

Jóhonaa'ái ályaagi

103. Jó díí diyin dine'é hatah diné nihinést'e'go hatah há'oolzidéé háká nahodeeshghaazhgo táchééh jijé'éé éi shíí há ndeest'á. Mą'ii t'éi doo atah táchééh yíyáa da jini. Jó diyin dine'é t'áa kwe'é kééhojit'íigo kodéé⁹⁴ hazdééleé k'ad ch'éézhnjéé'go hanáál hadzoodzihgo⁹⁵ aaji shíí hach'í haadzií. Ha'át'éego lá kééhwit'íi doo lá. Jóhonaa'ái ádingo doo yá'át'éeh da índá t'ééhonaa'ái ádingo doo yá'át'éeh da. Índá hayoolkáál, nahootsoi, nahodeet'iizh, chahałheel éi ádingo doo yá'áhoot'éeh da. Éidí shí la' íinisingo nihá baa ntséskeesgo jóhonaa'ái hodooleel nisin, t'ééhonaa'ái hodooleel nisin. Hayoolkáál, nahootsoi, nahodeet'iizh, chahałheel dahodooleel nisin, ní jini. Ákwii shíí lá hach'í yiyíłta'. Sisnaajini bééhózingo sí'áa doo, ní jini. Tsoodzil bééhózingo sí'áa doo, ní jini. Dook'o'oolíid bééhózingo sí'áa doo, ní jini. Dibé ntsaa bééhózingo sí'áa doo, ní jini. Kót'éego nihá baa ntséskees. Nihí shíí daa deinohsin. Ha'át'éego shíí bee hadadoohdzih, ní jini.

104. Ha'át'íish dó' dadii'nii doo. Jó yá'át'éehgo nihá baa ntsínikees lá. Ha'át'íish dó' nitsih hadoodzih, dabijini jini. Jó t'áa ni t'éi diyin ayóí át'éii nilí. Jó t'áa ni baa ntsínikeesii t'áa éi bik'ehgóó, dabijini jini.

105. Díí⁹⁶ táchééh góne' díí'góó ndisoléé ch'éézhnjéé' nt'éé' ch'ilátah hózhó háí shíí íiyisíí át'éego adahwiis'á jini. Lá' bilátah da'ígai lá. Lá' bilátah da'áłtsogo, lá' bilátah dadoot'íizhgo da'níłts'áa'gi bee t'óó hózhónigo adahwiis'á jini. Índá dziléé t'áa biyó ał'áa ndaasdoh lá jini. Éi shíí biniiyé idisoléé yee ndidzihii diyingo yaa dzóółliigo, éi shíí biniiyé íidísol lá jini.

106. Díí' yiskáago ałah doohleel, ní jini. Áádóó shíí díí' yiskáago ałah azlíí. Áłah azlíí'go níléi táchéehdi yee hach'í' haadzií'éé kwe'é yee hach'í' hanáánaádzíí jini. Jóhonaa'ái hodooleel, nihidishni ni,

94. *Kodéé'*—from below here. The people who had moved up from below are a group distinct from the "Holy People" who already were living here, but both groups have taken a sweatbath and First Man now addresses them.

95. *Hádoodzihgo*—when he will address them. Not that he announced this previously, or that they expected it, but simply, "he will speak." Therefore, as soon as they left the sweathouse, he speaks.

96. This "blowing out" refers to the blowing in four directions after each song. The paragraph is inserted here by request of Sandoval.

t'éhonaa'ái, hayookkáál, nahootsoi, nahodeet'iizh, chahaalheel inda dzil béehózingo naaznil doo, nihidishníné, éi k'ad dííjí biniiyé hwiidoo'áál, hałni jini. Aadóo shíí inda hooghanéé t'óo ąą bó'oolzołgo díi hooghanéé hadéébjjd jini. Doo k'aak'ehii ndeeskaad jini. Díi doot'izhii naakiits'áadah bee bi'ąą désnii'go⁹⁷ kóniłtéelgo niini'á jini. T'éehonaa'ái dooleełii t'áá kónáaniłtéelgo niini'á jini. Kwe'é nináa-dees'á jini. Éi doo shił béehózin da shí.

