

Interview with Valjean Joshvaema, Sun clan, Songòopavi, married into and resident at Orayvi since 1946, 88 years old, at his daughter's house, Orayvi, and in the field on 3<sup>rd</sup> Mesa, 11-14-03. Peter Whiteley and T.J. Ferguson.

Mentions that Orayvi had gardens at Hotvela, Paaqavi, Mumurva, and Leenangwva, and there were other old gardens where there was run-off from the mesa-edges. Six wells (*patni*) on N side of village, W of Potatukya'ovi; one belongs to the Water and Cloud clans. At bigger fields we depend on rain and on tributary washes; spreading the water out from these in the past, e.g., in the Orayvi Wash; we made *paahos* for the water-spreading. *Munlalayi* refers to this process of channeling the water to the fields. Nowadays we use hoes to make ditches leading to the fields from the tributary washes.

Photos: Orayvi aerial 1940: I used to stay right by the *tsöqavö* seen in the photo - my house was right there. The dyke broke at one point and I had to fix it with a front-loader, but nowadays it is not really used, the dykes are not maintained and it leaks out underneath. Some people used the *tsöqavö* water to drink and cook with, after purifying it, and to bathe in, but its greatest use was for making mortar for building - not used for animals to my knowledge; animals go to Mumurva or Leenangwva.

Photo X30848 (ca. 1900). The Corn clan's *patni*. each clan had a *patni*, the water all came from rain - water was used for drinking, cooking; people cleaned the rocks around so the water would flow into the basin below the rock surface; every spring they used to do that. Notes peach-drying houses in the background, some still standing.

44508 - The Flute ceremony (Blue Flutes) at the Leenangwva. The walls are still there, but sand fills the spring now.

14-321 - Not Leenangwva, but perhaps the Reed clan spring below Orayvi (S of the mesa tip, across from the K-Town village store). Notes 4 springs in Kiqötsmovi altogether; NK the name of this one.

Men Lib 512 (cleaning the spring). Points out the *somiviki* maidens with food for the workers who are cleaning the spring, cleaning out all the weeds from the catchment area so that the water can flow down into the well without brush interfering. A cleaning party used to be summoned every year by the Tsa'kmongwi; the Lenmongwi would set the time, and the Tsa'kmongwi announced it.

2003-6615 *paaqawnaya*, waiting for water (lines of jars waiting to be filled with spring water from the Leenangwva). Sometimes you had to wait all night for the water to rise sufficiently to be able to fill your jug. I have hauled water in five-gallon jugs from that spring (i.e. plenty of water there post-Orayvi split)

73 - Ismowala (two standing rocks by Leenangwva) area filled with tumbleweeds - needs cleaning out (VJ's comment).

447-89 A *patni* towards the area of the old Mennonite church, NK which clan it belongs to but a deep well, because the stick tied to the dipper gourd is long (8-10 feet?)

74-620 *patni* N of Orayvi near the old Spanish church - the Corn clan's cistern (Elgean Joshvaema, 63 years old, Valjean's S, Corn clan, contributes this).

Denver Pub Lib X 30846 - another old Corn clan cistern where the old trail goes into the village.

Payavustusö (pathway for water to gather cave). A place-name rather than a generic type of water collection formation. The only one in Orayvi. *Patni* means a well, cistern; *tuusö* is a cave (with water in it), this image is a *tuusö*, an area of rock carved out, with a wall built around it. In the background are peach houses (*sipalki*); you have to stay there in case it rains - to cover the peaches over. Payavustusö is by the horse-trail where the priests used to make them haul logs up to build the church (deep grooves in the rocks)

Next photo is a *patni* a little NW of Payavustusö, probably filled in now.

NMAI 26-287. Oraibi Day School with government well in the background - a *wukovatni* (large well) behind.

Koritvi (lit. cavity place) is another area where there is a lot of water gathering - there are large bowls in the rock on the NW edge of the village; also a swimming hole was there: they designated one of the bowl-shaped water-gathering places for us to swim in. We used to place a twig on top of a rock to indicate water had been reserved to carry home from there; others respected that - you'd see a bunch of those around there at the end of the day. There were two other swimming holes for Orayvi: Kawayvö - horse-trail, and Pikya'omovi, a large swimming place.

In the field (N of Valjean's D's house): an old well with walls around it, a shrine nearby with turquoise offerings etc. (VJ indicates the shrine may be for the well) All this is Piikyaswungwa (Young Corn clan) area; Carl Tsu'qa'yma used to plant there. Their GGMs had orchards along here before the O split; that's how they got to build houses here afterwards.

On top of the rocky ridge N of Orayvi, numerous bow making and corn-grinding practicing areas for the boys and girls. A series of wells, one belongs to the Rabbit-Tobacco clan, walls around it; after WWII Valjean used to fill up a 55-gallon container, fill it up with buckets lowered by a rope into the well, and haul it from here to the village, where water was stored in inside-house containers [NB they used to use large garbage cans at Hotvela for this recently - PW note].

The Corn-Water clan's *patni* - 2 wells here - to NE of Rabbit-Tobacco clan well. water used to last year-round here, walls around S side to prevent dirt getting in. A resting place for a *kuyapi*, ladle, is carved into the rock adjacent to the wellhole. *aaku*, another word for a dipper, *wikoro*, a gourd with a handle for carrying/drinking water.

Another Rabbit-Tobacco well on red rocks to W of the two Con-Water holes - catchment

grooves dug into the rock surface to channel the water into the well, and another old retaining wall nearby.

Implication is that every clan had its *patni* at some point(s) around the mesa. VJ says there are six more shallow wells on and around Potatukya'ovi.

At Leenangwva. Appears to have been cleaned out not too long ago. An old trough for watering horses nearby - VJ used to bring his horses here to water them. An old stone small trough by the entrance into the spring. Petroglyphs at Ismowala (coyote mouth gap) including a Qöqlö katsina, Palhikwmana, deer or elk tracks, a Two Horn figure, a One-Horn figure, Crook, J.G. Bourke, W.G. Scott, Oct 14<sup>th</sup> 1874; other historic soldiers' and Mormon graffiti from 1864, 1874, 1891.

To E of Leenangwva, VJ shows us old run-off dammed fields along tributary fans - mostly for vegetables, onions, chile squash, maybe early corn; a 1/4 moon petroglyph, an old house-ruin with corn grinding bins inside; old alignments of rocks making terraced fields at other intersecting tributary fans.