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# Nahachish

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**N**AHACHISH Rock is located on the northerly margin of Rainbow Valley in northern San Diego County, California (Fig. 1). This feature is supposed to represent the solidified remains of an important person in Luiseño mythology. This paper describes the location of the Nahachish Rock, compares its appearance in the mid-1920s and the mid-1980s, comments on some aspects of the mythology associated with the person Nahachish and, wherever possible, provides definitive locations for the several places visited during his travels.

Rocks with special characteristics or identities are relatively common in Luiseño folklore but, for many of them, current knowledge is vague and often limited to passing references. Even within the Luiseño community, such knowledge is variable, and few people remember very many details relative to either the features or the associated mythology. The Nahachish Rock is, in a way, an exception in that the location of the rock itself is well known locally, and its appearance has been modified in such a way that it attracts considerable attention (Fig. 2). Interestingly, the identification and marking of the Nahachish Rock itself seems to have been unrelated to any direct action on the part of the Luiseño. The rock is well known, but the myths that relate to it are fragmented and often contradictory.

## THE MYTHS

A cursory examination of the literature suggests that the two most accessible statements that describe or discuss Nahachish are those published by DuBois (1908:118, 151-152) and Parker (1965:5-7). The two ver-

sions are different in terms of general characterization and in some specific details, but there are many shared elements and it is clear that both authors were discussing the same character.

Parker (1965:5) characterized Nahachish as a great man living at the beginning of time. The description suggested a role not unlike that usually attributed to Wiyot (see DuBois [1908] and White [1963] for discussions of the Luiseño creation myth). Parker's version (probably acquired from local sources close to the present town of Temecula) had Nahachish as a leader of a migration who stopped with his people for a while near the town of Temecula. He named the place "Temeku," settled several families there, and proceeded with the remainder of the group along the northerly base of Palomar Mountain. At a location now known as Pear Tree Spring, the village of Pauba was established. Although not directly stated, it was suggested that Nahachish left several more families at Pauba, and then, in turn, settled all of the Luiseño villages on and around the margins of Palomar Mountain. The circuit ended with the establishment of the village at Pala. After leaving the last families at Pala, Nahachish returned to Temeku.

As is often the case with such narratives, the Parker version then jumped from the process of establishing the settlements to a time where Nahachish himself lived in Temeku. In any case, either while returning from Pala as part of his original circuit, or at some later time, Nahachish was waylaid in the Temecula Pass by a wicked man who shot him in the abdomen with an arrow. Nahachish was sorely wounded and tried

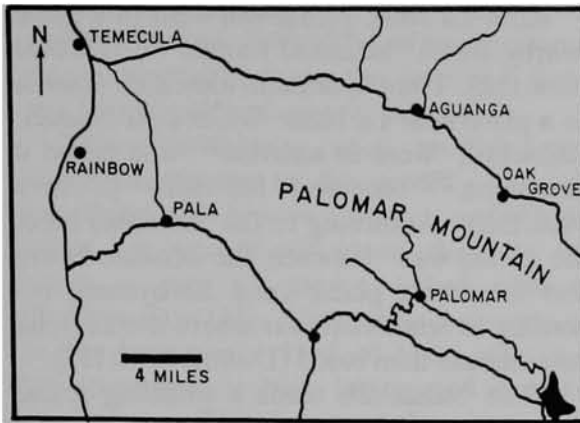


Fig. 1. Map of the general area.

without success to drag himself to a nearby spring. After the passage of some time he was missed by his people and they set out to find him. They found him near death at the top of the pass. He was in great pain and knew he was dying. He demanded that his people cut open his belly so that his spirit could depart. They did this and watched his spirit speed away like a giant firefly to the Takwish Rock in the San Jacinto Mountains.

According to the Parker narrative, the people then witnessed the transformation of Nahachish's body into a large boulder with a great cavity left where his belly had been opened. This rock remains today, "looking" through a gap in the hills toward the San Jacinto Mountains where the spirit of Nahachish rests (Parker 1965:7).

