



A Yuma Account of Origins

Author(s): John Peabody Harrington

Source: *The Journal of American Folklore*, Vol. 21, No. 82 (Oct. - Dec., 1908), pp. 324-348

Published by: [American Folklore Society](#)

Stable URL: <http://www.jstor.org/stable/534581>

Accessed: 06/11/2013 10:04

Your use of the JSTOR archive indicates your acceptance of the Terms & Conditions of Use, available at <http://www.jstor.org/page/info/about/policies/terms.jsp>

JSTOR is a not-for-profit service that helps scholars, researchers, and students discover, use, and build upon a wide range of content in a trusted digital archive. We use information technology and tools to increase productivity and facilitate new forms of scholarship. For more information about JSTOR, please contact support@jstor.org.



American Folklore Society is collaborating with JSTOR to digitize, preserve and extend access to *The Journal of American Folklore*.

<http://www.jstor.org>

A YUMA ACCOUNT OF ORIGINS.

BY JOHN PEABODY HARRINGTON.

IF we base our classification on the numerals, the languages of the Yuman stock may be grouped as follows. In parentheses are given the tribal names in the Yuma language, together with their meanings, if known.

A. EASTERN GROUP. 1. Havasupai (Kwaaxaxavasúpáy^a,¹ "blue-water folk"). 2. Wallapai (Xawál'apáy, "pine-tree folk"). 3. Tonto (Túl'kapáy^a, "lizard folk"). 4. Yavapai (Yévepáy^a; in Wallapai, In'ávapé').

B. CENTRAL GROUP. 1. Mohave (Xamáqáv^a; in Wallapai, Wamáqáv^a).² 2. Yuma (Kwítc'án^a). 3. Maricopa (Maríkapá, "bean folk;" also Xatpá; in Wallapai, Pan'á'^a).³ 4. Diegueño (Kamyá).⁴ 5. Cocopa (Kwikapá).

C. LOWER CALIFORNIA GROUP. 1. Kiliwi and Santo Thomás. 2. Cochimi. 3. Waikuru (?).

The Halchidom (Xál'tc'idhóm^a), who formerly held the Colorado River between the Mohave and the Yuma, are said to have spoken a language almost identical with the Yuma.⁵

¹ The letter *x* represents a harsh *h* sound like Russian *x*; *h* represents a faint *h* sound.

² The name Xamáqáv^a does not mean "three mountains."

³ The name Xatpá includes the Pima.

⁴ Kamyá refers to the eastern Diegueños. The Kawia and western Diegueños are called *Xakwítc'á*.

⁵ The numeral forms given here for comparison are those used in counting, and must not be confused with the adjectival forms which are used in modifying nouns and in answering "How many?" The latter suffix *k* if the form used in counting does not already end in *k* and present irregular forms in some of the languages. Compare Mohave *aví xamók*, "3 mountains;" *aví çarápk*, "5 mountains;" *aví amaikas'ént'n'ík*, "6 mountains." The Tonto numerals were collected by Loew and White; the Yavapai, by Gatschet; the Kiliwi and Cochimi, by Gabb. The rest were gathered by the writer, and have therefore uniform orthography.

<i>Havasupai.</i>	<i>Wallapai.</i>	<i>Tonto.</i>	<i>Yavapai.</i>	<i>Mohave.</i>	<i>Yuma.</i>
síta	síta	sisi	sisi	setó	(as'éntik)
xuwáka	xowáka	uake	hūáki	xavík ^a	xavík
xumúka	xamóka	moke	'moki	xamók ^a	xamók
xopá	xopá	hoba	hopa	tc'umpá ^a	tsumpáp
çatápa	xatápa	satabe	therapi	çaráp ^a	saráp
tasép	tasép	geshbe	teshpé	s'ínt ^a	xomxók
xuwakaspé	xowakaspé	hoa-geshbe	huakeshpe	víjk ^a	paxkiék
xumukaspé	xamokaspé	mo-geshbe	múkeshpe	mu'k ^a	sipxók
xalacúya	xalacúya	halseye	halésúyi	pa ^a	xamxamók
xuwáva	wowáva	uave	u-ábi	ráp ^a xavík ^a	saxók
<i>Maricopa.</i>	<i>Diegueño.</i>	<i>Cocopa.</i>	<i>Kiliwi.</i>	<i>Cochimi.</i>	
(as'éntik)	(xink)	cit	mesig	tchaqui	
xavík	xawö'k	xawö'k	hhū-ak	kūak	
xamók	xamók	xamók	hhamiak	kabiak	
ts'umpáp	tc'umpáp	spap	mnok	ic'kyumkuak	
saráp	saráp	s ^a zap	saltchepam	nyakivampai	

A somewhat hurried comparison of linguistic material gathered by the writer corroborates, on the whole, this classification, although certain growths common to several of the languages would, if made the basis for classification, require groupings different from that above. The only literature published on this subject is by Gatschet, who suggests this same classification; for he states that the Wallapai is more similar to the Tonto than to the Mohave,¹ and that even in the Santo Thomás and Kiliwi dialects of Lower California a strange element occurs, which grows more pronounced in the Cochimi, but which may nevertheless be of genuine Yuman origin.²

The tribes of the Central Group (B) form a close unit as regards religious beliefs and ceremonies, and invariably burn the dead. Nothing is known of the religion of the Tonto and Yavapai tribes of the Eastern Group (A), but the Wallapai and Havasupai of that group possess creation myths and certain ceremonies distinct from any yet found in the Central Group, and practise rock-burial as well as cremation. The Cochimi of the Lower California Group (C) are said by Bägert to have always buried the dead, later depositing the bones in ossuaries.³

A grouping based on the material culture of the Yumans, however, would separate the four river tribes — the Mohave, Yuma, Maricopa, and Cocopa — from the desert tribes.

All the languages of the Eastern and Central Groups are closely akin. Havasupai differs less from Diegueño than does Low German from High German. The Yuma and the Maricopa speak almost identical tongues, and understand Mohave, though they hear it spoken for the first time. They understand Cocopa and western Diegueño with difficulty.

The Yuma occupy a central position in the Central Group. They held both banks of the Colorado from fifteen miles south to sixty miles north of the Gila confluence. They are now nearly all settled on the Yuma Indian Reservation, California, where they number in 1908 about 960, including over sixty persons belonging to other tribes.

The Yuma are still primitive in religion, and largely so in life. The Christian influence has been slight. Two missions were established among them in 1780 by the military commander of Sonora, but were

xumxók	xumxók	xamxúk	m'sig-elipai	ic̣kyumkabiak
paxkyék	paxkiék	paxká	huak-elipai	tchaqueravampai
sepxók	seppók	spxuk	hamiak-elipai	nyakivam-ivapai
x ^u mx ^m ók	xumxumók	xamxamók	m'sigktkmat	quacheravampai
s ^ʔ axók	caxók	saxúk	tchepam-mesig	nyavanitchaqui

With the numeral for "five" compare Mohave hisal' kaharáp*, "the fingers of one of his hands." In Mohave for rapxavík* are also heard harapxavík* and hisal' kaharapxavík*, the "fingers of both of his hands."

¹ A. S. Gatschet, *Der Yuma Sprachstamm* (*Zeitschrift für Ethnologie*, 1877, p. 377).

² *Ibid.* p. 385.

³ J. Bägert, *Nachrichten von der amerikanischen Halbinsel Kalifornien*, Mannheim, 1772.

destroyed by the Yuma the following summer. They were then free from missionaries for over a hundred years. The present Catholic Church is attended by few Indians. The Protestants have as yet no mission building. The medicine-men, who have much influence over the people, talk openly against the missionaries, and regard their traditions as a perverted form of the Yuma traditions.

