

THE TRADITIONS OF THE HOPI.

1. ORIGIN MYTH. [1](#)

A very long time ago there was nothing but water. In the east Hurúing Wuhti [2](#), the deity of all hard substances, lived in the ocean. Her house was a kiva like the kivas of the Hopi of to-day. To the ladder leading into the kiva were usually tied a skin of a gray fox and one of a yellow fox. Another Hurúing Wuhti lived in the ocean in the west in a similar kiva, but to her ladder was attached a turtle-shell rattle.

The Sun also existed at that time. Shortly before rising in the east the Sun would dress up in the skin of the gray fox, whereupon it would begin to dawn--the so-called white dawn of the Hopi. After a little while the Sun would lay off the gray skin and put on the yellow fox skin, whereupon the bright dawn of the morning--the so-called yellow dawn of the Hopi--would appear. The Sun would then rise, that is, emerge from an opening in the north end of the kiva in which Hurúing Wuhti lived. When arriving in the west again, the sun would first announce his arrival by fastening the rattle on the point of the ladder beam, whereupon he would enter the kiva, pass through an opening in the north end of the kiva, and continue his course eastward under the water and so on.

By and by these two deities caused some dry land to appear in the midst of the water, the waters receding eastward and westward. The Sun passing over this dry land constantly took notice of the fact, that no living being of any kind could be seen anywhere, and mentioned this fact to the two deities. So one time the Hurúing Wuhti of the west sent word through the Sun to the Hurúing Wuhti in the east to come over to her as she wanted to talk over this matter. The Hurúing Wuhti of the east complied with this request and proceeded to the West over a rainbow. After consulting each other on this point the two concluded that they would create a little bird; so the

deity of the east made a wren of clay, and covered it up with a piece of native cloth (möchápu). Hereupon they sang a song over it, and after a little while the little bird showed signs of life. Uncovering it, a live bird came forth, saying: "Úma hínok pas nui kitâ' náwakna?" (why do you want me so quickly). "Yes," they said, "we want you to fly all over this dry place and see whether you can find anything living." They thought that as the Sun always passed over the middle of the earth, he might have failed to notice any living beings that might exist in the north or the south. So the little Wren, flew al over the earth, but upon its return reported that no living being existed anywhere. Tradition says, however, that by this time Spider Woman (Kóhk'ang Wuhti), lived somewhere in the south-west at the edge of the water, also in a kiva, but this the little bird had failed to notice.

Hereupon the deity of the west proceeded to make very many birds of different kinds and form, placing them again under the same cover under which the Wren had been brought, to life. They again sang a song over them. Presently the birds began to move under the cover. The goddess removed the cover and found under it all kinds of birds and fowls. "Why do you want us so quickly?" the latter asked. "Yes, we

want you to inhabit this world." Hereupon the two deities taught every kind of bird the sound that it should make, and then the birds scattered out in all directions.

Hereupon the Hurúing Wuhti of the west made of clay all different kinds of animals, and they were brought to life in the same manner as the birds. They also asked the same question: "Why do you want us so quickly?" "We want you to inhabit this earth," was the reply given them, whereupon they were taught by their creators their different sounds or languages, after which they proceeded forth to inhabit the different parts of the earth. They now concluded that they would create man. The deity of the east made of clay first a woman and then a man, who were brought to life in exactly the same manner as the birds and animals before them. They asked the same question, and were told that they should live upon this earth and should understand everything. Hereupon the Hurúing Wuhti of the east made two tablets of some hard substance, whether stone or clay tradition does not say, and drew upon them with the wooden stick certain characters, handing these tablets to the newly created man and woman, who looked at them, but did not know what they meant. So the deity of the east rubbed with the palms of her hands, first the palms of the woman and then the palms of the man, by which they were enlightened so that they understood the

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writing on the tablets. Hereupon the deities taught these two a language. ¹After they had taught them the language, the goddess of the east took them out of the kiva and led them over a rainbow, to her home in the east. There they stayed four days, after which Hurúing Wuhti told them to go now and select for themselves a place and live there. The two proceeded forth saying that they would travel around a while and wherever they would find a good field they would remain. Finding a nice place at last, they built a small, simple house, similar to the old houses of the Hopi. Soon the Hurúing Wuhti of the west began to think of the matter again, and said to herself: "This is not the way yet that it should be. We are not done yet," and communicated her thoughts to the Hurúing Wuhti of the east. By this time Spider Woman had heard about all this matter and she concluded to anticipate the others and also create some beings. So she also made a man and woman of clay, covered them up, sang over them, and brought to life her handiwork. But these two proved to be Spaniards. She taught them the Spanish language, also giving them similar tablets and imparting knowledge to them by rubbing their hands in the same manner as the woman of the East had done with the "White Men." Hereupon she created two burros, which she gave to the Spanish man and woman. The latter settled down close by. After this, Spider Woman continued to create people in the same manner as she had created the Spaniards, always a man and a woman, giving a different language to each pair. But all at once she found that she had forgotten to create a woman for a certain man, and that is the reason why now there are always some single men.

