

Hopi interviews, July 2003. TJ Ferguson and P Whiteley

Place names and Hopi terms

7-9-2003

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

Photo MM 92-1-552

Huk'ovi (windy place on top) between Musangnuvi and Supawlavi

Qa'önakatsinki - a point south of Musangnuvi on the mesa top (Corn...Katsina resting place) - south of here below is:

Lemeva (possibly from *leehu*, brome, Indian millet, and *-va*, springs), on shelf below S edge of Musangnuvi, where terraced gardens are, where people grow corts, radishes, onions, corn, etc.

Photo 87-44-142

Lemeva gardens. Where they plant *tunös.yui* (early plants - squash, white corn etc.). *Tunös.yui* may also refer indirectly to terraced gardens themselves, although it is not a name for them.

tuuwi - a terrace wall in a terraced gardens

Photo 16852

at Toriva, (literally 'twist springs'); there are actually two springs here where the water in each tastes different. Toriva is used for the Leelent (Flute) and Wuwtsim ceremonies. And there were gardens adjacent.

Photo 331688

Orayvi

sipala - peach orchards. Literally peach (sing). Below escarpment on W side of mesa.

munlalaya - term referring to redirecting flow to the fields (from a water source in a spring above a small corn patch, or more generally to redirect wash or spring water in larger fields or gardens).

{see also *munlalayi* [be irrigating] *munlalayto* [be irrigating], *munlalayvasa* [irrigated field], & *munlayi* [irrigation] in Hopi Dictionary}

salavi (spruce), used to make windbreaks, and in building dykes.

sivàapi (rabbitbrush) “ ” “ ” “ ” “ ”

siwafko (saltbush) - used to make ditches

Use rocks (*o'owa*) to set the *salavi*.

mun'utaya - describes the fixing of the rocks in position to make the water flow a certain way

{ see also *mun'ùuta* [dam runoff water], *mun'ùutsi* [water dam], *munàngwtavi* [channel water], *munangwvaki* [for a flood to come in, water to seep in, *munangwyama* [for rainwater to run off]; *munva* [flow, begin to flow], *munvaki* [for runoff water to soak into the ground], *munvana* [make it flow, channel runoff water], *munvana* [2 = soak], *munvasa* [field in a flood plain, irrigated field], *munya*, to flow] }

Photo MNA 9674

pöma'uyi - early corn planting for Home Dance

Photo Curtis Walled Gardens at Middle Mesa

Lemeva is from *leehu* (rice-grass): *leehut ang siwukngwu* - “when the *leehu* kernels fall off”, that is the time for planting (watermelon, muskmelon etc.) i.e. timing of planting calibrated by observation of other plant cycles

Photo 87-44-150

Orchard SE of Musangnuvi

palatuwa - red sand, a sign of a good place to plant an orchard, also where it is warm and the fruit will not freeze

Photo MPM 44511

Old Songòopavi - Day School. Gardens. Now a lot of gardens in the area.

Photo 8744138

Bean field near Hotvela

hohu, cedar, is used to make a windbreak

kwiya, windbreak

Also *sivàapi* is used to make windbreak (see above)

Photo 87-44-152

Between Song. and Orayvi near Cultural Center

palatuwa - red sand

palatska, red clay

melooni, muskmelon

Photo 87-44151

Large cornfields near Giant's Chair

ngömäapi, juniper (leaves)

ngömäftsoki, juniper tree

This place is near to *kiikyavasa* - fields of the *kiikyam* (*kikmongwi*'s family, of the Bear clan)

tsivokpi - clay run-off place {*tsivokvasa*, clay run-off field)

kiikya uywisngwu - planting for the *kiikyam* (plant first for the *kiikyam*, then everyone gets their seed corn from the *kiikyam* to plant their own fields)

tuki'uyi - standard of measurement for plots, planting for 16 paces, moves one to the left, plant another 16 paces (*suukof kwilaki*), move one to the right. Slows the clouds down - "clouds wait above to rain" (probably because water movement is slowed down by this kind of planting pattern, rendering the earth cooler and attracting rain as a result[?]). Water flows and stays in each *tuki*. The pattern created acts like a spider web to trap the water from the clouds. Straight lines created by tractor planting do not make the clouds stick.

pefpuma hurstotingwu yooyam - there the rains stick

Photo 87-44-146

Lemeva with hills, looking towards *taatoq* (SE) and *teevenge* (SW)

Photo 87-44-144

Trail from Musangnuvi near Lemeva.

Koyastoro -old name of little mesa on top (on which the *katsinki* is located), but now they call the whole area 'Musangnuvi'

Kwahola - eagle claw, name of the whole of 2nd Mesa (because mesa formation looks like a claw)

Kwangwöf'owa (?) - name of next mesa promontory W of Songdöpavi

Tawaki, Sun's house, - next mesa promontory (above Civic Center)

Photo 87-44-143

Spring below Musangnuvi, also Lemeva

tsili'uyam, lit. chile plantings - refers to terraced gardens in general

tusyavu, flat rocks used to make water channels, both for a small bench field, and for channeling

water from a big wash)

pava'oya, refers to watering the gardens from the springs, distributing water to the individual terraces, by opening and closing off the channel with positioned *tusyavu* {NB: BBC film shows this well}

Photo 87-44-145

hoopog, to the northeast to *nayavu*, clay {the bluish-greenish clay of the Chinle formation}
Fenced gardens - gardens fenced with *sipala*, i.e. the limbs of a peach tree, to keep animals out

Photo 87-44-153

Orchards - road from Cultural Center to Supawlavi

Photo MPM 112434

Toriva, twist spring, and school

Photo NAU 658-152

Below the mesa (from Songòopavi) near Old Songòopavi - old gardens, no water now, water stopped flowing 1970's/80's because no one is clearing it out.

Masiipa, lit. gray spring - main spring near Old Songòopavi

Photo NMAI P17449

Also Masiipa, and hills in distance by *kanelki*, lit. sheep house, i.e. sheep corral

Photo 53,464

uy na'ya, everyone coming to plant
pööva, a wash

Photo MNA 25-870

Planting for chief

Boys plant for their *so'os* (grandmothers) and *kya'am* (aunts). Also have to plant fields of in-laws

Photo MLA 330

sofkyawma, harvesting collectively for the field owner - girls come all dressed up to watch

re: Hopi terms for gathering {i.e. for aging}: *komokwaya*, go to get, *neevenwayngwu*, pick up wild greens

neyang, lit. mixed sex, refers to girls helping men to plant, putting in seeds after men dig hole
neyanguylalwa, planting with girls who have just been through puberty ceremony, and wearing butterfly whorls for the first time.

Photo 76-5270

paslawu, hoeing
tsootsongo, smoking

Photo NAA 53466

kaway'uyi, watermelon patch; watermelons planted ca. 5 paces apart, because of long vines
wayongi - individual flat rock held above seedling with lean-to stick, to protect each plant from the wind

Photo NAA 4290

Perhaps NE of Hotvela
humi'uyi, early corn patch
Windbreaks made of rabbitbrush
kwiya'iwta, rows of windbreaks
kwiya, one windbreak row

Photo 75-869

humi'uyi (above)
mori'uyi, bean patch
In Orayvi Wash near Paatuwi, Spring on the cliff [near Victor Masayesva Sr's fields]

Photo NAU 96-4.14.16

himu uylalwa, planting something
(With coffee can windbreaks and metal-pipe *sooya*, planting stick)

Photo NMAI P 19635

Horseman herding sheep
lalaya, shepherding
lalaytaqa, shepherd
lalaytsay, shepherd boy
lalayqani, shift (of three or four days) to go herding sheep (taking turns with others in a herding group)

tsöqavö, any place where water gathers as a result of a dike

Photo 2003

kaway'uyi, watermelon patch

kawayvatnga, watermelon

patangahanta, untangling the squash/melon vines, then putting in stick to stake the straightened out vines

Photo 112378

Orayvi, cleaning spring

paatsinta, cleaning the spring

Photo Voth 512

Again, cleaning the spring in early July

paatsintota (pl) cleaning the spring (just going it now at Songòopavi)

Photo LC 104567

kuyi'o'oya, getting water

kuyapi, gourd for getting water

wikoro, large pot (for water)

Photo 36944

Getting water at Hano

Photo MNM 36873

1st Mesa, old man by pool

Wifhova (2nd Mesa pronunciation), Wipho springs

wipho, cattails

Photo NMAI NO 3785

Carrying water

kuyi'o'oya, carrying water by wrapping a container in a blanket and carrying it on one's back

momokpi, cloth wrap or sack, blanket

Springs around Songòopavi:

Hohoyava, stinkbug springs

Qötsatspelvi, white wall springs

Pavispa, yellow clay springs {yellow shale-like clay}

Naftakinva, self-grooming springs (from *na-*, self, *pitakna*, groom, and *paahu*, springs) - a spring where visitors to a dance from another village stop to clean themselves up and wash their hair before entering the village duly spruced up; the water is salty here

sikyavahu, lit. yellow water, used to describe salty tasting water

kwangwavahu, good water, water that tastes good (as distinct from *sikyavahu*)

qakwangwavahu, water that does not taste good

yoyvwala, rainwater, is the best tasting water of all - "that's why they make the dikes - to trap that rainwater"

Photo Curtis Carrying Water

Photo NAA 2003-6615

Kookyangwva, Spider Springs, below Orayvi

Photo AMNH 283588

Men carrying water

sanwikoro, a specially strong *wikoro*, 'varnished' with pinon gum to prevent breakage

Photo MNA 73-1649

Old terrace at Old Orayvi

Terms for terraced gardens:

paasaki, garden (lit. 'house of fields')

paasat engem, 'supported' gardens (i.e. walled, terraced gardens)

Photo 78- 11881

Tawapa, Sun springs, below Sitsom'ovi

Photo MPM 112229

By Tawapa

Isva, Coyote springs is east of Tawapa

Photo 14318

Tawapa

Photo 9683

Sand spring north of Hanoki

Photo P 23137

Masiipa, below Songòopavi. Masiipa was used (by Song.) for a long time as the spring for the Leelent (Flute society), where they went for the Flute ceremony. Now go to Qötsatspelvi

Photo MNM 36865

pahoki, lit. prayer-feather house, where they put offerings by a spring

Photo 2628

Song. 1948 from air, show two *tsöqavu*; on the small one a house has now been built *tsöqavö*, pond, made by building a berm in a village or just an area where water naturally accumulates {earthen dam or reservoir}

Photo 2624 and P23161

Orayvi *tsöqavö*

Photo Forde 45-1

Tuyqava, lit. promontory or corner springs, a spring at Songòopavi before you get to Qötsatspelvi (see above)

Photo 14321

Leelent (Flute society) at Leenangwva, flute springs, Lower Oraibi

Photo 2003-6617

Not Toriva: because there are only two places where the Flute girls (*lenmamant*) use *atö'ö* (white cape with black and red borders) - Walpi and Orayvi; here (Songòopavi) they use *oova* (wedding robe - just white)

Photo NAA 53477

Tawapa before it was walled in

Photo 18949

Speculation that a Kwaanitaqa (One Horn priest) is visible in the picture of the Leelent (Flute society) - a puzzling idea (Leigh J Kuwanwisiwma indicates it is not a Kwaanitaqa but Lentiyo or Leenangwu [Flute boy or Flute playing], the deity of the Flute society)

Dalton Taylor, Sun clan, Songòopavi, 76 years old, at CPO 7-9-03

Photo 87-44-142

Yaqatuyqa, point of cliffs, marker of Musangnuvi boundary with Songòopavi

Photo MNA 9674

pöövät'uuta, close off the wash, to stop the flow of water to make it rest in one's field

Photo 87-44150

Need to prune fruit trees to let them grow to be productive

papsingwu, prune (the branches of the fruit trees)

pasita, trim branches

tsotsla, branches (also antlers of a stag)

Photo 44511

Lemeva

siwvavasa, terraced gardens (lit onion gardens)

siwvasa - garden (lit. Onion field/garden)

qölö, one plot in a terraced garden, also a stand of plants (does not pluralize), i.e.:

nu' paay qölö uuya, I plant three plots

Photo 87-44-151

wukovasa, large area of fields

Photo 87744

sipal.yyi, peach orchard

At this point we are joined by Clark Tenakhongva (Hotvela) who provides the following terms for different varieties of peach Hopis recognize and grow:

sipala, peach

söhöspala, apricot

pöhösipala, a type of peach with fuzz on it

kwanaqngwuqa, a type of peach that cracks open

hopisipala - an older type of Hopi peach

talvisipala, nectarine

hursniiqqa, a type of peach that does not crack, has white skin inside

ngölaysipala, round peach
homisipala, pear

Dalton's father (Taylor Wari) had nectarines. Peaches are one of the first, most important ceremonial foods brought into the kiva. When fasting for a ceremony, peaches are the main food.

