cover design by Jennifer Steffey

THE HOPI INDIAN TOWN of Orayvi in northeastern Arizona is widely regarded as the oldest continuously inhabited settlement in North America, going back to at least the 12th century CE. According to Spanish accounts, by the 17th century Orayvi was also the largest Hopi community and it played a major role in the Pueblo Revolt of 1680. The Hopi villages were never reconquered, and at the time of United States annexation in 1848, they retained autonomy from colonial domination. As U.S. influence grew, via the army, traders, missionaries, Indian agents, and in the late 1880's, a boarding school, Orayvi became the center of Hopi resistance to hegemonic pressures. However, those pressures accelerated in the 1890's and, together with encroachment on Hopi lands and waters by Mormon settlers and migrating Navajos, exacerbated preexisting factionalism within the Orayvi community. In September 1906, the "Friendly" faction forced out the "Hostiles", and eventually five new villages arose from further social divisions.

A "classical Crow" matrilineal clan system, Orayvi presents a unique opportunity, in its split, to study the structure and operation of a kin-based social order, like that of many other "middle-range" systems around the world. The split has proven irresistible to anthropologists interested in the comparative analysis of social structure, to cultural geographers, and to archaeologists concerned with Ancestral Pueblo village formations and population movements. Studies of Orayvi's social forms, demography, and material conditions have burgeoned since the work of Mischa Titiev and Fred Eggan in the 1930's, generating alternative hypotheses about the split, which have become more sharply focused in several analyses since the 1970's. None of those inquiries has fully engaged the abundant archival record, however, and all have been hampered by the long afterlife of an obsolete structural-functionalist paradigm in anthropological descriptions of Hopi social structure.

Building on the author's earlier studies (*Deliberate Acts: Changing Hopi Culture through the Oraibi Split*, 1988, and *Bacavi: Journey to Reed Springs*, 1988), the present monograph results from three years' ethnographic fieldwork on the Hopi Reservation and extensive ethnohistoric research, conducted over the last three decades. This work is distinguished from the canon of Orayvi studies by its comprehensive use of the archival record compiled by Indian agents, census enumerators, missionaries, and earlier ethnologists.

PART I: STRUCTURE AND HISTORY presents a critical analysis of existing sociological, demographic, and material-determinist hypotheses for the split. A detailed reconstruction of the exact population of Orayvi in 1906—based on systematic correlation of multiple census sources—demonstrates that all previous analyses have been seriously marred by substantive demographic error, both in terms of population totals and social characteristics of the factions. A retheorizing of Orayvi social structure in terms of "houses" and households moves beyond the received model of matrilineal descent groups to explain more cleanly the social facts of the split. The primary social units to relocate from or remain in Orayvi were houses and households, rather than matrilineal descent groups. Further, a prominent dualism at the heart of Orayvi political structure, echoing aspects of Rio Grande Pueblo dual organization, is shown as a primary axis of social division—between the town's "peace chief" (*Kikmongwi*) and its "war chief" (*Qaletaqmongwi*) and their respective factions.

Using contemporary land surveys and other records, Part I also develops a detailed picture of Orayvi's cultural ecology, and refutes the hypothesis that the split resulted from a loss of farmland from arroyo cutting in the Oraibi Wash. Those records assist too in a reassessment of Orayvi's so-called "clan lands" and their purported relationship to operational social groups. Analysis demonstrates that the developed anthropological representation of clan lands—long a cornerstone of theorizing about the split—rests upon major inaccuracies and misconceptions in the ethnological record. As with social structure in general, houses and households are shown as a more apposite model of Orayvi's economic organization than corporate unilineal descent groups.

PART II: THE DOCUMENTARY RECORD is an extended appendix that presents an array of historical documents pertaining to the Orayvi split, especially letters by government agents and records of Mennonite missionary H.R. Voth.

PETER M. WHITELEY is Curator of North American Ethnology in the Division of Anthropology at the American Museum of Natural History. He received his Ph.D. from the University of New Mexico in 1982. Over the course of three decades, he has conducted extensive ethnographic fieldwork in Native American communities, especially at Hopi, and archival research on Native American histories.

