Eldon Kewanyama ("Rain clan" - Patki, Songòopavi, dob 10-6-1930), son of Claude Kewanyaoma, long-term Kikmongwi of Songòopavi [d ca 1985], at his house, Songòopavi, 5-26-2004. Peter Whiteley, T.J. Ferguson, and Joel Nicholas (Mr. Kewanyama's grandson).

Hooyapi - Little Giant's Chair. My in-laws plant at my clan fields (Patki) near there. Kwangwaf'ovi ("sweet on top place") - a wash comes from there on the N side. There is blackened and burned sand there and a paatufha, flooded area. That is how we irrigate our fields - from the rain. We have to pray hard for the rain: we depend on rainwater, we do not do irrigation. At Pa'utsvi (Burro Spring) is the main water for ceremonial use by the Maamasit Leelent (Gray Flute soc.). In August, one of the Maamasit (Gray Flute men) all dressed up tuns to Pa'utsvi to get their water. Qötsatspelvi is the main place where the Gray and Blue Flute societies get together and sing together. The men go into the water - only the Flute chief knows. These are the main springs for the ceremony. They get water and mix it with flowers in a laakuytsaqa (medicine bowl). They pray into it with hooma (cornmeal) and tobacco and smoke into it six times. Hofqöyvi (from the NE) is where the runners come up during Snake, Flute, and Basket Dances. The other way is via Kisatve (from Shady Springs). Water from there is used ceremonially at Powamu and Patsavu for He'e'e and Haha'ywuuti. Above Qötsatspelvi is another spring, Tuyqavi ("edge place" spring) and another one. Also Suuviva is another spring right by the highway where it goes down (below Cyrus Joshwytewa's house on the edge). Höwiipa (dove spring), right by Weaver Selina's art gallery, is used for Social Dances. Tsorpa (bluebird spring) by Flora Mae Lomayestewa's place - water is very cold. Another spring is Hotniwpu, but a rock fell into it, and the water is not coming out any more. There are a lot of springs in this village. Pavispa (yellow clay spring) is the baseball field - clay from there is used for pahos. Hohoyawvi (stinkbug spring). Kwangwif'ovi - take sheep to water there. Songòopavi spring [not meaning Masiipa, but the one to the E of there] was still flowing when I was young. Songoohu (sand grass) is used for making "Hopi suitcase" (i.e. for wedding robe), There are two Masiipa springs; the one down below is, like Songòopavi spring, also closed up now. There was a sheep drinking-trough but all blocked up now. We irrigated cotton down there: cotton needs a lot of water [and see below]. Way up N [sic] of the village at Matövi is where the Sakwalelent (Blue Flutes) got water for the Flute ceremony. They go in the early morning and come back by evening, but sleep down below and come up early in the morning. Nowadays they sleep at Two-Horn kiva.

Q: Why is water important?

There are a lot of springs. I am against the highway workmen blowing up rocks and destroying springs. Qötsatspelvi - that's where the chief makes a lot of pahos for that spring.

In our religious ceremonies, we use that water from the springs. In Wuwtsim, I get water in tawiya, a water jug, then smoke into it, and put flowers into it. Then the Wuwtsimt come out, and I spray that over them (maakwanta) [i.e. to bless them].

Patkiwungwa is Rain clan. My ruin is Awat'ovi. We had an argument at Hooyapi: there were a lot of us under Patkiwungwa. Then there was a competition down there: "if you want to be with me come with me." So they spread out [into two groups] and sang all night. One group stayed and the other group went off and separated. The first spread out sand on the ground; then the

plants came up, and there was nothing, just a little bit of piikya [beginning stalk] on the watermelon. So those who won were piikatiwta, and became Wukovatkingyam; the others became Piikyaswungwa (Corn clan). Songòopavi would not let us in. So we went to Awat'ovi and made our home there. Then totaatsi (= Spanish) came and built the church. They killed the totaatsi, and we came here (to Songòopavi), stopping for a while at Paaqöltsomo ("water hollow hill," where the new hospital/clinic is) [Note to TJ: this may be another reference to Mastsomo, or it may be another place altogether], and asking the chiefs [for permission] to come into the village. He [the kikmongwi] said, "You are killers, and I don't want you here." So all those people went to Polacca [i.e. Walpi]. Then our side went to Musangnuvi: that's where our ancestors made our living. Then our grandmother [this may be literally his grandmother, but possibly a reference to an earlier Patki clan woman] met a boy from this village and married but not in the Hopi way of nowadays; the wedding ceremony is new. That's how we got Yolanda, Mimi, Winnie Mae, and Dora (my Zs) - all live on this side together in one section of the village. And the Piikyasngyam are right here - now they are calling themselves the "Corn clan."

Tukavö [see Forde map] - there is a ruin there, the house is on this side [i.e. toward Songòopavi]. [This seems to be Forde's site that Ronald Humeyestewa did not recognize or thought should be Tsöqavu] My F [Claude Kewanyouma, the old Kikmongwi of Songòopavi, from ca. 1930's to 1980's] grew a lot of things: grapes, plums, even peanuts.

Each kiva planted cotton down by old Songòopavi spring. Each kiva had three rows, from which they carded their cotton. They brought up the cotton [to the village] to weave. Each kiva group makes prayer-feathers out of that cotton string; they spin it, and then stretch it out. Nowadays we get cotton bolls from the Phoenix area. Each kiva had its own cotton rows: Kwan kiva, Al kiva, Taatawkyam's kiva, Wuwtsim kiva, and Snake kiva. They still grew the cotton down below when I was a young boy. But old Songòopavi spring area became dangerous for people; "Paalölöqangw was eating them up down there."