

I am rewriting and condensing this.

THE NAVAHO MYTH OF CREATION

(Condensed from the version by Washington Mathews)

In the beginning WHITE appeared in the East, and it was day: BLUE appeared in the South, and it was still day: YELLOW came in the West, and it was evening: DARK came in the North, and the Twelve People of the First World lay down and slept. The People of the First World were DARK ANTS: RED ANTS: DRAGON FLIES: YELLOW BEETLES: HARD BEETLES: STONE CARRIER BEETLES: BLACK BEETLES: COYOTE DUNG BEETLES: BATS: WHITE FACED BEETLES: LOCUSTS: and WHITE LOCUSTS. These twelve people began life in the First World.

There were oceans far off in each of the four directions and in each ocean a chief. And the people of the First World sinned and quarreled among themselves. Then the chiefs told the people that they must go elsewhere. But they did not go. Again the people sinned and quarreled, and a man and woman went ^{to} ~~in~~ each direction and as they tried to enter, they were driven out, and again told to go away. For four nights the women talked about it, and the following morning something white was seen in the East. Then they saw the same thing in the South, the West and the North. It was water flowing all around them. They climbed upward in circles and looking down saw that everywhere there was water. Then a blue head was thrust through the sky and called to the People saying-" Here in the East is a hole". The people entered and ascended to the surface of the Second World. The color of the First World had been Red, that of the Second World was blue. And the Swallow People dwelt in the Second World. The

People sent two couriers, LOCUST and WHITE LOCUST to the East to explore the land. They traveled a whole day and reached the edge of the world, and in all their journey they saw nothing but bare ground. The People made friends with the Swallow People and begged that they be as one tribe. All went well for twenty three days when again the People sinned and quarreled, and the Swallow People told them they must go away. Then they saw a white head looking at them. It ^{was} ~~was~~ the face of the WIND. He told them to fly to the South where they would find an opening. Here the People found a slit in the sky and entering it, found their way into the Third World. The color of the Third World was yellow, and the Grasshopper People lived here. Again the couriers were sent out to explore and again they found this world barren save for a great river flowing to the East. There were no others living in this world, so the People asked the Grasshopper People to join them as one tribe, and again the people mingled. All went well for twenty three days, but once more the People sinned and quarreled and were once more expelled. Up they flew in wide circles and again they found the top of the sky hard and smooth. As they searched for an exit, a red head emerged from the sky. It was the RED WIND who told them to fly to the West. Here they found a spiral passage, made by the wind, and up they flew until they came out into the Fourth World. Four Grasshopper People came with them, one white, one blue, one yellow, and one black, and to this day the People have grasshoppers of these colors.

The surface of the Fourth World was mixed black and white, but the sky colors were as in the lower worlds though they ~~lasted in~~ ^{were the} ~~a different way.~~ ^{different} In the First World the white, blue, yellow and black ~~lasted an~~ ^{lasted} equal time. In the Second World the blue and the

*were the
different
way*

black ^{was} lasted somewhat longer. And still longer in the Third World. In the Fourth World there was only a little of the white and yellow; the blue and the black lasted most of the time.

When the People entered the Fourth World, they saw four great snow covered Mountains on the far horizons of each of the four directions. Once again the Locust Couriers were sent out to explore. They traveled to the East but did not reach the Eastern Mountain, nor did they see any sign of life. They went to the South and still saw no sign of life but they did see tracks- the tracks of the deer and the turkey. Next day they went to the West and again found no sign of life. At last they journeyed to the North and when the couriers returned they told the People of finding a race of strange men who cut their hair square in front and who lived in houses in the ground and who cultivated fields. The following day two of these strangers- the Kisani (the Pueblo People) came to the exiles' camp and later guided them to water. The water was red and the Kisani told the People they must not cross the river on foot or their feet would be injured. The Kisani showed the People a square raft made of four logs, -a white pine, a blue spruce, a yellow pine, and a black spruce. So the People crossed the river and visited the homes of the Kisani. The friendly Kisani gave the People corn and pumpkins to eat. This land had neither rain nor snow and the crops were raised by irrigation. The People held a council and resolved to do nothing to offend the Kisani who had so befriended them.

Late in the autumn the People heard the sound of a distant voice calling. It came from the East. Three times more they heard the voice, each time nearer than before. At last four mysterious beings appeared before them. They were White Body, Blue Body

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Yellow Body, and Black Body. These beings made signs to the People but they did not speak. After they had gone the People wondered what these signs meant. Three times more the gods visited the People, making signs but still not talking to them. On the fourth day, Black Body stayed after the others had gone and spoke to the People in their own language. "You do not understand the signs the gods make to you. I will tell you what they mean. The gods wish to make more people, but they want the forms of these people to be like themselves. You have bodies like theirs, but you have the teeth, the feet and the claws of insects. The new people are to have hands and feet like ours. Have yourselves well cleansed when we return which will be in twelve days". On the morning of the twelfth day the People washed themselves thoroughly. The women dried themselves with yellow corn meal, the men with white corn meal. Soon they heard the call of the gods shouted four times, each time nearer than before, and after the fourth call the gods appeared. Blue Body and Black Body each carried a sacred buckskin. White Body carried two ears of corn, one white and one yellow, each perfect with grains to the tip. The gods laid one buckskin on the ground with the head to the West. On it they placed the two ears of corn with the tips to the East. And over the corn they spread the other buckskin. Under the white ear they put a feather from the white eagle, and under the yellow ear, a feather from the yellow eagle. The gods told the People to stand away to allow the WIND to enter. The White WIND blew from the East and the Yellow WIND from the West, blowing between the buckskins. While the WINDS were blowing, eight MIRAGE PEOPLE came and walked around the skins four times. While they walked, the People saw the feathers move.

