

Skywoman Creation Story

(as told by Kay Olan, Mohawk storyteller)

<https://i36466.wixsite.com/learninglonghouse/creation---kay-olan>

Long, long ago, where we are now, there was no land, just water and creatures of the water. But, up above, there was a place called Karonhia:ke or The Sky World. Now, in The Sky World there were beings who were in some ways like human beings and in some ways they were different. The beings in Sky World had more powers than human beings have. For instance, they could make things happen just by thinking about it.

There was a tree growing in the center of Sky World. It was called the Tree of Life. On that tree grew many different kinds of fruit. Also, there were blossoms on that tree and those blossoms glowed. They lit up Sky World.

The beings in Sky World were told not to disturb that tree. But one day, a woman who was expecting a baby, asked for a drink of tea made from the roots of the Tree of Life. Her name was Atsi'tsiaka:ion which means Mature Flower. When her husband started to dig around near the bottom of the tree to get at the roots, the dirt caved in and some say that the tree fell down. This was terrible. The woman went to see what had happened. Some say that she lost her balance and fell into the hole. Some say that she knew she was destined to go through that hole and so she jumped. Some say that she was pushed. Nevertheless, she grabbed some seeds from the Tree of Life as she fell. Because she fell through the hole in the sky, many people refer to her as Sky Woman.

Down below, there was a flock of water birds flying through the air. Some say they were geese. Some say they were blue heron. Some say they were swans. One of them looked up and saw Sky Woman falling. He spoke to the other birds and they decided to make a great blanket with their bodies and catch her on their backs. They caught her. They tried to bring her back up to Sky World, but she was too heavy and so they lowered her to the water below. A giant turtle said that they could put her on his back. That's what they did. That is the reason some people call this place where we live, Turtle Island.

Sky Woman thanked the creatures, but she said that she needed dirt in order to survive. One by one, the animals dove down to try to get dirt from under the water. Finally, some say it was the muskrat. Some say that it was the otter. But finally, one creature was successful in bringing a few grains of dirt to Sky Woman. She placed the dirt on the back of the turtle. She stood up. She sang and danced in a counter-clockwise direction and when she did that, the turtle's shell grew and the grains of dirt multiplied. She dropped the seeds from the Tree of Life and they started to grow right away. When she finished dancing and singing, there was land and plant life as far as she could see.

Some time went by and Sky Woman gave birth to a baby girl. The baby girl grew up. She was told not to walk toward the west, but one day, the daughter started to walk toward the west. As soon as she did so, a wind started to blow from the west and a cloud started to move toward the daughter. The daughter saw the outline of a male-being in the cloud. The daughter fainted. When she woke up, she found two crossed arrows lying on top of her stomach. She had become the

bride of the Spirit of the West Wind. That's who she had seen in the cloud and now she was going to give birth to twin boys.

Those boys were very special. After all, their grandmother was Sky Woman and their father was the Spirit of the West Wind. The boys could talk to each other while they were growing inside their mother and they didn't always agree with one another.

When it was time for them to be born, the right-handed twin was born in the usual way. However, the left-handed twin decided to push his way out through their mother's armpit. That's how he was born, but it killed their mother. They buried their mother and from her head grew corn, beans and squash. Those are the staple foods of the traditional Haudenosaunee diet. They are called The Three Sisters. From her heart grew sacred tobacco which is used when there is a desire to communicate with the Creator. From her feet grew the wild strawberry which is known as The Big Medicine. Even in her death, the mother of the two boys was still making sure that they had what they needed to survive. She is called Mother Earth and to this day she still supports all of the people, animals and plants.

The twin boys grew up and went about the task of creating everything that is found in the natural world. They made rivers, flowers, animals and eventually they made the human beings. The left-handed twin became the keeper of the night and the right-handed twin became the keeper of the day. When they were done making their creations, everything was in perfect balance.

When Sky Woman passed away, her head was flung into the night sky. She is still there. She is called Grandmother Moon. She reflects light at night. She helps the people keep track of time. She controls the rise and fall of the waters. She keeps company with the stars and the left-handed twin, the keeper of the night. She regulates the monthly cycles of all of the female life which guarantees that new life will be born. She is the leader of all the female life.

