Gilbert Naseyowma, 11-10-03, his house and in the field around Munqapi.

Pasture Canyon water: both my F and GF used it both in farming and herding sheep. My Gfs both herded sheep throughout this area around Munqapi, and also farmed near here with irrigation farming. This is the only area on Hopi where there is irrigation farming - other areas are dry farms, though there is some of that here too.

Down below (from his house, looking towards Maasaw and on east up the wash); my great GF Aqawsi started farming there; he put a scary thing up there (hence its name 'Maasaw') to keep other people out. But the government came in and subdivided the land down there. The springs there on the south side of the wash were used for horses and other livestock. This area at the west end of Masaw belonged to my maternal grandparents. There was a grazing area from Aqawsi well all the way to the cliffs.

With irrigation farming at Munqapi first you have to clean the ditches; Pasture Canyon used to have an open ditch (show MNA 64-864 picture of that). Siptuyqa is the name of the Hopi reservoir in Pasture Canyon: we made good use of the water collected there. In Pasture Canyon, farming was done by the government up above the Hopi farms, for vegetables for the BIA schools; above that it was our responsibility to clean out the ditches and all the way down to the reservoir. We always kept it clear. And then (in the 1960's?) It got covered over. Here (at Munqapi) we still have an open ditch, and we still work on ditchlines once or twice (or more often depending on need) per year. Just wetting the ground is good - but have to be careful not to pour too much water into the fields, otherwise crops will rot. 1st time flood the soil, then plant, then another wetting, then just small amounts to cool the plants off. Lower Munqapi area is dependent on the wash: it was always just Hopi dry farming before. Nowadays, the Navajos too are farming there (N of wash) but they don't weed, or take care of their farms properly , and are wasting their water. Navajos use irrigation water in April but by May it has dried up.

'Munqapi' is the name of the spring above Alton's field (on the terraces going down to Lower Munqapi) - just below the old picnic area for Moencopi Day School - it is not walled in, but a pipe flows from it directly to a pump house and thence to a water treatment house (insisted on by EPA) and thence to a reservoir tank that supplies the houses of Munqapi.

Susungwva is for animals and irrigation - a pipe feeds the terraced fields (onions, vegetables) across from the spring. Use to be a lot of horses there (there was a trough); we had a lot of horses in Munqapi because they were used for farming.

There was a cotton-mill below the old village (on the curve up the Hiway 160 into Tuba City). My F used to plant wheat in the area below theold village. That was where they used to plant some cotton before my time - to make wedding gowns out of. There were some plans recently to reintroduce cotton-growing but that hasn't happened yet.

At Mawyavi, there were a lot of peaches and apricots, and also they grew tomatoes, carrots, early corn (but NK re: cotton).

Hopi still plants corn because we use it a lot in our ceremonies, including wedding ceremonies - that's part of the Hopi program, or life-pan. In fact, we are doing that even more now than in the past.

GN stresses the importance of rotating grazing areas. When summer farming was over my GFs took the herds above Sa'lako. We had a house up there, where we spent the winter, until the lambs were strong enough to come here (i.e. S of the wash). We rotated the animals around in different areas: we were always careful re: grazing the animals in one area, we were always looking for feed, careful not to exhaust the available pasture.

At Sa'lako there were was a screen-like appearance from water dripping; it formed bubbles like little bells - tawapapro (string of little dance bells worn on the knee). It was very pretty. But that is not the one that Walter Hamana and the people from the other villages are now calling Sa'lako (just above Allen Nuvayestewa's field). It is higher up the canyon (possibly the one identified as Yuvukpu on the MNA photos - which Gilbert does not think is the actual Yuvukpu).

Photo 64-845 (MNA) Susungwva - "cool water" - a trough for horses.

64-843; 64-705;64-849;64-648;68-649. Maatsa spring, by the "3 Stooges," used to be good clear water maintained real good. But not maintained well now. "When you drink from this spring, always clean it out, to show your appreciation for the area" is what they used to tell us. So the springs were always kept clean.

68-647; Paalatuyqa ('red point'). GN translates tuyqa as 'corner.'

64-999; 64-615;- the weaving place, where they used to weave right up against the rock face, and left their weaving overnight - it was nice and shady and no-one would bother it. There was an apricot tree there, and the irrigation ditch running along it - munlalayi is the word for flood farming, with nanmuru (ridges, pl.). to hold the water in. Pavawkyayki (swallows' house).

