

beating his body he would expire. On the day appointed the engagement commenced, which lasted for two days: after pulling up the trees and mountains as the track of a terrible whirlwind, at last the good mind gained the victory by using the horns, as mentioned the instrument of death, which he succeeded in deceiving his brother and he crushed him in the earth; and the last words uttered from the bad mind were, that he would have equal power over the souls of mankind after death; and he sinks down to eternal doom, and became the Evil Spirit.⁴ After this tumult the good mind repaired to the battle ground, and then visited the people and retires from the earth.⁵

4. This may reflect an awareness of the Christian belief in the devil as the evil spirit, ruler over the lower depths.

5. Other versions go on to say that the Good Twin teaches the people how to grow corn and how to avoid harm by means of prayer and ritual.

PIMA STORIES OF THE BEGINNING OF THE WORLD

The Akimel O'odham, or Pimas, live along the Gila and Salt rivers in the desert of central Arizona and are close relations of the Tohono O'odham (formerly known as the Papago), who occupy lands in the mostly riverless desert to the south of them. Farming close to the rivers, the Akimel O'odham grew corn and beans, gathered wild plants, and hunted small game. Late in the sixteenth century, they encountered the Spanish, who named them "Pimas" sometime around 1600. Because of their remoteness from Spanish and Mexican centers of power, the Pimas were not immediately subjected to strong European influence. In 1694 Spanish missionaries were sent out to convert them. Today, like many native peoples, most Pimas are Christian, although their Christianity both includes and exists alongside traditional beliefs and practices.

The first Pima mythological narrative to be recorded dates from a 1694 journal account written by the Spaniard Juan Manje; Pedro Font, another Spaniard, also recorded a Pima story in 1775. These stories concern the ancestors of the Pimas, the Hohokam (meaning, roughly, the "finished ones" or "those who are gone"). Of great importance to the Pimas, the narratives offer an account of how the cultural practices of everyday Pima life came to be established. But these earliest recorded stories do not tell of the creation of the world, of the origins of things, or the actions of the most distant ancestors. Such tales were not recorded until the turn of the twentieth century.

At the Pan-American Fair in Buffalo, New York, in July, 1901, J. W. Lloyd met a man named Edward H. Wood, a full-blood Pima, who told him that his greatest dream was to preserve the ancient legends and tales of his people. Wood's grand-uncle, Thin Leather, was a *see-nee-yaw-kum*, a recognized master who knew all the ancient stories. Thin Leather, as Wood told Lloyd, had no successor and feared that with his death the stories would be lost to his people and to the world. Wood persuaded Lloyd to go to the Southwest and work with him and his uncle to record the stories in English. In 1903 Lloyd traveled to Sacaton, Arizona, where he met Thin Leather and, with Wood acting as interpreter, recorded a number of his tales. Lloyd published the results of his work with Wood and Thin Leather privately in 1911, as *Aw-aw-tam, Indian Nights, Being the Myths and Legends of the Pimas of Arizona*. The title refers to the fact that these stories were traditionally told over a period of four nights.

Although the *Story of the Creation* was not narrated until the twentieth century, it is little influenced by the origin story in Genesis, which, however, Thin Leather prob-

ably knew. The important animals and vegetation, the chief protagonists, and their personalities and actions are all specific to Pima culture.

Thin Leather's story of the great flood here follows the creation story. Flood stories are among the fifteen pre-Columbian tale types catalogued in Mexico, Central America, and the American Southwest. Although Thin Leather may have heard the stories of Genesis, his Pima version shows no particular biblical influence. The flood story is important as a foundational narrative in that it tells not of creation but of re-creation, of the reestablishment or rebirth of the divine, natural, and social orders. In addition, the Pima flood story tells or, rather, *specifies* the location of the "middle of the earth," the navel of the universe, the center of all the world—where the Pimas, like other Southwestern peoples, believe themselves to dwell.

The texts are from *Aw-aw-tam, Indian Nights, Being the Myths and Legends of the Pimas of Arizona* (1911).

