

## PIMA MYTHS

By FRANK RUSSELL.



THE traditions of the Pimas are kept by those who show special aptitude in remembering them and who gradually become recognized as the tribal historians. To them the boys are regularly sent that they may listen for four nights to the narrative of how the world was made and peopled; whence the Pimas came and how they struggled with demons, monsters, and savage enemies. These tales are not usually told in the presence of the women, and consequently they know only imperfect fragments of them.

The myths are not related in the summer because of the fear of being bitten by rattlesnakes, which of course hibernate. No information was obtainable that the Pimas believe that the snakes then carry venom, nor why the snakes should bite those who disregard the tabu. The Pimas do not hesitate to kill rattlesnakes except in certain cases.

### THE CREATION MYTH.

In the beginning there was nothing where now are earth, sun, moon, stars, and all that we see. Ages long the darkness was gathering, until it formed a great mass in which developed the spirit of Earth Doctor, who, like the fluffy wisp of cotton that floats upon the wind, drifted to and fro without support or place to fix himself. Conscious of his power, he determined to try to build an abiding place, so he took from his breast a little dust and flattened it into a cake. Then he thought within himself, "Come forth, some kind of plant," and there appeared the creosote bush. Placing this in front of him, he saw it turn over as soon as his grasp upon it relaxed. Advancing toward it, he again set it upright, and again it fell. A third and yet a fourth time he placed it, and then it remained standing. When the flat dust cake was still he danced upon it, singing:

Earth Magician shapes this world.  
Behold what he can do!  
Round and smooth he molds it.  
Behold what he can do!

Earth Magician makes the mountains.  
Heed what he has to say!  
He it is that makes the mesas.  
Heed what he has to say!

Earth Magician shapes this world;  
Earth Magician makes its mountains;  
Makes all larger, larger, larger.  
Into the earth the magician glances;  
Into its mountains he may see.

These myths are reprinted by permission from Mr. Russell's superb and scholarly study of the Pima Indians, appearing as part of the Twenty-sixth Annual Report of the Bureau of American Ethnology.

Next Earth Doctor created some black insects, *tcotcik tâtâny*, which made black gum on the creosote bush. Then he made *hiapitc*, the termite, which worked upon and increased the small beginning until it grew to the proportions of our present earth. As he sang and danced the wonderful world developed, and then he made a sky to cover it, that was shaped like the round house of the Pimas. But the earth shook and stretched so that it was unfit for habitation. So Earth Doctor made a gray spider, which he commanded to spin a web around the unconnected edges of earth and sky. When this was done the earth grew firm and solid.

All that we now see upon the land—water, mountains, trees, grass, and weeds—was made, and then he made a dish, poured water into it, and the water became ice. Taking this block of ice he threw it toward the north, where it fell at the place where earth and sky forever meet. At once the ice shone forth as the brilliant disk we now know as the sun. For a certain distance the sun rose into the sky and then fell back again. Earth Doctor took it and threw it toward the west, where earth and sky are sewn together, and again it rose and slid back into the ground. And in the south it behaved in a similar manner, but when he threw it to the east it rose higher and higher, until it reached the zenith, and then went on to sink in the west, and thus it has continued to do until this day. As the evening glow grew dim the darkness fell in inky blackness. So Earth Doctor poured more water into the dish and it became ice, and he sang:

I have made the sun!  
 I have made the sun!  
 Hurling it high  
 In the four directions.  
 To the east I threw it  
 To run its appointed course.

Then to the north he threw the ice until it dropped at the edge where the earth and sky are woven together. It became the shining circle which we call the moon. The moon rose in the sky, but soon fell back as the sun had done, so he threw it to the west, and then to the south, and finally to the east before it rose and pursued its course across the sky as it does to the present time.

Then he sang:

I have made the moon!  
 I have made the moon!  
 Hurling it high  
 In the four directions.  
 To the east I threw it  
 To run its appointed course.

