down after the cheese which is the moon shining in the river. He ties a rope to Coyote and to the other end a big stone, which he then throws into the water, and Coyote drowns.

50. EAGLE-WOMAN (Isleta)

An old woman lived alone with her grandson. He supported her by hunting rabbits, hares and deer. One day the youth was hunting towards the west and got lost. Suddenly he saw a figure on a rock. He approached and found that it was a beautiful young woman. She asked him what he was doing. "I am hunting because I have to support my grandmother." They kept on talking and she asked him if he wished to marry her. "If you marry me I will take you where I live with my father and mother," she said. "How can I leave my grandmother?" said he. "I am her only support." "What difference does it make?" she replied. "Somebody will support her." "I will think it over," he said. "Well, you can have until tomorrow to decide," she said. "You can go home now and tomorrow I'll come here to look for you."

The youth returned to his home and his grandmother asked him if he had killed any game. "No, I had very bad luck," he said. "I will try again tomorrow."

He went out the next day in the same direction as before. Soon he came to the place where the girl was waiting for him. "What do you say?" she asked him. "Are you going with me?" "All right," he said. "Let us go. I will marry you." They went to a large cliff. "Where do you live?" asked the youth. "Over there where you see those clouds there is a large cave. There is where I live." "But how are we going to get there?" he asked. "I will show you," she replied. She had an eagle dress for herself and another one for him. She put it on and helped him to put on the other one. Then she told him to

climb on her wings. He did and she began to fly. "I will fall," he cried. "No, you will not fall," she replied. "When we are very high I am going to let you fall and then you must fly as I do." And when they had gone up very high she let him fall and he flew by her side.

They reached another tall cliff and there they alighted in order to rest. After resting a while she pointed to a large white cliff and said, "Over there, in that white cave is where I live." Then they started to fly again. And soon they arrived at the cave where the girl lived. They entered another world. There they took off their eagle garments. And they met the parents of the girl. And the youth married the girl and remained there. He went out hunting and helped to support his wife and her parents.

But finally he became tired of living there. He was sorry that he had come there and married the girl. He wanted to return to see his grandmother. He decided to run away. So one day when he went out hunting he took with him the eagle garment he had worn before. He went straight for the last cliff where they had rested and put on the eagle garment. He let himself fall down the cliff and started to fly. And he flew and flew until he reached the first cliff. There he stopped to rest.

But when he did not return on time his wife suspected that he had run away. She went to look for the eagle garments and found one gone. Then she knew he had escaped. She put it on and started in pursuit. She flew rapidly and soon came to where he was resting on the first cliff. She asked him why he was flying away alone and he told her he was going back to his grandmother. "She has no one to support her," he said. "Then why did you say you wished to go with me and marry me?" said his wife. And thus they started to quarrel. And while they were quarreling they fell down the cliff and then she took off his eagle garment and he could not fly. She wanted him to fall and die. But he was good and fell near a white bear. And when he fell he became a stone man. And this stone man can still be seen in a place west of Paguate. And the eagle-wife took his soul with her. His soul lives with her.

#### 51. THE THREE KINGS (Isleta)

When Jesus was born three kings came to visit him and to adore him. One was an American, the other one was a Mexican, and the last one was an Indian.

When they arrived all three knelt and adored the child Jesus. Then each one gave Jesus a present. The American king gave Jesus money. The Mexican king gave Jesus some swaddling clothes (*pañales*). And the Indian king who was very poor had nothing to give so he danced before Jesus.

Then Jesus told them he would grant each a gift and asked them what they wanted. The American king said he wanted to be smart

(*vivo*) and have power. And Jesus granted that. For that reason the Americans are smart and are powerful. When he asked the Mexican king what he wanted he said he wished to believe in the saints and pray. And for that reason the Mexicans believe in the saints and pray. Lastly Jesus asked the Indian king what he wanted and the Indian king said he was very poor and humble and would take what Jesus gave him. So Jesus gave him seeds of corn and wheat and melons and other fruits. And for that reason the Indians have to work always to live.

#### 52. ADAM AND EVE AND THEIR CHILDREN<sup>1</sup> (Isleta)

God (*Kihabe*) created the sun and the moon and the stars and the world. He created man and called him Adam. But Adam was not satisfied and God made Eve from one of his ribs. Then he put them in the Garden. He told them not to eat of the fruit of a certain tree. The serpent tempted Eve and they ate. God then told Adam that they had to work now and that they had to die. And he told Eve that she had to give birth to her children with pain.

And Eve had twenty-four children. When they grew up God told Eve to bring out the children to be baptized. And Eve took only twelve children to be baptized. She was ashamed and hid twelve of the children in a cave. So God baptized only twelve of the children.

