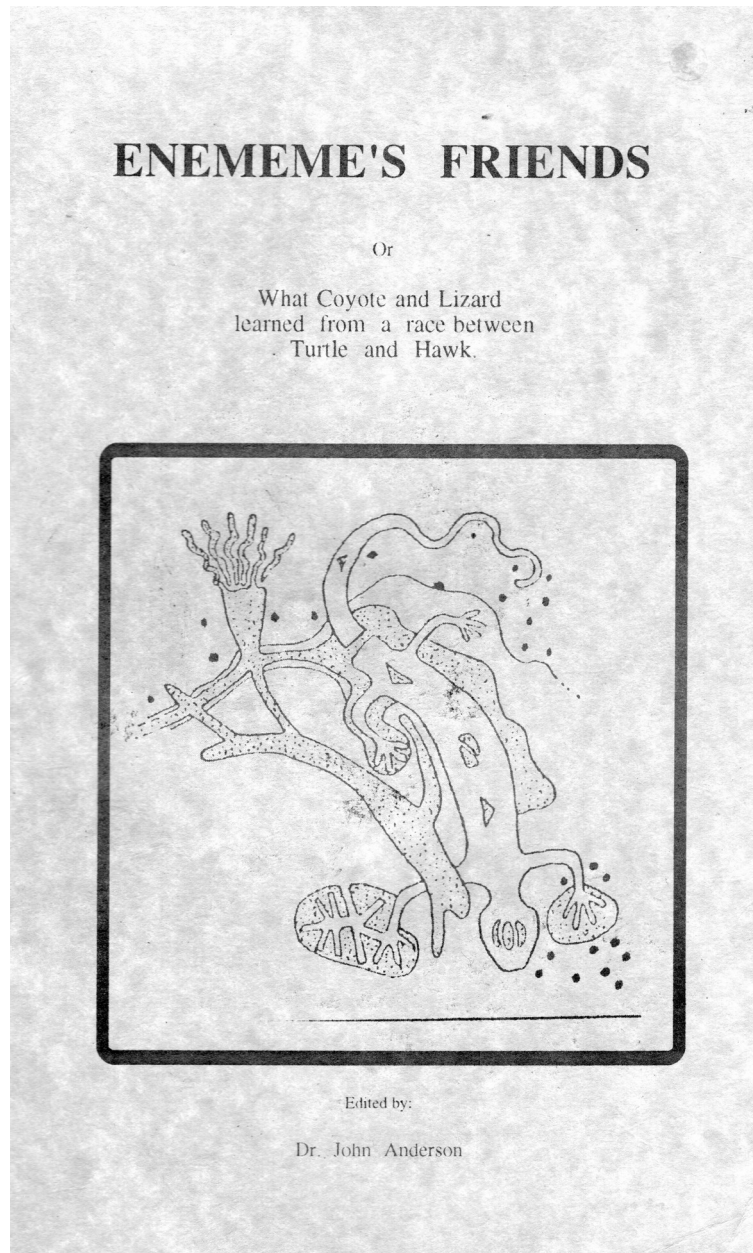


Enememe's Friends

A Chumash Folk Tale: by Tata Xuse



John M. Anderson has published numerous books on native American history and mythology. This text features a classic Chumash folk tale told by Tata Xuse.

Edited by Valle Novak
First Edition

*Cover and illustrations inspired by rock carvings and
paintings by Chumash artists from southern California*

Chumash, Indian, Southern California, Native
California, John Anderson Mythology, Tata Xuse, Pio
Jose, Kitsepawit, Reincarnation Theology, Religion,
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Winter Solstice.

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Preface

This 'classic' narrative was told to F. L. Kitsepawit, sometime in the the middle or late nineteenth century, by Tata Xuse who was the uncle of the Chumash philosopher named Pamashkimait.¹

Kitsepawit, who became a well-known Chumash historian and mythologist, fortunately preserved Pamashkimait's folk tale for the enjoyment and enlightenment of modern audiences. He related Pamashkimait's narrative to John Harrington who worked for the Smithsonian Institution. Kitsepawit was undoubtedly drawn to this particular folk tale, because his mother was born on Santa Cruz island, located offshore from the mainland north of Los Angeles.

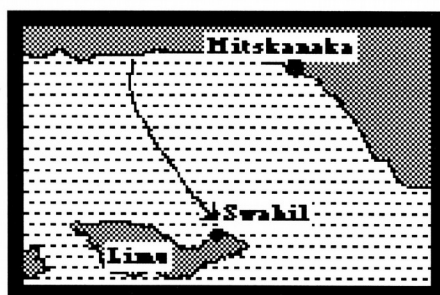
In 1990 Dr. John Anderson began the first of his revisions of Tata Xuse's narrative, seeking to make it more understandable to the general public. It is a complex story, told at two levels. One level appeals immediately to children in his audience, while a more subtle and philosophical communique is meant for adult listeners. Read the story out loud to a group of friends, and see if they can determine its enigmatic meaning.

Earlier editions of *Enememe's Friends* are no longer in print. Kitsepawit's 1910's version of Tata Xuse's tale is available through the Smithsonian Institution's field note collection of the ethnographer John Harrington.

Pamashkimait and his uncle Jose lived in the area of the Ventura mission, which was built on the site called *Mitskanaka* in the story. The original Harrington (field) text can be found in *December's Child*, a collection of Chumash folk narratives edited by Thomas Blackburn.

1 *Tata Xuse* means 'uncle Jose' in Chumash. This name is used in this text to refer to the Chumash raconteur who related the folk tale featured in this text to F. L. Kitsepawit. Xuse was the uncle of Pamashkimait who was a friend of Kitsepawit's. See *Tata Xuse*, *Kitsepawit*, and *Pamashkimait* in the glossary for related biographical information.

Map of a segment of the Chumash coast in Southern California. It shows *Limu* island and the seaport of *Swahil* (*Swaxil*). Across the channel lies Mitskanaka, the coastal towns mentioned in Xuse's narrative.



Enememe Meets A New Freind Called *Sipisiwas*

The Story: Part One

Edited by John Anderson

Coyote was a character of moral weaknesses, yet the Chumash Indians recognized that Coyote had great influence on worldly affairs, in spite of his dubious reputation. They called him Sipisiwas (which means "he who knows") because they respected his skills as a prophet who could see into the future.¹

Sipisiwas had many mysterious abilities, including the potency to make a snake come out of the earth from seven feet under the ground. Though many people have been awed by such tricks, the wise persons constantly reminded themselves that Sipisiwas' powers were tempered by his lack of personal discipline. It was common knowledge among the First People, for example, that Sipisiwas got his long nose from flirting too much with women. As soon as he saw a pretty female coming along, he would say "Tsu, Tsu," begging for a sweet kiss. He said it so many times that it made his snout grow long like it is today.

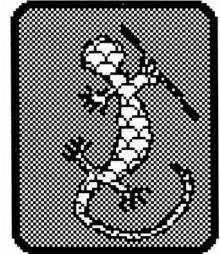
This is a tale of Coyote's adventures with Lizard, who was called He of the Flute, because he was always playing his wooden flute.² Lizard's personal name was *Enememe*, which means in Chumash that "he is sleeping."³

Enememe was associated with sleep

The first time Coyote met Lizard was when he was on a beach located on the Southern California coast. Lizard was on an adventure to discover that which lights the world, and he had been attracted by the beautiful orange light of poppy fields on distant *Limu* island, which were on the hillsides behind the seaport called *Swaxil*.⁴ He saw the serenity of the world and played on his flute.⁵ (The narrator reminded his listeners at

this point that the four holes of Lizard's flute were the sources for "the voice of the world." So that the sound of his music had great significance to the wise listener). Lizard played three times, but Coyote did not hear him. Finally on the fourth song, Coyote's attention was caught.⁶

Coyote had not noticed Enememe at first, because Coyote was busy building a fire on the beach so he could bake clams. Lizard finally caught Coyote's attention and inquired if he could ask him a question. "I have been told that you move in the sphere of *Xutash*, the goddess Earth. Tell me what you have seen."⁷ Coyote responded by telling Lizard about his recent troubles, which began with events at a Thanksgiving festival held by the Lulapin Chumash.

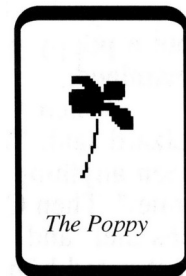


Hawk was newly married to the daughter of the governor, Coyote explained, and people were very sympathetic with Hawk and his new bride at this celebration. Coyote's problems began when Turtle challenged Hawk to a race, even though Hawk was considered the swiftest person in the world.⁸ Turtle had selected Coyote as his referee, doing so in the name of the earth goddess. "They looked for someone whose judgment was just," Coyote boasted. "and I was the only one fit for the job."

Coyote really didn't want the responsibility because Hawk was such an influential person in the community. But Coyote decided in the end to serve (even though it was against his better judgment) because he was afraid to offend *Xutash*, the earth goddess.

The race was close with both contestants reaching the finish line nearly at the same moment, so that the audience broke into a bitter argument over who had won. Coyote ruled in favor of Turtle, while half of the viewers who were Hawk supporters demanded to know how Coyote could possibly rule against their champion. Coyote would only say that "Hawk was infatuated with a woman, so he lost."⁹

Turtle later explained to Coyote that he won because he had a clear conscience. Nothing equals a cloudy conscience, he counseled, for causing ineffectiveness in the world. A pure moral sense always works better, for when you are feeling guilty you must always be on guard, making sure that things work out in such a way that you are not detected.



To Coyote's dismay, the audience continued its heated protest and caused the final judgment to be made in favor of Hawk as the victor. When he heard this announcement, Coyote scampered away. He behaved in an unseemly fashion, taking refuge on a lonely beach situated on the mainland across from *Limu* island.

Some surfers claim that he hid out at Rincon beach, which has some of the best surf in southern California. No one really knows for certain where Coyote stayed, but we do know that it seemed a suitable place to avoid trouble until things cooled down.³⁰ When Lizard found him, however,

he advised that: "It won't work to avoid your difficulties. You aren't safe even here, for the first time they catch you they will surely punish you! You must solve this problem. I suggest that you go in search of the *Xupe*, the poppy flower, and bring one back to present to Hawk's bride. Then you will be forgiven."¹⁰

"But I am not familiar with that flower," said Coyote. Lizard described it for him: "Well, when you see it, it is as if the sun himself is on the ground, so beautiful is the color of that flower." He had traveled in many places, but he had never seen any beauty like that of the poppies on the Chumash islands off the coast of southern California.

