

CREATION

way to develop an appreciation for a fasci-
le who have disappeared forever.

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SOUTHWEST MUSEUM CONSULTANT

Southwest Museum takes pleasure in announcing that J. Powell, D.D., founder and first Director of St. Peter Center for American Indians, Chicago, has become of this institution in the capacity of Consultant in Ethnology. An outstanding authority on the Plains, Powell's primary fields of study are the history of the Cheyenne tribe.

In spring and summer he has been doing research in the Southwest Museum library, delving into the George B. Grinnell papers. His most recent work, supported by a Guggenheim Fellowship, has been in the field of the chiefs and the military societies in North America.

From 1953 to 1961, that Father Powell began work with the Indians newly relocated in that city, and in 1961 he founded St. Augustine's Indian Center in the Uptown area. In other well-known and authoritative works, he is the author of *Net Medicine*, a two-volume study of Cheyenne historical ceremonies, published in 1969 by the University of California Press. It is hoped that Father Powell will be a contributor to the pages of THE MASTERKEY.

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THE LUISEÑO CREATION MYTH

By H. W. HENSHAW¹

[The myth told by the Luiseño Indians of their origin has been recorded and published a number of times. T. T. Waterman² and R. C. White³ have discussed in detail the variant versions of this myth. Provided below is still another variant of the tale which was recorded by Henry W. Henshaw in 1884 during the period he was in southern California collecting vocabularies which provided material for the Powell classification of linguistic families of America north of Mexico, later published (1891) in the Seventh Annual Report of the Bureau of American Ethnology.]

Henshaw's recording differs from others in the names of the deities involved, but these are usually sufficiently similar to recognize them as phonetic variants. In a few instances I have inserted in brackets the more usual renderings of names. Henshaw identified the coyote as the wolf, and I have substituted the correct word in his text. *Editor.*]

KE-WISH-A-TA-WISH [KIVISH ATAKVISH] created the heavens and the earth. The heavens, Too-pash, and the earth, Tai-mai-ya-wurt, became the parents of the universe. The heavens hearing the voice of the earth inquired, "Who are you?" He could not see, for then all was darkness. Tai-mai-ya-wurt replied, "I am the earth. Who are you?" Too-pash answered, "I am

LHCADCA

¹ Edited by Robert F. Heizer.
² Analysis of the Mission Indian Creation Story. *American Anthropologist*, Vol. 11: 41-55, 1900.
³ Luiseño Social Organization. *Univ. Calif. Publ. in Amer. Arch. & Ethnol.*, Vol. 43, No. 2: 140-143, 1963.

EMPTY HOUSE

EARTH

the heavens," and he clasped her hand saying: "You are my sister." He afterwards placed his hand upon her head, and from this touch the virgin earth trembled and became the mother of all celestial and terrestrial creation.

When Tai-mai-ya-wurt told Too-pash she was with child, he declared he would destroy her; both were innocent, however, of the actual condition. She inquired, "with what weapon will you kill me?" He replied, "with my pipe." They both had long tubular stone pipes. The name of the heaven's pipe was Ha-hol, and that of the earth's Tamedol. Again the heavens spoke and said, "No, I will not slay you with my pipe. I will do it with darkness." The earth replied, "You cannot kill me with darkness, for I will defend myself with light." The condition of the earth became more and more manifest. When the hour for birth approached, the heavens told the earth to sit down, and he commanded the presence of the four winds, Tulawanowut, and with them tied the body of the earth around under her arms, and blew into her nostrils the breath of life. The heavens gave the earth two sticks, which were held upright by the winds back of her shoulders. One of which she held in each hand, by throwing the elbows up and the hands back. The name of these sticks is Na-hut. Thus the custom which prevails among these Indians to take a sitting position during the last moments of gestation, throwing their hands over their shoulders, and grasping sticks firmly planted in the ground, comes direct to them from their Genesis.

Tai-mai-ya-wurt said, "I cannot tell what is going to happen." The heavens really did not understand either, and he said "Wait and we will see." The first born were twins (male). Their names were Si-bat and Parbiot [Paviut]; the next born were also twins (females), Ooshla and Pikla; the next was Sa-ho-bit. The mother quickly drew him around, and hid him by her side that none might see him. In the beginning the offsprings of the earth were human beings; they afterwards assumed other forms. The first two born became the large stone-knife attached to a reed shaft; the next two became the wild rose and the blackberry, and the third, Sa-ho-bit, became the rattlesnake.

(When a rattlesnake is found in or near a hut he is

received as the god Sa-ho-bit; the snake is caught in a basket and a ceremony is held over it, when grain and other food, goods, and silver are cast into the fire as offerings to Sa-ho-bit, for he is an angry god and must be appeased. These Indians assert that the rattlesnake was prominent in ceremonies when the snakes were held in the hands, and wrapped around the throat, but all deny any knowledge of the rattlesnake ever being held in the mouth, which custom now prevails among the Mokis of Arizona).