Earth Doctor saw that while the moon was yet above the horizon there was sufficient light, but when it disappeared the darkness was intense, so he took some of the water in his mouth and blew it into the sky in a spray, which formed the stars, but the night was still dark. Then he took his magic crystal and, after breaking it, threw it also into the sky to form the larger stars, so the darkness was less intense. Then he sang:

I have made the stars!  
I have made the stars!  
Above the earth I threw them.  
All things above I've made  
And placed them to illumine.

Next he took his walking stick, and placing ashes on the end he drew it across the sky to form the milky way.

When the earth was thus prepared for habitation, Earth Doctor created all manner of birds and creeping things. Next he formed images of clay, which he commanded to become animate human beings, and they obeyed him. For a time they increased and overspread the earth until it became so populous that food became scarce and there was not sufficient water to supply their needs. Of sickness and death they knew nothing, and their numbers grew apace. Hungering, they began to kill one another and to eat human flesh. Earth Doctor pitied them in their extremity, but could devise no plan for relieving their distress, except to destroy all, and this he at length felt forced to do.

Earth Doctor said: "I shall unite earth and sky; the earth shall be as a female and the sky as a male, and from their union shall be born one who will be a helper to me. Let the sun be joined with the moon, also even as man is wedded to woman, and their offspring shall be a helper to me." Then he caught the hook of his staff into the sky and pulled it down, crushing to death the people and all other living things. Thrusting his stick through the earth, Earth Doctor went through the hole and came out alone on the other side. He called upon the sun and moon to come forth from the wreck of world and sky, and they obeyed him. But there was no sky for them to travel through, no stars nor milky way, so he created all these anew. Then he called for the offspring of earth and sky, but there was no response. Then he created a race of men, as he had done before; these were the Rsâsanatc.

Out in the west beneath the toahafs bush the moon gave birth to Coyote and then went down. Coyote grew apace, and when large and strong he came to the land where lived the Pima nation.

After a time the earth gave birth to one who was afterwards known as Itany and later as Siuhû, Elder Brother. He came to

Earth Doctor and spoke roughly to him, and Earth Doctor trembled before his power. The people increased in numbers, but Elder Brother shortened their lives, and they did not overrun the earth as they had done before. But this did not satisfy Elder Brother, who announced to Earth Doctor that he would destroy the latter's people, and this is how he accomplished the second destruction of the world.

Elder Brother created a handsome youth, whom he directed to go among the Pimas, where he should wed whomsoever he wished.

He must live with her until his first child was born, then leave her and go to another, and so on until his purpose was accomplished. His first wife gave birth to a child four months after marriage and conception. The youth then went and took a second wife, to whom a child was born in less time than the first. The period was yet shorter in the case of the third wife, and with her successors it grew shorter still, until at last the child was born from the young man at the time of the marriage. This was the child that caused the flood which destroyed the people and fulfilled the plans of Elder Brother. Several years were necessary to accomplish these things, and during this time the people were amazed and frightened at the signs of Elder Brother's power and at the deeds of his agent. At the time of the commencement of these strange events Elder Brother began to make a jar or olla of some substance, either bush or gum. When this should be finished the flood would come. How? This is the way in which it came: The handsome young man, whom Elder Brother sent about among the people to marry and beget children in so short a period of time, came at last to the home of Vakolo Makai, South Doctor, who lived somewhere in the south, and who had power similar to that of Elder Brother. South Doctor was noted for his knowledge of all things and his skill in reading signs. He declared that he would put an end to Elder Brother's schemes. One day South Doctor asked his beautiful young daughter why she cried all the time. She replied that she was afraid of the handsome young man who went about marrying the young women and begetting sons and daughters. Her father told her that it was her duty to marry the young man in order that a divine plan might be accomplished. But she continued crying, so her father told her to fetch some of the topmost thorns of a cholla cactus. When she had obeyed him he placed the thorns upon her, telling her not to be afraid of the young man, but that when he came she should take good care of his bow, arrows, shield, war club, spear, or any other weapon he might bring. At this the maiden dried her tears and awaited with pleasure the bridegroom's coming. When he came she took his bow and arrows and carefully put them in a safe place. After exchanging good wishes for health and happiness, they went to the dwelling prepared for them. Soon the screams of a child aroused old South Doctor and