Photo 112-1134

Toriva - there is just one name for the divided springs

Photo NAA 53-464

Planting for the *kiikyam* (*kikmongwi*'s lineage). This may occur by the planting party proceeding in a sort of spiral, although still producing straight rows
qöqömylawu, planting around and around (like in a spiral)
tuki'uyi, planted in the form of a *tuki* (see above; Dalton draws identical plan of *tuki* to Morgan Saufkie's drawing)

Photo 96-4-1416

nga'at, main root of a plant
mowa'iwta, moisture within (retained in sand)

Photo NMAI P23137

NB Songòopavi springs was 500 yards from Masìipa - above where there are no trees. The *songohu* (sand grass) plant grew in there, hence name.

7-10-2003

Micah Loma'omvaya, Bear clan, Songòopavi, Natural Resources Planner for the Hopi Tribe. At CPO

Photo 9674

paa 'utangwu, water enclosure

There are layers of soil:

pisa, blow sand; on top, below this in the middle:

a matrix mixture of *pisa* and *nayavu*; below this:

nayavu, clay.

Presence of certain wild plants is a good indicator of where it will be good to make a field:

suwvi, saltbush

nönö, alkali sacaton

leehu, rice grass

suuvi, skunkbush, rhus trilobata

tsilqölö, terraced gardens (lit chili enclosures, see above)

munangwvasa, name of small field to which water is channeled, water-channeled-to field

Photo 4473

pisavasa, sand-dune fields (more at 3M than 2M)

Photo 44754

pöövavasa, washout field, field in a wash channel - these are easily washed out by a rainstorm, so risky, but there is always a lot of moisture present in the soil

pööva, wash

tuwalansöngni, scarecrow

Photo 53464

tumal.ayam, work party

Katsinas used to come in April/May to summon a work party to plant the kikmongwi's field or a clan field. Angaktsina (Long Hair katsina) is the main one that usually comes.

Photo 14333

Terraced gardens need a lot of tending because many birds and animals will come to eat the

crops, inc:

laqana, rock squirrel

koona, chipmunk

pöösa, mouse

qaala, packrat

Photo 43292

paaqölö, catchment basin - also used figuratively to refer to a cistern {NB at 3M this is *paqlö*}

halasami, moist soil area

halasam'uyi, or *halasamvasa*, a field that has been blessed with moisture and is fertile/ready to produce

paakuruqna, an area where the water will fill your field - depends on springs rains, snowfall, snowmelt

Photo 64-118 (Paaqavi gardens)

Münqapi is a very good area to plant because of humidity, warmth, and retention of water in the soil

Photo 104567

patni, cistern

Photo 112378

paskwapi, scum/algae floating on the surface of stagnant water, used for something ceremonial

Photo 112229

There are springs designated for particular types of use, like:

wakasva, spring for watering cattle

kawayva, spring for watering horses

naftukinva, grooming springs (see above)

The name tells you what the specific use-function is

Photo P23161

patupha, a lake, pond; (in picture at Orayvi, formed by berm built up against a natural depression)

homo'ta, built up with a hump in it, to describe a berm

Photo 331688

yamakpi, water goes out from there - can be used to describe an alluvial fan, though not the actual word

Photo 8744144

lomavasa, good field

One doesn't talk about a "bad field" - wrong to criticize a field - a field is one's *natwani* (the fruit of one's labors; philosophically, the reflection of one's person, one's heart, one's effort etc. - one's children and the rest of one's productive activity also fall into this category)

Photo 2003 6624

mawto, gathering (inc. of wild plants)

neeventa, to gather plants

neevena, getting herbs or plant parts

Photo NMAI N 41205

kuywiki, netted bottle gourd

Photo 6654

Names of rivers:

Paayu, lit. river, may refer to the LCR

Palavayu, red river, also to refer to the LCR

Lemovayu, special term used by the Snake clan to refer to the whole length of the Little Colorado River

Sakwavayu, blue river, Chevelon Creek

Conditions of water:

a'ni suhu, very salty

kwangwa, sweet, plain, clean

awiwa, good for something (a particular purpose)

hikwsi, one's breath, spirit

Photo 87 44 167

paa'o'oya (see above)

paa'oya, providing water to one's garden

paalalaya, directing, channeling water (into one's gardens)

Kookoyemsim, Mudhead katsinas (speak of where they live, with all its water - canals, irrigation channels etc.)

Other plants too grown in gardens, like:

piiva, tobacco

nanakopsi, beebalm

Floyd Lomakuyvaya, Bearstrap clan, Songòopavi, 53 yrs old, his house

Photo 9674

kwiyalawu, building a retaining wall

kwiyaata, retained

Photo 4473

wufngwuqa, pole beans, string beans, a.k.a. *maawiwngwu*

hatiko, lima beans

pàapu, pod beans, string beans

tsavatawakti, Hopi sweet corn

2 kinds of fields:

nayavuvasa, clay fields (clay stays cool whole year, and remains stable)

pisavasa, sand fields, (good if a lot of rain and not much wind, otherwise sand blows off)

Photo 1-6-334

pövavasa, wash field, fields in a wash

tuwalansöngni, scarecrow

Photo N 28036

maa'övi, snakeweed, (also used to make windbreaks)

kwiyala, individual windbreak for a little plant

Photo P17470

síkyatko, yellow (meat of a) watermelon

Photo 8744127

kuungya, mountain sagebrush (strong stuff, good medicine for a lot of things)

pöva'iwta, closed up with rocks and brush, to stop the water flow

Photo 5346

tusyavu, the kind of rock used to make shade
kiisi, shade made with *tusyavu*

Photo 43289

All plant parts are used for something, e.g., corn:
tsilaqvu, husk (for *somiiviki* [sweet small tamale-like thing], and other ceremonial things)
uynaapi, leaves (for *tsukuviki*, larger sweet tamale-like dish, made at weddings)
talasi, pollen
siwi'at. 'hair' of the corn {"tendrils of a vining plant"}
nanham, black corn smut - good to eat

Photo 104567

tawikuyapi, water dipper
tsöökni, upright fence post

Harlan, Nakala, Kikmongwi of First Mesa, Flute clan, Lenmongwi, chief of Flute society, 58 yrs old, at CPO, 7-10-03

Photo 53447

owiplö, water carrier, for making medicine water

Photo 28191

qöngö, black round with yucca string (thing that is tossed by the Flute boy and girl into the cornmeal raincloud {see also *qööngö* in Hopi Dictionary})
Ceremony is called:
yoywuqpa, to bring rain

Photo 78 11881

lennanasalpi, resting place for Flute society on day before dance
totokya, day before dance
paatni, cistern (1st Mesa pronunciation)

Kwastapa, penis dripping spring (on flute clan migration, Flute ceremony pilgrimage)
Mas'awu = 3M Maasaw

1M springs:

Angapölva, spring W of Walpi, below towards:
Tuveskya, lit. pinyon canyon, back side of the mesa
Kohkyangwva, Spider springs (= 3M Kookyangwva)
Isva, Coyote springs
Tawapa, Sun springs
Kanelva, sheep springs
Kaawestima (= 3M Kawestima)
Tawtuykya - Mesa Verde

Leigh J. Kuwanwisiwma, Greasewood clan, Paaqavi, Director Hopi CPO, 54 years old, 7-11-03, CPO

During major ceremonies, we still visit major sacred springs, like:

Kiisiwu, Shady springs
Sa'lako, Shalako springs (Pasture Canyon)
Suhuva (Salty springs, on Ward Terrace, sacred to Greasewood clan)
Nuvatukya'ovi, San Francisco Peaks
Oomawki, Cloud house (Humphrey's Peak)
Tokòonavi, Navajo Mountain (sacred to Snake, Snad, Lizard, Fire, Bearstrap clans, and to some degree Bow, Greasewood, and Reed)
Tsiippiya, Mt. Taylor (home of the Katsinas, archaic word)
Tsimontukwi, Woodruff Butte
Salaptukwi, spruce point, Point in the area of Mount Graham
Hoonawpa, bear springs, name given to spring on Mt. Graham
Wukoskyavi, place of the big valley, Roosevelt Dam area
Kutsiwlá, lizard gap (one place where Leigh's family used to keep sheep)
Paatuwi, springs on rock (see above)
Höwiipa, dove springs (near Leigh's house, also used for sheep)
Tatakaypi, a little mesa (also where Leigh's family kept sheep) towards Kwaawungwvasa (eagle clan fields - Leigh's big field)
yoyviikwa, swallow sp, that comes out after rain and zooms all over
pikwa, other sp. of swallow
galatötö, small bald-headed bug that comes out after the rain {= Jerusalem or sand cricket}
hatiko, beans
tawaktsi, Hopi sweet corn
qöysö, earth oven
Kiiqö, lit. ruins, but Leigh uses it to refer to a specific ruin NW of Kwaawungwvasa
Wukoskyavi (see above), Verde River Valley
Sakwawayu, blue river (Chevelon Creek, sacred to Sun and Sun Forehead clans)
Nalaki, a ruin by Camp Townsend (Sand clan village), nearby here they gather cattails and water for dances

Söoyapi, Grand Falls

Mongva, chief springs, by Pinon across from Kiisiwu

Sa'lako, Shalako springs

Löqöva, Spruce springs = Forest Lake (Forest Lake is a back translation of this Hopi word)

Tsayayvi, Greasewood ruin by Suhuva (Ward Terrace)

Yamtaqa, area on Colorado River, from which people have brought back water on recent River trips

Lakonva, Lakon springs, in Kaibab Forest on a cinder cone

Patusungwtana, Ice cave, Sunset Crater

Susungwva, cold water at Chavez Pass (same name as springs at Lower Mùnqapi)

Söhöpveyu, cottonwood springs, at Oak Creek

Tsor'ovi, bluebird springs (Montezuma's Well?)

Hotsikvayu, winding river (= Verde River)

Paaqapqölö, stand of reeds, in Canyon de Chelly (important to Eagle clan of Musangnuvi)

Siipa, flower springs, (= Navajo Springs, by Sanders)

Nasöngki, at Ganado Rd to Sanders, a.k.a. Qa'ötaqtipu (burnt corn - but this is a back translation from the English to a Hopi neo-name)

Söhöpveyu, cottonwood river, also the name of Ganado Creek

Nukwpanat kii'at, ice cave behind MNA ("evil spirit's house")

Hásòotaqa, the gambler {Dictionary has Hásòokata}; Hásòotaqa is the evil spirit referred to in previous name

Kiva, a cave with a spring at the inner basin of the peaks

Clayton Honyumtewa, 11-10-03, his office OHL, Kykotsmovi

Recommends for Munqapi Robert Sakiestewa, for Pasture Canyon Alvin Honyumtewa, Albert Myron Sr., Alton Honanie; Elliot Siletstiwa Sr. - Leonard's F.

The spring near Paalatuyqa (the Three Wise Men) is Maatsa spring ('tick' springs)

Susunwgva ('cold springs')

Area near Tsuku with petroglyph close by is where Rosie, Stacey, and Gibson Talahitewa. Then there is another spring by the weaving place ('Pavawkyayki') where Roland Honanie (Alton's F) farmed. Roland also farmed 'oomiq' from a spring that fed his field down below (where Alton has his field east of the 264 bridge). Near the cemetery behind the old Mennonite church were terraced gardens fed by another spring (Rosie Talahitewa also gardened here). And there is another spring with gardens below just below Robert Sakiestewa's house.

