Alexander M. Stephen

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Monday, January 30

Harvey, the Tewa boy who married Ko'kyañmana, came to her house today to stay permanently. Since her return here he has slipped up here in a half stealthy way after dark, and stayed with her, but now he resides permanently. Still he seems to dread meeting the Walpi youths.

Yesterday Ko'kyañ and her elder sister carried presents of food to Harvey's male relatives in Tewa, and about sunset returned with a procession of women and male relatives of his, bringing home the moccasins for Ko'kyañmana. All these women brought food presents, great jars of meal carried in blanket on the back. But today, as I gather, closes all these prolonged processions and mutual gift makings.

It is cloudy, today and yesterday, and a cold, blustry wind, but no moisture.

See about *Tih'küyikiadta*, Childbirth water house, in the northwest corner of Wikwa'lobi. It is a cache in the northwest corner of the kiva, close up to the roof, the orifice not more than five or six inches in diameter and a bundle of old smoke-blackened rags stuffed in to close the orifice. Syüñoïti'wa (kiva chief) did not seem inclined to be communicative, for the reason, I fancy, that some quite young lads were in the kiva. I will try him again under more favoring auspices.[1]

Tuesday, January 31

Pü'chi's wife's infant was ill tonight and Pü'chi came after Sü'yükü[2] to treat it. He prepared an infusion of herbs of which

shuffling trot they approach each other, hands and arms swaying in gestures. They countermarch to right and left and then pass down the centre, something similar to the figures in a contra dance. Two old men with long sticks pass up and down the line correcting errors.

The dance bears a petition for rain and bounteous crops. One of the songs sung to the drum is:

Come here, Thunder, and look!
Come here, Cold, and see it rain!
Thunder strikes and makes it hot.
All seeds grow when it is hot.
Corn in blossom,
Beans in blossom,
Your face on gardens looks.
Watermelon plant, muskmelon plant,
Your face on gardens looks.
Aha-aha-ehe-ihe, etc.

[The Eastern Saint's day dance, in American vernacular the Corn dance!]

[1] See pp. 217, 261.

[2] No doubt as a doctor of the sometime Ya'yatü society, a society of the Keresan type. See pp. 182, 1008. — Ed.

they made the infant drink a little, after which Sü'yükü came to my room[1] and got his long eagle wing feather, which had been thrust in the ceiling. Going again to the infant, he sprinkled some ashes along the feather holding it in his left hand and waving it over the infant, west, south, east, north, four times, perhaps six. He cast the ashes out of the door, flicking the feather and exhaling his breath. He muttered a brief prayer. The people in the room also expectorated violently.

Wednesday, February 1

Cloudy sky and strong southwest winds for past three days, last night a slight sleety shower, barely wetting the roofs. Today cold half gale and gusts from same direction, clouds quite overcasting the sky, and dust storm, *pala'hü'hükya*, red wind.

The snow from the last storm which has lingered on the north side of the mesas has quite disappeared. Under these cloudy skies the landscape is inexpressively dreary and depressing.

Just after sunset a driving hail cloud swept around the mesa, far below the village and high above it, and for a few minutes the hail flew by the casement level as an arrow from a bow and as swift, for a fierce gale was blowing. This storm cloud passed in a few minutes, but the night is very dark and stormy looking, and again I thank my stars that I have not to venture to Tewa.

Saturday, February 4

Cloudy, windy weather continues, but no rain or snow. Cold but scarcely freezing.

The wall built long ago across the narrow mesa neck (Fig. 91) southwest from Kikü'chmo [on the mesa top two miles north of Tewa] was a hunt corral. Before the Navajo came to this region, or before they were numerous, game, especially antelope, were in abundance. A hunt being organized, antelope were driven down the mesa toward this wall in which was a wide gateway. After they had passed through, this was closed with piñon and juniper boughs and the whole length of the wall was stockaded with these boughs. The younger lads remained outside of the wall shaking their blankets to scare the game away from jumping the wall.

The grown men went inside the wall and shot the game down or in the melée caused the antelope to leap over the cliffs and break their legs and necks. This same version was told me many years ago.

[1] In the house of Masai'yonsi, the wife of Sü'yükü.

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In Chief kiva they have already cut out the big belt which has been plaiting here for Ho'kwabĭ. They are now finishing the fringes on it, after which it will be well saturated with white clay.

Kwa'chakwa finished his dress this forenoon, so there is only Sakwi'stiwa working on a dress. Nearly all the others are spinning cotton.

They are eating here roast goat (very pungent), wafer-bread and *tosh'küyi*. The nodules are lying on the ledge at the west end of the kiva. In'tiwa says the races will be run until each kiva has furnished an announcer.

The mail this evening brought the gratifying news that Lieutenant Plummer of the 10th Infantry has been appointed Navajo agent, relieving the wretched imbecile of a civilian agent now at Fort Defiance.

Thursday, February 23

In Chief kiva at 8 A.M. a dozen or more, all spinning cotton, i. e. spinning and carding. Ha'ni, In'tiwa, Sakwi'stiwa, perhaps four or five all told, are spinning cotton for the making of a big belt for Hümi'ta who is now in process of being married to Tiüñ'abi, the son of In'tiwa. The others are carding and spinning for some other fabrics and for different purposes.

Two Oraibi are now at Shüño'povĭ, they tell that soldiers from Fort Wingate have taken Wĕ'wĕ, To'maka and four other Zuñi to prison at the Fort. To'maka and his wife are said to be both witches — *po'waka (po'wak ta'ka*, witch man; *po'wak wu'qti*, witch woman), called by the Zuñi, *ha'shlikwi* — they caused illness and death among the Zuñi children. Wĕ'wĕ and others proposed hanging[1] or destroying the witches; a general hubbub prevailed in the village for days and the soldiers interfered. Wĕ'wĕ is a man, but of the abominable sort known to the Hopi as *ho'va*, to the Navajo as *nû'tlehĭ*, to the Zuñi as *lah'ma* i. e. hermaphrodite.[2]

The four nodules were brought from the ledge at the west end and laid by the fireplace and sprinkled before I came down. The nodules were placed by the fire and sprinkled with meal by Moh'tii. This is not specially pertaining to the chief, anyone does this.

Sü'hima, chief of Horn kiva, is announcer today and, as other race chiefs did, he began making his rounds of all the kivas on the mesa today about 7 A.M., carrying the bundle of ox hoofs as a bell. A little before 2 P.M. the different kiva groups trotted down to the west valley.

[1] Zuñi witches *(halikwe)* were hung by the thumbs to extort confession. For other versions of this affair, see Parsons 3: 270 n. 2; Bunzel 3: 44—52.

[2] See Stevenson, 37, 310—313, 374; Parsons, 2.

There were not so many as on Tuesday nor were they so typically decorated with pigments, none had feathers. They assembled in the valley about two hundred fifty yards northeast from the arroyo near which they met on Tuesday, i. e. they were that much closer toward the modern cabins. They made a wider circuit than I supposed. Today I went out on Boli'ki and watched the course. They ran down the edge of the main water course in the west valley, following it entirely around the sand dunes on the southwest point of mesa to where it debouches in the main water course of East valley, thence up East valley along the west edge of the main water course, deflecting toward Sun spring, but still quite east of it till they struck the trail which leads to Walpi past the edge of Sun spring.

When Ha'ni was a young lad, his uncle (a dumb man) and a Tewa went to hunt deer. There were no horses then. They went afoot, carrying a pilgrim bottle of water slung over the shoulder, their bow and arrows in their hands. They got on a deer's track and ran following the track all day and slept on the trail. Next morning they followed the track and killed the deer at sunrise. Immediately after this they got on the track of another deer and ran following it all day and killed that one at sunset. In those days men could run.

Jack rabbit *(so'wi)* and deer *(sowi'iñwa)* are related closely. They both have the same traits; when the rabbit is coursed and grows tired he doubles back a way and then bounds off at right angles and sits concealed. The deer does the same.

Neither rabbit nor hare make holes. They press down some tufts of grass to form a soft place to lie on and select such places as have some shrubs or stout herbs standing for wind breaks and to conceal them from hawks, coyotes, and hunters.

The rabbit and hare frequently run down prairie dog holes for safety when pursued by men or hawks, then the snakes get them. The rattlesnake, the house snake *(lülükañüh)*, the constrictor *(ta'ho)*, all snakes frequent the dog hole; they lie there in ambush for rabbit and hare. The snakes also prey upon the young prairie dogs *(tü'kya)* and owls. The burrowing owl *(ko'ko)* lays its eggs and hatches its young in the prairie dog house *(tü'kyaki)*, hatches four or five young ones. Marautaka and Jack have each seen these numbers of young, on digging up a dog hole.

They say that covering up the prairie dog's hole with earth and stones does not kill the dog but it frightens him, and he digs out to the surface and runs away from the region of his stopped burrow.

Ma'kaboño,[1] the old style of hunting afoot when all the men of the

[1] *Ma'kto* to hunt (sing.).

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village took part. They divided in two long deployed lines surrounding a wide scope of country and gradually converging. This method was employed as against deer, antelope, and rabbits.

They also formerly made long tinchels or fences for the capture of antelope. The whole structure was very extensive and was called antelope house *(chŭbki)*. A suitable large mesa nook or other practicable site was chosen and of an area say 600 by 300 feet. This was enclosed with a strong high stockade of tree boles and limbs, close, compact, and slightly overhanging inward, to prevent the antelope from jumping out. This stockade structure was usually in the form of an ellipse and at one end was left open, fifteen or twenty feet wide. This elliptic construction was called sheep house *(kanc'lkiadta)*.

From each side of this opening a brush fence, limbs in foliage piled close together, was built, gradually diverging in width as it extended from the sheep house. These two fences were called its wings *(masha'adta)* and were carried along for a good distance, 800 to 1000 yards. Beyond this distance, also gradually diverging, were laid piles of brush at short intervals and boughs and limbs were set in the ground here and there, and this open structure was extended several miles, ten or twelve or even more, usually, however, not more than four or five miles long.

A person spying a band of antelope grazing in the region of an antelope house would be careful not to alarm them, but hastening to the village would tell what he had seen. Eight young lads were then sent toward the antelope, the other villagers hastening to the antelope house. The eight approaching the band would seek for cover, striving to arrange so that four would crawl down an arroyo on either side of the band, deploying so as to leave three on either flank at a distance apart from one another, and the two in advance of the two lines having passed the antelope would approach each other, thus surrounding the band on three sides. All were provided with cedar bark and the fire-making board *(pilanko)*, and the two at the far end of the antelope would start two smokes and imitate the cry of the wolf, starting the antelope from them. As soon as the antelope approached the other youths, they in turn started each a smoke and, yelping like wolves, tried to head the antelope in the direction of the wide spread antelope house wings. A few men were stationed at intervals far apart on the outside of the wings and kept the antelope in the desired course. The antelope running through the stockade, two men who had been stationed at the gate with piles of heavy brush wood, all ready, would instantly close the gate. The chief of the hunt and the other men were stationed outside the

stockade and shot the antelope down. Of course they were not always successful. Some men with bad hearts might be at the stockade, or the Hunt chief may have been remiss in some of the hunt ceremonials.[1] Then the antelope would refuse to go near the "house" or approaching it, if they smelled those evil persons, they would break away.