After the birth of all the children, Sa-ho-bit was so badly treated by them that he finally went to his mother and told her he must go away somewhere, for he could no longer endure the treatment of his brothers and sisters; the stars especially stamped upon him, and would catch and toss him up into the air and even spit upon him and cast urine upon him. The mother earth replied, "No my child, you must not leave us. I will provide you with a means to protect yourself," and she gathered certain poisonous herbs and filled his jaws with them. "Now" said she, "when any one abuses you, protect yourself with this. When you bite any one, the winds will blow, heat will come hot, and then the one you bite will die." When one of the children afterwards abused Sa-ho-bit (no one but the mother knew of the poison he now carried in his jaw) by throwing him up in the air Sa-ho-bit bit him on the hand, and the arm was ever afterwards drawn up shorter than the other. The name of this child is Tukmésiwut, and he can be seen in the constellation "Great Bear", commonly called the "Dipper", the handle of which is the afflicted arm.

After the birth of Sa-ho-bit the sun was born, then the moon was born, and all the stars, all animals, birds, plants, and rocks; at that time all things which are now animate and inanimate were human beings. After the birth of all these the father Too-pash made the seas and rivers for bathing places for all the children, so the heavens called all the children together and told them he intended to send the sun up above that he might watch over and care for all the world. He then called the four winds together and ordered them to blow the sun far above. They had to breathe hard to the north, east, south, and west before they could start the

Hands

CHILD

PIPE

WITH DARKNESS

DEFEND L W/ LIGHT

4 WINDS

FIRST BORN

SHADOWS

SNAKE

MOTHER
9 AD
POISON

DIPPER
HANDLE
SHORT

SUN

MOON

WATERS

SEAS

RIVERS

SUN

4 WINDS

PLACE

SUN

sun up, for the heavens wished him to be well started that he might go very far off, so as not to be too warm for the children, and upward the sun traveled, until he was far away. The heavens then made a village where all the children could live when mother earth took into the palm of her hand some very fine sand and said, "This is what you will have to live upon." Now that the sun was so far above, he shed his light upon the world and darkness no longer prevailed. The first light was like the early day; the heavens called the village Eh-hu-ba-te-me-ko, eh-hu-ba meaning sands, and te-me-ko, sunrise. The Luiseños always call this village Te-me-ko, and they locate this spot [Temecula] as the place of their original Te-me-ko, and their sacred localities, lakes, etc. are in the surrounding mountains. After the village was made and named, the spirit of the earth left her body and ascended to the heavens.

A favorite bathing place for the star children was a lake. The moon Wuryot [Kiyot or Quiot] after his brother, the sun, was sent above, became the special guardian of his celestial brothers and sisters. The stars would often bathe in this lake, so the moon concluded to have an eye on them and see what they did. Upon reaching the lake, he discovered a woman hiding amongst the grass on the banks. She was there to bathe, but did not wish the moon to see her. She finally leaped into the water but was not quite quick enough, and the moon, seeing her, thought what a beautiful woman, for she was clothed in many beautiful colors, but she has no shape, she is too thin, and has no hips; how strange for a woman to have no form. The woman who was the horned-toad understood his thoughts, for she was a witch, and she became very angry and consulted the water-snakes, the gophers, and moles, as to what she should do to the moon for the bad thoughts he had entertained of her. They concluded to kill the moon, so they bewitched him and made him very sick. Then Wis-kon, the hedge-hog, the good spirit, appeared and asked the moon "what is the matter?" Wis-kon was not a witch, but he knew the thoughts of all men. He called Puy-poy, the chaparral-cock, and said "Look at the man, he is very sick; he is dying." Puy-poy after examining the moon claimed that he could not tell what was the matter, he did not know, and he