The Story of the Creation¹

In the beginning there was no earth, no water—nothing. There was only a Person, *Juh-wert-a-Mah-kai* (The Doctor of the Earth).²

He just floated, for there was no place for him to stand upon. There was no sun, no light, and he just floated about in the darkness, which was Darkness itself.

He wandered around in the nowhere till he thought he had wandered enough. Then he rubbed on his breast and rubbed out *moah-haht-tack*, that is perspiration, or greasy earth. This he rubbed out on the palm of his hand and held out. It tipped over three times, but the fourth time³ it staid straight in the middle of the air and there it remains now as the world.

The first bush he created was the greasewood bush.⁴

And he made ants, little tiny ants, to live on that bush, on its gum which comes out of its stem.

But these little ants did not do any good, so he created white ants, and these worked and enlarged the earth; and they kept on increasing it, larger and larger, until at last it was big enough for himself to rest on.

Then he created a Person. He made him out of his eye, out of the shadow of his eyes, to assist him, to be like him, and to help him in creating trees and human beings and everything that was to be on the earth.

The name of this being was *Noo-ee* (the Buzzard).⁵

Nooe was given all power, but he did not do the work he was created for. He did not care to help Juhwertamahkai, but let him go by himself.

And so the Doctor of the Earth himself created the mountains and everything that has seed and is good to eat. For if he had created human beings first they would have had nothing to live on.

1. The editor is indebted to Donald Bahr for his help with the annotation of the Pima selections.

2. This title is equivalent to respectfully calling Juhwertamahkai a medicine person, or shaman, with great powers, although his powers seem, in a Western sense, to be godlike.

3. This is the first of several actions that must be attempted four times before it is achieved [adapted from Lloyd's note]. Four is the pattern number of

the Pimas, as it is of a great many Native peoples; it corresponds to the importance of three and seven as pattern numbers in Western cultures.

4. "The local touch in making the greasewood bush the first vegetation is very strong" [Lloyd's note]. Greasewood bushes are abundant in the Pimas' homelands.

5. He is a person and also a buzzard, which, in the earliest times, is not a contradiction or paradox.

But after making Nooee and before making the mountains and seed for food, Juhwertamahkai made the sun.

In order to make the sun he first made water, and this he placed in a hollow vessel, like an earthen dish (*hwas-hah-ah*) to harden into something like ice. And this hardened ball he placed in the sky. First he placed it in the North, but it did not work; then he placed it in the West, but it did not work; then he placed it in the South, but it did not work; then he placed it in the East and there it worked as he wanted it to.

And the moon he made in the same way and tried in the same places, with the same results.

But when he made the stars he took the water in his mouth and spurted it up into the sky. But the first night his stars did not give light enough. So he took the Doctor-stone⁶ (diamond), the *tone-dum-haw-teh*, and smashed it up, and took the pieces and threw them into the sky to mix with the water in the stars, and then there was light enough.

Juhwertamahkai's Song of Creation

Juhwertamahkai made the world—
Come and see it and make it useful!
He made it round—
Come and see it and make it useful!

And now Juhwertamahkai, rubbed again on his breast, and from the substance he obtained there made two little dolls, and these he laid on the earth. And they were human beings, man and woman.

And now for a time the people increased till they filled the earth. For the first parents were perfect, and there was no sickness and no death. But when the earth was full, then there was nothing to eat, so they killed and ate each other.

But Juhwertamahkai did not like the way his people acted, to kill and eat each other, and so he let the sky fall to kill them. But when the sky dropped he, himself, took a staff and broke a hole thru, thru which he and Nooee emerged and escaped, leaving behind them all the people dead.

And Juhwertamahkai, being now on the top of this fallen sky, again made a man and a woman, in the same way as before. But this man and woman became grey when old, and their children became grey still younger, and their children became grey younger still, and so on till the babies were grey in their cradles.

And Juhwertamahkai, who had made a new earth and sky, just as there had been before, did not like his people becoming grey in their cradles, so he let the sky fall on them again, and again made a hole and escaped, with Nooee, as before.

And Juhwertamahkai, on top of this second sky, again made a new heaven and a new earth, just as he had done before, and new people.

But these new people made a vice of smoking. Before human beings had never smoked till they were old, but now they smoked younger, and each generation still younger, till the infants wanted to smoke in their cradles.