The second accessible source of Nahachish data is in DuBois (1908:118, 151-152), which was annotated by P. S. Sparkman just before his death (DuBois 1908:72). DuBois identified Nahachish as a chief and as one of the Temecula people, but it appears fairly obvious that he was not a popular chief. Possibly helped along by his neighbors, he became poor and because of his circumstances he was hungry. He announced in a song that he was going to leave the village, but did not actually know where he would go.



Fig. 2. Nahachish Rock near Rainbow, California, ca. 1982.

According to DuBois (1908:151), Nahachish went first to Aguanga where he joined a fiesta in progress:

He went to Picha Awanga, Pichanga,<sup>262</sup> [notes in original] between Temecula and Warner's Ranch, and named that place. There were a lot of people there having a fiesta, and there was plenty of food. They passed everything to him, and there was a sort of mush of a light gray color. So he said, "My stomach is picha." So they called the place by that name.

The footnote, like most footnotes in the passage, was an annotation by Sparkman. It identified Pichanga as Pechanga and Awanga as Aguanga, from the locative of Awa' (DuBois 1908:151).

After visiting what appears to have been Aguanga (see comments below), Nahachish, according to DuBois' informant, went up to Palomar Mountain where he arrived at an abandoned (empty) village:

Then he went over the mountain at George Cook's to Palomar Mountain. There was no one there. The houses were empty. He stood looking and peering about, and could see no one. So he called the place Chikuli<sup>263</sup> [DuBois 1908:15].

Sparkman's annotation was "Chakuli." This

appeared on Sparkman's (1908:192) list of placenames as "old village site on Palomar." Note that the village was already established. This differs from the Parker account, in which Nahachish founded settlements rather than visiting already established villages.

After leaving Chakuli, Nahachish went to a place where some of his family lived:

Then he went to a place, Poyarak,<sup>264</sup> where some of his family lived. They gave him so much to eat that he got sick and called the place Sukishva,<sup>265</sup> nettle. "My stomach is nettle," burns, he said. He was so poor that he did nothing but go from place to place to get something to eat [DuBois 1908:151].

The footnotes, again by Sparkman, confirmed "Poyarak" and identified Sukishva as Shakishva (a place on Palomar Mountain). *Shakishla* means "stinging nettle" (nettle; cf. *Urtica holosericea*). The published placename list (Sparkman 1908:191-192) does not include Shakishva, but does have a Shakishmai, which Sparkman (1908:192) identified as a place at the old Maxcy ranch.

Nahachish then traveled to still another location and while en route, stopped to wash his hands:

There is a place below here where he washed his hands, and called it Kaiyawahuna.<sup>266</sup> He did this on a flat rock where one can still see his footprints, and see where he knelt in the soft rock. There are footprints of deer there too [DuBois 1908:151-152].

Sparkman's annotation gave another spelling, Kayawahana, but this is not on Sparkman's (1908) list of placenames.

After leaving the place Kayawahana, Nahachish went to La Jolla "and called it Huyama<sup>267</sup>" (DuBois 1908:152). The footnote, again by Sparkman, stated "Huyamai, a place, not La Jolla" (DuBois 1908:152). This also is not in Sparkman's (1908) list of placenames.

After La Jolla, Nahachish went to a place nearby, which "he called Namila<sup>268</sup>" (DuBois 1908:152). Here Sparkman identified Namila as a place near La Jolla. While near Namila, Nahachish "went in a ravine<sup>269</sup> and called it Sovoyama,<sup>270</sup> because it felt chilly" (DuBois 1908:152). According to the footnotes here, the ravine was "between the Mission house and Leandro's place," and Sovoyamai, according to Sparkman, was where the La Jolla schoolhouse then stood (DuBois 1908:152).