They decided that this plan was very promising. It was difficult for Coyote to get started, however, because they had no boat with which to row across the wide channel to *Limu* island. The only option was to swim, but neither wanted the other to watch him enter the waves first and dive into the ocean.¹¹ Finally, Coyote became impatient and admitted that he was tired of waiting at this hideout. If it is as you tell me, and the officials will punish me unless I make amends, then I may as well take the risk of being drowned. He dove into the ocean and disappeared from view. Only after this impulsive act did Lizard say to himself, "I might as well try it too." Enememe dove into the ocean, and after a very long swim both eventually reached *Limu* island.

Coyote and Lizard came to shore at different places, and neither knew for certain if the other was there. When they saw the brilliance of the beautiful poppy fields, however, they said to themselves: "This is the flower!" Coyote wanted to bring a plant back with him from the hillside where he stood, but he had no place to put it safely in his fur. He neglected to bring a soapstone bowl or a woven carrying net, in which to store this treasure. Coyote was so impressed with the flower that he studied it carefully so that he could describe it exactly. He realized that he could only bring it back in his memory. Lizard, however, had his magic flute with him. He put a poppy plant in this flute, and swam back with it to the mainland.

When Coyote and Lizard met again on the mainland, Lizard said, "You disappeared several days ago and I haven't seen anything of you. Tell me where you have been all this time." Then Coyote told Lizard that he had made it across the channel and found the island poppy which Lizard had instructed him to search out. Lizard asked him, "What proof do you have that you were successful, for you don't appear to have brought one back." "Well, I found everything exactly as you said it would be," Sipisiwas replied. "I can describe the entire plant to you- its size, color, and every detail of the flower."

When Coyote had finished describing the poppy, Lizard knew that he had in truth seen the real flower, and he showed Coyote the poppy which lay hidden in his flute. Lizard declared, "You are safe now. Tomorrow you must go to the governor's daughter and present her with this plant I brought back. And go in style, take your fire-making kit and some sacred tobacco with you. The tobacco will protect you from harm, should any

menacing situation arise. Now take care of yourself, and remember- sometimes the less capable person comes out ahead of the person who is more capable."¹²

The next day Coyote took the poppy plant that Lizard had brought back from the island and presented it to Hawk's bride saying charmingly, "Here is your reflection. I have sought it throughout the realm of Xutash, but I have been gone all this time because I couldn't find it until a few days ago. Here is the complete plant." Then the bride forgave Sipisiwas. "You are safe now, you are forgiven - but take care, for often the one who is less capable succeeds in obtaining more than he who is more capable." Sometimes the less capable come out ahead.

Coyote was very happy when he heard this advice a second time, and on his way back from Hawk's home to tell Lizard the good news he kept saying to himself that he was safe now. Everything had turned out just as Lizard had said it would. Coyote recognized now that Lizard was a person of great knowledge. Coyote also concluded that he had learned an important lesson about life, that even though he had tried to do his duty to Turtle he had just missed being punished. "Sometimes a good deed is repaid with a bad one," Coyote concluded.¹³

When Coyote returned to Lizard, he told his friend all that had happened during his visit to Hawk's home. After they had talked the adventure over for awhile Coyote asked, "Now tell me, what is going to be the result of all this?" Lizard said nothing, but instead took up his flute. He began to play his instrument, and when he had finished his music Coyote said, "The sound of your flute is a submission and lament. All will surrender to the power of the world, and thus man will be happy."

Coyote and Lizard talked until late into the night, but eventually they knew that it was time to depart on their separate paths. Coyote decided that he would compose a flute song for Lizard, so that he could play it whenever Enememe thought of him. Then Coyote spoke the name of a person named Qwilmiye and sang: "I am right on the mark. Let the truth emerge from the conscience of the guilty." ¹⁴

After this song, the two friends gathered up their belongings and exchanged parting exhortations. Coyote told his friend, "Don't fear the power of the great Eagle named *Slo'w*, or his divine laws. If you enter his sky house with a clear conscience, the hosts will think well of you and take care of you. Remember your advice to me, that I should take the beautiful flower to the Hawk's bride. She proved to be pure of heart, without any black mystery, just as it is also pure in the house of *Slo'w*. The family of *Slo'w* is of the purest and his sons are the salt of the earth."

Always speak with words that are pure

Then it was time for Lizard to express his parting words. "When you go to a friend's home and meet his daughters, always speak to them in words that are straightforward and pure. Never use words with double

meaning."

Coyote could not let anyone have the last word, so he impolitely threw out his final thoughts. "If anyone should ask you to play your flute so as to make fun of you, tell them that the flute is yours and that they can go their way. Wherever you live, never entertain anyone with an evil mind, and remember that self-love or ill-founded pretensions possess one."¹⁵

Qwilmiye

Part Two

Coyote and Lizard each went their own way, and each got along as best he could- Lizard by means of the powers of his flute, and Coyote by being able to get along with all the beings of the earth, even the snakes. They had many adventures, but remembered their promise to join one another at the next thanksgiving, the day of *Xutash*.

"How are you?" asked Coyote when he saw Enememe again. Lizard greeted his friend Sipisiwas with the reply, "Well, I have followed your advice. I found things to be just as you said they were, for I met a man who came close to surpassing me with less knowledge."¹⁶ Then Lizard went on to tell his friend how this had come about. Everything had gone just fine after they parted from the beach the previous year, Lizard explained, but then he met this stranger named Qwilmiye. His name meant "I am right on the mark" and he proved capable of that name.

I am right on the mark.

When we first met, the stranger inquired, "Are you all alone here?" "Yes, all alone," I replied. "How do you pass your time by yourself" Qwilmiye asked. "As well as I can pass it" I rejoined cautiously. Qwilmiye then mused, "You are all alone here and unmolested by anyone. You are lucky. You ought to make things in this place, things that have never been seen before."¹⁷ Then Lizard remembered the words of his friend Coyote, that the sound of his flute brought submission to the power of the world, and so he thought that he had the true light on life. He answered therefore, "Yes, your advice is all right, but I have seen many things surrender to the power of the world and I think I'm on the right path."

Lizard's remarks set Qwilmiye to thinking, and after he had sat a while in silence he said, "I guess you are right, but I met a foreigner on the road whom I had never seen before, and his philosophy was different from yours. He argued that, "We are liable to meet other people in the course of our travels who might ask us where we come from, my answer would have to be, "I don't know." And if they ask where we are going we must answer, "We don't know where we are going." "And if we are asked who created this world, what shall I say? Perhaps I shall say, "Well, we did, for all we know.

Qwilmiye disapproved of the foreigner's thoughts and replied, "Well, I am not willing to say such things, since a lie is very ugly". The foreigner defended himself by saying, "Well, I have traveled for a long time, and you are the first person I've met." "Perhaps that is the case," Qwilmiye answered, "though there is nothing that sounds as bad as a lie." "That's true" said the man, "but that's the way you and I have to live, for in the course of our lives we will find both credulous and incredulous people."

Qwilmiye decided to let the matter drop, so he allowed his new acquaintance to travel with him for a while. After some time on the road, they reached a village. When the townspeople saw the two companions approaching, they came out to meet them with great ceremony. The travelers were given food to eat and a house to sleep in, and the next day all of the old people in the village came to question them. An elderly man who had come with the multitude asked, "Where do you come from?" The foreigner spoke up before Qwilmiye could answer. "We come from a land whose name neither of us knows," he replied mysteriously.

The townspeople gathered together a little way off and conversed about what this meant. Then the elder came back to the visitors and asked, "Who was it who made the world?" Again the foreigner spoke up before Qwilmiye and told them, "We did!" "Why did the two of you make it?" tested the elder. "So that many people might live," replied the foreigner. Then the old man asked, "If you two have made the world, then you must be very wise and can advise us on how we can best earn our livelihood in this world." The foreigner replied, "By gathering the fruits, which are God."

When Qwilmiye heard this conversation, he came to the conclusion that his traveling companion was exaggerating his importance to the people. Qwilmiye foresaw that the boastful would soon fall from favor, so he decided to leave and go elsewhere, as politely and prudently as possible. But it was a while before he felt he had this opportunity. In the meantime, some of the townspeople began to follow the advice of the foreigner. Others came to speak to Qwilmiye and chose to follow his advice instead. Qwilmiye made up his mind that before he could justly leave, he would teach his new followers ways to make a livelihood; for example, how to make and use bows and arrows for hunting game and for self-defense and how to make baskets and other things that are useful in gathering the different fruits given us by the Earth deity. He was the first to teach the people such technology.

After completing this task, Qwilmiye decided it was time to renew his journey. He called his followers together and told them of his plans. He said, "I have instructed you in everything useful. You must be cautious, however, about taking advice from strangers. Remember that there are believers and nonbelievers. If I show you something that is true, that is useful, believe it. But if I tell you something that is not true and you believe it, you believe in something false."

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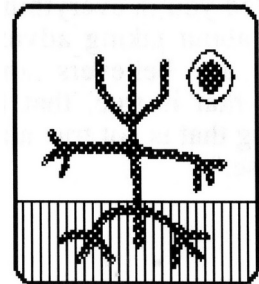
When Qwilmiye had finished telling Lizard about these experiences, Lizard decided that the meaning of Qwilmiye's parting advice meant submission, like the sound of Lizard's flute when he played it. Lizard was pleased with Qwilmiye and said, "You are right, but you should have also told your followers that if strangers come into their midst they should make them live apart from the main community, thereby ensuring peace. Otherwise there would always be turmoil." "Your advice is well taken," said Qwilmiye, "for the idea must exist before the creation of the soul.¹⁸ You are right - if a stranger should come, place him apart in some high place where he will be cared for and will not suffer.

The Idea must exist before the Soul.

Qwilmiye left Lizard and returned back along the road to the village. He spent a few days there observing the situation, and then went back to Lizard's home. "How were your townspeople getting along since your absence?" inquired Lizard when they sat down. "Oh, they were doing quite well, and when I left they showed me respect for all that I had taught them. They were anxious for my return," replied Qwilmiye. Lizard seemed satisfied and concluded by saying, "Well, if you found and left your people well, then they should consider themselves fortunate for the basic things you gave them."