Eventually, the human beings were made. They are supposed to be the caretakers. They are supposed to make sure that everything stays in balance. However, it is the human beings who keep forgetting what they are supposed to do. The human beings forget to take only what they need and to leave the rest for the future generations to experience and enjoy. The human beings are the ones who forget that everything in the natural world is connected and is part of the same web of life and so should be respected. It is hoped that all of the people of the world will someday remember and respect their original instructions and take good care of their Mother Earth.

This is one very short version of the Haudenosaunee Creation Story. The whole story takes many days to tell.

A Salinan Indian Creation Story

<http://www.americanyawp.com/reader/the-new-world/indian-creation-stories/>

When the world was finished, there were as yet no people, but the Bald Eagle was the chief of the animals. He saw the world was incomplete and decided to make some human beings. So he took some clay and modeled the figure of a man and laid him on the ground. At first he was very small but grew rapidly until he reached normal size. But as yet he had no life; he was still asleep. Then the Bald Eagle stood and admired his work. "It is impossible," said he, "that he should be left alone; he must have a mate." So he pulled out a feather and laid it beside the sleeping man. Then he left them and went off a short distance, for he knew that a woman was being formed from the feather. But the man was still asleep and did not know what was happening. When the Bald Eagle decided that the woman was about completed, he returned, awoke the man by flapping his wings over him and flew away.

The man opened his eyes and stared at the woman. "What does this mean?" he asked. "I thought I was alone!" Then the Bald Eagle returned and said with a smile, "I see you have a mate! Have you had intercourse with her?" "No," replied the man, for he and the woman knew nothing about each other. Then the Bald Eagle called to Coyote who happened to be going by and said to him, "Do you see that woman?" Try her first!" Coyote was quite willing and complied, but immediately afterwards lay down and died. The Bald Eagle went away and left Coyote dead, but presently returned and revived him. "How did it work?" said the Bald Eagle. "Pretty well, but it nearly kills a man!" replied Coyote. "Will you try it again?" said the Bald Eagle. Coyote agreed, and tried again, and this time survived. Then the Bald Eagle turned to the man and said, "She is all right now; you and she are to live together."

From: John Alden Mason, *The Ethnology of the Salinan Indians* (Berkeley: 1912), 191-192.

A Cherokee Creation Story

The earth is a great island floating in a sea of water, and suspended at each of the four cardinal points by a cord hanging down from the sky vault, which is of solid rock. When the world grows old and worn out, the people will die and the cords will break and let the earth sink down into the ocean, and all will be water again. The Indians are afraid of this.

When all was water, the animals were above in Gälûñ'lätî, beyond the arch; but it was very much crowded, and they were wanting more room. They wondered what was below the water, and at last Dâyni'sî, "Beaver's Grandchild," the little Water-beetle, offered to go and see if it could learn. It darted in every direction over the surface of the water, but could find no firm place to rest. Then it dived to the bottom and came up with some soft mud, which began to grow and spread on every side until it became the island which we call the earth. It was afterward fastened to the sky with four cords, but no one remembers who did this.

At first the earth was flat and very soft and wet. The animals were anxious to get down, and sent out different birds to see if it was yet dry, but they found no place to alight and came back again to Gälûñ'lätî. At last it seemed to be time, and they sent out the Buzzard and told him to go and make ready for them. This was the Great Buzzard, the father of all the buzzards we see now. He flew all over the earth, low down near the ground, and it was still soft. When he reached the Cherokee country, he was very tired, and his wings began to flap and strike the ground, and wherever they struck the earth there was a valley, and where they turned up again there was a mountain. When the animals above saw this, they were afraid that the whole world would be mountains, so they called him back, but the Cherokee country remains full of mountains to this day.

When the earth was dry and the animals came down, it was still dark, so they got the sun and set it in a track to go every day across the island from east to west, just overhead. It was too hot this way, and Tsiska'gîlî', the Red Crawfish, had his shell scorched a bright red, so that his meat was spoiled; and the Cherokee do not eat it. The conjurers put the sun another hand-breadth higher in the air, but it was still too hot. They raised it another time, and another, until it was seven handbreadths high and just under the sky arch. Then it was right, and they left it so. This is why the conjurers call the highest place Gûlkwâ'gine Di'gälûñ'lätîyûñ', "the seventh height," because it is seven hand-breadths above the earth. Every day the sun goes along under this arch, and returns at night on the upper side to the starting place.

