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|  | ***Natchez*** | ***Navajo*** | ***Iroquois*** |
| ***Social Structure*** |  |
| How is the society organized? |  |  |  |
| Is society communal or hierarchical? |  |  |  |
| Is society matrilineal or patrilineal? |  |  |  |
| ***Political Structure/Leadership*** |  |
| Who has power? |  |  |  |
| How are tribal decisions made? |  |  |  |
| What role do religious leaders play in decisions? |  |  |  |
| ***Economic Subsistence and Trade*** |  |
| How did they survive? (Agricultural/Hunter-Gatherer) |  |  |  |
| Did they trade with other groups? Who? |  |  |  |
| ***Dwellings*** |  |
| What type of housing did they use? |  |  |  |

Natchez

Navajo

Iroquois

Tewa Quotation

“ My world is the Tewa world. It is different from your world… A Tewa is interested in our own story of our origin, for it holds all that we need to know about our people, and how to live as a human. The story defines our society. IT tells me who I am, where I came from, the boundaries of my world, what kind of order exists within it; how suffering, evil, and death came into this world; and what is likely to happen to *me* when I die… Our ancestors came from the north. Theirs was not a journey to be measured in centuries, for it was as much a journey of the spirit as it was a migration of people.

The Tewa know not when the journey southward began or when it ended, but we do know where it began, how it proceeded, and where it ended. We are unconcerned about time in its historical dimensions, but we will recall in endless detail the features of the 12 places our ancestors stopped. We point to these places to show that the journey did indeed take place. This is the only proof a Tewa requires. An each time a Tewa recalls a place where they paused, for whatever length of time, every feature of the earth and sky comes vividly to life, and the journey itself lives again”

1. Why does the author choose to italicize “me” and how does this fit into the basic themes of the quotation?
2. What questions do origin stories answer? Is that true for most cultures of just the Tewa culture?
3. What does he mean by “we are unconcerned about time in historical dimensions?” What is he concerned with?
4. What types of “proof” are the Tewa interested in? How does this differ from the kids of proof you typically concern yourself with?
5. Notice the importance of place in this quotation. How do you imagine the experience of living in the actual place where creation occurred differs from the Judeo-Christian experience?

Northwest Coast Origin Story

“Raven was so lonely. One day he paced back and forth on the sandy beach feeling quite forlorn. Except for the trees, the moon, the sun, water, and a few animals, the world was empty. His heart wished for the company of other creatures. Suddenly a large clam pushed through the sand making and eerie bubbling sound. Raven watched and listened intently as the clam slowly opened up. He was surprised and happy to see tiny people emerging from the shell. All were talking, smiling, and shaking the sand off their tiny bodies. Men, women, and children spread around the island. Raven was pleased and proud with his work. He sang a beautiful sound of great joy and greeting. He had brought the first people to the world.”

1. Do you like this story? Why or why not?
2. How does it differ from the creation story you know?
3. The Tewa quotation says that creation stories define a society. If so, how does this story define the Northwest Coast people?

Navajo Creation Story

The first world was small and pitch black. There were four seas and in the middle an island with a single pine tree existed. Ants, dragonflies, locusts and beetles lived there and made up the Air-Spirit People of the first world. Each of the four seas was ruled by one supernatural being, the Big Water Creature, the Blue Heron, the Frog and White Thunder. Above the sea there was a a black cloud, a white cloud, a blue cloud and a yellow cloud. The female spirit of life lived in the black cloud while the male spirit of dawn lived in the white. When the blue and yellow clouds came together, the First Woman, while the black and white came together to form the First Man. The First Woman saw the light of the First Man’s fire and tried to reach him three times before she finally found his home. He asked her to live with him and the First Woman agreed. The Great Coyote was formed in water and came to the First Man and First woman, telling them he was hatched from an egg and knew all the secrets of the water and the skies. Shortly after, second coyote appeared named First Angry, who brought witchcraft into the world. The next part of the Navajo creation story involves the First Man, First Women, First Angry and the coyote born in the water climbing into the second world, followed by all other creatures.

The Second World

When they got to the second world, they found other beings living there, including various types of birds. A swallow welcomed them and they lived in harmony together for 23 days until one of the Air-Spirit People tried to sleep with the swallow chief’s wife. The swallow chief found out and banished the newcomers who traveled to the third world.

The Third World

In this [Navajo legend](http://www.navajolegends.org/), the third world is called the Yellow World and was home to six mountains, where the holy people lived. These holy people were immortal and traveled by following rainbows. There was the Talking God, Black God, Water Sprinkler and House God. In the this world First Woman gave birth to a set of twins, who were neither male nor female. Four days later, a second set of twins were born, a male and female and after 20 days, five pairs of twins had been born. The mountain gods each took a set of twins, teaching them how to pray and wear masks before returning them to their parents. Over the next eight winters, the twins found mates and brought many people into being.

The Fourth World

The people game into the fourth world before the sun and moon were created. They were on an island with high cliffs in the middle of a bubbling lake. With help from the Wind God, people were able to leave the island. First Man and First Woman built the first hogan to live in.