With TJF to terraced gardens on N side of Hotvela (not Pusukinva - that has become all dry recently) below Rex Pooyouma's place.

Gilbert Naseyowma, 11-10-03, his house and in the field around Munqapi.

Pasture Canyon water: both my F and GF used it both in farming and herding sheep. My Gfs both herded sheep throughout this area around Munqapi, and also farmed near here with irrigation farming. This is the only area on Hopi where there is irrigation farming - other areas are dry farms, though there is some of that here too.

Down below (from his house, looking towards Maasaw and on east up the wash); my great GF Aqawsi started farming there; he put a scary thing up there (hence its name 'Maasaw') to keep other people out. But the government came in and subdivided the land down there. The springs there on the south side of the wash were used for horses and other livestock. This area at the west end of Masaw belonged to my maternal grandparents. There was a grazing area from Aqawsi well all the way to the cliffs.

With irrigation farming at Munqapi first you have to clean the ditches; Pasture Canyon used to have an open ditch (show MNA 64-864 picture of that). Siptuyqa is the name of the Hopi reservoir in Pasture Canyon: we made good use of the water collected there. In Pasture Canyon, farming was done by the government up above the Hopi farms, for vegetables for the BIA schools; above that it was our responsibility to clean out the ditches and all the way down to the reservoir. We always kept it clear. And then (in the 1960's?) It got covered over. Here (at Munqapi) we still have an open ditch, and we still work on ditchlines once or twice (or more often depending on need) per year. Just wetting the ground is good - but have to be careful not to pour too much water into the fields, otherwise crops will rot. 1st time flood the soil, then plant, then another wetting, then just small amounts to cool the plants off. Lower Munqapi area is

dependent on the wash: it was always just Hopi dry farming before. Nowadays, the Navajos too are farming there (N of wash) but they don't weed, or take care of their farms properly, and are wasting their water. Navajos use irrigation water in April but by May it has dried up.

'Munqapi' is the name of the spring above Alton's field (on the terraces going down to Lower Munqapi) - just below the old picnic area for Moencopi Day School - it is not walled in, but a pipe flows from it directly to a pump house and thence to a water treatment house (insisted on by EPA) and thence to a reservoir tank that supplies the houses of Munqapi.

Susungwva is for animals and irrigation - a pipe feeds the terraced fields (onions, vegetables) across from the spring. Use to be a lot of horses there (there was a trough); we had a lot of horses in Munqapi because they were used for farming.

There was a cotton-mill below the old village (on the curve up the Hiway 160 into Tuba City). My F used to plant wheat in the area below the old village. That was where they used to plant some cotton before my time - to make wedding gowns out of. There were some plans recently to reintroduce cotton-growing but that hasn't happened yet.

At Mawyavi, there were a lot of peaches and apricots, and also they grew tomatoes, carrots, early corn (but NK re: cotton).

Hopi still plants corn because we use it a lot in our ceremonies, including wedding ceremonies - that's part of the Hopi program, or life-pan. In fact, we are doing that even more now than in the past.

GN stresses the importance of rotating grazing areas. When summer farming was over my GFs took the herds above Sa'lako. We had a house up there, where we spent the winter, until the lambs were strong enough to come here (i.e. S of the wash). We rotated the animals around in different areas: we were always careful re: grazing the animals in one area, we were always looking for feed, careful not to exhaust the available pasture.

At Sa'lako there was a screen-like appearance from water dripping; it formed bubbles like little bells - tawapapro (string of little dance bells worn on the knee). It was very pretty. But that is not the one that Walter Hamana and the people from the other villages are now calling Sa'lako (just above Allen Nuvayestewa's field). It is higher up the canyon (possibly the one identified as Yuvukpu on the MNA photos - which Gilbert does not think is the actual Yuvukpu).

Photo 64-845 (MNA) Susungwva - "cool water" - a trough for horses.

64-843; 64-705; 64-849; 64-648; 68-649. Maatsa spring, by the "3 Stooges," used to be good clear water maintained real good. But not maintained well now. "When you drink from this spring, always clean it out, to show your appreciation for the area" is what they used to tell us. So the springs were always kept clean.

68-647; Paalatuyqa ('red point'). GN translates tuyqa as 'corner.'

64-999; 64-615;- the weaving place, where they used to weave right up against the rock face, and left their weaving overnight - it was nice and shady and no-one would bother it. There was an apricot tree there, and the irrigation ditch running along it - munlalai is the word for flood farming, with nanmuru (ridges, pl.) to hold the water in. Pavawkyayki (swallows' house).

{Pawihaypi - a diversion channel along an onion garden, with a pipe, or an open ditch H Dict.}

64-734 Whole area down below on N side of wash too, the Hopis farmed, w wtaer carried by pipes all along and from diversion dams into the BIA farming area (to the right of the photo), then the irrigation pipe went on S of the wash and we irrigated that area.

64-850 Shows pipe crossing the wash. We used to water our animals from springs on the S side of the wash.

64-706 Tuviktsala ('masks scattered about')- a spring used for pumpkin patches, but it is used now by Navajos since it falls within a Navajo allotment. There is a strong wind in that area.

64-887 Wukopsö - behind Van's trading post (Kerley Valley). Lester Charley's GF (Irving Charley's F-i-L) used to farm there, and Waldo Phillips, Harold Tsavatawa; I helpd husk corn up there when I was young in the 1940's, I was last there in the 1950's, they were still farming there then.

64-864 Pahöva - the open ditch leading from Pasture Canyon. Pahöva maspiwisni, (we will, let us) go along cleaning the ditch.

64-851 Seeps E of TC. We used to fish there (though Hopis did not fish in the past). A good fishing area for bass - we used to bring them home to eat.

64-841; the area N of the reservoir, water collects there, a paqlö; sheep would drink there.

64-852; Pasture C; Tutukwiwya is just W of here. We used to bring our sheep here.

64-998; 64-859 Pasture C; Sa'lako; this spring is called that from the other villages. We used to work on the water lines all the way up here, no-one would do it if we did not.

64-857. Pasture C; Where the BIA farmed; Harold Tsavatawa claimed it because he worked for the BIA, and Freddy Tsavatawa took it over.

64-858 - Pasture C; below Allen N's, where GN's GF Honyestiwa had his field.

64-844 "Yuvukpu"? Area is all dried up now. Someone was planting there before NK who.

Probably not the actual Yuvukpu.

64-863 - the irrigation ditch at Mawyavi. Hessi and Nasitoyniwa farmed there; Alfred Elmer told me how Nasitoyniwa got that land from the government. There were other Hopis planting there too.

Munqapi Wash was always used for watering animals year-round. GN's maternal GF had sheep camps on the south side of the Wash west of the village, and hispaternal GF up E of the 264 Bridge. But we can't use the wash that way now, since it no longer continuously flows.

Field:

Stop 1. Munqapi spring - up above Alton was planting. Supplies the household water to Lower Munqapi.

Stop 2. Susungwva. Supposed to be for animals, but Navajos still come to fill their drinking water tanks from it. Recent paaho deposits.

Stop 3. Below Lower M village in Hopi allotments; just above Siwiltima's allotment, and next one W of Aqawsi's allotment.

Stop 4 Spring above Aqawsi's allotment. This allotment is now divided into three sections between the Elmers, Wesley Honanie, and GN and family. GN plants watermelons, sweet corn, blue, yellow, and white corn, early corn, onions, radishes, chiles, cassaba melons, and beans here. Describes irrigation - a 24 hour per day system; you sign up and watch for when your turn is approaching, and have to go down as soon as you are notified - even at 2 a.m. 3 individuals monitor the irrigation schedule. If you miss your turn you have to start from the bottom again. Crops go to one place (implication his Zs) for the most part, who then redistribute; except watermelons which are divided up from the field.

Itaapahu qanilalwani - we're going to go clean up our spring.

We are starting to clean up the fields now, but it's been wet so we may wait until Feb-Mar to finish. Not good for the corn stalks to remain in the fields. We always store the corn at the storehouse in metal garbage cans, tag it with the year it was harvested, and wait a full year before beginning to use it. It's harder to grind etc. until then; it remains good for three or four years, but may get moldy after that if you don't air it out.

Tukin.ovi ruins up on the highway that were torn down when the highway went through. Or just called Kiiqö.

Stop 5 - Ironwood Springs (Ötöpsapva) - where GN used to herd 170 sheep on his sheep permit. Pipes fed the water from the spring into a trough, where the sheep used to drink, and the sheep

sheltered in the nearby cave after drinking. Spring improved by Navajos, but now Hopi has it again since the 1934 case decision. GN converted to cattle, has about 20 at present.

11-11-03 Morgan Saufkie, Songoopavi, at his house and in the field.

The old Songoopa spring is all dry, and Masiipa is dry too - they cleaned the latter twice in the 1980's or 1990's but it was never cleaned completely.

Naftakinva is the grooming spring - a house enclosure was built there ca 1980 but a boulder has fallen on it and stoved the roof in.

1st stop - Qötsatspelvi - the spring they use for all the ceremonies now - Wuwtsimu, Soyalangw, Home Dance, Powamuya, Mamrawt, Lalkont, Flute and Snake. Masiipa used to be used for those purposes, but they quit after the Day School was built. My god-F's B went down one time and it so cold that all the old men were so stiff they had to be carried up; so they shifted to Qötsatspelvi.

The Masilelent (Gray Flute soc) get their water from a spring near my ranch at Pa'utsvi ('water enclosed place'), ca. 8 miles from here - they run with a gourd and bring it backsetting off at ca. 4 p.m. often takes until 8 or 9 before they return (take a light with them for when it gets dark) [A sixteen mile round-trip that they used to run in bare feet]. But the cows have trampled some of that area so now they too sometimes get their water from Qötsatspelvi. The Sakwalelent use Matövi (Little Burro Springs), below Little Giant's Chair. Qötsatspelvi is the Wuwtsim initiation place where the initiates go into the water - that's why they have steps leading up into it. You have to work the springs in the summertime, keep them cleaned up, because that's what sucks in the clouds. But now the water levels are dropping and much is dry because there have been three years without significant rain.

2nd stop - above old Songoopa at the Hisatsongoopavi's church [San Bartolome]. The old spring is all dried up and it is not clear exactly where it was - below the cemetery near a large flat rock. Before they moved on top (after the Pueblo Revolt) they planned to develop that spring with an irrigation channel that would feed a large field area in the valley to the south all the way to a cedar tree that he pointed out. And they intended to follow that plan after they killed the priest too. Cotton was planted in the area below the spring all the way out. The cotton field was a large area below when old Songoopavi was still occupied. But the irrigation plan did not work - it is said that someone made a prayer-feather the opposite way to how it is supposed to be made and that caused the plan to fail and the spring dried up. The spring was like Tawapa at Walpi, i.e. large and abundantly flowing.

Songoopavi was the first village to plant cotton, and the second one was Awat'ovi, and then Orayvi. Cotton really belongs to Hopi. After they quit growing cotton they used to trade for it especially for making wedding robes, pahos, etc. There was no cotton grown by my GF's time, but Songoopavi did replant cotton for a while again when the Second Mesa Day School was built

below [ca. 1911?]. But it requires a lot of work, and a lot of water, so they didn't keep it going. My GF (Andrew Hermequaftewa) told me that when they killed the priest, they took his hoe, pans, knives, the church bell, and hid them somewhere. We are on the site of San Bartolome de Xongopavi. Down below MS points out the Bluebird clan house of old Songoopavi (with a wall still standing) that his GF always claimed (since he was Bluebird clan).

3rd stop - At Masiipa. Songoopa used to be like Masiipa was with benches all around the spring. Masiipa also had a log that was used when the Wuwtsim initiates were dipped into the water. Tamarisks planted above are cited as the cause of the Masiipa spring drying up. A dipping well was built here too to the S of Masiipa when the old school was built. It was the garden in this area where they planted the cotton earlier in the 20th century when the school was built. After that they just had gardens there, but they quit when Masiipa dried up "a long time ago" [mid 20th century? Earlier?]. at that point the water spread out all over the gardens, there was no arroyo as there is now.