There is another world under this, and it is like ours in everything—animals, plants, and people—save that the seasons are different. The streams that come down from the mountains are the trails by which we reach this underworld, and the springs at their heads are the doorways by which we enter, it, but to do this one must fast and, go to water and have one of the underground people for a guide. We know that the seasons in the underworld are different from ours, because the water in the springs is always warmer in winter and cooler in summer than the outer air.

When the animals and plants were first made—we do not know by whom—they were told to watch and keep awake for seven nights, just as young men now fast and keep awake when they pray to their medicine. They tried to do this, and nearly all were awake through the first night, but the

next night several dropped off to sleep, and the third night others were asleep, and then others, until, on the seventh night, of all the animals only the owl, the panther, and one or two more were still awake. To these were given the power to see and to go about in the dark, and to make prey of the birds and animals which must sleep at night. Of the trees only the cedar, the pine, the spruce, the holly, and the laurel were awake to the end, and to them it was given to be always green and to be greatest for medicine, but to the others it was said: "Because you have not endured to the end you shall lose your, hair every winter."

Men came after the animals and plants. At first there were only a brother and sister until he struck her with a fish and told her to multiply, and so it was. In seven days a child was born to her, and thereafter every seven days another, and they increased very fast until there was danger that the world could not keep them. Then it was made that a woman should have only one child in a year, and it has been so ever since.

From: W. Powell, *Nineteenth Annual Report of the Bureau of American Ethnology to the Secretary of the Smithsonian Institution, 1897-1898, Part I* (Washington: 1900), 239-240.

A Salish Creation Story

(From the Salish Culture Committee on the site of: Confederated Salish and Kootenai Tribes)
http://www.educatingexcellence.com/uploads/1/2/3/2/12327484/salish_creation_story.pdf

According to Salish legend, our story began when the Creator, the Maker, put the animal people on this earth. The world was not yet fit for mankind because of many evils, so the Creator sent Coyote first --with his brother Fox-- to this big island (as the Elders call this land) to free it of evils. The brothers were responsible for creating many geological formations and for providing special skills and knowledge for mankind to use. However, Coyote --being Coyote-- left many faults such as greed, jealousy, hunger, envy, anger and many other imperfections that we know of today.

At the core of this story is the fact that we are all made by the Creator, and we must respect and love each other. All creation consists not only of mankind, but of all creations in the animal world, the mineral world, the plant world-- All elements and forces of nature. Each has a spirit that lives and must be respected and loved. The Elders tell us that Coyote and his brother are at the edge of this island, this land, waiting. When Coyote and Fox come back through here, it will be the end of our time. the end of this part of the universe if we do not live as one creation-- all part of one big circle.

We must always work or a time when there will be no evil, no racial prejudice, no pollution, when once again everything will be clean and all will be beautiful for the eye to behold-- a time when spiritual, physical, mental, and social values are inter-connected to form a complete circle.

The story of Nuliajuk, an Inuit Creation Story

(As narrated by Peter Irniq, Inuit Naujaat, Nunavut Nuliajuk)

<https://www.historymuseum.ca/wp-content/uploads/2020/06/Nuliajuk-EN.pdf>

Nuliajuk is a spirit. A spirit, known by Inuit as a Sea Spirit. Nuliajuk is someone that I knew, ever since I was a little boy. My father a Netsilik man, who came from Talurjuaq, in Netsilingmiut, the people who live among the seals. I came from that region and they used to tell that legend, Nuliajuk, as a story, and as a spirit and as someone that has, that had a lot of power.

Nuliajuk, originally was Uinigumasuittuq. Uinigumasuittuq translates to “one that never wanted to marry,” wanted to remain a spinster for all her life. There’s a real story in that, because as mother and father, they wanted a son-in-law. They wanted their daughter to be married, so that the son-in-law could also contribute to hunting and provide food for the family. That is an extremely important aspect in Inuit culture, Inuit customs and Inuit traditions; which is how we grew up as Inuit, since thousands of years ago.

