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NOTES ON HOPI ECONOMIC LIFE
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dimi 'nupka, and sweetened. By pouring No. 8 over the ground berries *ogá'poswika* 'is made. The prickly pear (*afina*) taken in spring from the bush by the use of tweezers, (*na'wa*) is placed in a bowl of stones and stirred with the broom (*wa'sá*) until the thorns are rubbed off, then cooked in boiling water and served with No. 1 or No. 18. The inside of a tall plant, *sa'bu'*, obtained from Apache, was dried, soaked, and broken up, making *sa'ka'ne*; eaten with No. 1. The young yucca shoot (*ain'*) was gathered by men at planting time and throughout the summer, washed and baked overnight in the pit oven by the women and served immediately with No. 8 or dried and preserved; this was a treat often enjoyed by children. *Mescal*(?) *owa'nkai'ne*, was dried, soaked before being used and then broken up into pieces and eaten with No. 1; it is said to have been delicious. *Cactus*, 'unwv' (Hough, Yuhvii), is gathered in winter, boiled all afternoon and night; the stickers are removed with the fingers on the following day. Often it is cooked with *i'gi*, the proximal end of sweet corn cobs (by which the ear is attached to the stalk). It is served in cold water and eaten with the gravy in which sweet corn is boiled or with No. 19. The dish is called 'unwv'kwigi.

In time of scarcity, cactus was dried, ground, and used to make batter for No. 6 along with corn meal for the dish No. 6; this is said to be done still at Oraibi. Other parts of the cactus are used for medicinal purposes. Yusi'ina's account of the great famine (*giso'a'*) of his childhood is given in full, in the words of his interpreter, as relevant to the present subject:

There was no rain. The corn all dried up. His father had much corn stored away. For two years there was no crop, only a minute amount the second year. The third year again, practically no corn. The people stole what others had stored away. The fourth year, no rain and no crop. People came and stole his father's corn. Only a few ears remained. Women who wanted to save seed for the next season had to bury the kernels in bowls under their houses. Men gathered grasses, *ni'ni*, *owa'owi*, and *si'ghu'*, to save for the winter. In October they went rabbit hunting; the women went too to get wild potatoes. On the way back one man died of starvation. A woman named *hi'zai'soi* had been the first to die. People lay down and died. One woman carrying a baby died. Everything was quiet; everyone was dying. The Oraibi went eastward, walking, taking their children and ripe peaches. Next the Mishongovi went east. Navaho were taking First Mesa east (First Mesa people are mostly Navaho anyway); but the Navaho killed them on the way east. People were going east every day. Everyone was dying. Only a few people were left. They cracked melon seeds and ate the insides. They dug up the foundation walls of the houses looking for dried corn kernels. People made tunnels through the walls to steal corn from the storerooms. His father went to his corral and found only one row in front; all the rest had been removed. The people were so thin they looked like coyotes. They went to Walpi, were joined there by the Walpi, then went on to Keam's, and eastward. Near Zuñi they made camp, chopped down trees, and built hogans, one for each family. The Polacca's made hobo, which they put on a plaque and smoked. After a while they heard a noise like a bird coming. Two men appeared, dressed and painted like warriors; they were Walpi men. They rode up on rattles, which sorcerers use to journey far. One rattle had a hole in it. A stick stood in the hole; burning gum was stuck on the stick. These good wizards prayed for rain. Then they said they would gather the earth together so that the journey

to the east would be shorter. This they did. The people arrived in Zuñi in only two days more. They got food there and returned. The Zuñi took Hopi wives during the sojourn; the starving Hopi could not protest. Later, when the Hopi were home again, they tried to punish the Zuñi by causing starvation to them; they failed. Three Hopi, two women and one boy, were sold to the Mexicans; they never returned. Some Hopi children born at Zuñi were left there. The boy Yusi'ina took his sister out to roast cactus on burning sticks. They burned off the thorns and rubbed the cactus with bare corn cobs. Then they ate. What remained they brought home and dried. They ground the burnt corn cob with cactus to make 'y'wv'gha'oi'. The children were full of stickers. The children also ate seeds. They picked corn out of human excrement and ate it. Many died. Then there was much snow. The people still went east. The women went barefoot; men made themselves moccasins of sheep skin. The fathers and mothers ate burnt sheepskin; they gave the children nothing. People in the village were dying. They dragged the dead down from the village, but they didn't bury them. The Mishongovi chief belonged to the Water clan. His wife died. He had two children. He carried them on his back and threw them alive, over the edge of the mesa. Then he went east. A man of the Bear clan was chief next. At the end of four years he died, because there was no rain. After him there was no village chief in Mishongovi for many years, not until the present chief, of the Bear clan, became chief. Finally the ground became wet. They planted early. By Home dance time, they were roasting fresh corn. The people were bony and ragged. They could hardly walk. They are all they got sick. Two people died; their bellies burst. People got fat. They looked funny. But still they starved. Bodies were lying everywhere around the houses: *xw'e'wo'*, Fox, ate people. They killed him, skinned him, and ate him, but they got skinner. Then they learned that Fox was a woman; they had killed the sister of the chief of Shipaulovi. She was the one who wanted the starvation; so she paid. She wanted the famine because a girl was going with her husband, and he had married the girl. When they found this out, the famine ended. Only four men who were alive then, are living today.

The Hopi had no method of staving off hunger. To prevent thirst, they chewed certain weeds (*ho'iywa*) and peach pits.

In Hopi beverages there is not much variety. A modern drink, "lemonade," has been mentioned. The juice of mescal, soaked in water, was drunk. The juice of ground fresh corn is drunk by the woman preparing the corn. Corn meal dissolved in water (*gima'n'oi'*) is a medicinal drink only; the more usual drink in case of illness is boiled juniper (*y'vina'x'*, *k'wigi'*). Two types of "tea" are made by soaking the plants, *si'da'*, for yellow, and *hobo'isa'*, for red, and pouring water over them.

Most of these wild foods are gathered in the summer months. Any of them may be sun dried and preserved for winter, when the diet might otherwise become monotonous. Hough gives in addition to some of those indicated above, four wild plant roots, six types of seeds, three plant leaves, one fruit, and four whole plants which were eaten, and in addition a type of wild hops which he says was used for yeast. Yusi'ina could remember none beyond those named.