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| ***Assumptions*** | ***Beliefs*** |
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Iroquois Creation Story

Long before the world was created there was an island, floating in the sky, upon which the Sky People lived. They lived quietly and happily. No one ever died or was born or experienced sadness. However one day one of the Sky Women realized she was going to give birth to twins. She told her husband, who flew into a rage. In the center of the island there was a tree which gave light to the entire island since the sun hadn't been created yet. He tore up this tree, creating a huge hole in the middle of the island. Curiously, the woman peered into the hole. Far below she could see the waters that covered the earth. At that moment her husband pushed her. She fell through the hole, tumbling towards the waters below.

Water animals already existed on the earth, so far below the floating island two birds saw the Sky Woman fall. Just before she reached the waters they caught her on their backs and brought her to the other animals. Determined to help the woman they dove into the water to get mud from the bottom of the seas. One after another the animals tried and failed. Finally, Little Toad tried and when he reappeared his mouth was full of mud. The animals took it and spread it on the back of Big Turtle. The mud began to grow and grow and grow until it became the size of North America.

Then the woman stepped onto the land. She sprinkled dust into the air and created stars. Then she created the moon and sun.

The Sky Woman gave birth to twin sons. She named one Sapling. He grew to be kind and gentle. She named the other Flint and his heart was as cold as his name. They grew quickly and began filling the earth with their creations.

Sapling created what is good. He made animals that are useful to humans. He made rivers that went two ways and into these he put fish without bones. He made plants that people could eat easily. If he was able to do all the work himself there would be no suffering.

Flint destroyed much of Sapling's work and created all that is bad. He made the rivers flow only in one direction. He put bones in fish and thorns on berry bushes. He created winter, but Sapling gave it life so that it could move to give way to Spring. He created monsters which his brother drove beneath the Earth.

Eventually Sapling and Flint decided to fight till one conquered the other. Neither was able to win at first, but finally Flint was beaten. Because he was a god Flint could not die, so he was forced to live on Big Turtle's back. Occasionally his anger is felt in the form of a volcano.

The Iroquois people hold a great respect for all animals. This is mirrored in their creation myth by the role the animals play. Without the animals' help the Sky Woman may have sunk to the bottom of the sea and earth may not have been created.

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| ***Assumptions*** | ***Beliefs*** |
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Judeo-Christian Creation Story

In the beginning God created the heavens and the Earth. The Earth was without form and void, and darkness was upon the face of the deep; and the Spirit of God was moving over the face of the waters.

And God said, "Let there be light" and there was light. And God saw that the light was good; and God separated the light from the darkness. God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day.

And God said, "Let there be a firmament in the midst of the waters, and let it separate the waters from the waters." And God made the firmament and separated the waters which were under the firmament from the waters which were above the firmament. And it was so. And God called the firmament Heaven. And there was evening and there was morning, a second day.

And God said, "Let the waters under the heavens be gathered together into one place, and let the dry land appear." And it was so. God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good. And God said, "let the earth put forth vegetation, plants yielding seed, and fruit trees bearing fruit in which is their seed, each according to its kind, upon the Earth."

And it was so. The earth brought forth vegetation, plants yielding seed according to their own kinds, and trees bearing fruit in which is their seed, each according to its kind. And God saw that it was good. And there was evening and there was morning, a third day. And God said, "Let there be lights in the firmament of the heavens to separate the day from the night; and let them be for signs and for seasons and for days and years, and let them be lights in the firmament of the heavens to give light upon the earth." And it was so. And God made the two great lights, the greater light to rule the day, and the lesser light to rule the night; he made the stars also. And God set them in the firmament of the heavens to give light upon the earth, to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. And there was evening and there was morning, a fourth day.

And God said, "Let the waters bring forth swarms of living creatures, and let birds fly above the earth across the firmament of the heavens." So God created the great sea monsters and every living creature that moves, with which the waters swarm, according to their kinds, and every winged bird according to its kind. And God saw that it was good. And God blessed them, saying, "Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth." And there was evening and there was morning, a fifth day.

And God said, "Let the earth bring forth living creatures according to their kinds, cattle and creeping things and beasts of the earth according to their kinds." And it was so. And God made the beasts of the earth according to their kinds, and the cattle according to their kinds, and everything that creeps upon the ground according to its kind. And God saw that it was good.

Then God said, "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth." So God created man in his own image, in the image of God he created him; male and female he created them. And God blessed them, and God said to them, "Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth."

And God said, "Behold, I have given you every plant yielding seed which is upon the face of all earth, and every tree with seed in its fruit; you shall have them for food. And to every beast of the earth, and to every bird of the air, and to everything that creeps on the Earth, everything that has the breath of life, I have given every green plant for food." And it was so. And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, a sixth day. Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God finished his work which he had done. So God blessed the seventh day and hallowed it, because on it God rested from all his work which he had done in creation.

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| ***Assumptions*** | ***Beliefs*** |
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**Reflection Question**

How will these differing views of the foundation of the world affect the way the cultures interact? Who will be the more accepting of the two? Why? Can these two world views coexist?