Next moon another series of races will occur, one in which no nodule is used. These races are called *hoho'chĭkyani* (zigzag?) and have a curious zigzag convoluted course, somewhere near Sun spring, from there up toward this mesa, then back toward the spring, occasionally circling around upon this course, then toward the Tewa trail, then southwest and northeast, zigzag across the foothills. The whole course if direct, they say, would stretch for ten or twelve miles, or as far as from here to Keam's Cañon school.

I gather a few hints in this kiva (Chief kiva) as to the religious significance of the kick-ball race: They say of course its practical purpose is to train men as good long distance runners, but its deeper significance is that each devout Hopi who engages in it is relieved of all heaviness of heart, all sadness is dispelled, his flesh is made good, his health is renewed. All devout men also pray that the Cloud deities will look upon the runners kicking the nodule before them, and will send the rain in quantity to fill the water courses brimming full and rushing as swift as these runners, and the water like them strong and swift running and kicking the *mü'ĭnkü' yüñü* before it, the nodules of clay large and small which are formed in the water courses during rain freshets.

Friday, February 24

In Goat kiva at 9 A.M. About a dozen men are all busy working at figurine making. Pauwati'wa, the kiva chief, has been about the most industrious since they began this ceremonial manufacture. Of tools, the pocket and hunting knives are used by all. They have also a hand saw and a small Mexican hand adze, one or two pieces of hoop iron with notched edges for use as saws, a wood rasp and numerous files of all sizes and numerous awls. Fragments of sand stone are used to obtain a finished surface on the figurines after carving.

The projecting design on the cloud angles of the Sa'lako figurine is not a floral emblem, but the *hoko'na* (the black butterfly). (Fig. 167).

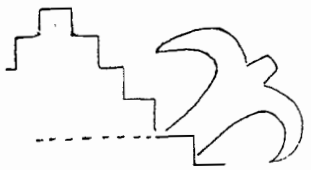

Fig. 167. Butterfly design on Sa'lako figurine

[1] See p. 1006.

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Tuesday, November 22

I notice a curious dark looking bread in Sichomovi and the woman who made it tells me it is bullock's blood and meal and is called *ûña'biki*, blood bread. She is splitting marrow bones to make beef stew *(waka'shnûkwibi)*.

Today Kwa'chakwa came to me and said he was going to Boñsikya, that in ten days his Sun ceremonies would begin and would I give him an order for some cotton to spin for prayer-feathers. He promises to advise me before he begins so that I may witness all his ceremony.

Sometime before the Civil War a party of ten Hopi'tü went to Fort Defiance to receive certain goods from the agent, of which prints seem to have been the most valuable. The ten were Ha'ni, Djasjĭnĭ, To'chĭ, Taba'ko, Wiki (not the same Wiki, i. e. chief of the Antelope society), Masha'lĭ (who was Antelope chief and also Town chief), Tavwu'pu, Lemo'a (a Navajo, but who had been given to the Walpi during a famine when he was a boy), Ma'kani, and the uncle of Hi'li. Returning with their gifts, they camped a few miles west from Pueblo Colorado and just before dawn were attacked by a band of Navajo, two or three of whom had firearms,[1] and four of the Hopi were killed, viz. Wiki, Masha'lĭ, Tavwu'pu and Lemo'a.

Ha'ni was badly wounded with arrows, but recovered. Djasjĭnĭ lay close to the ground and, holding a saddle over his head, heard bullets and arrows pelting against it. A bullet cut his leg. To'chĭ ran for the villages and reached Sun spring at sunrise. He yelled as he approached and the people ran down to the spring, and there he told them of the disaster. The rest of the party reached the mesa late in the second day. The women sat in groups wailing on the house tops. Men sat huddled in their blankets, and no food was prepared or eaten. At that period neither women nor children ever went to the springs for water for fear of being killed or captured by the Navajo.

After this disaster a large band of Hopi went on a foray to the north and killed many Navajo and drove home a lot of sheep.[2]

This morning about 10 o'clock a large party, mostly young men, went on a rabbit hunt *(sowi'makaya')* and were accompanied by

[1] In 1840 the Navajo had one or two worthless muskets. Their chief Nachĭndetahĭ approached Oraibi to look after stray horses. The Oraibi killed him with arrows and stone tomahawk. Then the Navajo slew all the Oraibi except a few. The Navajo were led by a woman chief, Asû'nlĭpâh.

[2] On October 19, 1887 Stephen notes that into his camp with Victor Mindeleff, about twelve miles northeast of Oraibi, came three young Navajo. One of them, Yochata'hlibigo (son of Bead Rattler ?) ten days before had killed two cattle belonging to Na'hü's brother in Oraibi, Hon'meniwa.

nearly all the maids — they tell me by all the maids of the village.[1] This is called *ma'mantü nĭyûñ makaya'*. Yesterday the maids prepared rolled wafer-bread *(somi'biki)* to be eaten today on the hunt.

A lifetime is not long enough to learn all these complicated details and mystic acts, and how these dull creatures can themselves apprehend the infinity of routine and preserve the sequences of these multitudinous rites, I can not divine, unless, as I am at times inclined to believe, they have developed some specialized brain convolutions with this particular function.

Wednesday, November 23

I forgot to note that immediately after the close of the Wü'wüchĭm several parties mostly of young men went from each of these three villages to Zuñi, to witness the Sa'lako ceremony.

Thursday, November 24

About dawn a southerly gale set in continuing all day, at times increasing almost to a hurricane, the gale dying out with the sun. Only a scrap of cloud here and there, no drop of moisture.

I hear that T. V. K. has returned from the East accompanied by a *wu'qtaka* (old man). I wonder who it is.

Friday, November 25

Kücha'ptüvela, Ash-heap terrace, the site of Walpi occupied at the Spanish advent (?) is about opposite the highest southwest point of Walpi mesa and on the west side. It is on the third terrace, or well defined ledge below the summit, or in other words, it is the first well defined ledge rising above the stony foothills. The ground plan can clearly be traced along the edge of the terrace for about four hundred feet, and against the base of the talus on the inner side of the terrace the ground plan is evident on two or three mounds. The plan of the village seems to have been irregularly lined house groups enclosing an oblong court. (Fig. 492).

Fig. 492. Ground plan of old Walpi at Kücha'ptüvela

[1] Compare Parsons 19 : 267.

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248, 250, Figs. 154, 155, in Pen'dete, Fig. 121; led by rope by Tachûktĭ, 242, 250; chief of all kachina, 300 n. 1; in Horned water serpent celebration, Nasha'bki, 300, 303, 316, 319, Fig. 176, in Wikwa'lobi, 339, 343, 344, whippers, chasing boys, 319; in Shoyo'hĭm kachina, 443, 444, 461.

Cp. Fewkes 17: Pl. XXXI.

Wü'ʳwü'ʳyomo, Wü'ʳwü'ʳyom, Wü'ʳwiyomo, Wü'ʳwĭyomo, Wü'ʳyo, Wöwöyom, Wü'ʳwü'ʳwiyomo Badger clan kachina, 205, 406 n. 1; in Powa'mû, from Young corn mound kiva, 205, 207, 214, Figs. 122, 123, bless plants and seeds, 238, 1037; at Sha'lako, 352, 436, 437, 439, 441, 441 n. 1, Figs. 235, 237, 238, 240, 242; correspond to Zuñi Sayatasha, 352; masks kept in Badger clan house, in Sha'lako, 416, 417, 431.

Cp. Fewkes 17: Pl. V.

Wuti' kachina see Kachinwuhti.

Wu'yak kü'ĭta Broad head kachina, in Powa'mû, 241; in Horned water serpent celebration, Fig. 202.

Wu'yak taiowa Broad face, mask conventionalized in belt, 35 n. 1; in Powa'mû, 241, Fig. 147; Wu'yaka taiowaadta, graving of, 1026, Fig. 507 b.

Cp. Voth 1: Pl. LXIX b.

Yc, Yc'bĭchai Navajo kachina; Navajo impersonators visit Mo'-nete 223 n. 1; in Horned water serpent celebration, 344, Fig. 208; their grandfather with Tewa Ta'shab, 381, Fig. 219.

Yo'hozrûkwu'qti see Soyo'kwu'qti.

Cp. Fewkes 17: XXII.

Yo'we kachina goes around, January 18, 1894, 153, Fig. 92.

At Oraibi said to be the kachina war chief and to have instituted the scalp pole. (Titiev).

Yü'che, Yo'che kachina Apache kachina, in Kachina Return, 1893, Nasha'bki, 114—115; in Powa'mû, 167, Fig. 93; in Horned water serpent celebration, Young corn mound kiva, 342.

Zöoqöqlöm kachina in Winter solstice ceremony, on Third Mesa, does not appear on First Mesa, 4.

Zrü'zriomochobo goes with Ta'chûktü, but is not of them, 190, Fig. 113.

5. Place Names and References

Abiquiu Kae'biki; Cha'kwaina clan from, 676, 1085.

Acoma see A'kokâbĭ.

A'kokâbĭ, A'kokabi A'kokyabĭ Acoma, 745, 1084 n. 5. From *a'kokâbi*, ladle wood, (see Glossary, *a'kü*, ladle), referring to ladle shaped reservoirs on summit rock, Acoma mesa. By Navajo, Acoma is called Tsekĭ'zthohi. See Index. See Stephen 2: 44.

Alavi'a see Santa Fé.

Albuquerque Al'bükeke, 1180.

Al'tütü'shkya Horn shrine, below the southwest point of First Mesa, 1014.

A'müba < *a'müma*, that devilish word with so many chameleon changes of meaning. See Glossary. In this instance it means a spring that has been filled in by sand drifted by many successive storms, one after another, and refers to the spring on the east side of First Mesa, three hundred yards east from Chief spring; in Tewa, Po'bipo, Flower water; 25 feet deep, 100 feet square, 414; old pottery fire pits near, 130; Kachina youth disappeared in, 133; belongs to Kachina clan, 171; at Powa'mû and Nima'n, prayer-feathers or sticks for Kachina clan chief deposited in, 171, 528; Horned water serpent seen in, 333; cleaned by Tewa, 414; Acomans near, 714; Map 3.

