Then she disappeared as a mist disappears so that the young man knew that she was unwilling. He returned to the camp and told these things to the people and the council decided to do as she had instructed the young man. They made preparations for the feast and in a few days they saw four puffs of black smoke under the sun at midday, so they prepared for a feast and all dressed in their best clothing and sat in the circle ready to be served and every man bowed his head and looked toward the ground. Suddenly the women began uttering low exclamations of admiration, but all the men steadily kept their eyes toward the ground except one young man and he looked toward the entrance of the camp. He saw a puff of black smoke which blew into his eyes and a voice said, “You have disobeyed me and there will be smoke in your eyes as long as you live.” From that time, that young man had very sore eyes and all the time they were as if biting smoke was in them.

Then the woman entered the circle and took the food and served it, first to the little children and then to the women and then she bade the men to look up. They did so and saw a very beautiful woman dressed in the softest skin with which was ornamented with fringes and colors more beautiful than any woman of the Lakota had ever worked. Then she served the men with food, and when they had feasted she told them that she wished to serve them always; that they had first seen her as smoke and that she should always see her as smoke. Then she took from her pouch a pipe and willow bark and Lakota tobacco and filled the pipe with the bark and tobacco and lighted it with a coal of fire.

She smoked a few whiffs and handed the pipe to the chief and told him to smoke and hand it to another. Thus the pipe was passed until all had smoked. She then instructed the council how to gather the bark and the tobacco and prepare it, and gave the pipe into their keeping, telling them that as long as they preserved this pipe she would serve them. But she would serve them in this way. When the smoke came from the pipe she would be present and hear their prayers and take them to the Wakan Tanka and plead for them that their prayers should be answered.

After this she remained in this camp for many days and all the time she was there everyone was happy for she went from tipi to tipi with good words for all. When the time came for her to go, she called all the people together and bade the women to build a great fire of dried cottonwood, which they did. Then she directed all to sit in a circle about the fire and the shaman to have an abundance of sweetgrass. She stood in the midst of the circle and when the fire had burned to coals she directed the shaman to place on it the sweetgrass. This made a cloud of smoke and the woman entered the smoke and disappeared. Then the shaman knew that it was Wópte who had given the pipe and they appointed a custodian for it with instructions that it was to be kept sacred and used only on the most solemn and important occasions. With due ceremony they made wrappers for the pipe and had it equipped. The shaman instructed the people that they could make other pipes and use them and that Wópte would be in the smoke of any such pipe if smoked with proper solemnity and form. Thus it was that the Beautiful Woman brought the pipe to the Lakotas.

Reading “The Story of the Creation” (Pima). The Pima did not have a written language, and much of the record of their complex culture is lost. But some of their stories were preserved orally in tribal culture and finally transcribed by J. William Lloyd, a physician and writer. At the Pan-American Fair in Buffalo, New York, in 1901, Lloyd met Edward H. Wood, a Pima whose uncle, Thin Leather, knew many of the Pima stories and legends. Together Lloyd and Wood worked with Thin Leather in Arizona to collect and record Pima narratives. The following story begins in a way similar to that of the book of Genesis, but this Pima creation myth draws on many elements of the natural landscape of the Southwest. The text is taken from the collection put together by Lloyd and Thin Leather, Attr-Au-Tam Indian Nights, being the Myths and Legends of the Pimas of Arizona (1911).
The Story of the Creation

In the beginning, God created the heavens and the earth. (Genesis 1:1)

When God had finished all his work, he looked at it and saw that it was very good. And there was evening, and there was morning, the sixth day. (Genesis 1:31)

So God created man in his own image, in the image of God he created him; male and female he created them. (Genesis 1:27)

God said, "Let there be lights in the expanse of the sky to separate the day from the night, and let them be for signs to mark seasons, days and years, and let them be lights in the expanse of the sky to give light on the earth." And so it was. God made the two great lights—the larger one to govern the day and the smaller one to govern the night. He also made the stars. (Genesis 1:14-17)

God said, "Let the waters bring forth swarms of living creatures, and let birds fly above the earth across the sky." So God created huge numbers of swarms of living creatures to be swimming creatures in the waters and all kinds of birds to fly above the earth. (Genesis 1:20-21)

God blessed the seventh day and declared it holy because the work of creation was done on that day. (Genesis 2:3)

The Lord God created all the beasts of the field before he created man. (Genesis 2:19)

The Lord God took the man into the Garden of Eden to live there. (Genesis 2:8)

God looked on everything he had made; it was very good. And the evening and the morning were the sixth day. (Genesis 1:31)
Nooe was given all power, but he did not do the work he was created for. He did not care to help Juwuetamahkai, but let him go by himself.

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

But after making Nooe and before making the mountains and seed for food, Juwuetamahkai made the sun.

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

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

But when he made the stars he took the water in his mouth and spurted it up into the sky. But the first night his stars did not give light enough. So he took the Doctor-stone (diamond), the ton-e-dwah-ho-te, and smashed it up, and took the pieces and threw them into the sky to mix with the water in the stars, and then there was light enough.

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

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

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

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

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

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

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

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

[116]

The Navajo are descendant from the Puebloans who migrated from the region of
the Rio Grande to the Four Corners area. The Navajo are a very proud people and take
great pride in their heritage. Their reservation is located in the state of Arizona and
extends into parts of New Mexico, Utah, and Colorado. The Navajo language is a
member of the Uto-Aztecan language family and has its own unique alphabet and
script.

Canyon de Chelly

The Canyon de Chelly National Monument is located in eastern Arizona and
features spectacular sandstone formations, including the White House Ruins, which
are thought to be the site of ancient Navajo settlement.

Located in the heart of the Navajo Nation, the canyon is a
sacred place for the Navajo people and is considered to be
a symbol of their cultural heritage. The canyon is
protected by the National Park Service and is a popular
destination for tourists and hikers.

The canyon is home to a number of ancient ruins,
including the White House Ruins, which are
thought to be the site of ancient Navajo settlement.

The canyon is a popular destination for
hikers and offers a variety of scenic trails
that wind through the canyon and
lead to the ancient ruins.

The canyon is also home to a
diverse range of plant and animal
life, including the Navajo snake
and the Navajo rabbit.

The canyon is a UNESCO World
Heritage Site and is a testament to
the rich cultural history of the
Navajo people.