The religion of the Yuma, like that of the other tribes of the Central Group, is based on revelations received in dreams. Dreaming is declared to be more real than waking. Every individual "can dream vivid dreams;" and whatever is dreamed is believed either to have once happened or to be about to happen. Only a few men, however, dream proficiently and professionally. These are known as "dreamers" (sumátc). They have power to reach in their dreams the ceremonial house on the summit of Avikwaamé, a gigantic flat-topped mountain thirty miles north of Needles, California, called "Ghost Mountain" by the whites. There the dreamer finds everything as it was in the mythic past. There he receives instruction from Kumastamxo, the younger of the two great gods of the Yuma. All singing and dancing ceremonies are taught by Kumastamxo and his assistants on the top of that mountain, and the dreamer of such a ceremony is bidden to teach the others who are to participate. The various practices for curing the sick may be learned there, and there only. Thus "doctor" (kwasihé) and "dreamer" (sumátc) are synonymous. When a man dreams myths, he usually dreams his way first to the top of that mountain, and there perceives with his senses everything which is narrated in the myth.

The "best dreamer" among the Yuma is Tsuyukweráu, a man of the Xavtsáts "nation,"¹ whose English name is Joe Homer. He is about forty-five years old, and the syphilis has already affected his eyes so that he is almost totally blind. Besides the Yuma account of origins published herewith, which it takes him four days to tell, he knows a score of animal stories, some very long tales of adventure, and sixty-four ceremonial songs.² This material was collected by me at my own expense. It has been carefully revised by the narrator himself.

Joe Homer made to me at various times the following statements concerning his powers and training as a dreamer: "Before I was born I would sometimes steal out of my mother's womb while she was sleeping, but it was dark and I did not go far. . . . Every good doctor begins to understand before he is born, so that when he is big he knows it all. . . . When a little boy, I took a trip up to Avikwaame Mountain and slept at its base. I felt of my body with my two hands, but found

¹ See p. 344.

² Only a few of these songs were recorded by me. They, as well as the songs which occur in the myths and animal stories, abound in archaic, mutilated, and repeated word-forms. Compare the song "wat^o amár umár, wak' ak'ér uk'ér" ("the house will burn, the house will crackle") (see p. 341) with Yuma prose, "avat^o hamárk, hak'érk."

it was not there. It took me four days and nights to go up there. Later I became able to approach even the top of the mountain. At last I reached the willow-roof in front of the dark-house¹ there. Kumastamxo was within. It was so dark that I could hardly see him. He was naked and very large. Only a few great doctors were in there with him, but a crowd of men stood under the willow-roof before the house. I tried to enter, but could not. The lightnings were playing all about. They hurt my eyes. Since then I have grown blind. . . . When I was a boy, I used to eat jimson-weed leaves (*smalʔkaapítá*)² plucked from the west side of the plant, in order to make me dream well. . . . I now have power to go to Kumastamxo any time, to-night if I want to. I lie down and try hard, and soon I am up there again with the crowd. He tells me everything I want to know, and it takes only a little while to go there. . . . He teaches me to cure by spitting and sucking. . . . He tells me when I 'speech' or sing wrong. . . . One night Kumastamxo spit up blood. He told me, 'Come here, little boy, and suck my chest.' I placed my hands on his ribs and sucked his sickness (*hirává*) out. Then he said, 'You are a consumption dreamer.'³ When anybody has the consumption, lay your hands on him and suck the pain out continually, and in four months he will be well.' When I returned home, I went to my nephew, whose lungs were all rotten. He spit all the time. I took him to my house for four months. I sucked his chest till I sucked the sickness out. Now he is well and is going to school. . . . It takes four days to tell all about Kwikumát and Kumastamxo. I am the only man who can tell it right. I was present from the very beginning, and saw and heard all. I dreamed a little of it at a time. I would then tell it to my friends. The old men would say, 'That is right! I was there and heard it myself.' Or they would say, 'You have dreamed poorly. That is not right.' And they would tell me right. So at last I learned the whole of it right." This approval and disapproval by the old men, it would seem, tends to unify versions of the same myth originating in the dreams of various dreamers, rendering the Yuma myths less variable than those of some peoples who do not claim to dream their mythology.

Since the writer hopes to publish in a subsequent number of this journal shorter creation myths of the Cocopa, Mohave, and Wallapai, a discussion of Joe Homer's Yuma account will be reserved till then. Let him here, therefore, merely hint at Christian influence,⁴ and point out how this myth differs from similar myths found among the Mohave. The myth differs from any similar account which has been found

¹ See p. 331 and p. 343.

² *Datura meteloides*; in Mohave, *malʔkatú*; in Wallapai, *smaragató*.

³ A Yuma doctor usually treats only one class of diseases. He is a "specialist."

⁴ The Indians compare Kwikumát with the God, Blind-Old-Man with the Devil, and Kumastamxo with the Jesus of the Christians.

among the Mohave in the prominence and creative activity of Kwikumát (in Mohave, Mataví^{l'a}), who in Mohave mythology merely leads the people to Axavol'pó, builds a house there, and dies; in the mention of Blind-Old-Man; in the doctrine of four destructions of the people; in the prominence of Marxokuvek, "the first Yuma Indian;" in the instruction of the people by Kumastamxo (in Mohave, Mastamxó) at Axavol'pó as well as at Avikwaamé; and in the vivid description in the story of Rattlesnake and the account of the cremation of Kwikumát.

YUMA ACCOUNT OF ORIGINS RELATED BY JOE HOMER.

There was water everywhere. There was no land. Kwikumát and another man who at that time had no name kept moving at the bottom of the water. Suddenly with a rumbling sound Kwikumát emerged and stood on top of the water. The other man wished also to come to the surface. He asked Kwikumát, "How did you emerge from the water?" Kwikumát said, "I opened my eyes." He had really held them closed. When the other man opened his eyes, the waters fell into them and blinded him. As he emerged, Kwikumát gave him his name: Kweraák Kutár ("Blind-Old-Man").

All was dark. There were neither sun, nor moon, nor stars. Kwikumát was not pleased. He took four steps north, and four back. He then stepped in like manner west, south, and east. This made the water subside. He stirred the water with his forefinger as he sang four times, —

"I am stirring it around, I am stirring it around.
It will be dry land, it will be dry land."

The place about which he stirred became an island.

"Aqa," said Blind-Old-Man, "it is too small. There will not be room enough for the people." — "Be patient, you old fool!" said Kwikumát. Blind-Old-Man seated himself on the ground and took up some mud. He shaped out of it clay dolls (hantapáp) such as boys now make. He made them after his own fashion, asking Kwikumát for no instruction. He stood them in a row. Kwikumát stood behind Blind-Old-Man. "What are you trying to make?" asked he. "People," said Blind-Old-Man. "You must first watch how I make them," said Kwikumát. Blind-Old-Man said nothing. He was angry.

Kwikumat said, "I will make the moon first." He faced the east. He placed spittle on the forefinger of his right hand and rubbed it like paint on the eastern sky until he made a round, shiny place. Said Blind-Old-Man, "Something is coming." — "I call it the moon (hal'á)," said Kwikumát. He made just one star at the same time. Kwikumát said, "This moon shall not stand still. It shall move toward the west." Blind-Old-Man said, "But it will go into the water, and how will it get out again?" — "I shall turn the sky, so that the moon will move along the northern horizon and thus reach the east again."

"I do not believe that," said Blind-Old-Man, as he continued working on his mud people. Kwikummat sat down also and took up some mud. He feared that Blind-Old-Man might anticipate him in creating people, and that Blind-Old-Man's people might be wrongly made. First he made a Yuma man, then a Diegueño man, then a Yuma woman and a Diegueño woman. Next he made a Cocopa man and a Maricopa man, a Cocopa woman and a Maricopa woman. They lay there on the ground.

Blind-Old-Man showed Kwikummat some of the people he had made. They had feet but no toes, hands but no fingers. "They are not right," said Kwikummat, "the fingers are webbed. How can your man use his hands? Like you, I made hands, but I also made fingers and finger-nails; like you, I made feet, but I also made toes and toe-nails." Blind-Old-Man felt grieved at this. "But my man is better, because, if he wishes to pick up anything, he can pick up plenty of it." — "No," said Kwikummat, "your man is not right. I made ten fingers. If my man injures some of them, he has still some left, and can use his hands; but when your man hurts his hand, it will become sore all over." Saying this, he sprang towards Blind-Old-Man and kicked the figures which he had made into the water. Blind-Old-Man, raging with anger, sank into the water after them, making a great whirlpool which emitted all kinds of sicknesses. Kwikummat promptly placed his foot upon the whirlpool. But some foul wind still escaped. If none had escaped, there would be no sickness in the world. Blind-Old-Man remained beneath the water, emitting sickness. Kwikummat stood long on the shore, watching and listening.