Anawi'ta's house council in front of, 783; Map 5; see Kachinaki.

Antelope mound see Chü'bmo.

Antelope mound court see Chü'bmo ki'sombĭ.

Antelope Valley northwest from Awa'tobi. Antelope supernatural (Chü'biowüh) is associated with ruins of, 25; Laguna people lived on mesa overlooking, XXX, 714; see Tü'ma.

Avai'yo's house Map 5.

A'vakakiadta A'vaka, his house, i.e. shrine, 1033, 1035, Figs. 519, 520.

Awa'tobi "place of the Bow people"; destroyed pueblo, 944. Müsho'ñĭnovi descended from, 146; figurines, 146, Fig. 90; valleys not burned, 388; mentioned, 706, 1023, 1180; Laguna people lived near, 714; people baptized, 848; Kachina (Badger clan) stay at, 860 n. 1; on their way to First Mesa Zuñi stop at, 942; Badger-Tobacco women from, 944, also Bow clan, 1072 n. 4; see Map 8.

Black Mountain see Kishyu'ba.

Boli'ki Butterfly house; shrine on oval mound on extreme southwest of First Mesa, 715, 1007; Snake shrine near, 61, 107, 684, 715; mentioned, 138, 277; Wind shrine beyond, 502; Nima'n kachina shrine near, 510, 538, 1010; used at Butterfly dance, 1007; half mile from Tüwa'nashabĭ, 1014; Maps 1, 4, 6.

Boñsikya Rush cañon, part of Keam's Cañon which is ten or twelve miles east of First Mesa; planting at, 390; fenced in by Agent for school, 484; spring associated with Cedarwood clan, 565; mentioned, 1002, 1016, 1017, 1023; see Stephen 2: 33.

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Break, The see Hüchi'ovi.
Butterfly house see Boli'ki.
Cataract Creek yellow pigment from cañon east of, 558; grass, wood, clay, from, 638, 668, Fig. 363; Ko'honino dance at Cataract Cañon, 996; see Index, Havasupai.
Chai'yümpakiwu'ta "Where the children disappeared", the war gods having turned them into stone, at northeast side of First Mesa, 143, Fig. 88.
Chayawi'pa, Chiya'howipa Isleta, 326, 1008; see Index.
Chief spring see Moñ'wiva.
Chilibasa cotton grown at, 30.
Chü'aki, Chür'ki, Chüki Snake house or shrine, southwest shrine, at butte beyond Butterfly shrine, 61, 107, 684, 715; in cliffs below Dawn cape, 61; Antelope skulls cached at, 61; northeast shrine near Pola'ka's house, 107, 715; northwest shrine near Masau' shrine, 107, 610, 613, 690, 715; shrine at boulder on sand hill between Wiki's house and southeast side of mesa, 107, 624, 690, 692, 715; crevice in detached butte above Kwa'-toko (prayer-stick of Ant deposited here), 618, 1012; near Gap, 635; at west side of West valley opposite Tewa, 679; southwest from Wikya'tĭwa's field, 684; large rock at southwest point, 685; northeast from Coyote spring, 695.
Chüapi Maps 8, 9.
Chü'a si'buh Snake jar(?), crevice furthest south on west side of point of First Mesa, Snake society's snake jars kept here, 614, 659.
Chü'bmo, Chü'bmobi Antelope mound. Kun'ĭlĭ in Tewa. (1) Pillar rock in Antelope mound court so called because Horn clan once occupied near-by kiva, calling it Chü'bmo, 25 n. 3, 327, 361, 588, 925, Fig. 523; referred to as Tü'kwi, mountain, Antelope mound rock, 486, 908, Snake rock or the Rock, 580, 581, 582, 588, 663 (2) Rock mass east side of West valley southwest from Wi'pho, one-third distance from Sheep spring to Wi'pho, 361, 652, 816—817; Snake, Antelope and Flute racers start from, 652, 705, 708, 709, 816—817; Map 7.
Chü'bmo ki'sombĭ Antelope mound court, 327, 361, 559, 566, 851; kiva here, Nasha'bki, once called Chü'bmo, 327, 361; also called Tü'kwive ki'sombĭ, 327, 361; bower in, 813; Snake clan and Bear clan si'papü in, 813, see Index, Si'papü; dance court, 921, 927; young men sing at night in, 928; see Tü'kwive ki'sombĭ.
Chübpabĭ ahpi si'kya Antelope spring cañon (wide part at mouth); see Antelope Valley.
Colorado Grand Cañon Pi'sisvaiyu. Si'papü of the Emergence here, near salt deposits, 154, 473, 497, offerings made in First Mesa cliffs for, 473; pigment from bubbling spring near, 558. See Cataract Creek.
Corn mountain see Kaütü'kwi.
Coyote spring see Is'pa.
Crow spring see Ûñwu'sba.
Dance rock see Chü'bmo.
Dawn cape see Ta'latüyüka.
Diltushi, Diltushetho, Dĭlthoshitho see Pü'pshe.
East valley valley east of First Mesa, 233, 277, 939, 944.
Eldon Mesa point in western range in winter solstice observation, 30, 374, Fig. 16, Map 4.
Fort Defiance Tse'hotsoi, 276, 997, 1002, 1017, 1018, 1085, 1175 n. 3, 1181. See Stephen 2: 27, 33.
Fort Wingate Ho'naupabĭ, Bear spring, 37, 276, 281, 723, 997, 1085.
Gañado Wuko ba'kabĭ, great reeds, 1018.
Gap, The see Wa'la
Hala'kabüki Whirlwind house; crevice on extreme point of the third terrace of the southwest point of First Mesa, 356, 535, 1006, Map 6; in rock crevice in cliff point below Red cape, 500, 502; shrine in sand dunes beyond Butterfly shrine, 502; crevice southeast of Butterfly shrine, 1011.
Hano Tewa, see Index; Te'wakwi in Zuñi, 949.
Hao'a shrine on cliff just under Awa'tobi on east side, 146.
Hazrü'tüwa Sprouted-bean sand, knoll in foothills close to base of mesa east from Walpi, supplying sand for ritual bean planting, 159, 177, 178.
He'misi Jemez, see Index.
Hocho'koba, Hostho'dĭtho Juniper spring < *hochki*, juniper; in East valley, north of Sikya'chki, 233; salty clay found here, 233; Kachina clan prayer-sticks deposited here, at Nima'n, 566.
Homolo'bi (1) home of the Patki clan on Red River (2) mound or sunken ground plan at east base of First Mesa, 1008, southwest from end of Horn kiva. It was formerly a kiva belonging to the Patki clan and named after its early home.
Hoñwü'bi mesa in eastern range, Maps 8, 9.
Honwüñwü ki'hü Bear clan house, Map 4.
Hopi Sha'lakoki shrine on ledge just under eagle grave.
Ho'pküyüva kihu Northeast side house, "High house group", Tewa, 1176, Map 8.
Ho'pok paho'ki northeast shrine, Map 3.
Hotavila town on Third Mesa, founded 1906, XXV; Winter solstice ceremony at, 2.

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Hüchi'ovi, Hü'chiwa The Break, the narrow neck on northeast end of Walpi where in or near a shrine prayer-sticks and feathers are deposited, 62, 118, 180, 252, 533, 589, 597, 665, 666; kachina impersonators pray here towards Black Mountain, 118; Walpi kachina withdraw here, 118, 201, 324, 363, 398, 399, 504, 533, 534, 572, 574, 575; Tewa kachina mask here, 376; entrance of Flute society ceremonially opposed at, 808—809, Fig. 441; mentioned, 972, 976, 977, 981, Map 5; see Glossary, *hü'chiwa*, opening, gate.

Hukya'tüwi Wind terrace, *hu'kya*, wind, *tüwi*, terrace, mesa in the eastern range, 25 n. 5, Maps 8, 9; Tü'ma just beyond, 25 n. 5; moisture moon prayer-stick making at base of, 576, Fig. 325.

Hü'misi Jemez, see Index.

Is'pa, Is'ba Coyote spring, east of Tewa, southwest from high yellow foothills, 695; belongs to Kachina clan, 165, 171; prayer-feather deposited here at Powa'mû, 165, 171; on kick-ball race course, 268; Tewa Horned water serpent ritual performed here, 348; prayer-sticks for, 348, 394, 498, 528, 695, 823; spruce carried to, 348, 376; going dry, 414; cairns near, 469; Tewa first lived near, 483, 1023; prayer-sticks deposited here for Kachina clan, at Nima'n, 498, 566; ritual water from, 705; mentioned, 847; Map 3; see Stephen 2: 30.

Kachinaki Kachina house (shrine), referring particularly to the shrine below Anawi'ta's house, in Sichomovi, 173, 202, 250, 356, 360, 361, 369, 371, 398, 405, 413, 439, 441, 462, 463, 478, 532, Map 5; see Kowa'waimovi; see Glossary.

[Shallow cavern under Sichomovi. Fewkes 2: 357.]

Kachina shrine ledge see Kowa'waimovi.

Kaha'tniopi, Kaibĭtho spring in buttes south of First Mesa, 99, 975. Komah's spring, Tit Butte, Bi'tukwi.

Kalĭpornĭ California, 150.

Ka'nčlba Sheep spring (Kane'lpabi, Sheep water place), on north side of First Mesa, $2^1/_2$ or 3 miles from Walpi, 389—390; sand for Winter solstice altar from, 53; planting at, 389, 807; associated with Patki clan, 389 n. 5, prayer-sticks deposited here for Patki clan, at Nima'n, 565; belongs to Hopi, 484; Snake feast at, 633, 636, 695; visited by Snake society chief, 637; prayer-sticks or feathers deposited by Snake society chief at, 692, 695, by Flute society chief, 803; ritual water from, 705; made by kachina, 803; peach orchards below, 803; rushes at, 807; race from, in Flute ceremony, 807; halting place in Flute ceremony, 810; mentioned, 816—817; racers marked with mud from, 817 n. 1; Map 7; see Stephen 2: 42.

Ka'ü ta'ktipü Corn burned (see Glossary), ruins in foothills in West valley, north from Tükĭ'novi, Map 7, Fig. 91, in bight between it and Kiyükü'chmo. "The site was, I think an extensive village. The foothill is flattened on top, and offers a building surface of say 600×200 feet. No walls standing, and only here and there can trace of ground plan be made out, but everywhere over this space a little scratching discloses charred wood and corn. Raven spring cliff bears 204° and is about a mile off; the cape on southwest side of Ka'nelbă bight bears 14° and is also about a mile away; and the site of the former terrace gardens and spring called Kücha'va bears 160° and is about three quarters of a mile off. These gardens were tilled as late as when the elder brother of Choshoñ'nĭwa was a boy; there is no trace of water there now; but the dams and garden terrace walls display a very great amount of rough rubble masonry work. About 300 yards southwest from ruin site, in a deep arroyo, is a small spring of very good water, called after the place, Burned corn water. The village is said to have been Hopi and was destroyed by Utah and Navajo banded together." Red ochre pigment is found here.