Peter M. Whiteley

The Orayvi Split: A Hopi Transformation
Part I: Structure and History

Anthropological Papers
No.87— 2008—AMNH

The Orayvi Split
A Hopi Transformation
Part I: Structure and History

Peter M. Whiteley

American Museum of Natural History Anthropological Papers, Number 87

HP009071

Scientific Publications of the American Museum of Natural History
American Museum Novitates
Bulletin of the American Museum of Natural History
Anthropological Papers of the American Museum of Natural History

Publications Committee
ROBERT S. VOSS, Chair

Board of Editors:
JIN MENG, Paleontology
LEE H. HERMAN, Invertebrate Zoology
ROBERT S. VOSS, Vertebrate Zoology
CHARLES S. SPENCER, Anthropology

MARY KNIGHT, Managing Editor

Submission procedures can be found at http://research.amnh.org/scipubs

Complete lists of all issues of the Novitates, Bulletin, and Anthropological Papers are available at World Wide Web site http://library.amnh.org/pubs. Inquire about ordering printed copies via e-mail from scipubs@amnh.org or via standard mail from: American Museum of Natural History, Library—Scientific Publications, Central Park West at 79th St., New York, NY 10024. TEL: (212) 769-5545. FAX: (212) 769-5009.

♾ This paper meets the requirements of ANSI/NISO Z39.48-1992 (Permanence of Paper).

HP009072

THE ORAYVI SPLIT
A HOPI TRANSFORMATION

PART I: STRUCTURE AND HISTORY

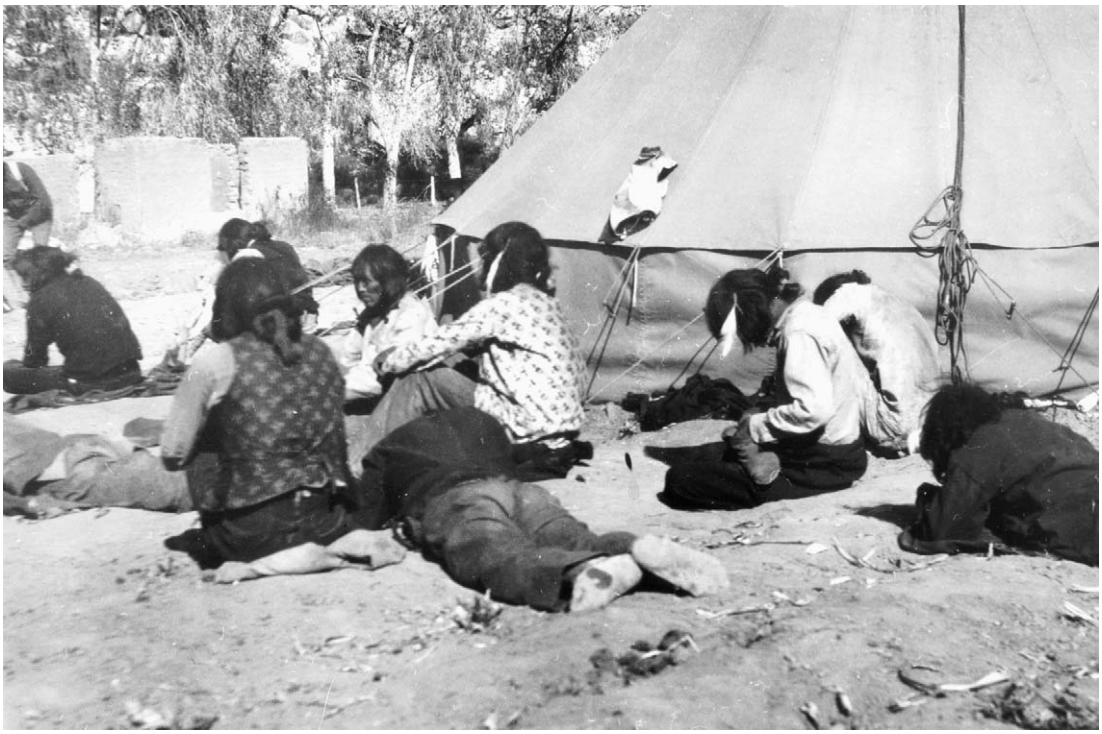
PETER M. WHITELEY

Curator, Division of Anthropology
American Museum of Natural History

ANTHROPOLOGICAL PAPERS OF
THE AMERICAN MUSEUM OF NATURAL HISTORY
CENTRAL PARK WEST AT 79TH STREET, NEW YORK, NY 10024
Number 87, 1163 pages, 170 figures, 98 tables
Issued March 3, 2008