6. I.e., it is a particularly powerful stone. Lloyd's interpreter called it a diamond, but as diamonds are uncommon in North America, this is probably a quartz crystal.

And Juhwertamahkai did not like this, and let the sky fall again, and created everything new again in the same way, and this time he created the earth as it is now.

But at first the whole slope of the world was westward,⁷ and tho there were peaks rising from this slope there were no true valleys, and all the water that fell ran away and there was no water for the people to drink. So Juhwertamahkai sent Nooee to fly around among the mountains, and over the earth, to cut valleys with his wings, so that the water could be caught and distributed and there might be enough for the people to drink.

Now the sun was male and the moon was female and they met once a month. And the moon became a mother and went to a mountain called *Tahs-my-et-tahn Toe-ahk* (sun striking mountain) and there was born her baby. But she had duties to attend to, to turn around and give light, so she made a place for the child by tramping down the weedy bushes and there left it. And the child, having no milk, was nourished on the earth.

And this child was the coyote,⁸ and as he grew, he went out to walk and in his walk came to the house of Juhwertamahkai and Nooee, where they lived.

And when he came there Juhwertamahkai knew him and called him *Toe-hahvs*,⁹ because he was laid on the weedy bushes of that name.

But now out of the North came another powerful personage, who has two names, *See-ur-huh* and *Ee-ee-toy*.¹

Now *Seeurhuh* means older brother, and when this personage came to Juhwertamahkai, Nooee and Toehahvs he called them his younger brothers. But they claimed to have been here first, and to be older than he, and there was a dispute between them. But finally, because he insisted so strongly, and just to please him, they let him be called older brother.

The Story of the Flood

Now *Seeurhuh* was very powerful, like Juhwerta Mahkai, and as he took up his residence with them, as one of them, he did many wonderful things which pleased Juhwerta Mahkai, who liked to watch him.

And after doing many marvelous things he, too, made a man.

And to this man whom he had made, *Seeurhuh* (whose other name was *Ee-ee-toy*) gave a bow & arrows, and guarded his arm against the bow string by a piece of wild-cat skin, and pierced his ears & made ear-rings for him, like turquoises to look at, from the leaves of the weed called *quah-wool*.¹ And this man was the most beautiful man yet made.

7. A specifically local element of the Pima story, as both the Gila and the Salt rivers, important to the Pimas, flow westward [adapted from Lloyd's note].

8. It is appropriate that the night-prowling coyote is born of the moon, and there is a symmetry in having the buzzard serve as Juhwertamahkai's agent of the sky and the coyote as his agent of the earth [adapted from Lloyd's note].

9. Or *Tohawes*: brittlebush, a common plant in Pima country.

1. The name either means "drink it all up" or, according to present-day Pimas, just sounds like the word that means "drink it all up," i.e., it is not

translatable. This character is "the most active and mysterious personality in Piman mythology. Out of the North, apparently self-existent, but little inferior in power to Juhwertamahkai, and claiming greater age, he appears, by pure 'bluff,' and persistent push and wheedling, to have induced the really more powerful but good-natured and rather lazy Juhwertamahkai to give over most of the real work and government of the world to him" [Lloyd's note].

1. This is actually a shrub that produces edible fruit, known today as the "squawberry."

And Ee-ee-toy told this young man, who was just of marriageable age, to look around and see if he could find any young girl in the villages that would suit him and, if he found her, to see her relatives and see if they were willing he should marry her.

And the beautiful young man did this, and found a girl that pleased him, and told her family of his wish, and they accepted him, and he married her.

And the names of both these are now forgotten and unknown.

And when they were married Ee-ee-toy, foreseeing what would happen, went & gathered the gum of the greasewood tree.²

* * *

Now there was a doctor who lived down toward the sunset whose name was Vahk-lohv Mahkai, or South Doctor, who had a beautiful daughter. And when his daughter heard of this young man and what had happened to his wives she was afraid and cried every day. And when her father saw her crying he asked her what was the matter? was she sick? And when she had told him what she was afraid of, for every one knew and was talking of this thing, he said yes, he knew it was true, but she ought not to be afraid, for there was happiness for a woman in marriage and the mothering of children.