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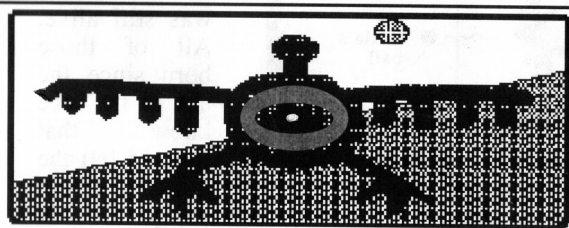
Lizard invited Qwilmiye to stay with him in his home, and they lived together for quite some time. They busied themselves observing the motions of the world so that they would be useful to future generations. One day Lizard asked, "Do you think we will have an abundance of wild fruits this season?" Qwilmiye answered, "I really can't say, for I haven't consulted my astronomy well enough."¹⁹ Then Lizard said, "I wish my friend Sipisiwas would come and assist us in our inquiries. He has ways of predicting the crops and whether it will be a rainy year." They decided to look for Sipisiwas at the upcoming *Xutash* holiday, when Coyote would be in their town again.



When they found him in the festival crowd, the two friends inquired about Coyote's recent adventures and told him of their own experiences. Sipisiwas showed special interest in Qwilmiye's story. "What has become of your traveling companion who you left back in that village?", he inquired. Qwilmiye told him that he didn't know. Then Coyote surprised them by announcing, "Well, I can tell you something about him. All of his followers have killed themselves because of his wrong ideas. But you have done well, Qwilmiye, for you gave your followers the right advice and truth will always predominate the world over."

Lizard decided to bring the conversation around to Coyote's adventures, so he asked him how he had gotten along since they last parted

company on the deserted beach. Coyote said that he had returned to the town where Hawk and Turtle lived, and that arguments about the race continued. Coyote admitted to his friend that he had not related the full story of his problems when they first met. Actually things were worse than he indicated. Turtle and Hawk had agreed to the ultimate challenge of each other's skills. They had decided to race all around the world, in honor of Xutash. Each contestant would have to kick a small ball in front of him without touching it with his hands. Furthermore, whoever lost the race was to be burned alive, along with his second.²⁰ Thus Coyote had fled because he didn't want to share Turtle's fate when the town officials ruled against him.



Every afternoon for three days, Coyote nervously went to watch Turtle in the intricacies of running while kicking a ball in front of him on the path. Coyote observed Turtle's moves, calculating how long it took to get his head out of his shell, and so on. Coyote became more and more concerned, as he heard the praises of Hawk's admirers. On the morning of the fourth day, the race officially began. Hawk quickly rose into the air, while Turtle struck his ball. The audience could only see a streak. When the dust settled, they witnessed Turtle patiently kicking his ball in front of him.

Hawk soon got into a strong headwind, however, and it completely unnerved him. Slowly but surely Turtle gained on him. By the halfway point of the race Hawk was already worn out. But Turtle, who was not in the wind, had no trouble. As they approached the finish line, Turtle kicked his ball over the goal. His supporters began to acclaim his victory. Hawk's supporters said, "No, wait and see which runner crosses the line first." Hawk crossed the line first, but without his ball which had been left behind. The officials ruled that Turtle had lost, for he did not enter the ring at the same time as his ball. They therefore proclaimed Hawk the victor.

Turtle was sentenced to be burned. He protested and said that as soon as they put him in the fire, he would urinate and put it out.²¹ When the order was given to also place Coyote in the flames, he took to his heels. As a result he did not realize Turtle's fate. When he returned this last time, Coyote found out that Turtle was still alive. All of those born since the day of the race know that Turtle won, for although he threw the ball first and left the starting line last, he was the first one to return to the finish line with the ball. And what merit would there be in Hawk returning first if he did not bring his ball with him?

Lizard was silent for a while after the conclusion of Coyote's explanation. He decided that, "The ball was the image of the idea, and was followed by the creation of the soul, the coming into life of those

born hereafter." Qwilmiye said that this was true, for such is the creation of the soul. Then Lizard said to his companions, "Brothers, as long as there is some one to support falsehood, things will not go well in the world."

Many adventures befell the three friends, until one day Qwilmiye died. Lizard and Coyote were philosophizing about his departure and Lizard asked, "What can we do to see things more clearly?" Sipisiwas replied, "Go and look in the mirror of the sea. The clear light of the sun on the sea is a mirror that enables you to see with clarity all that is within you. That is all. When you enter that ocean you go to the last resting place. That is the end. One person dies, and another resurrects to take his place. We are here in this world looking at the mirror of the sun."

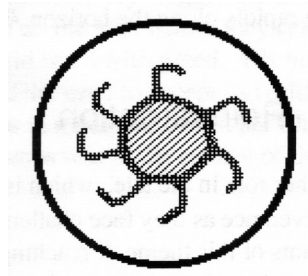
Coyote then suggested that they observe the next Chumash child to be born, to see if he resembled the deceased. They were hoping that this child would be the reincarnated Qwilmiye. He would be what the Chumash called a Qaliwa, a 'relative' of the deceased even though not necessarily a blood relative. The child might be of similar thought or personality. Lizard agreed, saying, "You are perfectly right. When a person's blood is strong a son must come forth - what we call a consanguine relative." ²²

Sipisiwas and Enememe were sad over the loss of their friend, in spite of all they could do. A man came along and observed their woe. "What do you miss?", he asked. "We miss the sparkling of the sun", they answered. The man could not console them that night, and he went away. While traveling he saw a great stump burning by the side of the road, with sparks flying high in the air. This reminded him of something important. He took a stick and poked the smoldering log, and sparks flew in all directions. He said to himself, "Well, I'll just do this in front of the two mourners so they will see the sparks of the sun." He decided to compose a song to make his message more effective. The lyrics included the terms *Qiwuhtipuxyun* and *Puxyun* ²³ He wanted to make his voice sound like the thundering wind when he sang to Coyote and Lizard.

The man walked excitedly back to Lizard's house and sang his song. When he had finished singing they asked, "What can that be?" The man told them that on the following night they would see the sparks of the sun. So the next evening, they got back together and he pointed to the stars and said they were the sparks of the sun. ²⁴

Sipisiwas and Enememe told each other that this man must be the reincarnation of Qwilmiye, and that explained why he had taken so much interest in them. But when they looked around, the man had disappeared.

Editor's Commentary



This is one of my favorite folk tales from the oral tradition of the Chumash people of California. I cannot help but be impressed with the enigmatic qualities of the narration. It deepens my appreciation of the rich symbolism inherent in native mythology.

Turtle and Hawk Race

For many of us the race between Turtle and Hawk is the most familiar theme in what at first may seem a baffling plot. The swiftness of Turtle is an interesting example of the use of ritual inversion in Native American folk lore.²⁵ How can it be that the slowest of land animals, the lowly turtle, is the fastest runner in the town?

At one level, Tata Xuse seems to be using the Turtle and Hawk to symbolize the sun's annual motion on the horizon. Turtle probably represents its movements near the solstices. The sun appears to slow down its daily motion just as it approaches the solstice.²⁶ Like Turtle who is tied to a stake, the sun comes to a dramatic stop at the solstice. Thus Turtle's 'wetting' of the wood brands may symbolize the spring and fall rains, which follow the solstices.²⁷ In contrast, the Hawk may represent the apparent faster motion of the sun near the equinox, when it appears to be moving rapidly along the horizon.²⁸

John Anderson
November 15, 1995

Reincarnation

Turtle serves another role in the tale, which is to teach the young the importance of perseverance as they face challenges. Turtle and Qwilmiye are two variants of this theme of reaching one's goals by following the rules of good conduct and not being distracted from their ultimate goal. Hawk and Coyote, on the other hand lose patience and break the rules, and serve as examples of social injustice. Hawk lost his composure and left his ball behind in the race. In spite of that fact, he was declared the winner by the populace and remained the mayor. His wife forgives Coyote for his cowardliness. Turtle is unjustly treated, and the persons of lesser virtue seemed to have won out.

Qwilmiye is the character who is the most puzzling to many readers of Pamashkimait's story. We are told he is "right on the mark" and he is highly regarded by everyone - even the wise flute-playing Lizard who was a Chumash creator deity who gave humans their technologically useful hands. But we are never given a direct explanation of his identity. One clue seems to be that Qwilmiye's character mirrors the behavior of Turtle. Like Turtle, he faced death with integrity. Another clue is that Lizard clearly expects Qwilmiye to be reborn, perhaps because he is the disciplined soul who knows the way to his target, the Land of Reincarnation. In Chumash metaphysics, the sun leads the soul to this heavenly paradise. The wise human listens to the teachings of the theologians and learns the path of the stars. Such a soul is not distracted by injustices in the lower world. It knows its heavenly destination as it journeys at a higher plane on the Path of the Dead.

Greed Rules the World

The earthly Coyote concluded from his narrow escape from being burned after the race that a good deed is sometimes repaid with a bad one. This is a familiar theme in Chumash ethical teachings, i.e. that greed rules the behavior of humans who routinely succumb to their weaknesses and bad habits.²⁹ Coyote himself is guilty of selfish behavior, for example, as he betrays his loyalty to Turtle and flees for his life rather than accept an honorable death.

Tata Xuse's commentary suggests that he felt his countrymen must surrender to the divine will, before they can find psychological contentment in a world filled with greed. His numerous references to evil in the world (and the need to accept its reality) are more understandable if one keeps in mind that traditional Chumash believed that to a large extent the cosmos was in the control of the gods, not humans.

John Anderson
February 12, 2002

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ENDNOTES

1 See Sipisiwas in the glossary for related discussion.

2 The flute plays a major role in Chumash mythology. The cultural hero Sixusus, for example, carried a magical flute wherever he went. He used it to overcome demons. And Enememe the flute-playing Lizard was a creator deity. See Flute in the glossary for related discussion.

3 '*Eneme*'*me* (Blackburn, December, 163; Tata Xuse). The root term is the suffix *-we*, meaning 'to sleep' (Tsmuwich, 80; *-Me* is a variant).

4 *Swaxil* was one of the most influential of all the island Chumash seaports. It was located near the northeastern port of *Limu* (Santa Cruz) island, near a flint quarry. *Swaxil* is a variant of the Tsmuwich word *Shnaxil* meaning 'flint' (30).

This seaport was Kitsepawit's ancestral home, where his mother and father lived prior to his childhood relocation to labor at the Ventura 'mission' on the mainland. Kitsepawit's grand-father had been the mayor of this seaport community, and his father probably would have continued in this office if he had not been exiled.