Kaütü'kwi Corn mountain, the erect rock pillar near Müsho'ñĭnovi as called by people of First Mesa, 745; Zuñi call it Ya'alkwi.

Kavo'nañpi in eastern range, Map 8.

Kawai'ka (1) Laguna, see Index (2) ruins on edge of mesa overlooking Antelope valley a short distance northwest [?] from Awa'tobi, 714.

Kawai'va Horse spring, Map 8.

Keam's Cañon, The Cañon ten or twelve miles east of First Mesa; school at, 37 n. 1, 133, 279; Stephen lives at or visits, 12, 61, 134, 265 n. 3, 283, 348, 388, 949; mentioned, 136, 269, 341, 484, 547, 558, 726, 942, 1017; see Boñsikya; see Stephen 2:27.

Kikü'chomo, Kikü'chmo ruin (ki'yükoĭ, house bones) mounds; mound ruins on mesa overlooking Sikya'tki, 143, 144, on mesa top two miles north of Tewa, near hunt wall, 149; mentioned, 590, 803; Fig. 91, Map. 3. The two mounds are natural formations, see Tükĭ'novi. Note (1887) reads: The small round knoll furthest north is probably 40 ft. high, its flattened top roughly measures 18 ft. × 8 ft. There are slight traces of wall in place on top of it, evidently a square cornered house has been built on top and a group of other houses around it on the sloping side of the knoll. On the southeast shoulder of the knoll is a segment of a circular wall, a little over a foot high, seemingly the remains of a circular kiva 12 ft. in diameter.

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Flat stones from 2 to 4 inches thick, 6 to 8 inches wide, a foot or more in length, chinked with smaller stones. Dressing marks of both pecking and rubbing.

Considerable pottery fragments and numerous stones, dressed by pecking, are scattered on and around the other knoll which is slightly larger and with similar traces of ruin. On the southeast shoulder is the complete ground plan of a circular kiva measuring $16^1/_2$ ft. in diameter. On west side is an offset in wall 3 ft. 8 inches wide and $2^1/_2$ ft. deep. Stones in this kiva wall are larger, some $1^1/_2$ to 2 ft. long, 6 inches to 8 inches thick and same width. Wall in places 20 inches and 22 inches thick. Dressing marks of rubbing very evident. Traces of rectangular house walls on the knoll summit and around its slope. Wall angle visible, about 6 ft. long, a foot high and a foot wide, of smaller stones than those in the round tower (kiva).

Kisa'kobĭ, Kisa'kovĭ Old-house-place *(sa'kwi*, old), referring to ruins in southwest point below Walpi near Süv'wiptüiyüka, former Walpi site, 1007, 1014, Maps 1, 6; see Stephen 2:31, 32.

Ki'shyuba, Kishyu'ba, Kishyu'babĭ shaded water < *kish'vuchi*, shade (1) mountain spring of the kachina 30 miles to the northwest of Walpi, 20 n. 1, on Black Mountain, 576 n. 2; home of kachina, 20 n. 1, 27 (Tüñwüb), 119 n. 1, 191 (Ta'chûk-tü), 205, 371, 374, 442 n. 1 and 860 n. 1 (Shoyo'hĭm kachina), 453 (Hopi Sha'lako); prayer of kachina personators directed toward, 118, 119; associated with Parrot-Kachina clan, 173, 566; Ahü'l kachina came up at, 173; spruce from here, 307, 415, 433, 518, 565; mentioned, 324, 375, 391; prayer-sticks deposited at, 353, 414, 416, 518, 545, 546, 565, for Kachina clan at Nima'n, 566; ritual water from, 415, 416, 417, 430, 431, Fig. 239; si'papü of Badger clan here, 416 n. 2, Badgers from, 1072 n. 4; pigment clay from, 415, 512; prayer-stick so-called, 548, 550, Fig. 307; identified with Tsc'hnitho (Navajo), Water half (under) rock; see Stephen 2:32, 34 (2) shrine at Tüki'-novi so called, 528 n. 1; prayer-sticks for, 528.

Ki'yükai house ruins, Map 1.

Ko'kopültü, Ko'kopütü height in eastern range, Maps 8, 9.

Ko'kyañba Spider spring, under Tewa, west side, 229; prayer-sticks deposited here, 229 (Powa'mû), 528 (Nima'n), 823, 850, Fig. 451, for Snake clan and Bear clan at Nima'n, 565; goes dry, 414; ritual water from, fetched by representative of Bear clan for Nima'n altar, 516—517, 565, and by Patki clanswoman for Lalakon altar, 834, 836, 850.

Kowa'waimovi, Kowa'waimü ledge under Dawn cape, east face of cliff, about 100 feet below the summit and about half way between Dawn cape and Sichomovi; Powa'mû ritual at, 156, 250—253, 478, Fig. 161; in Powa'mû, Ahü'l kachina deposits prayer-sticks here, 173; kachina mask and unmask, eat and smoke, perform exorcism at, 201, 369, 398, 405, 407, 413, 428, 439, 441, 449, 452, 455, 463, 477—478, 530, 532, 537, 538; lightning sticks at, 448; for kachina shrine here, see Kachinaki.

Kücha'ptüvela, Küčcha'ptüvela Ashes-thrown-over, Ash-heap terrace, talus of ashes thrown out from the houses, over cliff ruins on southwest terrace below Walpi, opposite the highest southwest point of First Mesa, on the west side, a former Walpi site, 709, 860 n. 1, 1003—1004, 1033, Fig. 492; shrine at, 709; visited in Wü'wüchĭm ceremony, 966, 1004; Map 1.

Kücha'va [? White spring] spring north of Tükĭ'novi, now dry, Map 7.

Küya'oki White stone house, Map 7.

Kwa'hü tü'ami eagle grave, in crevice a hundred yards northeast from Dawn cape, 569.

Kwaka'tive, Kwaka'tĭbi spring in the east foothills, First Mesa, three-fourths of a mile north from Gap, Map 3; ritual water from, 705; see Stephen 2:30.

Kwa'nivi [? Agave place] Map 4.

Kwañwa'ba Sweet spring, a spring two and one-half miles southeast from Gap, at Üshtcyuka (? Cactus cape) in sand hills; prayer-sticks deposited here by Antelope society chief, 104, by Snake society chief, 623; new house group at, 416, 417; Sha'lako kachina procession starts from, 417, 423.

Kwañwüfobi old house formerly on cliffs under Shüño'povĭ, 747.

Kwapaho'ki, Kwanü'hü paho'ki Eagle or Eagle egg shrine, Map 3, see 501 n. 1.

Kwa'shtapabĭ, Kwa'shtapa < *kwa'shi*, penis; spring on mesa about five miles north of Tewa, ritual water fetched from, for Horn clan, for Nima'n altar, 516—517, for Flute altar, 815; belongs to Horn clan, 565; prayer-sticks deposited here for Horn clan at Nima'n, 565; Flute society prayer-sticks deposited here, 801, 802, 805, Fig. 439; repaired by women, 802 n. 1; effigies of penis, etc. placed here, 802 n. 1; Flute society ritual at, 805—806, 807; Horn clan lived at, 810.

Kwatipkya Map 8.

Kwa'toko graving, 1012, Fig. 499; Antelope chief's prayer-sticks deposited in crevice near, 605; Snake shrine near, 618; Map 6.

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Kwi'chala point on sunrise horizon map for general corn planting, Map 12. Cp. Forde, 385.

Kwini'nwi tü'tüshkya Northwest shrine, at Tükĭ'novi, 528 n. 1.

Kwüyaohki shrine here visited by Ta'chûktĭ of Goat kiva in Horned water serpent celebration, 312; see Küya'oki.

Lakon'abva bubbling spring of Lalakon society, west of San Francisco Mountains, and near them, 27; home of Hail and other angry kachina, 27; animals fear to drink water, 27.

Le'lentĭ ki'hü Flute dance house, a mile from Kwa'shtapabĭ, 804, Fig. 438.

Lüha'vwü chochomo Map 4.

Lüwa' tü'kwi Vulva mountain, so called because a vulva design (lüwa' peeta) appears on top of it, Map 1.

Maho'ñsheñwilegĭ Owl horns, Map 12.

Masau'ki, Ma'ski (1) Masau' house or shrine. At northwest and southeast, 90, 525, 692; prayer-feathers and sticks for, 90, 107, 311, 356, 499—500, 502, 525, 528, 604, 610, 613, 675, 692, 877, 1006; at Red cape, 90 n. 2, 107, 109, 502; Snake shrine near, northwest, 107, 610, 715; cairn at northwest, 151, 604, 610, 613, 621, 631, 635; shrine at northwest, 263, 264, 525, meal cast on brush at, 263, 266; below Red cape, 311, 356, 499—500, 1005, Map 6; at southwest, near Red cape, 525, 528; west side of mesa, 528, 675, 680. [Probably northwest shrine, shrine on west side and cairn at northwest are to be identified; also shrine at Red cape, below Red cape, near Red cape] (2) graveyard, 151. See Index, Burial. See Fewkes 2: Pls. XXVId, XXVIIg.

Ma'stühki, Mastuh'ki Ma'sauwû, *tüh'pela*, vertical face of cliff, wall, *ki'hü*, house, Maps 8, 9. "Deathshead cliff".

Moenkopi, Müĭnkapi "the place of the flowing stream", a colony of Oraibi; mentioned, XXV, 2; Pah Ute, placed in comedy at, 480; cavalry at, 997.

Moñ'wiva Chief spring, in east foothills north of Gap one-half mile on east side; Apache killed recorded on rock on trail to, 100, 130; belongs to Kachina clan, 171; prayer-feather deposited at Powa'mû, 171; women fetch water from, 414; ritual water from, 705; Map 3.

Mürüchpi Map 8.

Müsho'ñĭnovi (1) town on Second Mesa. Name < *mi*, this, that; *shoñ* < *sho'ñiniptüh*, to rise erect from squatting, *wihniptüh (wi'nüptüh)* to stand erect, i. e. that which has risen from a squatting posture. The full name of the village would be Misho'ñiniptühobi (or ovi) that which has risen from squatting, the place of; Misho'ñĭnovi is the syncopated form. In Zuñi called Allelakwi (2) large boulder on the north side of the old town site of Müsho'ñĭnovi. It is a very large mass of sandstone, detached from the stratum and standing erect. The main trail leading to the fields passes close by it and not far from the point where the Shüño'povĭ trail intersects. Prayer-meal is sprinkled here (3) Müsho'ñĭnovi or Müsho'ñiniptü was also applied to four pillars standing in a row 300 yards distant. The pillars were called Tü'tüwa'la, the guards, the watchers. It was from these pillars that the town, Müsho'ñĭnovi, was named. See Index.