And it took many years for the young man to marry all these wives, and have all these children, and all this time Ee-ee-toy was busy making a great vessel of the gum he had gathered from the grease bushes, a sort of olla³ which could be closed up, which would keep back water. And while he was making this he talked over the reasons for it with Juhwerta Mahkai, Nooe, and Toehahvs,⁴ that it was because there was a great flood coming.

And several birds heard them talking thus—the woodpecker, *Hick-o-vick*; the humming-bird, *Vee-pis-mahl*; a little bird named *Gee-ee-sop*, and another called *Quota-veech*.⁵

Eeetoysaid he would escape the flood by getting into the vessel he was making from the gum of the grease bushes or *ser-quoy*.

And Juhwerta Mahkai said he would get into his staff, or walking stick, and float about.

And Toehahvs said he would get into a canetube.⁶

And the little birds said the water would not reach the sky, so they would fly up there and hang on by their bills till it was over.

And Nooe, the buzzard, the powerful, said he did not care if the flood did reach the sky, for he could find a way to break thru.

Now Ee-ee-toy was envious, and anxious to get ahead of Juhwerta Mahkai and get more fame for his wonderful deeds, but Juhwerta Mahkai, though really the strongest, was generous and from kindness and for relationship sake let Ee-ee-toy have the best of it.

And the young girl, the doctor's daughter, kept on crying, fearing the young man, feeling him ever coming nearer, and her father kept on reassuring her,

2. A plant that is common in central Arizona. Here, Lloyd has omitted the details of the young man's "marrying" many women in succession and their delivery of a great many children in a very short time as well as Juhwertamahkai and Ee-ee-toy's sense that these unnatural proceedings will lead to "convulsions" in nature and a flood that will "cover the world." Lloyd does not translate this part of the story because it contains "far too much

plainness of circumstantial detail for popular reading."

3. A large earthenware jar (Spanish).

4. The coyote. Nooe is the buzzard (see "The Story of the Creation," p. 22).

5. A black phoebe. "*Gee-ee-sop*": a thrasher [adapted from Lloyd's note].

6. That is, a hollow stalk of cane.

telling her it would be all right, but at last, out of pity for her fears & tears, he told her to go and get him the little tuft of the finest thorns on the top of the white cactus, the *haht-sahn-kahm*,⁷ and bring to him.

And her father took the cactus-tuft which she had brought him, and took hair from her head and wound about one end of it, and told her if she would wear this it would protect her. And she consented and wore the cactus-tuft.

And he told her to treat the young man right, when he came, & make him broth of corn. And if the young man should eat all the broth, then their plan would fail, but if he left any broth she was to eat that up and then their plan would succeed.

And he told her to be sure and have a bow and arrows above the door of the *kee*,⁸ so that he could take care of the young man.

And after her father had told her this, on that very evening the young man came, and the girl received him kindly, and took his bows & arrows, and put them over the door of the *kee*, as her father had told her, and made the young man broth of corn and gave it to him to eat.

And he ate only part of it and what was left she ate herself.

And before this her father had told her: "If the young man is wounded by the thorns you wear, in that moment he will become a woman and a mother and you will become a young man."

And in the night all this came to be, even so, and by day-break the child was crying.

And the old woman ran in and said: "*Mossay!*" which means an old woman's grandchild from a daughter.

And the daughter, that had been, said: "It is not your *moss*, it is your *cah-um-maht*," that is an old woman's grandchild from a son.

And then the old man ran in and said: "*Bah-ahm-ah-dah!*" that is an old man's grandchild from a daughter, but his daughter said: "It is not your *bah-ahm-maht*, but it is your *voss-ahm-maht*," which is an old man's grandchild from a son.⁹

And early in the morning this young man (that had been, but who was now a woman & a mother) made a *wawl-kote*, a carrier, or cradle, for the baby and took the trail back home.

And Juhwerta Mahkai told his neighbors of what was coming, this young man who had changed into a woman and a mother and was bringing a baby born from himself, and that when he arrived wonderful things would happen & springs would gush forth from under every tree and on every mountain.

