

Boston University
Presents



Hopi

With Stan Frankenthaler
Of Whole Foods

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Wild Peppermint Tea

Offered by Cheryl Joy Hill

~ Lower Brule Sioux, my Mom was Bernice Rencountre Swick ~

...who learned this from my Mom who used to make this when we got colds or upset stomachs.

Ingredients:

About 1/2 cup dry Peppermint leaves
3 or 4 cups very hot water
2 or 3 tablespoons of honey

Preparation:

Boil about 3 or 4 cups of water.
Add the peppermint leaves and shut the heat off.
Let the tea steep for about 5 minutes.
Pour through a tea strainer.
Add the honey and pour into cups.
The tea can be made from fresh leaves or dried leaves.

Note: My mom used to make this for us when we had colds or an upset stomach. We used to get it along the North Platte river in Wyoming. I found it along the Rapid Creek, so I know you can find it along any creek, river, or lake.

Servings: Two

Southwest Succotash

(I-Ya-Tsu-Ya-Di-Su-Yi Se-Lu)

... who learned this from Grandmother

Ingredients:

1 cup cooked anatasi Beans
1 cup fresh Corn
½ cup cooked, diced Pumpkin (optional)
½ cup diced onion
1 clove garlic
1 tb butter
½ tsp fresh thyme

Preparation:

Heat butter and cooked onion and garlic, add beans, corn and diced pumpkin...season and add thyme.

Cheyenne Batter-Bread

Ingredients:

- 1 qt Sweet milk
- 1 tbs. Melted butter
- 1 pt White cornmeal
- 1/2 tsp. Salt
- 3 Eggs, separated

Preparation:

1. Bring milk to a full boil; stir in cornmeal slowly. Cool.
2. Add well-beaten egg yolks, melted butter and salt.
3. Add stiffly beaten egg whites.
4. Bake in moderate oven - 375 until a crispy brown. Probably about 30 minutes.

Note: Times for preparation may vary according to the oven.

Servings: Five-Ten

Dried Sweet Corn Soup

Ingredients:

- 4 cups dried sweet corn.
- 1 lb venison chuck or beef chuck.
- 1/2 lb of side pork or salt pork cubed.
- 1 large onion - diced
- 6 potatoes cubed.
- 1 gal of water or chicken broth, if corn expands big time than add more!

Preparation:

Heat soup pot and fry beef and pork...add onion and continue to cook until browned...add corn and water or stock...bring to a boil and simmer until all is tender

Note: This soup is good to serve after ceremonies, sweats and all other traditional feasts.

Servings: Five to Ten

Nopalitos and Pork

Ingredients:

2 fresh cactus pads or canned(de-thorned, boiled till tender(not mushy) and chopped into bite size bits)
Pork loin cut into large dice
New Mexico chile powder to taste
1/2 onion diced
2 garlic cloves
14 oz. can of pureed or stewed tomato
2 bay leaves
1 tbs oregano

Preparation:

In a good sized, deep skillet, sauté your onions and garlic till tender. Add your bite sized pork, cook it a bit. When the pork is well seared add nopalitos, corn and tomato sauce. Stir it all up, add bay leaves, oregano, and chile to taste. Cover it and simmer it till all the ingredients seem done. Adjust to your taste with salt, pepper and chile.

Note: This dish tastes good as a stew or over rice. Don't forget the corn tortillas!

SaSaKah's Potawatomie Sweet Fry-bread

Ingredients:

5 c. Flour
5 tbs. Baking powder
2 1/2 c. Milk
1/2 c. Sugar

Preparation:

Mix all ingredients together in a Lg. mixing bowl (Mix well). Cover mixing bowl w/ a towel & let the mixture set for 30 min.

While mixture is setting, get a deep frying pan and put in enough shortening to submerge the dough in. set stove on medium-hi. when mixture is finished setting, get a regular size bowl & put flour in it.

- 1.Put a spoonful of the mixture in bowl of flour, roll around in flour, take out and pat it out w/ your hands. You may put a slit in the middle if you wish.
- 2.Then drop in frying pan. let it fry 1 min. on each side, or until each side is golden brown. (BE CAREFUL HOT GREASE!!!!) follow each step until mixture is gone.

Note: Fry bread good for any occasion: Powwows, rez get-togethers, reunions, parties, 49's or just a simple evening dinner. ***also tastes good w/corn soup or chili!***

Servings: Eleven +

Thank you Kimberly "SaSaKah" Wilson for sharing SaSaKah's Potawatomie Fry-bread with us!