Then Nahachish made a whistling sound and called a nearby place "Puma." In a footnote, Sparkman identified Puma as "Pumai," a hill on the Potrero Ranch (DuBois 1908:152). From this location Nahachish "saw people feasting when his stomach was empty, and called that place Yapichi,<sup>272</sup> where the government Indian schoolhouse at Yapichi now is" (DuBois 1908:152).

Nahachish went on. "When he came to where Mendelhall lives now, the people were eating. He had a good meal there and called the place Tumka<sup>273</sup>" (DuBois 1908:152). Sparkman (DuBois 1908:152) identified this as Tomka, a valley on the Potrero Ranch (part of the old Cuca Rancho).

Then Nahachish named a canyon where he got a drink. "In the cañon he drank water and called it Pala, water, and Pame, little water<sup>274</sup>" (DuBois 1908:152). In the footnote, Sparkman verified that *Pala* means water and suggested that Pame refers to Pamai, a place in the San Luis Rey Canyon above Rincon.

After drinking, Nahachish moved on, presumably down the canyon because he next arrived at Rincon. "It was muddy there and he called it Yohama.<sup>275</sup>" According to Sparkman, Yohama referred to Yuhwamai, a place near Rincon; he said the name means "muddy place" and is derived from *yuhwala*, meaning "mud" (DuBois 1908:152).

Presumably moving from Rincon, Nahachish "came to Bear Valley, where he

fainted from hunger. He called it Nakwama<sup>276</sup> (DuBois 1908:152). Here Sparkman suggested that perhaps the intended name was Makwimai, a place near Rincon.

After his fainting spell at Nakwama, Nahachish "came to the water. He had something with him in a basket, and this he threw out, and it still grows there in the water, a sort of greens, called Mawut" (DuBois 1908:152). There is no indication as to the location or kind of body of water, but some writers have interpreted it to be the ocean. This interpretation is contradicted by the fact that Nahachish's next stopping place was just below Pala:

Then he went below Pala to a place where they ground pinole for him so fine that he could not handle it, and was disappointed. They mixed it with poison to kill him.

It made him sick, and he traveled toward home. He died on the way, and turned into a rock which still stands near Temecula, two or three miles south [DuBois 1908:152]. According to DuBois' informant, a priest once went to the rock and baptized it because the Indians told him it was a man (DuBois 1908:152).

Kroeber (1925:678-679) repeated the DuBois story in a summary form, adding little or nothing to the narrative. Strong (1929:294-295) referred to the DuBois narrative and used it to make a point relevant to his discussion of the social organization.

He (Nahachish a mythical Temecula chief) came to the water. He had something with him in a basket, and he threw this out and it still grows there in the water, a sort of greens called Mawut [DuBois 1908:152].

From the context of the Strong discussion, it is likely that he was trying to make a case for an association between Mawut and Maswut, suggesting that the "something" in the basket might be related to the seaweed on the seashore. This is a long reach, how-

ever, and there seems to be nothing obvious in the literature that supports such an interpretation. *Mawut* is a kind of greens; *maswut* refers to *mas:savu-t*, the sacred ceremonial bundle (Bright 1968:22, 23). There is then little reason to link the reference to water in the DuBois version with the sea, with seaweed, or with the *maswut*, which Sparkman (1908:231) described as a species of lupine. The context of the story clearly puts the "water" somewhere near Pala (which means water). In sum, the proposed relationship between the sacred bundle, the sea, and *mawut* is probably a confusion of two similar terms with very different meanings, and perhaps a misinterpretation or an error in the recording of the word *pala*.

A cursory examination of Gifford (1918:155-219) reveals no obvious reference to Nahachish.

According to Georgie Waugh (personal communication 1983), J. P. Harrington's informants provided a similar if somewhat disconnected and garbled version of many of the same site visits. As might be expected, given the differences in informant background and home territory, the site location names and villages tended to be the same, but the route and direction of movement were often different.