Nuliajuk is a very ancient story, very ancient legend passed on from generation to generation, since time immemorial. Uinigumasuittuq, the one who never wanted to marry. So her father wanted her to be married, but she didn’t want to be married. And one day, the father said: “I’m going to take you down to the island.” So he took his daughter to an island, some distance away, with a dog or with dogs... Inuit dogs. And she started living with the dogs at this island. In Iglulingmiut legend, this island is called Pitektaryuk – Small Island, Pitektaryuk – Small Island. So she started to live with the dogs and she fell... she’s falling in love with one of the dogs, so she had sex with one of the dogs and fell in love with that particular dog and she eventually got pregnant, and she had babies. Because she had sex with the dog, and she eventually became pregnant and she had babies. She had many babies.

When she had the babies, babies came out different nationalities: some became Qablunaat – the White people, some became Qarnuktut – the black people, some became Inuit, some became Itqilik – Itqilik, Chipewyan Indians. Some became Chinese and some became Japanese. Some became something else.

So she had those babies who became different nationalities and sometime later on, all these people left, out in the ocean. They left all over the place and they went to all over the place, all over the world.

So one day, his father... her father, Nuliajuk’s father decided to go back to the island and pick her up. And wanted to bring her back to the, to the outpost camp. He went, they went on the kayak, it would have been next year. He went on the kayak and he put her in front of the kayak. Along the way, father decided, because he’s angry at the daughter that she never wanted to be married, she fell in love with the dog and then he decide to push her out of the kayak. And she fell in the water. She started to sink, but before she sank, she grabbed a hold of the kayak, on each side of the kayak.

In the meantime, her father took a knife, a snow knife and cut off all of her fingers. And she sank, she sank all the way to the bottom of the sea. And when she sank to the bottom of the sea,

she established a tupiq, a tent and she has a big dog that guides her, in front of her tent. Because, she is after all the boss of all the animals under the sea. So she is a very powerful, powerful lady. But also in the meantime, all the fingers that were cut off; the thumb, the forefinger, the middle finger, – this finger, – the last little finger, they became all kinds of sea mammals, seals and ugyuk, the bearded seal, belugas and narwhales, and walrus and killer whale and bowhead and all the other living things in the sea. So she became, she is the boss of all the living animals in the sea.

Nuliajuk is the boss of all animals, is in charge of the animals under the sea, or in the sea.

When I was very young, maybe about 5 or 6 years old, we used to live on the land quite a lot, and also we used to live out on the sea. We would be out seal hunting. My father and mother and all the other Inuit, at that particular period of time, knew all the laws of the sea, they knew all the laws of the land. So when we were out seal hunting, our purpose in the winter time was to make sure that we had oil from the fat of the seal. Your qulliq -Inuit oil lamp - is only lit as long as you have seal fat. If you don't have seal fat, your qulliq is out of light.

And I remember when I was young, we couldn't catch any more seals, my parents could not catch any more seals. My father and my brother-in-law and my sister would be out seal hunting, but they could no longer catch seals. And our qulliq ran out of seal fat, so we no longer had light. We no longer had light, and nothing to boil the water anymore, nothing to boil meat anymore, because we no longer had light. So my brother-in-law being a shaman and my father being a shaman also angakkuq And my father said in Inuktitut, and I'll translate it to: "I wonder what we did to make Nuliajuk angry, that she no longer provides seals for us anymore."

You know, I remember at the earliest time, when I was a little boy, my father would catch a seal, and pulls in the seal into the igloo. And it was my mother's responsibility to skin and butcher the animal. Just before she did that, she used to take a freshwater, or fresh ice, take freshwater or ice and put it into her mouth and open the mouth of the seal and put the ice into the mouth of the seal, and says in Inuktitut, and I'll translate it to you, it's something like: "This is to make sure that all seals and other animals are not thirsty under the sea." That was kind of respect for the animal and all the other animals under the sea as well, within the environment.

So my father said: "I wonder what we did to make Nuliajuk angry that she is no longer providing us with any seals." So it was my brother-in-law's responsibility to find out, through his own light, through his spirits. And find out what would make Nuliajuk angry and that she was no longer providing the seals. And, when he found out that maybe we did not exactly follow the rules of Nuliajuk, maybe we had forgot, maybe they forgot to put the piece of ice in the mouth of a seal, that she got angry, that she no longer provided seals for the hunters. And if that was the case, and they found out it was the case, so we made peace with Nuliajuk. I promise to make sure we follow her rules and laws when we go out seal hunting. Then she was happy again. And, you know, sure enough, there were seals again when the peace was made with Nuliajuk. And we would have light in the qulliq, Inuit oil lamp, again. And we would have water and we would have boiled meat and things like that.

