

The legend of the end of matriarchy^{*o}

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Summary. *Psychoanalysis and Social Psychology search for their scientific base in anthropology. Femicide, is genocide against women. All crimes against women have in common the fact that women are considered as goods to be used, to be ill-treated and, finally, to be thrown away. The topic in question is related to Hain, who refers to the Selk’Nam ethnic group and, in particular, Ona who used to live on the “Isla Grande de Tierra del Fuego”, in South America. This tribe lived in the tradition of hunters-collectors (Paleolithic) up until its extinction caused by white colonization (XX century).The ritual of Hain’s manly initiation allows us to understand the origin of patriarchy in this population that creates an exclusively male alliance.*

Key words: *myth, matriarchy, femicide, patriarchy, power*

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The myth of eternal progress, known through the industrial devolution of the XIX century, converts Europe from a merchant society to a capitalist society.

The Neolithic revolution, resulting from female observations, began in the East and in Central America approximately 12,000-10,000 years ago. «Women with their limited but acute spirit of observation» (Mircea, 1999, p. 223), studies the natural phenomenon of sowing and germination and starts its artificial reproduction.

The “fueguinos”, the population that originated from the last border of the world, the Islands to the South of the Straith of Magellano, through to the Hornos Cape, includes the following ethnic groups: Yaganes o yãmanas, Selk’nam o onas, Kawéskar o alakaluf, Hausk o mànekenkn (Chapman, 2010).

The “fueguinos” lived during the Stone Age, the Paleolithic era; but did they have the same problems that we have, we ask ourselves together with the anthropologist Anne Chapman.

Every man and women had sufficient knowledge to resolve problems related to survival in the summer and in the winter, during storms and droughts.

All men were capable of producing their own tools from stone and bone; women knew how to make domestic utensils and clothes from hide. The selk’nam women loaded heavy utensils, everything they needed for everyday life, and most importantly, children who were not yet old enough to walk.

As far as we are concerned, the psychoanalysts of the Hain myth, of the selk’nam (nomad) culture, we are given a different version from the one provided by Freud (1968) with regards to how and why the Patriarchy was organised⁷ (Hazaki, 2011).

This culture has left us with a myth that informs us that Parricide was not carried out, but Femicide, the heavy killing of women.

Hain is an initiation ceremony, a cultural and psychological platform that symbolises the male part of society.

⁷Freud explains the start of the patriarchal system, the fault, the taboo of incest and exogamy as a consequence of a fraternal alliance.

Why the murders?

The Moon is the logical centre of thought, it is the most dangerous and feared spirit: it is the one that creates the drama of our origins, of the mythological past through its transformation from an earth-woman to a celestial woman. In this way the selk'nam explain to us the reasons for their present life and they prevent the threats of the future, of death of individuals, of imbalance for society.

The Moon (Kreeh) was the bridge that the husband Sun (Krren) did not succeed in reaching.

Sun8 was the symbol of society. Even though the Moon partially lightened up the night, every intangible danger was generated from it and it became even more threatening during the eclipse.

In mythical eras, women dominated men, they treated them like slaves and forced them to carry out the most humble of work. In a secret ceremony called Hain, little girls were proclaimed women.

Until men believed in them, they did whatever the women asked of them.

One day, three courageous young men, associated with the Sun of the West, decided to spy on the women during the ceremony and wanted to learn the truth, therefore revealing their secret. The Sun understood that it was just a theatrical farce to make sure that the men were submissive and oppressed.

The men got together and rebelled, killing all of the women, only saving little girls and throwing Kreeh, the Moon, into the fire.

The little girls were raised according to the Hain myth.

When they became adolescents, the males told the story the other way round, according to which they apparently incarnated the spirits.

The men decided that the Hain was a secret ceremony that only they could participate in and in this way they dominated the world.

⁸ God (in Spanish 'dia') a word originating from Indo-European origins: the day, the light (Eliade, 1999)

Women were subdued forever. If women had discovered the truth they would have been killed during the act and the same would have occurred if a man had revealed the secret.

The Moon rose up into the sky. The Sun followed and used to tease it due to its burnt face, without ever reaching it. The Moon, very angry, sent misfortunes to the earth and illnesses, it disappears for a few days (three) and then returns.