## DISCUSSION

While the Nahachish accounts themselves are of general interest, one of the most important aspects of the several narratives may be the discussion of the placenames. The informants presented several different versions of the travels of Nahachish, and it seems clear that the nature and specifics of each version depended in part on the residence area of the informant. Parker's informants were from the Temecula area. The Parker narrative stressed the "rock" which is a local landmark, and gave some information on the demise of Nahachish the man. It



included few placenames and said little about the trip itself. This is may be because Parker's informants were not actually familiar with the terrain and locations on the other side of the mountain.

DuBois' informants, in contrast, were from the Potrero region and presumably knew that region in detail. Gaps in the DuBois narrative, as well as the vagueness of some locations, are probably due to the fragmentary condition of the myth itself, rather than to lack of knowledge of the terrain and local placenames on the part of Salvador Cuevas or José Albañas, two of DuBois' informants. A similar situation probably prevailed with respect to Harrington's informants. In any case, the focus of attention and placename identification was in the La Jolla-Cuca region on Palomar Mountain. Since the trip itself apparently circumscribed the mountain, included visits at mountaintop summer camps as well as established lowland locales, and clearly extended down the San Luis Rey River to a point below Pala, it is important to note that only the La Jolla-Cuca region was treated in detail. References to locations at Rincon were garbled and vague and there was no mention of Puma, Sulpa, or Agua Tibia, and no meaningful description of a visit to a Pala settlement. We think this reflects the home area of the informants rather than the nature of the Nahachish myth itself, and it clearly illustrates the fragmentary nature of this myth as early as the first decade of the present century. The differences between the DuBois, Parker, and Harrington placenames and locations are almost certainly the result of differential knowledge on the part of the informants, differential recording of sounds with subsequent different spelling of similar words or meanings, and some educated guessing on the part of informants when pressed for specifics. Assuming that Waugh's data from Harrington are correct, a compar-

ison of the DuBois and Harrington placename data probably would be of interest.

It probably is also meaningful that the placenames in the accounts of both DuBois and Harrington were those usually included on Sparkman's published list (Sparkman 1908: 191-192). In general, these are the best known local placenames, and some are on present-day maps with modern spellings (e.g., Temecula, Pechanga, Aguanga, etc.). It seems obvious from Sparkman's annotations of DuBois that he had some knowledge of many places not included in his published placename list, but it is hard to tell from the DuBois text when Sparkman himself identified a place, or when DuBois was extrapolating from some Sparkman data on her own.

A brief examination of some of the places listed in the Nahachish narratives is presented below. DuBois' first reference may be garbled; it referred to Picha Awanga and Pichanga as if they represented one place. Sparkman's annotation stated that Awanga was Awa and that both referred to Aguanga. It is likely that the reference to Picha is confused, however, and that the place "peexa," or Pacha noted by Oxendine (1983: 148), was a more likely interpretation. Oxendine (1983:148) listed a Picha awanga and, like DuBois, described it as Pichanga. Although archaeological investigations in the Pechanga area have been minimal, it is probably worth noting that the present Pechanga Reservation is a historic refuge location for people from Temecula, and so far we know of no recorded prehistoric village with that name. In this vein, it is worth noting that Parker's informants from the Temecula and Aguanga area did not include Pechanga on their lists of Nahachish visitations. Parker mentioned specifically only Temeku and Pauba. As of this writing, the exact location of a prehistoric Pauba village is unknown, but it would have been in the general Temecula area and not far from the