5 Serenity is a key to understanding Lizard's character, for he brought peace to the listeners of his flute music.

The lizard is a cold-blooded animal which hibernates in winter. See *The Fast Thinker* (Anderson, 22) for related discussion about the turtle, frog, and other hibernating animals. Many are known in world mythology as "dreamers" and are associated with wisdom gained

through visions. Such animals are also associated with non-movement.

6 The Chumash routinely incorporate four attempts at any action into their folklore. Four was their sacred number. As in many Native American cultures, the first three efforts are feints, while the fourth leads to success. presumably, four represents the number of days that Chumash astronomers believed the sun to stand still during a solstice. During these four days the sun was under the influence of the North Star, which was guarded by the unmoving Eagle.

The Chumash elderberry flute had four holes. It's ends were beveled so that the musician could blow across the open end to produce the notes. No standard scale was used, so that each flautist had a unique sound. In fact, some California musicians played the elderberry flute from both ends, thereby doubling the possible scales available.

7 *Xutash* is the Chumash goddess of the earth, who is associated with thanksgiving and celebrations of the harvest in the fall. The implication of this dialogue is that Lizard is not a persona of the earth, but rather of the sky. Otherwise Lizard would not have needed to ask Coyote, an earthly persona, for news of earthly events.

8 This genre of racing tales is universally distributed in the folklore of the world. Readers familiar with European mythology will recognize related racing subplots in stories featuring the tortoise and the hare.

The featured Chumash narrative in our text is different, however, from the the tortoise and hare genre which emphasizes the virtues of persistence. Kitsepawit's story describe how Turtle kick-raced Hawk, who is the swiftest flier in their region. Similar stories appear as far away as Maine and nearby Canada. The Passamaquoddy Turtle is lazy and clumsy, for example, but was transformed into a great runner by Elder Brother (Glosskap).

Encouraged by his newly discovered talents, Turtle decides to enter a kick-ball race. But the crowd favors his rival and sought to kill Turtle. Turtle tried to escape by jumping over a nearby house. Unfortunately, he got himself caught in the smoke hole and the house fire smoked him "so long that his skin became a hard shell." Turtle thought he would die, but to his amazement he was only transformed so he was more powerful than ever (Leland, Algonquin , 55). For related information about the Turtle as a great racer, see the Tupi Indian turtle story in The Fast Thinker (Anderson, 1994; page 15).

9 Tata Xuse divided the audience in two, with half supporting Hawk and half favoring Turtle. Did the Hawk represent the Sun during the equinoxes when it appeared to shift rapidly on the horizon from day to day, while the Turtle represented the Sun during the solstices when it slowed down and finally came to a halt? Turtle being tied to a stake certainly suggests this interpretation.

10 *Xupe* is the Chumash name for the poppy flower (Tsmuwich, 75) *Qupe* (Samala, 295). Note that the poppy flower was used in Chumash theology to assist the dead soul on its journey to the Land of the Dead.

Compare the Chumash poppy eyes to the Chinook rose. Both are in the red-orange color range. Both are

associated with the west, sunset, and the Path of the Dead (Ramsey, Coyote, 134). Chinook Trickster Coyote loses his normal eyes (stolen by Raven) and has to substitute rose eyes. But they did not help him, so he tricked a woman he met on the trail (Path of the Dead?) into trading eyes. Her eyes worked just fine for Coyote, but she was left blind.

11 A Chumash ritual name for the ocean is the Mirror of the Sea, referring to the use of reflected light from the ocean as a source of visionary trance.

The reluctance of Coyote to enter the sea (subconscious mind?) may symbolize a hesitation on his part to reveal to Enememe his deepest thoughts. This appears to be a humorous passage, referring to the rivalry between Coyote as an earthly power and Enememe as a heavenly (sky) power.

12 The implication of this passage is that Turtle, while physiologically less capable as a racer than Hawk, overcame his physical limitations through determination and ritual purity obtained through such instruments as the pipe.

13 Other Chumash folk tales which feature this same moral (a good deed repaid with a bad result) include Nutu's "Coyote and Skunk" (Blackburn, December, 309) and Kitsepawit's tale called "Gain is All" where he makes the ethical observation that, "Gain is the touchstone of the human heart" (December, 253).

14 At this point in the tale, Coyote is demonstrating his powers as a *'Axlaps* or prophet (December, 285, Qiliqutayiwit). He predicted correctly the entrance of the character named Qwilmiye in part two of the story. Qwilmiye is the one who is "right on the mark."

15 The wise Lizard named Enememe is

reinforcing a main theme of this narrative, as he warns against the dangers of over-sexuality.

The audience is being reminded that Hawk lost the race because of self-love and pretentiousness which caused him to ignore sexual taboos before the race. Hawk was over-confident in his physical body, and was guilty of slighting his soul.

The Pacific Coast Mermaids (Anderson, to be released) will feature related discussions of the role of the poppy in Chumash folk tales about gender and sexuality. The poppy, in Chumash religious symbolism, represented the red-orange color of sunsets, sexuality, and the struggles of male/female in the biological competition of life on the earth (the middle world).

16 Qwilmiye is this man, who had less knowledge than the wise Lizard. Note that Lizard says he only "came close" to surpassing him, but did not do so. In *The Lizard's Tale I* I argue that Kitsepawit's flute-playing Lizard is the creator god of ancient Chumash theology, and probably is surpassed by none.

If this identification as a creator deity is correct, the flute-playing Enememe presumably is a variant of the Hopi Kokopeli deity, who is a god of ideas (communication) and fertility. Note that Kokopeli is an outsider, a removed one, who comes to Hopi villages bearing his courting flute and seducing the young women. In Pamashkimait's narrative, the Chumash Lizard encourages Coyote, the scandalous representative of male sexuality, to present a flower to the lovely bride of Hawk and thereby show ritual respect for female fecundity.

17 This passage suggests that Enememe the Lizard is the maker of things never before seen, implying perhaps that he is the Chumash creator god associated with

invisibility. See Creator in the glossary for related discussion.

18 In this enigmatic passage, Qwilmiye distinguishes between the philosophical concepts of Idea and Soul.

The Chumash believed that the human soul was eternal; it did not die with the body. Thus the individual soul existed independent of its temporal reincarnation in a new body. But Qwilmiye seems to be referring to the Idea (of a individual, a person?) that has a prior existence to that of the soul. See Soul and Idea in the glossary for further discussion.

19 The "motions of the world" are of particular interest to the astronomer, i.e. the revolving heavens and the motions of the planets.

See Crazy in the glossary of the text called A Chumash Christmas for a discussion of Chumash terms linked to spinning and its impact on the human psyche (Anderson, 1995). This citation focuses on the disorientation of the human soul when it encounters the supernatural (as when it enters the revolving heavens). Note analysis of the Chumash phrase "burnt by the Sun's rays" with its connotation of being sun crazed (Tsmuwich, 16, "sunburned"). "The Chumash officials called Rays of the Sun (also called *Antap*) may be crazed in this solar sense, infused with pragmatic teachings gained from observations of worldly events (under the sun) as opposed to the wisdom gained by entering the heavens, i.e. the spinning Upper World" (40).

Also see Burning At the Stake in the glossary for a discussion of Turtle's escape from being burned at the stake. Did Kitsepawit use this drama as a symbol for being sun-crazed (and thus like Coyote, who is the crazed one)? In contemporary

American jargon, he was burnt out, i.e. having too many worldly problems).

20 See Burning At the Stake in the glossary for related discussion.

21 Turtle's slow motions near the end of the race may symbolize the apparent slowing down of the sun's movements in the days near the summer and winter solstices. And Turtle's urine may represent the spring and fall rains which follow the solstices.

22 *Consanguinity* means 'a relationship by descent from a common ancestor'.

23 See Puxyan in the glossary for related discussion.

24 See chapter four in *A Chumash Christmas* (Anderson, 1995) for further discussion of divine lights. Note that the newborn Sun was called *Kaqunupmawa*, which is a ritual title associated with "the radiance of the child born on the twenty-fourth of December" (Blackburn, December, 97; Kitsepawit). The radiant light of the Sun was considered equivalent to the divine light of the stars in Chumash theology.

25 See *The Fast Thinker*

(Anderson 1994) or related racing narratives, featuring the triumph of a slow moving runner over a speedy rival. Also see *The Swordfish Race* (Anderson, 1997) for additional discussion of Chumash racing folk lore.

26 See *When Frog Stole the Waters* (Anderson, 1996) for a discussion of the astronomical relationship of slow moving animals depicted in native American folk lore (such as Turtle and Frog) and the North Star.

27 See *American Indian Astrology* (Anderson, 1997) for a discussion of Chumash public rituals associated with the October and November fall rains.

28 See *The Swordfish Race* (Anderson, 1997) for a Chumash folk tale in which Hawk drowns and is rescued by Coyote.

29 See *The Fast Thinker* (Anderson, 1994) for further analysis of the relationship of Coyote and greed in Chumash folk lore.

30 See Rincon Surfers in the glossary for related commentary.

About the editor

John Anderson has published a number of books on the Chumash Indians, including studies of their history, metaphysics and astronomy

In the 1960's, John Anderson first became interested in the Chumash Indians while attending Hueneme high school. *Hueneme* was named after a nearby Chumash seaport, located on the coast of southern California just north of Los Angeles. Later, John worked as an administrator at the University of California, at the campus located near the Chumash 'mission' town called Santa Barbara, before moving to northern Idaho.

John also writes history books. *The Yokut Shield* (1999) is a study of warfare in California's central valley in the 1850's, leading the last of the 'free' Chumash to sign the 1851 Tejon Treaty. This text is closely related to his Junipero Serra research and the closely related history of *Tashlipun*, a Mountain Chumash town.

Over two hundred web pages, focused on Chumash and Salish Indian history, mythology, and related topics were maintained by the author in the 1990's. Some of these pages are no longer online, but many are still accessible. His home page on Chumash Indian topics is located at:

<http://angelfire.com/id/newpubs/author.html>

GLOSSARY

ASTRONOMY Lizard and Qwilmiye studied the "motions of the world". This phrase refers to the motions of the stars, sun, moon, and planets. See Sun, Stars, North Star, and Planets.

BALL Tata Xuse used the ball, in the ball-kicking race, to symbolize the soul ("the image of the idea"). The soul appears as a ball of light when it separates from the body, as in dreams, or sickness, or dying. Also see Race: Ball-kicking, Soul, Idea. Compare Solstice.