From the twelve children that were baptized came all the people that are not Indians, the white people. And from the twelve that Eve hid in the cave and that were not baptized came the Indians. When God found out that Eve had hidden them in a cave he put them in Mt. Blanca (*Piembari*) in Colorado. From there the Indians came out later and went to the different pueblos. Some went to Taos, some went to Isleta, some to Sandia, others to San Juan, and others to Santa Clara and Laguna and the other pueblos.

#### 53. BADGER<sup>2</sup> DOCTORS MOUSE (Sandia)

Mouse (*sichwila*) and Badger (*carnaya stule*) were friends. One day Mouse had stomach ache. He said, "I am going to look for my friend so he will cure me." He went to Badger's house and told him what was the matter with him. Badger said to him, "Look here, son; what you have to do is to prepare a large dish of *chaquegüe* (a thick corn mush) and eat it all. Then you will get well."

Mouse went home and prepared a large dish of *chaquegüe* and ate it all. His stomach grew so large that he could hardly walk. He got a bad case of constipation. He was now worse than before. "What a big liar Badger is! Instead of curing me he made me worse." And he

<sup>1</sup> Thompson, Motif-Index A1650.1.

<sup>2</sup> Badger is the doctor animal among the Hopi. — E. C. P.

was so sick that he didn't know what to do. Finally he said, "I must go and see my friend again. Somebody must cure me."

Complaining of the pain Mouse arrived at the house of Badger. "Good morning," said Mouse. "Good morning. How are you?" said Badger. "Did you get well?" "No; I didn't," replied Mouse. "I got worse." "Come here, friend," said Badger. He placed Mouse on a sheep skin and gave him a good massage. Mouse felt a little better. Then he said to Mouse, "Now you will have to make another dish of *chaquegüe* and eat it all." "How is that?" said Mouse. "I nearly died after eating the first dish. How can I eat more?" "Well that is the only way you can get better," said Badger. Mouse believed him and went home.

As soon as he arrived he prepared another dish of *chaquegüe*. He ate it all and became very, very sick. Soon he died.

54. HOLDING UP THE ROCK: BEE-SCHOOLCHILDREN: MOON-CHEESE  
(Sandia)

There was once a coyote (*tuhweida*) that was always wandering about from place to place. And he came to a mountain where a fox (*tsafúnida*) was leaning against a rock. "Now I am going to eat you up," said Coyote. "Oh, no," said Fox. "You must not eat me. I am holding up this rock here. Pretty soon they are going to bring me some food." "Well, then let me hold up the rock," said Coyote. "All right," said Fox. And she got away and Coyote got under it to hold it up. Fox ran away quickly.

Coyote stayed there for a long time holding up the rock. The food did not come and he got tired. He finally gave a big jump so the rock would not fall on him, and he got away. Then he went in search of Fox and found her near a place where there were lots of bees (*gwenturun*) in some holes in a wall. Fox was poking the bees with sticks. "I am certainly going to eat you up now," said Coyote. "You deceived me and I am going to eat you." "No; don't eat me," said Fox. "Here I am taking care of these schoolchildren. Pretty soon they are going to bring me some food." "I'll take care of them so they will give me the food," said Coyote. "All right," said Fox. "Just keep moving these sticks. And if they don't bring the food soon take out the sticks so they can come out."

Fox went away and Coyote remained there poking at the bees with sticks. But when they brought him no food he poked angrily and took the sticks out. Then the bees all came out and stung him all over. Coyote ran away as fast as he could.

He found Fox hiding in a field of cat-tails (*aguapá*) and said, "Now I am certainly going to eat you up. You have told me enough lies." "No, you must not eat me," replied Fox. "Don't you see that cheese over there in the river?" And it was the moon they saw in the water.

"I am just now going in the water to get that cheese," said Fox. "Oh, no; let me go in to get it," said Coyote. "All right," said Fox. Then Fox tied a stone to his tail and he jumped in the river. Fox pushed him in and threw the stone after him. He nearly drowned, but came out with a fish in his mouth.

He went to rest for a moment and left the fish by his side. There he went to sleep and then Fox came down from a tree where she was hiding and ate the fish. Fox then ran away.

55. PITCH MAN (Summary) (Taos)

A rabbit is eating up all the garden plants, beans, onions and melons. The woman tells her husband to gather piñón pitch and make a man. Rabbit comes out of his hole at night and orders the pitch man to move from his door. He hits Pitch man with hands, legs and head and they stick. The man carries the rabbit to his wife to cook with chili. She cautions everybody not to spill any of the stew. The man spills some and the rabbit runs away live from the pot. The rabbit has six little ones later on that eat down the garden.

