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HOPI PROPER NAMES

BY

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HP7148

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HP7149

CONTENTS.

		PAGE
	Alphabet	66
	Introduction	67
	Prefixes and Suffixes	71
	1. Hóya	71
	2. Tíwa	71
	3. Níwa	71
	4. Ka	71
	5. Nóma	71
	6. Va	72
	7. Ci	72
	8. Si	72
	9. Íma; ma	72
	10. Nŏma, or Nöm	72
	11. Náci	72
I.	Name Giver belonging to the Áoat (Bow) Clan	74
II.	Name Giver belonging to the Átoko (Crane) Clan	74
III.	Name Giver belonging to the Bátanga (Squash) Clan	74
IV.	Name Giver belonging to the Bákab (Reed) Clan	75
V.	Name Giver belonging to the Chóro (Blue-bird) Clan	76
VI.	Name Giver belonging to the Hóhu (Juniper) Clan	78
VII.	Name Giver belonging to the Honáni (Badger) Clan	79
VIII.	Name Giver belonging to the Hónawuu (Bear) Clan	80
IX.	Name Giver belonging to the Íshawuu (Coyote) Clan	81
X.	Name Giver belonging to the Ǩáro (Parrot or Macaw) Clan	81
XI.	Name Giver belonging to the Katcína Clan	83
XII.	Name Giver belonging to the Kéle (Sparrow Hawk) Clan	85
XIII.	Name Giver belonging to the Kóhkang (Spider) Clan	88
XIV.	Name Giver belonging to the Kókob (Burrowing Owl) Clan	88
XV.	Name Giver belonging to the Kûtkutsi (Lizard) Clan	89
XVI.	Name Giver belonging to the Kwáhu (Eagle) Clan	91
XVII.	Name Giver belonging to the Kwáni (Agave) Clan	92
XVIII.	Name Giver belonging to the Másauwuu (Skeleton) Clan	93
XIX.	Name Giver belonging to the Ómawuu (Cloud) Clan	94
XX.	Name Giver belonging to the Píhkash (Young Corn-Ear) Clan	96
XXI.	Name Giver belonging to the Píva (Tobacco) Clan	99
XXII.	Name Giver belonging to the Pósiwuu (Magpie) Clan	101
XXIII.	Name Giver belonging to the Póvoli (Butterfly) Clan	102
XXIV.	Name Giver belonging to the Shiwáhpi (Sage, chrysothamnus Howardii [Torry] Gray) Clan	105
XXV.	Name Giver belonging to the Sikáhtayo (Fox) Clan	105
XXVI.	Name Giver belonging to the Táve (a Herb, sorcobatus vernic-ulatus Torry) Clan	108

HP7150

CONTENTS

		PAGE
XXVII.	Name Giver belonging to the Táwa (Sun) Clan	109
XXVIII.	Name Giver belonging to the Távo (Cottontail Rabbit) Clan	109
XXIX.	Name Giver belonging to the Tûwa (Sand) Clan	110
XXX.	Name Giver belonging to the Tcúa (Rattlesnake) Clan	112
XXXI.	Irregular	113

ALPHABET

a, i, o, u, have the continental sounds.
ā, as in care.
c, has a sound between s and sh.
e, as in let.
ķ, very soft k, about like ky.
ö, like in German Öl.
q, very deep gutteral k.
ū, as in curl.
ü, as in German für.
ng, as in long.
ñ, as in canyon.

HP7151

INTRODUCTION.

In order to properly understand the translation and significance of Hópi names, it will be necessary to make and bear in mind some general explanations. When the child is twenty days old it receives its first names from the grandmother, or, in case she be not living, from some aunt or other close relative on its mother's side, and from other women.* All of these must belong to the clan of the mother and child. Of the different names that the child receives on this occasion, only one is usually retained, or "sticks," as the Hópi express it. This name is called the "child-name," and is retained until the child is initiated into some order or society, when it receives a new name from the godfather or godmother who initiates it, or rather presents it for initiation. On some occasions a new name is also given at these initiations by the leaders of the ceremony of which the initiation forms a part. Such initiations, however, are by no means confined to the age of childhood, but may take place at any time. I have seen men and women of mature, even of old age, initiated. These, however, were invariably, I believe, already members of other societies. At every initiation they receive a new name. The one of these various initiation names that usually "sticks" is the one received at the so-called Wûwūchim initiation. Every male Hópi is supposed to belong to one of four societies, the Wûwūchim,† Kwan (Agave), Al (Horn), Táo (Singer) Society. Into one of these the Hópi youth is initiated at the age of from fifteen to eighteen years, and the name he receives on that occasion he keeps, as a rule, through life. By this initiation he is supposed to have passed from childhood to manhood. He has laid aside the "child-name" and assumed the name of manhood.

The Hópi girl and maiden keeps her "child-name" until she par-

* See "The Oraibi Natal Customs and Ceremonies," by H. R. Voth, Vol. VI., No. 2, Anth. Ser. F. C. M. Publications.

† The exact meaning of this name has not thus far been ascertained, as the ending "chim" seems to be archaic. It seems to designate the age of manhood in contradistinction to youth and childhood. When the youth joins the Wûwūchim society he has become of age, as it were. The word may be an obsolete form of wûwūyom, the aged, old men, forefathers, ancients.

ticipates in a ceremony for the first time, when she assumes the name given her at the initiation into the society that celebrates that ceremony.

All Hópi proper names have some reference to the clan totem of the Name Giver, never, unless coincidentally, to the clan totem of the Bearer of the name. This reference to the clan totem, however, is not always clear and apparent, and hence sometimes the meaning of the name is not easy to determine. It must be borne in mind that the "child-name" and the later name, at least in the women's societies, is always given by women, frequently by very old women, of whom it could hardly be expected that they would put together the different elements of a name according to "grammatical rules" and "scientific principles." The same is true of any Name Giver. The Hópi are very simple-minded people. In making up a name, or in composing a song, they have in mind certain ideas, which they express in the simplest manner, without much regard for any laws that might govern the proper connection of such ideas or their relation to one another. In my endeavors to get at the meaning of a song or a proper name I have often been told, even by the most intelligent interpreters of Hópi "oral literature," that they are unable to give an exact interpretation, because they do not know just what the author had in mind. A few names may illustrate this point: Chórzhhepnöma, from Chóro (blue-bird), héplawu (hunt), and nöma (wrapped or covered up), may mean: Hunt or seek a Blue-bird and cover it up; or, Hunted Blue-bird covered up; or, even, if "nöma" is merely a feminine ending, Hunt Blue-bird. Whether I, you, he, or she is meant cannot be determined either, as the verbs in the Hópi language are the same in the first, second, and third person and in the masculine, feminine, and neuter gender.

Another difficulty in interpreting Hópi names lies in the fact that the same name may mean different things. For instance, if asked for the meaning of the name Cákwyamtiwa, one acquainted with the Hópi language could say without making further inquiry: "Blue or Green" (having Come Out; but "blue" what and "come out" where, one could not tell until he knew the clan relationship of the Name Giver; and even then, as has already been intimated, it might in some cases be difficult to give a correct interpretation, not knowing what the party giving the name had in mind. But not considering this last named difficulty, were the Name Giver of the above-mentioned name of the Tobacco clan, it would in all probability refer to the matured blossom of the tobacco plant; were he

a member of the Lizard, Snake, or Soil clan, who also control a ceremonial plant, called tūkamsi (Delphinum scaposum), it would refer to the blossoms of that plant, or it might even refer to the emerging from the soil of the green plants in general. Qötcvāntiwa (Figured White), if given by a member of some animal clan, might refer to white figures or marks on some animal; if given by a member of some bird clan or vegetable clan, the reference would very likely be to white markings on that bird or herb, as the case might be. Lomáhongioma (Stand Up, or Rise Well or Gracefully), if given by a member of the Reed clan, would refer to the straight, erect-growing reed plant; if given by a member of the Butterfly clan, to the raised wings of the butterfly that is standing, etc. So, while the meaning of the names described in the following pages is as given—because the clan relationship of the Name Givers was ascertained—the same names might refer to entirely different things if given by persons belonging to other clans than mentioned in this paper. It might be of interest to mention in this connection that comparatively few duplicate names exist in the same village.

HP7152

PREFIXES AND SUFFIXES.

As so many names have the same endings, it has been thought best to explain the principal ones first in a special list, and thus save much repetition. These endings will be referred to in connection with the names by the numbers under which they are given.

1. "Hóya," diminutive ending (the same as the German "chen" or "lein"), as in Aámihoya, Little Buried One.

2. "Tíwa." This peculiar verbal ending, which is attached to so many proper names, I have not yet been able to classify to my full satisfaction in the long list of Hópi verb-forms. It seems to be a form in the passive and medium voice, and, as far as I have observed, is used mostly in the plural number only. It denotes a completed state or condition, as: "Yep bástiwa," from báslawu, hoe, or make field, the meaning expressed being, here (yep) hoeing, or field making has been done. "Bántiwa," from "bána," write, draw, figure, means has been written or figured, or writing, figuring, drawing, has been done. But, although the word has a plural form ("tíwya"), the singular form is almost invariably used, whether one or many objects are referred to.

3. "Níwa." My informants on this ending differ. According to some, it has the same significance as the former ending, tíwa, the t and n being used in different words for euphony's sake. According to others it would be an ending in the active voice, so that, for instance, the word "hóngniwa" would not mean being raised, or erected, but raised or erected, in which case it would be a rare form in the perfect tense, used almost exclusively in proper names only. When asking the Hópi which of the two a certain name, which I submitted, did mean, I was usually told that it might mean both, and as they had no means of knowing just what the Name Giver had in mind, they could not tell. But for various reasons I infer that it is identical with "tíwa," and will be so treated in this paper.

4. "Ka." A peculiar participle ending denoting "the one that." Used as an ending in many female names.

5. "Nŏma." Perfect of "Nŏnŏma," cover up, wrap up, fold over, envelope, etc.

HP7153

6. "Va." A suffix denoting an action just completed, as "yéshva," just seated, or alighted; "hóngva," just raised or stood up, etc.

7. "Ci." Abbreviation of cíhu, blossom.

8. "Si." Suffix without any special meaning; often added to female proper names.

9. "Ima," or "ma." A verbal suffix, denoting motion (usually straight ahead), progress, development, as from place to place, time to time, etc. In such names as Cákwaima, Siķávāima, it may mean, Blue (Green), Figured or Decorated, Goes or Walks; or it may refer to something that is gradually becoming green, blue, or yellow. The suffix is added to the root of the verb, the usual ending of the verb being dropped.

10. "Nṓma," usually spoken "nōm," a suffix often added to female proper names.

11. "Náci." While the previous ten forms are always used at the end of the name, this peculiar word is always used at the beginning. Its significance is very varied. Literally translated, it is "Self Blossom," or "Self Flower," the adjective form being náciita, self blossomed, self flowered, used in the sense of decorated with flowers or blossoms. But, while that is the original meaning, the objects of decoration referred to by this word are by no means confined to blossoms or flowers, but may include almost anything used as an object of special ornament or decoration on special occasions. It may even include ceremonial costumes, as, for instance, the white kél-napna, novice-costume of the Wṻwūchim Fraternity; corn-ears, feathers, and other special objects worn or carried by priests or Katcinas in ceremonies, etc. The skin of a lizard or snake is called nací-chihpu, equal to naci-chaff, hull or bark.