BAD BEHAVIOR See Evil Behavior.

BELIEF Qwilmiye taught that humanity should only believe in what is true, though humans often succumb to false belief. See Truth and Submission for related discussion. Compare Reality.

Discussion: In *Chumash Epistemology* (Anderson) belief is presented as being independent of rationality. Ethical and cosmological truth, for example, are beyond full human understanding or ultimate verification.

BLACK MYSTERY Hawk's bride was "pure of heart" and without any black mystery (10). See Witchcraft and Bad Behavior for related discussion.

Discussion: 'Black mystery' refers to supernatural power ('*Atishwin*') associated with demons and witches (*Witches and Evil Magic*, Anderson).

BURNING AT THE STAKE Turtle, who won the race against Hawk but was unjustly declared the loser, was condemned to be burned at the stake by the Chumash residents of *Mitskanaka*. Compare Fire, Turtle, Urine: Turtle.

Discussion: Turtle's burning-at-the-stake is a metaphor for the exhausted sun at the winter solstice. It clearly is not an ethnographic description of Chumash execution practices involving fire. In the last days before the solstice, the power of the sun has burned almost up. The days are approaching their shortest duration.

Discussion: The theme of fire is repeated throughout this folk tale, with Turtle's dramatic urinating on his execution fire being only one example of its symbolic importance. See Frog Urine in the glossary of *The Swordfish Race* (Anderson, 1997) for a related discussion of urine symbolism in Chumash folk lore. Also see Sun: Sparks Of.

CAPABLE See Effectiveness and Good Behavior for related discussion.

CHUMASH A southern California language family whose members lived along the coast from Malibu in Los Angeles, through Ventura and Santa Barbara counties, and north past San Luis Obispo county. Compare Hokan.

COYOTE TRICKSTER See Sipisiwas for related discussion.

CREATOR DEITY Chumash folk tales seldom mention their Creator deity, who is shrouded in mystery and is probably the deity called the Invisible One. Throughout the western tribes, Coyote is a popular 'transformer' deity, who transformed the earth but did not create it. In

Chumash myth, it is Lizard who dominated in the creation of humanity, giving humans his type of hand which enabled him to become technologically proficient.

Lizard spoke of the "creation of the soul" which was proceeded by the "image of the idea". Presumably, Lizard is the Creator god, whose divine flute music brought submission and lament. His name meant 'he who sleeps', suggesting the withdrawn creator deity found in many cosmologies. See *A Circle Within the Abyss* (Anderson, first edition 1993) for a related discussion of Enememe as the Dreaming god. He is identified in this book as "the only deity who can conceivably be a candidate for omnipotence" (9). Lizard is probably associated with the celestial Image, rather than the Reality of life on the physical earth. Compare Image of the Idea, Creation of the Soul, and Reality.

CREDULOUS PEOPLE See Effectiveness.

EAGLE Eagle is called Slo'w. See *The Chumash House of Fate* (Anderson, 19) for further reading about this unmoving deity. Eagle is associated with the North Star, which is the only unmoving spot in the heavens.

Coyote spoke of Eagle's "divine laws" and described his home as "pure". In many Chumash folk tales Eagle is the withdrawn ruler, while Hawk is the active manager of a community.

EARTH See Xutash.

EFFECTIVENESS A repeated theme in Pamashkimait's narrative is the importance of clear sighted judgement of reality, tempered with a clear conscience and a questioning mind that challenges new ideas instead of just taking them on authority or credulous belief. See Good Behavior for related discussion. Compare Truth, Technology, Reality, Peace.

Qwilmiye disapproved of the Chumash who foolishly believed in the teachings of the Foreigner, warning that such "credulous" followers would come to ruin. In a related passage, he argued that a person should believe only that which is "true , that is useful".

A "pure moral sense " is necessary to being effective in life. Turtle demonstrated this principle, when he won the celebrated kick-ball race against the favored but arrogant and self-serving Hawk. Turtle's clear conscience helped him win the race in spite of the unjust ruling in favor of Hawk.

ELDERBERRY See Flute for related discussion.

ENEMEME The flute-playing Lizard named *Enememe*, whose divine music brought wisdom to human listeners. He was a person of great knowledge (9). Presumably *Enememe* is a personification of the Chumash Creator deity. See Flute and Creator Deity for related discussions. Also compare Qwilmiye, Sipisiwas (Coyote), Stranger: First, and Kokopeli.

Terms: *Enememe* means 'a person who sleeps'; similar nomenclature has been preserved in the contemporary town name of *Hueneme* which was a frequently used beach encampment (a sleeping place) located near Ventura, California). *Enememe* was also called He of the Flute.

ETHICS See Good Behavior and Evil Behavior for related discussions.

EVIL BEHAVIOR One of the main themes of Pamashkimait's narrative is the importance of avoiding evil behavior. Evil behavior brings "turmoil" (13). See Magic, Black Mystery, and Greed for related discussion.

Compare Good Behavior.

Moral behavior is repeatedly praised by Chumash theologians, in contrast to lying, cheating, deceiving, etc. Coyote, for example, advised against associating with anyone with an "evil mind" He also speaks of "black mystery" and warns against "self-love".

FALL: THE SEASON See Urine: Turtle for discussion of Chumash symbolism for the fall rains which put out the fire of the mid-summer sun.

FEMALE FECUNDITY In many Native American communities in the west, the Flute Player was a symbol of male sexuality. His music was a courting device, and an immensely popular component of folk tales. See Flower, Poppy, Kokopeli, and Flower of the Wind for related discussions.

FIRE Compare Flint, Xupe (poppy), Stars, Light: Sparkling, Sparks of the Sun, Urine: Turtle, and Turtle (he who put out the fire).

FLINT A stone which creates fire (sparks of the sun) seemingly by magic. The *Limu* (Santa Cruz) island seaport was famous for its exporting of this fire-stone from a nearby quarry. In the featured narrative, the orange-colored poppy flower (*Xupe*) is a symbol of the flint quarry and its fire-making magic. Compare Fire for many related terms; also see Sparks of the Sun.

FLOWER In Chumash mythology, the flower is a symbol of female fecundity. In this tale, the poppy flower is presented to the sexually mature bride of Hawk. See Poppy. Compare Flower of the Wind for discussion of the infertile female.

FLOWER OF THE WIND An infertile female (just like infertile ideas) was called a "flower of the wind" (Autumn Equinox, Anderson, 15). Compare Flower, Poppy, and Idea.

FLUTE The Lizard named *Enememe* played his flute, which brought divine wisdom to human listeners. The four holes of Lizard's flute were the sources for "the voices of the world". In another passage, the sound of Lizard's flute "meant submission". See Enememe and Creator God for related discussion.

The flute is a universally respected spiritual instrument among native peoples of the Americas. See *Tales For the Christmas Season* (Anderson, 1996) for a discussion of Chumash and Mohave flute players and their role as cultural heroes.

The Chumash preferred elderberry wood for making flutes, and the musical instruments called clappers (split sticks). Elderberry flutes were played by young men to court young ladies, by many of the western tribes including the Chumash, Miwok, Maidu, Pomo. Lizard hid a poppy flower, a symbol of female sexuality, in his flute and advised Coyote to present it to the bride of Hawk.

The elderberry had a hollow stem which made flute construction easier, but the preference for elderberry over other hollow stemmed plants is probably related to its medicinal properties as a purgatory. Note that elderberry is also used for gambling sticks, which were a type of dice. See *House of Fate* (Anderson, 1997) for information on Chumash gambling. Compare Lament, Submission, Poppy.

Terms: *Tiwalu'lay* means 'a flute'(3). This term refers to the elderberry flute used by the Chumash (Blackburn, December, 291; Qiliqutayiwit). *Qayas* means 'a blueberry elder' (Tsmuwich, 24).

FOREIGNER Pamashkimait mentions three strangers in his original narrative. The second stranger brings disaster to the Chumash who naively follow him. To distinguish him from the first and third strangers, this text utilizes the term "foreigner " when describing his activities.

Lizard warned that foreigners should be distrusted by Chumash community leaders because they often bring "turmoil". Was the evil stranger associated with the southern star called Sirius, the dominant star in the south sky which lures souls off of the Milky Way and thereby keeps them from being reincarnated? Compare Suicide.

FOUR The ball-kicking race took place on the fourth day (after three days of practice which took place "every afternoon for three days"). Four is the sacred Chumash number, signifying completion. See Flute (four holed) and Music for related discussion.

FREE WILL See Submission, Effectiveness, Reality, Greed, and Lament.

GOOD BEHAVIOR Thomas Blackburn concluded that honesty was central to Chumash moral teachings (December's Child, 76). Tata Xuse's narrative exemplifies this principal, as it focuses on the importance of ethical behavior.

Turtle won the ball-kicking race, for example, because he had a "clear conscience" based on good behavior [he did not cheat like his opponent]. Those who are "pure of heart" do not have to fear black mystery. Compare Evil Behavior.

The House of Eagle is honored by Coyote as the realm in the physical cosmos that is "the purest". Eagle perpetuated a serene and eternal control of the stars of the uppermost heavens who were submissive to his rule. In Chumash ethical philosophy, it was Eagle who exemplified good behavior.

GREED A number of Chumash folk tales focus on the theme of greed ruling life on earth. Pamashkimait mirrors this theme with: "Sometimes the less capable person wins out ahead of the person who is more capable" and an evil mind and "self-love" possess a person.

Coyote was notorious for being a cheater, who used his awesome prophetic and magic powers unwisely. Because Coyote was dominated by his personal greed, he was distrusted by the proper members of any community he visited. See Evil Behavior for related discussion. Compare Good Behavior.

GUILT Qwilmiye said: "Let the truth emerge from the conscience of the guilty". See Truth, Greed, and Effectiveness for related discussions.

HAPPINESS Traditional Chumash ethics taught that happiness came from unselfishness, purity of consciousness, and effective belief which is based on ancestral teachings about the realities of life. Rejection of false belief leads to peace of mind ("peace"). Compare Greed for discussion of unhappiness.

HAWK In many Chumash folk tales, Hawk was the second-in-command below Eagle. In contrast to the withdrawn and contemplative Eagle, the Hawk official was aggressively active in the affairs of humanity.

