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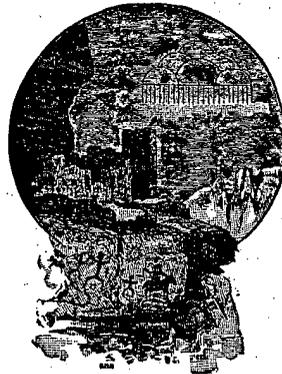
ETHNOBOTANY OF THE TEWA INDIANS

BY

WILFRED WILLIAM ROBBINS
JOHN PEABODY HARRINGTON

AND

BARBARA FREIRE-MARRECO



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tion of clans into villages), even the clan fields must have been small and so would have encouraged the isolation of strains.¹ (3) Another condition favorable to the restriction of the number of varieties of corn was the ancient prejudice against taking seed from other communities.

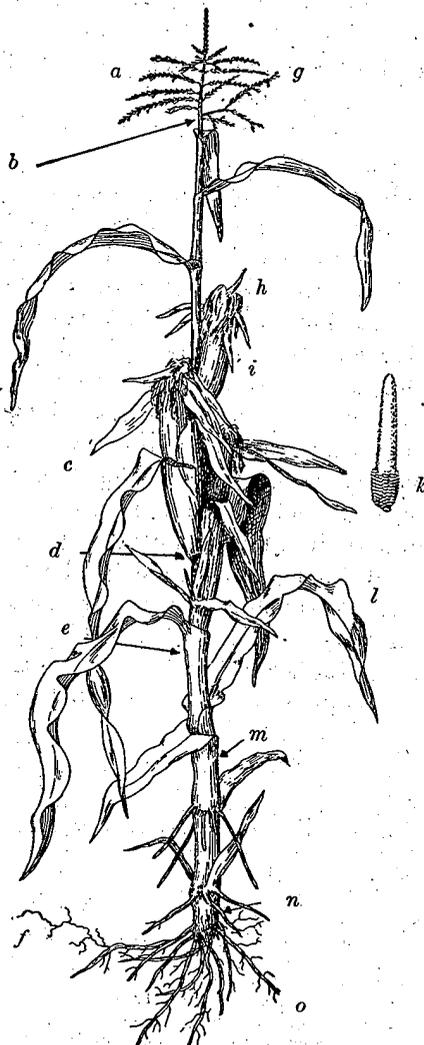


FIG. 6.—K'yu, Corn plant.

a, *k'yu*, inflorescence, tassel; b, *k'at'yu*, inflorescence stalk; c, *k'oi'k'owà*, husk of ear; d, *k'oi'k'apu*, stem of ear; e, *k'yu'k'owà*, leaf-sheath; f, *pu'e*, rootlets; g, *k'atu*, pollen; h, *su*, silk; i, *k'oiè*, ear; j, *k'yu*, cob; k, *k'e*, grains; l, *ka*, leaf; m, *k'yu*, cornstalk; n, *k'yu'ypugè*, base of cornstalk; o, *pu*, root.

In New Mexico methods have been changed by the establishment of villages near permanent streams and the consequent development

¹ We understand the nomenclature of Pueblo clans so slightly that it would be rash to assume that clans called Early Corn, White Corn, and the like had specialized strains of corn when they joined their pueblos.

formed the garrison of Santa Fe were paid by a tribute raised from the neighboring villages, the Indians giving for each house a yard of cotton cloth (*una vara de lienzo de algodón*) and a bushel (*fanega*) of maize.

In modern times the general tendency has been for the people of the Rio Grande villages to abandon the cultivation and manufacture of cotton and to buy woven and embroidered cotton goods from the Hopi, importing them either directly or through the Keresan pueblos. Nevertheless, white cotton blankets with red and black woolen borders were woven at Nambé within living memory. At Santa Clara the last man who wove large ceremonial blankets of cotton (*sega*) died less than thirty years ago; and a man who died in 1909 used to raise a small quantity of cotton, probably to provide cotton string for tying prayer-feathers and for other ceremonial uses.

At Santa Clara *sek'əntāŋ*, 'cotton seed' (*sek'əŋ*, cotton; *tāŋ*, seed), obtained from Jemez, is used as a remedy for baldness in children. The seeds are crushed and the *tāntu*; kernels (*tāŋ*, seed; *tu*, kernel) are taken out and chewed, and applied to the child's head. *Sek'əntānnā'əŋŋ*, 'you I smear it with cotton seed' (*nā*, you I; 'əŋŋ, to smear it).

At Hano a small quantity of cotton is raised by a few individuals. But in general the Hano people, like the Hopi, buy cotton batting from the traders for their spinning and weaving, and commercial cotton string is used for warps. Native cotton is prepared for the strings of prayer-feathers. Shiny-balls (*hūāmele*) are stuffed with cotton or with wool.

Sa.

Nicotiana attenuata. Tobacco. New Mexican Spanish *punche*.

This is the general word meaning tobacco, but it applies especially to this species, which is sometimes distinguished from commercial tobacco as *lowāsa*, 'Indian tobacco' (*lowā*, person, people, Indian; *sa* tobacco). Any kind of wild tobacco is called *pō'əsa* (*pō'ə*, ceremonial; *sa*, tobacco).

Nicotiana attenuata was formerly cultivated by the New Mexican Tewa, but now, as a rule, it is bought from their Spanish *vecinos*. The dried leaves and other parts of the plant are smoked in pipes, *saku* (*sa*, tobacco; *ku*, stone), and in cigarettes of corn-husk. While commercial tobacco is increasingly used for pleasure, *lowāsa* must be smoked on all formal occasions, at religious ceremonies in the estufas or in private houses, at the meetings of councils and societies, and at the reception of visitors from distant pueblos. At Santa Clara the *gobernador* provides *lowāsa* and, if possible, *pīmp'uñə'* (p. 72), to be smoked by the *principales* and *oficiales* at his council meetings; and on January 1 it is usual for the outgoing *gobernador* to hand over what