The letters m and f, in parenthesis, after the name indicate whether the name is that of a male or of a female.

While the translation and explanation of the names as given is as nearly correct as the knowledge of the Hópi language at its present stage permits, the author believes and hopes that further linguistic studies, especially of the very complicated system of the verb, may shed new light on the construction and meaning of certain names. Further information on this subject is also looked for from further and deeper studies of the Hópi clan question. I have some notes on the clan relationship, but have delayed publishing them because, the longer I study that subject, the more I see how extremely complicated it is.

The notes by Mindeleff, Hodge, Fewkes, and others on this question are very valuable as advance information, but a better acquaintance with the language, traditions, and myths of the Hópi than we have heretofore possessed will be necessary before we can speak with any degree of authority as to the origin, history, classification, and meaning of the clans and their names. We shall then probably also be able to explain certain Hópi proper names more accurately. Until then it is hoped this first attempt at explaining a number, probably the majority, of Hópi names, may be of some assistance and give clews for further studies in this direction.

The foregoing notes apply not only to names given to people, but also to names given to kívas, pipes, etc., although the names of kívas do not always seem to refer to some clan. In many cases, however, they do. In Oraíbi, for instance, there is one kíva that is said to have been built originally by the Bow clan, and is called Hochíchvā, referring to a zigzag line on the inside of certain bows. Later, that kíva was repaired by the Honáni clan, who named it Honáni (Badger) kíva. Another kíva is called Agave kíva, because it is said to have been built by the clan of that name. When attending the Flute ceremony in Oraíbi in January, 1903, I accidentally witnessed the name giving of a pipe by the chief priest of the Blue Flute Society. He belongs to the Spider clan. After having solemnly smoked over the pipe, he uttered a little prayer over it, saying: "Shúnwoti um máchiwkang itámui móngwacnani! (Quick or Sharp Hearer you being named, you will be concerned about us.) He explained that, when it commenced to rain, certain spiders, being hidden in the houses, would hear it at once, emerge from their hiding-places, and run out to drink of the fresh rain-water. And smoking, it should be remembered, is more a religious rite for rain among the Hópi than anything else. Whether the names of the Hópi villages had originally any reference to any clan relationship is more than doubtful. In a few of them such could probably be found, but they also might refer to places close by. For instance, Shongópavi is said to be named after a certain reed that grows near a spring close by, but might have originated from some one of the Reed clan. Sitchómovi might have had its origin either in the Soil clan or in some vegetable clan, etc.

HP7154

I. NAME GIVER BELONGING TO THE ÁOAT (BOW) CLAN.

Hóhu. (m.) Arrow.

Hótaima. (m.) Look for Arrow.

From hóhu, arrow; tai, the root of look, look for, see, and No. 9. Reference is made to some one looking for an arrow.

II. NAME GIVER BELONGING TO THE ÁTOKO (CRANE) CLAN.

Átoko. (m.) Crane.

Cákwlehchioma. (m.) Blue (being formed) in line, or lined up; or, Blue being formed across.

From cákwawusa, blue or green, and lálehta, form or arrange in a line (i. e., not one after another, but side by side), laying across, etc.

Refers to several cranes flying in a line across the sky, as it were. My informant suggested, however, that it might refer to blue or green stripes or marks running across a Katcína mask, as the Crane and Katcína clans belong to the same group, and hence the Name Giver would really belong to one as well as to the other. The Name Giver alone could tell just what was referred to.

Macáyaoma. (m.) Bring (a) Wing.

From máca, wing, and yáoma, bring.

The Name Giver had in mind some one, having probably found a wing of a crane and carrying it in his hand. Whether any special occasion was referred to or the name had any special significance, no one but the Name Giver, of course, could tell.

Lomáletstiwa. (m.) Well Lined Up.

From lomá, well, good, beautiful, etc., lets, root of, form in line, across, etc.

Refers to cranes flying in the sky and may mean that they are flying nicely in a line or across a space.

III. NAME GIVER BELONGING TO THE BÁTANGA (SQUASH) CLAN.

Cívānka. (f.) The One That Figures (a) Blossom.

From Cíhu, blossom, "bána," figure, write, etc., and No. 4.

Lomáhinma. (m.) Become Something Good.

From lóloma, good, well, etc., and hínma, an idiomatic expression hard to translate. It refers to progression of some form. The best translation that can be given is, probably, become, convey, or move something.

Refers to a squash that is thought of as growing to be something good or useful. Of course the Name Giver undoubtedly also thought of the child, wishing that it also should grow to be good and useful as its clan totem, the growing squash, which is highly valued as an article of food.

Cíyaonöma. (f.) Brings Blossom.

From cíhu, blossom, flower; yáoma, bring, and No. 10.

Squash blossoms are often brought to the village to be used in contests and wrangles in connection with ceremonies.

Ciwíletstiwa. (m.) Runners Crossed.

From cíwi, twigs, runners (of plants); lets, root of line, in a row, and also of cross and across.

Refers to the runners of squash plants running across one another.

IV. NAME GIVER BELONGING TO THE BÁKAB (REED) CLAN.

Cákwhongioma. (m.) Blue or Green (being) Raised or Erected.

From cákwawusa, blue or green, and hong, root of words signifying raise, stand up, erect, etc.

Refers to the straight green reed leaves as they are growing upwards.

Cákwhongniwa. (m.) Blue or Green Raised.

The same as previous and No. 3.

The meaning is the same as the previous, only the ending, níva, denotes the action as being completed.

Hóngci. (f.) Blossoms Stand.

From hong, see previous, and No. 7.

Refers to reed stalks standing in blossom. If the ending is si (see No. 8), the meaning would be, "stand," referring to standing reed.

Hócawa. (m.) Arrow Size, or As Long as an Arrow.

From hóhu, arrow, and the suffix cáwa, which is never used alone, but added to nouns or pronouns when they denote comparison in size, as úhcawa, your size, or as high as you; ícawa, my size, as high as I; yácawa, thus high; káwáycawa, as high as, or the size of a horse, etc.

Lomáhongioma, (m.) Stand Up Well or Beautifully.

From lólama and hong, root of raise or stand up something.

Refers undoubtedly to the stalks of growing reeds as they become stronger and stand up more firmly.

HP7155

Kíhongniwa. (m.) Houses or Booths Erected.

From kíhu, house, or any place of habitation; hong, root word of erect, raise up, and No. 3.

It is not quite clear what is referred to, but one informant suggested that the sticks of reed were referred to that form part of the walls of certain booths or bowers which are erected during the Flute and Snake ceremonies.

Kíhoya. (m.) Small House or Booth.

From kíhu (see previous) and No. 1.

Probably refers to the booths mentioned in connection with the previous name.

Mŭpko. (m.) No corresponding English name.

The meaning of the first part of the word is not known. Ko is an abbreviation of kóho, stick, wood, etc.

The name refers to a piece or stick of reed over which the cotton twine is wound that is to be used for weaving the ceremonial robe called ówa.

Nacíhongsi. (f.) Self Blossoms Stand.

From No. 11, hong, plural root of stand, be raised, erected, etc., and No. 8.

Refers to growing reed, the meaning probably being that it stands arrayed or adorned in its own beauty.

Nacíhongva. (m.) Self Blossom (Just) Raised.

Same as previous, with the difference of si and va.

Hótiwa. (m.) Arrows (are being) Made.

From ho, root of words pertaining to arrows or arrow-making, and No. 2.

Reference is made to the manufacturing of arrows in the kívas during the Powámu and Nimán Katcína ceremonies.

Arrows are still occasionally made of reed.

V. NAME GIVER BELONGING TO THE CHÓRO (BLUE-BIRD) CLAN.

Chórzhngöva. (m.) Follow (the) Blue-bird.

From chóro, blue-bird, and ngöva, follow.

Believed to refer to children who follow the blue-birds in order to kill them on account of the feathers, which are used in many ceremonies.

Chórzhwaima. (m.) Blue-bird Walk.

From dito, and waíma, walk.

Meaning obscure; but what the Name Giver had in mind was in all probability such an idea as, will or shall walk like a

blue-bird; as if we say, "pretty as a flower," or "straight as an arrow."

Chórzhhepnöma. (f.) Blue-bird Hunt, Covered Up.

From ditto, héplawn, hunt, and No. 5.

It is difficult to say what the Name Giver had in view, as the verbal element in the name is abbreviated. But the idea to be expressed is in all probability this: Hunts the blue-bird and covers it up. It is probable, however, that No. 10 is meant instead of No. 5, in which case nöma would simply indicate that the name is that of a female.

Chórzhoya. (m.) Little Blue-bird.

Chóro. (m.) Blue-bird.

Choróvaho. (m.) Blue-bird Prayerstick.

From chóro, blue-bird, and báho, a prayerstick.

Refers either to prayer-offering to which a blue-bird feather is attached, or to one made for the blue-birds that they may increase. These birds are valued and captured on account of their feathers, which are used for different purposes, and in Hópi ceremonies prayer-offerings to these birds are not infrequently made.

Chórzwaytiwa. (m.) Departed Blue-birds.

From ditto, wáyioma, depart, escape, run away, and No. 2.

Reference is made to a brood of young blue-birds that have left their nest and flown away.

Chórzhongnöma. (f.) Blue-birds Stand.

From ditto, hong (plural of "wûnu"), stand up, and No. 10.

Chórzhongniva. (m.) Blue-birds Erected or Raised Up.

From ditto, ditto, and No. 3.

Cákwaytiwa. (m.) Blue Flown Away.

From cákwawusa, blue, green; wáyioma, fly away, run away, escape, etc., and No. 2.

Refers to a blue-bird that has escaped or flown away. While the form of the verbal element in the name is singular, this particular form is generally also used when the noun is plural, so that it may also refer to more than one blue-bird.

Másí. (m.) Gray.

Referring to a peculiar species of blue-bird.

Nakwáyeshtiwa. Head-feather Seated.

From nákwa, wish, prayer, head-feather; yéshe, sit, be seated, and No. 2.

The name undoubtedly refers to the head-feathers made of

HP7156

blue-bird feathers and worn by priests or dancers, that are thought of as being seated on the ground or floor, such as, for instance, the Snake and Antelope priests.

Nakwátiwa. (m.) Head-feathers Made.

From nákwa, in this case the root of words, referring to the preparing of ceremonial head-feathers, and No. 2.

The name refers undoubtedly to a number of ceremonial head-feathers prepared and ready for use.

Nakwáhoyioma. (m.) Head-feather Flies Away.

From nákwa, here meaning head-feather, and hóyioame, fly, drift away.

The Name Giver had probably in mind some head-feather which, as is frequently the case, had been deposited in some shrine or other sacred place, and is lifted up and carried off by the wind.

Nacíkwaptiwa. (m.) Self Blossom Put On.

From No. 11, kwap, root word of such verbs as put on, mount, place onto, etc., and No. 2.

The Name Giver seems to have had in mind a number of persons or objects that had been decorated with blue-bird feathers.