Copyright © American Museum of Natural History 2008 ISSN 0065-9452

HP009073



Arrested Hostile leaders under guard at the Hopi Agency in Keam's Canyon, in late October or November, 1906. While most avoid the camera, one man's face is visible, in left-center: this is Yukiwma, principal factional leader at the Orayvi split, and later chief of Hotvela. Photograph by Jo Mora, courtesy of John R. Wilson, Tulsa, Oklahoma.

HP009074

PART I

CONTENTS

VOLUME ONE

PART I: STRUCTURE AND HISTORY

Abstract xv
Acknowledgments xvii
Chapter 1. Introduction 1
The Hopi 1
Orayvi and Hopi Life in 1900 3
The Orayvi Split 4
The Orayvi Split's Significance to Anthropology 6
Rationale for the Present Study 11
Notes on Transcription, Orthography, and Pronunciation 16
Chapter 2. Studying Hopi Social Structure and the Orayvi Split 21
Orayvi Society in Outline 21
(I) Economy 21
(II) Kin and Clan 22
(III) Clans, Ceremonies, and Religious Sodalities 24
(IV) Kivas and Kiva Groups 28
(V) Orayvi Society: Summary 28
The Record of Study 29
Chapter 3. Families, Clans, and ''Houses'' at Orayvi 33
Lineage Theory and Its Discontents 33
Hopi Kinship and Marriage: ''Classical Crow'' and the Lineage Principle 39
Crow-Omaha Interpretations 40
Sociétés à Maison 42
Hopi Social Structure as Transitional 43
When Is a Ki'yta? Hopi Terms Referring to Residence and Filiation 44
Clans, Houses, and Clanhouses 46
Households and/or Houses? 47
How Matrilineal Are the Hopi? 51
Chapter 4. The Material Context: Population, Resources, Environment 59
Introduction 59
The Context of Argument 59
Economy and Polity 63
Orayvi's Lands 65
Foraging 66
Agriculture 67
Pastoralism 69
Trade and Cash 71
Hopi Conceptions of Fields and Farms 72
Orayvi's Agricultural Sites 73
The Question of Clan Lands 75
Titiev, Bradfield, and Levy on Orayvi Clan Lands 76
Lands, Clans, and Houses 83
Land Disputes: The Documentary Record 86
Bradfield's Evolving Ecological Hypothesis 88
Dating Arroyo-Cutting in the Oraibi Wash: Preliminary Considerations 90
The Survey and Allotment Records—Introduction 93
Smith's Survey of the Oraibi Valley 104
Clan Lands in Light of Smith's and Mayhugh's Records 112
Blout's Survey 117

HP009076

Murphy's Allotments 139
Mission Records 167
Additional Indicators 174
Allotments as a Lens on Orayvi Landholding 178
Population 181
Circumscription 184
Orayvi's Lands and Resources: Conclusions 191
Chapter 5. Orayvi's Houses 195
The Mindeleff/Stephen Surveys of 1887–1888 195
Hargrave's and Titiev's Maps, 1928–1933 203
Houses and Households According to Cameron and Levy 209
House and Household Inferences from Government Census Data 213
Clans and Houses 218
Orayvi's Wungwkiki, Clanhouses 229
Kivas 236
Chapter 6. Leslie White's Orayvi Genealogies 241
Chapter 7. Titiev's Household Census 299
Introduction 299
Methodological Note 303
Tables 7.1 and 7.2 304
Abbreviations, Context, and Glossary for Tables 7.1 and 7.2 307
Chapter 8. Master Lists 411
Chapter 9. Government Records, 1891–1894 467
Tables 9.2 and 9.3 469
Chapter 10. The 12th U.S. Census (1900) 503
Chapter 11. Supervisor Reuben Perry's Censuses (1906) 533
Chapter 12. The 1908 Allotment Census of Orayvi, Hotvela, and Mùnqapi 559
Chapter 13. 1910–1912: Murphy's Allotment Schedule, Paaqavi 1910–1912, and Hotvela 1912 595
Chapter 14. The Population of Orayvi in 1906 623
Chapter 15. Social Aspects of the Orayvi Population 703
Chapter 16. Structural Conclusions 825
References 830