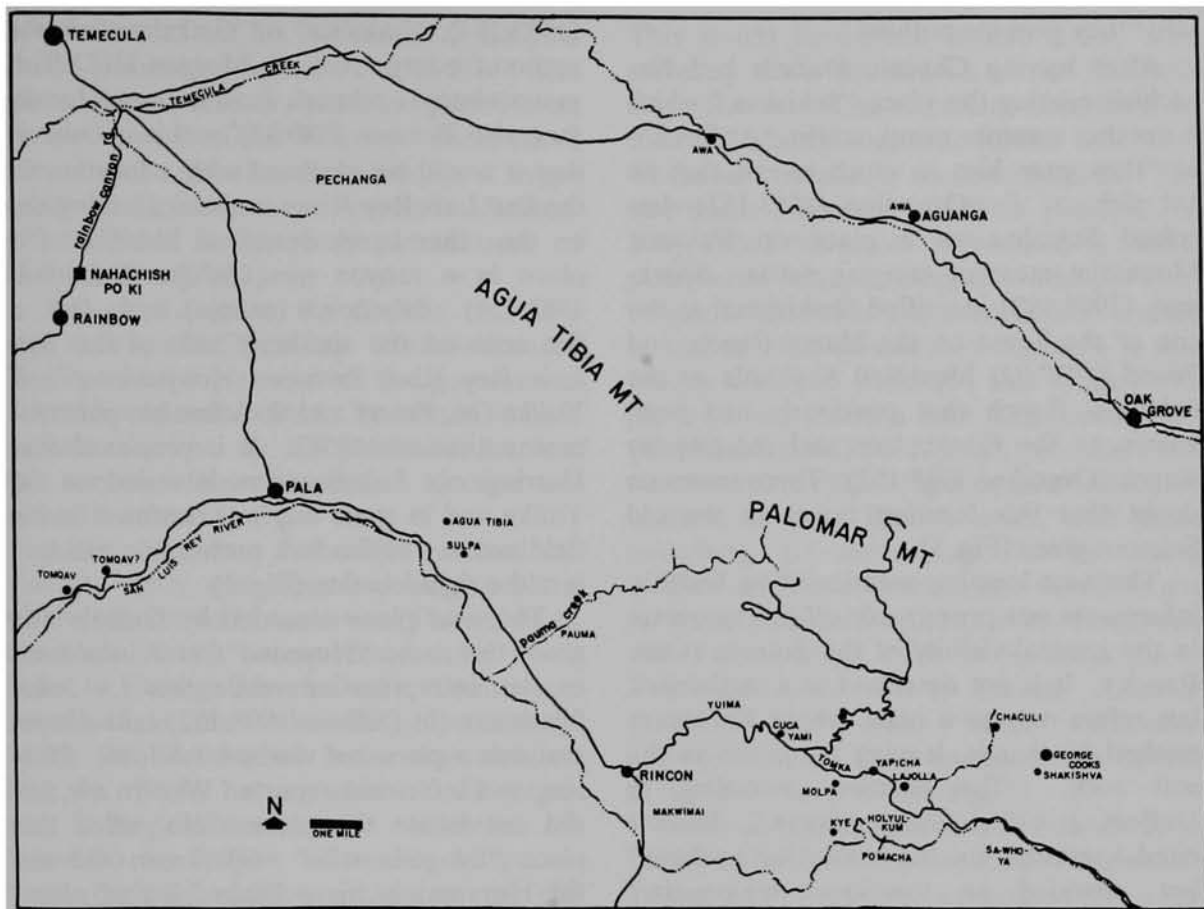


Fig. 3. Map showing location of several of the places Nahachish is said to have visited (DuBois 1908).

present-day Pechanga Reservation. Pauba was listed by Oxendine (1983:146) as a place name with no location. DuBois did not mention Pauba.

Aguanga has survived as a modern settlement (Fig. 3). There were, however, two prehistoric (early historic) villages referred to as "Awa." The exact location of these two places has not been verified archaeologically but it is nearly certain that one was situated in the general area of the present (historic) Aguanga store, and that the most likely place for the second is at the crossing of Temecula Creek and State Route 79 at the site known as Morena (Fig. 3).

According to the DuBois narrative, after visiting Picha Awanga, Nahachish went over

the mountain to George Cook's at Palomar Mountain (Fig. 3). The location of the Cook house is well documented (Wood 1937:55), but it is a historic location and was probably used by DuBois' informant to indicate the general area of the next mythical encounter. Following the DuBois narrative, Nahachish then went to a nearby village where the houses were empty. He called the place "Chikuli." The village of Chaculi is located very near the old Cook place, so the geographic relationships up to this point are sensible. Sparkman (1908:192) listed Chaculi as an "Old Village Site on Palomar." According to Waugh (personal communication 1983), Harrington's informants identified the location as *Cha koo'la*, which is translated

into "they gave me nothing."