56. HOLDING UP THE MOUNTAIN: CHICKEN-CROWS: MOON-CHEESE: FOX CARRIES COYOTE TO THE WEDDING: HAIL STORM: COYOTE'S EYES CLOSED WITH PITCH: SKUNK BLINDS COYOTE (Taos)

Coyote was walking along hunting for food and found Fox holding up a mountain. Coyote said, "What are you doing?" "I am holding up this mountain, Grandfather," said Fox. "Won't you help me? If it falls the world will come to an end." Coyote stood there and said nothing. Fox said, "Grandfather Coyote, help me a while. I have to go to drop." "Well drop right there," said Coyote. "Oh, no," said Fox. "I can't drop right here because my feces smell terribly. I have to go far so we can both stay here." So Coyote stayed there holding up the mountain and Fox ran away.

Fox then went to a swamp where there were a lot of crows and lay down near them. Coyote got tired of holding up the mountain and jumped off. He ran to find Fox. When he found her he said, "You rascal, I am going to eat you up." "Oh, no, Grandfather Coyote," said Fox. "You see I am taking care of all those chickens. A very pretty girl gave me those chickens. Very soon she will come with some food for me." "How soon will she be here?" asked Coyote. "Oh, she will be here very soon," said Fox. "But it is better for me to go and call her so she will come at once." "All right," said Coyote. "And if the girl is very pretty I will marry her." Fox went away and Coyote remained taking care of the crows thinking they were chickens.

When the sun went down the crows all flew away. Coyote ran and ran after them but could not find them anywhere. "Fox has fooled me again," he said. "But I will catch her and eat her up."

And he found Fox drinking water from a spring. Before Coyote could say a word Fox said, "Look, Grandfather, look at that cheese there in the water." And it was the moon that appeared on the water. "Yes, I see the cheese," said Coyote. "I am going to get it," said Fox. "Oh, no," said Coyote. "I must go and get it myself." Fox then tied a stone to Coyote's tail and he went into the water. There he was a while looking for the cheese but he found nothing. He went out all wet and very angry. And Fox had run away.

After that Coyote found Fox near a house and Fox said, "Grandfather, I am waiting here because they are going to have a feast. There is going to be a Mexican wedding in that house. They invited me. I can take you in a sack and you can eat all you want." "All right," said Coyote. Fox then put him in a sack and took him near the house. Some dogs came out and Fox ran away. The dogs tore up the sack and began to bite Coyote. Coyote ran away bitten and bleeding.

Wandering around tired and angry Coyote found Fox on a hill. Some black clouds were passing. "Now I am going to eat you," said Coyote. "You have told me enough lies." "Oh, no, Grandfather Coyote," said Fox. "Don't you see those black clouds? A hail storm is coming. All the animals are going to be killed. The best thing is for me to tie you inside this sack and hang you from that tree. That way the hail will not harm you." Coyote said it was all right and Fox put him in a sack and tied him up well. Then she hung him from a tree. Then she went and gathered lots of stones. She began to throw large stones at Coyote and cried out, "The hail storm has come! The hail storm has come!" Coyote howled with pain but Fox kept throwing stones at him. Finally when Coyote was half dead the sack was ripped and Coyote saw that the sun was shining. Fox ran away quickly.

Fox went to rest in the middle of a field of dry willows. Coyote arrived and Fox said, "Grandfather, now we are going to fill our stomachs. Another wedding will take place here soon. The musicians are now coming. But they invite only blind people to the feast." "What shall we do?" said Coyote. "I will get some pitch and close your eyes so they will think you are blind," said Fox. "All right," said Coyote. "Close my eyes well." Fox got some pitch and put it all over Coyote's eyes. Then she left him there and went and set fire to the willows all around. When the crackling of the burning willows could be heard Fox cried out, "They are already playing. You must now dance!" Coyote began to dance. But as soon as the fire began to get near Fox ran away. Coyote was nearly burned to death. The pitch around his eyes melted and he nearly became blind. Finally he escaped. And he went ahead looking for Fox.

Fox was resting near a rabbit hole. As soon as Coyote arrived Fox said, "Grandfather, I have just eaten three little baby rabbits. The mother rabbit doesn't want them. There are three more and she is just now going to bring them out of the hole." Fox went away and Coyote stayed there waiting for the baby rabbits. Pretty soon a skunk came out. Coyote asked, "Where are my little rabbits?" "What rabbits?" said Skunk. And when he said that he pissed on Coyote's face. It made him blind. Coyote ran away falling over stones.

Fox saw him and called him. She told him she knew where there was some fresh meat. Coyote followed and she took him to a trap. Coyote went to grab the meat and was caught by the neck. "Someone will soon come to skin you, Grandfather," said Fox. There Coyote died.