Every now and again it turns dark as if it were obscured by hate.

So all of the selk'nam/onas pray together so that the hours of anguish of the eclipse pass quickly (Canclini, 1998)⁹.

Ever since then men represent the Hain ceremony, terrorising boys and girls and women.

In adolescents aged between 17 and 20, youngsters are initiated with the ritual that could last up to several months or even years.

The myth proves how and why males rise up against women, it legalises heritage through fathers and mainly leads us to understand why women were never allowed to make important decisions.

All of this explains the fear, or the terror, of women towards men and the exclusively male alliance/cohesion

The last Hain ceremony was celebrated in 1933.

In this patriarchal culture, the ritual of the passage from adolescence to the adult world moves around the male dominion, regulating the alliance between them, proposing the exogamous departure and the prohibition of incest.

Hain had three main intentions:

- to initiate young males through a ritual for adult life;
- to educate women towards social male submission;
- a centre of social exchange between groups and families.

Sexuality and Hain

The young “kloketen”, or initiate, left behind adolescence to enter the adult world.

⁹ The root “me” of Indian-Arian origin means measurement. The first measurements are the phases of the Moon, 28 days, just like a menstrual cycle, menarch. From here the word “medico” (doctor) derives, “medicina” (medicine) or the art of measurement. Concrete time has been measured by all populations through the lunar phases (Eliade, 1999, pp. 138-139).

Adult sexuality is connected with obligations: to maintain a family. It defines how to choose a wife, the rules of exogamy, polygamy, and how to maintain predominance over women.

A good hunter could have up to five women, if he was able to maintain them.

The selk' nam, just like the hausks, how lived further to the South, divided their territory up into units called haruwen.

Each unit, occupied by patrilineal or patrilocal groups, was connected by a key factor (of the sky).

Every sky was an exogamous unit, meaning that marriage between two people belonging to the same sky was not allowed. When a person died, his soul or "kasphi" was reintegrated into his own sky.

Relationships and prohibition of incest

Exogamy ruled. We must remember that the secret alliance that existed between women resulted in the elimination of all of them and there was a period in which men raised little girls and made them their wives. It is not difficult to imagine that there was a mythical period characterised by incest between father and daughter (Eve the "rib" of Adam, compare myths).

Conclusion

In mythical times, men took possession of the Hain and created a Patriarchal society as well as dominion over women. The "secret" in the political order was simply a technique to keep them submissive, as men justified themselves saying: «when Hain was theirs, they did the same with us» (Chapman, 2010, pp. 200-201).

An ideology or a logical track, «either them or us» (Chapman, 2010, pp. 200-201).

This ethnic group also allows us to understand some forms of stereotypes¹⁰.

«The poor have always existed». They all used to work, nobody was privileged;

«Drugs have always existed». They did not use them;

«Gobernar es Poblar» and «Donde llega el Ejército, llega el Progreso» two slogans by the Argentine Army and large landowners¹¹,

As far as women are concerned, what has changed?¹²

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¹⁰ But not only these. The ethnic-musical study of the songs, the selk'nam style, illustrates an amazing similarity between the shepherds of kidneys, of Siberia – Arctic Polar Circle – up to the Lapps of Northern Norway. The model of communication accompanied these migrants through the straits of Bering in its long cross through the Western hemisphere, down to the South, where they were isolated. There is a somatic and cultural relationship between the aborigines of the three Americas of the Eskimos, the tribes of Siberia and Australia (Chapman, 2010, pages 166-167). It seems as though the Tierra del Fuego belongs to an archaic circum-pacific style, exclusive of primitive populations of the Pacific from Australia to Siberia. (Chapman, 2010, p. 192)

¹¹ All of the 'fueguinos' were exterminated in just one hundred years; genocide, that began in 1880 up until 1974 in which the last selk'nam died, Angela Loij –in Chapman A. *Fin de un mundo* Zaguier y Urruti, Buenos Aires 2008 p. 158.

¹² What has changed for women of today? What do we mean by progress? If we do not find the right answers, we will end up by asking ourselves, just like the rabbi Dr. Norman Lamm: «but are we really sure that there is intelligent life on earth?»

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