{Pawihaypi - a diversion channel along an onion garden, with a pipe, or an open ditch H Dict.}

64-734 Whole area down below on N side of wash too, the Hopis farmed, w wtaer carried by pipes all along and from diversion dams into the BIA farming area (to the right of the photo), then the irrigation pipe went on S of the wash and we irrigated that area.

64-850 Shows pipe crossing the wash. We used to water our animals from springs on the S side of the wash.

64-706 Tuviktsala ('masks scattered about')- a spring used for pumpkin patches, but it is used now by Navajos since it falls within a Navajo allotment. There is a strong wind in that area.

64-887 Wukopsö - behind Van's trading post (Kerley Valley). Lester Charley's GF (Irving Charley's F-i-L) used to farm there, and Waldo Phillips, Harold Tsavatawa; I helpd husk corn up there when I was young in the 1940's, I was last there in the 1950's, they were still farming there

then.

64-864 Pahöva - the open ditch leading from Pasture Canyon. Pahöva maspiwisni, (we will, let us) go along cleaning the ditch.

64-851 Seeps E of TC. We used to fish there (though Hopis did not fish in the past). A good fishing area for bass - we used to bring them home to eat.

64-841; the area N of the reservoir, water collects there, a paqlö; sheep would drink there.

64-852; Pasture C; Tutukwiwya is just W of here. We used to bring our sheep here.

64-998; 64-859 Pasture C; Sa'lako; this spring is called that from the other villages. We used to work on the water lines all the way up here, no-one would do it if we did not.

64-857. Pasture C; Where the BIA farmed; Harold Tsavatawa claimed it because he worked for the BIA, and Freddy Tsavatawa took it over.

64-858 - Pasture C; below Allen N's, where GN's GF Honyestiwa had his field.

64-844 "Yuvukpu"? Area is all dried up now. Someone was planting there before NK who. Probably not the actual Yuvukpu.

64-863 - the irrigation ditch at Mawyavi. Hessi and Nasitoyniwa farmed there; Alfred Elmer told me how Nasitoyniwa got that land from the government. There were other Hopis planting there too.

Munqapi Wash was always used for watering animals year-round. GN's maternal GF had sheep camps on the south side of the Wash west of the village, and hispaternal GF up E of the 264 Bridge. But we can't use the wash that way now, since it no longer continuously flows.

Field:

Stop 1. Munqapi spring - up above Alton was planting. Supplies the household water to Lower Munqapi.

Stop 2.Susungwva. Supposed to be for animals, but Navajos still come to fill their drinking water tanks from it. Recent paaho deposits.

Stop 3. Below Lower M village in Hopi allotments; just above Siwiltima's allotment, and next one W of Aqawsi's allotment.

Stop 4 Spring above Aqawsi's allotment. This allotment is now divided into three sections between the Elmers, Wesley Honanie, and GN and family. GN plants watermelons, sweet corn, blue, yellow, and white corn, early corn, onions, radishes, chiles, cassaba melons, and beans here.

Describes irrigation - a 24 hour per day system; you sign up andwatch for when your turn is approaching, and have to go down as soon as you are notified - even at 2 a.m. 3 individuals monitor the irrigation schedule. If you miss your turn you have to start from the bottom again. Crops go to one place (implication his Zs) for the most part, who then redistribute; except watermelons which are divided up from the field.

Itaapahu qanilalwani - we're going to go clean up our spring.

We are starting to clean up the fields now, but it's been wet so we may wait until Feb-Mar to finish. Not good for the corn stalks to remain in the fields. We always store the corn at the storehouse in metal garbage cans, tag it with the year it was harvested, and wait a full year before beginning to use it. It's harder to grind etc. until then; it remains good for three or four years, but may get moldy after that if you don't air it out.

Tukin.ovi ruins up on the highway that were torn down when the highway went through. Or just called Kiiqö.

Stop 5 - Ironwood Springs (Ötöpsapva) - where GN used to herd 170 sheep on his sheep permit. Pipes fed the water from the spring into a trough, where the sheep used to drink, and the sheep sheltered in the nearby cave after drinking. Spring improved by Navajos, but now Hopi has it again since the 1934 case decision. GN converted to cattle, has about 20 at present.