

Morgan and Joy Saufkie. (Morgan is Bear clan, 64 yrs old. Joy is Water clan) Songòopavi, Joy's house, 7-9-2003.

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 corts, radishes, onions, corn, etc.

Photo 87-44-142

Lemeva gardens. Where they plant *tunös.uyi* (early plants - squash, white corn etc.). *Tunös.uyi* 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.

pefpuma 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

hoopoq, 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
pööva, 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)