Müsho'ñĭnovi trail from Walpi to Müsho'ñĭnovi, 267, 685, 966; early site of Snake and Sand clans near, 714.

Müshoñünüp hawiwa descent southwest from Sichomovi.

Nakwa'chveadta, Nakwachve'čta "Friendship mark", referring to design on Ute shield on boulder on trail toward the Gap, 130, 953, Fig. 83.

Nana'pi Maps 8, 9.

Nañsha'bowa boulder covered with petroglyphs, in dunes southwest of First Mesa, 1014.

Nata'lhüchi butte with hole near Komahs. [In eastern range, a point of sunrise observation for corn planting — in 1921, on June 16. (Parsons 29:60).] Maps 8, 9.

Navochiyüpi exorcising place on west side of Dawn cape.

Neve'ükchomo Map 12.

Nima'n kachina shrine near Butterfly shrine, 510, 538; prayer-sticks deposited, 510, 538.

Nûkchomobi first site of Shüño'povĭ, 1180.

Nüsha'ki Food house (1) an adobe ruin in Awa'tobi (2) ground plan of house group on north side of Kisa'kovi. Kastillüm, the Spaniards, called it Ni'sha Ca'sa. Sometimes called Misa'ki and doubtless nü'sha is merely a Hopi corruption of the Spanish term mi'sa, mass, hence Misa'ki, Mass house. It is declared to be the site of a Spanish mission house, 1014, Map 6 (3) Spanish burying grounds in eastern pueblos.

Nüva'tikyau, Nüva'tikyauobi, Nüva'tükyau'obi San Francisco Mountains, < *nü'va*, snow *(nüva'ti*, snowy (?), snow lying on the surface); *tü'kwi*, mountain; *kyakyauŭna*, sacred; *o'bi*, *o'vee*, high; *bi*, place; home of Ice, Snow, Shoyo'hĭm and other kachina, 26, 114, 119 n. 1, 173, 191, 442 n. 1, 778—779; mentioned, 27, 136, 374, 1019; on sunset horizon map, Fig. 16; blessings asked from, 59, 118, 310; can be seen from Bear clan house, 62, Map 4; Ahü'l came up at, 165, 173; Nata'shka

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lived in caves there, 183; Ta'chûktü kachina come from, 191; very desirable for cumulus clouds to rest on, 388; early home of Hopi, 394 n. 1; same term applied to Mount Taylor or San Mateo, 442 n. 1, 444; kachina impersonators cast meal and wave mask toward, 535, 567; si'papü here to underworld for kachina, 540; timber for Spanish missions dragged from, 725; effigy of, 1007—1008, Fig. 493; see Stephen 2: 11, 16, 18, 19, 21, 22, 37, 51, 55.

Oraibi see Index.

Owa'lechkyabi Map 8.

Owapeĭta Rock mark, Map 3.

Pakabi town on Third Mesa, split-off from Hotavila XXV; perform their own Winter solstice ceremony, 2.

Pakabtüpka < *pakab*, reed, *tü'pka*, deep cañon, (Lukadĭkai), spring in buttes south or southeast of First Mesa, 99.

Paki'yubĭ spring north of First Mesa, nearer than Kishyu'ba; spruce from, 324.

Pala'tkwabĭ < *pala'mpü*, red; *tüchkwa*, land; *bĭ*, place of or at. Red land (in the south), 54 n. 2, 849. Far south, far beyond Prescott, a river flows from northwest to southeast. Another river flows from east to west. At their junction is a gap in the horizon. The river after its junction rushes down into a lower land and in this land is Pala'tkwabĭ. Cloud comes from, 20 n. 1, 54 n. 2; Sun chieftaincy (Patki clan) paraphernalia from, 54, 55; home of Water serpent, 54 n. 2, 311, 687; Patki clan came from, 54 n. 2, 676, 718, 849, 943, 944; prayer-sticks for, 311, 849, 850; Tobacco clan came from, 718; Sand clan from, 718; Lalakon altar slabs and figurines carried by Patki clanswomen from, 838, 849; not the place of Emergence, 849 n. 1; Lizard clan from, 944; perhaps the home of the Cloud-Kachina clan of Tewa, 1025.

Palattüpka < *tü'pka*, deep cañon, spring in buttes south or southeast of First Mesa, 99.

Pala'tüyüka, Pala'tĭyüka Red cape; southwest point of First Mesa, the terrace on the summit, at the town level, 107, 356, 1005, 1006; kachina personators pray here toward San Francisco Mountain, 118; kachina shrine below, 502; eagle graves here, 569; Map 1; see Hala'kabüki, Masau'ki, Pyü'ükoñkiadta.

Pala'tüyükamyü'ka hawiwa Red cape stair, Maps 1, 2.

Pâ'myûka spring on west side of Second Mesa, where a prayer-stick is deposited by Antelope society of Shipau'lovi, 745.

Pa'tni "Water jar", referring to shrine for Nima'n kachina, at extreme southwest point of First Mesa, 1010; Map 6.

Pavau'kyaki point in eastern range for sunrise observation of summer solstice, Map 12.

Payü'pki ruins on Second Mesa. Mashaiyü'mtiwa, when a child, was told by an old woman called Küwa'nhoñnüma, another old woman, and an old man called Sala'bi, that they remembered that when they were children they saw the Payü'pki people travelling away from that village, saying that they were going to Wuko'vaiyu (Rio Grande). It may have been a drouth with famine that caused the migration. — A. M. S. According to Hodge these people had arrived after the Great Rebellion in 1680 and departed about 1742, to Sandia, under the lead of two Catholic priests. (Handbook, 218).

Penataki, Pe'natki Pe'nata's house, 350 ft. from Bo'liki mound, south of First Mesa, 1007, Map 6.

Pillar court see Tü'kwive ki'sombi.

Pisa'chmo just beyond the Sikya'tki bight, 143; associated with War gods, 143; see Stephen 2:25.

Pi'tükwi Maps 8, 9.

Polakaki Pola'ka's house, in valley, northeast foothills, 107, 590, 715, Fig. 328, Map 12; mentioned, 341, 854, 911, 975, 1023; in Tewa, 283, 1086; also Pola'ka alley, 548, 555.

Po'pewidi (?) spring, prayer-sticks deposited at, 823.

Püchi' hawi'wa < *püch*, narrow; *hawi'wa*, many steps, referring to trail down the southeast cliff of Walpi, 100, 1085, Map 10; see Southeast stair.

Pühtabñwû prayer-feather place northeast of the Break.

Pühü'ba, Pühü'pabĭ Recent or New spring, on west side of West valley, opposite Tewa. (On south side of Pü'pshe there is another spring of the same name.) Water fetched for Patki clan for Nima'n altar, 516—517; prayer-sticks deposited in it for Patki clan, at Nima'n, 565; Antelope chief's prayer-sticks deposited at, 606, 680; halting place in snake hunt, 681.

Pü'hütükyau'obi Map 4.

Pü'pshe angle, cañon nooks, corners, *püshü* (sing.), in northeastern range about four miles from First Mesa, 60, 82, Map 12; near Sa'vwüvee, 60; Sun shrine east from, 60; in Navajo, Diltushi, Diltushetho, Dĭlthoshitho, 486, 885, Map 12; Hüm'is kachina prayer-sticks deposited in spring here, 486; blue willow for ritual cylinders from, 521; ritual corn stalks from, 885.

Püshü'kĭnpünă, Püshü'shütaka Drum man < *püshü'shüta*, to beat; crevices which are tapped on in the face of the cape, Süvi'ptüyüka, fourth terrace of southwest point of First Mesa, a telephonic rapping place at foot of stairway, 1007, Map 2.

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Pyü'ükoñkiadta, Pü'ükoñki, Pü'ükoñho'yaki War god house (shrine) (1) in maternal house of Reed clan, 92 (2) at Chai'yumpakiwu'ta, 144—145, Figs. 88, 89 (3) at stairway at Sa'kaovi, below Red cape, 501, 1005, Maps 1, 6.

Red cape see Pala'tĭyüka.

Sa'kaovi, Sa'kaobi, Sa'kovi "place of the ladder"; the second level or terrace below Red cape, 365, 1005; kachina impersonators withdraw here and unmask, 509; Maps 1, 2, 6.

San Carlos Mountain blue malachite for pigment for prayer-sticks from, 624.

San Francisco Mountains see Nüva'tikyau.

Santa Fé Alavi'a, 1017, Alavi'ya, Alavi'lki.

Sha'ha house Map 10.

Sha'pükpü, Sa'pükpü "stones thrown down"; crevice into which scalps were thrown, 1006, Map 6; see Süvwi'ptüyüka, Yovo'tki.

Sa'vwüvee near Pü'pshe, in eastern range, Sun house near, 60.

Sheep corrals 266, 692, 1008, Map 10.

Sheep spring see Ka'nĕlba.

Shi'kwi tü'yüka Venison (meat) cape, a mile or two up the West valley, 483; Utes defended themselves against Tewa here behind their venison and saddles, 483.

Shipau'lovi see Index.

Sho'tabĭ Maps 8, 9.

Shoya'lki (1) Winter solstice ceremony house, maternal house of Patki clan, 413 (2) shrine, rock below southwest point of First Mesa, 1014.

Shüño'povĭ see Index.

Shüsh'tübañ tü'kwi, Shush'tavañtukwi < *shüsh* < *soshü*, all (all the hills or mountains); *tübañ* < *te'vyûña*, southwest. The southwesternmost mountain, fifteen to twenty miles from Walpi, southwest of Kaibĭtho. Novices at Wü'wüchĭm taken there, 507, 975, 976. In Navajo, Chejindeza, Black rock cape. Red ochre in hills near, 1195. (Fewkes and Stephen 2: 205 n. 1). Maps 8, 9.

Sichomop hawi'wa cliff trail northeast of Anawi'ta house, Maps 5, 11.

Sichomovi see Index.

Sichomovi shrine northeast of Sichomovi, near edge of cliff, 118, 371—372; kachina deposit prayer-feathers, 371—372.

Sikya'chiva Maps 8, 9.

Sikyahoninüma house of, Map 10.

Sikya' o'chomo Yellow rock mound. Ruins here south of Coyote spring, formerly lived in by Tewa, 483, 1023; called Pikyachmo kiyükoi; shrine here is the Tewa winter solstice ceremony shrine. Cp. Fewkes 2:358.