Cákwaytiwa. (m.) Blue Escaped.

From cakw, root of words pertaining to blue, green, etc. (the w being dropped on account of the following w); wáya, escape, get out of the way, etc., and No. 2.

Refers to blue-birds which are thought of as having escaped.

VI. NAME GIVER BELONGING TO THE HÓHU (JUNIPER) CLAN.

Hóletstiwa. (m.) Juniper Across.

From hóhu, juniper, lálehta, lay or place across or in a row, and No. 2.

The meaning may be juniper (trees) lying across each other, or juniper-trees in a row.

Náashashtiwa. Provided (Something).

From náashash, root word of get ready, prepare, provide, and No. 2.

Very likely reference is made to piles of cedar or juniper wood, which is extensively used by the Hópi as firewood, and which had been provided for that purpose. Undoubtedly the Name Giver thought of the little boy to whom she gave the

name as grown up and providing firewood, which is one of the duties of the Hópi men.

Láhpoo. (m.) (Dry) Cedar Bark.

The Cedar or Juniper clan controls the apparatus with which in the Wúwūchim and New Year's ceremony the new fire is produced, dry cedar bark (láhpoo) being one of the objects used in this ceremony.

Tūvákwapnöma. (f.) Nut Loaded.

From tûva, nut; kwap, root of words signifying mount, load, or put on, etc., and No. 10.

Reference is made to piñon-trees loaded with nuts, which are much relished by the Hópi.

The Piñon clan is closely related to the Juniper clan.

Tūvámöynöma. (f.) Nuts Spread Out.

From tûva; möy, spread out, lay out to dry, and No. 10.

Piñon nuts that have been spread out to dry are referred to.

Hópölo. (m.) Juniper Nodule.

From hóhu, juniper, cedar, and pŏlö, nodule, hump, etc.

Refers to the nodules of bark grown over places on the trunk of trees where branches have been broken off.

VII. NAME GIVER BELONGING TO THE HONÁNI (BADGER) CLAN.

Honáni. (m.) Badger.

Lománankwusha. (m.) Start Well.

From lóloma, good, beautiful, well, and "nánkwusha," start, proceed.

What is referred to, whether a good, propitious start of a badger, or of certain Katcínas that are controlled by the Badger clan, the Name Giver alone could tell.

Kíwaima. (m.) Burrow Ahead.

From kíhu, house, or any place of habitation, or from ki, root of make a house, burrow, nest, etc., and waima, go, move straight ahead or forward.

Refers to the badger digging a burrow, which, the Hópi say, he sometimes does so rapidly that they cannot overtake him in trying to dig him out.

Máqtö. (m.) Claw.

From máa, arm, shoulder, and qŏtö, head, means "arm-head" or hand, claw, etc.; in this case, claw.

Refers to the claw of the badger.

HP7157

Mûñawuu. (m.) Porcupine or Hedge-Hog.

This name is given by the Badger clan because it is closely related to the Porcupine clan.

Ngahûtiwa. (m.) Medicine (being) Prepared.

From ngáhu, medicine, and also the verbal root of words pertaining to the preparing of medicines, and No. 2.

This name is given by a member of the Badger clan because that animal is supposed to have control of all medicinal roots, herbs, etc., and several myths speak of him as being a doctor, in which capacity he appears in those tales in connection with various interesting incidents.

VIII. NAME GIVER BELONGING TO THE HÓNAWUU (BEAR) CLAN.

Hónwaytiwa. (m.) Bears (have) Escaped.

From hónawuu, bear; "wáyioma," escape, run away, and No. 2.

Hónhoya. (m.) Little Bear.

From ditto, and No. 1.

Hónhoya is an abbreviated form of hónawhoya.

Hónawuu. (m.) Bear.

Hónawhoya. (f.) Little Bear.

from ditto, and No. 1.

Hónwaö. (m.) Bear Laid Down.

From ditto, and wáökioma (pfd. wáö), laid down.

Hón-mana. (f.) Bear Maiden.

From ditto, and mána, maiden, virgin, girl.

Qömánömtiwa. (m.) Face Paint Covered Up.

From qóma, root of words pertaining to face paint and painting the face, No. 5 and No. 2.

The name is said to refer to a myth, that long ago the bears used to go to a place on the Little Colorado, paint their faces, and then cover up the bowls containing the paints.

Qömáyeshtiwa. (m.) Face Painted (they) are Sitting.

From qóma; yéshe, sit, alight, etc., and No. 2.

The name is said to refer to bears having painted their faces and sitting on the bank of the river. (Compare previous name.)

Piqósha. (m.) Rawhide Strap.

The name refers to the following myth: When a party of Hópi migrated from the síhpapuni eastward, they came upon a dead bear, and were from that time called Bear people or Bear clan. Another party, following them, skinned the bear and made straps and ropes (piqósha) of the skin, from which they were called the Piqósha clan. They are considered so closely related to the Bear clan that they are usually spoken of as belonging to the Bear clan.

Hónshoki. (m.) Bear Claw.

From hónawuu, bear, and shóki, claw, finger nail, toe nail, etc.

IX. NAME GIVER BELONGING TO THE ÍSHAWUU (COYOTE) CLAN.

Íshawuu. (m.) Coyote.

Íshawuu. (f.) Coyote.

Qöyáwaima. (m.) Gray Walks.

From qóya, gray, and waíma, walk, go straight forward.

Refers to a grayish fox, látayo, or to the coyote.

Qöyáyeptiwa. (m.) Gray Falls.

From qóya (see previous), yáva, fall, tumble, and No. 2.

A látayo, or coyote, is imagined as falling or tumbling when hit or killed.

Qöyánömtiwa. (m.) Gray Covered Up.

From qóya, No. 5 and No. 2.

The gray coyote, or látayo, is referred to as being enveloped in his own gray skin.

Qöyángayniwa. (m.) Gray Waves or Sways.

From qóya; ngay, wave, sway, and No. 3.

Refers to the waving or moving of the gray hair of the coyote or of the gray fox.

Qöyáwictiwa. (m.) Gray in Line.

From qóya, gray; wic, root of, form in a line or row, but one object after the other, and No. 2.

Refers to several coyotes or foxes standing in a line.

Úna. (m.) Remember.

Refers to the fact that a coyote is said to remember some food that he has buried somewhere and that he then gets.

X. NAME GIVER BELONGING TO THE K̃ÁRO (PARROT OR MACAW) CLAN.

Lománkwa. (m.) Good Wish.

From lóloma, good, beautiful, etc., and nákwa, wish, prayer, head-feather.

Refers undoubtedly to a pretty parrot feather worn in the hair, which, in all cases where such feathers are worn by participants in ceremonies, is called nákwa.

HP7158

Nakwáyeshva. (m.) Head-feathers Just Seated.

From nákwa, head-feather, prayer, wish, and yéshe, pl. from kátu, sit, alight, etc., and No. 6.

The thought expressed is undoubtedly that participants in a ceremony wearing the ceremonial head-feathers (nákwa) in the hair have just seated themselves.

K̆árzhyeshva. (m.) Parrots Alighted.

From k̆áro parrot, macaw, yéshe (plur.) of kátu, and No. 6.

K̆árzhhoynöma. (f.) Parrots Flown Away.

From ditto, hóyioma, fly away or out, in the sense of leaving the brood or nest, and No. 5.

Nakwáletstiwa. (m.) Head-feathers in a Row.

From nákwa, wish, prayer, head-feather, and lets, root for words signifying in a line or row, the different objects being side by side instead of behind each other, and No. 2.

Refers to parrot head-feathers, placed in a row ready to be used in a ceremony.

K̆árzhnömka. (f.) The One That Covers Up Parrots.

From ditto, ditto, and No. 4.

Referring to a maiden covering up parrots, perhaps artificial ones, in a ceremony; but may also mean parrots covered by their plumage.

† K̆arö-mana. (f.) Parrot Maiden.

From ditto and mána, maiden, virgin.

K̆árzshuru. (m.) Parrot Tail.

From ditto and shúru, tail.

K̆árzhvänka. (f.) The One That Figures a Parrot.

From ditto; bánta, write, figure, draw, and No. 4.

What the Name Giver had in mind was in all probability one drawing pictures of a parrot, though such interpretations as: One figured with parrots (Parrot Figured), or One figured like a parrot, would also be permissible.

K̆árzhnguna. (m.) Parrot Head-feather.

Refers to a bunch of parrot feathers worn on the head by participants in various ceremonies and Katcína dances. As parrot feathers are extremely rare now, pigeon, or even chicken feathers are now dyed like parrot feathers and used instead. Bunches of these feathers, however, are also called kárzhnguna. The etymology of the ending ngúna could not be fully determined. It may be derived from "ngúngua" (take, grasp) alone, or from this word and nákwa (prayer wish), a word used to

designate such head-dresses. In this case the abbreviation "na" would stand for nákwa. The meaning would then be: Parrot takes or accepts a nákwa (prayer, represented by a feather head-dress).

K̆árzhngönöma. (f.) Follows Parrot.

From k̆áro, ngöva (follow), and No. 10.

K̆árzwaytiwa. (m.) Parrots Escaped.

From k̆áro, parrot; way, root of words signifying run away, escape, etc., and No. 2.

Young parrots having left their nest and flown away are probably referred to, though the Name Giver may have had in mind parrots kept in confinement that have escaped.

Kárzhhngötiwa. (m.) Parrots Pursued.

From ditto, ngölawu, pursue, follow, and No. 2.

The Name Giver probably had in mind a parrot or macaw being pursued by a hunter on account of its much prized feathers.

Kárzhhongniwa. (m.) Parrots Standing.

From ditto, hóngniima, plural of erect, raise, and stand up, and No. 3.

Kárzhwainöma. (f.) Parrot Goes About.

From ditto and waínuma, walk, go about, or way, flee, escape, etc., in which case the meaning would be: Parrot Escaped.

Kárzhhongva. (m.) Parrots Raised or Erected.

From ditto and hong, plural of stand up, raise up, and raised, and No. 6.

The meaning of the name is not quite apparent, but reference is probably made to the putting up of artificial parrots at an altar in a ceremony, but may also refer to live parrots just having stood up.

Kárzhwaima. (m.) Parrot Walks.

From ditto and wáima, walk, go straight forward.

Kárzhnömtiwa. (m.) Parrot Covered Up.

From ditto, No. 5 and No. 2.

The meaning may be as given, or parrots covered or enveloped by their own plumage.

XI. NAME GIVER BELONGING TO THE KATCÍNA CLAN.

Katcínhoya. (m.) Little Katcína.

From Katcína, a masked personage, representing certain semi-deities, of which the Hópi on various occasions impersonate one or several of about three hundred different varieties, and No. 2.

HP7159

Katcína. (m.) Katcína.

Refers to the Katcínas (see previous), to which the little boy is to belong, and in whose dances and other performances he is to participate when grown up.

Katcín-Mana. (f.) Katcína Maiden.

From Katcína, and mána, maiden, virgin.

Reference is made to the Katcín-manas that participate in many Katcína dances. They are usually men dressed in women's costume, but occasionally women and maidens take the part of these personages.

Mánaamu. (f.) Of the Maidens.