When Kwikummat returned to the people he had formed, he picked up the Yuma man. Lifting him by the armpits, he swung him far north and back, west and back, south and back, east and back. Previously this man had been as long as a human hand. Now he was as long as we are. This man had all his senses, but he could not talk. Kwikummat commanded him to keep his eyes closed. Then Kwikummat animated the other people in the same way. He swung the Cocopa man south first, then east, west, but did not swing him north, for he was to dwell in the south. He swung the Maricopa man east, north, south, but did not swing him west, for he was to dwell in the east.

Kwikumat next gave the people speech. He took the Yuma man aside, and thrice commanded him to speak. He understood, but could not speak. At the fourth command he spoke a few words. Then Kwikummat gave him his name, Kwitc'án^a. In like manner Kwikummat made each of the other men talk. He named the Diegueño Kamyá, the Cocopa Kwikapá, the Maricopa Xatpá. Kwikummat did not teach the women to talk. They learned from the men.

The Yuma man looked into the face of the Diegueño, and the two

became friends. The Cocopa man stood close to the Maricopa, and the two became friends.

The Yuma woman meditated, "Why did Kwikumut make women different from men? How shall children be born?" A man overheard her, and said, "I will ask Kwikumut." But Kwikumut said to the woman, "I know already the thoughts which you are hiding in your heart. Why be bashful? Women alone cannot conceive children. You must marry that Yuma man." Hearing this, the woman felt happy. But she meditated again, "I want a good-looking husband. I do not want that Yuma man. The Cocopa man is handsomer." She wished to marry the Cocopa man. She looked very sweetly at him. Kwikumut said, "Do not marry the Cocopa man, for you and he are destined to dwell in different places." The woman did not believe Kwikumut. She went aside and sulked. Blind-Old-Man arose out of the water and found her here. He said, "Do not believe what Kwikumut tells you. He can do nothing for you. But if you believe in me, you will have many possessions and eat six meals each day." Kwikumut had become aware of Blind-Old-Man's presence, although he did not see him. As he sprang towards the woman, Blind-Old-Man disappeared in the ground. Kwikumut said to the woman, "You did not believe what I told you. Therefore I shall destroy you and all the other people." Kwikumut then faced the north and talked rapidly four times. Then it rained for four days. Water covered the earth. The people were still swimming about when the rain ceased. Kwikumut picked them up, and said, "I will make you into wild beasts." He made from the Cocopa the mockingbird (*sukwil'plá*); from the Diegueño the deer (*akwák*); from the Maricopa the buzzard (*asé*). The Yuma man only he retained in human form, and named him *Marxókuvék*.¹ "I cannot accomplish much thus alone in the world," said Marxokuvek. Kwikumut said, "I will teach you how to make other people, and how to help me fix up the world. I made earth, sky, moon, and star, and even the darkness of night, and I shall make other things also." Kwikumut was standing on the water. He sang four times, —

"This water is not deep. I could drink all this water.
This water is good. I could drink it."

He told Marxokuvek to close his eyes. As he did so, the water went down until they stood on the ground.

"I made eight people," said Kwikumut, "and they had no faith in me. This time I shall make twenty-four. And I shall make them right." He kept wandering about. He went west, then east. At last he said,

¹ Ancestor and especial friend of the Yuma Indians. In Yuma and Mohave, *marxó* means "ground-squirrel;" Kroeber (San Felipe Diegueño vocabulary) gives *bár'xan* ("fox").

“Here is the centre of this world. Here I shall build my dark-house.”¹ He picked four head-lice (nʷííʷ) off himself and threw them on the mud. They became little black-abdomened ant (xurú), little red piss-ant (xanapúk), big red ant (tcʷamadhúlʷ), and big black ant that lives on the mesa (tcʷamadhulʷavi). They dug holes. They drained the mud dry. “How will you build your house?” asked Marxokuvek. He did not have a stick or a pole or a cottonwood trunk. He created these by thought. Four posts were born in the darkness, then other material. Then he built his dark-house. “I call this place Cottonwood Post (Axavolʷpó),” he said.

Marxokuvek made a man out of mud. He asked for no instruction. His man looked good to ride on, so he jumped on his back. Kwikumat cried, “Now that you have ridden on him, he will never walk on his hind legs only. I call him the burro (alavúr).”

Kwikumat created a woman and a man. The man asked the woman, “Has Kwikumat told you any secrets?” — “None,” said the woman, “but I am going to ask him.” The woman went to the dark-house, and Marxokuvek called Kwikumat thither. “I want you to marry the Yuma man whom I have just made,” said Kwikumat. “But I want to bear a child,” said the woman, “and he does not know what to do.” Kwikumat said, “I will show you, but do not tell anybody.” He told Marxokuvek to prevent the Yuma man from coming about. The woman was frightened. She thought that she would conceive by merely standing there in the dark-house. *Ut virgo bene intellegeret, ipse ei quid facturum esset demonstravit. Cum ea enim humi concubuit et quater copulavit. Femina, multum sudans, sibi sudorem quater manibus abstersit.* Kwikumat then named the woman Xavasumkulʷí, and the man Xavasumkuwá. In four days the woman became sick. She wanted a doctor. There was none to be had. But the baby within her was already a wise doctor. He told her, “Lie down!” Then he made himself very small, so that he would not cause the woman pain. In a few days he could walk and talk. Kwikumat named him Kumastamxó, and told him that he was his son and assistant in fixing up the world.

“Is it to be dark always?” asked Kumastamxo. “The moon and the star shine dimly.” Kumastamxo spit on his fingers and sprinkled the spittle over all the sky. Thus he made the stars. Then he rubbed his fingers until they shone, and, drawing the sky down to himself, he painted a great face upon it, rubbing till it shone brightly. “What are you going to call that?” asked Kwikumat. “This is the sun (inʷá). The moon goes west and returns; it dies and in two days it is born again.

¹ In Yuma, avakutinʷám, — a house without openings, used, according to this myth, like any other Yuma house, both as a dwelling and for religious purposes.

But I have made the sun at a different time, and it shall move differently." Kumastamxo allowed Marxokuvek to make daylight and darkness. "Both eternal darkness and eternal daylight would strain our eyes. Therefore one half of the time it shall be night (tin^ʷám), and one half day (in^ʷám^{ek}). Some creatures will sleep by day, some by night."

Kwikumat made another Yuma man and a Diegueño man, and instructed them in the dark-house. Then he made a Cocopa man, a Maricopa, an Apache, a Wallapai, a Havasupai, a Chemehuevi, and a Kawia, and a wife for each. Marxokuvek said, "These are enough. If you make more people, this earth will be too small for them." Kwikumat told him that the earth was growing bigger all the time.

Kumastamxo stamped until he shook earth and sky. Everything was frightened. Kwikumat was in the dark-house. He knew that Kumastamxo was trying to make cracks in the earth, so that plants and trees might grow up. The arrow-weed¹ (isáv) was the first plant to grow up through the cracks in the mud.

Kumastamxo talked north four times. He said, "It will hail." But the sky-kernels (amain^ʷetadhítc) which fell were not hail-stones, but grains of corn. The people began to eat them. "Do not eat them all," cried Kumastamxo. "Plant some." — "How shall we plant them? With our hands?" He sent the people north to get sticks. Each one found a sharp stick. "This is corn (tadhítc)," said Kumastamxo, "take it, plant it."

Kumastamxo then made seeds of the gourd (axmá) and melon (tsemetó). He made them out of spittle. He gave them to the Cocopa. He gave seeds of the prickly pear (aá) to the Maricopa. The people planted the seeds in the wet ground.

Nobody knew how to make it rain. "To the Maricopa man alone I give power to produce and to stop rain," said Kumastamxo. "When the people thirst, let them remember me, for I have power to cover up the face of the sun with a rain-cloud and to send a rain-wind every day. When a man plants upon dry ground, let him remember me. If he calls my name and sees me, it will rain four or five days, and he can plant his seed."