his wife, who came running, desirous of seeing their grandchild. The old woman took up the babe and tried to present it to her daughter, but she refused to accept it, saying, "I am not the mother. He gave birth to the child. Give it to him." So the young man took the child away and returned to Elder Brother, but as he was very much ashamed of himself, he did not bring the baby, but left it by the wayside. Elder Brother knew what was happening, for he was finishing his olla. As the youth approached he asked, "How does it happen that you come alone and do not bring the young child that is born of you? Go bring it hither, and we will take care of it. We have been outwitted and our plan defeated, but that is the best we can do." The young man went after the child, the screams of which shook the earth and could be heard for a great distance. Earth Doctor then called his people together and told them there would be a great flood. After describing the calamity that would befall them, he sang:

Weep, my unfortunate people!  
 All this you will see take place.  
 Weep, my unfortunate people!  
 For the waters will overwhelm the land.  
 Weep, my unhappy relatives!  
 You will learn all.  
 Weep, my unfortunate relatives!  
 You will learn all.  
 The waters will overwhelm the mountains.

He thrust his staff into the ground, and with it bored a hole quite through to the other side of the earth. Some of the people went into the hole, while others appealed to Elder Brother. Their appeals were not heeded, but Coyote asked his assistance, and he was told to find a big log and sit upon it. This would carry him safely on the surface of the water along with the driftwood. Elder Brother got into his olla and closed the opening by which he entered, singing in the meantime:

Black house! Black house! Hold me safely in;  
 Black house! Black house! Hold me safely in,  
 As I journey to and fro, to and fro.

As he was borne along by the flood he sang:

Running water, running water, herein resounding,  
 As on the clouds I am carried to the sky.  
 Running water, running water, herein roaring,  
 As on the clouds I am carried to the sky.

When he finally emerged from the olla he sang:

Here I come forth! Here I come forth!  
 With magic powers I emerge.  
 Here I come forth! Here I come forth!  
 With magic powers I emerge.

I stand alone! Alone!  
 Who will accompany me?  
 My staff and my crystal  
 They shall bide with me.

The young man went to the place where he had left the child and found that its tears were welling up in a great torrent that cut a gorge before it. He bent over the child to take it up, but at that moment they both became birds and flew above the earth over which the floods were spreading. It is said that five birds in all were saved from all those that had been previously known. These were Koli-vitcûkam' Hikivik (flicker), Vipisimal, Kisopi, and Nyui (vulture). They clung by their beaks to the sky to keep themselves above the waters, but the tail of the flicker was washed by the waves, and that is why it is stiff to this day. Finally, as they were threatened with destruction, the god Vikarskam took pity on them and gave them power to make "nests of down" from their own breasts which floated on the surface of the waters and so enabled them to survive the flood. If anyone harms the little Vipisimal to this day the flood may come again. Accidental injuries to the bird must be atoned for; if it be killed, its tail feathers must be kept for a time to avert disaster; if it is found lying dead, it must be buried and appropriate gifts must be placed upon its grave.

When the child had been taken from them, South Doctor called the people to him and announced that a flood was coming to destroy the earth and all things thereon. Then he sang:

The waters dissolve the land.  
 The waters dissolve the land.  
 The mighty magician tests his strength.  
 The waters dissolve the mountain.  
 The waters dissolve the mountain.  
 Nasi foresees what is coming.