4th stop the Dipping well for the 2M Day School. There were concrete walls with an iron ladder going down into it, that you had to climb down with your bucket if the water was not up high. You were sent down here to haul water by the schoolteacher as a punishment - for speaking Hopi, etc. There was pumphouse down below and a trough (still visible) further on, where the animals used to come to water. The pumphouse and trough area was where they replanted cotton in the early 20th century. In the past, sheep were kept close to the village because of thefts by Navajos. MS herded sheep until 1968 when he traded them in for cattle.

5th stop overlooking the area they intended to irrigate from Songoopa spring as far as the cedar tree (SE of Lower Supawlavi). A large flat area with good soil, a lot of wild greens grow there that we gather, notably öösö, "wild cabbage" (Dictionary indicates "a grayish-green plant that sprouts from the ground and lies flat" that gives its name to Ösömuyaw (roughly, March)). When this area was planted using runoff water they planted numerous crops inc. cotton. They tried again to irrigate after they killed the priest and moved on top, but it was then that the spring failed. This information about the historic intent to irrigate etc. is all from my GF Andrew Hermequaftewa (a "real traditional Hopi" who fought the government, got sent to Carlisle school etc.. Peter Nuvamsa was his translator. Mentions others who were sent to Carlisle at this time - Washington Talayamtiwa (Joyce's GF), Rudifud (Rutherford) Tuveyawma, Glen Tsorwaytiwa, Louis Tuwani'yma, Archie Qömaletstiwa. Songoopavi's Tuvi'ovi shrine overlooks this field area.

6th stop where Qömahongniwa (Snow clan) - Radford's FF - used to plant. It was owned by the Leelent (Flute soc) - he always gets water for them, that's why he has this field. Never plowed always planted with a digging stick. Last time planted ca. 1981/82.

7th stop - across from Peter Nuvamsa's sheep camp is his B Lawrence Saufkie's field.

Humi'uyi - a small cornfield (corn patch)
humivasa - corn field

kawayvasa - melon field
morivasa - bean field
pömavasa - early corn field (for Home Dance)

Along the road to Pa'utsvi - this is where the Masilelent (aka Maamasit) run to Pa'utsvi. MS is a Masilenwimkya. He never ran, but his B Von Saufkie did. The road was built up in 1979.

To the right is a hill with some black rocks at one end - Pövölpiktsomo ("blue marbles hill"), because the rocks were all rounded like blue marbles. To the left a small flat-topped mesita called Piilapi [MS NK what it refers to, but probably "flint place" where they got flint to spark fire - Dict under piila].

8th stop - at Pa'utsvi. It was an old Supawlavi farming area here near Morgan's corral. The house at Pa'utsvi spring was built under the direction of Patrick Lomawaima in the 1980's. Before there were just flat rocks enclosing the water.

In the past, everyone used to always stay out at their field houses, and only go back to the villages for ceremonies.

This area was given to the Fog clan (Pamösngyam) - my W's clan (Steve Honanie, Joy's uncle is the source of this). The Fog clan was originally Tewa, and there was some pressure to send them back to Hanoki. Honani did not want them to be sent back - he was married to a Pamöswungwa. He asked the Kikmongwi not to send them back to the Tewas and they decided (Honani and the Kikmongwi) to give them this area at Pa'utsvi - a large area for field that stretches across the Oraibi Wash (not there in those days) and three miles along it on both sides. Honani "planted" the springs here, and these are really Honani springs. Pa'utsvi is properly on the back side of the hill to the S, but they call this one Pa'utsvi now. Then the gov't built a house for them - for Honani, and they stayed here [perhaps at the same time that the gov't built house for Loololma t Mumurva, and others below 1M to try to persuade people to move out away from the villages to allotments). They grew cabbages, carrots, radishes etc. for the Songoopavi Day School - that was before MS went to school there that they used to do that (after that the school was supplied from Keam's Canyon). The garden area around and above large old cottonwood tree was watered from above with piped irrigation water, from a well the gov't developed. The water was also used for domestic purposes by the people who lived there. The old terraced walls are still partly visible, there are old dead apple trees there too.

There were three places where there were a lot of people living at a distance from the villages of 2M: Pa'utsvi, where it was just Songoopavis; Matövi (Little Burro Springs) that belonged to the Bear clan - people from Supawalvi were staying up there; at Isva (5 or 6 miles east of Hwy 85, 2.5 miles east of Polacca Wash - the turnoff from Hwy 85 is at Philip farm - Philip Polingyawma), where there is a mixture of Musangnuvis, Songoopavis, and Supawlavis living there near their fields.; and at Pasvi, where there are just Songoopavis.

Pa'utsvi still belongs to the Pamösngyam. We are about the only ones still planting here, along

with Peter Nuvamsa Jr., who plants N across the wash by a tamarisk grove. MS points out his white trailer on the far side of the wash and a place where he planned to erect a frame house.

Points out sivaapi, ('rabbitbrush'), they use the yellow flowers to make facepaint for the Lakon momoyam (Lakon women) and they also use it for paint [body?] for Wuwtsim. MS is Wuwtsim.

9th stop - old Pa'utsvi, surrounded by sakwaqwhavi ("green willow" literally) which grows all the way from here to Höövatuyqa ("furrowed point" literally) - near the Scotts' ranch (from Hotvela - Brian Scott is taking care of it now); there is another spring near there Tokotsva, bobcat springs. Höövatuyqa is an eagle-gathering area for the One Horn society from Songoopavi, and for the Kookofngyam from elsewhere - the Songoopavi Snow clan is taking care of it.

Harlan Nakala, Kikmongwi, First Mesa, 58 years old, 11-12-03, in the field

Mentions a spring just W of Wipho called Pösva, mouse springs, not on Forde's map.

We pass Kohkyangwva (Harlan's pronunciation), Spider spring, below Walpi on N side.

1st stop - Kwastapa; last time we came was last year for the Flute ceremony. We come every two years for that. I come up here more often to check on the spring (since he is Flute chief). We come down here every Flute Dance before the ceremony starts; we come in the morning to clean up the grass and weeds; then the ladies serve lunch and we keep cleaning until the evening, eat dinner and go back. Just those involved with the Flute ceremony come to clean it up (the ladies fix little clay models representing their clan and leave them on top of the wall that encloses the spring afterwards). The appearance of Kwastapa Harlan likens to Kawishtima (his pronunc.), Navajo Nat. Mon., and Tawtoykya (Mesa Verde), and Edge of Cedar (Blanding, UT - NK the Hopi name, but says Delfred Leslie may know) - all places that we migrated from, and that we sing about in our Flute Dance songs. Delfred Leslie had a garden here at Kwastapa a few years ago (still visible); in the past others did too.

(Hoonawpa is used for animals and for gardening too (but HN NK exactly where it is - "you would need to ask the Bear clan".))

Harlan notes that he planted a young pine tree (prob. a Douglas fir) by the wall, that was presented to him by the Kachinas at the Home Dance, but it was accidentally weeded out during a Flute cer. cleaning.

Water in the spring used to be higher in the past (Harlan points out an area of wall that used to be constantly wet, but is now dry. But there is still quite a lot of water in the spring; there is a developed seating area under the cave roof.

Water is important to our people; we used the water from here, as elsewhere, through a drainage system into the gardens. Cattle used to come and drink here, but we had to put up a gate to prevent that, since they were trampling the area. Sometimes deer still come to drink. The water here has been for our drinking for a long time; this was where our Flute clan people stayed for a while before moving onto the Mesa. we used it for cooking, and all domestic uses. There used to be houses here a long time ago where our people lived. The village was called Kwastapa. We take water from here back to the village for our ceremonies, and also for ngahkuyi (medicine water) - we make medicine with it. The cedar tree that stands here is for a purpose (does not elaborate - but indication is of relig. significance) - it is not cut down when we clean out the rest of the vegetation.

Only Cs of the Flute clan (not the Flute clan itself) may build houses in the area; cites a Flute clan woman whose H was building a house for her on top nearby, and their old uncle got mad, and indicated that the Flute clan's tradition was that they should never return there to build

houses after they removed to Walpi, but that their Cs might build (i.e. the Cs of Flute clan males).

2nd stop - Wipho. Notes peaches, apples and pears growing here. Wipho also is in the Flute clan's area - that extends all the way down on the N side of First Mesa from Kwastapa to the point of the mesa; on top of the mesa that is a marker dividing Flute clan (to the north) and Kachina clan to the S (in this area level with Wipho). But anyone may garden at Wipho, if they are not lazy to farm, if they first get my permission, which I am always happy to give. The reason people stopped planting here recently is that the springs dried up for a time. Then one man and his S came and wanted to clean it up, and the water filled up again. So he started to plant again. [We are at the spring Forde identifies as Cöhövitaka (=Söhövitāqa, current orthog.), that Harlan indicates is Wipho; but he also says "Wipho" covers the whole area, including the spring and gardens to the N - that Forde identifies as Wipo (=Wipho) itself.]. We used to have crops down there (pointing from the developed overflow reservoir at Wipho South. There were assigned times for people to irrigate (just like Munqapi). The Flute clan chief (i.e., the kikmongwi) assigned days and times for people to irrigate - there was a valve to turn on to direct the water to your field.

All the orchards here used to be full of fruit when I was a boy. Sometimes runner kachinas would come and bring the people up here to clean the spring. In the old days there used to be a tsöqavu rather than a metal tank here. A lot of wipho (cattails) used to grow here. There was a trough for livestock below. Across the road below there were dry-farming fields (fenced in large areas still visible). But on this side, the gardens were all irrigated. A lot of people have been asking me recently for permission to come up and garden here, and I always say yes. Mostly the reason people have not planted here recently is laziness (i.e. they are now depending on store-bought groceries).

The Flute pilgrimage trail to Kwastapa came on top of the mesa, and then went straight across the valley from Wipho towards Kwastapa. We stop off at a resting area below the cliffs across the valley from here, and set off at 4:00 a.m. the following morning for Kwastapa.

3rd stop - Kanelva. This is still within the Flute clan area - there are many walled gardens and orchards here too, though they have not been used in a while. The spring is where the yellow grass is, and the terraced gardens below. Called Kanelva (sheep springs) because a lot of people had sheep here. It used to be gardened until about five years ago. Ebin Leslie (the previous Kikmongwi) was one of the last ones to have sheep from Walpi but he watered them on the other side of the mesa rather than here. Like Wipho, this area was gardened by members of all different clans, with the permission of the Flute chief.

The Flute clan land goes all the way down to Walpi on this side - on the other side are Kachina clan, Bear clan, Sand clan etc. down the Polacca Wash - there are a few gardens on that side - Wingva (see Forde map - Wiñava) is still gardened, though no longer at Sikyatki; Pöpsöva, ('Rincons spring') in Bluebird Canyon (or Bluebird clan?? - I think Canyon from a subsequent

discussion with Lee Wayne Lomayestewa at CPO, showing the range map of Hopi springs on the HPL and Dist 6) area). My MF, Preston Nakala (=Preston Masha on the old ICC records; “Na’qala is really his name, maasa refers to his habit of motioning with his hands - just a nickname”) used to live there; his GCs are now living there. There are big gardens just like at Wipho, but it is a Water clan area, and Alfred Kaye of that clan, has locked the gate into the area, so we will not be able to go in. Tsilvasa at Keam’s Canyon is where Lewis Mansfield used to stay and farm (PW and Tsakwani met him there in 1980/81). That area belonged to the Kookopngyam, the Fire clan, but all the leaders passed away and so the land turned back to the Kikmongwi. I take care of that area now - it belongs to me, and I assign for someone the right to farm there. The Fire clan “burned up” just as was prophesied for them. [Still looking at Forde’s map]: Mongwupsö has no gardens; Nönöpa has a spring but no gardens; Pöhöva (=Puhuva) has a spring but no gardens.

The boundary between 1M and 2M lands is between Wipho Wash and the 2M cliffs; Wipho Wash is all 1M; there used to be *qalalni* (boundary markers) that marked that.

TJ notes that there is a Maasaw petroglyph up at Kanelva gardens - “because this area all belongs to him” - HN.