## 57. FEAST FOR THE DEAD (Taos)

A long time ago five men from Taos went deer hunting. In the evening there was a bright moonlight. They were sitting around a fire when a dead man appeared and sat on a log. Then he sang:

"Na pānta awayam mekino, an nā ȳoono,  
 yu ȳa mementa. Wī kam nāo kwal phiho.  
 Na slī weko kaiȳē wayamen ȳha,  
 Ai na wi kwomā."

When I was alive I had my sorrows, but  
 I was well. I rested little. But now  
 I am in great sorrow  
 because I died alone in the mountains.<sup>1</sup>

The man had died alone and they had not had a feast and prayers for him.

The men learned the song well and returned to the village. They related everything they saw. Some of the people did not believe it was true. But they had a meeting and they said it was true. And since that time they always have prayers and a feast four days after a person dies. If a child dies before he eats then there is no feast. If he eats there is a feast. They pray to the sun and the moon. They pray that the sun take the dead person and that the sun and moon take good care of him so that he may be of some service to them (*les sirva de algo*). The dead can help the sun and moon to give light and fire.

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<sup>1</sup> Such persons become *tiwana* (Kachina) and go to live under Blue Lake. — E. C. P.



## 58. SUN AND MOON (Taos)

## I

The sun (*tulena*) and the moon (*hana*) are men and they are brothers. Both gave light during the day. They were jealous. They said that it was better to rest. The sun began to give light during the day and the moon during the night. The moon did not like the change and his new form (*ropa*). Then the moon said to the people, "Now there must be death and sickness."

The sun was already on his journey and said, "Don't talk that way. It is not right." But what the moon said happened. The sun and the moon made the world and the peoples. The Indians are the oldest of the peoples. The sun and moon rule the clouds. The stars are the lights of the sun. And that is why we pray to the sun.

## II

The sun and the moon are brothers. The sun is the older. They were very jealous and once they had a fight. And the sun gave the moon a push and as the moon passed through the roof hole one of its eyes was put out. That is why it does not give as much light as the sun.

Finally they made an agreement that the sun should shine during the day and the moon during the night. For that reason the sun is often called 'the one that shines in the day (*surhwema kiutu*),' and the moon is sometimes called 'the one that shines in the night (*surhwepa odaki*).'

## 59. COYOTE WITCH (Taos)

Long time ago a man went to hunt rabbits and saw a coyote in the brushes. He came near the coyote and saw that he had turquoise beads around his neck. The man said to himself, "I never saw a coyote with beads around his neck." He wanted to kill the coyote and prepared his bow and arrows, but the coyote started to run away very fast. The man was on foot. He went back to his pueblo to get his horse. He told his wife about the coyote with beads around his neck. "Be careful," said his wife. "He might not be a real coyote. He might be a man who wishes to harm us." The man went after the coyote on his horse.

He looked for a while in the same hills where he had seen the coyote and finally he saw him again. He took a shot at him but didn't hit him. Then he shot another arrow and that missed also. All over the hills near the pueblo the man followed the coyote. Finally the coyote began to get tired and the man got closer and closer. But when he was going to shoot another arrow at him the horse stumbled on some prairie-dog holes and fell. The man got up and said, "Anywhere that coyote goes I'll follow him and kill him."

After a short while he caught up with the coyote and shot another arrow at him. This time he hit him right in the tail. The bone of the arrow stuck to the tail of the coyote and whirled and whirled as the coyote kept on running. The man whipped his horse and ran close to the coyote. "I am going to get him this time," he said. But it was now getting dark. Soon the coyote escaped among the trees, and he had to stop. He turned his horse loose so he could eat grass for the night. Then he went to sleep on his saddle blanket under a tree.

Next morning he got up early and went to find his horse. He saddled the horse and started to look for the coyote. He was near there drinking water at a little spring. He had the beads, but not the arrow. The man found the arrow near by. "Today I'll get that coyote if it takes all day," the man said. He ran and ran after him all morning. When he was close enough he would shoot an arrow at him, but he never hit him again. Then his horse got tired. He got off the horse and started after the coyote on foot. The coyote was getting tired and ran slowly. The man had now lost all his arrows. He picked up a large stick and threw it at the coyote. He hit him in the leg. The coyote howled terribly. He cried like people. It was now getting dark again, and the coyote escaped among the trees. The man then lay down to rest and to sleep. But it was very cold. The wind blew all night. And all night he could hear the coyote howling and crying like people.