Kwikumat said, "I am tired. I think I shall take a rest. It is about time to have some darkness." Kumastamxo said, "I will give you all the darkness you want." He fastened the sky so that the sun could never rise again. But Kwikumat stamped four times. This jarred the sky free, and the sun came up. Kumastamxo was in the dark-house. He said, "I see the daylight coming. Who did that?" — "I did," said Kwikumat.

¹ *Artemisia Ludoviciana.*

Marxokuvek tried to make some people. He made the coyote (*xatal'wí*). Coyote began at once to look for something to eat. He would not stand still. Marxokuvek also made the raven (*akák*), the mountain-lion (*numéta*), and the cougar (*axatakúl'*). Kwikumát appointed Coyote as head man (*piipá xeLtanák*) over these three. Marxokuvek next created a girl and a boy. He was about to name them when Coyote said that he wished to. Coyote named the girl *Sakil'kil'namá*,¹ and the boy *Ax'al'esmetn'itc'ót*.

Kwikumat noticed that none of these people were behaving properly. Mountain-lion tried to catch *Sakil'kil'namá*. Kwikumát told him to stop. After that he prowled about, trying to catch Marxokuvek and Kumastamxo, and even Kwikumát himself. "I must get rid of these animals," said Kwikumát. He assembled all the good people in the dark-house. He talked rapidly at each of the four corners, invoking a flood. First came a blinding dust-storm. Then it rained thirty days. No water entered the dark-house. In vain the wicked besought Kwikumát to let them in. Most of them were drowned. Burro has since then great white spots on his belly.

Raven flew up to heaven. He hung by his beak at the very top of the sky. The water rose until it wet his tail. One can see where the water touched it. Then Kumastamxo caused the water to subside, for he did not want to drown this bird, for he was so pretty. Raven was black at first, and was then called *akák*; but Kumastamxo gave him many-colored feathers, and then named him *kukó*.² Kumastamxo built him a cage, and in this he floated on the subsiding waters. Kumastamxo built the cage out of nothing, because he loved *Kuko* so much. When the cage rested on the earth, *Kuko* wished for freedom. In return for his freedom, he promised to be a faithful servant of Kumastamxo. He accompanied Kumastamxo everywhere he went. He would ascend high in the air, and, descending, report to him what he saw. He could hear the tread of an enemy a day's journey distant.³

When the water had subsided and the earth began to grow dusty again, Kwikumát told the people that they might go outside the dark-house. Far in the west the storm was disappearing over the ocean.

The water sank so low that little was left in the ocean. Blind-Old-Man feared it would dry up. He crawled out upon the northern shore. He found *Xavasumkul'yí* and *Xavasumkuwá* in the dark-house. He promised them many things if they would renounce Kwikumát. He told them, "Kwikumat is going to kill you by and by." *Xavasumkuwá*

¹ Joe Homer tells a very long myth about *Sakil'kil'namá*, who weds *Madhemkwisám*.

² In Wallapai, *kukwóka* means "woodpecker."

³ In Joe Homer's version of the *Kwiyú* myth, *Kuko* guides Kumastamxo to the dwelling of *Axal'kutátc*.

believed him. But Xavasumkulʼí showed that she did not believe him, and feared him. Blind-Old-Man tried to seize her. She ran. He caught her. He promised her six meals a day. "Bring them here, then," she said. "I would like to," he said, "but I fear Kwikumat." Kwikumat approached, and Blind-Old-Man sank into the earth. "He had a tail, and claws on his fingers," said Xavasumkulʼí. "He wishes to take you down under the earth," said Kwikumat. "How could you catch anything to eat down there?"

Xavasumkulʼí walked over to where the people were standing, and told them how to produce children. They did not believe her. *Nec invitus unus ex viris conatus est ea agere quae ipsa dixisset. Penem autem in anum et non in vaginam inseruit. "Mox pariam aliquid," dixit femina. Exspectavit parere infantem paene eodem temporis momento. Cum id non accederit ea femina et ceterae ira commotae sunt. "Cur in me incensae estis?" inquit Xavasumkulʼí. Atque iterum explicavit, "Vaginae penem insere!" At ille vir in vaginam quidem non penem sed testes inseruit. Tum rediens ea marito dixit illas mulieres numquam concepturas esse. Kwikumat eam incusavit quod dixisset ceteris ea quae ipse eam occultim docuerat. "Nec metuo ne intellegant," Xavasumkulʼí inquit. Kwikumat jussit: "Duc has mulieres gradus quattuor ad septentriones, ad occidentem, ad meridiem, ad orientem et ego, item, viros ducam." Hac saltatione facta imperavit omnibus ut humi jacerent et copularent.*

Because Kwikumat had wearied in his work and had stamped the sun loose again, Kumastamxo felt anger against him, and boasted that he was the greater of the two. Kwikumat said, "You are only my little boy, too young to do better." Kumastamxo went into the dark-house and dreamed Kwikumat and Marxokuvek sick.

Kwikumat became crazy. He tried to turn the sky north instead of west. Then he walked from the dark-house out into the desert. He walked east, then west. Since he had turned the sky the wrong way, it got stuck, and would not turn at all. "Can I assist you?" asked Kumastamxo.

Kwikumat seated himself on a mountain, and thought that he would make some more people. So he picked up a little stick, and, taking mud on his forefinger, he plastered it upon one end. Then he threw the stick away. This made it angry. It became the rattlesnake (*avé*). The mud became the rattle. Rattlesnake feared the people, and they feared him. But the people discovered him and surrounded him. He tried to catch a woman. But the Apache Indian seized him and tied him around his waist. Kwikumat gave him power to do this, and he in turn gave power to his friends. Rattlesnake bit several persons. Among those bitten was Marxokuvek. Everybody said, "Kill that snake." But Marxokuvek was unwilling to kill it, for he knew that this would displease the Apache.

"I suppose that I am going to die," said Marxokuvek. "No, you will not die," said Kwikumat, who then bade the people catch Rattlesnake and pull off his rattle, so that if Rattlesnake should thereafter bite anybody, the bite would not poison. Kwikumat then threw Rattlesnake far to the north. There he made a roaring sound, trying to make his rattle grow again. A man said that Rattlesnake had other rattles in his mouth. Kwikumat caught him again and opened his mouth. He found no rattles, no teeth, no poison. He then hurled Rattlesnake so far to the north that he fell into the ocean. He swam swiftly through the water, but soon went to the bottom, where he dwelt and grew fat.

The people asked Kumastamxo, "If we fall sick, who will cure us?" — "Men who have been instructed," said Kumastamxo. "We do not believe that," said the people, "for when you get sick, you cannot even cure yourself." Kumastamxo called all the Yuma men into the dark-house. "You are my favorite people," said he, "and I will tell you all secrets." He then made a dust-storm arise in the east. It covered up the sun. It became like night. "Now sleep," said Kumastamxo. Dreams came. One man noticed that Kumastamxo's eyes were sore. He rubbed spittle on them and cured them. Another man saw that Kumastamxo had rheumatism. He found the pain and pressed it out. To another man Kumastamxo appeared to have the diarrhoea. Kumastamxo sang, and this man sang with him, till it became cured. When a man talked wrongly, Kumastamxo stopped him, and asked another man to talk. "Most of you fellows talk right," he said, "and will be great doctors. If a man gets sick, let him call a Yuma doctor."

Marxokuvek had died from the snake-bite. Kwikumat said, "Come here, you doctors, and cure this man. It is a difficult case. He is already dead. Well, I will show you how." He grasped Marxokuvek's hands. He then made himself imagine that Marxokuvek was breathing. "This man is not dead, but sleeps. I shall awaken him." He then took a stride in each of the four directions, reaching the ocean which surrounds the earth each time. Then a whirlwind came and breathed upon Marxokuvek. He stood up with closed eyes. Kwikumat then called the thunder from the west. All the places about grew bright. Marxokuvek opened his eyes. "You were sleeping too long," said Kwikumat, "so I awakened you." — "The snake bit me, and I felt drowsy," said Marxokuvek. "You died," said Kwikumat, "but the whirlwind came and cured you." When the people learned that medicine-men had such power, they were afraid that they might kill as well as cure.