BRAT II
mole
fox

TEACH
TEACH

WURYOT

HORN TOAD
WATER SNAKE
GOPHER
MOLE

PUYPOY
WISKON

flapped his wings and flew away. Wis-kon then called Tcha-lak-tke, the horned-toad. Tcha-lak-tke donned her crown and went to see the moon, she sucked blood from him, looked at it and told Wis-kon the moon could not live. The small hawk, Ma-what-la, said, "Nobody knows anything about this man, he cannot live." He then went away and returned with his brother Wah-si-mal, the white-tailed hawk, who was a great witch. Wah-si-mal went first among the crowd that encircled the moon (they were crying because the moon was dying) and looked well into each face. He then knelt by the moon and put his hand upon him, and as he touched the moon he drew forth blood; when he looked at this blood he said "The moon will die today, because he is bewitched." The moon then said to his people, "Take me to the north to To-moi-mek," where he made hot springs and ants. He bathed in the waters, and covered his body with the ants, but this did not cure him, and he was carried back to Te-me-ko, and he requested to be taken to the east, Qui-mek, where he made hot spring and ants and tried them, but he became no better and again he returned to Te-me-ko. He was then carried to the south, Ki-chi-mek, where he made hot springs and ants, but he was not improved, and he returned to Te-me-ko, when he requested to be carried to the west, Pa-yo-mek, and there he made hot springs and ants and tried the remedy, but he got no better, and he returned to Te-me-ko, with life almost extinct. The moon was surrounded by all his family, who wept bitterly. Wis-kon discovered the coyote licking the body of the moon, and the flies crawling over it; he said: "These people are not doing right, we must make them go away." The coyote and the flies kept up a continual weeping, but for appearance only, for in their hearts they rejoiced that the moon was so near dead. After they were compelled to leave, their weeping could be heard for some time, but in their hearts they were rejoicing. The moon requested to see Je-he-mel, the morning lark. Upon his appearing the moon said, "My son, I am going to die, but in three days I will appear again up there (pointing to the heavens and toward the east) but do not tell this to anyone. Keep it to yourself until the third day; then you may tell everyone so all will know when I appear. I will die in Tas-mui-mal;

HORN TOAD
MA WHAT LA
HAWK

WASI MAL

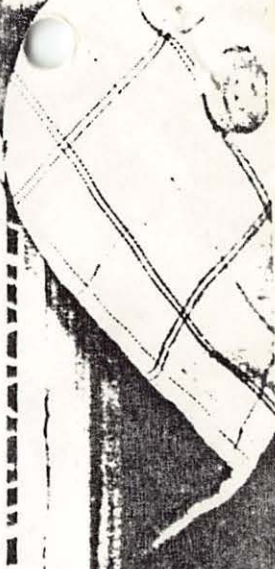
TOUCH MOON

NORTH
EAST

SOUTH
WEST

TEMEKO

MOON
CH-HE-MEL



if not, then I will die in So-moi-mal. (This having reference to the lunar periods). After the first named Tas-mui-mal, comes the second Tow-no-mal, then Tow-sunc-mal, To-bok-mal, Na-be-no-mal, Pa-hoj-mal, Ne-moi-mal, the eighth being So-moi-mal. In So-moi-mal, the eighth period, the moon died. Before his death he made a circle by putting out his arms and clasping his hands, meaning some will die and others will come but the world will always be. The coyote and the flies listened to all the moon said to the lark. After the death of the moon Wis-kon called all the people together and said: "Our father is dead, what will we do now?" They all agreed to burn the body, but they did not wish the coyote present. Wis-kon sent him north to obtain fire with which to burn the body of the moon. The coyote pretended to obey, but in fact went only a little distance off. He was careful not to go out of hearing, for he wished to learn what they were going to do. He suspected that he had been sent after the fire only to be disposed of, so he hastened back and declared he could find no fire. He was then sent to the east on the same errand, but he did as before, only hiding and reappearing saying he could not get any fire, when he was ordered to the south on the same errand for they were anxious to burn the body, and wished to be rid of the wolf. Again he returned without fire, saying he could find none. Wis-kon then sent him west with instructions to continue the search until fire was found. After the coyote departed, Wis-kon said he would hasten and burn the body of the moon while the coyote was gone. A trench was dug, over which wood was piled high, when the moon was laid upon this pyre by the rat. Wis-kon called upon the humming-bird to light the wood with the fire plumes around his neck, and said all the people must encircle the moon so that when the coyote returns he cannot see the body. The people formed into three concentric circles around the moon. The coyote seeing the smoke hurried back, but before his return the body of the moon was badly charred, but the heart was intact. The coyote exclaimed as he approached: "What have you done with my father? You sent me away because you wished to burn him." He pretended to weep, but he watched the people closely, and when he saw his op-

MOON
 CHEHEMAL
 WIS KON
 COYOTE
 SCOR FOR
 FIRE
 HUMMING BIRD
 TRENCH

portunity jumped through the crowd and caught the heart of the moon in his mouth and bore it away. All the people hastened after him with sticks, but they could not overtake him, and he swallowed the heart of the moon. The charred body of the moon was covered over where it lay. The toes and finger joints were placed in a vase and buried.