The next morning he started to look for the coyote very early. He was tired and had holes in his moccasins. But he picked up a big club and walked around for a while. He went up a mountain and saw the coyote ahead of him. He was howling and crying like people. He started to run after him, but the coyote ran to a small lake near by. He stood there by the lake. The man approached and when he was going to throw the club at him the coyote jumped into the lake. He disappeared in the water. The man then said, "If I jump into this lake I'll be drowned." So he went back to the pueblo. He told the people about it. And since that time they call that lake Coyote Lake. Coyotes that are witches (*chahena*) live in that lake. And this coyote was a witch from the pueblo. That is why he had turquoise beads around his neck.

#### 60. SNAKE-WOMAN (Taos)

A long time ago a Taos Indian married a snake-woman. Snake-women are witches. The man was always away from the pueblo. He lived in his summer house. The snake-woman lived there with him. He never said anything about it to the people in the pueblo.

Then a few years later he came to the pueblo and married an Indian girl. And when the Indian wife went to the summer house the snake-woman was jealous. The Indian then took his Indian wife to the pueblo. The Indian wife had three children. And the snake-woman got more

and more jealous. "If you go to the pueblo to see that Indian woman you will die," she told the man one day. But he kept going to the pueblo to see his wife and children.

One day the man became sick. He began to swell up. For three years he was sick at his summer house. Then he left the snake-woman and went to the pueblo to live. He was sick three years more and then he died. And when he died the snake came at midnight and bit at his heart many times. The men who saw the snake killed it and they buried the man and the snake together.

After two years the man's Indian wife became sick. She began to swell up. And after being sick two years she died. Then the children died the same way. One died every year. And that is why Indians must never marry snake-women. They are witches.

#### 61. SCABBY COYOTE COURTS GREEN<sup>1</sup> CORN AND YELLOW CORN (Taos)

A long time ago there lived in this pueblo two girls, called Green Corn and Yellow Corn. They were very, very pretty, and all the young men of the pueblo wished to marry them. They were very shy and did not wish to marry. Their pretenders were brave and strong young men. Some were hunters. And at this time there were people in the pueblo called witches. These witches were always doing harm to people. They made people sick or harmed them in some way.

An old witch got jealous of the young men and said he was going to laugh at them and make fun of the girls. He knew everything and had the power of becoming any animal he wanted to be. He made his plan and said, "Those two girls are going to be my wives." He had the power of making them fall in love with him. He became a coyote and put on a coat like a man and covered himself with a few skins. And he had all kinds of sores on his face and hands.

In this form he came down to the river one afternoon. He knew the girls were going there for water. And there he lay down to sleep. The two girls arrived and saw the poor old coyote there full of sores. They got near and saw that he looked like a man. "What sort of an animal or person is this?" said Green Corn. "Something must have happened to him," said Yellow Corn. They thought he was sick and said, "It doesn't make any difference what he is. Let us take him to our house." They asked him what was the matter with him, but Coyote merely shook his head. "He is a boy," they said. They took him home and began to like him. The witch began to use his power (*pujacante*) over them and they said, "He is going to be our husband."

So that night he played with them and slept with them. And they made fun of him because he was full of sores. And next morning

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<sup>1</sup> ? Blue. — E. C. P.

when the people did not see them at the river they went to their house to see what was the matter. And there they found Coyote in bed with them. Then the people saw that the two girls were sleeping there with a dirty animal that was full of sores. All ran into the house to kill Coyote, but he ran out quickly and called out loudly so it could be heard all over the pueblo:

“Heheyó, heheyó, hahayu!  
Noayaté Lekwema, Eato Lekwema,  
onomšawama.”

I am the lover of Green Corn and Yellow Corn.  
They are my lovers.

And all the witch wanted to do was to show the people of the pueblo that an ugly, dirty animal had slept with the two beautiful girls. Coyote then disappeared and the people made fun of them. Coyote always boasts of being a fine lover.

#### 62. MAN OR WOMAN: THE RIDDLE FOR THE PRINCESS (Taos)

A long time ago a young man named Inacio lived with his grandparents in the pueblo of Taos. Everybody in the pueblo said he was very lazy. They all made fun of him. One year the crops were very bad. It was very dry. Inacio was no good for hunting so he said he wanted to go away to make his living. His grandparents did not want him to go but he said everybody laughed at him. He wanted to see the world. He said he wanted to make money. And his grandmother began to cry. But he said to her, “Grandmother, I wish to go and make money.” And she said, “All right. I will ask the sun to give you health.”

His grandmother told him to go to the country where the red-headed people (*gente cabeza colorada*) lived. She told him nobody could fight with those people. She said maybe he could conquer them.