3rd stop - on road looking towards Moriva (beans spring). But some call it Morova (burro spring), perhaps because people took their burros there. On the other hand, it was mostly beans that were planted there, so it is probably Moriva (Forde’s Mojiva). Harlan has been to Moriva when he was young: my F used to bring me here, we came on horseback, and stopped at Moriva to water the horses - first time when I was about 8 yrs old (ca. 1953). [Harlan NK Pisava, Angwusva, or Tapva on Forde’s map.]

4th stop - Kohkyangwva. Used in the Flute ceremony, and the water is good for drinking. Tuveskya [‘pinyon canyon’]- near Kohkyangwva - is how Harlan pronounces it (rather than Teveckya [=Teveskya, ‘greasewood canyon’] as Forde records it). They used to carry water up from Kohkwangwva to Walpi, by hand or on burro back, horseback - good drinking water.

Angaqpölva (HN says the Angaq refers to Long Hair, i.e. Longa Hair katsina - Angaktsina; *pöölö* is “hunchback” as in Kookopölö; perhaps the spring refers to a hunchback Long Hair katsina?). There are no gardens there, just a spring for hauling water from, but someone lives there and used to water their sheep there. At Wingva no-one is planting there at present.

5th stop: the Gap, looking down at Isva, by the two water towers.

6th stop - Isva. Owned/used by the Kookopngyam - they get their water for the Home Dance from here if they are unable to get to Keam’s Canyon. The area by the walled and developed spring was planted last year (corn stalks visible). Spring has not been used very recently - ca. 5 years ago, a man fell in while intoxicated and drowned.

7th stop - Wingva (NK meaning - “probably named by the Kachina clan, since it’s theirs”) - Kachina clan spring. There is a trough for livestock, and sheep close by; Tom Collateta (S of Hopi F and Navajo M) lives here, and keeps ca. 50 head of sheep (we note sheep dung and later see the flock). Wayne Peesha, Kachina clan head and current Katsinmongwi [successor to Herman Lewis], tells the story of this place at Kachina initiation, about where the Kachina clan migrated through. It is good water for drinking. The Kachina clan might come here (HN NK for sure) to get their water for Kachina ceremonies. Below the concrete covering there is a circular stone wall containing the spring, like a well. There is an apple or pear tree growing close by. HN used to haul water from here in 55 gallon cans to take up to Walpi, for drinking and domestic use before there was piped water.

Kohkyangwva, HN thinks, was not owned by the Spider clan, “but they did not know what to name it so they named it after that clan.”

8th stop - Tsilvasa (at Keam’s C); refers to the general area and to the spring above in the southside canyon wall. Dan Tony of the Reed clan (Lewis Mansfield’s nephew) lives here now, but he is old and going blind. This area was farmed before the Agency was here. [Pongsikvövö is Forde’s transcription for Keam’s Canyon wash]. Originally KC was Kookopngyam area. Tuvahotsma on 2M [Forde’s map] probably refers to pinyon kindling in some way.

9th stop - below Angaqpölvva - near S end of Walpi promontory) - everyone uses it for drinking and for some livestock. The Flute clan boundary is here at the edge of the mesa S of Angaqpölvva.

10th stop - Tawapa - mostly dry but some water in the bottom; “if we dig it out, more water will come.” Sun springs is named because from Walpi that is the direction from where the sun comes up. The Flute ceremony starts here on the day of the dance [NB the Flute ceremony’s focus on the sun]

Lee Wayne Lomayestewa, HCPO, 11-12-03

Mentions springs throughout the HPL: the Range Management Dept. has a lot of info. on them- show us the map, notes two springs Nuvatotsva (‘snow shoe spring’) and Tsorva, bluebird springs. LWL will try and copy the map for us.

At Awat’ovi, 11-13-03

Whiteley reports on conversations that there is a *tsöqavö* at First Mesa between Tuveskya (N side of Walpi down below) and the mesa top; Angwusva belongs to the Katsina clan; there is a spring near Awat’ovi called Löqötsqanva.

Lemova (hail springs) gardens; a series of very recently active (ridged fields, orchards) terraced gardens, a large reservoir, and an older one adjacent. The house across is lived in by Badger clan

people from Musangnuvi (descendants of Awat'ovi); also Jim Tawyesva of the First Mesa Aasangyam (married into the Tewa Spider clan) has a house close by. Several clans were given charge of the area. The Tobacco clan had primary charge, since they had provided the Kikmõngwi at Awat'ovi (Taapalo), but they never really returned to Lemova, though they did at Pöpsöva, the other spring with terraced gardens at Awat'ovi; other clans with rights include Badger, Butterfly, Aasa - the survivor clans of Awat'ovi retain successor rights. The Tobacco, Water, and Sun clans came to Awat'ovi from the S; and a lot came from the E.

Tötövi gardens no longer used.

Valjean Joshvaema, Sun clan Songòopavi, married into and resident at Orayvi since 1946, 88 years old, at his daughter's house, Orayvi, and in the field on 3rd Mesa, 11-14-03.

Mentions that Orayvi had gardens at Hotvela, Paaqavi, Mumurva, and Leenangwva, and there were other old gardens where there was run-off from the mesa-edges. Six wells (*patni*) on N side of village, W of Potatukya'ovi; one belongs to the Water and Cloud clans. At bigger fields we depend on rain and on tributary washes; spreading the water out from these in the past, e.g., in the Orayvi Wash; we made *paahos* for the water-spreading. *Munlalayi* refers to this process of channeling the water to the fields. Nowadays we use hoes to make ditches leading to the fields from the tributary washes.

Photos: Orayvi aerial 1940: I used to stay right by the *tsöqavö* seen in the photo - my house was right there. The dyke broke at one point and I had to fix it with a front-loader, but nowadays it is not really used, the dykes are not maintained and it leaks out underneath. Some people used the *tsöqavö* water to drink and cook with, after purifying it, and to bathe in, but its greatest use was for making mortar for building - not used for animals to my knowledge; animals go to Mumurva or Leenangwva.

Photo X30848 (ca. 1900). The Corn clan's *patni*. each clan had a *patni*, the water all came from rain - water was used for drinking, cooking; people cleaned the rocks around so the water would flow into the basin below the rock surface; every spring they used to do that. Notes peach-drying houses in the background, some still standing.

44508 - The Flute ceremony (Blue Flutes) at the Leenangwva. The walls are still there, but sand fills the spring now.

14-321 - Not Leenangwva, but perhaps the Reed clan spring below Orayvi (S of the mesa tip, across from the K-Town village store). Notes 4 springs in Kiqötsmovi altogether; NK the name of this one.

Men Lib 512 (cleaning the spring). Points out the *somiviki* maidens with food for the workers who are cleaning the spring, cleaning out all the weeds from the catchment area so that the water can flow down into the well without brush interfering. A cleaning party used to be summoned

every year by the Tsa'kmongwi; the Lenmongwi would set the time, and the Tsa'kmongwi announced it.

2003-6615 *paaqawnaya*, waiting for water (lines of jars waiting to be filled with spring water from the Leenangwva). Sometimes you had to wait all night for the water to rise sufficiently to be able to fill your jug. I have hauled water in five-gallon jugs from that spring (i.e. plenty of water there post-Orayvi split)

73 - Ismowala (two standing rocks by Leenangwva) area filled with tumbleweeds - needs cleaning out (VJ's comment).

447-89 A *patni* towards the area of the old Mennonite church, NK which clan it belongs to but a deep well, because the stick tied to the dipper gourd is long (8-10 feet?)

74-620 *patni* N of Orayvi near the old Spanish church - the Corn clan's cistern (Elgean Joshvaema, 63 years old, Valjean's S, Corn clan, contributes this).

Denver Pub Lib X 30846 - another old Corn clan cistern where the old trail goes into the village.

Payavustusö (pathway for water to gather cave). A place-name rather than a generic type of water collection formation. The only one in Orayvi. *Patni* means a well, cistern; *tuusö* is a cave (with water in it), this image is a *tuusö*, an area of rock carved out, with a wall built around it. In the background are peach houses (*sipalki*); you have to stay there in case it rains - to cover the peaches over. Payavustusö is by the horse-trail where the priests used to make them haul logs up to build the church (deep grooves in the rocks)

Next photo is a *patni* a little NW of Payavustusö, probably filled in now.

NMAI 26-287. Oraibi Day School with government well in the background - a *wukovatni* (large well) behind.

Koritvi (lit. cavity place) is another area where there is a lot of water gathering - there are large bowls in the rock on the NW edge of the village; also a swimming hole was there: they designated one of the bowl-shaped water-gathering places for us to swim in. We used to place a twig on top of a rock to indicate water had been reserved to carry home from there; others respected that - you'd see a bunch of those around there at the end of the day. There were two other swimming holes for Orayvi: Kawayvö - horse-trail, and Pikya'omovi, a large swimming place.

In the field (N of Valjean's D's house): an old well with walls around it, a shrine nearby with turquoise offerings etc. (VJ indicates the shrine may be for the well) All this is Piikyaswungwa (Young Corn clan) area; Carl Tsu'qa'yma used to plant there. Their GGMs had orchards along here before the O split; that's how they got to build houses here afterwards.

On top of the rocky ridge N of Orayvi, numerous bow making and corn-grinding practicing areas for the boys and girls. A series of wells, one belongs to the Rabbit-Tobacco clan, walls around it; after WWII Valjean used to fill up a 55-gallon container, fill it up with buckets lowered by a rope into the well, and haul it from here to the village, where water was stored in inside-house containers [NB they used to use large garbage cans at Hotvela for this recently - PW note].

The Corn-Water clan's *patni* - 2 wells here - to NE of Rabbit-Tobacco clan well. water used to last year-round here, walls around S side to prevent dirt getting in. A resting place for a *kuyapi*, ladle, is carved into the rock adjacent to the wellhole. *aaku*, another word for a dipper, *wikoro*, a gourd with a handle for carrying/drinking water.

Another Rabbit-Tobacco well on red rocks to W of the two Con-Water holes - catchment grooves dug into the rock surface to channel the water into the well, and another old retaining wall nearby.

Implication is that every clan had its *patni* at some point(s) around the mesa. VJ says there are six more shallow wells on and around Potatukya'ovi.

At Leenangwva. Appears to have been cleaned out not too long ago. An old trough for watering horses nearby - VJ used to bring his horses here to water them. An old stone small trough by the entrance into the spring. Petroglyphs at Ismowala (coyote mouth gap) including a Qöqlö katsina, Palhikwmana, deer or elk tracks, a Two Horn figure, a One-Horn figure, Crook, J.G. Bourke, W.G. Scott, Oct 14th 1874; other historic soldiers' and Mormon graffiti from 1864, 1874, 1891.

To E of Leenangwva, VJ shows us old run-off dammed fields along tributary fans - mostly for vegetables, onions, chile squash, maybe early corn; a 1/4 moon petroglyph, an old house-ruin with corn grinding bins inside; old alignments of rocks making terraced fields at other intersecting tributary fans.

Hopi interviews May 2004

Leigh J. Kuwanwisiwma (Greasewood clan, Paaqavi, 54 yrs old), CPO, Kykotsmovi, 5-24-04.

Ho'aypi - by Crack-in-the-Rocks - a camping place on Hopi pilgrimages to the Peaks (LJK went there with Lawrence Lomatska. ho'aata means to put on or into (referring to putting into wagons, he thinks.

Puhutukwi (O'Leary Peak) off Sunset Crater - Snow clan (Songòopavi) eagle-gathering area

Several clans have privileges in that area around Crack-in-the-Rocks: Tsu'ngyam (3M), Tuwangyam (3M), Piqösngyam (2M), Lenngyam-Alngyam (Walpi). Later Bear clan gained privileges into that area (after establishment of the villages). Naqöyki is a Bear clan village in the area (east side of LCR).

Old trail goes from Orayvi to Munaqwvi (Sand Springs) - used by Orayvi because continuous flowing place. From Sand Springs bridge trail leads directly to Crack-in-the-Rocks.

Schultz Pass area behind MNA - trading route/trail to Yavapais. Doyle springs a big spring in the area where Hopis stopped en route; a shrine there, part of pilgrimage. Another sacred spring there: Lakonva (Crater springs) - Lakon shrine at the spring (info from Dalton Taylor and Larry Lesko).

