

Hopi interviews, July 2003. TJ Ferguson and P Whiteley

Place names and Hopi terms

7-9-2003

Morgan and Joy Saufkie. (Morgan is Bear clan, 64 yrs old. Joy is Water clan) Songòopavi, Joy's house

Photo MM 92-1-552

Huk'ovi (windy place on top) between Musangnuvi and Supawlavi

Qa'önakatsinki - a point south of Musangnuvi on the mesa top (Corn...Katsina resting place) - south of here below is:

Lemeva (possibly from *leehu*, brome, Indian millet, and *-va*, springs), on shelf below S edge of Musangnuvi, where terraced gardens are, where people grow carrots, radishes, onions, corn, etc.

Photo 87-44-142

Lemeva gardens. Where they plant *tunös.yyi* (early plants - squash, white corn etc.). *Tunös.yyi* may also refer indirectly to terraced gardens themselves, although it is not a name for them.

tuuwi - a terrace wall in a terraced gardens

Photo 16852

at Toriva, (literally 'twist springs'); there are actually two springs here where the water in each tastes different. Toriva is used for the Leelent (Flute) and Wuwtsim ceremonies. And there were gardens adjacent.

Photo 331688

Orayvi

sipala - peach orchards. Literally peach (sing). Below escarpment on W side of mesa.

munlalaya - term referring to redirecting flow to the fields (from a water source in a spring above a small corn patch, or more generally to redirect wash or spring water in larger fields or gardens).

{see also *munlalayi* [be irrigating] *munlalayto* [be irrigating], *munlalayvasa* [irrigated field], & *munlayi* [irrigation] in Hopi Dictionary}

salavi (spruce), used to make windbreaks, and in building dykes.

sivàapi (rabbitbrush) “ ” “ ” “ ” “ ”

siwafko (saltbush) - used to make ditches

Use rocks (*o'owa*) to set the *salavi*.

mun'utaya - describes the fixing of the rocks in position to make the water flow a certain way

{ see also *mun'ùuta* [dam runoff water], *mun'ùutsi* [water dam], *munàngwtavi* [channel water], *munangwvaki* [for a flood to come in, water to seep in, *munangwyama* [for rainwater to run off]; *munva* [flow, begin to flow], *munvaki* [for runoff water to soak into the ground], *munvana* [make it flow, channel runoff water], *munvana* [2 = soak], *munvasa* [field in a flood plain, irrigated field], *munya*, to flow] }

Photo MNA 9674

pöma'uyi - early corn planting for Home Dance

Photo Curtis Walled Gardens at Middle Mesa

Lemeva is from *leehu* (rice-grass): *leehut ang siwukngwu* - “when the *leehu* kernels fall off”, that is the time for planting (watermelon, muskmelon etc.) i.e. timing of planting calibrated by observation of other plant cycles

Photo 87-44-150

Orchard SE of Musangnuvi

palatuwa - red sand, a sign of a good place to plant an orchard, also where it is warm and the fruit will not freeze

Photo MPM 44511

Old Songòopavi - Day School. Gardens. Now a lot of gardens in the area.

Photo 8744138

Bean field near Hotvela

hohu, cedar, is used to make a windbreak

kwiya, windbreak

Also *sivàapi* is used to make windbreak (see above)

Photo 87-44-152

Between Song. and Orayvi near Cultural Center

palatuwa - red sand

palatska, red clay

melooni, muskmelon

Photo 87-44151

Large cornfields near Giant's Chair

ngömáapi, juniper (leaves)

ngömáftsoki, juniper tree

This place is near to *kiikyavasa* - fields of the *kiikyam* (*kikmongwi*'s family, of the Bear clan)
tsivokpi - clay run-off place {*tsivokvasa*, clay run-off field)

kiikya uywisngwu - planting for the *kiikyam* (plant first for the *kiikyam*, then everyone gets their seed corn from the *kiikyam* to plant their own fields)

tuki'uyi - standard of measurement for plots, planting for 16 paces, moves one to the left, plant another 16 paces (*suukof kwilaki*), move one to the right. Slows the clouds down - "clouds wait above to rain" (probably because water movement is slowed down by this kind of planting pattern, rendering the earth cooler and attracting rain as a result[?]). Water flows and stays in each *tuki*. The pattern created acts like a spider web to trap the water from the clouds. Straight lines created by tractor planting do not make the clouds stick.