VOLUME TWO

Part II: The Documentary Record

Chapter 17. Introduction 843
Chapter 18. Imprisonment and Allotment (1891–1895) 851
Chapter 19. Land, Education, Missionaries, and Agents (1893–Summer 1906) 893
Chapter 20. Immediate Reports of the Split (September 1906) 995
Chapter 21. The Arrival of Supervisor Perry and the Army (October 1906) 1027
Chapter 22. ''Return to Orayvi or Go to Jail''—Splitting the Hostiles (November 1906) 1039
Chapter 23. Schooling/Punishing the Leaders: Riverside, Huachuca, and Carlisle (December 1906–January 1907) 1053
Chapter 24. Release of the Prisoners, Enforced Schooling at Keam's Canyon, and the Resumption of Allotment (February 1907–August 1908) 1067
Chapter 25. The Second Split, the Founding of Paaqavi, and Matthew Murphy's Allotments (1909–1910) 1081
Chapter 26. Yukiwma Goes to Washington, Returns to Hotvela, and Renews his Resistance (1911) 1105
Chapter 27. The Account of Honnömtiwa 1121
Chapter 28. Document Sources 1133

HP009077

TABLES

Chapter 1
1.1. Sounds of the Hopi Language (Orayvi Dialect) 18
Chapter 2
2.1. Mischa Titiev's Representation of Orayvi Phratries, Clan Houses, and Clans 23
2.2. The Basic Pattern of Orayvi Ceremonies 25
2.3. Orayvi Kivas, 1906 28
Chapter 4
4.1. John S. Mayhugh's Orayvi Allotments, February 1894 97
4.2. Matthew M. Murphy's Third Mesa Allotments, December 1910 155
Chapter 5
5.1. Orayvi's Houses and Houseblocks: Stephen/Mindeleff's System (with comparisons to Titiev's houseblocks) 206
5.2. Titiev's Designation of Orayvi Streets, Houseblocks, and Houses by Room-suites, 1933–1934 210
5.3. Levy's Renumbering System for Titiev's Households 214
5.4. Stephen's and Titiev's Orayvi Houses Compared 222
5.5. Orayvi Clanhouses as Indicated Directly by Titiev (n.d.a), and as Suggested Indirectly by Titiev (n.d.a; 1944: 242–45), and White (n.d.b) 233
Chapter 6
6.1. Abbreviations for White's Genealogy Charts Used as Identifiers for Individuals Not Recorded by Titiev 295
6.2. Clan Heads ca. 1906 (as reported by Qöyawayma: White, n.d.b: 53–55) 296
6.3. Sodality Heads ca. 1906 (as reported by Qöyawayma: White, n.d.b: 61–79) 297
6.4. Kivas and Kiva Chiefs ca. 1906 (as reported by Qöyawayma: White, n.d.b: 101–107) 298
Chapter 7
7.1. Titiev's Household Census (I) 313
7.2. Titiev's Household Census (II) 407
Chapter 8
8.1. Master List of Titiev's Census Names re: Government Censuses, 1891–1912 414
8.2. Master List of Additional Names Absent from Titiev's Census but Present on White's Genealogy Charts 458
8.3. Names in Tables 8.1 and 8.2 That Take Accents, in the Diacritically Modified Version of Standard Orthography 463
Chapter 9
9.1. Orayvi Prisoners at Fort Wingate 1891–1892 474
9.2. Orayvi Allottees 1892–1893, by John S. Mayhugh (''M1'') 475
9.3. ''Orabis Who Have Not Taken Land'', 1892–1893, by John S. Mayhugh (''M2'') 487
9.4. Mùnqapi Allottees 1892–1893, by John S. Mayhugh 499
9.5. Orayvi Prisoners at Alcatraz 1894–1895 499
9.6. Orayvi Signatories to the Petition against Allotment, 1894 500
Chapter 10
10.1. 12th U.S. Census, of Orayvi, June 1900 506
10.2. 12th U.S. Census, of Mùnqapi, 6–12–1900 528
10:3. Individuals Living in 1900 (as recorded on later censuses) Absent from the 12th U.S. Census of Orayvi and Mùnqapi 531