Some of the people came to him and were saved from the flood by passing through to the other side of the earth by means of the hole which he had made with his cane. He told the others to go with him to Earth Doctor and hear what he might say to them. Earth Doctor told them that they were too late in coming, that he had already sent all that he could save to the other side of the earth. However, there was yet hope for them if they would climb to the summit of the Crooked mountain. He gave power to South Doctor and directed him to aid the people to the extent of his ability, so the latter conducted the people to the top of the Crooked mountain, and as they went away Earth Doctor sang:

Haiya! Haiya! Flood! Flood! Hai-ya!  
 See the doom awaiting them!  
 Haiya! Haiya! Flood! Flood! Hai-ya!  
 Here are my doomed people before me.

As the flood rose toward the top of the mountain, South Doctor sang a song which caused the mountain itself to rise higher and ever higher above the waters which raced toward them as if on the level plain. These are the words that lifted the mountain upward:

On the Crooked mountain I am standing,  
 Trying to disperse the waters.  
 On the Crooked mountain I am standing,  
 Trying to disperse the waters.

When he ceased singing he traced a line around the mountain and this marked the limit of the flood for a time, but it soon rose again and threatened to overflow the summit. Again South Doctor sang:

On the Crooked mountain top I'm standing,  
 Trying to disperse the waters.  
 On the Crooked mountain top I'm standing,  
 Trying to disperse the waters.

Four times he sang and raised the mountain above the rising waters and then declared that he could do so no more, for his power was exhausted. He could do but one more thing for them, and holding his magic crystal in his left hand he sang:

Powerless! Powerless!  
 Powerless is my magic crystal!  
 Powerless! Powerless!  
 I shall become as stone.

Then he smote with his right hand and the thunder peal rang in all directions. He threw his staff into the water and it cracked with a loud noise. Turning, he saw a dog near him, and this animal he sent to see how high the tide had risen. The dog turned toward the people and said, "It is very near the top." When the anxious watchers heard the voice they were transfixed in stone; and there to this day we see them as they were gathered in groups, some of the men talking, some of the women cooking, and some crying.

Coyote was carried southward by the drifting log to the place where all the driftwood of the flood was collected. To this day the place is referred to as Driftwood mountain, though its exact location is not known. Coyote came out of the drift after the water had fallen.

Earth Doctor escaped destruction by inclosing himself in his reed staff, which floated upon the surface of the water. We do not know what adventures befell him, but suppose that his staff came to rest somewhere in the east, as he is next heard from in that quarter.

Elder Brother was rolled along on the ground under the waters in his olla and finally came to rest beyond Sonoita, near the mouth of the Colorado river. The olla, now called Black mountain, may be seen there to this day. It is black because the gum from which the

vessel was made was of that color. After the waters disappeared Elder Brother came out and went about until he had visited nearly all parts of the land. At length he met Coyote and Earth Doctor. Each claimed to have been the first to appear after the flood, but finally Elder Brother was admitted to have been the first, and he became the ruler of the world, and is accepted as such by many to this day. Elder Brother on becoming the chief ruler told his subordinates to search for the center of the land, which is known as hik, navel. He sent Earth Doctor to the east and Coyote to the west. The latter returned first, and a long time afterwards Earth Doctor came in. They all went some distance east and again the messengers were sent out—Coyote east and Earth Doctor west. This time Earth Doctor returned first, so they all journeyed yet farther east before sending out the messengers. Coyote was sent west this time and again returned first. Then all moved east a little farther, and from that point both returned at the same time, so they knew they were at the middle of the land.

This is the song that Elder Brother sang when they reached the middle:

Here I have come to the center of the earth;  
Here I have come to the center of the earth.  
I see the central mountain;  
I see the central mountain.