Inacio left the pueblo. When he had gone a long distance he said to himself, “Now what am I going to do? How can I fight with those people?” And he said this when he passed by the house of a spider. And then Spider came out and said to him, “My son (*hijito*), those people are very powerful and very good fighters. But I can advise you a little.” “What can I do to fight those people?” asked Inacio. “I will change you into a woman,” said Spider. “And this eagle will accompany you. The eagle will protect you and guide you.” “All right,” said Inacio. Then Spider gave him some herbs to chew, and he became a woman. Then Spider dressed her as a woman and she left with the eagle.

They arrived at the country of the red-headed people and the eagle went to look for the captain. Then the eagle said to him, “Here I bring

this woman for you. She must become your wife." "All right," said the captain. A sickly and ghost-like (*como espíritu*) man said to the captain, "This is not a good person. She will bring us ill." But the captain married Inacio.

And one day Inacio said, "I want to eat fresh buffalo meat." And since he was the chief the captain ordered his people to go and get fresh buffalo meat. They started off to a certain place. The sickly man went with them. The eagle was going to follow them, but they tied it. And since Inacio had the powers of Spider she removed the mountains far away so that it took the hunters a long time to get to the place.

While they were on their way the sickly man said to the hunters, "This is not a woman. You are going to see. It is a man. Those eyes are not women's eyes. They are the eyes of a man."

When the hunters were far away Inacio went to see the eagle and untied it. The eagle told her to kill the captain because he was now sleeping. Inacio went to see and found the captain sleeping. She killed him and cut off his scalp. Then with the eagle she escaped. The hunters were just returning and saw them. The sickly and ghost-like man said, "I knew it. Our captain is dead. That woman with the eyes of a man has killed him."

Inacio and the eagle arrived at the house of Spider. The redheaded people were following them. "Come in quickly," said Spider. "Those red-headed people are coming. They are bad people." Inacio and the eagle went into the house of Spider. Spider concealed them. When the red-headed people arrived they could see nothing. They returned to their country.

Then Spider said to Inacio, "Now I must change you back into a man." And she gave him some herbs and he became a man again. Then she said, "The people in your pueblo think you are lazy. They don't like you. Even your grandparents believe what the people say. Take this scalp and show it to the people. Tell them you killed the captain of the red-headed people."

Inacio left Spider's house and soon arrived at the pueblo. He showed the people the scalp. "Whose scalp is that, my child?" asked the grandfather. "The scalp of the captain of the red-headed people," replied Inacio. "Oh, my grandson, my grandson!" said the grandfather. "And everybody said he was not good for anything." Then the chiefs of the pueblo said he could select a girl as a wife. They gave a dance and all the girls of the pueblo came. All wanted to marry Inacio. The grandfather asked him which one he liked. There was a very poorly dressed girl among them. "That is the one I like," said Inacio. The grandfather showed him the other girls. "No," he said. "That poor girl is the one I like." So they said it was all right and he married the poor girl.

Then Inacio said he wanted to go to another pueblo. And they heard that in a certain city there was a king who had a beautiful daughter. And this daughter he wanted to marry her to the man that could tell her a riddle that she could not solve. And Inacio said, "I will take the riddle to her." He left his wife in the care of his grandfather and started to the place where the king lived.

In the evening he stopped at a place and saw a hare. He threw a stone at it and killed it. He opened the hare and took out three little ones. Then he ate them raw and threw away the mother. Then he said, "Inacio threw a stone at one and killed four. Then he ate three without touching fire."

Then Inacio went by a place where there was no water. He was thirsty and wanted a drink. He saw a lot of horses in a field. And he stood at the gate and yelled and yelled at them. And they ran around until the sweat flowed on the ground and he drank it. Then he said, "There was no water anywhere and Inacio drank."

Then he passed by a river and saw a crow mounted on a dead fish that the river carried. And he said, "Inacio saw a live thing mounted on a dead thing."

Then when he had his riddle he went to the palace of the princess. They asked him to enter. He told the king he had a riddle for the princess. Then he told the riddle.

"Inacio threw a stone at one and killed four. Then he ate three without touching fire. There was no water anywhere and Inacio drank. Then Inacio saw a live thing mounted on a dead thing."

The princess could not guess the riddle. And in four days she could not guess. Then the king said she had to marry Inacio. And because he was an Indian the king did not like him. But Inacio married the princess and went to live in his pueblo with her.

### 63. DEER LAKE (Taos)

There is a lake about five miles from Taos that the Indians call Deer Lake (*Peba Wheana*). The people who drink water in that lake become deer. And that is why the Taos Indians never drink water there.

They say that a long time ago a Taos Indian who was a hunter went to that lake with his wife. And his wife was thirsty and drank water there. And she became a deer. She became a big buck with great big horns. The hunter was going to follow the buck but it disappeared among some deer that passed by.