From mána, maiden, virgin, and amu, a plural possessive ending denoting "of the."

Refers to the same as the previous name. The form of the name is a very unusual one, and what the possessive case element in it refers to the Name Giver alone could explain.

Sháalako. (f.)

The name refers to a Katcína by that name, of which different varieties exist. The meaning of the word has not thus far been obtained. It is in all probability a corruption of the word Sháaliko or Cáaliko, a name used by the Zúñis for a similar Katcína among those people.

Lomávăntiwa. (m.) Beautifully Figured.

From lóloma, beautiful, good, pretty, etc.; băn, the root of all words expressing such ideas as figure, write, draw, etc., and No. 2.

Undoubtedly refers to masks as they are standing in the kíva painted up and decorated with the proper symbolism ready for use in the ceremony.

Haháii. (f.)

The meaning of the word, which is the name of a female Katcína, has not thus far been ascertained. It seems to be an archaic word, and occurs in the songs of that Katcína.

Áyangtiwa. (m.) Rattling (is) Being Done.

From áyanta, rattle (a gourd, rattle), and No. 2.

It is difficult to translate the word into corresponding English. The German "Es wird gerasselt" would give the sense expressed by the name more adequately.

Ciwíhongnöma. (f.) Twigs Stand (Upright).

From ciwi, twig, branch, especially the point of the same, hong, plural root of stand up, be raised, erected, etc., and No. 10.

XII. NAME GIVER BELONGING TO THE KÉLE (SPARROW HAWK) CLAN.

Pūhúmcaima. (m.) Now Get Wings.

From púhū, now, just, etc., and mácaima, get wings, or become winged.

Refers to the young hawk, whose wings are beginning to be covered with feathers.

Macángyamka. (f.) That Which Has Wings (the Winged) Comes Out.

From máca, wing, but here probably an abbreviation of macáita (the) winged, or bird; yam, root of verbs expressing come out, emerge, etc., and No. 4. The ng in the middle of the word seems to be inserted for euphony's sake.

The name undoubtedly refers to the young sparrow hawk whose wings begin to be covered with feathers.

Macáheptiwa. (m.) Bird Being Hunted.

From máca (see previous name), hep, root denoting hunt, seek, pursue, etc., and No. 2. Máca may also mean wing.

The bearer of the name is thought of as hunting a wing, or as pursuing or hunting birds, in this case the sparrow hawk.

Macátoiniwa. (m.) Make Wings.

From macátoi, root of make or prepare (artificial) birds, wings, etc., and No. 3.

The Name Giver undoubtedly had in mind the preparing of artificial wings or birds, which objects are frequently made for masks, Katcínas, etc., in connection with various ceremonies.

Macáhongniwa. (m.) Wings or Birds Being Raised.

From máca, wing, or abbreviation for bird; hong, root word of raise, erect, cause to stand up, and No. 3.

Either the wings of the sparrow hawk, as they are raised up when being flapped, or certain artificial birds, that are put up before certain Hópi altars, are referred to in this case.

Macáyaoma. (m.) See the same name under No. II., only in this case the sparrow hawk is referred to instead of the crane.

Kélnömtiwa. (m.) Sparrow Hawks Covered.

From kéle, sparrow hawk, No. 5 and No. 2.

The meaning may be: Sparrow hawks covered or enveloped by their own plumage; or, The young brood covered in their nest by the old bird.

HPZ160

Kélhoya. (m.) Little Sparrow Hawk.

From Kéle, and No. 1.

Kélhongniwa. (m.) Sparrow Hawks Stand.

From kéle; hong, the root word of verbs signifying raise, stand up, erect, etc., and No. 3.

Kélhongva. (m.) Sparrow Hawks (just) Raised, or Caused to Stand.

From kéle; hong (see previous name), and No. 6.

It is not quite clear just what is referred to. Probably the little name bearer is thought of as having caught some young birds and deposited them on the ground.

Kélmöysi. (f.) Sparrow Hawk Spread Out.

From kéle; möy, the root of spread or spread out, and No. 8.

It is difficult to say just what the name refers to. My principal informant said the Name Giver undoubtedly had in mind a flock of hawks that spread out as they were flying away. The correctness of this explanation, however, is made somewhat doubtful, first by the fact that it is not very usual for sparrow hawks to fly in flocks, and secondly because of the name being in the singular number, at least the noun part of it. So far as the verb part in the name, this being the same in the singular and in the plural number, is concerned, that explanation of the name is permissible. It might, however, also refer to a bird, for instance a dead one, or even the skin of a bird, to be laid or spread on the ground.

Kelénkwa. (m.) Sparrow Hawk Head-feather.

From kéle and nákwa, wish, prayer, head-feather.

This name undoubtedly refers to the head-feathers that are worn on the head by certain personages, such as the Maraú priestesses, in their ceremonies. Usually two of these feathers are used. They are tied together with a cotton string and then fastened to the scalp lock of the participant in the ceremony.

Kélyaonöma. (f.) Brings (a) Sparrow Hawk.

From kéle; yáoma, bring, fetch, and either No. 5 or No. 10. In the latter case the meaning of the name would be as translated, while in the first case the meaning would be: Brings (a) Sparrow Hawk Folded up or Enveloped, in which case, again, the last word might refer to a bird being wrapped up in a covering or in its own plumage. This is one of the cases where the exact meaning of the name is not apparent from its construction, and where the Name Giver alone could tell just what was referred to when the name was given.

Kelé-mana. (f.) Sparrow Hawk Maiden.

From kéle and mána, maiden, virgin.

The name undoubtedly signifies a female sparrow hawk, although it would also be applicable to a girl about to be initiated in some order, all such novices being called Kekélhoyas (singular Keléhoya).

Kélyamtiwa. (m.) Sparrow Hawks Have Come Out.

From kéle; yáma, emerge, come out, etc., and No. 2.

Reference is said to be made to a brood of young birds that is just emerging from the eggs, though other explanations, including the idea of sparrow hawks coming out of or emerging from something, would be permissible.

Nakwáheptiwa. (m.) Head-feathers (being) Hunted.

From nákwa, head-feather; hep, root of words signifying hunt, search, etc., and No. 2.

The Name Giver undoubtedly had in mind the sparrow hawk head-feathers worn by the participants in such ceremonies as the Maraú. Wűwűchim, etc., and which head-feathers are being thought of as hunted up and brought to the kíva in which they are to be used.

Nacítima. (m.) Arrays Himself.

From náci (see No. 11); but in this case the root of verbs signifying array or decorate one's self with a náci, the form tíma indicating that this is done either while going straight ahead, or at different places in a straight line.

It is said that the name refers to the novices of the Wűwűchim Fraternity, who are arrayed in their initiation costumes (kélnapnas), and who are in this case thought of as standing in a straight line, or perhaps as walking in a procession. All novices in Hópi fraternities are called Kekélhoyas (Little Sparrow Hawks). The origin and reason of this designation has not thus far been ascertained.

Sikákuku. (m.) Yellow Foot.

From sikángpu, yellow, and kúku, foot.

Refers to the yellow feet of the sparrow hawk.

HP7161

XIII. NAME GIVER BELONGING TO THE KÓHKANG (SPIDER) CLAN.

Nakwángayniwa. (m.) Head-feather Waved Sideways.

From nákwa, wish, prayer, head-feather; ngáyay, root word for wave, or move from side to side, and No. 3.

Undoubtedly the head-feathers of dancers are referred to, which are thought of as waving from side to side, probably to the stepping of the dancer. But why a member of the Spider clan should refer to the nákwa is not quite apparent, and is unusual. It is possible, however, that the head-feathers of the Antelope priests are referred to, which cult is in Oraíbi chiefly in the hands of the Spider clan.

Wíchövi. (m.) Spider Web.

XIV. NAME GIVER BELONGING TO THE KÓKOB (BURROWING OWL) CLAN.

Macángötiwa. (m.) Birds Being Followed.

From máca, really wing, but here, in all probability, abbreviation of macáita, the winged, or bird; ngö, root word of follow, pursue, etc., and No. 2.

Refers to a burrowing owl, which with the Hópi is a more or less sacred bird, and which is here supposed to be pursued probably by the bearer of this name.

Macáyamtiwa. (m.) Wings Have Come Out.

From máca, wing; yáma, come out, emerged, and No. 2.

The name may refer to the growing feathers in the wing of the burrowing owl, or it may have reference to young birds having emerged from the eggs, in which case máca would have to be taken as: That with Wings, or, The Winged, or Bird.

Macáhongyi. (m.) Has Raised the Wing.

From máca, and hónyi, has raised, erected, caused to stand up.

Reference is made to a burrowing owl that has raised its wings ready to flap them or to fly away.

Macáhoyniwa. (m.) The Winged Flown Out.

From máca, here undoubtedly the winged or bird; hoy, root word for fly away or leave the nest, especially used of a brood that has left the place where it was hatched, and No. 3.

If the words are translated in this way they would in this case refer to a brood of burrowing owls that has left its nest. The name might also refer to wings having been blown away by the wind.

Qömáyonsi. (m.) Exact meaning obscure on account of the uncertainty regarding the syllable "yon."

From qǒma, root of words that pertain to face decorations; yon, and No. 8.

The Name Giver may have had in mind the typical face decoration of the Hópi warriors, as all the male members of this clan are looked upon as káklehtaka (warriors). Just in what sense this reference is made is uncertain, owing to the doubt that exists as to the exact meaning of the element "yon." Should it be the root of yóniita, owe, be indebted, the meaning would be: Owe (a) Face Decoration, or Indebted to (in the sense of due to) a Face Decoration, or a Painted Face.

Qömáhongnöma. (f.) Stand (with) Painted Faces.

From qǒma, root of words pertaining to face painting; hong, root of the plural forms of stand, raise up, etc., and No. 10.

It is believed that the name refers to a line of Mómchitu priests or warriors, both of whom belong chiefly to the Burrowing Owl clan, and whose faces are said to be painted in the typical colors of the Hópi warriors.

Qömáyeshva. (m.) Face Painted (just) Seated.

From qǒma, root for words pertaining to face painting; yéshe, sit, alight, etc., and No. 6.

The name is said to refer to a number of priests of the Mots Society, who belong chiefly to this clan, and who are supposed to have painted their faces and then seated themselves in their ceremonial kíva.

Qömáhongsi. (f.) Face Painted Stand.

From qǒma (see previous); hong, plural of stand, raise, etc., and No. 8.

Undoubtedly refers to priests with their faces painted and standing ready for a ceremony.

Macáhongva. (m.) Wings Raised.

From máca, wing; hong (see previous), and No. 6.

Refers to wings of the burrowing owl as they are raised up when flapped.

XV. NAME GIVER BELONGING TO THE KÚKUTSI (LIZARD) CLAN.

Cákvāima. (m.) Blue (or Green) Figured Walks.

From cakw, the root of all words pertaining to blue or green bána, figure, write, draw, etc., and No. 9. The w in cakw is dropped for euphony's sake.

HP7162

Refers to a lizard that gradually assumes different colors and hues during summer.

Cákwaima. (m.) Blue (or Green) Walks.

From Cakw (see preceding name); wai, root for all words pertaining to walk, go, etc., and No. 9.