After leaving Chaculi, DuBois had Nahachish naming the place "Sukishva," which is another summer camp nearby. At Sukishva "they gave him so much to eat that he got sick . . ." Oxendine (1983:152) described Sukishva as a place on Palomar Mountain, meaning stinging nettle. Sparkman (1908:192) identified Shakishmai as the site of the house on the Maxcy Ranch, and Wood (1937:72) identified Shakishla as the Salmons' Ranch that previously had been known as the Cook place and the Sawday Ranch (Oxendine 1983:152). There seems no doubt that this location refers to the old Salmons place (Fig. 3).

The next location mentioned by DuBois' informants was presumably off the mountain in the general vicinity of the Potrero (Cuca Ranch). It is not described as a settlement, but refers only to a place where Nahachish washed his hands, leaving footprints in the soft rock. The location, according to DuBois, is called "Kaiyawahuna." DuBois cited Sparkman for the word "Kayawahana" but provided no locational information. Sparkman (1908) did not include Kayawahana in his published list, and Harrington's informants put a place with this name on the road from Pala to San Juan Capistrano near Bonsall, at the San Juan Ranch (Oxendine 1983:117). Obviously there is some confusion either with regard to the name or the location. At this point Harrington's informants referred to a place called "Laqalqa," reportedly located one and three-quarter miles upriver from La Jolla. It was here, according to Harrington's informants, that Nahachish knelt on a flat rock, leaving the imprint of his knee (Georgie Waugh, personal communication 1983).

It is likely that both narratives were referring to the same activity, but confused the names or the location in the San Luis Rey River canyon. According to Oxendine

(1983:151), "Lakalka" or "Lakalqua" is the name of a large rock on Morgan Hill. This mountaintop landmark is well known locally (see also Beemer 1980:33), and it is unlikely that it would be confused with a location in the San Luis Rey River canyon. Harrington, on the other hand, described Lakalka as a place in a canyon near Sa'uja (Oxendine 1983:151). Sa-who-ya (sahuja) is, in fact, a flat area on the southerly side of the San Luis Rey River between Hol-yul-kum and Yuilka (M. Peters and R. Sobenish, personal communications 1958). It is proposed that Harrington's Lakalka was intended to be Yuilka and in some way was confused in his field notes. Yuilka is a prehistoric site and is in the right location (Fig. 3).

The next place recorded by DuBois was given the name "Huyama." Her informant or her interpretation made this La Jolla. Sparkman (in DuBois 1908:152) said Huyamai was a place but was not La Jolla. Harrington's informant reported Who'yu my, but did not locate the place. He called this place "hungrier still." Sparkman did not list Huyamai in his published list of place-names.

Next Nahachish came to Namila. Sparkman's footnote placed Namila near La Jolla (DuBois 1908:152). From Namila, Nahachish went to Sovoyama via a ravine which Sparkman's footnote put between the Mission and Leandro's place. According to Sparkman, Sovoyamai is the place where the La Jolla Schoolhouse stands (DuBois 1908:152 fn. 270).

After Sovoyamai, Nahachish made a whistling noise and called the next place "Puma." DuBois' footnote (1908:152) credited Sparkman with the identification of Puma as Pumai which he described as a hill on the Potrero Ranch (Cuca Ranch). Harrington's informant described a place called "sucking" which was called "Po'omayay" (G. Waugh, personal communication 1983).



Sparkman did not list Poo'mayay in his published placename series. Our 1958-59 field investigations did not record the place *Pumai* in the vicinity of the Potrero Ranch, but if the word in question is *Po'omayay* it might relate to a place named *Po-macha* (*Po-maya-a?*) which is in the same general area as *Hol-yul-kum* (Fig. 3).