My brother-in-law... you know was a human being, as ordinary human beings, we don't see Nuliajuk. We just know and respect the powers of Nuliajuk and her authority. My brother-in-law is a shaman and he once talked to me about having seen Nuliajuk basking on the ice. And he said that she was on the ice combing her hair. Remember, her father cut off her fingers but she knew how to manage to comb her hair. And when she was combing her hair (...) he said she has very long hair. And all the animals that came out from combing her hair were all kinds of seals and belugas and bearded seals and animals like that.

So that to me, you have to be a quite strong, powerful shaman to be able to see a spirit of Nuliajuk.

Nuliajuk is very respected by Inuit, since time immemorial. Many people, Inuit, from, particularly from Netsilingmiut, where there are seals, people who live among the seals, name their children after Nuliajuk, since time immemorial, since thousands and thousands of years ago. So Nuliajuk is a very common name among Inuit, in that part of the region. Nuliajuk is still used as a proper name today. It is used as a respected name. Nuliajuk is also used as strength and as a spirit for naming our children after Nuliajuk.

Other Inuit in different regions call her different names. Slightly, slightly different versions also from different places. It has to be because we're not from the same community. But it's the same idea of Nuliajuk. Among Qikiqtaaluk people of Cape Dorset, they call her Taluliyuk it comes from the word Tuluk, arm. Inuit in Kinngait in Cape Dorset say when they see Nuliajuk in the open water, the only thing they see is her arm. That's why they call her Taluliyuk, one arm person, one arm spirit. Some, other regions call her Arnapkapfaaluk, Takanaaluk, Big Woman Down There.

So in different parts of Nunavut, in different parts of Inuit homelands, some Inuit are named Aknaluk, the big woman, after the same person. There's a lady... there's also some other people call her Arnapkapfaaluk, the woman, this woman. Some people are named Arnapkapfaaluk also, to respect the other names of Nuliajuk. I think in Greenland, I have to correct this, I think they call her Takánakapsâluk, Takánakapsâluk, The Bad One Down There. So that's what they call her. The Bad One Down There, I guess, also refers to when she gets angry, she no longer provides animals for you. From that point of view, she is known as Bad One Down There.

Maybe that's why. Nuliajuk is a very respected legend by Inuit. For me, I believe in Nuliajuk. I truly believe in Nuliajuk. Because, since thousands and thousands of years, she has provided livelihood for Inuit who went out seal hunting, hunting other animals to survive from the animals from the sea. And it shows to me also that as Inuit and as people around the world... all the people who became Qablunaat and who became black people and Chinese and other people, they also have to respect all the environmental laws, because if we don't we'll make Nuliajuk angry. And if we do follow all of her laws, then she will be happy. It means to me, as an Inuk, that we should not be damaging the Earth as much as what different regions of the world are doing today. Look at what's happened to climate change and global warming. We have broken Nuliajuk laws that things are quite different now than they were fifty years ago. In just a matter of fifty years, things have changed to the point where we have climate change and global warming. And ah, so it means, it tells me that as people we have to respect environmental laws,

environmental rules, and treat the world, treat the Earth with respect, and Nuliajuk as much as we can.

From *The Journal of Jasper Danckaerts, 1679-1680*

[A journal entry from a Dutch religious Reformist looking to establish colonies in New York, New Jersey, Delaware, and Maryland describing the source of the Turtle Island story. This is the first written record of this creation story.]