When the Mirage People had completed their fourth round, the upper buckskin was lifted. A man and a woman lay where the ears of corn had been. The white ear had been changed into a man, the yellow ear into a woman, and the WIND had given them life. It is the wind coming out of our mouths that gives us life- when it stops, we die. In the skin at the tips of our fingers we can see the path trail of the wind. Thus the gods created First Man and First Woman.

The first children born to First Man and First Woman were hermaphrodite twins. Again in four days a boy and girl were born. Three more sets of twins were born unto First Man and First Woman. In four days after the last twins were born, the gods came took First Man and First Woman away to the East Mountain, keeping them there for four days. When they returned all their children were taken to the same place. After they all returned they occasionally wore masks and when this happened they prayed for all good things, for rain and abundant crops. The children of First Man and First Woman married among the Mirage People. And again children were born every four days and grew to maturity in four days. Many of these offspring married among the Kisani and among the People from the Lower Worlds, and soon there were many people in the land with First Man as their Chief.

x One day, following a feast of deer meat, First Woman made a remark which made her husband very angry and they had a quarrel. The next morning First Man called all the men together telling them what his wife had said, and that the women thought they could get along without the men. "Let us leave them" he said "and see if they can till the fields and hunt game, and let us take the Kisani with us". So they went to the river to cross on the raft,

and also two small children of his own. The man and woman demanded their daughters, and as Water Monster said nothing, they took them and went away. While this was going on Coyote slyly stole the two children of Water Monster and hid them under his robe. No one noticed this as Coyote always wore his robe folded around himself. The next day the People were surprised to see all sorts of game running past them, going from East to West. This went on for three days. On the morning of the fourth day after the white light rose in the east, the people saw a strange gleam in that direction. They sent the Locust couriers to see what it was and they returned to say that there was a vast flood approaching from the East. And the People and the Kisani assembled bemoaning their fate and knew not what to do. The next morning the waters were high as mountains and still approaching from the East. They all climbed a hill and held a council. Then they saw two men drawing near, one man was old and had grey hair, the other young. They passed right through the crowd without speaking and sat down on the top of the hill, the young man in front, the old man behind him and Locust behind both of them, and they all faced the East. The old man took seven bags from his robe and told the people that he had bits of earth from the seven Sacred Mountains. The People asked the old man if he could help them, and he replied that perhaps his son could, but the People must face the West for they must not see him at his work. Soon the people were called, and they saw the sacred earth spread on the ground and planted in it were four reeds with four joints, and as they watched the roots spread out and went into the earth and the reeds joined into one great reed which grew rapidly, and in its eastern side was a great hole. The young man told the people to enter, and when they had all gone inⁿ, the hole closed behind

them, and as it did so they heard the splashing of the waters as the flood came near. They climbed inside the reed and soon it began to sway, but Black Body blew a great breath through the top of the reed, and ^ablack cloud formed around the top and held it steady. And the People climbed as the reed grew higher and again it began to sway. Black Body took a plume from his head band and stuck it through the top of the reed to the sky. And that is why the reed now always carries a plume. The People sent Locust up to find a hole in the sky. He went through a little hole into the upper World and came out on an island in the middle of a lake. But the hole was too small for the People to get through so they sent Badger to dig it out. When Badger returned his legs were all covered with mud and that is why the legs of badgers have been black ever since. Then First Man and First Woman led the way and they all emerged to the surface of this present World. On the fourth day someone looked down ~~through~~ the hole through which they had come and saw that water was rushing up. First Man called a council and pointing at Coyote said that there was something wrong about Coyote for he never took off his robe. So the People searched Coyote and two strange small objects fell to the ground. They were the children of Water Monster that Coyote had stolen from under the river in the Fourth World. The People threw the children into the hole and at once the waters subsided.

On the fifth night one of the hermaphrodites stopped breathing, and they all wondered what had become of her breath and hunted for it everywhere. ~~Coyote suggested putting her to rest among the rocks.~~ While the People were hunting for the lost breath, two men looked down the hole of emergence, and there they saw the hermaphrodite sitting on a rock combing her hair. They told the People what

taking with them the things they had made. The Kisani went too, but they took their wives with them. All went well the first year; the women had plenty of food and they sang and had a merry time. The men had had only time to start small new fields so they did not have so much to eat. The second year the women did not do so well, while the men increased their fields and crops. In the third year the women did still less well, and the men still better. In the Fourth year the women had little to eat, and the men far more than they needed. And First Man began to think of what he had done and that the race might perish. He sent a man to the bank of the river who called to First Woman and asked her if she still thought she could live alone. And the answer came back that the women could not live without their husbands. So the women were brought across on the raft amidst great rejoicing. It was soon discovered that three were missing, a mother and her two daughters. After nightfall the voices of the missing ones were heard begging to be ferried across, but they were told to wait until morning. The mother could not wait and swam across but the daughters disappeared. For three days and nights the People heard nothing of the missing ones. On the morning of the Fourth day the call of the gods was heard, and after the fourth call, White Body appeared holding up two fingers and pointing to the river. White Body went away but soon returned with Blue Body, each carrying a bowl, one white and one blue. They put the bowls on the water, spinning them as ^{they} did so, and the water parted beneath the bowls giving entrance to ^a house with four rooms. The mother and her husband entered the house, and Coyote followed them. The rooms were in each direction and finding the first three empty they entered the fourth room to the north. Here they saw the Water Monster, and sitting beside him were the two daughters

they had seen, but on the fourth day both of the men died, and ever since the Navaho People have feared to look upon the dead.