Hawk officials, in times of social decay, became greedy and self-possessed. They were vulnerable to challenge from spiritual leaders who were pure of heart. In Xuse's narrative Hawk was considered the swiftest

ball- kicking racer in the land, but he was defeated by Turtle. Unlike the withdrawn Eagle, the Hawk official is active in governance of human affairs. Hawk's bride was not greedy and arrogant like her groom. Thus she was awarded a poppy flower, in honor of female fecundity which is necessary for the survival of humanity. Compare Guilt, Greed, Eagle, Turtle, Poppy, and Flower. pppp

Terms: Xelex means 'hawk' in Tsmuwich (40) and in Samala (446). Xelex is probably an onomatopoeic variant of the Pomo term Kalik (also Xalik).

HE OF THE FLUTE See Enememe.

HOKAN A major native language family of North America. The Chumash and the Hokan are probably the oldest identifiable language families of California.

IDEA Compare Image of the Idea, Truth, and Soul.

INEFFECTIVENESS See Flower of the Wind and Ineffectiveness for related discussions.

IMAGE OF THE IDEA Lizard described the ball (used in the ball-kicking race) as "the image of the idea". The section of this book entitled "To Send Forth The Breath of Life" is especially pertinent to any analysis of Chumash teachings about the Idea and the Soul.

Discussion: The ball in this race represented the soul of the racer. As the racers approached the end of the race, they were coming to the death of their physical bodies, i.e. old age. If they die without a pure soul, they will have jeopardized their reincarnation. See *Reincarnation Theology* (Anderson) for related discussion.

Discussion: Although Xuse does not say so directly, it appears that the traditional Chumash believed the soul to be at least minimally physical. The Idea apparently is nonphysical, superior in quality, and existed prior to the Soul. Qwilmiye stated, for example, that the idea "must exist before the creation of the soul".

An infertile Idea was called a Flower of the Wind (Autumn Equinox, Anderson, 15). Compare Truth and Creator God.

ISLANDS See Limu for Santa Cruz island and Xupe (poppy) for the island flower featured in the narrative.

JUSTICE When Turtle looked for a referee to judge his race against Hawk, he sought "someone whose judgment was just". But his opponent Hawk won their race by morally dubious means. Coyote warned that "sometimes a good deed is repaid with a bad one".

Discussion: Datura named *Momoy* is the ideal judge, not Coyote. It is Datura who judges the contests between the gods (*Chumash House of Fate*, Anderson).

KISS Coyote's insatiable sexuality caused him to compulsively beg for "sweet kisses " from women, leading to his snout to be elongated. See Sexuality for related discussion.

Terms: Oxlochon means 'to kiss' (Tsmuwich, 21). Oxlocon (Samala, 260).

KITSEPAWIT F.L. One of the leading Chumash historians of the nineteenth century and early twentieth century. He worked with John Harrington of the Smithsonian Institution, to record and preserve Chumash history and lore. Kitsepawit used the colonial name Fernando Librado.

KOKOPELLI This flute-player of the Hopi, and neighboring tribes, is remarkably popular among contemporary Americans visiting and living in the Southwest. *Kokopelli* is associated with flute courtship songs, fertility, thanksgiving, and good fortune. See Enememe and Flute for related discussion.

Discussion: Some traditional people associate *Kokopelli* with the venerable Humpback Flute Player depicted in the most ancient rock art of the southwest. His hump, according to some scholars, represents a carrying net or pack that is filled with seeds. The Humpback Flute Player has a lame foot, and is associated with the Locust in melancholy Hopi lore. Note that the locust is honored throughout the world as a great musician, associated with the fall season when locust's calls fill the air with laments over the approaching winter which will kill the adult locusts but leave their eggs to incarnate in the next spring.

Note that *Kokopelli* and the Humpback Flute Player are often depicted as traveling traders, thus strangers who were not fully trusted by community leaders. They seduced the young women with their flute playing. See Stranger in the glossary for related discussion.

LAMENT Coyote described the sound of Enememe's flute as a "submission and lament." He went on to say that: "All will surrender to the power of the world, and thus man will be happy". These enigmatic statements are central to understanding the Lizard persona, but they remain a source of spirited debate over interpreting Chumash ethical teachings.

Discussion: To lament means 'to regret deeply' with the connotation of feeling great sorrow. By implication this sorrow can be turned to happiness only after humans submit to "the power of the world". Key to understanding these puzzling passages are Chumash folk tales which focus on the themes of greed, disease, and death dominating life on earth. The phrase "greed rules the world" is repeated in these narratives.

But greed clearly did not rule all of the physical cosmos, since Tata Xuse states explicitly that the House of Eagle is "pure". The lament of Chumash philosophy thus appears to be that life on earth differs from, and is greatly inferior to, the highest celestial realm surrounding the North Star. In *Chumash Cosmology* (Anderson) it is proposed that this realm, described as the Inner Heaven, is pure but inferior to the realm of Ideas where Enememe lives.

See *Kuta Teachings* for a discussion of the lamentation and autumn songs of the Sand Cricket, who introduced death into the world (Anderson, 46; glossary). Compare Submission for further discussion.

LAND OF THE DEAD Qwilmiye's target presumably was the Chumash Land of the Dead. See Qwilmiye for related discussion.

LIGHT See Sun, Sun: Sparks of, Sun: Rays of, and Light: Sparkling.

LIGHT: SPARKLING Divine light was sparkling in aspect. Human souls were thus depicted in Chumash folk tales as sparkling lights which followed paths leading to cliffs located above the Pacific ocean. From these cliffs, the sparkling souls of the dead soared over the Pacific into the Sanddollar portal of the Sun, to continue on the Path of the Dead (compare the Milky Way).

Piliqutayiwit taught that Chumash people preferred to remain indoors

after dark to avoid seeing passing souls "and have one of the sparks emanating from it fall on her and make her sick" (Blackburn, December, 300). Compare Fire, Soul, Water: Sparkling, Sun: Sparks of.

LIMU ISLAND The Chumash name for the large southern California island called Santa Cruz by the Spanish.

LIZARD The Lizard is honored in Chumash cosmology, for giving humanity its lizard shaped hands which are so useful compared to the paws of many animals.

In this sense Lizard was a creator deity and the primary bringer of technology. See Enememe and Creator Deity for related discussions. Note that in Pamashkimait's narrative, it is Qwilmiye who was the bringer of technology. Compare Qwilmiye.

LOVE The flute was an instrument used by Chumash men for courting young women. See Flute, Poppy, Flower, and Flower of the Wind.

LULAPIN A Chumash name for the coastal plain where the modern city of Oxnard, California, is located. *Lulapin* is used in this text to refer to the southeastern Chumash loyal to Muwu as their provincial capital. See Mitskanaka (Ventura mission) for the colonial production center in which most *Lulapin* were reduced to serfdom by the Spanish invaders.

MIRROR OF THE SUN Tata Xuse uses this phrase to describe the earth (*Xutash*). See Xutash for related discussion. Compare Mirror of the Earth.

MIRROR OF XUTASH Tata Xuse uses this phrase to describe the sun. Compare Mirror of the Sun. See Sun for related discussion.

MITSKANAKA The Chumash name for the townsite now called Ventura, California. Refers to Coyote's jaw. The Limu islanders, including the narrator of the story, were enslaved at the Spanish mission on this site.

MORALITY See Good Behavior and Evil Behavior for related discussions.

MOTHER EARTH See Xutash.

MOTIONS OF THE WORLD See Astronomy.

MUSIC The music of the [four holed] flute played by the celestial lizard named Enememe taught divine wisdom. Compare Flute, Submission, Lament, and Enememe for related discussion.

MYSTERY The Chumash religion is based on mysticism. They believed that it was possible to commune with the divine through intuition and love, rather than pure logic. Ultimately, all truth is qualified in Chumash epistemology as mystical, beyond the complete comprehension of the human mind. It is an enigma.

Terms: Phrases such as "Black Mystery" and "White Mystery" have their roots in ancient Chumash religious beliefs about evil and good. Tata Xuse refers, for example, to "black mystery" in the text. Hawk's bride is pure of heart and "without any black mystery". As a result of this moral purity, she is worthy of being associated with the celestial home of Eagle (*Slo'w*, who is the guardian of the North Star, the most pure realm in the heavens). See Land of the Dead for terms associated with this mysterious celestial womb where human souls are nurtured in preparation for reincarnation.

NORTH STAR The only place in the heavens where there was no motion was the pole star, around which all the rest of the stars rotated.

See Eagle for the unmoving guardian of the North Star, and see

Enememe as the hypothetical creator deity who may reside behind the pole star. See The Fast Thinker (Anderson, 1994; page 21-23) for related commentary on the gods associated with the pole star. Compare Qwilmiye for discussion of the Land of the Dead.

ORANGE See Xupe for the orange-red poppy flower.

PAMASHKIMAIT S.P. The nephew of the Tata Xuse who is the Chumash narrator of the folk tale featured in this text. Pamashkimait related this narrative to F. Kitsepawit, who later worked with John Harrington of the Smithsonian Institution to preserve it for future generations.

See Tata Xuse for related commentary.

PEACE See Serenity of the World.

PICO See Pamashkimait.

PLANETS Unlike the fixed stars, the planets wander in a complex pattern across the sky. Compare Stranger and Stars.

Dr. Alfred Kroeber, known as the 'father' of California Anthropology, argued in 1925 that the Chumash and other native peoples of California were too primitive to record and understand the complex movements of the visible planets. This counter-intuitive disclaimer was consistent with Kroeber's often expressed opinion that the native peoples of California were culturally inferior to Europeans.

Hudson and Underhay defied conventional academic norms when they published Crystals In the Sky and criticized Dr. Kroeber's racially biased denigration of California native astronomical knowledge. Hudson and Underhay proposed that Venus, Mars, and Jupiter were definitely studied by Chumash astronomers, and "to some extent Mercury and Saturn were integrated into Chumash astronomy (Crystals, 80). See Xutash for commentary on the planet Venus.

PROPHECY See Sipisiwas for related discussion.

POPPY See Xupe and Limu island.

PUXYAN A term in the lyrics sung by the third stranger (to Coyote and Enememe) in a final passage of the narrative.

Compare Stranger.

Discussion: The singer said he wanted his voice to sound like the "thundering wind". See The Swordfish Race (Anderson, 1997) for a folk tale featuring thunder associated with Coyote's encounters with the mighty Swordfish. The Swordfish are powerful thundering supernaturals, rulers of the ocean, who prevented Hawk's drowned soul from reincarnating.