Sikya'taichaka'mĭ Yellow fox traps, yellow sand dunes and mounds below southwest point of First Mesa, 1012; see Glossary, chaka'mĭ.

Sikya'tki, Sikya'chki Yellow house, ruins in East valley, two miles north of Gap; mentioned, XXXI n. 3, 233, 284 n. 2, 566, 1011, 1084 n. 5; children who disappeared belonged to, 143, 146; people founded Shüño'povĭ and Oraibi, 146; people baptized by Spaniards, 848; gravings near, 1028, 1030, Figs. 508—513.

Sikya'tkive, Sikya'chva, Sikya'tpabi spring at ruins of Sikya'tki, ritual water from, 705, Fig. 91, Map 3.

Simo house, Map 10.

Snake house or shrine see Chü'aki.

Snake Rock see Chü'bmo.

Southeast stair at southeast cliff of Walpi, below In'tiwa's house, 110, 264, 320, 631, 692, 695, 851, 852, 964, 977, 982, Map 10; see Püchi' hawi'wa, the stair trail.

So'yokwuhtiki shrine on broad terrace under the Break, east side.

Spider spring see Ko'kyañba.

Sühü'tüyüka ? *sühü'bi*, cottonwood, *tüyüka*, cape, cliff; Map 7.

Sun spring see Tawa'pa.

Süvwipsi Map 6.

Süvwi'ptüyüka, Süvi'ptüyü'ka, Süvwi'ptüyüku, Süvi'p tüiyüka fourth cape or terrace of the southwest point below Walpi; Apache scalps in crevice at, 99, 100, 1006, 1007; kachina exorcise here, 535; burials in crevices, 1006; Maps 1, 6.

Sweet spring see Kwañwa'ba.

Ta'bpa ? Cottontail spring, Map 8.

Taho'ki Constrictor snake house (shrine), a rock below southwest point of First Mesa, where Snake and Antelope societies deposit prayer-sticks, 1014.

Taka'plapi Maps 8, 9.

Tala'tümsi kihü Dawn woman's shrine, in rocks southeast of and below In'tiwa's house group, 978.

Tala'tüyüka, Ta'latüiyaka Dawn cliff or cape. Northeast corner of rock stratum half way between Sichomovi and Walpi, 36 n. 1, Map 5;Snake house in cliffs below, 61; cloud sign made here by returning war party, 97; girls in adolescent ceremony carry meal here, 140; children to be initiated at Powa'mû deposit prayer-feathers here, and cast meal for four mornings, 202; trail to, 264, 426, 428; here in Powa'mû Ta'chûktĭ cast meal towards San Francisco Mountains, 310; kachina shrine, 327, 371, 407; Sun prayer-stick and others deposited here, 529, 927; eagle grave northeast from, 569. See Kowa'waimovi.

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Taña'kava Rainbow spring, Maps 8, 9.

Ta'wakiata, Ta'waki Sun house or shrine (1) at Sichomovi, 28 n. 3 (2) east of Pü'pshe, 60, 82 (3) Sun chiefs' house, 30, 62, in Vensi's house, 30 n. 2, 54, 62.

Tawa'pa Sun spring. In foothills one half mile east of Walpi, about 30 feet deep from level of valley to muddy bottom in centre; prayer-sticks or feathers deposited in or at, 5, 6, 32, 36, 51, 63—64, 91, 229, 311, 314, 315, 321, 348, 405, 423, 498, 528, 547, 564, 565, 623, 635, 665, 690, 692, 697, 815, 823, 837, 850, 851, 886, 916; runners to, 259, 260, from, 852; on race course, 264, 266, 267, 273, 277, 279, 281, Fig. 165; Water serpent ritual performed here, 287, 320—321, 348, Fig. 190; Horned water serpent seen in, 333; Sha'lako chiefs sprinkle meal trail from, 423, 426; Zuñi at, 558; ritual water from, 564, 565, 834, 836, 919, 924, for Snake medicine, 649, for mud spheres, 651; associated with Cedarwood clan, 565; prayer-sticks deposited here, for Horn clan, at Nima'n, 565; trail from, to Walpi, 613; mentioned, 631, 648, 705, 847, 942, 995, Fig. 515; night vigil here by Antelope chiefs and Snake warrior, 647, 704; Flute society ritual at, 815, Fig. 443; returning warrior shouts from, 1002; see Stephen 2:29, 30—31.

Tewa'gĭ, Te'wa close to Peña Blanca, in Rio Grande valley, 1085.

Tih'küyi hawiwa Tih'küyi stair, Map 5; rabbit hunters deposit prayer-feathers on, 1006.

Tih'küyiki, Tih'küĭki Child water [woman] house, crevice shrine on cape by same name, next lower to Sa'kaovi, 356, 1006, Maps 1, 5, 6; offerings at, 1006.

Tipo'nipabi si'papü of Bear clan, a cavity 10 in. long, 5 in. wide, 10 in. deep, in Antelope mound court, 362, 813; prayer-sticks deposited in and medicine-water poured into, at Flute ceremony, 813, 814; place of Emergence on Mesa, 814 n. 1; four feet from Snake clan si'papü, 851.

Toko'nabĭ Navajo mountain, near junction of San Juan (Hopko'yibavaiyu) and Colorado Rivers; associated with Snake clan, 11, 568, 1176; bounds eagle territory of Snake clan, 568; altar objects of Snake and Antelope societies brought from, 594, 606, 617, 637; ancient kivas of Snake and Antelope societies at, 623, 637; early home of Hopi, 636; Snake clan, Sand clan, Laguna clan, A'kokâbĭ from, 676, 713, 714; monster snake at, 716 n. 5; *chama'hia* from, 745; Puma (To'hooüh) and Dove (Hu'wi) clans lived at, 1084; see Stephen 2:9, 35.

Tori'va Twisted curve spring, at Shipau'lovi, 729, 753, 757, 758; pecking at, 1032, Fig. 517.

Tse'hotsoi see Fort Defiance.

Tükĭ'novi, Tükĭ'nobi large natural mound, three quarters of a mile north of Tewa (about a mile east of north from Tewa); portion of the same stratum on which Tewa is built, but this part of the mesa has been denuded of that stratum, leaving only this mound Tükĭ'nobi and two other rounded knolls about a mile still further north — Kiyü'kküchmo; mentioned, 143, 394, 807, 929, 1025, Map 3; gravings here, 394 n. 1, 1025—1026; Spider woman shrine at, 501; eagle egg prayer-sticks offered here, 501 n. 1; shrine for the Northwest here, 528 n. 1; shrine representing Kishyu'ba here, 528 n. 1; Cha'sra's mother's former house here, 930; see Stephen 2:9, 32.

Tü'kwivе ki'sombĭ, Tühkwi Pillar court, 361, 362, 376, 398, 406, 407, 488, 489, 504, 531, 534; Sha'lako's house on, 666; see Chü'bmo ki'sombĭ.

Tü'ma beyond Hukya'tüwi in northeastern range, 25 n. 5; source of white clay *(tü'ma)* pigment for kachina, 25 n. 5; home of Antelope supernatural (Chü'biowüh), 25 n. 5; see Hukya'tüwi.

Tüñwüb kachinki on ledge a few feet south from Dawn cape, 50 feet under summit.

Türh'wi cliff edge or terrace, Map 3. Santo Domingo called Tü'wĭi.

Tüve'skya, Tüve'skyabĭ "shallow (?) arroyo", spring on the west side of First Mesa, prayer-sticks deposited in, 230 (Powa'mû), 498 and 528 (Nima'n), for Snake clan, at Nima'n, 565; ritual water, brought by Snake clansman, from, 315, for Snake-Antelope ceremony, 632, 652, 684, 699, 711, 715, for Mamzrau ceremony, 873, 898, 909, for Cedarwood clan for Nima'n altar, 516—517; used by women, 329; goes dry, 414; after being cleaned, prayer-feathers deposited, 783; mentioned as stopping place in Flute ceremony, 808 n. 1.

Tüwa'boñtümsiki Earth altar woman's house (shrine), southwest of early site of Walpi, 1005, 1006; see Fewkes 2: pl. XXVIb.

Tüwa'nashabĭ Sand centre, a boulder on edge of southwest sand dunes, half mile from Walpi and Butterfly shrine, 316, 1014; shrine for prayer-sticks, 104, 684, 847, 1014.

Ûñwu'sba Crow (Raven) spring; on west side of First Mesa (Map 3) and under Tükĭ'novi, high on cliffs; a favorite place for getting the whitish clay called *kücha'chka* for house washing, 25 n. 5; visited by A. M. S., 284.

Üsh'tüikabi spring in valley southeast of First Mesa, Snake society prayer-sticks deposited at, 692.

Üüñtupkabi near salt deposit in Grand Cañon, place of Emergence of Zuñi and Havasupai, 849 n. 1.

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Wa'la The Gap, the great break in the mesa north of Tewa, 47 n. 2; shrine where prayer-feathers and sticks are deposited, 47 n. 2, 120, 170, 171, 372, 386, 393, 394, 550, 847, 914, 929, Figs. 79, 102; kachina unmask here, 120, 327, 378, 386, 549; mentioned, 130, 143, 187, 243, 264, 267, 268, 284 n. 2, 376, 483, 547, 613, 633, 695, 810, 939, 942, 1023; clowns leave wood loads at, 179, 180; burial trail closed opposite shrine at, 394; burial ground on east side, 394, 824; Kishyu'ba prayer-stick deposited here, 550; trail on west side of, 613; Snake shrine near, 635; five miles from Wi'pho, 803; meeting place in harvest home, 953; Map. 3.

Walpi town on First Mesa; A'mokwi in Zuñi, 949.

Wawa'shvikya the broad path on east front of Wikya'tiwa house, Map 10.

We'nima among the buttes near Zuñi, 191; Ta'chûktü kachina come from, 191; Sio Sha'lako live at, a lake southwest of Zuñi, called by Zuñi Ha'tikyaiya [probably Tosculuna tkiana, a spring at Ojo Caliente], 453; in Zuñi, Koçlawalaiye, 442 n. 1, Koplawalaiye, 829, [Koluwala and We'nima are to be identified as the Zuñi lake of the kachina, excepting Sha'lako. — Ed.]

West valley on west side of First Mesa, 389.

Wikyai'vi hill range on horizon due north from First Mesa.

Wikya'tĭwa house northeastern end of Walpi, 52 n. 1, Map 10; dance space in front of, 52, used by kachina, 175; Ta'chûkti masks kept in, 181; kachina at Nima'n halt beyond, 531; prayer-stick deposited near, 531; Flute society barred in front of, 809; Mamzrau society in front of, 925; see Wawa'shvikya.