HP009078

Chapter 11
11.1. Census of Hostile Camp, 10–30–1906 539
11.2. Returned Hostiles at Oraibi, 11–08–1906 549
11.3. Oraibi Prisoners at Canyon [ca. 11–09–1906] 553
11.4. People at Hodewella [11–09–1906] 554
11.5. Friendly Signatories to an Agreement, 11–09–1906 556
Chapter 12
12.1. Census of the Oraibi Indians, October 7–29, 1908 (by Miltona M. Staufer, Field Matron) 561
12.2. Census of the Moqui Indians of Hotivella, October 5–29, 1908 580
12.3. Census of Moencopy Village (under Supt. Western Navajo Agency) [1908] 590
Chapter 13
13.1. Matthew Murphy's Allotment Schedule of Orayvi, Paaqavi, and (a few at) Hotvela, 1910 597
13.2. Census of the Bacabi Indians of Moqui Agency, June 30, 1910 (with 1911–1912 supplements) 612
13.3. Census of the Hotevilla Indians of Moqui Agency, June 30, 1912 (taken by Leo Crane, Superintendent) 615
Chapter 14
14.1. Orayvi Friendlies, 1906 627
14.2. Mùnqapi Population, 1906 638
14.3. Orayvi Hostiles, 1906 644
14.4. Second Mesa Hostiles, 1906 660
14.5. Orayvi Friendly Adults aged 18 and over, 1906 662
14.6. Mùnqapi Adults aged 18 and over, 1906 666
14.7. Orayvi Hostile Adults aged 18 and over, 1906 668
14.8. Age Calculations for Orayvi Friendlies in 1906 673
14.9. Age Calculations for Mùnqapi in 1906 681
14.10. Age Calculations for Orayvi Hostiles in 1906 685
14.11. Individuals Identified by Titiev/Tawakwaptiwa as Deceased before 1906, Who Were in Fact Still Living 700
14.12. Hostiles Returned to Orayvi in 1906, and Redistribution in 1909 701
Chapter 15
15.1. Friendly Families by Households, 1906 707
15.2. Orayvi Household Associations of Those Living at Mùnqapi in 1906 716
15.3. Hostile Families by Households, 1906 719
15.4. Orayvi Houses by Clan and Faction, 1906 736
15.5–15.29. Factional Division of Orayvi Adults by Clan (primarily by Titiev's designations)
15.5. Rabbit 740
15.6. Katsina/Crow/Parrot 742
15.7. Bear 744
15.8. Spider 745
15.9. Sand 746
15.10. Lizard 747
15.11. Snake 748
15.12. Sun 749
15.13. Eagle 750
15.14. Greasewood 751
15.15. Reed 753
15.16. Bow 754
15.17. Maasaw 755

HP009079

15.18. Kookop 756
15.19. Coyote 756
15.20. Desert Fox 758
15.21. Millet 759
15.22. Badger 760
15.23. Butterfly 762
15.24. Piikyas 763
15.25. Patki 764
15.26. Rabbitbrush 765
15.27. Sparrowhawk 765
15.28. Crane 766
15.29. Squash 766
15.30–15.44. Factional Division of Orayvi Male Adults by Sodality
15.30. Sosyalt (Soyalangw society) 799
15.31. Wuwtsimt at Sakwalenvi 799
15.32. Wuwtsimt at Hawiwvi 800
15.33. Wuwtsimt at Tsu' Kiva 801
15.34. Wuwtsimt at Hano Kiva 801
15.35. Wuwtsimt at Tawa'ovi 802
15.36. Taatawkyam (Singers) 802
15.37. Aa'alt (Two Horns) 803
15.38. Kwaakwant (One Horns) 803
15:39. Mòmtsit (Warriors) 804
15:40. Sakwalelent (Blue Flute) 804
15:41. Masilelent (Gray Flute) 805
15:42. Tsu'tsut (Snake) 806
15:43. Tsöötsöpt (Antelope) 806
15:44. Powamuy 807
15.45. Orayvi Officers in 1906 814