Now the Kisani were camped some little distance from the others, and one of the People found that the Kisani had brought an ear of corn with them from the lower world. Some wanted to ^{take} this away from the Kisani, others said this would be wrong, but some young men went to demand the corn from the Kisani and angry words followed. But the friendly Kisani offered to break the ear in two and gave the People their choice of the pieces. While the young men were considering which piece to take, Coyote grabbed the tip and ran away with it leaving the butt end for the Kisani, - and that is why the Pueblo People have always had better corn than the Navaho. After these angry words the Kisani moved away from the People, - and that is why the Pueblo People and the Navaho live apart.

Then First Man and First Woman, Black Body and Blue Body, built the seven Sacred Mountains with earth brought from the lower world. And the four Great Mountains were TSISYNADJINI to the East, TSOTSIL to the South, DOKOSLID to the West, and DEBENTSA to the North, and the three lesser mountains within, and these are still the sacred mountains of the DINE, the Navaho People.

I may well use a much shorter & some what different version - but it will serve as this does with the Sacred Mountains which follow

x insert

The People from the Third World had been in the Forth World for eight years when one day they saw the Sky stooping down and the Earth rising up to meet it. From the point of contact there sprang from the Earth, COYOTE and BADGER, the children of the Sky. COYOTE, the elder, came and skulked around the People, but BADGER went down into the hole that led to the lower world and was rarely seen.

but it is unfriendly not to take off your glove; when offering a cigarette, never point it at a person, hold it upright, or sideways. There are many good omens as well as bad; the white man is usually excused for not knowing these customs, but better relationships may be had if the stranger takes the trouble to learn Navaho ways. Good manners and simple courtesy are very much a part of Navaho life, and there is always a right way and a wrong way to do everything. This is why Navaho People deliberate before every act, before every spoken word. This deliberation is often misjudged by white people. The Navaho is not slow, he is deciding what is the right thing to do or say. Once this decision is reached it is irrevocable for a Navaho seldom changes his mind.

When Betsy was at Red Rock she had an interpreter, ^{as} for there were many in her region who spoke no English. This young man, Timothy by name, lived in a small hogan near the trading post with his wife and two small boys. Timothy drove Betsy's car for her, translated both questions and answers, and soon considered himself her assistant. Betsy's human understanding of the People and their needs, quickly won her many friends, and her obvious interest in their lives and beliefs were appreciated greatly. That she did not oppose the medicine man, came as a surprise to many and it was not long until one medicine man of the region came to her occasionally for help. He indicated this by placing his two forefingers together, indicating that they would work side by side. Timothy

Timothy constantly brought all the news of the area, and one of the great surprises to both of us was to learn how rapidly news could travel. I recall one day as we were driving along a little used road when Timothy said suddenly " I think 'Mr. Jones' has been to Red Rock today." When I asked how he knew, he answered "I see the

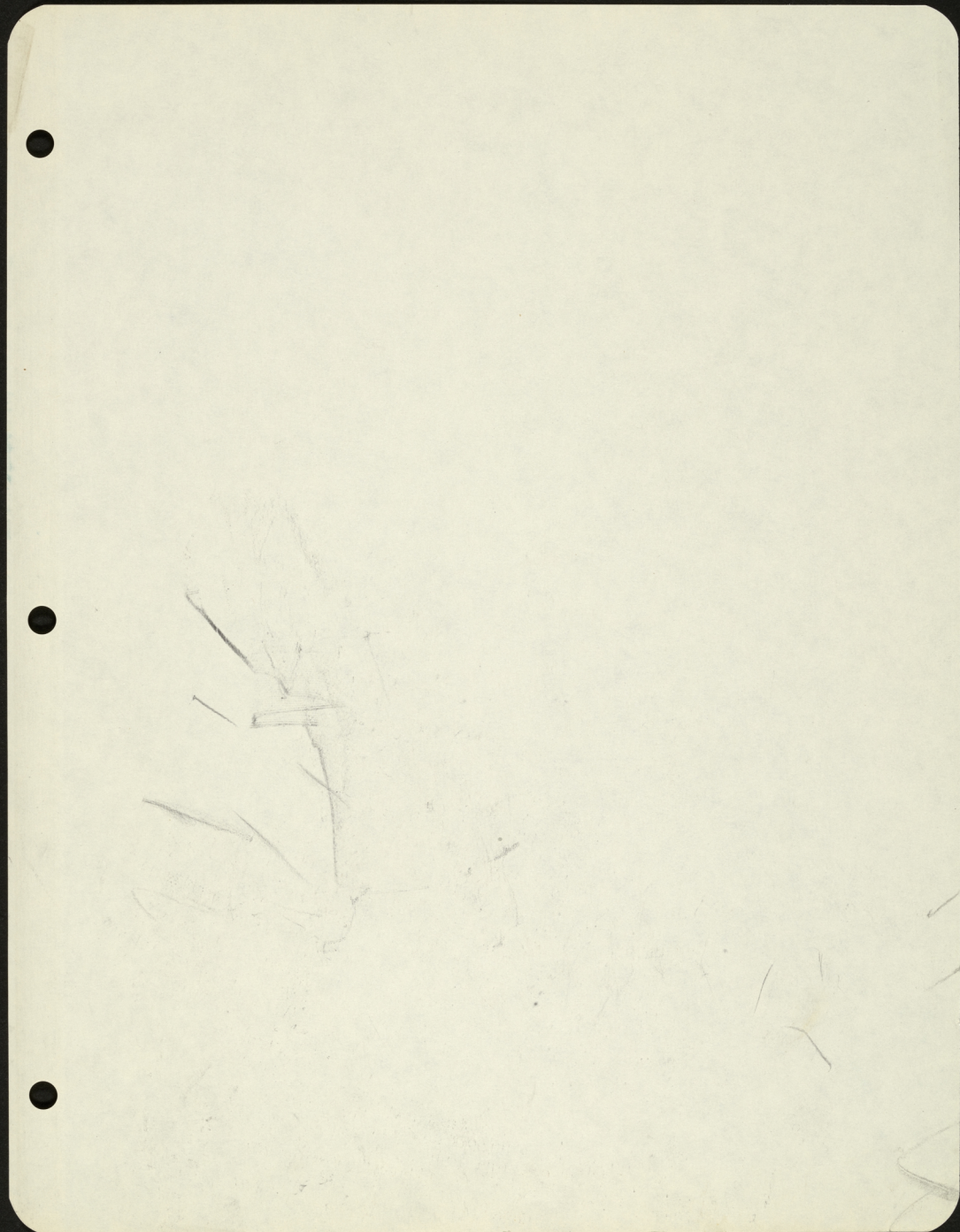
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One tragedy stands out in Betsy's memory. It was during the bitter winter of 1932 when the snow lay a foot or more deep over the land. In the middle of the night she was wakened by a pounding on her door. Outside stood a Navaho man breathing heavily and dripping with ^{sweat} perspiration. His three months old baby was very sick, he had run ^{several} ~~three~~ miles through the snow for help. After questioning him carefully, she sent him to wake Timothy to get the car ready while she prepared for expected emergency. Reaching the hogan after wallowing through the snow in the cold darkness, she found the baby very ill with pneumonia. She learned that in spite of a medicine man's ritual, the baby was getting worse. Knowing that the only possible chance to save the baby was to get it to the hospital thirty miles away, she persuaded the parents to bring the baby, still in its cradle board, they should go at once. While the interior of the car was warmed by the heater, the tires made that crisp, squeaky crunch that means extreme cold, as they cut through the icy snow. All was silent except for the whimpering of the sick infant. Somewhere along the way that sound ceased and Betsy feared the worst. They all went in to the hospital to find the doctor, but it was too late. After the doctor's examination, the parents decided to leave the little body at the hospital where the authorities would see to its burial in the cemetery nearby. As they were leaving the building, a very hardboiled nurse scolded the baby's mother, telling her it was her fault for not bringing the baby to the hospital earlier.