All the women asked one another, "What is coming within me?" They asked Xavasumkul'i what was to happen, but she would not tell.

All the children were born on the same day. The women were disappointed in them. "Why so small?" they said. "We wished to bear big men and women. These have not even hair on their heads, and cannot stand erect on their hind-legs." They did not know that babies have to grow up. Kwikumat told them, "You will bear no more children unless you cohabit again."

Kwikumat created four more men, — the Wallapai, Mohave, White, and Mexican. Some of these held themselves aloof from the other people. Kwikumat stamped four times in anger, and fire sprang up all over the earth. Kumastamxo saved the good people by covering them up with snow. The Mexican and the White escaped by flight. "This will not do," said Kumastamxo. "You make people and then destroy them, only because you yourself did not make them right." Kwikumat felt ashamed, and quenched the fires by rain.

Kwikumat took two whitish sticks. One he threw east, where it became a horse. The other he threw into the water, where it became a boat. He gave boat and horse to the whites.

Kumastamxo told the whites that if they would enter the dark-house, he would instruct them. But they distrusted him. They were rich and stingy. Kumastamxo told the Indians to drive them away. When the latter hesitated to do this, Kumastamxo invoked a hot wind-storm, and the whites fled far to the west in a boat.

The people heard a great noise in the water. It seems that the figures made by Blind-Old-Man which Kwikumat had kicked into the water had come to life. The people were the duck (*xanamó*), the beaver (*apén*), the turtle (*kupéta*), and the wild goose (*yelák*). Their fingers and toes were webbed. "I fear they will kill us," said Kwikumat.

Kumastamxo made bow and arrows, and gave them to the people. He then threw a handful of mud north, where it became a bird. "Shoot that," he said. The Cocopa man shot at it. But the arrow broke, for the bird was hard as stone. The man felt sad. He had no more arrows. Kumastamxo pulled up an arrow-weed and showed how to make arrows. He then went west and turned himself into a deer. He asked the Yuma man to shoot the deer. He refused, for he knew it was Kumastamxo. The Apache, however, shot into the hind-quarters of the deer, which fell to the ground. When he tried to skin it, Kumastamxo said, "Foolish man! that deer is of stone." This explains why the Apache kill deer. Kumastamxo was angry because the Apache shot at him and gave bow and arrows to the Yuma man alone, and forbade the others to use them. A big stone was coming out of the ground. That was the bow.

Kwikumat made another flood. The waves made the mountains and the high places as they now are. Before then the earth was flat.

Kumastamxo lifted one man and one woman of each kind of people upon his shoulders. *Nonnulli refugium petierunt in ejus anum ascendentes.* Others stood on the top of Avihaatác Mountain. When these entreated Kumastamxo to save them, he turned them into rocks. It rained forty days. Kumastamxo spread his arms four times. The waters went down.

When the earth was dry again, Kwikumát created just one person more, *Akoikwite'án* ("Yuma-Old-Woman"). She belonged to the Xavtsats nation.

Kwikumat had no wife, but he had a daughter, *Xavasúmkulapláp* ("Blue-Green-Bottom-of-her-Foot"). People now call her the Frog (*Xan'é*). She was born in the water, like Kwikumát himself. They lived in the dark-house. Kwikumát lay at the north wall of the house. Frog lay naked by the door. Kwikumát felt sick. He staggered outside to defecate. As he passed Frog, he touched her private parts with his hand. He went south and defecated. Frog straightway turned over and burrowed under the earth. Coming up under Kwikumát, she opened wide her mouth, into which fell four pieces of excrement. She then burrowed back to the hut, and lay down as before. Kwikumát came back into the house dizzy and groaning. All his strength had left him. Frog said, "Father, what ails you?"

"I am sick, I am sick.
What made me sick? What made me sick?
Did rain-cloud make me sick?
Did foul-wind make me sick?
My head is sick, my belly is sick,
My limbs are sick, my heart is sick."

Kwikumat lay with his head turned successively in all four directions. The people squatted around. All the doctors together could not cure him.

The Badger (*Maxwá*) fetched cool sand and placed it on his breast. Although Badger was not a doctor and did not know the reason for his own action, Kwikumát said, "I think I am getting better." Then he grew sicker. He said, "I do not think I shall live long, I am going to die. But I shall feel all right again some time, somewhere." The people did not understand what he meant by "die." His was the first death. Kwikumát sweated. His sweat is white pigment. They get it north of Yuma. Beaver threw some clothes over him, for he felt cold. That is why people wear clothes. Kwikumát called to Kumastamxo, "Little boy, come here!" The fourth time Kumastamxo heard him. Kwikumát told him, "I am going far away. I leave everything in your care. Complete my works! I have taught you long. Do everything

right." Frog said, "He is nearly dead. I will flee from here." She burrowed under the earth.

When the dawn came, Kwikumut died. He lay in the dark-house. His head was towards the west. All the people were silent. They thought he was asleep. Wren (Xanavtcíp) said, "He is dead. He is a shadow. He is a wind. You will never know him more."

Kwikumat, when dying, told Coyote, "Since I placed you as chief over three, you must behave yourself and set a good example." Kwikumut knew that Coyote intended to steal his heart, and all the others knew it also. Wren said to Coyote, "You take my heart as a substitute." ("In'ép iwá madháuk matsin'óxa.")¹ And the people understood that Coyote would take Wren's heart instead of Kwikumut's.

Wren deliberated silently how he might thwart Coyote in his purpose. He asked himself, "Shall we hide the body? Shall we throw it into the water? Shall we burn it up?" Wren said to the people, "We must burn him up." Wren then told Beaver, "Fetch cottonwood-logs from the north, where you will find them standing dry, ready to burn." Beaver felled them with his teeth. He brought them back with his teeth. Wren told the ant-lion (manisaár),² "Dig a hole here quickly; dig it as long, broad, and deep as a man." When the hole was finished, Wren commanded Beaver to fill it with dry arrow-weed, and then to lay three logs lengthwise across the hole, and two more on each side of these. Beaver had brought only four. He had to fetch three more. On these logs Beaver and others piled dry logs and arrow-weed.

There was no door nor opening in the dark-house. "Which side shall we tear open in order to take the body out?" asked Kumastamxo and Marxokuvek. They decided to bear it south. Wren said, "Because some of us are born in the north, bear it north." Wren said, "Lift him up!" They seized the body with their hands. They took one step north. Then they laid it down. They were still inside the house. Kumastamxo broke open the north wall without touching it. Then they took another step north and laid it down again. Thus with four steps they laid it, head south and face down, on the pyre, and piled wood and arrow-weed over it.

All was ready. But they had no fire. Wren sent Coyote east to get fire. He told him to run to the place where Kumastamxo had rubbed his spittle on the sky. He did not wish to have Coyote about. Coyote reached the dawn with four bounds. He rubbed his tail in the white fire. Meanwhile Wren directed two women to make fire. They were the House-Fly (Xalesmó) and Big-Blue-Fly (Kwixvacó). They took turns at twirling a dry arrow-weed stalk on a piece of willow-wood.

¹ Often said at cremations in a figurative sense.

² This name may mean "He desires to become scorpion."

They fed the sparks with willow-bark. Kumastamxo said that all people would make fire thus. Lizard (Kwaatul^l) lighted a wisp of arrowweed. He lighted the southeast corner of the pyre first, and last of all the southwest corner. Coyote came bounding back, his tail all light. He leaped straight for the burning pyre. He was angry. The light on his tail went out. That is why it is black on the end. "Stand close together!" all the people cried, "for he is going to jump." They crowded thickly about the fire. Badger (Maxwá) and Squirrel (Xomir) were the shortest men. Coyote sprang over these, seized Kwikumát's heart in his teeth, and then, springing back again, ran swiftly southwest. Chicken-Hawk (Its'ór^a) was the best runner in the crowd. They sent him after Coyote. But Coyote left Chicken-Hawk far behind. Still he did not stop. Only when he had reached the Maricopa country did he lay the heart down and eat it. The heart became a mountain. It is called Greasy Mountain (Avikwaxós). It is greasy from the fat of the heart. It is always shady about this mountain.