107. Nléi bit'áahdi bich'i' na'aldeehéé ha'a'aahdéé' hanáldohéé ha'a'aahjí niiniłkaad⁹⁸ jini. Inda e'e'aahdéé' łitsogo hanáldohéé e'e'aahjí niiniłkaad jini. Shádi'ááhdeé' doot'izhgo hanáldohéé shádi'ááhjí niiniłkaad jini. Náhookşdeé' diłhiłgo hanáldohéé n-hookşjí niiniłkaad jini. Doot'izhii yéé bináá' áyiilaa jini. Yé'ii⁹⁹ bináá' nahalingo alts'ąą' iits'oozgo áyiilaa jini. Bizéé' dó' áyiilaa jini. Hayookkáál díi ha'a'aahjí niiniłkaadéé bitah góné' bee ndzigaigo áyiilaa jini. Nahodeet'iizhheé shádi'ááhjí yéé bináyaa gónaa bee nizhdeet'iizhgo áyiilaa jini. Chahaalheel náhookşjí yéé éi binák'eh gónaa bee ndizniłheelgo áyiilaa jini. Bidee' áyiilaa jini. Ałch'ishjí ats'os ąąą dah yizlá jini. Aadóo yoołgaiji yéé ts'idá t'áá kót'éego hanaa néidiidłaa jini.

108. Aajj' ákódzaadóo shíí, K'ad hái jóhonaa'áíjí yiyijj' dah didoogáál, niigo éi diyin dine'é áłah jłłnéé hatah hodideeshzhiizh¹⁰⁰ jini. Ałtso há baa hodooshzhiizh jini. Díi nléi wóyahdi tó ałnáoşdlj hoolyéedi sijił dajik'áhigii diné łitsogo nát'ashéé jó t'áá éi baa nínáhoolzhiizh jini. Nihí lá haa noht'éé lá, bi'doo'niid jini. Aadi shíí inda ádee hadoodzii'. Akéedéé' nahalin nilinéé t'éehanaa'áíjí áájí yee ádee hanáádoodzii' jini.

109. Jóhonaa'ái yiyijj' dah didoogátééjji doot'izhii yee haidiilaa jini. Binii' nłáahdi jóhonaa'ái yee haidiilaa yéé t'idá t'áá ákót'éego áyiilaa jini. Binii' ahéédadeez'áago¹⁰¹ áyiilaa jini. T'éehonaa'ái yijji' dah

97. *Naakiits'áadah bee ba'ąą désnii'go, kóniłtéelgo*—the width of twelve hands gripping over the edge of it. In the English version of *haneetnéehé* I find that a turquoise and white bead wand was placed for the same purpose, but the measurements of these wands are not given. On the other hand, as there were twelve of the light complexed ones, a reference to these is possible.

98. *Niiniłkaad*—he spread it, that is, the white vapor or light column which, in the underworld, had risen in the east for the day. Refers also to the yellow from west, south, and north.

99. *Yé'ii bináá'*—eyes similar to those on masks.

100. *Niigo...hatah hodideeshzhiizh*—time passed as he asked one after the other.

101. *Ahéédadeez'áago*—one color meeting the other, dawn, skyblue, (evening) twilight, darkness.

didoogáalii yootgai yee haidiilaa. Binii' ts'ídá t'áá ákót'éego ahéénáá-dadeezsih jini. Ákohgo shj'j ákódzaago hayootkáál ha'a'aahji¹⁰² niinilkaadé yil ch'iníyá jini. Nahgóó yil k'ídesnii'ii ha'a'aahji' dji'di yik'iji' yisol jini. E'e'aahji t'áá ákódzaa jini, nahootsoi. Shádi'ááji nahooodeet'iizh t'áá ákónááyiidlaa. Dji'di yik'iji' náánéisol jini. Náhookosji chahaltheel t'áá ákónááyiidlaa. Yil k'ídesnii', dji'di yik'iji' náánéisol jini. Yah anádzá jini. Éi k'ad áádéé' ndeiltsee doo¹⁰³ biniiyé lá, jini.