On the way home, out in the windswept flat beyond Shiprock, the father asked Timothy to stop the car. The mother and father got out, carrying the empty cradleboard. Walking a short distance from the road, they cleared away the snow and with bowed heads placed



This to go with foldout picture of the Summer began - small
mount of Ute Woman under her little shelter

In the fall of 1934 we made our first visit to the Red Rock area since Betsy's departure. From several old Navaho friends whom we met between Shiprock and Red Rock, we were told that the Ute Woman had died. Betsy refused to believe this rumor. We found one particular friend^x, Francis Nakai, who told us that the Ute Woman had been very ill but was better and was now living way over beyond the cove area. He offered to go with us to find her. After a fifteen mile drive over practically no road at all, we reached the edge of a wash ^{a deep arroyo,} where we ^{parked} the car and proceeded on foot. As we walked down a trail into the wash, we saw a diminutive figure hurrying toward us. She had recognized the car and when we met, her arms went around Betsy's neck and she cried and cried. We walked back with her to an unbelievably frugal shelter where she was living alone with her cat. ^x In an outpouring of rapid Navaho words, she told Betsy all that had happened to her since her friend went away. She had had medicine men to help her and in payment for their services had sacrificed her every possession.

A few hundred yards away was a beautiful summer shelter belonging to Willie Lee and his family who were looking after the Ute Woman whenever she needed help. As we passed the Red Rock Trading Post on our way back, we left an order with the trader to send out some coffee, sugar, and flour at the first opportunity. We continued our vacation trip to the Grand Canyon then decided to return to see the Ute Woman once more on our way home to Colorado. We found her at the Willie Lee shelter, where we were profusely thanked for the food we had sent, as they graciously presented each of us with a gift, a beaded belt and a small blanket. We stayed an hour or more enjoying the beauty of the scene before us and the warm ^{welcome} ~~friendliness~~ of ^{our} ~~these~~ Navaho ~~people~~ friends.

End of Part I

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four or five

from the car, was a trading post, only ~~three~~ or ~~four~~ miles away.
colorful

Inside the post was the usual gathering of Navaho People, some sitting on the benches along the wall, a group of women with babies in cradleboards, gossiping, some making purchases at the counter, a group of men standing in the center of room conversing.

A little apart stood several white men, among them the bearer of this tale, who was talking to the woman's husband. The old Navaho man entered the post leading the white woman by his rope, to the surprise of all and the great merriment of several. He asked the trader which white man was the woman's husband, whereupon he handed the rope to the astonished man, asking the trader to tell him that by the time they got there "she was leading pretty good".

This story maybe better placed in Part II with picture p 113 ?