pef puma hurstotingwu yooyam - there the rains stick

Photo 87-44-146

Lemeva with hills, looking towards *taatoq* (SE) and *teevenge* (SW)

Photo 87-44-144

Trail from Musangnuvi near Lemeva.

Koyastoro - old name of little mesa on top (on which the *katsinki* is located), but now they call the whole area 'Musangnuvi'

Kwahola - eagle claw, name of the whole of 2nd Mesa (because mesa formation looks like a claw)

Kwangwöf'owa (?) - name of next mesa promontory W of Songòopavi

Tawaki, Sun's house, - next mesa promontory (above Civic Center)

Photo 87-44-143

Spring below Musangnuvi, also Lemeva

tsili'uyam, lit. chile plantings - refers to terraced gardens in general

tusyavu, flat rocks used to make water channels, both for a small bench field, and for channeling water from a big wash)

pava'oya, refers to watering the gardens from the springs, distributing water to the individual terraces, by opening and closing off the channel with positioned *tusyavu* {NB: BBC film shows this well}

Photo 87-44-145

hoopog, to the northeast to *nayavu*, clay {the bluish-greenish clay of the Chinle formation}
Fenced gardens - gardens fenced with *sipala*, i.e. the limbs of a peach tree, to keep animals out

Photo 87-44-153

Orchards - road from Cultural Center to Supawlavi

Photo MPM 112434

Toriva, twist spring, and school

Photo NAU 658-152

Below the mesa (from Songòopavi) near Old Songòopavi - old gardens, no water now, water stopped flowing 1970's/80's because no one is clearing it out.

Masiipa, lit. gray spring - main spring near Old Songòopavi

Photo NMAI P17449

Also Masiipa, and hills in distance by *kanelki*, lit. sheep house, i.e. sheep corral

Photo 53,464

uy na'ya, everyone coming to plant
pöova, a wash

Photo MNA 25-870

Planting for chief

Boys plant for their *so'os* (grandmothers) and *kya'am* (aunts). Also have to plant fields of in-laws

Photo MLA 330

sofkyawma, harvesting collectively for the field owner - girls come all dressed up to watch re: Hopi terms for gathering {i.e. for aging}: *komokwaya*, go to get, *neevenwayngwu*, pick up wild greens

neyang, lit. mixed sex, refers to girls helping men to plant, putting in seeds after men dig hole
neyanguylalwa, planting with girls who have just been through puberty ceremony, and wearing butterfly whorls for the first time.

Photo 76-5270

paslawu, hoeing
tsootsongo, smoking

Photo NAA 53466

kaway'uyi, watermelon patch; watermelons planted ca. 5 paces apart, because of long vines
wayongi - individual flat rock held above seedling with lean-to stick, to protect each plant from the wind

Photo NAA 4290

Perhaps NE of Hotvela
humi'uyi, early corn patch
Windbreaks made of rabbitbrush
kwiya'iwta, rows of windbreaks
kwiya, one windbreak row

Photo 75-869

humi'uyi (above)
mori'uyi, bean patch
In Orayvi Wash near Paatuwi, Spring on the cliff [near Victor Masayesva Sr's fields]

Photo NAU 96-4.14.16

himu uylalwa, planting something
(With coffee can windbreaks and metal-pipe *sooya*, planting stick)

Photo NMAI P 19635

Horseman herding sheep
lalaya, shepherding
lalaytaqa, shepherd
lalaytsay, shepherd boy
lalayqani, shift (of three or four days) to go herding sheep (taking turns with others in a herding group)
tsöqavö, any place where water gathers as a result of a dike