Pasiw'ovi - Elden ruin. Where several clans (Flute, Bear, Spider, Bow, Greasewood - "almost all the clans that emerged" (i.e., as opposed to those who came from Palatkwapi) from S gathered, and were given instructions by the Katsina people to undertake migrations. A lot more villages around there; Pasiw'ovi the biggest one.

Spring on E side of Woodruff Butte - Patki clan, Sivapva, named for Sivapngyam (Rabbitbrush clan), that migrated with the Patki, or met them at Tsimontukwi. It was Sivapngyam that sacrificed the 2 siblings to Paalölöqangw (into the LCR). The spring is still visited to pay homage to that event: they make offerings to the spring and to the river. Used to be a village there, where the staging area is. The Zuni and Orayvi shrine used to be there - but was bulldozed as LJK and Eldridge Koinva watched.

Also springs from Chavez Pass to Nuvatukya'ovi, including at Tataytukwi, Pamöskwewtaqa (another Water clan site nr. Meteor Crater road), and Susungwva - spring by Nuvakwewtaqa (Valjean knows where this is). Blue Spring - Chevelon Creek = Sakwavayu, from Willow Creek all the way. A county park by Willow Creek (McHood): Qöviipi, 'swirling water, whirlpool' - not supposed to go in. Willow Creek is start of Sakwavayu.

There are 50+ villages in the Homol'ovi area, inc. Patki clan. Patki clan (Walpi) sponsors the Paalölöqangw dance - got water for the ceremony from Palavayu (i.e. LCR, but this may be a

back translation - most refer to it just as Paayu). The original Coyote clan village is at Homol'ovi; then went to Sikyatki, and after ended up at Walpi, Musangnuvi, & Orayvi (most at Orayvi). Too much credit is given the Sun Forehead clan at Homol'ovi; they went there during PIII. The Water, Tobacco, and Coyote clans were the earliest clans at Homol'ovi - prior to the Sun and the Sun Forehead clans.

Weenima springs - part of the stopping place for Hopi Sa'lakos. Hopi representations of Zuni katsinas are always regarded as coming from Weenima (contra Kiisiwu or Nuvatukya'ovi). Their route begins at Ma'öp'ovi (Kinishba), where there is a Greasewood shrine (Titus Lamson still depositing prayer-feathers there into the 1990's), then to Weenima, then goes to Kinnikinnick ruin (Anderson Mesa) = Aalosaqa, then W to Pasiw'ovi. The whole LCR is a trading route and a pilgrimage route for salt. From 1M and 2M, went past Antsomo (White Cone) on salt trail to Zuni salt lake.

Orayvi route to Zuni salt lake went via Patupha (Tolani Lake), and the area known as Wuukopatupha, a basin just N of Leupp right across the bridge (bedrock is just one foot down, so the floodwater stayed for a long time). This whole area used to flood seasonally and attract game animals that Hopis hunted - esp. antelope, and water fowl (hunted for feathers). S toward Winslow from Leupp is another whole floodplain where there are many little basins - paapatupha - hunting antelope and water fowl here too. By the old Winslow road there is marshland where Hopis hunted water turtles - collected for ceremonial purposes, though shells not so good for rattles; preferred desert tortoises for that - traded from Yavapais who got them from Walapais. From Cameron to Leupp not enough pasture for antelope, but used Suhuva (Ward Terrace)- salt spring.

Got blue salt (sö'önga) from Camp Verde - LJK and Morgan Saufkie went to collect blue salt there recently, mixed with dye to dye rabbitbrush for baskets.

Below Songòopavi there are old diversion dikes - recommends going on top of Hooyapi (Little Giant's Chair) to see them; they fed off the Polacca Wash, primarily used by Songòopavi.

Ferrell Secakuku (Snake clan, Supawlavi, 67 years old, d.o.b. 11-13-1937), 5-24-04, Supawlavi, in the field.

Nanqava, a spring below the mesa at base of cliffs - Bear clan spring; he went there with his F from Supawlavi re: purification ceremony (after Niman) - kyeftuvawisa ('going for kyevee,'[boxthorn, tomatilla] which dispels all bad things; once a katsina leaves the village, it should leave nothing of its spirit behind - hence ceremony). E from there is another purification spring for Supawlavi Mötsifkyahoyvi ('where all the debris gathers'). They go for purification to springs in 3 directions from Supawlavi; the third is Lemeva (to S). Both Lemeva and Toriiva are shared w Musangnuvi as Katsina springs.

(Standing 400' below Ho'tsiva). 50 yrs ago when I was a boy, still used to come down here for

water (for cooking and other domestic uses) - came w burros, load them up with 5 gallon cans. Ho'tsiva, Suviipa, and Mötsifkyahoyvi were the main Supawlavi springs, where they got water for domestic and ceremonial use. Suviipa was best for cooking - water is sweet. Many people from Musangnuvi and Supawlavi made daily trips to the springs for water into the 1950's. Gov't came in with jobs in the 1950's and subsistence economy shifted towards cash economy. Trips with burros to springs for water diminished, until by 1960's springs abandoned for domestic use. Gov't put in windmills, and people took 55 gallon cans to fill up there - lasted a week. Then in 1970's, wells were dug, and took over. Hopis used to be v. conservative with water, did not take daily showers (and still do not during ceremonies, or more traditional people all the time); would bathe twice per week - people brought tubs to Suviipa (one day a group of males, another day a group of females), brought wood, heated water and bathed. Otherwise ran down to spring at dawn and splashed water, then ran back to village. Nowadays take showers every day. But I am trying to bring the springs back - FS began to do this a few years back - the spring is now partly developed, and will place a 550 gallon tank below Ho'tsiva. Wants to teach the youth about the experiences Hopis used to go through - important for molding character. And to get the people to come back and use the spring; eventually wants to pipe water down to the ledge below and plant a peach orchard. We're doing peach orchard restoration.

It's very important to get the rights to the water now - for the future. We (Snake clan) migrated from the last place - Palatkwapi. We needed to look for this place, a flourishing place with lots of water. At Palatkwapi there was a lot of water, even rivers flowing through the village - a lot of irrigation, produced a lot of crops. But we need to go to the place where we were going to settle permanently, where there is a permanent water supply, and where there are riches underground.

Some day we Hopis will multiply, so there will be more of a demand on the resources that the spirit (Maasaw) has set aside for us. There is a saying that we will wake up one day to an abundance of people on our land. We need to safeguard that water for our relatives who are coming behind us. Other races will multiple too, like Navajos, whites, and will tap into same source of water. So if we get the water it's *very* important for our people. We're living at the "top of a mountain" - all the water runs away from here downhill to LCR, then to CR, then to Valley of Phoenix, Yuma, and Baja and Pacific. All the water that we should have, someone else is using it. We need to regain some of the water we lose to the people down S.

Some day we will be accustomed to the economic ventures of the outside world. Someday our culture, our rituals, our language will end. Then we will be in a new world, perhaps the 5th World. But if we advance too far into material culture - like what happened at Palatkwapi - then we will vanish and another race of people will be born - with communal and spiritual mutual support.

The only way to get water back is through water rights. The main thrust in purchasing back our ancestral lands (i.e. the Hopi ranches) - they are not "new lands": they are our ancestral lands (we have our arch sites there etc.) - was for the water rights. Those arch. sites are our footprints, inc. Homol'ovi. The Sun Forehead clan says our village is still waiting for us there, if we ever decide

to go back.

Suuvi - (sumac) berries, suvifsi growing here by Suviipa. Gardens here - recently put in.

Supawlavi gets special ceremonial./cultural use water from Mötsifkyahoyvi. Other ceremonial use at Nanqava. We want to measure flow & and quality-test the spring here. We are at the S edge of the Navajo aquifer. We are still fighting Peabody. These springs are from N-aquifer water. The springs are the breathing holes of the underground water. If we had a visual measure of the spring flow, we could demonstrate the water loss. This is a bathing place - the water was used to splash-bathe. First you pray to the spring, when you come down before sunrise and then splash yourself. It is not to get clean, but to enhance bodily and spiritual strength. Then you run back up to the village and keep going. There was a lot more water into the 1950's than what you see now. There is a rush that growing all over - pashö, paatusaqa - that sucks up a lot of the moisture.

We came here to Supawlavi from Songòopavi right after the Pueblo Revolt.

There is another spring down below - looking southwest toward Old Songòopavi - by a bent-over cottonwood tree - Honanpa (Badger springs).

Nanqava is just below Tu'oynaqvitata ('square earrings patched to the ground') - a sandstone slope fractured into sections resembling the mosaics of old Hopi earrings.

Down below (looking down from the ledge below Ho'tsiva, looking west and southwest), Supawlavi has undertaken a renewal of the orchards project: we have planted 20 peach and 20 plum trees, from the road all the way up to Pösömiq (the box canyon to the right as we are looking down). When I was young, the peach orchards ran throughout this whole area. There were field houses here for Supawlavi people, and drying peaches covered all the ledges. We used to lead the wagons with peach sacks and take them to the Buttes to trade for mutton with Navajos - and they came up here to trade. One was named Tsinaajini, who said he was Bear clan, and called himself my F's uncle.

Qahatniwpi (refers to qahavi, willows) - Comar springs - is on the other side of Piitukwi (Nipple Butte). There is still a lot of water gushing out. Hopis used to plant there a long time ago, in that area and on south; Hopis also used to hunt antelope there (Qahatniwpi area) in my grandfather's time (perhaps 50 yrs before I was born); my GF was the one who told us about this - there was a corral-type catchment in there, where they would box in the antelope and shoot them with arrows - men from 1M and 2M (3M went toward Leupp and Cameron for their antelope hunting). But we have not gone there for this since Navajos moved in.

Down below is another place Paqölvı, natural water hole, where the water comes down the wash (pööva) and gathers from Pösömiq. Another place down there is Masvuvuwpi, the place where Maasaw sleeps. And down below that is Löwafsö (vagina rincon)- below where we are standing

toward Pösömiq.

All the washes develop because of torrential rain, and all the water goes south, where it is picked up and used by the cities.

Another planting area is Philip's Farm on the Jeditoh Wash, and also Isva (by Supawlavi housing area) on the Polacca wash beyond Little Giant's Chair - both areas they irrigate the fields. And at Tsu'pi, right below Philip's Farm, on a fan of the Jeditoh Wash. The CCC built dams in those areas.

Other springs in Supawlavi/Musangnuvi area: Aqwpi [Akpi on map], Asayva [Asiva on map], Mötsifyahoyvi [=Tsakpava/Jacqua-va on the USGS map]. Ho'tsiva and Suviiipa are not shown on the map. Other springs farther N are Angwuspa and Höövavi. There is also a spring above Palatuyqa, and at Isqaasokpu ("coyote burp"), and also Kooninva [Havasupai spring], where the Supais stayed when they came to trade. Other springs - looking across toward Weaver Selina's house [2 story with store] nr. Songòopavi - Höwiipa ("near Weaver's place"), Hohoyawva (Stinkbug spring) - there is a cesspool there now; Tsorva (Bluebird Spring).

All the springs were used for both domestic and ceremonial purposes; some are more ceremonial than others. There are over 2,000 springs on Hopi throughout the 12 villages. So there is plenty of available water on Hopi. Taking a small amount of water from a spring for ceremonial purposes signifies the abundance of water, and is designed to help multiply water for all the people of the earth, and all the animals and plants. We (Hopis) are the stewards of the earth; so that's how we take care of the peoples of the earth. This has been the hardest part for us - to prove our understanding of the way water is renewed: there is a conflict between our oral history and the spiritual value of the water with the physical aspect of the water. But if we get the water rights I am sure we can use an abundance of water. Spiritual use is very important - without that spiritual support that we have, we would not have been here for more than 1,000 years: it is because of our spiritual values that we are able to stay here: Rome, the Mayas are all gone, but we, the humblest people on earth, remain, even in the face of the challenges we have today. It is all because of our spiritual values.