For other thunder encounters see Alsuyuopos (Anderson), a text which features a soul on the Path of the Dead as it encounters Scorpion Woman who is known as She Who Thunders. Alsuyuopos is the third book in the Kuta Teachings (Anderson) series.

QALIWA In Chumash religion the individual and his community are cosmically linked through generations of rebirths which place the reincarnated soul back into the same community where it lived at the time of death.

Terms: Qaliwa means 'a blood relative', with the connotation of family ties, blood relations, and linked generations. Coyote explained that a Qaliwa is "not necessarily a blood relative. The Child might be of similar thought or personality." (see the reference to a "consanguine relative"). Qaliwa may be the root term for the personal name Qwilmiye;

he was the reincarnating soul featured in this text. *Kikich* meaning 'a relative' (Tsmuwich, 13); a related Lulapin term is *Kiki* meaning 'we' (176; '*Iskiki*' means 'to live with relatives', 148).

QWILMIYE A personal name, possibly an honorary title, referring to a person who is right on the mark. He was the master archer of Chumash folk lore.

Qwilmiye [like Turtle] represented the pure and guiltless soul. He was a champion of ethical principals and truth (13). And he was also the bringer of useful technology (13) including military weapons, basketry, and food gathering utensils. See Truth, Stranger: Third, and Turtle for related discussions.

Terms: The root term in Qwilmiye's name may be related to the root of *Qaliwa* which means 'a blood relative'. This root term is *Wil* which has the connotation of being in a kin relationship to a person (Samala, 433). Note that in Tsmuwich the term *Wil* means 'to exist' (38, 'to be'). *Wil* means 'to exist' (Lulapin, 433).

Related archery terms include: *Aqway* which means 'to hit the mark' (Tsmuwich, 65). Archery terms include *Si'yi* which means 'to miss the mark when shooting' (Tsmuwich, 26); one root may be *Yi* meaning 'to go home'. *Ssa* means 'an arrow point' (29). *Sha* means 'a flint arrowhead' (Lulapin, 335).

RACING The slow moving but morally pure Turtle defeated the swift but morally compromised Hawk in the ball-kicking race featured in this tale.

See *A Fast Thinker* (Anderson, 1994) for related racing narratives in which a slow competitor overcome a champion runner. See *The Swordfish Race* (Anderson, 1997) for a related tale in which Coyote overcame the Swordfish, rulers of the oceans, in a race. Compare Racing: Ball-kicking, Turtle, Hawk, Fire, and Solstice.

RACING: BALL-KICKING The featured race in Kitsepawit's narrative celebrates ball-kicking races. The Chumash held these ball-kicking races at their Thanksgiving holidays, perhaps to honor the dead and the reincarnation of Turtle (the symbol of the solstice sun) after his triumph over Hawk (the fast moving sun associated with the equinoxes). Compare Racing, Ball.

Terms: *Alpat* means 'to run a race' (Tsmuwich, 1). *Alpat* means 'to run' (Samala, 48; '*Alalpat* means 'a runner'). '*Apap*' means 'a ball' (Samala, 54; '*Alpap'ic* means 'to play ball').

The ball kicking race was called *Wakimari* by the native peoples living at the San Fernando mission (Blackburn, December, 23; Kitsepawit). These ball-kicking races were called *Gomi* by the Spanish conquerors of California (Hudson, Eye, 113; the root is *Goma* meaning 'rubber'; refer to Hudson/ Eye, 113).

RAYS OF THE SUN See Sun: Rays of.

REALITY In Chumash cosmology, the Abyss existed before the physical world was manifested, and it was infused with mystery and insubstantiality. Later, the Creator God (*Enememe*) created the material world, and infused it with soul to animate it. The rays of the Sun light up this realm called *Xutash*, providing humans a means for knowing the physical realm. See Mirror of the Sun and Effectiveness for related discussions.

Terms: *Ch'a'min* means 'to know' (Tsmuwich, 7; also means 'to know how'); with the connotation of practical knowledge. One root is '*A'min*

which means 'body' (3). Compare Sipisiwas, Moon, and Abyss for terms related to knowledge relating to the mystical realm, prophecy, and magic.

RED See Xupe for the orange-red poppy flower.

REINCARNATION Turtle's urinating on the fire symbolized the fall rains in Chumashia. These rains precede the end of the solar year in late fall and early winter. They help extinguish the solar power so that the sun reaches its destination, crosses the finish line, and dies. But the sun's soul is reincarnated on December 24, New Years day in the Chumash calendar.

See *The Fox Jumps* (Anderson 1994), *A Chumash Christmas* (Anderson, 1995) and *Kuta Teachings* (Anderson 1998) for information on the role of reincarnation in Chumash theology. Compare Resurrection, Soul.

RESURRECTION The summer solstice is the time of solar resurrection in the Chumash calendar. The sun slows down as it approaches the summer solstice and is symbolized as a Turtle. It appears to come to a stop at this solstice, but resurrects itself after a spiritual renewal.

See *The Fox Jumps* (Anderson, 1994) for related Chumash resurrection tales, involving the Trickster Coyote who jumps over Old Coyote to magically revive him. This text provides numerous comparisons to resurrection stories from tribes of the inland Northwest. Compare Reincarnation.

RINCON SURFERS The editor's reference to Rincon surfers in this text was offered in the spirit of contemporary Native California storytellers who constantly embellish traditional tales with new materials. The Rincon is a famous surfing spot located on the mainland a little west of *Mitskanaka* (downtown Ventura). It is associated historically with the ancient and venerable provincial capital called *Shuku*.

Discussion: The introduction of contemporary material into traditional narratives is typically done in the spirit of surprising the children in the audience, reminding them that these stories remain relevant to each new generation. It should be noted that some Native American narrators prefer to tell traditional stories exactly as they were taught them or first written down.

SANTA CRUZ ISLAND See Limu and Swaxil for related discussion. See Greed.

SERENITY OF THE WORLD Lizard saw the "serenity of the world" when he saw the poppy fields behind the seaport of *Swaxil*. He played his flute to celebrate this serenity.

These especially large poppy fields were located above the seaport of *Swaxil*. Coyote described these poppy flowers as the "reflection" of the sexually mature female (he presented them to the bride of Hawk).

Terms: *Tipashumawish* means 'peaceful' (Tsmuwich, 33; also means 'to be at peace'). Compare *Shumawish* which means 'to be healthy' (30).

Hypothesis: The link between California poppies and serenity does not indicate a psychotropic property in these plants. Serenity comes through submission to the realities of dualism in earthly affairs. The male/female duality is fundamental to life on the earth.

SEXUALITY See Flower and Poppy for female sexuality and Coyote and Kiss for male sexuality. The female earth and the male Sun were in a cosmic sexual relationship, which produced the "fruits" which are divine.

See Mirror of the Sun and Mirror of Xutash for related discussion.

SIPISIWAS Coyote was called *Sipisiwas* by Tata Xuse, meaning 'he who once was wise but lost his wisdom'.

Terms: *Sipis* means 'to be wise' (Samala, 340). The suffix *-wash* indicates the diminishing of an attribute.

Discussion of terms: See *Chumash Epistemology* (Anderson, 2007) for a critique of the unfortunate Catholic bias of the Samala dictionary which translated *Sipis* as meaning "to practice sorcery or witchcraft" (340).

Discussion: Pamashkimait does not explain whether Coyote in this story is the Chumash earth Coyote (*Xuxaw*) or their celestial Coyote (*Snilemun*).

SKY: HIGHEST LEVEL Eagle is the guardian of the North Star which is at the highest level of the sky. And Enememe is the supreme creator deity who lived at or behind the North Star. See Qwilmiye for the archer who hits the mark, i.e. shoots at the celestial target which is the Land of the Dead.

SLEEP See Enememe [He Who Sleeps].

SLO'W The heavenly Eagle in Chumash theology. The house of *Slo'w* [the only unmoving place in the heavens, and thus necessarily the North Star] is the purest, according to Coyote. *Slow's* house is "without black magic." Compare Good Behavior and Bad Behavior for related discussion.

SOLSTICE In this folk tale, Turtle represents the apparent slow motion of the sun as the solstices draw near.

The Sun is resurrected on the summer solstice, but is reincarnated on the winter solstice.

SOUL The Chumash believed that the human soul was like the 'sparks' [souls] of the heavens, i.e. the stars and the Sun.

After death the human soul broke free of the decaying material body and appeared as a spark of light. This spark of light moved above the ground in a westerly direction until it came to the Pacific ocean, whence it flew across the ocean to enter the Sanddollar 'portal' used by the setting Sun to descend into the Lower World. When it emerged from the underground from the eastern 'portal', the soul ascended to the Milky Way which was the Chumash Path of the Dead.

See Stars, Sparks of the Sun, Fire, Flint. And see *Kuta Teachings* (Anderson, 1998) for a discussion of the heavenly path (the Path of the Dead) taken by the Chumash soul in its search for reincarnation.

SOUL'S CREATION In a particularly enigmatic passage of Tata Xuse's narration, Qwilmiye stated that the "idea must exist before the creation of the soul". The context of this declaration suggests that, in Chumash cosmology, thought (or the idea) existed prior to the creation of the soul and the physical world.

SPARKS See Sun: Sparks of, Light: Sparkling, and Fire.

SPARKS OF THE SUN See Sun: Sparks of.

STRANGER The stranger is from outside the community, and thus not part of the safe realm of kinship and accepted normal behavior.

Discussion: The stranger is the distrusted outsider who threatens the social order. Coyote, for example, is a notorious outsider celebrated and [at the same time] condemned in Chumash folk lore. He is charming and

demonstrates remarkable powers, but those who follow him are led to ruin.

Three strangers appear in the narrative featured in this text. The stranger takes one out of their ordinary habits. The third stranger introduced into the story sings a song in an effort to communicate with *Enememe*, the flute-playing Lizard. For further discussions see Stranger: First, Stranger: Second, and Stranger: Third.

Terms: The third stranger sang a song which included the words *Puxyun* and *Qiwuhtipuxyun*. The meanings of these terms remain undetermined. They may have the same root as 'Oxkon, which means 'thunder' in Chumash (Tsmuwich, 21). This speculative root is *Ux (Uq)* meaning 'of fire' (Samala, 410). Related Tsmuwich terms include *Uqpat'in* meaning 'to blaze up' and *Apuqushtay* meaning 'to flash'(35).