Refers to a lizard, running or going straight ahead.

Cákwyamka. (f.) The One that Comes Out Green (or Blue).

From Cakw (see previous); yáma, come out, emerge, and No. 4.

Reference is made to the lizard emerging from its skin when shedding it.

Pūhū-mana. (f.) New Maiden.

From púhū, new, fresh, and mána, maiden, virgin, etc.

The name is said to refer to the lizard after it has shed its skin and thus has become new, as it were.

Nacínömka. (f.) The One That is Enveloped in Self Blossom.

From No. 11, nöm, root of words signifying cover up, envelop, and No. 4.

It is not quite clear what the Name Giver may have had in mind, but she very likely thought of a lizard being arrayed in its own beautiful skin, which in this case would be considered its náci.

Nacíngyaonöma. (f.) Brings Náci Along.

From No. 11, yáoma, bring, fetch, and No. 10, the ng undoubtedly being inserted for euphony's sake.

My informant was of the opinion that reference was made to a lizard that was just shedding its skin (nací-chihpu), but the latter not being entirely detached, was thought of as being dragged or carried along. It is possible, however, that the name is derived from na, self, cínganta, peel, strip, etc., in which case the meaning would be: Brings Self Peeling Along. (Compare Nacing-yamtiwa, Class XV.)

Nacíngönsi. (f.) Self Blossom Around Neck.

From No. 11, ngön, root of words signifying around the neck, and No. 8.

Is said to refer to the skin of the lizard that may still be adhering to its neck when it is shedding its skin.

Nacítoiniva. (m.) Prepare Self Blossom.

From nacítoi, root of words signifying make, prepare, or provide Self Blossoms (see No. 11), and No. 3.

This name was in this case said to refer to the blossom of the tūkámsi plant, which is controlled and owned by these clans,

and, while growing, is preparing its own adornment in its blossoms. It may, however, refer to the skin of a lizard or snake.

Talásngaynöma. (f.) Tassel Waves.

Either from tála, tassel, or talási, pollen; ngayáyata, wave, sway from side to side, and No. 10.

If derived from tála, as my informant insisted, the "s" would be inserted for euphony's sake. I am inclined to believe, however, that talási is meant, especially as the name refers to the herb tūkámsi, and it would seem more appropriate to speak of pollen than of tassels of that herb. This herb is said to be controlled by the Lizard and its related clans, and, in fact, occasionally, though very seldom, a tūkámsi clan is mentioned.

Nacíngyamtiwa. (m.) Self-peeled Emerged.

From nap, self (the p being dropped for euphony's sake); cinganta, peel, take off a rind, chaff, bark, etc., and No. 2.

Refers to the lizard emerging from its old skin, from which it has peeled itself.

XVI. NAME GIVER BELONGING TO THE KWÁHU (EAGLE) CLAN.

Kwáchakwa. (m.) A name difficult to translate by one or two English words. It is applied to a special feather in the wing of the eagle, and also to bunches of this particular feather worn on the head by priests and dancers in many ceremonies.

Kwáhongsi. (f.) Eagles Stand.

From kwáhu, eagle; hong, root of words signifying the plural of stand up, be raised up, etc., and No. 8.

Probably refers to eagles standing in their nests.

Kwáchoki. (m.) Eagle Sits.

From kwáhu and chokíota, sit, be placed.

Probably simply refers to an eagle in a sitting position, or it may refer to eagles being placed on a rack, on which they are carried home when captured.

Kwávānka. (f.) The One That Figures or Draws an Eagle.

From kwáhu; bánta, write, figure, draw, and No. 4.

The meaning probably is that some one draws a picture of an eagle, though "The One Figured Like an Eagle" would also be admissible.

Kwátaka. (m.) Eagle Man, or Male Eagle.

Kalákwa. (m.) A certain unidentified brush, said to be similar to táva (sarcobatus verniculatus [Torry]).

HP7163

The eagle is probably supposed to use this brush in building its nest.

Nakwáwaytiwa. (m.) Head-feather Sways or Waves.

From nákwa, wish, prayer, head-feather; way, root of words denoting a waving or swaying motion, and No. 2.

Refers to a bunch of eagle-feathers, which is waved by the wind or air, on the head of a participant in a ceremony.

Kwáyethnöma. (f.) Eagles Sit.

From kwáhu; yéshe (plural of kátu), sit, lie, and No. 10.

Reference is made to an eagle in a sitting position. But if nöma here has the meaning of No. 5, which may be the case, eagles sitting on their nest and covering their brood would be referred to.

Kwánömtiwa. (m.) Eagle Covered or Wrapped Up.

From kwáhu, No. 5 and No. 2.

The meaning may be: A yóung eagle covered up by the old eagle in the nest, or an eagle covered up by his own plumage.

Kwángöva. (m.) Followed (an) Eagle.

From kwáhu and ngöngöva, follow, pursue.

The child is imagined to be a hunter, following an eagle. Young eagles are captured every spring by certain clans and raised in the village. On the day after the farewell Katcina-Ceremony they are all killed, and their feathers and skins carefully put away for ceremonial use.

Kwáyeshva. (m.) Eagle Alighted.

From kwáhu, yéshe, and No. 6.

An eagle is referred to that has just alighted, probably on his nest.

XVII. NAME GIVER BELONGING TO THE KWÁNI (AGAVE) CLAN.

Cákwyamsi. (f.) Blue Comes Out.

From cákwawusa, blue or green; yámakto, come out, emerge, and No. 8.

Refers either to the green leaves of the agave plant or the juniper-tree, or to the blue berries of the latter, the agave clan being related to the Juniper clan.

Cíhongsi. (f.) Blossoms Stand.

From cíhu, blossom, and hóng, stem (plural) of wūnúpto, erect, raise up, etc., and No. 8.

Refers to the agave plant as it stands and blossoms.

Mótcku. (m.) Yucca Point.

From móho, yucca plant (yucca glauca), and tcúku, point, corner, etc.

Refers to the sharp pointed leaves of this plant.

Móho. (f.) Yucca Plant (yucca glauca).

Móvi. . (f.) Yucca Plant Root.

Náashastiva. (m.) Ready or Provided.

From náashash, stem of words signifying provide, make ready, and No. 2.

The name is claimed to refer to roots of the yucca plant, which are thought of as having been provided and lying ready for the ceremonial head-washing which is practiced in nearly all Hópi ceremonies, and on other occasions. The Agave clan is said to own the yucca plant.

XVIII. NAME GIVER BELONGING TO THE MÁSAUWUU (SKELETON) CLAN.

Mótooma. (m.) Nods Slowly.

It could not be ascertained just what was referred to.

Másauwuu. (m.) Skeleton.

The Hópi designate a dead body or corpse and a skeleton by the same name.

Nacíwaytiwa. (m.) Run from (the) Náci.

From No. 11, way, root word of run, escape, etc., and No. 2.

This peculiar name is said to refer to a certain personage appearing on certain occasions in the village as Másauwuu (Skeleton). He is most hideously costumed and masked, and among other things carries a black ear of corn on his back. This ear of corn he calls his náci, special decoration or adornment. He strikes at people who are then fleeing from him, being frightened by the náci.

Shúyurzhtiwa. (m.) Look Just Sideways.

From shu, just, exactly, etc.; yur, root of words signifying look, behold, see, etc., and No. 2. The "zh" seems to be used for euphony's sake.

Reference is made to Másauwuu, who occasionally appears with other Katcínas in the villages, hideously masked and costumed, and who constantly looks from one side to the other. Indirect reference is also made to the burrowing owl, the clan of that name being related to the Skeleton clan. This bird is also said to often look sideways. The impersonator of Más-

HP7164

auwuu in these dances is always supposed to be a member of these clans.

Yóshamna. (m.) Waving Fire.

This peculiar name is said to refer to the belief that skeletons wander about in the night swinging or waving a spark of fire. The word seems to be very seldom used, and its exact etymology could not be ascertained.

XIX. NAME GIVER BELONGING TO THE ÓMAWUU (CLOUD) CLAN.

Bánömtiwa. (m.) Covered or enveloped by water.

From báhu, water, and Nos. 5 and 2.

Refers in all probability to a field covered or flooded by water after a rain.

Báyamka. (f.) The One Emerging from the Water.

From báhu; yamakto, emerge, and No. 4.

May refer to various things, and the Name Giver only could give the exact meaning.

Bátoti. (m.) Water All Over.

Refers to a scene during a heavy rain when the country is covered all over with water.

Bátala. (m.) Water Light.

From báhu and tála, light, clear.

A scene is referred to when, after a heavy rain, the ground is covered with water, which gives an appearance of light, especially in the dark.

Báhongniwa. (m.) Water Standing Up.

From báhu, hong, and No. 3.

Refers to the little columns of water that rise from the falling and splashing of heavy raindrops on a sheet of water.

Báhongva. (m.) Water Raised Up.

The same as the previous, but va instead of níva.

Báwaima. (m.) Walk on Water.

From báhu and wáima, walk, go straight ahead.

This is supposed to refer to the dragon fly walking on the water. This insect is referred to in various ways in the Hópi ceremoniology.

Bánömka. (f.) The One That Covers (With) Water.

From báhū, water, and Nos. 4 and 5.

The exact meaning could not be ascertained. It is believed, however, that it refers to one who floods or leads the water on a field, covering or enveloping it, though "The One That Covers Water" would also be consistent with the construction of the name.

Lomákwaptiwa. (m.) Well Mounted or Put On.

From lóloma, good, well, etc.; ákkwaplawu, load, put on, mount, and Nö. 2.

Clouds are in all probability referred to, though just in what sense does not seem to be quite clear. They are sometimes spoken of as being dressed or loaded with moisture, or they may be thought of as being mounted (kwápiota) on the backs of the cloud deities, as wings on the backs of birds and butterflies. It is not impossible, however, that this is one of the cases, referred to in the introduction, where reference is made to the clan totem of a closely related clan, in this case the Young Corn-Ear clan. In this case the meaning would be that the young corn-ears are nicely mounted on the corn-stalks, or that the corn-stalks are well loaded with ears of corn.

Lapána. (m.) Icicle.

Múna. (m.) Flooded.

Refers to the flooding of the fields by the high waters coming down the washes, an event for which many prayers are uttered, songs chanted, and offerings made.

Yóywaima. (m.) Rain Walk.

From yoy, root of words pertaining to rain; wai, root of go, walk, etc., and No. 9.

Refers to rain at a distance that seems to move along in a straight line. The word in the Hópi is one word, and is difficult to translate literally. The idea contained in the word is: Raining while moving along; or, Moving, going along with rain.

Ómawuu. (m.) Cloud.

Ómawhtiwa. (m.) Clouded or Full of Clouds.

From ómawioma, become clouded, and No. 2.

Namítñaoma. (m.) Intermingle.

The word really means join, fit, put together, or into each other. Refers to clouds meeting and intermingling.

Móhtii. (m.) First.

Refers to a cloud preceding other moving clouds.

HP7165

XX. NAME GIVER BELONGING TO THE PÍHKASH (YOUNG CORN-EAR) CLAN.

Möcínömka. (f.) The One That Folds or Covers Up a Corn-Husk Packet.

