



**ETHNOGRAPHY OF
THE CAHUILLA
INDIANS**

ALFRED L. KROEBER

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**BY
ALFRED L. KROEBER**

UNIVERSITY OF CALIFORNIA PUBLICATIONS

IN

AMERICAN ARCHAEOLOGY AND ETHNOLOGY

VOL. 8, No. 2, PP. 29-68

1908

Ethnography of the Cahuilla Indians by Alfred L. Kroeber.

This edition was created and published by Global Grey

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CONTENTS

Geography

Culture

Basketry

Stone Implements

Pottery

Implements Of Wood And Fibre

Ceremonial Objects And Beads

Houses

Social And Religious Life

Catalogue Numbers Of Specimens Shown In Plates

ease of broken bones. The Yokuts also employed it extensively for this purpose. It appears to have been efficacious in such cases by rendering the sufferer unconscious or insensible of pain for a number of days, in which time the healing took place. It is said by the Cahuilla that the amount of extract of the root that is drunk must be judged by a man experienced in its use, and that a number of deaths have resulted from the taking of excessive quantities.

The position of the medicine man or hechicero among the Cahuilla apparently corresponds very nearly to that of the medicine-man among the other Mission tribes and the Yokuts. This is especially brought out by the fact that he is the principal person who dances. The Mohave medicine-man acts as important a part as his colleague in these tribes, but as a causer and curer of disease, and not as the initiator of public ceremonies.

The ceremonial drinking of jimson-weed is known as pem-pa-wvan kiksawal. A girls' puberty ceremony, the "roasting of girls" of the Mission tribes, seems to have been practiced. It was called pem-iwvlu-niwom.

Altogether, as one compares the culture of the Cahuilla with that of other tribes of California, it is seen that the several striking resemblances that they bear to the Mohave and Yuma are due to proximity, or to the similarity of the two natural environments. In so far as these causes are not operative, the Cahuilla partake of the culture common to the tribes of the coast and inland of Southern California, in other words, the Mission Indians. Many resemblances with the Yokuts are also noticeable. These are of course not confined to the Cahuilla, but are common to all the Mission Indians. Such similarities are not restricted to the material side of life, but are conspicuous in the general social and religious organization. On the side of mythology, however, the Yokuts resemble the northern Californians, and the Mission Indians the tribes of the Southwest.²⁷ The physical type of the Yokuts, or at least their southern tribes, has also been shown to be nearly identical with that of the Mission Indians,²⁸ though the possible historical significance of this resemblance is weakened by the similarity of both types to the Mohave-Yuma physical form. All in all, the Yokuts form part of the great Central

²⁷ Present series, IV, 167, 1907; Journ. Am. Folk-Lore, XIX, 309, 1906.

²⁸ Boas, Proc. Am. Ass. Adv. Science, XLIV, 261, 1896.