The hunter went back to the pueblo very sad. He told how his wife had drunk water in a lake and had become a deer. And there was an old man who told him what to do. His name was Taos Red Mountain (*Mahwalu Phayo*). He said, "Go to that lake with your bow and an arrow. Make the arrow from a hollow reed and fill it with water from

that lake. Then when the large buck goes to drink water shoot him with the arrow. If the arrow touches any part of the deer's body he will become a woman again."

The hunter went to the lake and hid near the water where he saw deer tracks. Soon the deer came down to drink. He saw the big buck with the big horns and at once he shot at it. He hit the deer on the right front leg and immediately it became a woman. His wife went to him and said, "Why did you allow me to drink water there? How tired I am of walking on four legs! All those who drink water there become deer. I don't want to see that lake again." This is all and the story is ended (*Nata aguyuma kawī whe kima*).

#### 64. BLACK DOG WITCH (Taos)

There lived at Taos Pueblo a man named Yellow Robe (*Ki Huli*) who was said to be a witch.

And once an Indian girl named Mountain Flower (*Bian Pavu*) got very, very sick. She was always very sad and became thinner and thinner. The medicine men of the pueblo could not do anything for her and very soon they began to think that she was bewitched. Then the brothers of the girl began to look for the witch who had bewitched her.

One summer night one of the brothers of Mountain Flower was working in his field near the pueblo. He came back late and as he approached the house he saw a big black dog standing on his hind legs and looking through a small window into the room of the sick girl. He threw his hoe at the dog and the dog ran away. He started to run after the dog, but as he turned a corner he lost sight of it and instead he saw a man, Yellow Robe, sitting there, tying one of his moccasins and panting heavily.

The brother accused Yellow Robe of being the witch who had bewitched his sister, and the Governor called a meeting of his officers and they asked Yellow Robe to appear before them.<sup>1</sup> The witch denied everything, but one of the medicine men said that it was all true. Then the medicine men gave the sick girl some medicines and began to sing. And then the girl vomited and threw up some rag balls and hairs and other witch objects (*brujerías*). Then the girl became well.

Yellow Robe was sentenced to death. But he had in the pueblo a brother and a sister and they let him go free when his brother and sister promised to make him mend his ways. But forever afterward Yellow Robe had the reputation of being a witch.

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<sup>1</sup> In no other pueblo does the Governor try a witch; the War chief is the trial judge; but in Taos as elsewhere the Governor will be mentioned in order to conceal the functions of other chiefs. — E. C. P.

## 65. HARE WITCH (Taos)

A long time ago there were many bison in the plains beyond the mountains. Taos men used to go there to hunt bison to provide meat for the winter. And among the hunters there was one so swift and strong that everybody thought he was a witch. No one could run as he did.

When hunting time came a dozen men left the pueblo for the plains. They all went on foot and armed only with bows and arrows. And among them went the swift runner who was called Sun Mist.

When they reached the plains beyond the mountains they camped for the night. The next day they began to look for bison tracks and for signs of the Plains Indians who were always at war with them. The spies returned and reported that they had seen bison tracks but no signs of Plains Indians. So they went to sleep.

At dawn they got up, ate their breakfast and prepared for the hunt. All left at the same time and started in the same direction, but soon they began to divide into various small groups. Sun Mist and another man went out alone quite a distance from the other groups. But before they had gone very far a band of Plains Indians appeared and attacked the Taos hunters. They first attacked one group and then another until they killed ten of the hunters. Sun Mist and his companion hid when they saw what was happening. They hid in a large hole, one of those that the bull bison dig when they fight. But soon they saw the Plains Indians coming toward them. "You stay here and I will run over to that willow patch to hide," said Sun Mist to his companion. And he started to run. The Indians came and killed his companion and ran after him also.

But once in the willow patch he turned into a hare. He was really a witch. And when the Indians arrived to kill him they could not find him at first. They looked and looked and finally they stumbled over a large hare. The witch was resting there among the willows. Then the hare began to run. The Indians ran after it, but it ran faster than any hare they had seen. And in a short while he was out of sight. He saved his life because he was a witch and became a hare. And in a short while he arrived at Taos and told the people of the pueblo what had happened.

## 66. COYOTE WITCHES (Taos)

A Taos man called Antonio Gómez was said to be a witch. Everybody was afraid of him.

One day another man was returning to the pueblo from the hills with a load of wood on his donkey. It was getting dark. And he began to hear coyotes howling in the distance. Soon he saw two coyotes walking in front of him on the road. He took his gun and shot at them. He hit one of them and both ran away howling and escaped in the hills.



He thought nothing more about it and continued his way back to the pueblo with his donkey and the load of wood.

When he arrived at the pueblo his brother went out to meet him and said to him, "Do you know what happened?" "What happened?" asked the other one. "Well, Antonio Gómez and his son have just arrived and someone shot the boy in the leg. He is badly wounded."