THE HOPI

The Hopi Indians, which means good, peaceful, or wise, come from a group of Southwestern people called Pueblo, but their language is different. They live in northeast Arizona at the southern end of the Black Mesa. A mesa is the name given to a small isolated flat-topped hill with three steep sides called the 1st Mesa, 2nd Mesa, and the 3rd Mesa. On the mesa tops are the Hopi villages called pueblos. The pueblo of Oraibi on the 3rd Mesa started in 1050, and is the oldest in North America that was lived in continuously. They live in pueblos that are made of stone and mud and stand several stories high.

The Kivas are an underground chamber in the pueblo home that they used to talk and have religious ceremonies in. They used the kivas for 100 years. The center of the floor had a fire pit. You had to climb down a ladder to get to the south end where a bench was placed for spectators. At the north end was a small hole in the floor as a reminder of sipapu.

The Hopi Indians grew food similar to the Navajo Indians. They raised corn or maize as the basic food. The Hopi Indians based religious ceremonies on the corn they grew. They grew 24 different kinds of corn, but the blue and white was the most common. They also grew beans, squash, melons, pumpkins, and fruit.

The women and men each have specific jobs or duties they perform. The women own the land and the house. They also cook and weave the baskets. The men plant and harvest, weave cloth, and perform the ceremonies.

When a child is born they get a special blanket and a perfect ear of corn. On the 20th day they take the child to the mesa cliff and hold it facing the rising sun. When the sun hits the baby is given a name.

The Kachinas are also used in the Hopi tribe. They are powerful ancestor spirits called to bring rain to help the crops grow. There are over 300 different Kachinas. They also made Kachina dolls to give to the girls in the tribe and to sell to tourists.

Today, the Hopi Indians are divided into two traditional -- which preserve ancient lands and customs, and new -- who work with outsiders. The Hopi Indians today love their traditions, arts, and land, but also love the modern American life. Their kids go to school and they use medical centers. The Hopi live and work outside of the reservations. Troubles with the Navajo whose reservations surround the Hopi still continue today.

A Hopi bride grinds corn for three days at her future husband's house to show she had wife skills. The groom and his male relatives wove her wedding clothes. After they were finished, the bride to be would walk home in one wedding outfit, and carried the other in a container. Women were also buried in their wedding outfit so when they entered the spirit world they would be dressed appropriately. The Hopi man would wear several bead necklaces on his wedding day.

CHILDREN

Naming a baby was very important and was done by the relatives and tribal leaders, not the parents. When a Southwest Hopi baby was 20 days old, the father's mother and sisters would come with blessing and give suggestions to name the baby.

A young child spent most of its first years strapped to mother. When the baby became older the other relatives would watch over the child and begin to teach the child the tribal ways. The girls would practice preparing food, making pottery, basket weaving, and sewing. The boys would learn to hunt and make tools and weapons. After a child would reach puberty, the girls would go off with the women, and the boys would have to pass a test of courage.

FOOD

The very first Southwest Native Americans hunted mammoths until they became extinct. Then people began to hunt buffalo, also known as bison, as well as collect wild plants for food. They also learned to grow maize, or corn, that was their most common grain, which became domesticated in Mexico.

ART, POTTERY, BASKETS, & JEWELRY

Pottery, clothing, and making baskets are just a portion of the great arts and crafts of the Southwest Native Americans. Their art used symbols and signs to represent their ideas, beliefs, dreams, and visions. Pottery was made for everyday use, including cooking, storage, bathing, and religious ceremonies. They were painted and carved with designs that told a story.

The clothing they wore depended on what they did. They lived in a warm climate so they wore little clothing. They would dress in flowers and paint with feather headdresses. They also used clothing to signify their fighting skills.

Kachina dolls were carved out wood by the Zuni and Hopi tribes. They clothed them in masks and costumes to look like the men who dressed up as Kachina spirits. They were given to children to teach them to identify the different parts of Kachina dolls, and the parts they play in tribal ceremonies.

The Navajo women wore earrings before marriage, and afterwards they attached them to bead necklaces until their own daughters are old enough to wear them.

Turquoise is mined by southwestern tribes, and is the stone of happiness, health, and good fortune. They use turquoise to make jewelry. The southwestern tribes also collected good luck objects called fetishes. They kept them in bowls painted with crushed turquoise. The Navajo are known for silverwork, which they learned from the Mexicans. The Navajo Indians developed silver working techniques used for jewelry, and made belts from sterling silver.