Suviipa (suuvi - 2 kinds, one sweet, one sour) - terraced gardens at this spring. There used to be a big clear area where we took baths, we would boil the water, wash our hair, etc. But the large rocks fell in. Our mothers tell us this spring has sweet water, best for cooking - so my M et al always came here for special cooking, like totokya piiki. The rocks are subsiding into the spring. When my M was brought here from Paaqavi, she came here to Suviiipa (ca. 1941-42) and developed the terraced gardens, because she had experience of that (at Paaqavi gardens). She grew cilantro, carrots, squash, chile - also what they grew at Paaqavi; whatever they grew there, she grew over here. At that time, it was watered by handcarrying buckets. There used to be a handpump here. Greg Glasko refurbished these gardens ca. 10 years ago after Paaqavi (works w Miguel Vazquez at NAU). This is one of the major springs of Supawlavi that we really want to protect. Those who gardened here: Lucille Talaswaima, Renee Quavehema, Alta, Laila Lee

(helped my M), my aunts Elsie and Mary Mae.

By Pösömiq, my GF Humiyamtiwa (Bear clan) developed the orchard by the ridge - there are field houses there beyond the cottonwood trees (looking straight down).

Mastufqa - standing rocks below Musangnuvi (near Toriiva) - refers to smallpox, pushing people over the edge, because there were so many deaths. It is now a field office of CSA - the buildings there belong to Supawlavi. Pa'angwni, the Guidance Center by Toriiva. In 1940's-1950's used to have terraced gardens at Toriiva - in FS's lifetime, the water was as high as in the photo from 1905. Toriiva is within Supawlavi jurisdiction, but both Musangnuvi and Supawlavi gardened there.

Plate 43-4 = Petskovi by Musangnuvi just by Payufki (Payupki).

44739 - Tsivokpi (fr. tsivookya) - by Musangnuvi - where the water runs and the land silts up, by Polacca Wash.

Wilton Kooyahoema and Abigail Kooyahoema, Abigail's house, Hotvela, then to Siwuqva overlook, then to Wilton's field below Hotvela near Dinnebito Wash (Abigail is Wilton's M; Wilton's Z also present and another woman; Abigail is matriarch of Kookopngyam, 90 years old; Wilton is ca. 67; his Z appears to be ca. 60)

Wilton reports there were fields in Dinnebito Valley before split but does not know of gardens (NB contradicts other sources indicating presence of gardens as far back as 1858). In 1948, Hotvela gardens were not that big; they have added sections since that time. Men from Orayvi used to have sheep camps down below (i.e. around the cliffs below Hotvela). Siwuqva was where Orayvi had its gardens. Burros, sheep, and horses watered at Hotvela spring. After 1906 women started to put gardens in - gardens were not big even when I was a child. Hotvela gardens contain: corn, squash, chile, onions, tomatoes, carrots.

Abigail remembers going to the gardens with her M, Jesse Tuveyesnöm. A good, clean stream of water used to come out of the spring.

Wilton's Z: The general name for the gardens NE of the village (inc. those TJJ & PW looked at last November) is Hopqöyvi (i.e. "NE place"). Ellie and other Tepngyam used it; Qömahongiwwa was the first one to use it. Norma, Ellie (Siletstiwa), Olive, Katherine [Sewemaenewa, I think] still use gardens at Pusukinva (also NE). Siikwaptiwa (Kyelwungwa) used to have apple trees down in the Hotvela gardens, then they cut them down and started to build the gardens there. His Ss are Greasewood.

Wilton: At Masawkatsinki, there is another spring where they had gardens. Peggy Scott - Badger spring - another place with gardens. And below that is another spring that David Monongye had. At Wisoqvösö [Buzzard rincon, S of village] there used to be gardens too. But all those springs

have dried up now. The gardens are now passed on within the clan, even though it was individuals who began them.

Wilton's Z: There is a meeting every March of the kiva people to decide when to clean out the pond; it rotates among the kivas every year [like Niman and Soyalangw]. From the pipe at the Hotvela gardens, your group gets water once a week. There are 4-5 people per group, 7 groups in all, organized by clan & family. Abigail: it has been once a week since a long time ago. Wilton's Z: Then in between times, you take a cup and keep the gardens wet.

TJF: If there was more water, would more people plant?

Wilton, his Z, and the visiting lady: "Oh yeah." Wilton's Z: There is not enough water for everyone now - people are fighting for water.

Wilton: There were three places where the water used to come out, but not so much now.

Wilton's Z: Not all of Hotvela has piped water, not the plaza area, because there are sensitive areas (i.e. religious); the sewer lines run two sections away from the plaza. So, some people at Hotvela are still hauling their water.

Wilton: IHS started putting in water and sewer lines. Wilton started to work for them in 1985; prior to that most of the villages did not have running water.

Wilton: Siwuqva gardens [in cliff corner near Huk'ovi] were not as big as Hotvela, but still a pretty good size; CCC put in a trough there. There were also gardens at Mumurva [Loololma's area S of Huk'ovi].

At Wilton's field in Dinnebito Valley. This was my step-F's field (Nelson Kyarngöyva, my M's 2nd H). My Z planted it, then I took over about 1989. Then I started expanding it - rented a tractor. In six years I had built it up to 12 acres. We get a crop every year (even in the recent drought years): we used to get 13-14 pick-up loads of corn ca. 1991 (18 in 1993 - last time we had a real good crop) - last year [2003] we got 9 pick-up loads. It's all dependent on rainfall and snowmelt - it stays moist here. There is a lot of blowsand underneath (not nayavu clay, which turns hard and impedes growth). The Kookopngyam used to have a field beyond it, but it got real hard with nayavu, and now you can't plant it. I planted 4 sections for my M, 2 sections for my W, the rest for my Ds; on the top side are my nephews, and my son Merwin is planting over that way. Nobody was planting up this way until my step-F and then when I expanded it. There is a big wash that comes down from Apoonivi. The Kookop clan's property boundary lies over there - can't expand beyond that boundary. My step-F is Sand clan, his B is on that side, and the Sun clan on the other side of the rock house.

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. Soyol/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.

Masiipa (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.

Ronald Humeyestewa 5-26-2004 (Bear clan, Musangnuvi, dob 9-29-1949); at his house, then up to Musangnuvi, via Sunlight Mission road and on up N looking at springs along the ledge on the E and NE side of Musangnuvi and Supawlavi.

(Looking at Forde map): there is another spring E of Musangnuvi, SE of Lemeva, called Hontupövi; Flute society did their rituals there in the past. It lies on a burro trail. [This is not at the same location Forde records]

Koriita [=Forde's Kojila] - rainwater holes - where they got their water.

Tukavu - heard of it, but n.k. where it is (PW suggests it may be tsöqavu - but this turns out to be wrong - see Eldon Kewanyama interview below)

Pisapölvä - heard of it, but n.k. where it is.

Taalawvavi (my god-F, Starlie Lomayaktewa, used to say it that way) - it was a big sand mound/hill; a cave collapsed in, and then it was called Wukovöva (big gully) - that's where Taalawvavi is. It's covered up with sand now; water is not coming out now, but it could be cleaned out and water would come out again.

Hontupövi is also used by Antelope and Flute societies - I have been there for that purpose. It was a big dug-out contoured with flat rocks. But it caved in and is covered with sand. Right above was a giant peach tree, the roots go down to the spring, and sucked up the moisture, so the spring was drying up. At that point, the societies switched over to Lemeva for their ceremonial spring. Our village mainly used Toriiva and Lemeva springs. But we use other springs also for ceremonial purposes: Ho'tsiva, Mötsifkyahoyvi, Aqwpi, Asayva - we share these with Supawlavi. At Aqwpi (ca. 1/4 of a mile this way from Supawlavi) there is a trough down below it - a water pipe runs down from the spring to the trough. A few years ago, lightning struck the cliff wall. The Two-Horn society had to purify it afterwards. My village went up to try to clear the spring out ca. a little more than 10 years ago. The water is still active. My brother still uses the water from a well there. There is another spring above Aqwpi almost at the cliff top, but it has been sealed off for a long time.

Mötsifkyahoyvi is still active: we used to haul water from there with 5-gallon cans on burros. But it is no longer used for that - used for ceremonies now. On W side of Supawlavi there are 3 springs - I used to work there for the Abandoned Mine program. Tsöqavu is where people get white clay for their rooftops - rainwater always collects there; tum'owa (white clay) from there - by the road from Supawlavi to the Cultural Center. On S side of Supawlavi is Ho'tsiva - 1/4 mile from Supawlavi then 1/4 mile there is another spring. By the base of the wall is Handpump spring. We also went up there on burros for water; it is a real good spring - tumöftsöqa (white clay) from there - good tasting, used it like Skoal. A lot of kyevefsi (wolf berry) and suvifsi (sumac) grows up there. A lot of suuvi (sumac) grows right near the spring - Suviipa. Antelope ceremony goes there to gather material.

Asayva also had gardens a long time ago (no gardens at Mötsifkyahoyvi or Aqwpi) - they grew sweet corn, beans, tomatoes, chiles. RH remembers them in the 1950's - we shot doves up there. People still garden at Lemeva, but not at Toriiva now. At Toriiva, they gardened when I was young - corn, chile, tomatoes, squash, zucchini squash, bread squash. When I went to school at Toreva, everyone had small plots at the spring; the bus drivers and school janitors also used them.

RH also mentions Isva - distant spring, where there was a small village too (I think he means the one near Siipa). Towards Isva, also is Philips Farms - people used to farm there long ago; some houses are still there; the farmlands are barely visible just below the houses. Between Hukyatwi (windy cliffs) - [across from Walpi] - is Eggloffstein Butte - one of our clan's eagle buttes. Straight west of Eggloffstein Butte is Siwafsikvi, where people used to farm also; old farm

equipment is still there - farmed before my lifetime. Water for Philips Farm perhaps from Isva?

Clear Creek-Sakwavayu - one of our main shrines is there. I have been there myself. The spring has great significance for ceremonies for all three 2M villages - Musangnuvi, Songòopavi, and Supawlavi. Where the water is seeping from at Clear Creek. We make sakwa- turquoise-blue mineral paint over there. It is a very sacred place - that is why they go there. A lot of ceremonial songs contain the word 'Sakwavayu.'

(In the field, just above Sunlight mission, looking up gully toward top of mesa on which Musangnuvi sits). Looking up at Hontupövi. Leelent (Flute soc.) used it. It was still there when I was thirteen years old. Named for Bear clan (Hontupövi - "bear cliff gorge place"). Aqwpi is visible from here by white rocks with vertical stripe (in distance to N up near cliff top). Mötsifkyahoyvi ("all clumped together place") not far from there - to S of Aqwpi. Lemeva gardens are still planted. A place where white clay is also called tsöqavu (as well as a dammed pool). Taalawvavi (pointing to it from on top of the mesa ledge where we are) is where the green trees are visible down below. Wukovöva is where the sand is falling in. Qahavavi ("place of willows") - willow grows down there (looking S) - there used to be a spring down there. At Mötsifkyaf'oyvi [the way he seemed to say it this time], the spring is visible. From Aqwpi, the water is good for cooking beans and coffee. Past Aqwpi, there is another spring, RH does not remember name. Also peach trees and suvifsi (sumac) - now sealed with rocks, sand and plants.

At Asayva (looking up towards it), down from there are stone terraces inside an orchard, probably sectioned for different crops, and there are some garden plots below the peach trees, and below that is kyevefsi and suvifsi. Asayva also used for watering horses and burros. Angwuspa is up N beyond the bend (we do not visit - road subsided): there is a trough there and willows. Farther N of that, Harlan Willams' F used to plant; there is another spring up there with a long name (Harlan's M, still living, would remember it) - he used to keep his horses in the valley and water them at the spring.

We used to care for the peach trees better - water and prune them, but people are getting lazy now, so they're drying up.

At Tsukuvi ("point place") on top of the mesa, there are ruins: the Pumpkin and Katsina clan came from there; there is also a tuutuskyä (shrine) there for Angwusnasomtaqa (Crow Mother). Petskovi butte is visible in the valley.