110. Ákohgo shj'j inda jóhonaa'ái biyi'ji' dashdiiyáháá, Haashi yee' béehodoozjil, hodoo'niid jini, éi naakiits'áadah bil jilt'éhéé daaltsooi yéé. Díi ha'a'aahji' dah diishááh. T'áá áko dah didoohkah, sha'álchíni, níléi hanááshdáah dooleelji' yidíniid. Jó éi díi bilagáana níléi jóhonaa'ái hanádáhi biyaadi hasht'e' didooh'teel biniiyé lá jini. Áko jóhonaa'ái ba'álchíni éi bilagáana. Kódzaadóo inda ááji' átsé hastiin áni jini, Naat'ánii ániishłaa, níhólniihgo ániishłaa, diyin ayóí át'éii ániishłaa. Nihookáá' diné bá ndidáah doo. T'áá átsó bá ndidáah doo. Niná-honiljiji' t'áá átsó bá ndidáah doo. Diniyin ániishłaa. Nizéé' hodiyingo ániishłaa. T'áá hanádziihígi áhoot'éé doo. Háálá t'áá átsó bee handiishłaa. Doot'izhii bee handiishłaa. T'áá átsó bee níhólniihgo ániishłaa, yiłni jini.

111. Alááji' nanináa doo ni. Éi díi t'ééhonaa'ái nilinígii akéédóó hidinínáah doo. Díi t'ééhonaa'ái t'áá ákót'éego yich'j' yánáánaál'ti'. Akéédéé' naat'ánii niljigo ániishłaa, níhólniih. Nihookáá' diné t'éégo bá hidinínáah doo. Naa'at'i'i nináhoniljiji' bá hidinínáah doo. Háálá diyin ayóí át'éi niljigo ániishłaa. Hodiyingo ániishłaa. T'áá hanádziihígi áhoot'éé doo. T'áá tsindookosígii áhoot'éé doo, yiłni jini.

112. Aadóó shj'j inda néidii'á jóhonaa'ái yi'ji' dah diigháhii⁰⁴ át'j. Aadóó hadí'á átsé hastiin. Aadóó yiyiiltsood dóó néidii'á, níléi ha'a'aahji' yá yiniyí'á jini. Nahasdzáánéé ditlid jini. Yádihiléé hááhgóó shj'j dadiists'áá' jini. K'iis, yiits'a'go, nt'éé' ch'ééh de kwílééh jini. Doo digháah da jini. Dji'di ch'ééh de kóyiilaa jini. Azhá ákónéeláá' bee bíhólniihgo baa ha'oodzi' ndi łahgo t'áá ádayólniihgo éi biniiinaa lá jini. Díi azéé' nihwiilehígii doo bídin adeesháál da. Éi

102. *Ha'a'aahji*—on the east side of the buckskin robe which he had laid down. The phenomena of the other cardinal points are likewise placed on the respective sides of the buckskin robe.

103. *Ndeiltsee doo*—they only, the dawn, skyblue,² twilight, darkness, will be seen in the future.

104. *Dah diigháhii*. Imperfective with future tense, "who is going to step into it."

bideená ahisháah doo, ní jini. Lá'ąą, k'ad t'áa shíí ákót'ée dooleeł, ní jini átsé hastiin. Éí díí jįįgóó bik'eh áhooníł. Doo bídin e'e'aah da, azéé' nihwiileehii.

113. Ákódzaago shíí inda diné deeyá, jóhonaa'ái silíí'ii. Kwe'é t'áa áyídigí deeyáá nt'ée' doo sohodoobéezh da. Kọ' hozhdíníl nahalin jini. Doo la' asohodoobéezh da háálá t'áa yówehóhígíshą', jini jini. Áá náázneesdzá jini. T'áa ákónáánat'é jini. Doo sohodoobéezh da honeesgai jini. Ákohgo shíí yáhąą bíł de kwáanił inda díí nahasdzáán t'áa bíł ąą kwáanił. Náázneesdzá jini. K'asłąą' t'áa áko silíí' t'óó nee' yéego honeesdoh jini. Yádilhilęę de bíł kónáánádzaa. Nahasdzáánęę ąą bíł kónáánádzaa. K'ad ląą, hodoo'niid. Ákohgo shíí, Díí k'ad hoozdohígí ts'ídá yá'át'éhgo hoozdoh, hodoo'niid jini.