FIGURES

Chapter 1
1.1. Map of the Present Hopi Reservation 2
Chapter 4
4.1. Titiev's map of Orayvi clan lands (Titiev, 1944: 62, fig. 5) 77
4.2. Levy's map of Orayvi clan lands (Levy, 1992: 37) 80
4.3. Exterior dimensions of Bradfield's and Levy's maps of Orayvi clan lands superimposed onto a topographic map (Bradfield: outer rectangle; Levy: inner rectangle) 81
4.4. Hack's map of the Oraibi Valley (Hack, 1942: fig. 38) 92
4.5. Environs of the Oraibi Wash in the upper and lower Oraibi Valley 94
4.6a. Plat Map of T27N, R15E from J.C. Smith's Survey of 1891 105
4.6b. Detail along Oraibi Wash 106
4.7a. Plat Map of T27N, R16E from J.C. Smith's Survey of 1891 107
4.7b. Detail along Oraibi Wash 108
4.8. Plat Map of T28N, R16E from J.C. Smith's Survey of 1891 109
4.9. Plat Map of T29N, R16E from J.C. Smith's Survey of 1891 113
4.10. Redrawn depiction of Smith's plat maps of T28N, R16E and T29N, R16E 114
4.11. Mayhugh's Orayvi allotments, 1894 116
4.12a. Plat Map of T25N, R14E from S.E. Blout's Survey of 1909–1910 118
4.12b. Detail along Oraibi Wash 119

HP009080

4.13a. Plat Map of T25N, R15E from S.E. Blout's Survey of 1908–1910 120
4.13b. Detail along Oraibi Wash 121
4.14a. Plat Map of T26N, R15E from S.E. Blout's Survey of 1908–1909 122
4.14b. Detail along Oraibi Wash 123
4.15a. Plat Map of T27N, R15E from S.E. Blout's Survey of 1908–1909 124
4.15b. Detail along Oraibi Wash 125
4.16a. Index map of township plats from S.E. Blout's Survey of 1908–1910, showing sections along the Oraibi Wash, Polacca Wash, and Dinnebito Wash from T25N to T28N 126
4.16b. Detail along Oraibi Wash in T27N and T28N 127
4.17a. Index map of township plats from S.E. Blout's Survey of 1908–1910, showing sections along the Dinnebito Wash, Oraibi Wash, Polacca Wash, and Wepo Wash, from T28N to T31N: Fig. 4.17a: R14E (part) to R16E 128
4.17b. R17E to R19E (part) 129
4.18. Index map of township plats from S.E. Blout's Survey of 1908–1910 showing sections along the Polacca Wash and Jeddito Wash, from T25N to T27N 130
4.19a. Plat Map of T29N, R16E from S.E. Blout's Survey of 1908–1909 131
4.19b. Detail along Oraibi Wash 132
4.20a. Plat Map of T29N, R17E from S.E. Blout's Survey of 1908–1909 134
4.20b. Detail along Oraibi Wash 135
4.21a. Plat Map of T30N, R17E from S.E. Blout's Survey of 1908–1909 136
4.21b. Detail along Oraibi Wash 137
4:22a. Plat Map of T31N, R17E from S.E. Blout's Survey of 1909 138
4.22b. Detail along Oraibi Wash 139
4:23a. Plat Map of T31N, R18E from S.E. Blout's Survey of 1909 140
4.23b. Detail along Oraibi Wash 141
4.24. Outline of M.M. Murphy's agricultural allotments along the Oraibi Wash, 1910 142
4.25. M.M. Murphy's allotment plat, T25N, R15E 146
4.26. M.M. Murphy's allotment plat, T26N, R15E 148
4.27. M.M. Murphy's allotment plat, T27N, R15E 149
4.28. M.M. Murphy's allotment plat, T27N, R16E 150
4.29. M.M. Murphy's allotment plat, T28N, R16E 151
4.30. M.M. Murphy's allotment plat, T29N, R16E 152
4.31. M.M. Murphy's allotment plat, T29N, R17E 153
4.32. M.M. Murphy's allotment plat, T30N, R17E 154
4.33. Plat Map of T26N, R19E from J.C. Smith's Survey of July 1891, section showing Jeddito Wash 166
4.34. Plat Map of T26N, R19E from S.E. Blout's Survey of 1908, section showing Jeddito Wash 167
4.35. M.M. Murphy's allotment plat, T26N, R19E, 1910 168
4.36. Plat Map of T26N, R18E from S.E. Blout's Survey of 1908, section showing Jeddito Wash 169
4.37. M.M. Murphy's allotment plat, T26N, R18E, 1910 170
4.38. Plat Map of T26N, R17E from S.E. Blout's Survey of 1908, section showing Polacca Wash 171
4.39. M.M. Murphy's allotment plat, T26N, R17E, 1910 172
4.40. M.M. Murphy's allotment plat, T27N, R17E, 1910 173

