Dalton Taylor and Morgan Saufkie, Songòopavi - Homol'ovi etc., 5-25-2004.

DT: Homol'ovi is also called Paayu - literally, the LCR, but was also applied to the village itself. The bigger site of Homol'ovi is N of the LCR, but the real Homol'ovi is S of LCR in Winslow itself. DT's uncle said they used to go there and camp by a butte, at a hill with a big rock on top of it - that's the actual Homol'ovi.

MS: from homo'ta, pyramid shaped, + oovi, on top. Paayu usually runs year-round. The river spread out right there at Homol'ovi.

DT & MS: the river is the most important thing to the Hopi people.

DT: Long time ago, they came here and built S of river. Then they moved on NE side of LCR. The Sun clan lived above Winslow town. Then different clans came in and moved on up this way (to Hopi Mesas). Our people (Sun) remained, but then since almost everyone was gone, we decided to come up here.

MS: The Bear clan went the other way, by Flagstaff, Sedona, by Tsor'ovi [Tuzigoot/Montezuma's Well], and Wupatki, and stayed for a long time, and then came to this Paayu right here [i.e. at Wupatki or Naqöyki], then to Matövi [Burro Springs], and then up to Songòopavi. At Homol'ovi were: Corn clan, Water clan, Sun clan, Sun Forehead clan. (Says Pa'ötsvi also = Burro Springs.)

DT & MS: At Homol'ovi, clans probably had separate houses within the same village rather than separate villages.

MS: Clans left clan marks, so that descendants and other migrating clans would know who had been there - pottery, ashes, and petroglyphs.

DT: Clans have a mongki, "official" clan house, e.g., Sun clan house at Amelia's. Contains all the sacra of the clan. So probably Homol'ovi was the same way, and clans lived in separate house groups.

DT: There are 2 kinds of turtles - water turtles and desert tortoise (latter from Barstow area). Hopis used both for knee-rattles - former softer, latter harder. A long time ago, they went hunting for water turtles at Sakwavayu - Clear Creek, and Lemovayu (by Page). They also traded for different things: went to Paski (Prescott) for cowhide to make soles of Hopitotsi (Hopi shoes), and other things. Perhaps from Prescott, went for desert tortoise. They used water turtles more in the past because they were easier to find.

We stop by Siipa; "there is water all over that area."

MS: Siipa itself is in the wash; it was fixed up with flat rocks - my GF told me about that. 1M & 2M both used Siipa for ceremonies. Also Ngömafva (cedar spring) - E of highway, a little SE of Siipa.

MS & DT: sheep and cattle were watered at the LCR, and Tolani Lake. "Wild" livestock - longhorn cows - went to both places from Orayvi, 2M, even Polacca. Everyone used this land towards Leupp (MS: "my GF [Andrew Hermequaftewa] told me about this"). Nowadays the cattle are less wild.

(Passing by Isva [NB a different Isva [Coyote springs] from the one near Supawlavi Housing] and Isvaftukwi [Coyote springs butte] - the cone-shaped butte to W of highway by road towards Leupp) DT: Hopis used the water from Isva before; some got their water from there. During eagle-gathering, my uncle got water there (for himself and his horse) and then went S to get eagles from the rim. When Hopis went to Winslow, they used to stop at Isva for water; by where the old trail/road was. Where the sun comes up, that's where our clan eagle shrines stop; from there S it's Corn clan (Piikyasngyam). There are two Kwaavas (Kwaava, eagle spring) - one on the Corn clan side, one on our (Sun clan) side. At our Kwaava, we sometimes stop while on eagle-gathering trips. Deer, birds, eagles, coyotes et al go in there to get water. (DT points out Sun clan eagle-gathering area; we turn off at Little Painted Desert County Park to look).

DT: Corn clan Kwaava is in there (pointing); our Kwaava is to the NW. The old Winslow road is where the Sun and Corn areas come together; if nest on S side, it's Corn; if on N side, Sun clan takes it.

Nuvakwewtaqa ("the one with the snow belt") is on the SE side of Chavez Pass; a small butte on Chevelon Creek. But Hopis also use "Nuvakwewtaqa" to refer to the buttes area there in general.

MS: Nuvakwewtawa is where the Sun Forehead clan gets their eagles too. NB: LCR is just Paayu ("the river") in Hopi, not Palavayu ("red river"). From LCR, my GFs got cottonwood from Leupp-Tolani Lakes area (where the Oraibi and Polacca Washes come together); they followed the river looking for cottonwood for house-beams.

DT: I had my cattle in between that confluence; it floods in there, and we were all over that place. There are several dikes in there, made by a federal agency (CCC?).

MS: Ho'tsiva ("several cedar trees spring") - down towards the Mogollon Rim. Nuvakwewtaqa is behind Honmuru ("bear ridge"). Pihikha (an Apache name? MS wonders) is on the S side.