Sọ' ályaagi

114. Ákohgo shíí t'ée'honaa'ái yẹẹ t'ée'honaa'ái bii' dzizinéẹ nínáázhdii'á. T'áá akónááyiidlaa jini yáyi' ninínáádoolnii'. Nahas-dzáánéẹ dítlíd jini. Yádihíléẹ náádadiists'áá'. K'iiis, diists'áá' jini. Éi shíí inda doo djí'di atk'i deeyáa da. Aaji' akódzaa jini. Koji náhookosjí hashch'éeshzhini biyázhi jish sọ' dooleeli yeisxí jini. Yikáisdáhi ts'idá átsé áyiilaa lá jini. Sọ'tsoh anááyiidlaa lá jini. Gahat'é'ii áyiilaa jini. Atséé'tso áyiilaa lá jini. Atséé'ets'ózi áyiilaa jini. Dilyéhé áyiilaa lá jini. Hánookos biká'ii áyiilaa lá jini. Náhookos bí'áadii áyiilaa lá jini. Sọ' dijihí áyiilaa lá jini. Sọ' bidee'i áyiilaa lá jini. Hastiin sik'aíi áyiilaa jini. Náhookos bikọ'í áyiilaa lá jini. Sọ' hots'i'í áyiilaa lá jini. Sọ' djí'déẹ' bidit'í'ígíi áyiilaa lá jini. Tązhii áyiilaa lá jini. Shash áyiilaa lá jini. T'íistsoh áyiilaa lá jini.

115. Aadóo shíí áłtsé ályaahąą yikáisdáhi yádihíł bik'ijj' yiisł jini. T'áá ako baąą dah yiizł'íł jini. T'áá ako sọ'tsoh bik'ijj' náánásł, baąą dah náánásłzá jini. T'áá shíí akódaalneehgo bitah hodideesh-zhiizh jini. Díi ádaalyaa yẹẹ t'áá altso bééhózingo ndaas'nil. Dilyéhi shíí inda naayéé' neezgháni bich'í' ho'doo'aad. T'áá ako hwee héts'ijhgi dah jizhjaa'ii bíł nihideestał nt'éé' hagodtahgi dah yizł'íł lá jini. Nihináázdeestałgo hak'áigi dah yizł'íł lá jini. Nihináázdeestałgo hatsáanii'gi dah yizł'íł lá jini. Nihináázdeestałgo hát'ahgi dah yizł'íł lá jini. Aadóo shíí inda dego yisł t'áá hoshch'í' yaa deijaa'go dah yizł'íł lá jini.

116. Átsé hashké yah aalwod (mą'ii). Ha'át'íi yee' baa naahkai, sąązhọ, shíł naa'aashọ ní jini. T'áadoo ádiníni, átsé hashké, mą'ii. Nláahdi naniná. T'áadoo naa hats'idígíi da, dabijini jini. Hé' hajish-kéesh, nazhnanimá'iish, doosh hastiin yóyanígíi hozhdóne' át'éé da, ní jini. Nihí lá aaníi doo dahonhsąą da ni. T'áá lá sáhi níhá honisą ni, ní jini. Díi t'áá altso bééhózingo ninoonilgo doo yá'ashọ da dooleel, ní jini. T'áá íłdąą' adąą' yáayi' yazłá jini. Pxu, pxu, pxu, pxu, (all directions) níigo altso dego yisł lá jini. Índida lá ni bee ályaa, jó akon danóól'í, ní jini. T'áálá'í yidziih lá jini. Yíł ndiilwod jini. Éidí, níléi shádi'áahjigo t'áá hiiijj'íhigo sọ' lichii'go iigháhígíi díi éi shí sizọ' doo, ní ni dah yiyiiljji' jini.

The Making of the Sun

103. You see, this singing was done for these Holy People among whom the people of emergence had gone to look over their country—(the Holy People) who had entered the sweathouse at the call of the chiefs. Only Coyote did not enter the sweathouse with the others. Now, when the Holy People who already lived here, and those that had emerged, had left (the sweathouse), so that he (First Man) might begin to speak in their presence, he addressed them: "How shall we continue to live! Without a Sun it is not good and without a Moon it is not good. If there be no Dawn, Evening Twilight, Skyblue, Darkness, this is not a good place. After thinking this over for you, and (after) personally making up my mind, it is my opinion that there should be a Sun, a Moon, Dawn, Evening Twilight, Skyblue, (and) Darkness. These all should come into being, I think," he said. And here, it seems, he counted up much for them. "Black-belt Mountain should be placed so that it is known. Mount Taylor should be placed (where) it can be recognized. San Francisco Peaks and La Plata Range should have (easily) recognizable position," he said. "In this manner I was thinking for you. Perhaps you have (different) ideas, (let us hear) what you say about it!" he said.