And the young man-woman came back and by the time of his return Ee-ee-toy had finished his vessel and had placed therein seeds & everything that is in the world.

And the young man-woman, when he came to his old home, placed his baby in the bushes and left it, going in without it, but Ee-ee-toy turned around and looked at him and knew him, for he did not wear a woman's dress.

7. The cholla or "jumping" cactus, which has particularly sharp, stiff needles.

8. House or dwelling, "kiva."

9. There is a good deal of wordplay here as various kinship terms are tried out to determine just where this child belongs in the structure of the extended family. The young man's turning into a woman and giving birth to a child continues the theme of aber-

rations in marriage and childbearing summarized by Lloyd earlier (see n. 2, p. 25). Social interactions and responsibilities are determined by kinship ties, and the story tells of a time when important matters such as these were unsettled and strange. Thus the flood will be necessary to wipe away this earlier, chaotic world and allow a new and more appropriate order to be established.

and said to him: "Where is my Bahahmmaht? Bring it to me. I want to see it. It is a joy for an old man to see his grandchild.

"I have sat here in my house and watched your going, and all that has happened you, and foreseen some one would send you back in shame, although I did not like to think there was anyone more powerful than I. But never mind, he who has beaten us will see what will happen."

And when the young man-woman went to get his baby, Ee-ee-toy got into his vessel, and built a fire on the hearth he had placed therein; and sealed it up.

And the young man-woman found his baby crying, and the tears from it were all over the ground, around. And when he stooped over to pick up his child he turned into a sand-snipe, and the baby turned into a little teeter-snipe.¹

Juhwertamahkai's Song before the Flood

My poor people,
Who will see,
Who will see

This water which will moisten the earth!

And then that came true which Juhwerta Mahkai had said, that water would gush out from under every tree & on every mountain; and the people when they saw it, and knew that a flood was coming, ran to Juhwerta Mahkai; and he took his staff and made a hole in the earth and let all those thru who had come to him, but the rest were drowned.

Then Juhwerta Mahkai got into his walking stick & floated, and Toehahvs got into his tube of cane and floated, but Ee-ee-toy's vessel was heavy & big and remained until the flood was much deeper before it could float.

And the people who were left out fled to the mountains; to the mountains called *Gah-kote-kih* (Superstition Mts.)¹ for they were living in the plains between Gahkotekih and Cheoffskawmack (Tall Gray Mountain.)

And there was a powerful man among these people, a doctor (mahkai), who set a mark on the mountain side and said the water would not rise above it.

And the people believed him and camped just beyond the mark; but the water came on and they had to go higher. And this happened four times.²

And the mahkai did this to help his people, and also used power to raise the mountain, but at last he saw all was to be a failure. And he called the people and asked them all to come close together, and he took his doctor-stone³ (*mah-kai-haw-teh*) which is called Tonedumhawteh or Stone-of-Light, and held it in the palm of his hand and struck it hard with his other hand, and it thundered so loud that all the people were frightened and they were all turned into stone.

1. The snipe is a small bird. This is perhaps their only chance to escape destruction in the flood.

1. In central Arizona, just east of Phoenix; the mountains derive their English name from this story.

2. The terraces of cliffs in the Superstition Moun-

tains are said to mark the successive pausing places of the people, and the clusters of rocks on the top to represent their petrified forms [adapted from Lloyd's note].

3. I.e., a particularly powerful stone; probably a quartz crystal.

The Song of Superstition Mountains

We are destroyed!
 By my stone we are destroyed!
 We are rightly turned into stone.

And the little birds, the woodpecker, Hickovick; the humming-bird, Veepismahl; the little bird named Ge-ee-sop, and the other called Quotaveech, all flew up to the sky and hung on by their bills, but Nooee still floated in the air and intended to keep on the wing unless the floods reached the heavens.

But Juhwerta Mahkai, Ee-ee-toy and Toehahvs floated around on the water and drifted to the west and did not know where they were.

And the flood rose higher until it reached the woodpecker's tail, and you can see the marks to this day.

And Quotaveech was cold and cried so loud that the other birds pulled off their feathers and built him a nest up there so he could keep warm. And when Quotaveech was warm he quit crying.