Photo 2003

kaway'uyi, watermelon patch
kawayvatnga, watermelon
patangahanta, untangling the squash/melon vines, then putting in stick to stake the straightened out vines

Photo 112378

Orayvi, cleaning spring
paatsinta, cleaning the spring

Photo Voth 512

Again, cleaning the spring in early July
paatsintota (pl) cleaning the spring (just going it now at Songòopavi)

Photo LC 104567

kuyi'o'oya, getting water
kuyapi, gourd for getting water
wikoro, large pot (for water)

Photo 36944

Getting water at Hano

Photo MNM 36873

1st Mesa, old man by pool

Wifhova (2nd Mesa pronunciation), Wipho springs
wipho, cattails

Photo NMAI NO 3785

Carrying water

kuyi'o'oya, carrying water by wrapping a container in a blanket and carrying it on one's back
momokpi, cloth wrap or sack, blanket

Springs around Songòopavi:

Hohoyava, stinkbug springs

Qötsatspelvi, white wall springs

Pavispa, yellow clay springs {yellow shale-like clay}

Naftakinva, self-grooming springs (from *na-*, self, *pitakna*, groom, and *paahu*, springs) - a spring where visitors to a dance from another village stop to clean themselves up and wash their hair before entering the village duly spruced up; the water is salty here

sikyavahu, lit. yellow water, used to describe salty tasting water

kwangwavahu, good water, water that tastes good (as distinct from *sikyavahu*)

qakwangwavahu, water that does not taste good

yoyvwala, rainwater, is the best tasting water of all - "that's why they make the dikes - to trap that rainwater"

Photo Curtis Carrying Water

Photo NAA 2003-6615

Kookyangwva, Spider Springs, below Orayvi

Photo AMNH 283588

Men carrying water

sanwikoro, a specially strong *wikoro*, 'varnished' with pinon gum to prevent breakage

Photo MNA 73-1649

Old terrace at Old Orayvi

Terms for terraced gardens:

paasaki, garden (lit. 'house of fields')

paasat engem, 'supported' gardens (i.e. walled, terraced gardens)

Photo 78- 11881

Tawapa, Sun springs, below Sitsom'ovi

Photo MPM 112229

By Tawapa

Isva, Coyote springs is east of Tawapa

Photo 14318

Tawapa

Photo 9683

Sand spring north of Hanoki

Photo P 23137

Masiipa, below Songòopavi. Masiipa was used (by Song.) for a long time as the spring for the Leelent (Flute society), where they went for the Flute ceremony. Now go to Qötsatspelvi

Photo MNM 36865

pahoki, lit. prayer-feather house, where they put offerings by a spring

Photo 2628

Song. 1948 from air, show two *tsöqavu*; on the small one a house has now been built
tsöqavö, pond, made by building a berm in a village or just an area where water naturally
accumulates {earthen dam or reservoir}

Photo 2624 and P23161

Orayvi *tsöqavö*

Photo Forde 45-1

Tuyqava, lit. promontory or corner springs, a spring at Songòopavi before you get to
Qötsatspelvi (see above)

Photo 14321

Leelent (Flute society) at Leenangwva, flute springs, Lower Oraibi

Photo 2003-6617

Not Toriva: because there are only two places where the Flute girls (*lenmamant*) use *atö'ö* (white
cape with black and red borders) - Walpi and Orayvi; here (Songòopavi) they use *oova* (wedding
robe - just white)

Photo NAA 53477

Tawapa before it was walled in

Photo 18949

Speculation that a Kwaanitaqa (One Horn priest) is visible in the picture of the Leelent (Flute
society) - a puzzling idea (Leigh J Kuwanwisiwma indicates it is not a Kwaanitaqa but Lentiyo
or Leenangwu [Flute boy or Flute playing], the deity of the Flute society)

Dalton Taylor, Sun clan, Songòopavi, 76 years old, at CPO 7-9-03

Photo 87-44-142

Yaquatuyqa, point of cliffs, marker of Musangnuvi boundary with Songòopavi

Photo MNA 9674

pöovat'uuta, close off the wash, to stop the flow of water to make it rest in one's field