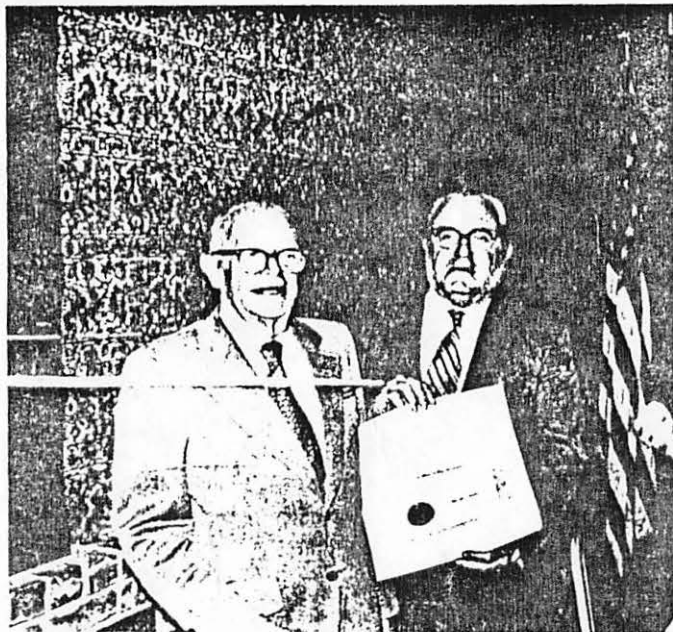
The third morning after the death of the moon the lark flew high in the heavens, crying out, "The moon, my father, is coming", but all the people refused to believe him. They said "How can a man who has been burnt come back?", and the people declared they must see to believe. Later the moon arose in the heavens. Wis-kon then called the stars, rocks, shrubbery, birds and animals together and said: "I guess we must die now, we can live no longer." Nu-kul-ish (Jupiter) appeared in the heavens. The badger said, "Well, I am willing to die", and the buzzard joined with him saying he would die with the others. Nu-kul-ish then said to the others "You must not die with the badger and the buzzard, for they belong to those who bewitched the moon and killed him." The children then declared they would not die if these witches were going to die with them. The stars said "We will go up to the heavens." The rocks decided to stay with the earth, and all the animals and birds and shrubbery concluded to remain with the rocks. The badger declared he would go lower, down into the earth. Then Nu-kul-ish again spoke, addressing the badger, "You will not be happy no matter where you go. You will always be troublesome to people." The buzzard decided to remain on the earth and the eagle said, "I will live forever like my mother, the earth," and the eagle said, "I will live forever like my mother, the earth, and every year I will multiply, so the children of the earth may celebrate ceremonials with my young."

In commemoration of the burning of the moon these Indians hold secret annual ceremonials in obscure localities in the mountains where the dead are burned in effigy, in which ceremony a young eagle plays a conspicuous part. It was not until these people had suffered many punishments at the hands of the Christian priesthood that they refrained from the ancient custom of cremating their dead, at which time the toe and

WIS KON
 NEKULISH
 BUZZARD
 BADGER
 WITCHES
 ROCKS
 EARTH
 BADGER
 EAGLE
 EAGLE
 CEREMONIALS

finger joints were placed in vases and all-night ceremonies were held, after which the vase was buried.

HISTORICAL GROUP HONORS W. W. ROBINSON



A beautifully engraved Award of Merit was recently given to William Wilcox Robinson, well-known Southern California author and historian and long-time trustee of the Southwest Museum, by the American Association for State and Local History for his "outstanding contribution to local history." As seen in the accompanying photograph, the award was presented to "W. W." (left) at the April 12th dinner meeting of the Los Angeles Corral of The Westerners by Dr. Carl S. Dentzel, Director of the Southwest Museum. Photograph is by Iron Eyes Cody.

HOMESTEADS IN ALASKA

A Bureau of Indians Affairs task force in Sacramento, Calif. processed more than 5,000 applications for Eskimo, Indian, and Aleut homesteads in Alaska in an eight-week period ending April 21, approximately 20 times the number of homestead applications the Bureau handled in the previous 66 years.

NORTH AMERICAN INDIAN BAND ENDOGAMY

Opposition to a Modular Concept

By JOHN JACOB

OLD ETHNOLOGIC THEORY, apparently, dies hard. Occasionally "new" concepts and ideas emerge out of an outmoded ethnologic tapestry, weaving a complex web of terminology and "data" into a reordering of the original material.

It is clear that no one model of a society can come to represent any society universally. At this point in the development of anthropological theory, however, certain aspects of old ideas have been supplanted by new ideas based on greater, extended fieldwork. It comes as a slight shock, therefore, when one discovers that a modular concept presumed long disproven still carries weight in the anthropological literature and is still being expounded in the universities.

The particular concept referred to is the belief that exogamy typifies the average hunting and gathering band. As long ago as 1876 J. F. McLennan, in his *Studies In Ancient History*, suggested that exogamous marriage is "a most widely prevailing principle of marriage law among primitive races" (Tyler in Kroeber & Waterman 1930: 467). In 1930 Tyler still agreed with McLennan's outmoded theory, in spite of the publication in 1889 of C. N. Starcke's refutation of Mc-