

Interview with Ronald Humeyestewa 5-26-2004 (Bear clan, Musangnuvi, dob 9-29-1949); his house, then up to Musangnuvi, via Sunlight Mission road and on up N looking at springs along the ledge on the E and NE side of Musangnuvi and Supawlavi. Peter Whiteley and T.J. Ferguson.

(Looking at Forde map): there is another spring E of Musangnuvi, SE of Lemeva, called Hontupövi; Flute society did their rituals there in the past. It lies on a burro trail. [This is not at the same location Forde records]

Koriita [=Forde's Kojila] - rainwater holes - where they got their water.

Tukavu - heard of it, but n.k. where it is (PW suggests it may be tsöqavu - but this turns out to be wrong - see Eldon Kewanyama interview below)

Pisapölvä - heard of it, but n.k. where it is.

Taalawvavi (my god-F, Starlie Lomayaktewa, used to say it that way) - it was a big sand mound/hill; a cave collapsed in, and then it was called Wukovöva (big gully) - that's where Taalawvavi is. It's covered up with sand now; water is not coming out now, but it could be cleaned out and water would come out again.

Hontupövi is also used by Antelope and Flute societies - I have been there for that purpose. It was a big dug-out contoured with flat rocks. But it caved in and is covered with sand. Right above was a giant peach tree, the roots go down to the spring, and sucked up the moisture, so the spring was drying up. At that point, the societies switched over to Lemeva for their ceremonial spring. Our village mainly used Toriiva and Lemeva springs. But we use other springs also for ceremonial purposes: Ho'tsiva, Mötsifkyahoyvi, Aqwpi, Asayva - we share these with Supawlavi. At Aqwpi (ca. 1/4 of a mile this way from Supawlavi) there is a trough down below it - a water pipe runs down from the spring to the trough. A few years ago, lightning struck the cliff wall. The Two-Horn society had to purify it afterwards. My village went up to try to clear the spring out ca. a little more than 10 years ago. The water is still active. My brother still uses the water from a well there. There is another spring above Aqwpi almost at the cliff top, but it has been sealed off for a long time.

Mötsifkyahoyvi is still active: we used to haul water from there with 5-gallon cans on burros. But it is no longer used for that - used for ceremonies now. On W side of Supawlavi there are 3 springs - I used to work there for the Abandoned Mine program. Tsöqavu is where people get white clay for their rooftops - rainwater always collects there; tum'owa (white clay) from there - by the road from Supawlavi to the Cultural Center. On S side of Supawlavi is Ho'tsiva - 1/4 mile from Supawlavi then 1/4 mile there is another spring. By the base of the wall is Handpump spring. We also went up there on burros for water; it is a real good spring - tumöftsöqa (white clay) from there - good tasting, used it like Skoal. A lot of kyevefsi (wolf berry) and suvifsi (sumac) grows up there. A lot of suuvi (sumac) grows right near the spring - Suviiipa. Antelope ceremony goes there to gather material.

Asayva also had gardens a long time ago (no gardens at Mötsifkyahoyvi or Aqwpi) - they grew

sweet corn, beans, tomatoes, chiles. RH remembers them in the 1950's - we shot doves up there. People still garden at Lemeva, but not at Toriiva now. At Toriiva, they gardened when I was young - corn, chile, tomatoes, squash, zucchini squash, bread squash. When I went to school at Toreva, everyone had small plots at the spring; the bus drivers and school janitors also used them.

RH also mentions Isva - distant spring, where there was a small village too (I think he means the one near Siipa). Towards Isva, also is Philips Farms - people used to farm there long ago; some houses are still there; the farmlands are barely visible just below the houses. Between Hukyatwi (windy cliffs) - [across from Walpi] - is Eggloffstein Butte - one of our clan's eagle buttes. Straight west of Eggloffstein Butte is Siwafsikvi, where people used to farm also; old farm equipment is still there - farmed before my lifetime. Water for Philips Farm perhaps from Isva?

Clear Creek-Sakwawayu - one of our main shrines is there. I have been there myself. The spring has great significance for ceremonies for all three 2M villages - Musangnuvi, Songòopavi, and Supawlavi. Where the water is seeping from at Clear Creek. We make sakwa- turquoise-blue mineral paint over there. It is a very sacred place - that is why they go there. A lot of ceremonial songs contain the word 'Sakwawayu.'

(In the field, just above Sunlight mission, looking up gully toward top of mesa on which Musangnuvi sits). Looking up at Hontupövi. Leelent (Flute soc.) used it. It was still there when I was thirteen years old. Named for Bear clan (Hontupövi - "bear cliff gorge place"). Aqwpi is visible from here by white rocks with vertical stripe (in distance to N up near cliff top). Mötsifkyahoyvi ("all clumped together place") not far from there - to S of Aqwpi. Lemeva gardens are still planted. A place where white clay is also called tsöqavu (as well as a dammed pool). Taalawvavi (pointing to it from on top of the mesa ledge where we are) is where the green trees are visible down below. Wukovöva is where the sand is falling in. Qahavavi ("place of willows") - willow grows down there (looking S) - there used to be a spring down there. At Mötsifkyaf'oyvi [the way he seemed to say it this time], the spring is visible. From Aqwpi, the water is good for cooking beans and coffee. Past Aqwpi, there is another spring, RH does not remember name. Also peach trees and suvifsi (sumac) - now sealed with rocks, sand and plants.

At Asayva (looking up towards it), down from there are stone terraces inside an orchard, probably sectioned for different crops, and there are some garden plots below the peach trees, and below that is kyevefsi and suvifsi. Asayva also used for watering horses and burros. Angwuspa is up N beyond the bend (we do not visit - road subsided): there is a trough there and willows. Farther N of that, Harlan Willams' F used to plant; there is another spring up there with a long name (Harlan's M, still living, would remember it) - he used to keep his horses in the valley and water them at the spring.

We used to care for the peach trees better - water and prune them, but people are getting lazy now, so they're drying up.

At Tsukuvi ("point place") on top of the mesa, there are ruins: the Pumpkin and Katsina clan came from there; there is also a tuutuskyia (shrine) there for Angwusnasomtaqa (Crow Mother).

Petskovi butte is visible in the valley.

Joel Nicholas notes: Isqaasokpu (“coyote burp”) is a spring below the store of the same name on 2M, NE of Songòopavi, and there are gardens there below by the spring. Willard Mowa (GS of Augustine Mowa Sr.) farms there.