Derived from móci, the corn-husk packet on prayersticks, No. 5 and No. 4.

The little Name Bearer is imagined as grown up and as preparing prayer-offerings in some ceremony.

Nátwantiwa. (m.) Have Been Planted.

From nátwanlawu, plant, and No. 2.

A field in which corn has been planted is referred to.

Qöyávi. (m.) A Particular Whitish Corn-Ear.

Lomangakioma. (m.) Coming Out Beautifully.

From lóloma, good, well, beautiful, and nöngakioma (plural), emerge, come out.

Refers in all probability either to the corn coming out of the ground or to the corn-ears coming out of the stalks.

Éhpetavi. (m.) Leave, Put, By the Side.

From éhpe (hardly ever used alone), beside, aside, and táviima, leave, put down, place, etc.

Refers to a second planting of corn beside or near the first corn hills, in case the latter were destroyed.

Áhpa. (m.) Bed, Pad, Cover (on the floor or earth).

Refers here, it is claimed, to the layer or covering of green corn-stalks that is placed on the plaza early in the morning on certain ceremonial days, such as the Maraú ceremony.

Hūmíhoynöma. (f.) Shelled Corn Blows Away.

From hūmíta, shelled corn, or shell corn; hóhoya, blow away, and No. 10.

This is one of the names that permits of different interpretations. It may refer to shelled corn that is covered up and the chaff from shelling blowing away; or it may mean that the shelled corn is covered up by the chaff that is blown over it; or it may even mean that that which is blown away from the corn that is being shelled—namely, the chaff—is covered up. Only the Name Giver herself could state definitely what she had in mind when coining the name. In case the idea "covered up" be referred to, the ending nöma would, of course, be No. 5, instead of No. 10, as given above.

Hūmíta. (m.) Shelled Corn.

Hūmíhoyniwa. (m.) Shelled Corn Blown Away.

From hūmíta, hóhoya, blow away, and No. 3.

The meaning is somewhat obscure, but it is probably either that corn is being shelled, in which case hūmíta would be taken as a verb, and the little particles of chaff are blown away, or shelled corn is referred to, the meaning of hóhoya being the same.

Hūmíwaima. (m.) Shell(ed) Corn Walks Straight Ahead.

From hūmíta and waíma, go, walk. The connection of the two elements in the word seems to be somewhat arbitrary, but the meaning probably is that some one walks or goes about with shelled corn. If corn-ears were spoken of, the literal translation of the word might be permissible, as corn in the stalk, or in ears, is often personified. The idea of "straight ahead" is expressed by the verbal form waíma, instead of waínuma, go about.

Hūmíwainöma. (f.) Shell(ed) Corn Goes Covered.

From hūmíta; waí, stem of words meaning walk, go, etc., and No. 5.

The meaning is either that some one, who is covered or wrapped up, goes with shelled corn, or that the corn carried is covered or wrapped up. It is possible, however, that No. 10 is meant instead of No. 5, in which case the name would be the same as the previous one, only female instead of male.

Hūmíletstiwa. (m.) Shelled Corn in a Row.

From hūmíta, either shell corn, or shelled corn; lálehta, place in a row, side by side, and No. 2.

Reference is made either to a row of piles of corn, or to a row of women shelling corn; probably the latter.

Hūmíh-mana. (f.) Shelled Corn Maid.

From hūmíta and mána, virgin, maiden. The h stands for euphony's sake.

Reference is undoubtedly made to a maiden shelling corn.

Hūmíyeshtiwa. (m.) Shelled Corn Lying Around.

From hūmíta; yéshe (plural of kátu), sit, stay, lie, and No. 2.

While the translation of the name as given is permissible, the rendering, Shell Corn Seated, would also be correct, though somewhat irregular. The meaning then would be that those who are shelling corn are sitting.

Hūmíyeshva. (m.) Shelled Corn (just) Placed (literally, seated).

From hūmíta (see previous name), and No. 6.

HP7166

As in the preceding name, the word hūmíta may also be treated as a verb, in which case the meaning would be that those who shell corn have (just) seated themselves.

Hūmíhāvi. (f.) Hunted Shelled Corn.

From hūmíta, and héplawu (prft, hāvi), seek, hunt.

Hūmínömka. (f.) The One Who Covers Up Shelled Corn.

From hūmíta; nönöma, and No. 4.

Hūmíyonsi. (f.) Owes (?) Shelled Corn.

From hūmíta, and No. 8.

The derivation of the syllable "yon" is not clear. If it be derived from yóniita, be indebted, owe, the meaning of the name would be: She Who Owes Shelled Corn.

Hūmíngösi. (f.) Shelled Corn Follow.

From hūmíta, shelled corn; ngówa, followed, and No. 8.

The exact meaning is somewhat obscure, though it is probable that what is meant is, that one who is shelling corn is followed or pursued. The syllable "ngö" might also be derived from ngönta, tied around the neck, in which case the meaning would be: Shelled Corn Tied Around the Neck; referring to necklaces of shelled corn worn by certain Katcínas.

Morívoci. (m.) Bean.

Beans are very extensively raised and used by the Hópi. Names of different kinds of vegetables are occasionally given to children by members of this clan.

Macávānka. (f.) The One That Figures (or Marks) a Wing.

From máca, wing; bān, root word of write, draw, figure, etc., and No. 4.

It is not quite apparent why this name should be given by a member of the Young Corn-Ear clan, unless it be in reference to some related clan, for instance, the Cloud clan. In that case the clouds would here be referred to; they are sometimes spoken of as having faces, wings, as carrying burdens, etc. My informant, however, may have been in error about the clan relationship of the Name Giver he had in mind in connection with this name.

Macátiwa. (m.) Wings (have been) Made.

From máca, here the verb stem of words signifying make or prepare wings, and No. 2.

The Name Giver probably had in mind artificial wings, as they are frequently prepared for ceremonial purposes. (See also, explanation in connection with the previous name.)

Möcínömka. (f.) The One That Wraps Corn-Husk Packet.

From möci, a small packet, made in ceremonies, especially for nearly all báhos, of corn husks, and usually containing sacred meal and honey; of No. 5 and No. 4.

The little Bearer of this name is imagined to be grown and to be preparing in some ceremony the corn-husk packets for some prayer-offering.

Taláskwaptiwa. (m.) Corn-Pollen Loaded.

From talási, corn-pollen; kwap, root word for mount, put on, load on, and No. 2.

Refers to the leaves of the corn-stalks, which are loaded with pollen.

Múhpe. (m.) Píki Roll.

The píki, or thin wafer bread of the Hópis, is made of corn meal. The batter is spread very thinly on a hot, polished stone, and the sheet of bread then obtained is later rolled together, such a roll being called múhpe.

Talásnömtiwa. (m.) Corn-Pollen Wrapped Up.

From talási, corn-pollen; No. 5 and No. 2.

Refers to the corn-pollen enveloped in the curled corn leaves.

Qöyátpāla. (m.) White Bluff.

From qóya, white, and túhpāla, steep; also a bluff.

Refers to the steep sides of piles of white corn in the Hópi houses.

Honápsi. (m.) Red Corn-Ear.

The corn designated by this name is of a peculiar red color, between the regular red corn (palá-kaö), and a pale red (wíqtö).

Kiö-mana. (f.) Corn-Ear Maiden.

From káö, corn-ear, and mána, maiden, virgin, etc.

The corn-ears and corn-stalks are often personified and called maidens, especially in songs.

Talás-mana. (f.) Corn-Pollen Maiden.

From talási, corn-pollen, and mána (see previous).

Reference is made to the pollen found on the green corn leaves, which is used in nearly all Hópi ceremonies for many different purposes and in many ways.

XXI. NAME GIVER BELONGING TO THE PÍVA (TOBACCO) CLAN.

Cákwmöysi. (f.) Blue Spread Out.

From cakw, stem of all words pertaining to blue and green; möy, root of such words as lay out, spread out, etc., in order to dry, as peaches, fodder, herbs, blankets, etc., and No. 8.

HP7167

Refers in this case to native tobacco, but more especially to the blue blossoms of the same, which are laid out to dry.

Cíhongniwa. (m.) Blossoms Stand.

From cíhu, blossom, flower; hong, plural verb root of stand, raised up, etc., and No. 3.

Refers to the blossoms of the growing tobacco plant.

Cíhongva. (m.) Blossoms Raised.

From cíhu; hong (see preceding word), and No. 6.

Meaning the same as the previous one, with the difference between No. 3 and No. 6.

Cíyonsi. (f.) Owes (a) Blossom or (a) Flower.

From cíhu; yon, the root of words signifying owe, be indebted to, etc., and No. 8.

Some uncertainty exists as to the exact meaning of this name. If "yon" is here used in the usual sense, as given, the meaning would be that something was owing or due to a flower or blossom, or that somebody owed a blossom or a flower to some one. In the latter case it would, in all probability, in some way refer to the many wrangles and contests for flowers and blossoms that take place among the children and young people in the Hópi villages. The flowers of the tobacco plant would in this case be referred to.

Píphongsi. (f.) Tobacco Stands.

From píva (nicotiana, attenuata Torr.), the native tobacco; hong, root word for stand, raised up, etc. (in the plural), and No. 8.

The name refers to the stems of the growing tobacco plant.

Pivá-mana. (f.) Tobacco Maiden.

From píva (see previous), and mána, maiden, virgin, etc.

It is difficult to say just what the name refers to, unless it be to the fact that the Hópi divide the plants into male and female plants, and that in this case the plant is called a maiden, as is very frequently the case with corn-stalks, corn-ears, etc.

Píphoya. (m.) Little Tobacco.

From píva, and No. 1.

The Name Giver had undoubtedly in mind a small píva plant.

Píphongniva. (m.) Tobacco Standing Up.

From píva; hong, and No. 3.

Reference is made to a number of growing píva plants or their stems.

Nacíletstiwa. (m.) Self Blossoms in a Line or Row.

From No. 11; lets, the root word of stand, laid, placed in a line or row, but side by side, and No. 2.

Very likely the Name Giver had in mind either a row of children decorated with píva blossoms, or a row of blooming plants, arrayed, as it were, in their own blossoms.

Cíyaoma. (m.) Bring(s) Blossom.

From cíhu, blossom, and yáoma, bring.

Refers to the flowers of the tobacco plant, which some one is supposed to have gathered and brings with him.

XXII. NAME GIVER BELONGING TO THE PÓSIWUU (MAGPIE) CLAN.

Lomáyeshtiwa. (m.) Alighted Well or Beautifully.

From lölama, good, well, beautiful, etc.; yéshe (plural of kátu), sit, alight, etc., and No. 2.

Refers to a flock of magpies having gracefully alighted.

Nacíngayniwa. (m.) Self Blossoms (are) Waved.

From No. 11; ngay, stem of words signifying wave, sway, etc., and No. 3.

In all probability some one is imagined as being decorated with magpie feathers that are being waved by the air or wind.

Nakwáyamka. (f.) The One Who Emerges with a Head-feather.

From nákwa wish, prayer, head-dress; yam the root word of emerge, come out, etc., and No. 4.

Reference is made to the emerging from the kívas of the Mómchitu priests, who I believe wear head-dresses preferably of magpie feathers.