Photo 87-44150

Need to prune fruit trees to let them grow to be productive

papsingwu, prune (the branches of the fruit trees)

pasita, trim branches

tsotsla, branches (also antlers of a stag)

Photo 44511

Lemeva

siwvavasa, terraced gardens (lit onion gardens)

siwvasa - garden (lit. Onion field/garden)

qölö, one plot in a terraced garden, also a stand of plants (does not pluralize), i.e.:

nu' paay qölö uuya, I plant three plots

Photo 87-44-151

wukovasa, large area of fields

Photo 87744

sipal.yyi, peach orchard

At this point we are joined by Clark Tenakhongva (Hotvela) who provides the following terms for different varieties of peach Hopis recognize and grow:

sipala, peach

söhöspala, apricot

pöhösipala, a type of peach with fuzz on it

kwanagngwuqa, a type of peach that cracks open

hopisipala - an older type of Hopi peach

talvisipala, nectarine

hursniiqa, a type of peach that does not crack, has white skin inside

ngölaysipala, round peach

homisipala, pear

Dalton's father (Taylor Wari) had nectarines. Peaches are one of the first, most important ceremonial foods brought into the kiva. When fasting for a ceremony, peaches are the main food.

Photo 112-1134

Toriva - there is just one name for the divided springs

Photo NAA 53-464

Planting for the *kiikyam* (*kikmongwi*'s lineage). This may occur by the planting party proceeding in a sort of spiral, although still producing straight rows
qöqömylawu, planting around and around (like in a spiral)
tuki'uyi, planted in the form of a *tuki* (see above; Dalton draws identical plan of *tuki* to Morgan Saufkie's drawing)

Photo 96-4-1416

nga'at, main root of a plant
mowa'iwta, moisture within (retained in sand)

Photo NMAI P23137

NB Songòopavi springs was 500 yards from Masiipa - above where there are no trees. The *songohu* (sand grass) plant grew in there, hence name.

7-10-2003

Micah Loma'omvaya, Bear clan, Songòopavi, Natural Resources Planner for the Hopi Tribe. At CPO

Photo 9674

paa'utangwu, water enclosure

There are layers of soil:
pisa, blow sand; on top, below this in the middle:
 a matrix mixture of *pisa* and *nayavu*; below this:
nayavu, clay.

Presence of certain wild plants is a good indicator of where it will be good to make a field:
suwvi, saltbush
nönö, alkali sacaton
leehu, rice grass
suuvi, skunkbush, rhus trilobata

tsilqölö, terraced gardens (lit chili enclosures, see above)
munangwvasa, name of small field to which water is channeled, water-channeled-to field

Photo 4473

pisavasa, sand-dune fields (more at 3M than 2M)

Photo 44754

pöövavasa, washout field, field in a wash channel - these are easily washed out by a rainstorm, so risky, but there is always a lot of moisture present in the soil
pööva, wash
tuwalansöngni, scarecrow

Photo 53464

tumal.ayam, work party
 Katsinas used to come in April/May to summon a work party to plant the kikmongwi's field or a clan field. Angaktsina (Long Hair katsina) is the main one that usually comes.

Photo 14333

Terraced gardens need a lot of tending because many birds and animals will come to eat the crops, inc:
laqana, rock squirrel

koona, chipmunk

pöösa, mouse

qaala, packrat

Photo 43292

paaqölö, catchment basin - also used figuratively to refer to a cistern {NB at 3M this is *paqlö*}

halasami, moist soil area

halasam'uyi, or *halasamvasa*, a field that has been blessed with moisture and is fertile/ready to produce

paakuruqna, an area where the water will fill your field - depends on springs rains, snowfall, snowmelt

Photo 64-118 (Paaqavi gardens)

Münqapi is a very good area to plant because of humidity, warmth, and retention of water in the soil

Photo 104567

patni, cistern

Photo 112378

paskwapi, scum/algae floating on the surface of stagnant water, used for something ceremonial