After Coyote ate that heart, his mouth was black and his tongue blood-red. They were burnt by the heart. Kumastamxo said, "Coyote is not worthy of being called a man. He shall be wild. He shall have neither a friend nor a home. He shall sneak about the mountains and sleep with the jack-rabbits. I call him Xuksaraviyö'u." Coyote was crazy. He tried to marry his own daughter. One day he noticed a girl among the bushes cui erat vagina ulcerosa et putrida, quam omnes fugerent. Cum ad eam lupus decurreret, exterrita in manus genuaque descendit. Tum lupus cum ea copulavit. He could not disengage himself. The girl carried him with her up to the sky. Coyote may still be recognized as the dark spot on the moon.

All sat in silent grief about the burning pyre. The old people felt saddest, for they knew they must soon share Kwikumát's fate. But none knew about crying. It was the Yuma man who cried first. His name was Xanavá. He is now a kind of red bug which cries, "Tci-tci!" He was sitting on a mesquite-tree, looking at the ground. He raised his little voice, and cried, "Tci-tci-tci-tci!" Then Tin^lamxworxwár joined in. He cried, "Xwurrxwurr!" He was sitting on a willow-tree. He is now a green bug. All the people began to cry, everything cried. The wind cried. The sky cried. Kumastamxo shouted, "Because we have lost our father, all people will lose their fathers. Our father dies. Everybody dies. People are born and must die. Otherwise there would be too many people. They would have to sleep on top of one another. Maybe somebody would defecate all over you." As he said these words, all the people trimmed their hair (or feathers) and threw it into the fire. Deer (Akwák), Jack-Rabbit (Akúl^l), Cotton-Tail (Xal^láw), and Bear (Maxwát) cut their tails off and threw them in. They found it hard to make their tails grow again. Road-Runner (Tal^lpó) was the only man who kept his tail long. He needed it.

A whirlwind now blew all about. The people thought that Kwikummat was about to appear again. "No," said Kumastamxo, "that is the holy spirit-wind. Sometimes it will come very near you. But you will see nobody, only dust-laden wind." He sang four times, —

"The wind is wandering, is wandering.
The wind is wandering, is wandering."

Then all the people cried anew.

Kumastamxo said, "Wren was a poor manager. Henceforth I will attend to everything myself."

Frog kept burrowing beneath the earth with guilt and fear in her heart. She felt that she must emerge in order to open her mouth and cool it, for it was burning hot from the excrement which she had eaten. But hearing the wailing of all things, she burrowed under again, lest the people discover and kill her. She emerged four times, — (1) at Amatokwítc, a round pit near Mellen, Arizona; (2) at Samkótcave,¹ a hole in the ground near Bill Williams Fork, three miles above its confluence with the Colorado; (3) at Avix^aá, Cottonwood Mountain, a mile east of Yuma, Arizona; (4) at Avixan^yé, Frog Mountain, near Tuscon, Arizona. Frog was transformed into this mountain.

Rattlesnake remained in the ocean. He feared to come on shore, lest the people take vengeance upon him for having bitten Marxokuvek. He grew to such enormous size that he could encircle the earth with his body. The people feared that if Kumaiavëta² were allowed to grow much larger, he might come on land and kill them all. Kumaiavëta was a powerful doctor. Kumastamxo feared that he might send forth pestilence from under the water, or that he might eat somebody's excrement, as Frog had done. Therefore Kumastamxo resolved to destroy Kumaiavëta. "We will summon him to Axavol^ypo," said Kumastamxo, "and I will manage the rest." Kumastamxo sent Spider (Xal^ytót) to request Kumaiavëta to come to Axavol^ypo in order to cure a sick man there. Spider darted down and back. "Kumaiavëta says that he does not wish to come." — "Tell Kumaiavëta that the man will die if he does not hasten hither," said Kumastamxo to Spider. When Spider delivered this message, Kumaiavëta said, "It is my duty as doctor to go, although I know exactly what you fellows are trying to do. I have, however, one request. Grind corn and place some of it at four places on my way, that I may not famish on the long journey." When Kumaiavëta reached the first stopping-place, he found more corn there than he could eat.

¹ In this hole the Yavapai are said to have married.

² The adjectival form of mai ("sky") is kumai; avé means "rattlesnake." For the suffix ta, compare numé ("wild-cat") and numéta ("mountain-lion"); xuskíva ("wild dove") and xuskívata ("pigeon"); maxwá ("badger") and maxwáta ("bear," any species).

He thought, "I know now that they wish to kill me, since they have placed a lunch for me here. But it is my duty to go ahead." Spider said, "You had better hasten, lest the man die." At that Kumaivēta grew angry. He shook his tail, making a noise like thunder. Enveloped in storm-dust and lightning, he reached Axavol'po. The people all fled from the dark-house when they saw that Kumaivēta had four heads. Only Kumastamxo remained within. Kumaivēta smelled of the house. "Nobody is in there," said the people. "Yes, a sick man is there," said Kumaivēta. "That is true," said the people, "but we thought you would prefer not to have us about when you cure him, so we came outside." Kumastamxo stood inside the house, west of the door. In his hand he held a great stone knife. There was no sick man there. He had merely thrown up earth in the centre of the floor, so as to resemble a sick man. Kumaivēta tried in vain to wedge his heads through the door. Kumastamxo made the door wider. Kumaivēta then caught scent of Kumastamxo. He pushed his four heads inside the house. With a single blow Kumastamxo severed all four heads from the neck. Then he sprang outside, leaving the heads in the room. He brandished his knife before the people. "When you want to kill somebody, use this." This is why people have knives. He tossed it up and caught it. Kumastamxo said, "Because Kumaivēta has been killed, other bad doctors will be killed." There is blood and spittle in the mountains all along where Kumaivēta's body lay. The whites call the red gold and the white silver. Kumastamxo took the four heads, cut them apart, and pounded up each one separately west of Axavol'po. They are now gravel-beds. Kumastamxo said, "I know you all fear that there will be another flood. There have been four floods. There will never be another; for I shall take this great body and place it along the shore about the whole world, and above it the water shall not rise. But if you kill my bird Kuko, I will make the water rise and drown you all." When Kumaivēta was killed, he urinated freely. The ocean is his urine. That is why it is salty, has foam on, is not good to drink.

Kumastamxo said, "This place is unclean. I shall burn the house." Marxokuvek said, "No, leave it there; for I will call the birds and wild animals, and they will dwell about there when we have already journeyed forth." (Song, repeated four times:—)

"The house will burn, will burn.
The house will be crackling, will be crackling.
It will blaze.
We are going to (dance?).
It is going to be lighted.
It is going to be lighted.
It will blaze.
We are going to (dance?).
Something bird-like is coming.

Bird-like tracks will be about the place.¹
 We are going to light this unclean house.
 It will blaze, blaze."

Kumastamxo took four steps, lighting the house at the four corners. Then they all danced. When they ceased, Kumastamxo called Night-Hawk (Wiú). He taught Night-Hawk to sing when the dawn is coming, so as to awaken the people. Kumastamxo promised him great wisdom if he would do this regularly. "Let me sleep a little longer," said Night-Hawk. After a while Night-Hawk called out, "Qrr' rr' rr' rr'!" When he calls thus, the people know it is time to wake up.

Kumastamxo said, "Let us leave this place!" He took four great strides to the north. The people moved with him. He had a wooden spear. He made it out of nothing. He pressed the sharp end into the ground, and moved the other end toward and from himself four times. Then he pulled it out toward the north. Water gushed forth and started to flow north. He stopped it without touching it. A second time he drew the spear out toward the west. He stopped the water. Then toward the east. He stopped the water. Then he drew it out toward the south. He let the water flow freely. He took four strides south. At each stride he made a great scratch with his spear in order to guide the water to the ocean. Where he held the spear-blade flat, the river is broad. Where he held it sidewise, the river-channel is narrow, and most of the water flows on one side. At Yuma he cut the mountains asunder to let the river through. Taking four more steps, he returned to the source. (Song, repeated four times: —)

"This is my water, my water.
 This is my river, my river.
 We love its water.
 We love its driftwood (foamwood).
 It shall flow forever.
 It shall flow forever.
 When the wéather grows hot, it shall rise and overflow its banks.
 It shall flow forever."

