Hopi Dictionary

Hopìikwa Lavàytutuveni

A Hopi-English Dictionary of the Third Mesa Dialect

with an

English-Hopi Finder List

and a

Sketch of Hopi Grammar

compiled by

The Hopi Dictionary Project
Bureau of Applied Research in Anthropology
University of Arizona

The University of Arizona Press
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Introduction

The Hopi Language

Hopi is a language spoken by a Puebloan people of northeastern Arizona. It seems currently to have between 5,000 and 10,000 speakers.

The Puebloan peoples—in Arizona and New Mexico—speak languages belonging to a number of linguistic families: Keresan (Acoma, Laguna, San Felipe, Santa Ana, Cochití, Zia, Santo Domingo pueblos), Kiowa-Tanoan (Jemez, Taos, Picurís, Isleta, Sandia, San Juan, Santa Clara, San Ildefonso, Nambe, Poyoaque, Tuesque pueblos, and the village of Hano at First Mesa on the Hopi Reservation), Zuni (a language isolate, i.e., a language with no known relative), and Uto-Aztecan (Hopi).

Uto-Aztecan languages are found from Idaho in the north (Shoshone) to Central America in the south (Pipil). Important Uto-Aztecan references include Sapir 1913, 1914-1919, Voegelin, Voegelin & Hale 1962, Miller 1967, Langacker 1977, Cortina-Borja & Valiñas 1989. Hopi is of great comparative linguistic interest because of its status as a separate branch within Northern Uto-Aztecan. (The genetic unity of Southern Uto-Aztecan has not been demonstrated.) The present-day Uto-Aztecan languages, in bare outline, are:

	Hopi	
Northern	Californian	Serrano
		Cahuilla, Cupeño, Luiseño
		Tübatulabal
	Numic	Ute/Southern Paiute/Chemehuevi, Kawaiisu
		Shoshone, Comanche
		Mono, Northern Paiute/Paviotso
Southern	Tepiman	Tohono O'odham, Pima, Pima Bajo, Northern Tepehuan, Southern Tepehuan
	Taracahitan	Tarahumara, Guarijío, Cahíta (Yaqui/Mayo)
	Corachol/Aztecan	Cora, Huichol
		Nahuatl/Mexicano/Aztec, Pipil

Dialects of Hopi

The Hopi language seems to be regarded by most speakers as having three dialects: First Mesa, Second Mesa, and Third Mesa; all of these are mutually intelligible. At a technical linguistic level, there seem to be at least four distinct varieties of the language:

(1) First Mesa Hopi of Walpi (*Wàlpi*) and Sichomovi (*Sitsom'ovi*) (also spoken at Polacca [a Tewa word] and Hano [*Hanoki*—mainly a Tewa-speaking community]);
(2) Second Mesa Hopi of Mishongnovi (*Musangnuvi*) (described in Whorf 1946), rather similar to First Mesa Hopi;
(3) Second Mesa Hopi of Shipaulovi (*Supawlavi*) and Shungopavi (*Songòopavi*) (described in Kalectaca 1978);
(4) Third Mesa Hopi: Oraibi (*Orayvi*—"Old Oraibi"), Kykotsmovi (*Kiqötsmovi*—"New Oraibi"), Hotevilla (*Hotvela*), Bacavi (*Paaqavi*), and Moencopi (*Mùnqapi*).

This dictionary focuses on Third Mesa Hopi.

Background of the Dictionary Project

The origins of the Hopi Dictionary Project, in principle, go back three decades and more. Emory Sekaquaptewa, a Hopi speaker and member of the faculty of anthropology at the University of Arizona, has long had a dream of compiling such a dictionary as a vehicle for cultural preservation and the revitalization of his language, especially as a mean of the development of literacy in Hopi. Over the years he has attracted others to help him in the pursuit of his vision, including the other participants in the present Project.

Much at the same time, Ekkehart Malotki, of Northern Arizona University, produced two major theoretical monographs (Malotki 1979, 1983), and working with Herschel Talashoema, Michael and Lorena Lomatuway'ma, among other Hopi speakers, fostered a considerable amount of text publication (cf. Malotki 1978, 1985, Malotki & Talashoema 1983, Malotki & Lomatuway'ma 1984, 1987a, 1987b, 1987c, Lomatuway'ma et al. 1993; cf. also Geertz & Lomatuway'ma 1987). Malotki developed a large file of linguistic and cultural information which has been shared with the present Dictionary Project. Malotki also served as an on-going collector and verifier of materials for the dictionary. The majority of dictionary entries have their origin in his contributions. Many of the example sentences in his monographs (Malotki 1979, 1983) are reused here with updated transcription and improved translation.

The entirety of the dictionary is based on present-day Third Mesa speech. Its preparation has also involved a comprehensive survey of the ethnographic and linguistic literature to identify Hopi vocabulary. Each item found has been checked against existing Third Mesa knowledge of Hopi. In addition to the references cited above, particularly important among works surveyed are: Bible 1972, Bradfield 1974, Colton 1959, Hopi Health Department 1988, Kavena 1980, Mindeleff 1891, Stephen 1936, and Whiting 1939.

For a technical account of the construction of the dictionary, see Hill 1996.

Previous Work

Hopi culture has received a great deal of serious ethnographic attention, but the language, by comparison, much less. This has allowed the perpetuation of a bizarre and untrue myth—fostered by the early work of Benjamin Lee Whorf—that Hopi is a language without any linguistic representation of temporal notions, a "timeless" language (Whorf 1956:216). Malotki convincingly disconfirms this in *Hopi Time* (Malotki 1983).

The general lexicographical contributions prior to this dictionary are Voegelin & Voegelin 1957, Albert & Shaul 1985, and Seaman 1985. The Voegelins' work was an exploration of Hopi semantic categories and was not intended as a substitute for a dictionary. Albert & Shaul 1985 is a sketchy word list, omitting stress and tone among other important features of pronunciation. Seaman 1985 appears to be but a printout of computer punchcards having to do with his work on Hopi lexicography, never reviewed for accuracy. Each one of these efforts, however, has been useful in compiling the present dictionary.

For a treatment of Hopi language references and resources, see Seaman 1977, further expanded and revised in Seaman 1985. Laird 1977 provides a comprehensive, annotated listing of monographic and journal citations relating to all aspects of Hopi culture. Important among recent contributions are Black 1984, Whiteley 1988, Levy 1992, Geertz 1994.

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