Photo 112229

There are springs designated for particular types of use, like:

wakasva, spring for watering cattle

kawayva, spring for watering horses

naftukinva, grooming springs (see above)

The name tells you what the specific use-function is

Photo P23161

patupha, a lake, pond; (in picture at Orayvi, formed by berm built up against a natural depression)

homo'ta, built up with a hump in it, to describe a berm

Photo 331688

yamakpi, water goes out from there - can be used to describe an alluvial fan, though not the actual word

Photo 8744144

lomavasa, good field

One doesn't talk about a "bad field" - wrong to criticize a field - a field is one's *natwani* (the fruit of one's labors; philosophically, the reflection of one's person, one's heart, one's effort etc. - one's children and the rest of one's productive activity also fall into this category)

Photo 2003 6624

mawto, gathering (inc. of wild plants)

neeventa, to gather plants

neevena, getting herbs or plant parts

Photo NMAI N 41205

kuywiki, netted bottle gourd

Photo 6654

Names of rivers:

Paayu, lit. river, may refer to the LCR

Palavayu, red river, also to refer to the LCR

Lemovayu, special term used by the Snake clan to refer to the whole length of the Little Colorado River

Sakwavayu, blue river, Chevelon Creek

Conditions of water:

a'ni suhu, very salty

kwangwa, sweet, plain, clean

awiwa, good for something (a particular purpose)

hikwsi, one's breath, spirit

Photo 87 44 167

paa'o'oya (see above)

paa'oya, providing water to one's garden

paalalaya, directing, channeling water (into one's gardens

Kookoyemsim, Mudhead katsinas (speak of where they live, with all its water - canals, irrigation channels etc.)

Other plants too grown in gardens, like:

piiva, tobacco

nanakopsi, beebalm

Floyd Lomakuyvaya, Bearstrap clan, Songòopavi, 53 yrs old, his house

Photo 9674

kwiyalawu, building a retaining wall
kwiyaata, retained

Photo 4473

wufngwuqa, pole beans, string beans, a.k.a. *maawiwngwu*
hatiko, lima beans
pàapu, pod beans, string beans
tsavatawaktsi, Hopi sweet corn

2 kinds of fields:

nayavuvasa, clay fields (clay stays cool whole year, and remains stable)
pisavasa, sand fields, (good if a lot of rain and not much wind, otherwise sand blows off)

Photo 1-6-334

pövavasa, wash field, fields in a wash
tuwalansöngni, scarecrow

Photo N 28036

maa'övi, snakeweed, (also used to make windbreaks)
kwiyala, individual windbreak for a little plant

Photo P17470

sikyatko, yellow (meat of a) watermelon

Photo 8744127

kuungya, mountain sagebrush (strong stuff, good medicine for a lot of things)
pöva'iwta, closed up with rocks and brush, to stop the water flow

Photo 5346

tusyavu, the kind of rock used to make shade
kiisi, shade made with *tusyavu*

Photo 43289

All plant parts are used for something, e.g., corn:

tsilaqvu, husk (for *somiiviki* [sweet small tamale-like thing], and other ceremonial things)
uynaapi, leaves (for *tsukuviki*, larger sweet tamale-like dish, made at weddings)
talasi, pollen
siwi'at, 'hair' of the corn {"tendrils of a vining plant"}
nanham, black corn smut - good to eat

Photo 104567

tawikuyapi, water dipper
tsööqökni, upright fence post

Harlan, Nakala, Kikmongwi of First Mesa, Flute clan, Lenmongwi, chief of Flute society, 58 yrs old, at CPO, 7-10-03

Photo 53447

owiplö, water carrier, for making medicine water

Photo 28191

qöngö, black round with yucca string (thing that is tossed by the Flute boy and girl into the cornmeal raincloud {see also *qööngö* in Hopi Dictionary})
 Ceremony is called:
yoywuqpa, to bring rain

Photo 78 11881

lennanasalpi, resting place for Flute society on day before dance
totokya, day before dance
paatni, cistern (1st Mesa pronunciation)