She continued the creating of people in the same manner, giving new languages as the pairs were formed. All at once she found that she had failed to create a man for a certain woman, in other words, it was found that there was one more woman than there were men. "Oh my!" she said, "How is this?" and then addressing the single woman she said: "There is a single man somewhere, who went away from here. You try to find him and if he accepts you, you live with him. If not, both of you will have to remain single. You do the best you can about that." The two finally found each other, and the woman said, "Where shall we live?" The man answered: "Why here, anywhere. We shall remain together." So he went to work and built a house for them in which they lived. But it did not take

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very long before they commenced to quarrel with each other. "I want to live here alone," the woman said. "I can prepare food for myself." "Yes, but who will get the wood for you? Who will work the fields?" the man said. "We had better remain together." They made up with each other, but peace did not last. They soon quarreled again, separated for a while, came together again, separated again, and so on. Had these people not lived in that way, all the other Hopi would now live in peace, but others learned it from them, and that is the reason why there are so many contentions between the men and their wives. These were the kind of people that Spider Woman had created. The Hurúing Wuhti of the west heard about this and commenced to meditate upon it. Soon she called the goddess from the east to come over again, which the latter did. "I do not want to live here alone," the deity of the west said, "I also want some good people to live here." So she also created a number of other people, but always a man and a wife. They were created in the same manner as the deity of the east had created hers. They lived in the west. Only wherever the people that Spider Woman had created came in contact with these good people there was trouble. The people at that time led a nomadic life, living mostly on game. Wherever they found rabbits or antelope or deer they would kill the game and eat it. This led to a good many contentions among the people. Finally the Woman of the west said to her people: "You remain here; I am going to live, after this, in the midst of the ocean in the west. When you want anything from me, you pray to me there." Her people regretted this very much, but she left them. The Hurúing Wuhti of the east did exactly the same thing, and that is the reason why at the present day the places where these two live are never seen.

Those Hopi who now want something from them deposit their prayer offerings in the village. When, they say their wishes and prayers they think of those two who live in the far distance, but of whom the Hopi believe that they still remember them.

The Spanish were angry at Hurúing Wuhti and two of them took their guns and proceeded to the abiding place of the deity. The Spaniards are very skillful and they found a way to get there. When they arrived at the house of Hurúing Wuhti the latter at once surmised what their intentions were. "You have come to kill me," she said; "don't do that; lay down your weapons and I shall show you something; I am not going to hurt you." They laid down their arms, whereupon she went to the rear end of the kiva and brought out a white lump like a stone and laid it before the two men, asking

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them to lift it up. One tried it, but could not lift it up, and what was worse, his hands adhered to the stone. The other man tried to assist him, but his hands also adhered to the stone, and thus they were both prisoners. Hereupon Hurúing Wuhti took the two guns and said: "These do not amount to anything," and then rubbed them between her hands to powder. She then said to them: "You people ought to live in peace with one another. You people of Spider Woman know many things, and the people whom we have made also know many, but different, things. You ought not to quarrel about these things, but learn from one another; if one has or knows a good thing he should exchange it with others for other good things that they know and have. If you will agree to this I shall release you. They said they did, and that they would no more try to kill the deity. Then the latter went to the rear end of the kiva where she disappeared through an opening in the floor, from where she exerted a secret influence upon the stone and thus released the two men, They departed, but Hurúing Wuhti did not fully trust them, thinking that they would return, but they never did.

Footnotes

[1:1](#) Told by Qöyáwaima (Oraíbi), The events here related are supposed to have happened in the lower world. The increasing of the various peoples and tribes, and the constant contentions among them, finally led to the emigration from the nether world through the sípapu into this world, the account of which is related by variant traditions of the Hopi.

[1:2](#) The nearest literal translation that can be given of this name, which appears so frequently in Hopi mythology and ceremonies is Hard Being Woman, i. e., woman of that which is hard, and the Hopi say she is the owner of such hard objects as shells, corals, turquoise, beads, etc.

[3:1](#) Some Hopi say that these two people were the ancestors of what are now called the White Man, and the people say that they believe this language taught to these two people was the language of the present White Man.