Nakwávānka. (f.) The One Who Figures a Head-dress.

From nákwa (see previous name); bānta write, figure, draw, and No. 4.

The meaning is obscure, but may be: "The One Who Figures a Head-dress," meaning in this case, one like a magpie feather head-dress, which would fined an analogy in the fact that, since the highly prized parrot feathers so much coveted for head-feathers are now very scarce, chicken and pigeon feathers are now often substituted, they being dyed red, green, and yellow to imitate the colors of the parrot feathers.

HPT168

XXIII. NAME GIVER BELONGING TO THE PÓVOLI (BUTTERFLY) CLAN.

Macákwaptiwa. (m.) Wings Mounted.

From máca, wing; kwápioma, being put on or mounted, and No. 2.

Refers probably to the putting on of wings on artificial butterflies, that are used in certain ceremonies.

Macákwapnöma. (f.) Ditto (except female).

Políwahtiwa. (f.) Butterfly Escaped.

From póli, butterfly; wáyioma, escape, run away, and No. 2.

Lomávoyaoma. (m.) Flies Well.

From lóloma, good, well; (lóma when used as a prefix) and póyaoma, fly. The p is changed to v for the sake of euphony.

Refers to the flying of butterflies.

Macávāima. (m.) Butterfly Going With Figured Wings.

From máca, wing, and vāima, figured, written, drawn—if object is in motion; the b being changed into v in compound words.

Políngöwa. (f.) Butterfly Followed.

From póli, butterfly, and ngölawn, follow, pursue.

The meaning may be: One butterfly follows the other straight ahead, or that the Name Bearer follows or pursues a butterfly.

Kiwánvoyaoma. (m.) Butterfly Flies Beautifully.

From kiwanāw, pretty, beautiful (used by women), and póyaoma, fly; the p changing to v in compound words for the sake of euphony.

Lomáyaoma. (m.) Brings Well.

Derived from lóloma (in compound words lomá) and yáoma; bring, or bring by carrying in the hand.

Nothing special is referred to in the name itself, but the meaning undoubtedly is that some one brings a beautiful butterfly.

Macángöntiwa. (m.) Wing (tied) Around Neck.

Derived from máca, wing, and ngöniima, tie around the neck.

Reference, it seems, is made to some one who has butterfly wings tied around his neck.

Macávāntiva. (m.) Wings Figured.

Derived from máca, wing, and bánta, write, draw, figure.

Refers to the decorations on the wings of the butterflies.

Oömáintiwa. (m.) That to Decorate Face With Is In.

Derived from qömálawu, decorate face; íniota, it is in, and No. 2.

One of the flowers said to be owned by the butterflies is the sunflower, the yellow petals of which are pulverized and the powder used for face decoration in such ceremonies as the Oáqöl, Lálakontū, etc., when this powder may be seen standing in trays near the altar, a fact which is here referred to.

Políhongva. (m.) Butterfly Raised.

From póli, butterfly, and hóng, raised or erected, and No. 6.

Refers to the wings of the butterfly standing up or being held upward.

Ála. (m.) Horn.

Refers to the horns of the butterfly.

Lomávoyaoma. (m.) Flies Well (Beautifully).

From lóloma, good, well, etc., and póyaoma, fly. The p is changed to v for euphony's sake.

Reference is made to a flying butterfly.

Macáhongnöma. (f.) Wings Raised (up).

From máca, wing or bird; hóngniima (pl. of wunúpto), raise up, erect, stand up, and No. 2.

Refers to the raised wings of a swarm of butterflies that has alighted on a bush.

Macáhoyioma. (m.) The Winged Flies Away.

From máca, wing, winged, and hóyioma, fly away, fly off.

Here undoubtedly butterflies are referred to, though the Name Giver may have had in mind butterfly wings being carried away by the wind.

Macávānsi. (f.) Wings Figured.

From máca, wing, etc.; bánta, figure, draw, write, and No. 8 p is changed to v for euphony's sake.

Refers to the figures on the butterfly's wings.

Macáwictiwa. (m.) Wings In a Row.

From máca, wing; wic, root word of line up, form in line or row, etc., and No. 2.

The name undoubtedly refers to a number of butterflies whose wings appear to be formed in rows or lines, one behind the other.

Macáletsnöma. (f.) Wings In a Row.

From máca; lets, root of words signifying in a line or row, but side by side, and No. 10.

The meaning is undoubtedly the same as the previous one with the difference between wic and lets.

HPT169

Qŏtcwictiwa. (m.) White Lined Up.

From qŏta, white; wic, root for: form a line or row, line up, but one before the other, and No. 2.

The Name Giver apparently had in mind a number of butterflies standing in a row or line.

Polí-mana. (f.) Butterfly Maiden.

From póli, butterfly, and mána, maiden, virgin, etc.

Póli. (m.) Butterfly.

Políhoyioma. (m.) Butterfly Flies Away.

From póli and hóyioma, fly away.

Políhoya. (m.) Little Butterfly.

From póli and No. 1.

Póvoli. (m.) Butterflies. (Plural of póli.)

Políhongka. (f.) The One Who Erects Butterflies.

From póli; hong, plural form of raise, erect, stand, etc., and No. 4.

My informants were somewhat puzzled as to the meaning of this name, but believe reference is made to the putting up of artificial butterflies before the altar in certain ceremonies.

Políyeshtiwa. (m.) Butterflies Alighted.

From póli; yéshe, alight, sit, etc., and No. 2.

Refers to butterflies having alighted on some bush.

Políyeshnöma. (f.) Butterflies Alighted.

Same as previous, only the female ending nŏma takes the place of tíwa.

Políngösi. (f.) Butterfly Follows.

From póli; ngŏlawu, pursue, follow, and No. 8.

The meaning is that one butterfly pursues another.

Políhongsi. (f.) Butterflies Stand.

From póli; hong, and No. 8.

A number of butterflies are imagined standing on some herb or bush.

Políhongva. (m.) Butterfly Stands.

Same as previous, except va (q. v.) instead of si (q. v.).

Políwaytiwa. (m.) Butterflies Escaped.

From póli; way, root of words signifying fly or run away, escape, etc., and No. 2.

Políwaima. (m.) Butterfly Goes.

From póli and wáma, go, walk straight ahead or forward.

Poliwainöma. (f.) Butterfly Goes.

Same as previous, except female.

The idea straight forward can also not be made out, as only the root "wai" is given, which is used in all words pertaining to go, walk, wander, etc.

Kiwányeshnöma. (f.) Sitting or Alighted Beautifully.

From kiwáni, the woman's word for pretty, beautiful, etc.; yéshe, plural form of sit, alight, etc., and No. 10.

Refers to a swarm of butterflies having alighted on a bush. Some one suggested that nŏma here had the meaning of cover up, envelope (see No. 5), in which case the meaning would be that the butterflies cover up or envelope the bush on which they have alighted.

Tūbángyamsi. (f.) Emerged, Figured.

From tubāngqölö, figured, many colored; yáma, emerged, come out, and No. 8.

Refers to the butterfly larva emerging beautifully figured from its cocoon.

Tubáyamtiwa. (m.) Emerged, Figured.

Same as previous, but tíwa instead of si. (q. v.)

Macáwictiwa. (m.) Wings Striped.

From máca, wing; wic, root of words pertaining to stripes, marks, lines, etc.

Refers to such figures on butterfly wings, but as the name contains the root only, it cannot be determined whether it is to be treated in the verbal sense; wings are being striped or lined; or in the adjective sense: Wings are striped or marked with lines, but probably the latter.

XXIV. NAME GIVER BELONGING TO THE SHIWÁHPI (SAGE, CHRYSOTHAMNUS HOWARDII [TORRY] GRAY) CLAN.

Cíhongva. (m.) Blossoms Stand.

From cíhu, blossom, flower, etc.; hong, plural root of raise up, erect, stand, etc., and No. 6.

Refers to the shiwáhpi plant as it stands in full bloom.

XXV. NAME GIVER BELONGING TO THE SIKÁHTAYO (FOX) CLAN.

Cákwyamtiwa. (m.) Blue (have) Come Out.

From cakw, root of all words pertaining to blue and green; yáma, come out, emerged, and No. 2.

Refers either to the birth, or to the emerging from his burro, of a small gray or bluish fox (látayo).

HP7170

Cákwnömtiwa. (m.) Blue Folded Up.

From cakw (see previous); No. 5 and No. 2.

The name is said to refer to the skins of the látayo as they may sometimes be seen in the kíva folded up, ready for use in some dance or ceremony.

Cákwhaynöma. (f.) Blue Hang(s).

From cakw (see previous); hay, root word of hang, be suspended, etc., and No. 10.

Refers to the skin of the látayo, mentioned before, which may often be seen suspended from the walls of houses, kívas, etc. It is possible that in this case the ending nöma may have the meaning explained under No. 5; in which case the name would be: Blue Hang(s) Covered Up, and the name would then call to mind the fact, that these skins may often be seen wrapped up in a piece of cloth or buckskin to protect them from dust and smoke.

Cákwainöma. (f.) Blue Walks.

From cakw (the w being dropped on account of the following w); wai, root of such words as walk, go, go about, etc., and No. 10.

The meaning is, that a látayo is walking. Yet this is again one of those instances where it is difficult to say just what the Name Giver had in mind, because nöma may have the meaning of No. 5; in which case the meaning would be either that the animal is going about, wrapped or enveloped in his own bluish skin, or that some one, very likely the Name Bearer, is walking with a folded or wrapped up skin of the gray fox.

Cákwhepnöma, or Cákwhävi. (f.) Blue Searches or Searched.

From cakw (see preceding); héplawu, hunt, search, seek (pft, hävi), and No. 10.

The construction of the name leaves it doubtful whether the meaning is that the látayo is being looked for or seeks or searches something himself. From the abbreviated form Cákwhävi, however, which is often used, it would seem that the latter is meant.

Lománömtiwa. (m.) Beautifully or Nicely Folded.

From lóloma, nice, beautiful, well, etc.; No. 5 and No. 2.

The form lomá may be taken as an adjective, in which case the meaning would be, that pretty fox skins are folded up; or it may be taken in an adverbial sense, in which case the correct translation of the name would be as given. The construction of the name admits of both renderings. In either case the fox skins referred to are those which are gotten ready for ceremonies, and may often be seen folded up in the kívas.

Lomángöva. (m.) Pursued Well.

From lomá, root for words signifying good, well, beautiful, etc., and ngölawu, follow, pursue, etc.

The meaning is, that a fox is being followed, and that it is done well, and the Name Giver undoubtedly had in mind the little boy to whom the name was given, and was prompted by the wish that he might become a successful hunter.

Lomángötiwa. (m.) Pursued or Followed Well.

From lomá (see previous); ngö, root of words signifying pursue, follow, etc., and No. 2.

Reference is undoubtedly made to a fox-hunt in which the foxes are being pursued in a manner that excites the admiration of some observer.

Lomáwaytiwa. (m.) Escaped Well.

From lomá (see previous); way, root of flee, escape, run away, etc., and No. 2.

Foxes are referred to that have made their escape in a splendid manner. The name, however, might also be rendered: (The) Good One (meaning a fox) Has Escaped.