104. "What more can we say. Clearly you are thinking it over well for us. Who can speak with greater authority than you!" they said to him. "Everybody knows that you alone are a Great Holy One! So whatever you think, let that same be done!" they told him.

105. The blowing in the four directions was done in the sweathouse (after each song). When they left (the sweathouse) they could see beautiful flowers everywhere, (so much so) that it would be difficult (to say) which color (prevailed). Some were white, some red, some yellow, some blue—flowers which simply beautifully covered the place in all directions. And the mountains mentioned had separated somewhat from each other, they saw. For this reason the blowing was done—that they might take confidence in his breath as a holy thing, for this purpose he did this blowing out.

106. "In four days," he said, "you will come together." And so, it seems, after four days a meeting was held. After they met, he repeated what he had spoken to them at the sweathouse. "What I said to you before of the Sun, the Moon, the Dawn, Evening Twilight, Skyblue, (and) Darkness coming into being, and what I mentioned to you of setting the mountains in recognizable positions, that will be the purpose of spending this day," he told them. And after enlarging the hogan by simply blowing upon it, the hogan filled (with people). Non-arrow-marked (non-wounded) buckskins were spread out. A turquoise, the width of twelve (hands) gripping over it,²⁷ he put down, and for the Moon-to-be a white shell of the same width. At this point he again sang, but these songs I do not know.

107. The thing which in the underworld would move up from the east, and in the light of which they moved about, he spread down on the east side of (the buckskin). And the yellow which would rise from the west he spread on the west side of it. The blue which would rise from the south he spread on the south side, and the dark which would rise from the north he spread out on the north side. For the turquoise one he made eyes like *yé'ii*(-mask) eyes, tapering away from each other. He made a mouth for it also. With the dawn which he had spread on the east side he drew a white streak across its forehead. With the evening twilight on the west side he drew a yellow streak across its chin. With that skyblue on the south side he drew a blue streak across below its eyes. With the darkness on the north side he drew a black streak across its eye sockets. He made horns for it and placed a plume on each one. He then decorated the white-shell-one all around, in exactly the same way.

108. After that was done, the question: "Now who shall go into it on the sun side," was passed along among the assembled Holy People, along the whole line. Down below, where it was told (earlier concerning) the Crossing-of-streams of two light-complected men who would come singing where they were grinding, to these the turn had come. "Suppose you (do it). How is it with you?" they were asked. Then finally he (the first of the two) spoke for himself, (he agreed). The one who was like a second one also chose, (he chose) the moon side for himself.

²⁷Both informant and interpreter were unable to explain this measurement. The informant gave the expression as recorded in the legend.

109. The one who was to step into sun he dressed with turquoise. His face he made exactly as he had fixed the sun before, with one color meeting (an-)other on his face. The one who was to step into the moon²⁸ he dressed up in white (bead) shell and joined colors on his face in the very same way. And after this was done, it seems, he walked outside with the dawn which he had spread out on the east side of it, and, stretching out his arm with it towards the east, he blew on that direction four times. This he repeated on the west side with twilight. On the south side he did the same with skyblue, four times he again blew on that direction. On the north side he repeated the same with darkness, he stretched out his arm with it and blew four times again on that direction. He entered again. "That, now, was for the purpose of having them seen along there," (he said).²⁹

110. And so, it seems finally, (after) he had taken his place inside of the sun it was said: "Let us try it out and see what will happen!" To those light complected ones, who numbered twelve with him, he (the Sun-person) said: "I am now going to the east. Go over there, my Children, to the place where I shall come up time and again," he said. Now, that is for the purpose of (having) these (Anglo-)Americans live yonder below the sunrise. And so those Americans are the children of the Sun. After this, First Man said: "I have made you chief, I have put you in authority, I have made you a Great Holy One. You shall continue to walk for Earth-surface People, for all, for living beings of every sort you shall be walking. I have made you holy, your mouth I have made holy for you. Whenever you speak out it shall be so, since I have dressed you with everything. I have dressed you with turquoise, I have made you master of it all," he told him.