Wi'ñava Standing water, spring beyond Sikya'chki in East valley; prayer-sticks deposited, for Kachina clan, Nima'n, 566.

Wind house see Hala'kabüki.

Wi'pho, Wi'phobĭ Reed or Rush; five springs in West valley about three (five, 389—390) miles north of Walpi, 30; five miles from Gap, 803; cotton grown at, 30; mentioned, 361, 654; planting at, 389, 537, 807; in Tewa, Kwanû'ñ, 484; belongs to Tewa, 484, 804; school proposed at, 484, 804; made by sacred clown from ox urine, 484; racers start from, 589, 708; no willow at, 595; ritual water from, 652; cloud and rain conventions made on trail, 657—658, 807—809; ritual flag rush from, 673; peach orchards at, 803; prayer-sticks deposited in, 804; see Chü'bmo; see Stephen 2:41, 42.

Wuko'vaiyu Great River, Rio Grande; Keresan towns on, 714, 849 n. 1; Hopi returned from, 849 n. 1; Mustard clan came from, 944; famine refugees to towns of, 1022; see Glossary, Tewa (northern); see Stephen 2:34 n. 2.

Wuko ba'kabĭ see Gañado.

Wüko'chsi Map 1.

Wuko'kwan tü'kwi < ? *wuko*, great, *kwani*, agave, *tü'kwi*, mountain; spring in buttes south or southeast of First Mesa, 99.

Wukotüyüka? Great cliff or cape, Map 8.

Ya'tküntükwi peak in eastern range, Maps 8, 9.

Ye'hau hawi'wa lowest stairway into valley from southwest point of First Mesa, 1011, Map 6. Nearby is a large rock on top of which stones are cast *(owa'chve o'wa pañauta)*, cast only by children.

Yovo'tki < *yü'vota*, dry scalp. Scalp house (shrine), crevice on fourth terrace of southwest point of First Mesa, 84, 99, 100, 1006; also called Sha'pükpü; Maps 2, 6.

Yüñyai'va spring in the bight northeast from Gap and on west side of mesa, on cliff terrace; Maps 3, 7; see Stephen 2:29.

Zuñi see Index.

Zuñi salt lakes south of Zuñi, 994.

Zuñi trail mentioned, 34; black clay from, 510 n. 1; Antelope society runner deposits prayer-sticks near, 635; Zuñi on, 942.

6. Kivas

The following tables present compactly the associations between kivas, ceremonials, and clans (through chiefs of ceremonials) which have been mentioned in the Journal.

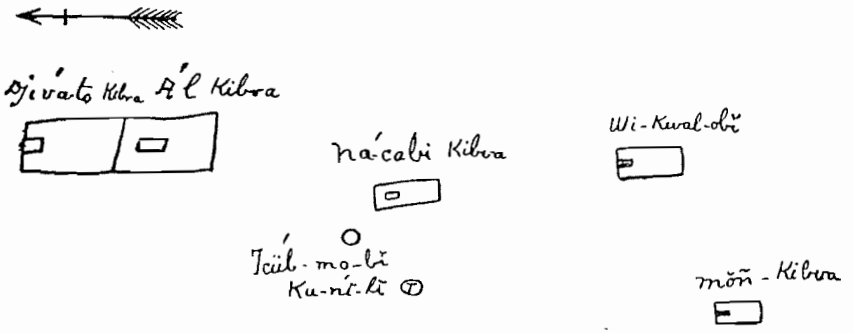

Fig. 523. Walpi kivas

TABLE I. KIVA AND CEREMONIALS

Kiva (Fig. 523)	Ceremonials
Moñ kiva	Winter solstice
(Chief kiva)	Powa'mû
	Nima'n

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['o''ŋak from the zenith, from above, as v. comes from above.]

oo'kiwa dearth, poverty, 115; nü'ü oo'kiwa, I am poor, 371.

['o'kiwà, 'o''okìwa v. is poor, Cl. 4.]

osh'nana ti'va war dance, 95 n. 1, 96.

['o'snìna tìva n. war dance ('o'snìna is an archaic, obsolete word of meaning not known to my informant; it may contain ni''na "kill").]

o'vec, o'vc high, zenith, 517; O'vc mûñ'wĭ, O'vcc moñ'mowitü (pl.) Chief of the Above, 517, Chief of the Above, Black Cloud People, 592; o'vi, at or on, place above, high place, see Nüva'tikyau, etc., App. 5, see Stephen 2:14 n. 3.

['o''vɛ' in the zenith; 'o''vi at the above-region, high.]

o'vckniwa loitering, holiday, in conclusion of ceremony, 31, 63, 495, 712.

['o'vɛ v. is finished, done with, all over, of a ceremony, Cl. 1; 'o'vèkna v. makes holiday by loafing and having a good time on the day after ceremony is concluded — refers to doing one such do-as-you-please act.; 'o'vɛkìnta, -tòta v. is making holiday, does several acts typical of 'o'vèkna; 'o'vɛknìwa n. holiday (day after a ceremony, when no work is done).]

o'wa (1) stone, 737, 918; worn at back of hair hanging from prayer-feathers, 565; to'kpela o'wa, sky stone, 55; chaka'ma o'wa, flat stone of trap, Fig. 110; owanih'tiota, stone in plenty, 284; o'wakwümbĭ, o'wa kümbĭ, black stone, a black pigment, referred to as to'ho (mountain lion ?), made taboo by Pa'lülükoñüh, 309, 546; kwüma'p o'wa, black stone, shale, a lignite coal, 396, 751, black pigment, 873; ña'hü o'wa, charm stones, 699; o'wa o'mauwû, stone clouds, tiles in Flute ceremony, 784; shakwa' o'mau o'wa, blue-green cloud stone, Pl. XXI; sikya' o'mau o'wa, yellow cloud stone, 784; pala' o'mau o'wa, red cloud stone, 784; küčcha' o'mau o'wa, white cloud stone, 784; na'naniva' o'wa, all directions stone, 961; hokonmano'wa, butterfly maid stone, referring to painted tile, Antelope altar, 617, 684, Fig. 338; owa'ktala'si, an ochre in shale, 1187; see kü'yüñü (2) white mantle, 963, see küe'chkyabû.

['o'wa n. stone pl. 'o''owà.]

Owa'kültü, Owakülĭ, Owa'kûlhiwĭmkya, O'wakülti woman's society, 138, 323, 830, ceremony, 950; [referred to in 1888 notebook as mothers of children of the mountains; they address Sun, Masau', Müiyiñwûh]; Owa'kül yüñĭni, Owa'kültü assembly, 950; Owa'kül ti'yüñava, Owa'kül proclamation, 1041; see Index. [Owakülku'tü, stone-implement-people, Fewkes and Stephen 3:281.]

['owa'kölŏ n. lit. stone-assemblage or possibly stone-hole, name of a woman's society; 'owa'kölwìmka n. society of the 'owa'kölŏ; 'owa'kɔʟt n. pl. members of the 'owa'kölŏ society.]

Owa'nyümü Stone people, 707.

['owa'ŋàme n. pl.]

o'wi, u'wi yes, 208, 368; o'wi o'wi küshan'chai, yes, yes, it is well, 311.

['owî, 'owî· interj. yes.]

pa'aya (1) gourd rattle, 20, Figs. 13, 415b (2) water rattle, 772, Fig. 414, 415a; Len pa'aya, Flute water rattle, 108, Fig. 74; see Stephen 2:10.

[pa''àya n.]

pabvüñ early sprouting corn with yellowish leaves, 470; pabvüñchomo, early corn mound, referring to ritual corn basket, 470, to kiva, 1175.

Pa'hano Americans; in old time the Tewa dwelt far east of the Hopi and were called Ha'no and when the white men came from still further east they were called Pa'hano; exclusion of, 697; Emergence, of, 849 n. 1; Pa'han püshü'bi, American cotton, 30; Pa'han Masau'wû, American Masau'wû, 150; Pa'han ña'hü, American medicine, 859; see Stephen 2:7.

[paha''na n. white man, American pl. paha''nam. (Inasmuch as I make the final vowel a, not o, there is probably no connection with ha''no 'Tewa' except folk-etymology).]

paho prayer-stick; < pa'hü, water, ? hoñi, erect (pl.), or ko'hü, wood, or ho'moya, prayer, or ho'hü, arrow; [the term has a wider application than feather-stick or prayer-stick; see p. 715. — Ed.] kane'lpaho, sheep prayer-stick, 7, Fig. 50; ka'ü paho, corn prayer-stick, 7, 64, Figs. 36, 55, 286, ear of corn effigy, Fig. 18; paho shakwa', paho'shkwa, shakwa' paho'ta, blue-green prayer-stick, 7, Fig. 449, painted with malachite (shakwa') mixed with white bean meal and medicine-water, 624; kwa'a nü'hü, eagle egg [prayer-stick], 7, Fig. 43; pa'smi [paho], field prayer-stick, 7; Ta'wa paho, Sun prayer-stick, 7, Fig. 34, Ta'wa moñwĭ paho, Sun chief prayer-stick, Fig. 39, Ta'wa püchpaho, flat Sun prayer-stick, 73, Fig. 54; ho'ñwi or kavaiyo paho, Findlera rupicola or horse prayer-stick, 7; püchpaho, flat prayer-stick, 7, 73; waka'sĭ, waka'sh paho, cattle prayer-stick, 7, Fig. 1; wu'pa paho, long prayer-stick, made for corn at Winter solstice ceremony, 7, also called mochpaho, during Powa'mû, 246, Fig. 149, on Antelope kiva altar, Pl. XVII, used in other ceremonials, 509, 673, 834; chü'a wu'pa paho, Snake long prayer-stick, 716; wu'pa paho a'ya,