Kumastamxo made a raft of cottonwood-logs² out of nothing. On it he placed four medicine-men, — a Maricopa, Yuma, Diegueño, and Cocopa. On a second raft he placed four more medicine-men. One of these was a Mohave. The other people walked down.

They stopped first at a whirlpool near Kwayuhítáp,³ north of Mellen, Arizona. A great snake (Xikwír) was travelling southward "behind the river." He wanted to bite somebody. Kumastamxo caught him. That

¹ When a man dies, and his house is burned, seeds are thrown into the fire. Birds come later and pick them up.

² Xahudhíł.

³ Mohave, Kwayuhítáp mave ("place [ave] where Kwayu was killed [hitap]"). Kwayu was a gigantic cannibal.

he might always stay in the water, and never become a man, Kumastamxo pulled the snake's teeth out.¹

At Avikarutát, south of Parker, they stopped a second time. Kumastamxo told the Yavapai to live there on the Arizona side. He forbade them to cross the river. They did not know how to swim. At last they crossed on a tule-raft.² Kumastamxo made a bright light shine forth from Avikarutát Mountain. But the California side was dark.

Kumastamxo said to the people, "Because you are good people, I want you to find a good place to stay. We are going to move up to the top of a high mountain, and I shall teach you everything up there. From there we can see far over the earth." He moved north with four steps. The people moved with him. "This is my home-land," said he, "this is High Mountain (Avikwaamé)." ³

"Here is the place for the dark-house," said he. He sent Beaver to bring four cottonwood-posts. Ant-Lion (Maniisaár) dug four holes. Lizard (Kwaatúl') brought willow-poles. Big Red Ant (Tcamadhúl') brought sand and placed it on the roof.

Kumastamxo stationed the learners in the northeast corner, the good doctors in the southwest corner. Dead people stayed in the southeast corner, for they go in that direction when they die. The door was in the northern side. Kumastamxo made the bad "speechers" sit down. He did not allow them to bewitch one another.⁴ Kumastamxo alone bewitched, and gave only those sicknesses which others had power to cure.

Kumastamxo said, "I should like to keep all of you in here all the time. But it is so crowded that you cannot learn well. So I ask you to go outside." He sent them out. Only Ampot⁴xasarkwitin'ám⁵ remained within. Kumastamxo produced a great star and showed it to him there in the dark. "You are a good 'speecher.' With this find the road, with this find your own house in the darkest night. This is the great star (xamasé vatái).⁶ Take this out when you cannot see well." Kumastamxo called in each of the great doctors separately. He taught some of them how to kill a man in four days.

Kumastamxo called all the people into the dark-house again. He made everything dark. All fell asleep. He ascended into the sky. The people could not find him. He entered the dark-house again, and they

¹ My informant explains that his body is a red stratum on the California bank. Near by is a cave. If one enters, Xikwír will not bite, but will make one sick. He stabs in the abdomen, and blood flows forth. All about lie Xikwír's teeth. They are shiny and as large as fingers.

² Kwal'in'awkuLxó.

³ Said to mean thus by the relater of the myth.

⁴ Metitedhávk.

⁵ Said by the relater of the myth to mean "cottonwood fluff in the dark."

⁶ That is, the morning star.

discovered him there. Then the sun, moon, and stars disappeared. There was consternation among the dreamers. Even Marxokuvek did not know how to make a light. But after a while a certain man pulled out the morning star. It shed light all about. Then Kumastamxo took the very sky away with him. They found him with it in the dark-house. He taught by alarming the people and then assisting them.

Kumastamxo made a cottonwood-tree grow up in the dark-house. He cut the roots with his mind. It fell toward the west. "Who wishes to have this tree?" — "We," said the Yuma. "We will tie feathers along the sides of it and make the sacred sticks (*xaukwíly*) used in Yuma fiestas."

Kumastamxo bade the people go outside. He taught them how to fix up and fight. He gave them bows and arrows and war-clubs as they went out.

He kept the people outside. He allowed only one Yuma man and one Diegueño man to enter. He taught them how to make fiesta houses (*avakarúk*).¹ That Yuma Indian was *Pamavítc*, ancestor of all the women who bear the name *Mavé*. They had no cottonwood nor willow trees. They built it out of nothing. They made a shade-roof. Meanwhile all the other people were standing in a line east of the house, and facing east. Kumastamxo announced that all was finished. When the people turned about, they beheld not one but two fiesta houses, one for the Yuma, and one for the Diegueño. Kumastamxo led one half of the Cocopa under the Diegueño house, and taught them how to make one for themselves. These told the other Cocopa people. Kumastamxo said, "When you lose a big man, you will have a fiesta some months after he is dead."

It became dark. Kumastamxo detailed *Ampot^axasarkwitin^yám* to take charge of the speeches. Kumastamxo gave him many songs. Then Kumastamxo changed the darkness into daylight. He knew what each Yuma man could do. He called each man to him separately. He was in the dark-house. He said to each man, "You know to what tribe you belong. *Kwikumat* told you not to forget. For if you forget, you will not be swung into the right place(?)."

To the first man² thus called into the dark-house Kumastamxo said, "Since Frog was eldest-born, I call you *Xavtsáts*; but since Frog fled, I call her *Xanyé*. Call your daughters *Xavtsáts*."³

¹ Shade-roofs built of cottonwood-poles and willow-branches for ceremonial use during the various "fiestas."

² The informant at first stated, and later denied, that this was *Ampot^axasarkwitin^yám*.

³ Each Yuma man has one or more names of descriptive or fanciful meaning. Each woman, however, bears an inherited name, which is the same as that of her full sisters, father's sisters, and father's father's sisters. The Indians, when talking English, call such names of women "nations." Only about a dozen of such women's names or nations

Then he called in Paxipátc and gave him his nation, too. He said, "Call your daughters Hipá.¹ But I now call Coyote Xatalwí."

To Pagelʷótc (?) he gave the nation-name ʷLʷots, which is connected with rain-cloud. Rain-clouds are now known as akwí.

To Pamaviitc he gave the name Rattlesnake (Maavé). Rattlesnake is now called Avé.

To the next man he gave Red-Ant (Ciʷpás). Red-Ant is now called Ikwís.

To the next man he gave Road-Runner (Metʷá). Road-runner is now called Talʷpó. Kumastamxo named him after he ran.

To the next man he gave Mesquite-Beans (Alʷmós).²

To the next man he gave Deer-Hide (SinʷkwáL).

To the next man he gave "a kind of brown bug" (Èstamadhún), not an ant-lion.³

When the next man came in, Kumastamxo had to stop and think. All the good names had been given. He gave him "a bunch of shreds of willow-bark which had been soaked at least ten days in water," (Kwickú).

When the next man came, Kumastamxo said, "Xalʷpót, call your girl thus." Xalʷpót means "already done."

One lone man came running up. "Am I too late?" — "No, I call your nation Hard-Ground (Xakc)."

Kumastamxo then called out the stones and trees, and gave each its nation.

Kumastamxo gave each man a gourd rattle, and taught him to "throw the gourd." Then they all danced. They stood east of the house, grouped in tribes. Inside the house the Yuma stood north, the Diegueño west, the Cocopa south, the Maricopa east. Kumastamxo told the Wal-lapai and the Havasupai to go northeast, and he told the Chimehuevi to go northwest, and the Kawia to go west. Then he said to the others, "I send you four kinds of people south. Because I send you, you must remember me wherever you stay, for I am going to turn into something."

occur. A man's nation is the same as that of his female blood-relatives, and is sometimes even mentioned together with his name. A woman, on the other hand, is always known by the name of her nation, although this may be coupled with one or more other names which serve to distinguish her from other women of the same nation. The totemic meanings connected with the nation-names are regarded as sacred and secret, and are said to be known to but few individuals of the tribe.

¹ The coyote is called in Diegueño xatpá; in Cocopa, xattcpá. The prefix *xat* accompanies many animal names. With *pa* compare the Yuma name hipá. In modern Yuma the only word for "coyote" is xatalwí.