A most amusing incident happened three or four years ago told me by a friend who witnessed the climax. A man and his wife from New Jersey were on their first trip to the West. They had been to the Grand Canyon and were returning across the Navaho reservation. Never having experienced anything like the lonesomeness of the great ^{open spaces} ~~desert areas~~ of the Southwest, they were quite overwhelmed by it. Also they were somewhat afraid of the strange people who spoke a "foreign" language whom they had seen at one trading post where they stopped for gasoline and to ask for directions. After leaving Kayenta, in northern Arizona, they had driven some distance when their car broke down. They seemed to be in the middle of nowhere. The man, deciding that he must walk ahead for help, left his wife in the car. ^P A short while later, an elderly Navaho on horseback having seen a stalled car, rode up, dismounted, and leaning his arms on the open door of the car, politely asked the lady (in Navaho of course) if he could be of any help? The wife, terrified by the sudden appearance of the strange man and the stranger words, opened the door and quickly walked away. The old man, watching her, realized that he had frightened her, so he called to tell her that he only wanted to help. At the sound of his voice again, the woman began to run. ~~Watching her,~~ ^{she was} the Navaho man decided that he couldn't let her go way out into a region where she could get lost, or fall and hurt herself, or possibly stir up a rattlesnake, so he jumped on his horse and started after. When the woman saw this, ^{so} ~~and more~~ terrified than ever, she ran as hard as she was able. Finally the Navaho took the rope off his saddle neatly lassoing the frightened woman, again telling her that he wouldn't hurt her, he only wanted to help. Turning, he led her back to the road in the direction her husband had taken. On the other side of a low mesa, out of

These are but a few of the many daily experiences of one nurse as she demonstrated the need for field nursing service among the Navaho People. Since 1934, the United States Public Health Service has increased such service many times. In the past decade, Annie Wauneka, a member of the Tribal Council, in charge of the Navaho health and education program, has accomplished most remarkable progress in developing medical and nursing service for her people.

The organization sponsoring Betsy's work, was forced to discontinue service due to lack of funds during the depression. She left Red Rock late in 1933 to assume a new public health position in Colorado. Twice during the next eight years we returned to the Red Rock Area, receiving always a warm welcome from many friends. These were years of work for each of us far from the reservation. Then came the war years and activities and thoughts were far from Navaholand. Near the end of the war, Betsy was stricken with a near fatal illness, polio-encepholitis, incapacitating her from further nursing service. In 1945, I moved to Santa Fe as headquarters for other work on which I was then engaged. The following year she joined me, and it was not long until the strong pull of memories took us back ^{among the Navaho} ~~among the Navaho~~ People. Realizing the speed with which changes were coming to the reservation, the possibility of this book began to formulate, though work on it has of necessity been intermittent. This undertaking has been close to our hearts for we both feel an enduring friendship, understanding and admiration for the Navaho People.

End of Part I

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from the car, was a trading post, only three or four miles away. Inside the post was the usual ^{colorful} gathering of Navaho People, some sitting on the benches along the wall, a group of women with babies in cradleboards, gossiping, some making purchases at the counter, a group of men standing in the center of room conversing. A little apart stood several white men, among them the bearer of this tale, who was talking to the woman's husband. The old Navaho man entered the post leading the white woman by his rope, to the surprise of all and the great merriment of several. He asked the trader which white man was the woman's husband, whereupon he handed the rope to the astonished man, asking the trader to tell him that by the time the got there "she was leading pretty good".

PREFACE

INTRODUCTION

mountains within these boundries, and these are still the Sacred
Mountains of the DINEH, the Navaho People.

One summer we were working near Pine Springs, Arizona where there are many craftsmen, both weavers and silver-smiths. Mary Six was our interpreter who took us to many hogans in the vicinity. She seemed to understand just ~~the~~ what I wanted to do, and every day she led us to new and interesting people and places. One day she took us to see Bah Francis, a wonderful elderly woman of great poise and dignity. Her eyesight was failing, but she was still able to spin, to dye her wool, and to weave. Through Mary I explained to her that I wanted to make a picture showing some of the plants used in vegetable dyes and the colors produced by them. Nodding her head in acquiescence, she asked us to come back the next morning. When we ^{came} arrived she was sitting in the shade of a pinon tree spinning some wool. She was wearing a lovely soft blue velveteen blouse. Spread out before her on a blanket was a variety of plants, roots and bark. Beside each was a freshly spun skein of white wool ready to be dyed. Above ~~each~~ these were balls of dyed wool of the colors produced by each plant or root- all had been carefully arranged awaiting our arrival.

Family is very important to all Navaho People. They are proud of many relations. There are to-day more than sixty clans, groups of related people. Lineage is traced through the mother, and a son or daughter must marry outside his or her clan. Marriages are usually arranged by family and relatives when a boy or girl reach the proper age. A dowry of sheep or horses, or other items is presented by the family of the boy. Navaho relationships are hard for us to understand for the Navaho have other words, or groups of words, for aunts, uncles, cousins etc. I have heard Navaho people speak of "my uncle" only to find quite a different relationship from our knowledge of the word. A true uncle is spoken of as "my mother's brother", for instance.

The Navaho language is extremely complex. Athabascan in origin, it has certain similarities to oriental languages, such as the raising or lowering of the voice at the end of a word or phrase changes the meaning. It is a verbal language, a language full of movement, of subtle differences of meaning when action is added.

It is only in recent years that the Navaho language has been put into written form. Father Berard Haile from Saint Michael's Mission and school, invented new symbols for sounds we do not have in English, and established a Navaho alphabet. He produced a Navaho dictionary. During the long years of his life on the reservation, he translated many Navaho Myths into English. His research in this field was very great, not only for the benefit of English speaking people, but in addition he transcribed Navaho Mythology into written Navaho.

experience. People will come in to the post and sit on the benches for a long time, considering what to buy. One will finally go up to the counter, and pointing to an article, put down the money for that one item. Following another long interlude, this will be repeated. Always there is purchase of tobacco, (in early times loose tobacco was free)-the purchase of candy for children, of pop, as the business of the day proceeds. Sometimes individuals will stay at the post all day before the final lot of merchandise has been purchased. They observe everything, listen to all conversations, deliberate. When they go home they will remember everything that has transpired.