111. "You shall be going first in line, while you, who are this Moon, shall be following behind." To this Moon he spoke likewise: "I have made you chief, second in rank, you have authority. At night you shall be walking for the Earth-surface People, for living beings of every description you shall be walking, since I have made you to be a Great Holy One. I have made your mouth holy for you, just as you speak so it shall be, just as (your) thought is, so it shall happen," he told him.

²⁸The informant witholds the names of these two young men who are destined to be Sun- and Moon-carriers.

²⁹That is, they will not rise and meet as formerly, but will only appear above the horizon in their respective directions.

112. After this, then, he who was to step into the sun picked it up. And First Man began a song. And he took hold of it, then lifted it up and pressed it into the eastern sky. The earth trembled, while in the sky a mighty speaking *k-i-is* sound was heard. But he tried in vain to move it higher, it would not start to go. Four times he made a useless effort to move it higher. Now, although his authority over so many things had been mentioned, there was one thing he personally expected. On this account it happened (that way). "Without this death taking place (at every round), I shall not go down. That shall be the price for making the (round) trip," he said. "All right, now it shall be just so," said First Man. Accordingly, that is happening to this day. Not a day passes without deaths.

113. After that had happened, it seems, the person who had become the Sun (bearer) now started out. But he had not gone far along when (the heat) became fierce, much like a blazing fire. "This is unbearable! Suppose you go a bit farther away," he (First Man) said. Again he moved along there. There was no change, it was unbearably hot, they say. Meanwhile that sky was moving upward with him and this earth, too, was simultaneously increasing in size. Again he walked along. It had become almost right, (though) it was just a little too hot. Again the sky was moved up with him, and the earth increased correspondingly. "That is it now," it was said, "this present heat makes it a very good heat," they said.

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The Making of the Stars

114. Then he who was to stand within the moon also picked up the moon. He repeated the same thing (and), again, pressed it into the sky. That earth trembled. On the sky, as before, the same *k-i-is* sound was heard. He, however, did not go higher and higher, (he delayed) four times. Till here, this so happened. Here on the north side, Black-god had a fawn pouch filled with Stars-to-be. The Milky Way he made the very first, he also made Big Star, the Rabbit Track.³⁰ He made Big First³¹ and First Slim One (Orion), Pleiades, Revolving-male-one (Big Dipper), Revolving Female One (Cassiopea). He made the Star-which-makes-a-grabbing-motion (unidentified), the Horned Star (unidentified), the Old-man-with-out-stretched-legs.³² He made the North Star, Stars-pinching-each-other.³³ He made the Star-with-lines-running-to-it-from-four-sides. He made Turkey, and Bear and Horned Rattler (constellations).

115. Then the Milky Way, which had been made first, was blown up against the sky. Immediately it appeared on it. Again the Big Star was blown against it and it, too, appeared. And in this same manner it was done with all. These (stars) which had been made were all placed in a manner to be recognized. As for Pleiades, Monster Slayer was asked to place it. And directly after placing them on his ankle, he stamped his foot (with them). In consequence they moved up to his knee joint. Again he stamped his foot and they appeared at his hip. Again he stamped his foot, moving it halfway up to his ribs. Another time he stamped his foot and they moved to his temples. From there, then, he blew them upward and with that they appeared down past the middle of sky.

³⁰A cluster of stars under Canis Major.

³¹Part of Scorpio.

³²Irregular square in Corvus.

³³Double stars in lower branch of Hyades. Perhaps Aldebaran in Taurus.

116. First Scolder entered. "What are you doing, my Fellow, my Cousins?" he asked. "Don't say that, First Scolder, Coyote. Stay away. Don't make this place uncomfortable on your account!" they told him. "Hey! Do I scold? Do I roam? Why not ask an intelligent man like myself? You are certainly dunces, that is settled. I alone am intelligent for your benefit, that is clear," he said. "By having placed these so that you know them will not be a good thing," he said. And before they realized it, he had thrown them up in disorder, "*p-uh, p-uh, p-uh, p-uh,*" he said as he blew them all upwards. "There, that fixes it right. Take a look and see!" he said. One was left over. This he snatched up: "This one," he said, "which disappears just after dark in the south as a red star, this one shall be my star." With that he dispatched it thence with great force, they say.