The man knew at once that he had shot him. He told his brother all about the coyotes. Then they knew for sure that Antonio Gómez and his son were both witches.

#### 67. THE EMERGENCE (Taos)

All the Indians were created by Our Father the Sun (Tulena Kitamena) and placed in a lake in Mt. Blanca. The Earth, Our Mother (Pauna Kikana), took care of us. The Sun told each tribe where it had to live. He told them to leave Mt. Blanca and to go to the plains and to the mountains where they now live. And he gave the Plains Indians buffalo, elk, deer and antelope skins and hair and also bows and arrows so that they could live by hunting. He told them to go east and west. To the Pueblo Indians he gave seeds of corn and pumpkins and other plants and fruits and told them to go to the south. He also gave them bows and arrows and deer skins. They had to live by hunting and from the products of the earth.

The Taos Indians were the chosen people of the Sun and from the beginning he told them that they had to honor the Sun and make sacrifices for him so that he would remain in his course. He told the Taos Indians that they were to remain forever in the same home and not scattered here and there like the other Indians. The Taos Indians left the lake in Mt. Blanca by groups or clans (*daina*) and all with their different names. But they all had to meet and build their pueblo at the place called the Cañon of the Red Willows at the foot of the Great Mountain (Mahwalu Vianda). And they all went out and finally met at the pueblo where they now live. There they built their houses and their kivas where they make their sacrifices to the Sun. The Taos Indians believe that if they did not make sacrifices to the Sun there would be no sun. Then there would be no light and no heat.

The Taos Indians came out of the lake in Mt. Blanca one clan<sup>1</sup> after the other and each had its name already. The ones who came out first were the Fiadaina (Feather People). They travelled rapidly and first built their pueblo on a hill near Ranchos de Taos. The ruins are still there and the Taos Indians call them Fiadai dhe puanaya (place where the Fiadaina lived). Here the Fiadaina lived for many years, but this was not the promised land. After the Fiadaina came the Holdaina

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<sup>1</sup> This term is applied at Taos to society or kiva groups.

(Shell People) and settled for a while near the Colorado River. They were hunters and killed deer and other animals. But the Fiadaina did not kill deer. They kept deer domesticated, but did not kill them.

One day a Holdaina appeared and came to a place where a Fiadaina was watching his deer. He spoke to him and said, "Why don't you kill the deer and eat their meat?" "We don't kill the deer," replied the Fiadaina. "Well, that is what they are for," said the Holdaina. "It is for that purpose that Our Father the Sun placed them on earth. Our Mother Earth feeds them and if we don't eat them she will." The Fiadaina then consented to kill a deer. They killed one and both ate. The Fiadaina liked the meat and after that the Fiadaina also killed deer and ate them. And then they recognized each other and they knew they were of the same people and they lived together.

Then the Badaina (Water People) came out. They were first fish. They came over the mountain streams to the Santa Fé River. Then they swam up the Rio Grande and up the Taos River and to the Ranchos de Taos creek until they arrived near the place where the Fiadaina and the Holdaina were living together. And a Fiadaina girl went down to the river for water and saw the Badaina in the water. She had never seen so many fish in the river so she ran to tell her people. And when they came down they saw all the fish there standing up in the water. "Those are some of our people," said the Fiadaina and the Holdaina. Then they got some bean plants and gave them to two girls. They told them to strike the fish with them. They struck them and they all became people. They are called water people because at first they were fish and lived in the water.

And then these three peoples or clans went to Mahwalu Vianda, the place where all the Taos Indians now live. And they knew that the other clans or peoples would arrive soon. The Fialusladaina (Big Earring People) arrived then. They came straight to Taos. Then the Chfadaina (Dagger People) arrived. Then the Tholdeddaina or Pehol-deddaina (Sun People) arrived. Then the Fiadaikwašlauna (People of Feathers in Cold Weather). Then the Talusa Fiadaina (Big Eagle's Feather People). Then the Upele Godaina (Lightning People). Then the Thēedaina (Day People). The Thēedaina were the last to arrive.

All the dances and feasts that the Taos Indians have are a sacrifice to the Sun.<sup>1</sup> In the kiva of the Fialusladaina there is a perpetual fire to the Sun. It has a secret chimney. They burn only red cedar. The clan that has charge of the sacrifices to the Sun takes care of the sun-fire for the year. And for all the dances and feasts the Indians have songs and prayers to the Sun. They pray to the Sun so he will warm the earth and bring rain and ripen the corn.

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<sup>1</sup> This statement is incorrect. The Kachina or liwana cult exists at Taos, and the Turtle dance, a maskless Kachina dance, is performed. — E. C. P.