The next stop in the DuBois narrative was at Yapichi (Yapicha). DuBois located Yapicha at the place where the government school house was located. Sparkman did not include Yapicha on his published list, but this may have been because its location was so well known (Fig. 3).

After Yapicha, Nahachish arrived at Tumka which was described as the place where Mendenhall now lives. (This refers to the Cuca Ranch house occupied for many years by George Mendenhall.) Tomka was described as the little valley-like area in which the Mendenhall house was situated (Fig. 3). It was not a prehistoric village *per se*. It is possible that the settlement referred to by DuBois was either Molpa or Cuca, both of which are close to the old Mendenhall house. In any case Nahachish had a good meal there and called the place "Tumka."

The next stop in the DuBois narrative makes no real sense in terms of the apparent travel route. "In the Cañon he drank water and called it Pala." *Pala*, of course, means "water" so this is possible, but as far as we can tell no name similar to that has been published for the area in the San Luis Rey Canyon upstream from Rincon. DuBois reported a Pame in association with this part of the story and says that *Pame* refers to "little water." The footnote attributed to Sparkman (DuBois 1908:152) located a Pamai in the canyon of the San Luis Rey River above Rincon. This is not on the published Sparkman list.

Next, DuBois had Nahachish at Rincon.

This would have been logical if one were traveling down the canyon of the San Luis Rey River. The location described by DuBois' informant as near Rincon was called "Yohama" because it was muddy there. The Sparkman reference (DuBois 1908:152 fn. 275), called this place "Yuhwamai," a muddy place *near* Rincon (emphasis added). Harrington's informant put Nahachish at a place he called mud (*yowha'me*) "because it was muddy and bad walking," and located this place on the Potrero *near Rodriguez's place* (emphasis added) (G. Waugh, personal communication 1983). Sparkman's described location as near Rincon could, with some stretching, be moved up the hill along Potrero or Yuima Creek, which would be not far from Rodriguez's place. If so, Yawahmai and Yuimai might refer to the same place. This might also refer to Yuima. Another possibility is the name "Yami," sometimes used instead of Cuca as the name of the principal Potrero village (Fig. 3).

DuBois' informant next put Nahachish in Bear Valley and the place called "Nakwama." Footnote 276 of her account, written by Sparkman, suggested that Nakwama may refer to the same place as Makwimai, which is a place near Rincon. If the location was actually Bear Valley, it would have been a long way from Makwimai and somewhat out of the way (Fig. 3).

At this point, the DuBois narrative became vague with respect to specific place-names. Her informant described Nahachish coming to the water but did not say where that was. A most likely place was somewhere near Pala, but this was not specified. Finally Nahachish went to a location below Pala where he was poisoned.

Again according to Waugh's notes, one of Harrington's informants proposed Nahachish was poisoned at Pala. In another statement, however, it was reported that Nahachish got sick at Tomqav. This is probably correct,

albeit Harrington's informants confused the location of Tomqav and Tomka; one being a village on the Monserate Ranch below Pala, the other a valley near the old Mendenhall place at Potrero (Fig. 3). Tomqav is not included in Sparkman's list and was almost certainly a defunct settlement in early historic times. The village of Tomqav is almost certainly the settlement identified archaeologically as the Pankey site (CA-SDi-682) and it is in a near perfect alignment for a return trip to Temecula via the Rainbow Valley. In contrast, a trip from Pala would have taken Nahachish over a different pass into Temecula, by-passing the location of the Nahachish rock feature altogether. For additional locational information on Tomqav, see Oxendine (1983:119).

#### COMMENTS

It seems likely that in its original form, the Nahachish myth described the naming processes (or even the founding of the settlements if one accepts Parker's version) of several important Luiseño settlements and many important locations. If such were the case, an intact version used in conjunction with the regional archaeology would be very valuable in the identification or verification of the late prehistoric settlement pattern.