The Southwest Indians were the most skilled in making baskets. They would decorate the baskets with colors and patterns. They could be very symbolic like the art they made. The Hopi method of basket making has not changed for hundreds of years.

All of these items mentioned above were ways for the Southwestern Native Americans to communicate their dreams, visions, and beliefs to each other or to people today.

LEGENDS

The following legends were created by the students at The Orchard School.

How the Ladybug Got Its Spots

A long time ago there were only ladybugs living in the woods. The ladybugs liked to crawl up trees and sit on flowers. The ladybugs were little and red.

The wind started to blow, and the sky started to turn black. There suddenly was a very dark cloud. Black rain started to fall from it.

The ladybugs were all very quiet because they were scared. One ladybug said, "Hey lets go inside," and another ladybug said, "No, don't go inside lets se what happens." So they did not go inside.

The rain stained the ladybug's backs. The ladybugs were all very excited. And that is how ladybugs got their spots.

Emma

How the Cat Got Its Claws

Long ago cats could not go outside because it was too dangerous. The dogs could rip them apart because they had sharp teeth. The cat had to try to run away because it could not fight back.

Then one day a cat went outside and it stepped in the right place. Nails got in it paws. It started to cry and it realized that it was safe.

The next day a dog came and wanted to eat the cat and the cat turned around and scared the dog away by showing its claws.

Mary-Beth

Why the Snake Has No Legs

Once upon a time there was a snake that was walking along the Painted Desert. Then an eagle was in a nearby tree. He flew over the snake. The snake ran under a rock. The eagle swooped down and pecked the rock in half. The snake ran out into a hole. The eagle went to get his friends. They all pulled the snake out. The snake got caught and the eagle ate the snakes legs. From then on the snake didn't have any legs.

Aaron

How the Raccoon Got His Tail

Once upon a time there was a raccoon and a lizard. There names were Ringo and Lizzie. They lived in a forest of make believe.

One day they were playing, and Ringo fell in a river. The river had not been discovered yet, so Ringo said, "Let's name the river 'Lizzie'."

Lizzie did not want a river named after him, so he said, "Let's name this river 'Ringo'."

"No!" said Ringo.

"OK," said Lizzie, not very happy that he did that.

The next day it was raining very hard and Ringo wanted to go to Lizzie's house. On the way to Lizzie's

house he forgot his umbrellas and he tried to go to Lizzie's house. When he was on the way he tripped on a log. He fell in a puddle of mud and he was all black. He did not like it at all. But he thought that he could take a bath at Lizzie's house. When he went to Lizzie's house, he said, "Can I take a bath because I'm so muddy? Please!"

"OK!" said Lizzie.

"By the way where's the bathroom?" said Ringo.

"Up by the bedroom," said Lizzie.

You could hear the bath water running. When he was scrubbing his body for some reason he could not get three to five rings of mud off of his tail.

And that's why raccoons now have three to five rings on their tail.

Jonathan

How the Earth Got Rain

A long time ago it never rained. It was very dry. Rabbit said, "I wish water would fall from the sky."

"Me too," said Turtle.

"So do I," said Snake and Frog.

Then the next day this water fell from the sky and the sun did not come out.

The next day Rabbit went to Owl and said, "What is this stuff falling from the sky? And why is Sun not out? I am worried about Sun," said Rabbit.

Owl said, "I don't know." So they went to ask Snake.

Snake said, "I don't know." So they went to ask Frog.

Frog said, "I don't know, but maybe if Owl flies up to the sky he'll see what is the matter.":

So Owl flew up to the sky to see what was the matter. And he saw Cloud crying. Then he asked Cloud what was the matter. Cloud said, "I am crying because Sun won't come out."

The next day the sun came out. And that was how the earth got rain.

And now when the sun does not come out there is always rain.

Audrie

How the Cat Got Whiskers

Once there was a tiger and a cat. The tiger had sharp claws. He always picked on the cat. The cat was wise. The tiger was stupid.

One day the cat went to the tiger's house. The tiger said, "Who is it?"

"It is the cat," said the cat.

The tiger opened the door. The tiger scratched the cat with his claws. The scratches moved up to the cat's face.

That is how the cat got its whiskers.