In every post there is a special place, sometimes a vault, often a whole room, where pawned jewelry is kept. Items are ticketed with the owner's name, the date, and the amount owed. Jewelry is held for as long a period as three years for the owner to redeem it. Then it may be placed in a case as "dead pawn" for sale ~~for~~ to any who will buy. The traders are more than fair about this transaction. I recall an instance when I had been requested to buy some dead pawn for a shop. One piece was a particularly fine concho belt. It had been dead pawn for over two years. Six weeks after I had bought it, the original owner had ridden over fifty miles to this post to redeem his belt. He was crestfallen to find it gone. The trader took the time and trouble to write asking if it had been sold and requesting its return. This was done and the Navaho redeemed his prized possession.

Probably the most famous trading post on the reservation is the Hubbell Post at Ganado, Arizona. This is one of the exceptions where the land was homesteaded by the original Don Lorenzo Hubbell, for at that time, 1876, this land was not a part of the reservation. Don Lorenzo, the son of a Connecticut Yankee and a Spanish mother,

of Old Lady Long Salt at her summer hogan. Through our interpreter, who was her great granddaughter-in-law, she told us somewhat of her long life. She was eight years old when the Navaho People returned from the "Long Walk", and she told us of hardships they had endured, the effort of starting life again on their old homesites, and the fight for survival.

This shelter was almost a natural one, for the low cedar and juniper trees grew in a circle. there was the same pattern of entrance and placement of objects as in a winter hogan. Over the loom area and where the family slept, they had hung canvasses for protection from summer rainstorms. We were soon to learn to our astonishment that we were in the presence of five generations of daughters. The Old Lady (94 we figured, and still vigorous) sits at the extreme left of this picture: directly behind her, our interpreter: ~~next to the old lady~~ : making knee bread near the fire is the Old Lady's daughter: beyond the Old Lady, looking at my book of pictures, are her grand daughter and great grand daughter. The little girl in the center is the great, great grand daughter.

The sons and grand sons were away at work, and sons-in-law would never be there, for the old rule still is imposed in many areas, that a man must never look at his mother-in-law. We spent several hours visiting this family. They were interested in us and in the things we observed. They looked at every picture in the book with the greatest of interest, pointing out differences in costume, ornaments, or possessions. We watched the making of knee bread, green corn cut from the cob, put through a grinder, salted, packed into the green husks and baked in an outdoor oven. It was very good. We have found when visiting families such as this, that a time comes when their courtesy to us has been fulfilled, their curiosity is satisfied, and normal work or occupation must be resumed. It is well to be

posts consisted of one or more buildings with sheep and horse corrals and watering tanks nearby. In addition to the store, there was usually a barn, a storehouse, sometimes a visitor's hogan for the use of Indians who lived far away. Many of the old posts had only one big room with a dirt floor. Around three walls were shelves reaching to the ceiling, stocked with goods of all descriptions. In front of the shelves and separated from them by a passageway, were high, wide counters built ^{up} for protection as well as use. Beneath the counters were shelves for an assortment of articles, tools and a weapon or two in case of need. In the center of the room, or to one side, a large ~~old~~ fashioned iron stove gave warmth in winter, and there were benches along the remaining wall. Hanging from the ceiling were coils of rope, lanterns, buckets, bridles, harness and other items of trade.

Each trading post was and still is a center, like the hub of a wheel, the outer circumference being perhaps twenty or more miles away. To these posts the Navaho have been coming to trade for nearly ninety years, bringing their produce to exchange for goods they desire or need. They bring wool at shearing time, sheep at fall roundup time, hides, piñon nuts, handcrafts of blankets, rugs, and silver jewelry. The trading post became a place of meeting, the place for gathering and dispensing news, the local post office, a place to obtain water, for all posts had to be built where there were natural springs or good wells. The trading post is where government notices are posted, where officials come to set dates for spring branding and dipping of sheep, for farm demonstrations. It has also been a place from which to obtain help in time of need, for many a trader has traveled miles in good weather or bad, by day or night, to take sick Navaho People to the nearest hospital. ~~the~~

In addition to ~~building~~ constructing his needed buildings,

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The trader ~~has had~~ to build what he needed, ~~he~~ has had to be able to fix anything and everything, and through the years has taught many Navaho necessary construction and mechanical techniques. By and large, the trader has been the best friend the Navaho have had over a long period of time. The trader has been the connecting link between the U.S. Government and the Navaho People, for every trader had of necessity to learn to speak Navaho. It has been the trader who has interpreted Government regulations and who has made contacts between Government agents and the individual Navaho of his region. And it has been the trader who established outside markets for rugs and jewelry. There have been a few exceptions of exploitation and unfairness in trade, but such traders soon disappeared for the shrewd Navaho quickly detected such practises and simply went elsewhere, ~~to trade~~.

~~Each trader is licensed by the Indian Bureau under strict rules of trade.~~ He does not own the land on which he has built his post, with the exception of a few who ~~had established their posts~~ before their locality was included in the reservation. For eighty years most trading posts were in isolated spots, far removed from worldly contact. There were few roads, usually bad roads, often impossible at certain times of year. Horse or mule drawn wagons were the only means of carrying supplies or delivering goods for sale. When it ^{from page 2} became possible to use trucks, the traders were the first to do so. During the past thirty years, road improvement has progressed with increasing rapidity until today, new paved roads link the major sections of the reservation. Distances seem to have shrunk as trucks today travel one hundred miles in two hours, where not long ago, they took two days or more to make the same trip.