Logically it seems to make most sense to suggest that the Nahachish travels made a loop around the base of the Palomar-Agua Tibia mountain mass, visiting or naming (or founding as the case may be) each of the key Luiseño settlements. This would have taken him from Temeku, to Pauba, to each of the two Aguangas, to Puerta Cruz, and thence perhaps to the village at Henshaw Dam (Puerta Ygnoria?). At this point he might have gone up the east side of the mountain to Shakishva and Chaculi, and then down into the area around La Jolla (skipping the several summer camps situated on the other end of the mountain). From La Jolla,

he would then have traveled to Yapicha, then to Molpa or Cuca and down the pass to Yuima. For some reason there is no good evidence for a stop at Pauma, and no mention is made of the prehistoric settlements at Sulpa (Frey Creek and Agua Tibia). Apparently Nahachish stopped at Pala, proceeded downriver to Tomqav, where he was poisoned. He then turned northward toward the Rainbow Valley where he succumbed to the poison and died.

This travel sequence only partially fits the available informant data, but locational variations can be attributed to the fragmentary nature of the surviving data, and to failure on the part of the recorders to catch the nuances of many Luiseño words. Failure to consider the Luiseño territory downstream from Tomqav on the San Luis Rey, or places to the north and east, may be significant, but it is more likely that this is a reflection of the localized knowledge of the several participating informants, as well as significant differences in time. Parker's data are strongest in the area around Temecula. DuBois' informants were clearly knowledgeable about locations on the Potrero and much of the western side of Palomar Mountain, but became increasingly hazy toward and beyond Rincon. Although not directly concerned with Nahachish, Sparkman's knowledge was strongest in the Rincon-Potrero area, and in the upper central San Luis Rey Valley between Rincon and Pala. It is not clear who Harrington's informants were in every case, but it seems that they knew more names than actual locations, especially in the areas along the west side of Palomar.

In this regard, it is probably important to note that many of DuBois' footnotes, which actually were written by Sparkman, refer only to a named place, and Sparkman himself did not refer to Nahachish directly in his own discussions.

It seems obvious in any case that by the

turn of the century, myths not directly involved in the ceremonial aspects of the Luiseño lifeway were already becoming fragmentary and were poorly remembered. During the mission era and the disruption in the years that followed, more and more details were lost or distorted, and this confusion was compounded in the early years of the present century by scholars who were themselves unfamiliar with the terrain and geography. These conditions and the locational provincialism noted above, are important and should be kept in mind in all attempts to do ethnographic work in northern San Diego county.

Differences between the Parker and DuBois narratives can be attributed to these several factors, and there is little more to be said on the subject at the present time. It is, however, of some interest that the Parker informants seem to have confused or integrated the Nahachish role with that of the culture hero Wiyot. Nahachish, in this instance, is depicted as one of the first people and as noted above, the founder and namer of many important Luiseño locales or settlements.

This contrasts with DuBois' narrative, which depicts Nahachish as a ne'er-do-well glutton who frequently was begging for food or sick from overeating. In this version Nahachish was poisoned by his own (Luiseño) people.

It is not clear whether these particular differences reflect regional versions of some original myth, or are simply reflections, on the part of the Temecula informants, of the fragmented condition of modern Luiseño knowledge outside a select circle of surviving elders.

A second aspect of interest in the Parker narrative, is the tying of Nahachish to the Takwish myth. Neither DuBois nor Harrington make this point, and apparently it was never brought up by their informants. The



Fig. 4. The Nahachish Rock, ca. 1928.

several discussions of Takwish in the published literature seemingly do not include mention of Nahachish.

A final point of potential interest is the treatment of the Nahachish Rock itself. According to Parker (1965:7) sometime "over fifty years ago some white man painted eyes, nostrils, and a huge mouth in the cavity of the Nahachish rock." This was apparently unrelated to any Luiseño activity or to the Nahachish myth. Sometime, perhaps as early as 1926, a little green gremlin-like creature was painted on the inside of one side of the gaping mouth (Fig. 4). The rock is still intact and for reasons unknown, the painting has been maintained until the present.

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