Lomáwaima. (m.) Goes or Walks Well (Straight Ahead).

From lomá; wai, root of words, signifying go, walk, etc., and No. 9.

A fox is thought of as walking nicely straight ahead.

Lomákuku. (m.) Pretty Foot.

From lomá, and kúku, foot.

My informant believed that the pretty foot of the fox, especially of the látayo, were referred to in this case.

Qöyáhongsi. (f.) (The) Gray Stand.

From qöya, a peculiar gray, consisting of individual black and white objects, especially hair; hong, plural root of erect, raise up, stand, etc., and No. 8.

The name may either refer to a number of gray foxes or coyotes standing together, or to the hair on the skins of these animals.

Qöyáhongnöma. (f.) (The) Gray Stand.

For derivation and meaning see previous name. The ending nöma, as well as the ending si, seems to have no special significance beyond the fact that each indicates a feminine name.

Qöyáhepnöma. (f.) Hunt(s) (The) Gray.

From Qöya (see previous); hep, root of hunt, seek, search, etc., and No. 19.

HP7171

The Name Giver evidently had in mind some one seeking a coyote or gray fox (látayo).

Qöyánömka. (f.) The One That Folds Up Gray.

From qöya; No. 5, and No. 4.

As only the root of "nöm" is used, it cannot be determined whether the meaning is that the látayo is folded or enveloped in his own grayish skin, or that some female person is folding up a gray fox skin.

Sikáhongioma. (m.) Yellow Stands Up or Rises.

From sikángpu, yellow, and hóngioma, be erected, raise up, also stand up, etc.

It is not quite apparent what is referred to, but very likely a number of yellow foxes which are supposed to rise or stand up.

Sikámöyniwa. (m.) Yellow Spread Out.

From sikángpu, yellow; möy, root of spread out, lay out, and No. 2.

The Name Giver had in mind a yellow fox skin spread or stretched out to dry.

Kiwánwikvaya. (m.) Brought (the) Beautiful.

From kiwáni, woman's word for pretty, beautiful, etc., and wíkvaya (plural of wíkva), bring, fetch; referring to animate objects.

The supposition is, that some one fetches a pretty fox, the Name Giver probably imagining the little one to have become a great hunter and seeing him bring in this highly prized game. Fox skins are used in many ceremonies and Katcína dances.

Lomángöntiwa. (m.) Beautifully Necklaced.

From lomá, good, pretty, beautiful; ngön, root of words signifying wear around the neck, etc., and No. 2.

Refers to pretty fox skins worn around the neck by certain Katcínas.

XXVI. NAME GIVER BELONGING TO THE TÁVE (A HERB, SARCOBATUS VERNICULATUS TORRY) CLAN.

Cák'ykuiva. (m.) Blue Protrudes or Looms Up.

From cákwawusa blue, green; kúito, protrude, come or loom up, and No. 6.

Refers to the bluish sprouts of the plant when they begin to protrude from the stems.

XXVII. NAME GIVER BELONGING TO THE TÁWA (SUN) CLAN.

Lomáyeshva. (m.) Seated Well (Comfortably).

From lóloma, good, well, etc., and yéshe (plural of kátu), sit, rest, etc., and No. 6.

The meaning is somewhat obscure, but my informant believed that it undoubtedly referred to a party which the Name Giver had in mind as being comfortably seated in the sunshine. He said it might also mean "beautifully alighted," in which case it would refer to the alighting (setting) of the sun. The plural form of the verb would not necessarily be adverse to this interpretation, as according to Hopi tradition there are several suns who change about in making the circuit around the earth.

Lomáyeshva. (f.) Rarely used. Same as above.

Möyawuu. (m.) Moon.

Refers, of course, to the moon, the Moon clan being related to the Sun clan.

Kiwánletsnöma. (f.) Beautifully Lined Up.

From kiwáni, beautiful, nice (used by women); létslawu, place in rows or lines, line up, and No. 10.

The name, it is said, refers to the different layers or streaks sometimes seen in the dawning light.

Tawáyamtiwa. (m.) Sun (has) Risen.

From táwa, sun; yáma, come out, emerged, and No. 2.

XXVIII. NAME GIVER BELONGING TO THE TÁVO (COTTONTAIL RABBIT) CLAN.

Áámihoya. (m.) Little Buried One.

From áama, bury or cover up, and No. 1.

Refers to the little rabbits covered up or hidden in their burrow.

Hábiima. (m.) Seeks (or Hunts) Straight Ahead.

From héplawu, hunt, and No. 9.

A hunter, looking for rabbits, is thought of either as going in a straight course or as looking for rabbits from place to place in a straight line.

Yéshiva. (m.) Just Sat Down.

From yéshe, sit, and No. 6.

Refers to rabbits who are seen sitting at different places.

HP7172

XXIX. NAME GIVER BELONGING TO THE TŰWA (SAND) CLAN.

Pongñámöysi. (f.) Altar Spread Out.

From póngña, altar; möy, root of spread out, lay out, as objects to dry, etc., and No. 8.

Refers to the sand or sand field that is usually spread on the floor in front of the altars in Hópi kíva ceremonies.

Pūhúima. (m.) Renew.

From pűhū, root of words pertaining to make new, renovate, and No. 9. The verbal form "ma" gives it the idea of progress from place to place or straight ahead, or from time to time.

The name may refer to the renewal of Hópi altars either from time to time or from kíva to kíva.

Pongñáletsnöma. (f.) Altar In a Row.

From póngña; lets, which is the root for all forms of place, or form in line or row, etc., line up, etc., and No. 10.

Refers to the slabs and other parts of the altar which stand in the sand ridge in a row or line.

Pongñáletstíwa. (m.) Altar Placed In a Row.

From póngña; lets (see previous), and No. 2.

Refers in all probability to the same as the previous name.

Pongñáyeshtiwa. (m.) Altars In Place.

From póngña; yéshe (pl. of kátu), lie, be in place or placed, and No. 2.

The name in all probability refers to altar paraphernalia which has been brought into the kíva for use in the ceremony and is lying on the kíva floor. It may, however, also refer to the various altars that are put up in sand ridges in different kívas in certain ceremonies, such as the Soyál, Wűwūchim, etc.

Pongñánömsi. (f.) Altar Wrapped Up.

From póngña; No. 5 and No. 8.

Reference is undoubtedly made to the altar paraphernalia which are often wrapped up in an old piece of buckskin, cloth, or in a blanket when brought to the kíva for use in the ceremony from the house where they are kept. As only the root of "nöm" is given, the name could also be rendered: Wraps Up Altar.

Pongñáhongniva. (m.) Altar Erected or Raised.

From póngña; hong, the root of such words as erect, raise up, etc., and No. 3.

The name undoubtedly refers to an altar as it is seen erected on the sand ridge and sand field in the kíva.

Pongñáwicioma. (m.) Altar Drawn Up In Line.

From póngña, altar, and wicioma, draw up, arrange in line, that is, one object behind the other; another verb being used if several objects form a line by being placed side by side.

It is not quite clear what is referred to, but probably to such objects on Hópi altars as crooks, birds, báhos, etc.

Pongñá-mana. (f.) Altar Maiden.

From póngña, altar, and mána, maiden, virgin.

Reference is made to certain figurines on such Hópi altars as the Oáqöl, Lagón, etc., which are called maidens, as Oáqöl-mana (Oáqöl-maiden), Lagón-niana, (Lagón-maiden), etc.

Qömáletstiwa. (m.) Face Painted Lined Up, or In a Row.

From qömá, the root word of all words that pertain to painting the face; létslawu, place in a row or line several objects side by side, and No. 2.

The Name Giver alone could tell just what was meant by this name, as the construction of the name permits of different meanings, as: Those With Painted Faces In a Line or Row, Face Paintings or Marks In a Line or Row, etc.

Pongñáletsnöma. (f.) Altar In Row.

From póngña; altar, létslawu (see previous), and No. 10.

The name refers to the different slabs, sticks, bahos, etc., of an altar that stand side by side in the sand ridge.

Pongñámöysi. (f.) Altar Spread Out.

From póngña, altar; möy, root of words signifying lay or spread out, as peaches, herbs or corn to dry, and No. 8.

In this case the sand spread out on the kíva floor where an altar is erected is referred to.

Cíhongnöma. (f.) Blossoms Stand.

From cíhu, blossom; hong (pl. form of erect, raise or stand up, etc.), and No. 10.

Refers to the plant tūkámsi (prairie dog blossom) which is said to be owned by this group of clans, and which is here thought of as standing in bloom.

Bása. (m.) Field.

Cákwhongsi. (f.) Blue Standing.

From cákwawusa, blue or green; hong, plural root of raise up, stand, etc., and No. 8.

Refers to the blue blossoms of tūkámsi, "prairie dog blossom" (delphinum scaposum) which is said to be controlled by the sand clan.

HP7173

Cákwuna. (m.) Blue Stands.

Same as previous, only here the verb is referred to in the singular.

Lomálchtiwa. (m.) Beautiful(ly) Straightened or Leveled Up.

From lólama, good, nice, beautiful; leh, root of words signifying straighten up, even up, level up, and No. 2.

XXX. NAME GIVER BELONGING TO THE TCÚA (RATTLESNAKE) CLAN.

Lölóokongwuu. (m.) Bull-snake.

Members belonging to the Rattlesnake clan frequently give names referring to other kinds of snakes.

Nacíletsnöma. (f.) Self Blossoms In a Row.

From No. 11; lets, root of words signifying in a row or in a line, and No. 10.

The name is said to refer to the blossoms of tūkámsi (delphinum scaposum), a plant which is very extensively used in Hópi ceremonies, and which here seems to be thought of as forming the ornament of children or maidens that are supposed to be standing in a line. The plant is referred to because the Tūkámsi clan is closely related to the snake clan.

Kwiníwikya. (m.) Take North or Northward.

From kwíni, root of words pertaining to north, and wíkya, a peculiar plural form of wíkva, bring, fetch, something animate.

The name is said to refer to the getting and taking away of the snakes for and after the Snake ceremony by the priests, some of the snakes being hunted and afterwards released north, some west, etc., of the village.

Yúyahiova. (m.) Just Dressed Up.

From yúyahio, root of words signifying dress up, paint up, etc., and No. 6.

Undoubtedly reference is made to the Snake priests who are ready and dressed up for the ceremony.

Tcúhoyniva. (m.) Rattlesnake Gone.

From tcúa, rattlesnake; hóya, gone, left, literally: flown away, and No. 3.

Pongñáletsnöma. (f.) Altar In a Line.

From póngña, altar; lets, root of in line or row, line up, etc., and No. 10.

It is said that the name refers to the idols and altar paraphernalia of the Snake altar which are standing and lying in a line in the kíva during the ceremonies.

XXXI. IRREGULAR.

Maníhoya. (f.) Little Maiden.

Should be manáhoya, but it was said a little boy, who could not speak very well, called the little sister maníhoya, and so she kept that name.

Móro. (m.) Burro.

A nickname given to a boy because he once represented, as one of the clowns at a Katcína dance, a burro.

Múte. (m.)

A name derived from one of the Pueblos of New Mexico, and given to a Hópi by his people because he had been visiting the Pueblos.

HP7174