He then bent down and scratched his head. The lice that dropped became ants, which dried up that particular spot in a very short time, for the earth had been everywhere wet and muddy. Then they all sat down to create the various animals that had lived before the flood. Elder Brother sat facing the west, for, said he, "I came out upon the earth in the west and I am going to face that way." Coyote sat facing the south, for "I came out in the south and I am to face that way." Earth Doctor seated himself facing the east, for, said he, "I came out in the east and I am going to face that way." Each agreed not to look at what the others were making nor to tell what he was doing until all was finished, and then all that they had made should be showed at once. A moment later Elder Brother said he was ready and asked the others to show what they had made. So Coyote and Earth Doctor brought their work before him. Coyote had made all the web-footed animals, snakes, and birds. Earth Doctor had made creatures resembling human beings, but they were deformed—some having but one leg, others immense ears, some with imperforate bodies, others with flames of fire in their knees.

Elder Brother told Coyote to throw the animals which he had created into the water. He told Earth Doctor to place his creatures in the west. Both obeyed. After throwing his beings into the west Earth Doctor sank into the earth, but while his body was yet half-



way down Elder Brother jumped and tried to grasp it. He was not successful, and Earth Doctor disappeared. Elder Brother in trying to hold Earth Doctor got his hands covered with dirt and blood, like those of a man killing an animal. He shook his hands and the blood sprinkled over all the earth. That is what causes all kinds of sickness among us now, for the diseases were scattered over the land and in the water.

Elder Brother and Coyote were left in possession of the land. After the images which the former had made had been kept for four days, one of the Apache group (they were divided into equal groups) came to life and said, "It's very cold," and began to sway its body back and forth. Earth Doctor said, "Oh, I didn't think you would be the first to awake!" and he was so angry he took all the Apaches up in his hand and threw them over the mountain. That made them angry, and that is why they have always been so fierce.

These were the Indian people of which there were four tribes: The Wā-aki-Ap, the Apaches, the Maricopas, and, lastly, the Pimas, though they were given superior qualities—such as a knowledge of the seasons, the power to bring down rain from the sky, the ability to cure sickness, and the like.

These people occupied this country from that time forward and multiplied in numbers. The Yumas and Maricopas were at first united, but the Maricopas left the Yumas and joined the Pimas, finally settling in the Salt River valley, where they formed permanent settlements. They tried to build canals, but were not successful, on account of the hard rocks and soil.

The Maricopas asked Elder Brother for advice or assistance. He caused the ground to become soft for a while, but it hardened again, and upon being appealed to a second time he said he could do no more for them, but told them to go and see Toakoa-atam Aks, White-eater-old-woman, Elder Brother's sister, who also had great power. She finished all the work in a single night, but Elder Brother refused to do anything more for the people. From that time on he began to do mischief, such as marrying the young women and then deserting them for others. The people began to be jealous of him and planned to destroy him.

For a time after the creation of the four tribes of men and the animals they were confined in a great house together. Rattlesnake was there, and was known as Mā'ik Sol'atc, Soft Child. The people liked to hear him rattle, and little rest or peace could he obtain because of their continual prodding and scratching. Unable to endure it longer, he went at last to Elder Brother to ask help of him. Elder Brother took pity upon him and pulled a hair from his own lip to cut in short pieces to serve as teeth for Soft Child. "Now," said he, "if anyone bothers you again, bite him." In the evening Tâ-âpi,

Rabbit, came to Soft Child as he sat at the door and scratched him as he had so often done before. Soft Child raised his head and bit his tormentor as Elder Brother had instructed him to do. Feeling the bite, Rabbit scratched Soft Child again, and again was bitten; then he ran about telling that Soft Child was angry and had bitten him twice. Again he went to him and again he was bitten twice. During the night his body swelled and the fever came upon him. All through the dark hours he suffered and throughout the next day; often he called to those around him to prepare a place that might give him rest. No bed that they could make brought any ease to his stricken frame. He asked for sea sand that he might lie upon it and cool his fevered body. Coyote was sent to the sea to fetch the cooling sand, but it gave no relief. Rabbit asked for a shade of bushes that the cooling breeze might blow beneath them upon him, but this, too, failed to help him. The traveling shade likewise brought no relief. His agony increased until death came to give him peace.