Joel Nicholas notes: Isqaasokpu ("coyote burp") is a spring below the store of the same name on 2M, NE of Songòopavi, and there are gardens there below by the spring. Willard Mowa (GS of Augustine Mowa Sr.) farms there.

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

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

Q: Why is water important?

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

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

Patkiwungwa is Rain clan. My ruin is Awat'ovi. We had an argument at Hooyapi: there were a lot of us under Patkiwungwa. Then there was a competition down there: "if you want to be with

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

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

Each kiva planted cotton down by old Songòopavi spring. Each kiva had three rows, from which they carded their cotton. They brought up the cotton [to the village] to weave. Each kiva group makes prayer-feathers out of that cotton string; they spin it, and then stretch it out. Nowadays we get cotton bolls from the Phoenix area. Each kiva had its own cotton rows: Kwan kiva, Al kiva, Taatawkyam’s kiva, Wuwtsim kiva, and Snake kiva. They still grew the cotton down below when I was a young boy. But old Songòopavi spring area became dangerous for people; “Paalölòqangw was eating them up down there.” [NB: re-check that this practice of cotton-growing persisted in his own lifetime with Joel Nicholas].

[Tuyqavi, Isqaasokpu, Suuviva, and a spring N of the Cultural Center on W side of mesa - with several clay pictographs of spiders, especially - visited with Joel Nicholas today also. Isqaasokpu and Suuviva have active gardens and peach trees.]

Vernon Masayesva, Kykotsmovi, 5-27-2004 (his house)

The quantitative standard to Hopi water rights in the LCR case is not the right one to use. The idea, for example, of Practically Irrigable Acreage is based on a notion that forces Hopis to waste water, because it is a strictly economic approach to water use, rather than based on cultural values and perspectives. It just doesn’t work for dry farmers. That is the basic problem with this water rights thing, it is using the games set up by federal laws.

Another way of fighting this water rights issue that follows the traditional perspective would be to “use the paper at the bottom” - as the elders always used to say. I’m convinced the document they’re referring to goes back to 1812. There was a conflict between the King of Spain and others. Prior to this, they recognized them as citizens subject to the King - but they had inferior rights. To satisfy the liberals, Cortes came out with another law to give everyone equal citizenship rights - this became the document the Mexicans used for their independence [Plan of Iguala]. In the Treaty of Guadalupe Hidalgo, the status of indigenous people was recognized as citizens (except for nomadic peoples warring on the settled communities - these were barbarians - like the Navajos). Now your rights as a citizen were 100% protected.

In New Mexico, the Pueblos are recognized under Guad Hid. and are accordingly protected. Arizona Water Resources Dept.(Herb Gunther) *waiting* for an application re: grants rights, and groundwater transfer laws. In AZ no-one enforced groundwater rights like NM where there are groundwater codes. There are policies that limit the amount you can get underground, for example a developer has to show a possibility of 100-year water source for use of the land. But there is no enforcing authority or code in AZ. But the groundwater transfer law is pretty strict in AZ: that is the only hope remaining to us in the present (you can’t bring C-Aquifer water over the hill to Phoenix). They are plugging loopholes at present. But Peabody secured an exemption to the inter-basin transfer prohibition on water - unbeknownst to the lawmakers - as an obscure amendment to transfer LCR basin water to another. This is a huge exception for one company.

Southern California Edison is probably going to buy C-Aquifer water from Navajos for “product.” But Hopi also wants a lease. Arizona is reluctant to use the water for the slurry, but cannot do anything about it, because it is “product” (i.e., reclassified as non-Arizona water once it has slurried the coal to Nevada). But the “excess water” law kicks in when you are using too much. Right now, it is 50-50 water and coal; we could argue that it is in excess to be reclassified as “product.” With the N-Aquifer there is a difference: Peabody does not own the water: they have a lease agreement to mine coal, and they gain use rights to water to make it into “product.” But the Mohave Generating Station is salvaging that water once they have taken the coal out. We could go after Peabody big-time re: the lease vs. ownership of water issue. The plant salvages half of the water that is delivered - to cool down the plant - they are “stealing the pacts.” [?] According to Peabody testimony, they have a “right to use” not a “right to own.” That water is not for reclamation and subsequent re-use.

If the Hopi Tribe can file an application for water, using Guadalupe Hidalgo Treaty, under the Arizona application process, this would pressure the energy companies, and would also help Arizona protect the C-aquifer water. Under Guad-Hid., Hopis are owed government protection from Navajos. The State of Arizona wants to protect C-Aquifer water: a policy is in the works right now.

We have a meeting planned at Songòopavi to see if we can use the Treaty of Guad-Hid for water rights. We never filed a claim to the Colorado River (because John Boyden advised against it). But we can still claim water rights under Guadalupe Hidalgo. If we use Indian Water Rights

doctrine, we will lose. We need to go back to international law.

Hopis were using all the water available historically - for agricultural reasons, and ceremonial purposes. Springs are passages to the water-world; they are shrines, breathing holes for the underground water. The water sucks in the moisture from the clouds and breathes out again - like a body. It's not so much the quantity, it's the health of its breathing - that's what is circulating the water.

No Peabody doctrine addresses that water. They told us all they would use would be the equivalent of taking one cup from a 55-gallon barrel: one tenth of one percent was their argument. But 90% of the springs have dried up - the "breathing" has dried up, there is no more "circulation" of the water. Dr. Nabhan's inventory of the springs shows this. The water is not being recharged. In the aquifer, it is melted ice from the last Ice Age - it's non-renewable water. Once damaged, it is permanently damaged. Peabody will never acknowledge that.

Hopis were saying in 1970 [to Peabody], "you shouldn't take too much out, or the ground will shake, the land will sink, and drought will come." Now we are in the middle of 7-year drought. This Navajo guy is mapping all the sinkholes - a lot are developing, just like Hopis warned. It is like putting a needle into the valve of your tire.

To Hopi, every spring is a shrine, is sacred: that is where the water serpents live and suck in the water [from the clouds]. That's why the springs are "coiled up" [i.e., the coiled walled pathway down to the water, as at Toriiva or Orayvi's Leenangwva] - because that is how snakes drink - coiled up [i.e., the configuration of walls at springs has a symbolic association - with snakes, especially Paalölöqangw - as well as a functional form]. In the summer, that is how snakes drink - coiled up, and then the water goes into the coil. [Implication: by deliberately building spring walls and access paths this way, Hopis deploy a magical technique to help the springs suck in more moisture from the clouds and retain it - like in a snake's coils]. At springs, you always offer a prayer with cornmeal, and then scoop up the water in your hands and drink, and then throw some towards the village [in effect, telling the water to go and rain over there].

Hopi belief: Water is sacred - it talks. Every water has its own song. Each raindrop has its own song. No two droplets are alike - and they respond to human thoughts and emotions, they resonate (if we do this right). And the more resonance, the more energy, and the more chance the rain will respond. It's like $E=MC^2$, where M is the people, and C^2 is consciousness times the speed of light. Hopis say that if only one person has the right thoughts, good thoughts, and if another person joins, and brings his thinking, his consciousness into sync. with the first one, then the energy expands exponentially. But if more people have bad feelings, this leads to destructive energy. Water has the capacity to heal or destroy: it can be merciful or merciless, depending on how you conduct yourself. I believe that absolutely.

Snakes move around like a vibration. We [the Americas] are one continent connected by water - by the water serpent. Look at the ocean and you see that snake moving. The ocean is breathing -

in and out, with the tides. Hopis know this.

It is not just about one spring here or there - not just your toe; but the toe [say] is connected to your ear, through water. You were conceived in water, submerged in water in the womb, and came here through water. When you die, all the liquid in your body (70% of you) goes into the earth. There is no such thing as death, just transformation; you “go home,” just like in the Home Dance. The Home Dance represents three worlds - the tree world, flower world, and the cosmos. The Katsina father at the Home Dance, says to the Katsinas, “go back to your real home.” The common home is in the sea, so he is saying, go home to the sea and come back again - representing hydrological balance.

But scientific hydrology, framed mathematically, is the basis for decisions [on water]. They are playing around with our lives. The Hopi science of hydrology is not seen as “real” since you can’t measure it. They tell us, in effect, “your science is inferior.” Here our lives are being changed drastically, our resources are being exploited - and all the bureaucrats are listening to their science, not ours.

Of course the Hopis were using all of the water, even if not materially; all our prayers, our meditations are connected to those springs, wherever they might be. Water is life. What is a creator? Water! That’s where it started. Water is a life force. Hiiko means to drink, hikwsi (from hiiko) is breath: water is life/energy. Lightning is basically energy, divine energy, and where it hits the ground is sacred - there is a lot of energy there. Hopis pray with paho (prayer-stick/prayer-feather) - taken from paahu, water, and hoohu, arrow, signifying lightning, power, energy. This is what we use to deliver our prayers, and with eagle feathers these carry your prayers further. There are different types of pahos. Each spring is different so we make different pahos for different springs; e.g., Kiisiwu has special pahos. Only those religiously ordained may make pahos - because they are energy. if you’re not initiated, don’t mess with that, because you’re messing with energy - it’s dangerous. This is just surface knowledge, common knowledge of Hopi beliefs and practices. And these are my interpretations; I am just sharing with you what I learned, what the symbols and rituals mean to me.

[responding to Q: re: more farms in the past]: Go to the village, and go back in time to when everyone was using the spring, e.g., at Orayvi. The first thing everyone did in the morning was to go down to the spring and take a bath. The men went first, then the women came down when the sun comes up. The spring was like a glue that kept the village together - so it was greatly revered and they took care of it. Then the white man came and sunk a deep well. The water was plumbed into the houses, and everybody forgot the spring. So at Hotvela now, things are not in good shape - half of the gardens are abandoned. We have quit listening to water, quit resonating with water. We have easy access to food. Hopis don’t pray any more, our hearts don’t come together anymore. So what do you get? Wind. That’s the first thing that happens. But there will be someone out there growing crops - even when there is no rain. That is the proof that someone will be rewarded (cites his F continuing to plant even in the midst of the long drought - recorded in an issue of Conde Nast Traveler last year).

Pay yeesiwni - let there be life - that is what the Katsina father ends all prayers to the katsinas with at the end of the dance.

Leigh J. Kuwanwisiwma, 5-28-2004 (at his field at Kwaakuku).

Kwaakuku (eagle claw) refers to the mesa formation above the field, shaped like an eagle's claw. The family has farmed the land here for generations.

Wuyongwni [?] - a windbreak going all around a plant [e.g., a coffee-can].

LJK built the berms here to channel the water into his field. Pövanmuru - berm; munlalayi - dike, channel. Plants different crops in different area. Red corn is planted for early corn in mid-April. He will plant beans, watermelon, squash this weekend. LJK had Wilton Kooyahoema construct a 8-10' dike by his big field with his large tractor. Dikes were there but not so big in the past before tractors. The floodwater sweeps down pine cones, twigs etc. that replenish nutrients in the soil. My farming area (at hoopag [NE] - the big field) sits right at the mouth of a wash - a disadvantage because everything spills into it. Other fields away from the mouth are more protected. This year it took about one month to plant all the big field; all done by hand, not with a tractor. My M and I sponsored a planting. I am just waiting to do my beans.

Beans:

pinto - pinto beans

tsatsaymori - Hopi navy beans

maawi'öngwa - string beans

hatiko - lima beans - use these during drought, because have a deep taproot - drought resistant
qötsahatiko, sikyahatiko, masihatiko (white, yellow, gray hatiko). These are the ones I plant;
there are other types.

2 species of Hopi squash:

homivatnga - bell shaped squash

patnga - whitish green, plain squash

Also:

Momonvatnga ("Mormon squash") - big yellow squash

Wupavaapu - string beans - my GF was good at growing these here.

Some zucchini squash, though this is more of a woman's garden crop

kawayvatnga - watermelon

melooni - honeydew melon

patomelooni - mushmelon

palatko - a redmeat watermelon (paalat put tokoyta - "its red flesh")

sikyatko - yellow meat watermelon

This field is 100% dry farming. There were bean patches all the way from here up to

Paqaptsqvi. Orin Poley, Floyd Dewangyumptewa, and Morris Robinson all had their fields along that route. A few had corn, but most beans.