Kwastapa, penis dripping spring (on flute clan migration, Flute ceremony pilgrimage)
 Mas'awu = 3M Maasaw

1M springs:

Angapölvä, spring W of Walpi, below towards:
 Tuveskya, lit. pinyon canyon, back side of the mesa
 Kohkyangwva, Spider springs (= 3M Kookyangwva)
 Isva, Coyote springs
 Tawapa, Sun springs
 Kanelva, sheep springs
 Kaawestima (= 3M Kawestima)
 Tawtuykya - Mesa Verde

Leigh J. Kuwanwisiwma, Greasewood clan, Paaqavi, Director Hopi CPO, 54 years old, 7-11-03, CPO

During major ceremonies, we still visit major sacred springs, like:

Kiisiwu, Shady springs

Sa'lako, Shalako springs (Pasture Canyon)

Suhuva (Salty springs, on Ward Terrace, sacred to Greasewood clan)

Nuvatukya'ovi, San Francisco Peaks

Oomawki, Cloud house (Humphrey's Peak)

Tokdonavi, Navajo Mountain (sacred to Snake, Snad, Lizard, Fire, Bearstrap clans, and to some degree Bow, Greasewood, and Reed)

Tsipiia, Mt. Taylor (home of the Katsinas, archaic word)

Tsimontukwi, Woodruff Butte

Salaptukwi, spruce point, Point in the area of Mount Graham

Hoonawpa, bear springs, name given to spring on Mt. Graham

Wukoskyavi, place of the big valley, Roosevelt Dam area

Kutsiwla, lizard gap (one place where Leigh's family used to keep sheep)

Paatuwi, springs on rock (see above)

Höwiipa, dove springs (near Leigh's house, also used for sheep)

Tatakaypi, a little mesa (also where Leigh's family kept sheep) towards Kwaawungwvasa (eagle clan fields - Leigh's big field)

yoyviikwa, swallow sp, that comes out after rain and zooms all over

pikwa, other sp. of swallow

qalatötö, small bald-headed bug that comes out after the rain {= Jerusalem or sand cricket}

hatiko, beans

tawaksi, Hopi sweet corn

qöysö, earth oven

Kiiqö, lit. ruins, but Leigh uses it to refer to a specific ruin NW of Kwaawungwvasa

Wukoskyavi (see above), Verde River Valley

Sakwayayu, blue river (Chevelon Creek, sacred to Sun and Sun Forehead clans)

Nalaki, a ruin by Camp Townsend (Sand clan village), nearby here they gather cattails and water for dances

Söoyapi, Grand Falls

Mongva, chief springs, by Pinon across from Kiisiwu

Sa'lako, Shalako springs

Löqöva, Spruce springs = Forest Lake (Forest Lake is a back translation of this Hopi word)

Tsayayvi, Greasewood ruin by Suhuva (Ward Terrace)

Yamtaqa, area on Colorado River, from which people have brought back water on recent River trips

Lakonva, Lakon springs, in Kaibab Forest on a cinder cone

Patusungwtana, Ice cave, Sunset Crater

Susungwva, cold water at Chavez Pass (same name as springs at Lower Múnqapi)

Söhöpwayu, cottonwood springs, at Oak Creek

Tsor'ovi, bluebird springs (Montezuma's Well?)

Hotsikvayu, winding river (= Verde River)

Paaqapqölö, stand of reeds, in Canyon de Chelly (important to Eagle clan of Musangnuvi)

Siipa, flower springs, (= Navajo Springs, by Sanders)

Nasöngki, at Ganado Rd to Sanders, a.k.a. Qa'ötaqtipu (burnt corn - but this is a back translation from the English to a Hopi neo-name)

Söhöpvayu, cottonwood river, also the name of Ganado Creek

Nukwpanat kii'at, ice cave behind MNA ("evil spirit's house")

Hásòotaqa, the gambler {Dictionary has Hásòokata}; Hásòotaqa is the evil spirit referred to in previous name

Kiva, a cave with a spring at the inner basin of the peaks