STRANGER: FIRST Xuse's narration identified the first stranger as Qwilmiye. See Qwilmiye.

STRANGER: SECOND See Foreigner.

STRANGER: THIRD The third stranger appears in the final passages of this narrative. He comes to Coyote and Enememe to remind them that their friend Qwilmiye will be reincarnated. Tata Xuse suggests that he is the soul of Qwilmiye, awaiting reincarnation.

Discussion: The unnamed third stranger appears to be the mirror opposite of the second stranger who met Qwilmiye at the beginning of part two of the narrative. This earlier stranger was evil, leading his followers to ruin. The third stranger is decent, mysterious, and seeks to aid Lizard and Coyote.

It may be that this third stranger composed lyrics about thunder because he was a Chumash Thunder priest, with a special relationship to *Slo'w*, the heavenly Eagle who is associated with thunder. Note that part one of the narrative ends with Coyote praising *Slo'w*. "The family of *Slo'w* is of the purest," he said, "and his sons are the salt of the earth." *Slo'w*, as the celestial Eagle of Chumash astronomy, is the guardian spirit of the celestial pole, i.e. the star Americans call Polaris.

This third stranger was Qwilmiye's resurrected soul. It was traveling on the Milky Way which is a path of sparkling stars. He was "on the mark" because he was properly trained in theology and knew where to go to be reincarnated, i.e. the Chumash Land of the Dead.

STARS See Sun: Sparks of.

SUBMISSION Coyote described the sound of Enememe's flute as a lament and a "submission". Coyote went on to say that: "All will surrender to the power of the world, and thus man will be happy".

See Lament for a discussion of the great sorrow felt by Chumash philosophers for the degraded level of life on earth which is dominated by greed, disease, and death. In contrast, the celestial House of Eagle is "the purest." Honesty, truth, and proper manners lie at the heart of Chumash ethical teachings. Presumably, the celestial House of Eagle (the North Star) provided an ideal model for ethical behavior. But the Chumash who lived a moral life were not guaranteed that they would be rewarded during their lifetimes on earth. The wisest philosophers advised them to submit to this lamentable reality ["greed rules the world"] and continue to act ethically with the knowledge that their souls would survive their deaths and find reward beyond the limited confines of earthly existence.

Compare Flute, Truth, Enememe.

SUICIDE The followers of the Second Stranger "killed themselves" (14). Suicide, in the ancient religions of humanity, meant to take action that would separate (Latin root *Se* means 'to depart') one's soul from one's body. Compare Reincarnation, Resurrection and Foreigner.

SUN In Chumash cosmology, the Sun is one of the leading deities affecting life on the earth. At the beginning of Tata Xuse's story Lizard is seeking "that which lights the world". presumably this is a ritual name for the Sun, which is described as the Beauty of the World (Autumn Equinox, Anderson, 57).

The Sun is part of a celestial team led by Eagle, which gambles nightly in the heavens (House of Fate, Anderson, 11). The Sky Coyote [*Snilemun*] and Morning Star are the two rival gods who challenge the Eagle and Sun. Note that the Moon is the neutral referee in this celestial gambling.

SUN: RAYS OF One of the titles, used during religious ceremonies, by the twelve *Antap* officials serving in Governor Alshipish's Council of Twenty. This title presumably refers to sun rays that appear on mother earth, as opposed to the 'sparks' of the sun which are the stars. Compare Sparks of the Sun for related discussion. The rays of the Sun are "that which lights the world", and it is by such light that humanity knows earthly reality. See Reality for related discussion. Compare Truth.

SUN: SPARKS OF The second stranger who appears in the closing passages of this narrative reminds Coyote and *Enememe* that their friend's soul is like the eternal sparks of the Sun which are the stars (18).

By implication, the human soul will not die, but will be reincarnated or ascend into the heavens to become a star. Compare Fire, Flint, Xupe (poppy), and the island seaport of Swaxil for related discussion. See Sun, Sun: Sparks of, Waters: Sparkling. Also see Soul for the human 'spark' of life, and Rays of the Sun for a name used by government officials.

SURFERS See Rincon.

SWAXIL A large seaport located on the north shore of *Limu* (Santa Cruz) island. This community was closely tied, through trade and intermarriage, with the mainland towns near Ventura, California.

TARGET See Qwilmiye for related discussion.

TATA XUSE The native name of the narrator of the tale featured in this text has not survived. He was the uncle of S. Pamashkimait who used John Harrington (Smithsonian) to preserve this narrative for future generations. His colonial name was Jose.

Names: *Tat'a* means 'uncle' (Tsmuwich, 32); *Tata'* (Lulapin, 'maternal uncle', 363). And *Xuse* is a Chumash variant of the Spanish name *Jose*.

Hypothesis: Xuse's folk tale is one of the most sophisticated and enigmatic myths ever documented among the tribes of the western United States (Anderson).

TECHNOLOGY In this narrative Qwilmiye brings technology to his human followers and he is a close friend of Lizard. In other myths it is Lizard who gave humans their hands, which were designed to grip and manipulate. See Effectiveness for related discussion.

THANKSGIVING See Xutash.

THAT WHICH LIGHTS THE WORLD See Sun for related discussion.

THREE See Stranger: Third for related discussion.

THUNDER See Puxyan for discussion.

TRICKSTER COYOTE See Sipisiwas.

TRUTH WILL PREVAIL Tata Xuse advocated the virtues of honesty and adherence to true doctrines in his narrative.

Xuse advised, for example, against unquestioning adherence to a leader's teaching: "If I show you something that is true that is useful, believe it. But if I tell you something that is not true and you believe it, you believe in something false". Sipisiwas taught that truth is a dominant force in the cosmos ("truth will always predominate the world over").

Truth was a separate cosmological concept from reality, in Tata Xuse's narrative. Truth seems to be associated with the Idea, which preceded conception of the physical world. Reality is based on the physical world, and it is revealed by the "rays of the sun" which light up the Middle World during daytime. Compare Image of the Idea and Reality.

Terms: Yee and Whistler do not make a clear distinction between truth and reality. 'In'u thus is translated as 'true' (Tsmuwich, 86); but it is also translated as "in reality" (43; thus *Che'li'nu'i* means "but in reality"). 'Inu means 'true'(Samala, 145; *A'linuc* means 'truth').

TSMUWICH A Chumash provincial name, meaning 'the people of the coast'. This area lies on the southern coast of Santa Barbara county.

TURTLE The greatest kick-ball racer in this narrative is Turtle, who defeated Hawk. Yet Turtle is condemned to die in spite of his victory. He urinated to save himself from the flames of injustice, and thereafter turtles became the hardest of all the transformed First People to kill. Compare Urine: Turtle, Ball-kicking, Hawk.

Terms: *Shaq* means 'turtle' in Tsmuwich (30). Related terms: *C'iwis* refers to a 'rattle'(Samala, 109); also *Siwas*, *Tsiwis*. It does not refer specifically to Turtle rattle but rather is a general Chumash term for all rattles (with the root term *Iwon*, meaning 'to manifest', 'to resound'; as in the term *Towonowon* which refers to a cocoon rattle of an insect).

TWO See Stranger: Two for related discussion.

URINE: TURTLE The urine of the Turtle put out the fire and saved him from being burned in Xuse's narrative.

Hypothesis: Turtle urine symbolizes the rains of the fall season, which help 'put out' the heat of the fading sun as it comes to the end of its annual cycle at the winter solstice. See Frog-Urine in *When Frog Stole the Waters* (Anderson 1996) for related commentary.

USEFUL See Good Behavior for related discussion

VENTURA See Mitskanaka.

VOICE OF THE WORLD The four holes of Lizard's flute were the sources of "the voices of the world" (4). See Enememe, Flute, and World for related discussions.

WATER: SPARKLING The coastal Chumash venerated the sparkling lights created by the sun reflecting on creeks, ponds, lakes, and even the

Pacific ocean. Chumash mystics used this reflected light to mediate and enter into trance. Compare Sparks of the Sun.

WIND A strong headwind exhausted the swift flying Hawk, while the lowly and slow-plodding Turtle was not hindered by the wind. At the end of the narrative, the resurrected soul of Qwilmiye sings a song featuring the Thundering wind. See Puxyan for related discussion.

WITCHCRAFT See Black Mystery and Evil Mind for related discussion

WORLD Kitsepawit used the English term "world" in a number of contexts, when explaining Chumash cosmology to the ethnographer John Harrington who preserved Tata Xuse's folk tale in the files of the Smithsonian Institution. See Voice of the World, Serenity of the World, Beauty of the World and Astronomy [Motions of the World] for related discussions.

XUTASH The Chumash name for their fall Thanksgiving festival. This term also refers to 'mother earth' and is associated with the earth's fecundity at harvest time.

Lizard described Coyote as moving in "the sphere of *Xutash*, the goddess Earth". By implication Lizard does not place himself in this level of the cosmos, for he does not say "we" in this passage. Moreover, Lizard denied knowledge of events in this sphere [where humans dwell]. See Creator Deity for related discussion.

XUPE The orange-colored California poppy, which flourished both on the mainland and on the Chumash islands.

Lizard advised Coyote to bring a poppy flower to the bride of Hawk. Suleumeait warned young girls against any suitors who presented them with poppies (Blackburn, 171; Kitsepawit explained to John Harrington that "their beauty would overcome them and cause them to yield to the boys"). See Fire, Flint, and Limu island for related discussion.

Discussion: L. Bean speculated that the California poppy was used by some native Californians to achieve "an ecstatic condition" (Power, 414; the poppy contained "hallucinogens"). This is probably incorrect.

Other Books by the author

A Circle Within The Abyss Theology of the Chumash Indians of southern California, Native American religion, cosmology, metaphysics. 40 pages, fourth edition 2000.

The Fast Thinker This Kootenai racing tale from the American Northwest is compared to the Chumash race featured in The Swordfish Race. 44 pages, 1994.

The Fox Jumps Chumash summer solstice tales from California; resurrection and summer solstice symbolism, compared to Kalispel & Yakima tales from the Northwest. 40 pages, fourth edition 1999.

The Chumash House of Fate The gambling gods of ancient California, gambling, cosmic dualism, the celestial Abyss, ritual directions, the hand game, fate and free will. 44 pages, third edition 2001.

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Chumash Autumn Equinox Equinox ceremonialism, when the day and night were equal. 64 pages, 2002.