https://www.gutenberg.org/files/23258/23258-h/23258-h.htm#FNanchor_158_158

16th, Monday. I was occupied to-day in copying my journal. In the morning there came an Indian to our house, a man about eighty years of age, whom our people called Jasper, who lived at Ahakinsack or at Ackinon [Hackensack, NJ]. Concerning this Indian our old people related that when they lived on Long Island, it was once a very dear time; no provisions could be obtained, and they suffered great want, so that they were reduced to the last extremity; that God the Lord then raised up this Indian, who went out fishing daily in order to bring fish to them every day when he caught a good mess, which he always did. If, when he came to the house, he found it alone, and they were out working in the fields, he did not fail, but opened the door, laid the fish on the floor, and proceeded on his way. For this reason these people possess great affection for him and have given him the name of Jasper, and also my nitap, that is, my great friend. He never comes to the Manhatans without visiting them and eating with them, as he now did, as among his old friends. We asked him why he had done so much kindness to these people. "I have always been inclined," he answered, "from my youth up to do good, especially to good people known to me. I took the fish to them because Maneto [an evil spirit] said to me, you must take fish to these people, whispering ever in my ear 'You must take fish to them.' I had to do it, or Maneto would have killed me." Our old woman telling us he sometimes got drunk, we said to him he should not do so any more, that the Great Sakemacker [i.e. the divine spirit] who is above, was offended at such conduct and would kill him. "No," said he, laughing as if that were a mistake of ours, "it is Maneto who kills those who do evil, and leaves those who do good at peace." "That is only," we replied, "because Maneto is the slave and executioner of the Great Sakemacker above;" and we then asked him if he believed there was such a great and good sakemacker there? "Undoubtedly," he said, "but he remains above, and does not trouble himself with the earth or earthly things, because he does nothing except what is good; but Maneto, who also is a sakemacker, is here below, and governs all, and punishes and torments those men who do evil and drink themselves drunk." Hereupon we inquired of him why he did so then. "Yes," he said, "I had rather not, but my heart is so inclined that it causes me to do it, although I know it is wrong. The Christians taught it to us, and give us or sell us the drink, and drink themselves drunk." We said to him: "Listen! if we came to live near you, you would never see us drunk, nor would we give or sell you or your people any rum." "That," he replied, "would be good." We told him he must not make such a difference between himself and a Christian, because one was white and the other red, and one wore clothes and the other went almost naked, or one was called a Christian and the other an Indian, that this great and good Sakemacker was the father of us all, and had made us all, and that all who did not do good would be killed by Maneto whether they were called Christians or Indians; but that all who should do good would go to this good sakemacker above. "Yes," said he, "we do not know or speak to this sakemacker, but Maneto we know and speak to, but you people, who can read and write, know and converse with this sakemacker."

We asked him, where he believed he came from? He answered from his father. "And where did your father come from?" we said, "and your grandfather and great-grandfather, and so on to the first of the race?" He was silent for a little while, either as if unable to climb up at once so high with his thoughts, or to express them without help, and then took a piece of coal out of the fire where he sat, and began to write upon the floor. He first drew a circle, a little oval, to which he made four paws or feet, a head and a tail. "This," said he, "is a tortoise, lying in the water around it," and he moved his hand round the figure, continuing, "This was or is all water, and so at first was the world or the earth, when the tortoise gradually raised its round back up high, and the water ran off of it, and thus the earth became dry." He then took a little straw and placed it on end in the middle of the figure, and proceeded, "The earth was now dry, and there grew a tree in the middle of the earth, and the root of this tree sent forth a sprout beside it and there grew upon it a man, who was the first male. This man was then alone, and would have remained alone; but the tree bent over until its top touched the earth, and there shot therein another root, from which came forth another sprout, and there grew upon it the woman, and from these two are all men produced." We gave him four fish-hooks with which he was much pleased, and immediately calculated how much in money he had obtained. "I have got twenty-four stivers' worth," he said. He then inquired our names, which we gave him, and wished to know why he asked for them? "Well," he replied, "because you are good people and are true nitaps; and in case you should come into the woods and fall into the hands of the Indians, and they should wish to kill or harm you, if I know or hear of it I might help you, for they will do you no injury when they know me." For he was the brother of a sakemaker. We told him that we did not give them to him on that account, but only from regard because he was a good person, although the good will or thankfulness which he wished to show thereby was good. "Well," he said, "that is good, that is good," with which, after eating something, he departed.

But at noon he returned with a young Indian, both of them so drunk they could not speak, and having a calabash of liquor with them. We chided him, but to no purpose, for he could neither use his reason nor speak so as to be understood. The young Indian with him was a sackemaker's son, and was bold. He wanted to have a piece of meat that was on the table, and on which we all had to make our dinner, when we told him it was not for him. "Yes," said he, "I see it is so;" nevertheless, and although we offered him something else to eat, he was evilly disposed and dissatisfied, and would take nothing except the piece of meat alone; but that was not given to him. Whereupon Jasper told him he must be quiet, that the old people and we were all his nitaps, and by degrees quieted him, they sitting together by the fire and drinking their rum. They left afterwards for Long Island.