DT: My uncle told me, and also Gibson Namoki of Walpi (Water clan) that the Sun clan ruin at LCR is on the S side of the river. We used to get eagles out on the creek and then up to Nuvakwewtaqa, and then all the way to Yuvukpu ("subsided/caved in place") - Meteor Crater: that is all the Sun clan's area. Other clans went over to Homol'ovi, N of LCR, but didn't stay there long - moved on. People here (on the S side) were watching them. When most of them left, a headman here said we should follow them up to the Mesas. We were third from the last to leave Qalngyam from qaala, packrat [poss. derogatory] - last-comers. They came through Chavez Pass; they had no clans. They went up to Songòopavi, but they were not brought in the village, because they had no clans and nothing to show (i.e. ceremony). So sent them to Supawlavi. Then they became Qalawungwa, Sun Forehead, because they arrived at Supawlavi just as the sun was coming up over the horizon.

MS: Andrew Hermequaftewa is my GF. he told me there should be another ruin also in this vicinity [S of LCR standing at Sun clan ruin]. We stayed for some time and raised food, and then moved on because we were supposed to - Maasaw gave us culture and our name: "Pay umumi maatsiwni Hopi" - "you will be called Hopi." Then others went from here to Tsimontukwi (jimson weed butte = Woodruff Butte), including Siw (Zunis). There are nine shrines at Tsimontukwi - perhaps there were nine different clans, inc. Zuni. So it is not just a Bearstrap shrine. There are old songs, like Tsa'kwayna, that come from Mesa Verde, Chaco Canyon, and Kawestima (properly "Kaywestima" - the name of the chief there [MS's view]). There are also Hontsomo (bear hill) and Honmuru (bear ridge) in this area (to W of Sun clan ruin). Mesa Verde is also Honmuru. The Water clan came in here first, then the Corn clan. Water clan brought with them the heart of Paalölöqangw (MS emphasizes source for this as Andrew Hermequaftewa). Corn clan brought Lakona (the Lakon ceremony) with them; then they moved up to Siipa, where they practiced the Lakon, before going up to Hopi with it. Then the Sun clan came, and then the Sun Forehead are the last. There are just five clans at Songòopavi now - used to be many more; only one Bluebird man left (Eric Polingyouma). Everything was settled (at Songòopavi) before we got Katsinas. The Mongwi went hoopaq (NE) to Paviwmiq/Pavi'omi/Pavimiq to get Katsinas. Soyal/Leenangw Katsina was the only one we had (these are the same katsina, acc. MS) to begin with. MS thinks Sakwavayki ("blue river house" - a ruin) is on Clear Creek, not Chevelon Creek. My FB brought me there during Sa'lako: we got water here and took it back for the Sa'lako ceremony, ca. 1957. And my F (Paul Saufkie) also came there (Sakwavayki) ca. 1936 to get water for Sa'lako.

[en route to Sand Springs from Clear Creek]

MS: Paayupi ("the river place") is a Hopi hunting place for antelopes and rabbits near Homol'ovi. Rabbit and deer are the main thing to hunt re: initiation. MS was initiated 1951/52 (i.e. into Wuwtsim) at Songòopavi. In 1957 he was center man at Sa'lako ceremony.

DT & MS: Mormon Mountain: Aalosaqa shrine is up there.

MS: Mormon Lake belongs to Hopi, acc. Andrew Hermequaftewa; it is part of Hopitutskwa. It does have a name, but can't remember it. There is a Tsorpa (bluebird spring) in Flagstaff near MNA, and a Kiisiw/Kisva (shady spring) right there too. There is another Tsor'ovi (bluebird on top place) and a Tsorpa at Cottonwood too. There is a Tsorpa at Songòopavi behind Flora Mae Lomayestewa's house. [MS points toward Nuvatukya'ovi, and names Pa'utsvi, Munaqwvi [Sand Springs], and Tuwiiva (ledge spring) as other significant springs].

DT: Suhuva (salty spring) another spring by Sand Springs.

MS: calls same spring Qalva.

MS: At Jack's Canyon they got sticks for bows. I stopped there with my GF and my F's god-F - used to get bow wood there. It was a different kind of wood from what they use now (kwingvi, oak - current use) for awta - awtangavi (bow-making material). Hopis used to travel a lot (before fighting began, with Navajos et al); when they went to hunt at Homol'ovi, they went for so many

days and camped there - not just one or two days. Points out Söhöötuyqa (Blue Point).

(At Sand Springs) DT: There were Hopi gardens at Sand Springs (Munaqwvi), until Navajos chased the Hopis out. Also the Hopis watered their cattle there. There were stepped, terraced gardens there - DT has seen them a long time ago. Orayvi and Hotvela used to plant there. The YT ranch (=Benjamin Wytewa's cattle outfit), the Hamana ranch, and the Coin (as in Willie Coin) ranch all used to water their cattle at Sand Springs. There is a government building here. The government built homes for Hopis (like at Isva and Philip's Farm). The Hopis here used to grow vegetables for the school. There was a sheep dip also here (at Sand Springs).

[en route back to 2M]

Sutava - red ochre spring, E side of Pangwuvi (bighorn sheep place = No Trail mesa). They used to hunt bighorn sheep at Pangwuvi

Tamaatuyqa (teeth bluff) - white bluffs NW of Sand Springs.

Blue Point
Suhuva, salt spring - on little flat-topped mesa.

Masìipa (gray spring = Shonto Spring) - spring at cottonwood tree by Leupp-Oraibi highway - used for livestock, drinking water, and also ceremonial purposes (when Songòopavis go to Flagstaff for salavi [spruce] they place pahos at Masiipa.

Pa'utsvi ("water dam place") - ridge above Burro Springs.