THE CREATION MYTH

To understand the Navaho People, even in small measure, it is essential to know at least some part of the symbolic ritual of these Indians. That they have so rich a background comes as a surprise to many. One expects it on foreign shores, but to find it so strongly embedded here in the middle of our own country seems strange to ~~many~~^{those} unfamiliar with Navaho heritage. The Navaho have retained their culture through centuries without the use of written language, without centers of education, without a religious head, for there is no such office. It simply exists in every person, in every family, in every region of their land. As the myths, the chants, and the symbolism are myriad, and as they must be handed down by word of mouth or they perish, Navaho capacity for memory has become very great. There is always a medicine man who carries on these beliefs, who performs the ceremonies, who teaches others.

The Creation Myth as its title indicates, contains the roots of this symbolism and signifies Navaho relation to all of nature. There are a number of versions of the story, but the basic characters are similar. Like the old Testament of our Bible, the Navaho ~~story~~ ~~has~~ ~~been~~ ~~fixed~~, story has an expulsion from one world to another, there is a flood, and throughout there is a strong suggestion of evolution. Here too, are the symbolic plants and animals, birds and insects, colors and substances:- white and white shell for East; blue and turquoise for the South; yellow and coral or abalone shell for the West; black and jet for the North. Then there is the sacred number Four (or multiples thereof) the four season, the four directions, the four major colors, the four sacred mountains.

The Navaho believe that the ~~Pinahx~~ People came from lower worlds, passing through four of them (some say twelve) to emerge into this present fifth world. Early Navaho concept, like that of all races, was that the world was flat, that the sky was supported by supernatural beings, and that the sun came in the morning and left at night, that the moon and stars were hung in the sky to be seen after the sun had departed, They believe that the next world is the world of the spirit, and beyond that a world where everything merges into the cosmos. Their only concern is with this present life in the fifth world.

The ~~Creation~~ Myth tells of life beginning in a lower world. This first world was where it was predestined that the prototypes of living creatures, as well as inanimate elements, should come into being. Here the duality of life, male and female, ^{began} had their beginning. There were twelve kinds of people inhabiting this first world, which was dark, and though they are spoken of as people, they were insects as we know them. There were DARK ANTS- RED ANTS- DRAGON FLIES- YELLOW BEETLES- STONE BEETLES- HARD BEETLES- ~~BLACK BEETLES~~- BLACK BEETLES- BATS- WHITE FACED BEETLES- LOCUSTS- AND WHITE LOCUSTS. There were oceans far off in each direction and in each ocean a chief or diety. The people quarreled among themselves and the chiefs told them they must go elsewhere.

Entering a hole in the east, the people emerged into the ~~Second~~ World. Here they found the bird people with whom they made friends. They sent out their couriers, LOCUST and WHITE LOCUST, to explore the land, but though they reached the edge of the world, they found only bare ground. After a while there was more quarreling, and the bird people told them they must go away.

Once more they flew upwards and finding a slit in the sky, they

~~The~~
following day two of these strangers- the Kisani-(the Pueblo People) came to the exiles camp and later guided them to water. The water was red and the Kisani told the People they must not cross the river on foot or their feet would be injured. The Kisani showed the People a square raft made of four logs- a white pine, a blue spruce, a yellow pine, and a black spruce. So the People crossed the river and visited the homes of the Kisani. The friendly Kisani gave the People corn and pumpkins to eat. This land had neither rain nor snow and the crops were raised by irrigation. The People held a council and resolved to ~~do nothing~~ to offend the Kisani who had befriended them.

Late in the autumn the People heard the sound of a distant voice calling. It came from the East. Three times more, they hear the voice, each time nearer than before. At last four mysterious beings appeared before them. They were White Body, Blue Body Yellow Body and Black Body. These beings made signs to the People but did not speak. After they had gone the People wondered what these signs meant. Three times the gods visited the People, making signs but still not talking to them. On the fourth day Black Body stayed after the others had gone and spoke to the People in their own language. " You do not understand the signs the gods make to you. I will tell you what they mean. They wish to make more people, but they want the forms of these people to be like themselves. You have bodies like theirs, but you have the teeth, the feet, and the claws of insects. The new people are to have hands and feet like ours. Have yourselves well cleansed when we return which will be in twelve days." ~~On~~ On the morning of the twelfth day the People washed themselves thoroughly; the women drying themselves with yellow corn meal, the men with white corn

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meal. Soon they heard the call of the gods shouted four times, each time nearer than before, and after the fourth call the gods appeared. Blue Body and Black Body each carried a sacred buckskin. White Body carried two ears of corn, one white and one yellow, each perfect with grains to the tip. One buckskin was laid on the ground with the head to the west. On it they placed the two ears of corn with the tips to the east. Under the white ear they put the feather from the white eagle, and under the yellow ear, a feather from the yellow eagle. Over all they spread the other buckskin. The gods told the People to stand away to allow the WIND to enter. The white Wind blew from the East and the Yellow Wind blew from the West, blowing between the buckskins. While the Winds were blowing eight Mirage People came walking around the skins four times. While they walked the People saw the feathers move. When the Mirage People had completed their fourth round, the upper buckskin was lifted. A man and a woman lay where the ears of corn had been; the white ear had been changed into a man, the yellow ear into a woman, and the Wind had given them life. It is the wind coming out of our mouths that gives us life-when it stops, we die. In the skin at the tips of our fingers we can see the trail of the wind. Thus the gods created First Man and First Woman.