² An old woman of this nation bears the additional name Akoiitchámál ("Old-Woman-Something-White"), because the mesquite beans referred to by Kumastamxo were ripe and white.

³ In Mohave, amatkadhón signifies "ant-lion."

The Mohave alone stayed there with Kumastamxo. They were little children, too young to march.

Marxokuvek led the Yuma and Diegueño people away first. The Cocopa and Maricopa followed. They marched west across the desert, crossing many mountains. When the Yuma and Diegueño reached Aviivéra, east of Riverside, they found the eastern slope wooded, and they held a fiesta there. There the Cocopa overtook them. Kumastamxo did not want them to fight. But soon they began to shoot at the Yuma and Diegueño. The Maricopa Indians stood close to the Cocopa, and sided with them.

Kumastamxo tried to produce a thunder-storm. Only a few drops of rain fell. Then he said, "I must return to Avikwaamé." He took Marxokuvek with him. When they neared Avikwaamé, Marxokuvek sickened. The people carried him down the Colorado river-valley, for they liked him. At Yuma the river was so swift that they could not carry him across. Kumastamxo knew their difficulty, and made the river shallow. Then they carried Marxokuvek across. At Avixol'pó,¹ Marxokuvek said, "This is my home-land. Here we shall live. Burn my body by yonder mountain." Then he died, with his head to the south. They burned him at the base of Mokwintaórv Mountain,² at a place called Aaux'rakyámp.³ The rocks are still red from the fire. The people cried loudly, "He is dead, he is dead!" referring to Kwikumat and Kumastamxo, as well as to Marxokuvek. They burned Marxokuvek on top of that mountain. The Yuma go to that place,⁴ and Marxokuvek shows them how to do wonderful things. He tells us everything. Men also climb this mountain. It takes four days to climb it. On its summit they fall into visions at midnight. Marxokuvek asks them what they want, and satisfies them. But great doctors go up to Avikwaamé and see Kumastamxo. It takes four days to go up there. No songs are taught at Mokwintaórv.

Kumastamxo said, "Havírk," meaning, "It is finished." He stood there. He thought, "I will sink into the ground." He sang four times, —

"Into the earth I go down, go down.
Nothing but earth will I be seeing, will I be seeing.
I sink down into the old river-bed,
Down into the interior."

The first time he sang thus, his feet sank into the earth; the second time, his thighs sank into the earth; the third time, his neck sank into the

¹ Now Castle Dome, on the Arizona side, near Laguna.

² South of the Gila River, near Gila City. Gila City is called Kwihaátk.

³ Meaning "fire all around."

⁴ In their dreams.

earth; the fourth time, he sank out of sight, and remained there in the interior of the earth four days.

Then he came up again. He stood there. He said, "I am going to ascend." He extended his arms horizontally toward either side. Then he sang four times, —

"I am springing, springing.
Wing-feathers!
Body-feathers!
On my hands wing-feathers.
On my body (?) body-feathers."

He flew awkwardly into the air as he sung this the fourth time. He flapped his wings four times. He said, "I shall be called 'the black eagle' (aspakwaan¹l^y) in the west,¹ 'the high eagle' (aspakwaama²) in the east,² 'fish eagle' (aspaatsikwít³) in the south,³ 'white eagle' (aspahamál) in the north."

ABSTRACT.

(Page 328) Kwikumát and Blind-Old-Man emerge from the water. The latter becomes blind because he opens his eyes while still in the water. Kwikumát makes dry land, also the moon and one star. (329) He also makes a Yuma, Diegueño, Cocopa, and Maricopa man and woman out of mud, swings life into them, names them with the tribal names, and gives them speech. Blind-Old-Man makes four fingerless and toeless people. Kwikumát kicks them into the water, where they become Duck, Beaver, Turtle, and Wild-Goose. Blind-Old-Man flees into the ocean, whence he emits pestilence.

(330) The Yuma woman is forbidden by Kwikumát to marry the Cocopa man. She is then tempted by Blind-Old-Man. Kwikumát sends a flood to punish her. He transforms the people into animals except the Yuma man, whom he names Marxokuvek.

(331) Kwikumát creates a house at Axavol^ypo. He creates a woman, Xavasumkul^yi, and a man. He cohabits with the woman. In four days she bears Kumastamxo.

Kumastamxo creates the sun and the stars. (332) Kwikumát creates more people. Kumastamxo causes vegetation to grow, gives the people seeds of food-plants, and institutes agriculture.

Kumastamxo fastens the sun, but Kwikumát sets it free.

(333) Marxokuvek creates Coyote, Raven, Mountain-Lion, and Cougar. These animals by their conduct enrage Kwikumát, who sends a second flood, which rises until it touches Raven's tail, and then subsides through the instrumentality of Kumastamxo, who wishes not to drown Raven. The waters sink so low that Blind-Old-Man comes forth again. (334) He tries in vain to tempt Xavasumkul^yi.

Xavasumkul^yi, and later Kwikumát, instructs the people how to produce children.

Kumastamxo dreams Kwikumát and Marxokuvek sick. Kwikumát creates

¹ This eagle protects the whites. That is why they have it on their money.

² High eagle lives in the Maricopa country. It is seen by medicine-men only.

³ About the gulf.

Rattlesnake, who bites Marxokuvek. (335) Kwikumat throws Rattlesnake into the northern ocean, where he dwells.

Kumastamxo teaches the Yuma men how to cure the sick.

Marxokuvek dies. Kwikumat revives him.

(336) Kwikumat creates more people. As punishment for their racial aloofness, he destroys them with fire. Kumastamxo saves some good people by burying them in snow. Others escape by flight.

Kwikumat makes horse and boat for the whites. He drives them away because of their unbelief.

Kumastamxo gives bows and arrows to the Yuma.

Kwikumat makes another flood. (337) The waves make the mountains. Kumastamxo rescues some people; others on a mountain he turns to stone.

Kwikumat creates Yuma-Old-Woman.

Kwikumat offends his daughter, Frog, who therefore causes his death by burrowing up under him and eating his excrement. He dies after charging Kumastamxo to complete his work. (338) Wren decides to burn Kwikumat, and conducts the cremation. The people believe that Coyote will steal Wren's heart instead of Kwikumat's. Beaver and Ant-Lion prepare the pyre. Wren sends Coyote east to fetch fire. But House-Fly and Big-Blue-Fly produce fire while he is gone. (339) Coyote returns and steals Kwikumat's heart. Chicken-Hawk pursues Coyote in vain. Coyote becomes an outcast because he has stolen the heart, and crazy because he has eaten it. He copulates with Moon, and she carries him up to the sky. At the cremation Brown-Bug and Green-Bug begin to cry first; then all the people cry. Individuals throw their hair, feathers, or tails into the fire. (340) Frog keeps burrowing beneath the earth. The fourth time she emerges, she becomes a rock.

In the ocean Rattlesnake grows to enormous size. Kumastamxo summons him to Axavol'po on the pretext that he is needed to cure a sick man. (341) When he reaches Axavol'po, Kumastamxo kills him. His blood becomes gold, his spittle silver, his head gravel, his body a bulwark about the earth, and his urine the ocean.

Kumastamxo burns his house at Axavol'po. (342) He instructs Night-Hawk to habitually wake people up in the morning.

Kumastamxo makes the Colorado River flow forth by thrusting a spear into the ground. With the spear he also cuts its channel.

Kumastamxo and certain medicine-men float down the river on a raft. (343) Kumastamxo slays a great snake near Mellen. He settles the Yavapai south of Parker.

Kumastamxo takes the people to Avikwaame Mountain. Here various animals build him a house, (344) in which he instructs people in the Yuma religion. (345) He gives the Yuma "nations" their totemic names. Kumastamxo dismisses the various tribes to their present territories.

(346) The Yuma and Diegueño march west and hold a ceremony at Avii-véra Mountain, where they are attacked by the Cocopa and Maricopa.

Kumastamxo and Marxokuvek start to return to Avikwaame Mountain. Marxokuvek sickens. The Yuma carry him south. He dies near Yuma, and is burnt on a mountain near Gila City.

(347) Kumastamxo sinks into the earth, where he remains four days. Then, emerging, he transforms himself into four different kinds of eagles.

SANTA ANA, CAL.