Katie

Why the Skunk Smells So Bad

Once upon a time there was a skunk. He went to the desert because he smelled so nice. But he could not find any food. He searched for the regular stuff, but he could not find it. It was very hot. And he was very tired and hungry.

He wandered for four days, but he did not find any food. And every day he got more and more starving. He tried to find his way home, but he couldn't. Finally he fell asleep.

The next day he found a plant! But he had never seen it before. And the plant said "You have to eat me! I'm a reed." The skunk ate it.

And now the reed smells bad, and is called a skunk reed. And now that is why the skunk smells bad.

Danny

How the Sun Was Made and Why It Is Hot

100,000 years ago there was no sun. One day a little girl named Kara was walking down the street, and she saw her friend frog. He had very good eye sight, so they went on a nature walk. Frog found a pebble, he gave it to Kara. Now she had a grandpa who hated pebbles. The next day was normal dark day. Kara decided to hide the pebble under ground. When her grandpa found out he dug it up, and told Kara he would put it in the fire.

Kara said, "It's too dark!" But Kara knew he had very good eye sight just like frog. So he put it into the fire. The pebble rose into the air and kept rising. It stayed up in the sky forever.

That is how the sun was made and why it is hot.

A

ancestor, a family member from whom you have descended

ancient, very old

Apache, a tribe of North American Indians of New Mexico and Southwestern United States

B

basic, main, of first importance

Barboncito, a Navajo Indian leader who with 19 other Navajo leaders signed a new treaty with the United States in 1868 allowing the tribe to return to their land in Arizona and New Mexico

Blessingway, a Navajo ceremony blessing a marriage, a home, a long happy life, crops, and other ventures

boundaries, the outer limits of an area; its borders on all sides

C

canyon, very deep, narrow area surrounded by high cliffs

Kit Carson, an early frontiersman, guide, and Indian fighter who led United States troops in forcing more than 8,000 Navajos off their land

Century, a period of 100 years

ceremony, a special celebration or ritual for a notable occasion

common, most usual, same, seen most often

conservative, traditional, those who would not accept or welcome changes

continuously, lasting a long time, happening without stop

convert, to change completely, to turn to another form as a religion

cornmeal, coarsely ground corn kernels used in making bread

crafts, handmade items made by special skills in art and workmanship

customs, practices carried on for a long time

D

Dine, Navajo Indian word meaning people

E

emerged, came out of, arose, came into view

explorer, one who searches, travels in an unknown territory

F

fabric, the cloth used in making garments

G

H

harvest, gather in, as crops, when fully ripened

history, a branch of learning that deals with the past events of a people, a territory, or any particular subject

hogan, an earth covered house of the Navajo Indian

homespun, coarse cloth, blankets, rugs and the like made from wool yarn spun and woven in the home.

Holy People, supernatural beings whom the Navajo Indians believe watch over life

Hopi, a North American Indian tribe of northeastern Arizona

I

influence, put pressure on to accept changes by using power, example, or inspiration

J

K

L

language, the spoken or written method of communicating among people of the same community or cultural

background

legends, popular stories handed down through generations, whether true or fanciful

loom, a machine or device for interweaving yarn or thread into cloth

M

mesa, Spanish word meaning "table". Seen most often in Southwest states – high, flat land formation with sharp, steep sides, appearing like a table

mound, a small hill

N

Narbona, a great Navajo leader of the 1800's

Navajo, largest tribe of North American Indians settled in New Mexico, Arizona, and Utah

O

P

pottery, containers or dishes made of moistened clay, hardened by heat

preserve, to keep, to hold on to

proud, feeling satisfied for having accomplished something; having high regard for one's importance; self respect

Pueblo, an Indian tribe of the southwestern states and Mexico

pueblo, Spanish word meaning town or people

Q

R

reservation, a land area designated for the use of a particular Indian tribe

ritual, usual way of performing a ceremony; manner in which an act is practiced

S

sacred, holy, revered, pure

sandpainting, drawings made with colored powder sprinkled over a layer of sand

supernatural beings, Holy People the Navajo believe to exist beyond the natural world with superior powers

survive, to continue to live after some serious problem or event

T

trading post, a store where early settlers traded or bartered for supplies or local products

traditional, customary; cultural behavior, speech, or practices handed down through generations

treaty, an agreement between two or more tribes or nations

tribal council, leaders or officials who protect the interest of the tribe

turquoise, a brilliant blue-green gemstone

U

V

valleys, the low points between mountain ranges, often with a stream or river running at their bottom

W

X

Y

Z