And then the little birds sang, for they had power to make the water go down by singing, and as they sang the waters gradually receded.

But the others still floated around.

When the land began to appear Juhwerta Mahkai and Toehahvs got out, but Ee-ee-toy had to wait for his house to warm up, for he had built a fire to warm his vessel enough for him to unseal it.

When it was warm enough he unsealed it, but when he looked out he saw the water still running & he got back and sealed himself in again.

And after waiting a while he unsealed his vessel again, and seeing dry land enough he got out.

And Juhwerta Mahkai went south and Toehahvs went west, and Ee-ee-toy went northward. And as they did not know where they were they missed each other, and passed each other unseen, but afterward saw each other's tracks, and then turned back and shouted, but wandered from the track, and again passed unseen. And this happened four times.

And the fourth time Juhwerta Mahkai and Ee-ee-toy met, but Toehahvs had passed already.

And when they met, Ee-ee-toy said to Juhwerta Mahkai "My younger brother!" but Juhwerta Mahkai greeted him as younger brother & claimed to have come out first. Then Ee-ee-toy said again: "I came out first and you can see the water marks on my body." But Juhwerta Mahkai replied: "I came out first and also have the water marks on my person to prove it."

But Ee-ee-toy so insisted that he was the eldest that Juhwerta Mahkai, just to please him, gave him his way and let him be considered the elder.

And then they turned westward and yelled to find Toehahvs, for they remembered to have seen his tracks, and they kept on yelling till he heard them. And when Toehahvs saw them he called them his younger brothers, and they called him younger brother. And this dispute continued till Ee-ee-toy again got the best of it and, although really the younger brother[,] was admitted by the others to be Seeurhuh, or the elder.

And the birds came down from the sky and again there was a dispute about the relationship, but Ee-ee-toy again got the best of them all.⁴

4. These disputes among the gods and then the birds are probably meant to be comic, although they contribute to the serious business of the reorganization of the world based on proper kinship ties.

But Quotaveech staid up in the sky because he had a comfortable nest there, and they called him *Vee-ick-koss-kum Mahkai*, the Feather-Nest Doctor.

And they wanted to find the middle, the navel⁵ of the earth, and they sent Veepismahl, the humming bird, to the west, and Hickovick, the woodpecker, to the east, and all the others stood and waited for them at the starting place. And Veepismahl & Hickovick were to go as far as they could, to the edge of the world, and then return to find the middle of the earth by their meeting. But Hickovick flew a little faster and got there first, and so when they met they found it was not the middle, and they parted & started again, but this time they changed places and Hickovick went westward and Veepismahl went east.

And this time Veepismahl was the faster, and Hickovick was late, and the judges thought their place of meeting was a little east of the center so they all went a little way west. Ee-ee-toy, Juhwerta Mahkai and Toehahvs stood there and sent the birds out once more, and this time Hickovick went eastward again, and Veepismahl went west. And Hickovick flew faster and arrived there first. And they said: "This is not the middle. It is a little way west yet."

And so they moved a little way, and again the birds were sent forth, and this time Hickovick went west and Veepismahl went east. And when the birds returned they met where the others stood and all cried "This is the *Hick*, the Navel of the World!"

And they stood there because there was no dry place yet for them to sit down upon; and Ee-ee-toy rubbed upon his breast and took from his bosom the smallest ants, the *O-auf-taw-ton*, and threw them upon the ground, and they worked there and threw up little hills; and this earth was dry. And so they sat down.

Ee-ee-toy's Song When He Made the World Serpents

I know what to do;
I am going to move the water
both ways.

But the water was still running in the valleys, and Ee-ee-toy took a hair from his head & made it into a snake—*Vuck-vahmuht*.⁶ And with this snake he pushed the waters south, but the head of the snake was left lying to the west and his tail to the east.

But there was more water, and Ee-ee-toy took another hair from his head and made another snake, and with this snake pushed the rest of the water north. And the head of this snake was left to the east and his tail to the west. So the head of each snake was left lying with the tail of the other.

And the snake that has his tail to the east, in the morning will shake up his tail to start the morning wind to wake the people and tell them to think of their dreams.