For this first loss of life the people blamed Elder Brother, because he had given Soft Child the teeth that made him a menace to all who approached him. The disposal of Rabbit's body formed a serious problem to the tribes, for they feared the interference of Coyote. Said one, "If we bury him Coyote will surely dig him out." "If we hide him," said another, "Coyote will surely find him." "If we put him in a tree," said a third, "Coyote will surely climb up." Finally the Maricopas proposed that he be burned, and in order to get Coyote out of the way during the ceremony he was sent to Sun to get some fire, for he always kept the flame lighted in his house.

As soon as Coyote had gone the people called upon Blue Fly to help them, and this is how the first fire drill was made. Taking a stick like an arrow, he twirled it to and fro between his hands, the lower end resting in a socket at the margin of a flat stick that lay upon the ground. Soon smoke ascended, and the first fire began to glow. Gathering fuel, they proceeded to burn the corpse.

When Coyote left them he was suspicious of their intentions, and said to himself, "I think they have some purpose in sending me away." So he looked back frequently as he went along, and soon saw the smoke ascending. With excited heart he turned and ran back as fast as he could go. When he made his appearance the people formed a circle and tried to shut him away from the burning body. "Let me see my brother! Let me see with one eye!" he cried as he rolled upon the ground. No one would listen to him, so he ran round and round the circle seeking an opening. There was a weak spot in the cordon where two short men were standing, and he jumped over their heads, bit out the heart of the burning body, and ran away with it. The people pursued, but Coyote outstripped them. South of the Sierra Estrella Coyote stopped and laid the heart upon

the an bush, but the people came up and he fled again. To this day that halting place is called Anûkam Tcukwoanyik, Place of the Upruoted An Bush. Near Kihâtoak he stopped again upon a mountain to eat the heart, but he saw that it was covered with ashes, so he shook it and the ashes fell and covered the mountain, so that it is white to this day, and is called Gray mountain. Again the people overtook Coyote, and he ran northward across the Gila, where he ate the heart, and as he did so the grease fell upon every stone of the mountain, which accounts for its appearance and the name it bears to this day—Mo'hatûk, Greasy mountain. From that place Coyote ran to live in the sea in the south.

[To be continued]

## FLOWERS OF THE FOOT-HILLS

By ALICE STOCKTON



HERE is a little trail in the foot-hills that I shall always pleasantly remember, for I have spent happy, though solitary, hours wandering through its shady length. In the autumn the path is carpeted with dry brown leaves, and only the pine-trees look green. The red manzanita berries are drying, but sweet yet to the taste, and the fruit of the buckeye is falling to the ground. There is a feeling of winter cold in the air, and a moaning sound can be heard—you cannot tell whence it comes. It is the wind-spirit whispering of winter to the pines.

Occasionally a bird's nest, gray and empty, can be seen perched in some forked branch. But the little truants have departed for warmer climes, to be seen no more till spring. It is lonesome in the woodland path in winter.

But in the spring—it is then that one should come. Everywhere life is "thrilling over hill and valley," and the little foot-hill bluebells peep out almost as soon as those in the valley. These are the tiny harbingers of many beautiful things to come.

The "stars-of-Bethlehem" grow everywhere on the sunny hill-sides, yellow as the buttercups beside them. Now and then peeps out a pansy, "sober, steadfast and demure."

The air is perfumed with a thousand scents. Sweetest of all, perhaps, are the mignonettes; while the soft wind often brings a breath of violets. The wild lilacs, a mass of foamy white or delicate lavender, are very fragrant.

The "cat's-ears," dainty, shy bells of pink, nod from the shadow of the oak tree. They love the shade, these little flowers, and fade quickly in the sunshine. The proud Mariposa lily gives quite friendly welcome, and the snow flowers, even, dare to creep down so far sometimes, blooming in delicate crimson beauty.