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long prayer-stick rattle, Pl. XX; paho'kaiki, staff girt with prayer-sticks, 12; paho'so'mni < paho, prayer-stick, so'mni, somi, tied, referring to prayer-sticks tied or bundled around peeled willow stick, 32; Shoya'l paho, Winter solstice prayer-stick, 64, Fig. 23; paho chokpi, perched prayer-stick, 51, Fig. 31, see chocho'kpi; hoto'mni, pahotomni, prayer-stick with feather pendants equidistant down the stick, 65, 108, 525, Fig. 42; ki'hüt hoto'mni, house hoto'mni, 65; sak'paho, ladder prayer-stick, 68; omausa'ka paho, cloud ladder prayer-stick, 124, Fig. 80; kale'taka or hüzrü' paho or hüzrü' kala' paho, war chief prayer-stick, 73, 90, Fig. 37, Stephen 2:4—5; kale'tak pa'hola'lauwû, hüzrü' pa'hola'lauwû, warrior prayer-stick making, 83, 86; pa'hola'lauwû, prayer-stick doing (making), 160, 162, 713, 716, 931; tawa'pahola'lauwa, tawa'pahola'lalauwu, Sun prayer-stick making, 59, 71; Chü'chübtĭ pa'ho la'lalauwû, Snake-Antelope prayer-stick doing, 101; Lelen pa'hola'lauwû, Lelentü pa'hola'lauwû, Flute prayer-stick making, 107, 716; ü'yi paho la'lauwû, plant prayer-stick making, 392; Pamüiriyawû pa'hola'lauwû, moisture moon prayer-stick making, 576; Po'boshtü pa'hola'lauwû, Po'bosh society prayer-stick making, 857; choño'tkya paho, cigarette prayer-stick, 75, Fig. 56; Chü'bio paho, Antelope prayer-stick, Fig. 28; Chüb shakwa' paho, Antelope blue-green prayer-stick, Fig. 71, Chüb wu'pa paho, Antelope big prayer-stick, Fig. 73; pahokü'küyi, prayer-stick water, meteoric pigment, 92; paho chüküa'shta'wi, prayer-stick painting song, 92; Chü'a hoto'mni paho, Snake hoto'mni prayer-stick, Fig. 72; paho'ki, prayer-stick house, i. e. shrine, 109, 118, 119 n. 1, 250; pa'shmi pahoki or pahokiadta, field shrine, 430, 928; hisha'to pahoki, ancient prayer-stick house, 478; akpa'hotani, to make prayer-sticks, 285; nyümü paho, clan prayer-sticks, 415; Sio paho, Zuñi prayer-stick, 423, Fig. 232; pa'ho po'ota, prayer-stick basket, Fig. 237; Powa'mû yü'ñyowüta na'nalüna paho, Powa'mû assembly all directions prayer-stick, 498; na'nalüñü paho, all colours prayer-stick, 539; paho'kibi nakwa'kwoshi, shrine (?) prayer-feathers, 546, 550; wi'kya, ? hoe prayer-stick, 573, Fig. 320; paho holi, ?, in altar ceremony song, 678; püch'ko paho, flat wood prayer-stick, Fig. 395; pü'vüvüta [paho], [rain broken] gulch prayer-stick, 707; Cha'tü paho, Marau long prayer-stick, Pl. XXIV; cho'ro paho, bluebird prayer-stick, 791; kü'yi paho, water prayer-stick, 834; o'mauwû paho, Cloud prayer-stick, 868, 913; cha'chava shakwa' paho, short blue-green prayer-stick,

847, 850; ma'na paho, maiden prayer-stick, 870; kaha'bĭ paho'ñabĭ, peeled willow rod, 881; see Index, Prayer-stick; see Stephen 2:41, 65.

The theory of the prayer-stick and prayer-feather: A man makes a prayer-stick because he wants something good, some benefit. O'mauwû (Cloud), Na'nanivo Moñmowitü (Cardinal chiefs), Patü'shüñüla (Ice chief), Mü'iyiñwû (Planting one?) — from these and other chiefs all benefits proceed.

A man makes a prayer-stick as prescribed because the thinking old men of the old time knew and said make it thus or thus.

Feathers are used in prayer-sticks and prayer-feathers (nakwa'kwoshi) because they are kapü'tü, not heavy, light, and Cloud and all the other chiefs desire them to make ka'lamoñwû (the prayer-feathers depending in front of the forehead).

The Hopi barters (hu'hiyaiya, tüi'yañwû' his prayer-sticks and prayer-feathers with those chiefs for the benefits he desires to receive from them. He exchanges prayer-sticks and prayer-feathers for material benefits. He places on his prayer-stick the prescribed feather and grass emblems in accordance with the kind of material or other benefit that he may desire. The birds whose feathers are used are: sikya'chi (yellow bird, warbler), tawa'mana, cho'ro (bluebird), koyo'ño (turkey), kwa'hü (eagle), kwa'yo (hawk), pa'wikya (duck), moñ'wû (owl). If a Hopi desires rain, he ties on yellow bird or duck feather; a turkey feather is tied to every prayer-stick. For hot weather in order to make a good peach harvest, owl and yellow bird feathers are used. For game, the feathers of turkey and yellow bird are used, also sü'hü (the grass which deer and antelope prefer). The feather of bluebird is for snow and ice; this is addressed to Patü'shüñüla.

The father of a young lad makes him a pü'htabi nakwa'kwoshi to which is tied the primary wing feather of the toh'cha (humming bird). This is a long pü'htabi [road marker] prayer-feather of the ordinary form. He places (ta'bi) the free end of the string of this prayer-feather against the base of the shrine, the feather toward the sunrise, and prays for swiftness and endurance, that his movements may be like those of the humming bird, as swift and tireless.

As Sun journeys across he sees the prayer-sticks and prayer-feathers and comes to them and inhales (hüh'tü) their essence and takes them (kwü'shü). He does not take up the material

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sticks and string and feathers, but their breath body (hi'ksi adta ah'paa), their picha'ñ adta, likeness, i. e. eidolon. He places them in his girdle and carries them with him as he goes in at the west to the Below (at'kya) and gives them (all that he has collected through the day's journey) to Mü'iyiñwûüh. Mü'iyiñwûüh knows all prayer-sticks and prayer-feathers and as he takes them up one by one and looks at each, he says to the other chiefs (moñwitü), "This is for you, or you," according as the prayer-sticks are designed. Those that are ill made or made by thoughtless men or men of evil hearts, he casts away, saying, "This is from an evil man, kaho'pi, a foolish one." The chiefs thank Mü'iyiñwûüh and the makers of the emblems, and decorate their foreheads with the feathers, and send the benefits that the prayer-maker desires.

[pa''ho n. pl. pa''vahò (etymology unknown).]

paho'mta muller, Fig. 449.

[paho'mta n. muller, paint-grinder pl. pava'hòmta.]

paho'shkwa blue pigment for prayer-sticks, 546.

pa'hü water, moisture, 69, 1069; pa'hü lavai'yita, speech (voice) of the water, water talk, 299; see pa'ko, pa'kwa, pa'lena, pa'lĭhi'ktipko, Pa'lülükoña, Pa'müʳiyawû, patü'bha, pa'wikya.

[pa''he, pa·-, -va, -ʿpa n. *a* water *b* spring, pond pl. pa''vahè, springs, ponds (pa''he refers to water in nature, ke''yi to water in use, in a jar, etc.).]

pai pai pü'ʳü, very speedily, 712; paihi'shato, long ago, ancient, very old, from the ancients, 214, 246, 274, 743, 846, 868, 1012, see Paihi'shato Hopi, App. 4; paihi'shato müzrü'bushi, old time beans, 354; paihi'shat shü'nantü, long ago the same, 767; pai'püyo'kavani "thus may the rain fall!", 705; see kwakwai, pü'ʳüh.

[pay adv. *a* now, already, often used as a sign of present time *b* and now, and next, in narrative, and sometimes to denote immediate future *c* sometimes as interj. right! that's right now! Often an introducer of sentences and clauses, uses very idiomatic, does not mean "very"; pay pe' yo'kvàni sentence 'so now it will begin to rain' (verb, future inceptive of yo''ki).]

Pai'akyamû, Pai'akyamûh, Pai'yakyamû < pau'ki (Tewa for headdress, na'kchi); kya'mû is underworld language common to both Tewa and Hopi, 332; (probably from payetemu, Kercsan for youth and among Northern Tewa. — Ed.), 158; clowns of Tewa, 157, 182, 938; in Hopi called Chüchkü'tü, also called Koya'la, 332, 488 n. 2; see Index.

[paya'ḳàme n. pl. paya'ḳàmet; paya- is a foreign word, -ḳame possibly Hopi suffix (?).]

paĭsh'tala, pai'ĭshtala third day of a ceremony, 63, 162, 194, 241, 323, 495, 930; paĭsh'tala toto'kya, third day sleeps, 242; pai'tok toto'kya, third sleeps, 291, also paishtotokya (pl.).

[pa'hiw, pa'hiwm numeral three; pa'yis, payi's- three times, third; payi-, pay- compounding form, three, third; payi'stala adj. v. (it is) three days, three days have elapsed (since any given date), it is the fourth day (after a given date), Cl. 7; pa'ytòki, payi'stotòḳa.]

pa'kabĭ, ba'kabĭ reed, phragmites communis, 151; reed cigarette, Fig. 102; reed prayer-stick, 1014; wuko ba'kabĭ, big reed, 725; pa'kabĭ momo'kpi, referring to reed fastened to bandoleer, 751 see Stephen 2:7, 52.

[pa''kàvi n. pl. pa''vakàvi.]

Paka'bnyüm̤ü Reed clan, 94, 1067.

pa'kauĭna successor, 61.

pa'ki inside, ñüma'n pa'ki yü'tañwû, meal-grinding inside hidden, 139 n. 3; ta'wa pa'ki, sun gone in, 1042; ta'wa paki'to, sun going in, 1042; see App. 5, Chai'yümpakiwu'ta.

[pa̤'ki (-ᵖ) v. sing. subj., enters, comes in, goes in, sets (of sun), Cl. 5. Its pl. is ye'n̤a.]

pakisha unidentified amphibian, 307; see pavop'kotü.

pa'kiwa fish, formed from Ma'sauwû's tail, 150; graving, Fig. 510; pa'vakiyutü, many fishes.

[pa''kìwe, pa''kiw n. fish pl. pa''vakìwt.]

pa'ko < pa'hü, water, ko'hü, wood; cottonwood root, 633, Fig. 163; figurine made from, Fig. 163.

[pa''ko n. rot-wood term applied both to rotten wood and to mean cottonwood, and some other kinds of tree and wood pl. pa''vakò.]

pa'kwa, pavaktû (pl.) water -eagle, frog, 307, 1071; pet of Cloud, 307; kachina pet, 307 n. 1; song about in Duck kachina, 470; referring to stone effigy, Fig. 33; pa'kwa küküadta, frog its foot, referring to design on gourd whistle, Fig. 172; pa'kükü, frog track, referring to design on Snake kilt, Fig. 355.

[pa''kwa n. frog pl. pa''vakwt.]

pala' red; pala'hümi, red hair, 20, 216, 471, 798, Fig. 131; pala'-hü'hükya, red wind, 149; pala'küañü, pala'küañüh, red dust has come (i. e. dust storm), 307, 353; pala'nakwakwoshi, red prayer-feather, 665, 675; pala'nkwa, red head plume, 723; pala'chüa, red snake, 756; palat o'mau, red cloud, 779, pala'm o'mau, red cloud, Fig. 304; pala' o'mau o'wa, red cloud stone,

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Prayer-meal
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