And the snake that has his tail to the west, in the evening will shake up his tail to start the cool wind to tell the people it is time to go in and make the fires & be comfortable.

And they said: "We will make dolls, but we will not let each other see them until they are finished."

5. The Pimas believe they live in "the middle, the navel," of the world. In this narration, the middle of the world is not specified at the time of creation

but only at the time of re-creation, here, after the flood.

6. I.e., red snake.

And Ee-ee-toy sat facing the west, and Toehahvs facing the south, and Juhwerta Mahkai facing the east.

And the earth was still damp and they took clay and began to make dolls. And Ee-ee-toy made the best. But Juhwerta Mahkai did not make good ones, because he remembered some of his people had escaped the flood thru a hole in the earth, and he intended to visit them and he did not want to make anything better than they were to take the place of them. And Toehahvs made the poorest of all.

Then Ee-ee-toy asked them if they were ready, and they all said yes, and then they turned about and showed each other the dolls they had made.

And Ee-ee-toy asked Juhwerta Mahkai why he had made such queer dolls. "This one," he said, "is not right, for you have made him without any sitting-down parts, and how can he get rid of the waste of what he eats?"

But Juhwerta Mahkai said: "He will not need to eat, he can just smell the smell of what is cooked."

Then Ee-ee-toy asked again: "Why did you make this doll with only one leg—how can he run?" But Juhwerta Mahkai replied: "He will not need to run; he can just hop around."

Then Ee-ee-toy asked Toehahvs why he had made a doll with webs between his fingers and toes—"How can he point directions?" But Toehahvs said he had made these dolls so for good purpose, for if anybody gave them small seeds they would not slip between their fingers, and they could use the webs for dippers to drink with.

And Ee-ee-toy held up his dolls and said: "These are the best of all, and I want you to make more like them." And he took Toehahv's dolls and threw them into the water and they became ducks & beavers. And he took Juhwerta Mahkai's dolls and threw them away and they all broke to pieces and were nothing.

And Juhwerta Mahkai was angry at this and began to sink into the ground; and took his stick and hooked it into the sky and pulled the sky down while he was sinking. But Ee-ee-toy spread his hand over his dolls, and held up the sky, and seeing that Juhwerta Mahkai was sinking into the earth he sprang and tried to hold him & cried, "Man, what are you doing! Are you going to leave me and my people here alone?"

But Juhwerta Mahkai slipped through his hands, leaving in them only the waste & excretion of his skin. And that is how there is sickness & death among us.⁷

And Ee-ee-toy, when Juhwerta Mahkai escaped him, went around swinging his hands & saying: "I never thought all this impurity would come upon my people!" and the swinging of his hands scattered disease over all the earth. And he washed himself in a pool or pond and the impurities remaining in the water are the source of the malarias and all the diseases of dampness.

And Ee-ee-toy and Toehahvs built a house for their dolls a little way off, and Ee-ee-toy sent Toehahvs to listen if they were yet talking. And the *Aw-up*, (the Apaches) were the first ones that talked. And Ee-ee-toy said: "I never meant to have those Apaches talk first, I would rather have had the *Aw-aw-tam*,⁸ the Good People, speak first."

7. In "The Story of the Creation" (p. 22) Juhwertamahkai's bodily products (e.g., perspiration) were used for creating, not destroying.

8. The Pimas' term for themselves (currently

spelled "O'odham"). A more accurate translation is simply "people" or "us," as distinct from animals and from other groups of people. The Pimas and Apaches were traditional enemies.

But he said: "It is all right. I will give them strength, that they stand the cold & all hardships."

And all the different people that they had made talked, one after the other, but the Awawtam talked last.

And they all took to playing together, and in their play they kicked each other as the Maricopas⁹ do in sport to this day; but the Apaches got angry and said: "We will leave you and go into the mountains and eat what we can get, but we will dream good dreams and be just as happy as you with all your good things to eat."

And some of the people took up their residence on the Gila, and some went west to the Rio Colorado. And those who builded vahahkkees, or houses out of adobe and stones, lived in the valley of the Gila, between the mountains which are there now.

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9. Traditional allies of the Pimas.