The first children born to First Man and First Woman were hermaphrodite twins. Again in four days a boy and a girl were born. Three more sets of twins were born unto First Man and First Woman. Four days later, the gods took First Man and First Woman away to the East Mountain, keeping them there four days. When they returned all their children were taken to the same place. After

The first children born to First man & First woman were Hermaphrodite Twins. Then more sets of twins were born to First man & First woman. After the last twins were born the Gods took F.M. & F.W. away to the East Mountain & kept them there for four days. When they returned all the children were taken to the same place. After that all returned they occasionally wore masks and when this happened they prayed for all good things, for rain and abundant crops. The children & F.M. & F.W. married among the Mucige People, and many children were born to them. Many of their offspring married among the Kisanu and among the people from the lower worlds & soon there were many people in the ^{Fourth} world with First man as their chief.

Other supernatural beings appeared in the Fourth world. There was Begochide^{and the Sun}, who created the animals, Changing Woman whose husband was the Sun. Perhaps the most prominent was Changing Woman, who symbolized regeneration, who brings all green things, to life in the Spring.

flood approaching from the East. And the People and the Kisani assembled, bemoaning their fate and knew not what to do. They all ✓ climbed a hill and held a council. Then they saw two men drawing near, one was old and had grey hair, the other young. They passed right through the crowd without speaking and sat down on the top of the hill, the young man in front, the old man behind him, and Locust behind both of them, and they all faced to the East. The old man took seven bags from his robe telling the People that he had bits of earth from the Seven Sacred Mountains. The People asked the old man if he could help them, and he replied that perhaps his son could, but the People must face the West for they must not see him at his work. Soon the People were called and they saw the sacred earth spread on the ground and planted in it were four reeds with four joints, and as they watched the roots spread out ~~out~~ going into the earth, and the reeds joined into one growing rapidly, and in its Eastern side was a great hole. The young man told the People to enter, and when they were all in, the hole closed behind them, and they heard the splashing of the waters ~~was~~ the flood came near. They climbed inside the reed and soon it began to sway, but Black Body blew a great breath through the top of the reed and a black cloud ^{formed around} the top holding it steady. As the People climbed, the reed grew higher and again it began to sway. Black Body took a plume from his head band and stuck it through the top of the reed to the sky. And that is why the reed now always carries a plume. The People sent Locust up to find a hole in the sky. He went through a little hole into the upper world coming out on an island in the middle of a lake. But the hole was too small for the People to get through, so they sent Badger to dig it out. When Badger returned his legs were all covered with mud and that is why the legs of badgers have been black ever since.

Then First Man and First Woman led the way and they all emerged to the surface of this present world. X On the Fourth Day someone

They thought that is why they have a reed in their tail feathers. The reed was the first to enter the flood & that is why they have a reed in their tail feathers. The reed & his tail got wet with the foam from the flood & that is why they have a reed in their tail feathers.

they all returned they occasionally wore masks and when this happened they prayed for all good things, for rain and abundant crops. The children of First Man and First Woman married among the Mirage People. And again children were born every four days and grew to maturity in four days. Many of their offspring married among the Kisaní and among the People from the lower worlds, and soon there were many people in the world with First Man as their chief.

Insect The people from the Third World had been in the Fourth World for eight years when one day they saw the Sky stooping down and the Earth rising to meet it. From the point of contact there sprang from the Earth, COYOTE, and BADGER, the children of the Sky. COYOTE, the elder, came and skulked around the People, but BADGER went down into the hole that led to the lower world and was rarely seen.

One day, following a feast of deer meat, First Woman made a remark which made her husband very angry and they had a quarrel. The next morning First Man called all the men together telling them what his wife had said, and that the women thought they could get along without the men. "Let us leave them," he said, "and see if they can till the fields and hunt game, and let us take the Kisaní with us". So they crossed the river on the raft taking with them the things they had made. The Kisaní went too, but they took their wives with them. *P* The first year all went well, the wives of the People had plenty of food and they sang and had a merry time. As the men had to start new fields, they did not have so much to eat. The second year the women did not do so well, while the men increased their fields and crops. In the third year the women did still less well, and the men still better. In the fourth year the women had little to eat and the men far more than they needed. And First Man began to think

of what he had done and that the race might perish. He sent a man to the bank of the river who called to First Woman asking her if she still thought she could live alone. The answer came back that the women could not live without their husbands. So amidst great rejoicing, the women were brought across on the raft. It was soon discovered that three were missing, a woman and her two daughters. After nightfall the voices of the missing ones were heard begging to be ferried across, but they were told to wait until morning. The mother could not wait and swam across, but the daughters disappeared. For three days and nights the People heard nothing of the missing ones. *H* On the morning of the Fourth day the call of the gods was heard, and after the fourth call, White Body appeared holding up two fingers and pointing to the river. White Body went away but soon returned with Blue Body, each carrying a bowl, one white and one blue. They put the bowls on the water spinning them as they did so, and the water parted beneath the bowls giving entrance to a house with four rooms. The mother and her husband entered the house, Coyote following them. The rooms were in each direction, and finding the first three empty they entered the fourth room to the north. Here they saw the Water Monster, *with his 2 children* and sitting beside him were their two daughters ~~and also two children of his own~~. The man and woman demanded their daughters, and as the Water Monster said nothing, they took them and went away. While no one was looking, Coyote slyly stole the two children of the Water Monster, hiding them under his robe. No one noticed this as Coyote always wore his robe folded around himself. *P* The next day The People were surprised to see all sorts of game running past them, going from East to West. This went on for three days. On the morning of the Fourth Day after the white light rose in the East, the People saw a strange gleam in that direction. They sent the Locust Couriers to see what it was. They found a vast