Chapter 5

5.1. "O-rai-be Sheet 1" draft map (scale 20 ft = 1 inch) by Cosmos and Victor Mindeleff, 1887/1888 (National Anthropological Archives MS 2621, Sheet 1) 198

HP009081

5.2. ‘‘O-rai-be Sheet 2’’ draft map (scale 20 ft = 1 inch) by Cosmos and Victor Mindeleff, 1887/1888 (National Anthropological Archives MS 2621, Sheet 2) 199
5.3. ‘‘O-rai-be Sheet 3’’ draft map (scale 20 ft = 1 inch) by Cosmos and Victor Mindeleff, 1887/1888 (National Anthropological Archives MS 2621, Sheet 3) 200
5.4. ‘‘O-rai-be Sheet 4’’ draft map (scale 20 ft = 1 inch) by Cosmos and Victor Mindeleff, 1887/1888 (National Anthropological Archives MS 2621, Sheet 4) 201
5.5. ‘‘O-rai-be Sheet 5’’ draft map (scale 20 ft = 1 inch) by Cosmos and Victor Mindeleff, 1887/1888 (National Anthropological Archives MS 2621, Sheet 5) 202
5.6. Stephen’s map of Orayvi clans and houses, 1888 (National Anthropological Archives MS 2621, Mindeleff Oraibi Street Plan) 204
5.7. Redrawn Orayvi street plan of 1888, combining information on Stephen’s map and Mindeleff’s Plate XXXVII (V. Mindeleff, 1891) 205
5.8. Redrawn rendering of Titiev’s field map of Orayvi (of 1933–1934) 207
5.9. Cameron’s rendering of the Mindeleffs’ street-plan of Orayvi with room numbers as used by Titiev (Cameron, 1999: Fig. 3.2) 212

Chapter 6

6.1–6.41 Leslie White’s ‘‘Oraibi Genealogies’’, renumbered by lineage, and rearranged in conformity to the sequence of Titiev’s Phratries
6.1. Tapnyam—Rabbit Clan, Pipnyam—Tobacco Clan, Lineage 1 246
6.2. Tapnyam—Rabbit Clan, Pipnyam—Tobacco Clan, Lineage 2 247
6.3. Tapnyam—Rabbit Clan, Pipnyam—Tobacco Clan, Lineage 3 248
6.4. Tapnyam—Rabbit Clan, Pipnyam—Tobacco Clan, Lineage 4 249
6.5. Kyacnyam—Parrot Clan, Lineage 1 250
6.6. Kyacnyam—Parrot Clan, Lineage 2 251
6.7. Angwusnyam—Crow Clan, Katcínnyam—Katcina Clan, Lineage 1 252
6.8. Honnyam—Bear Clan, Piqösnyam [Bearstrap clan], Lineage 1 253
6.9. Honnyam—Bear Clan, Piqösnyam, Lineage 2 254
6.10. Honnyam—Bear Clan, Piqösnyam, Lineage 3 254
6.11. Kokyaŋnyam—Spider Clan, Lineage 1 255
6.12. Kokyaŋnyam—Spider Clan, Lineage 2 256
6.13. Sand, Lineage 1 257
6.14. Sand, Lineage 2 258
6.15. Lizard, Lineage 1 259
6.16. Lizard, Lineage 2 260
6.17. Lizard, Lineage 3 261
6.18. Lizard, Lineage 4 262
6.19a. Sun—Tawanyam, Lineage 1 263
6.19b. Transcription of figure 6.19a 264
6.20. Sun—Tawanyam, Lineage 2 266
6.21. Eagle, Lineage 1 267
6.22a. Tepnyam—Greasewood Clan, Lineage 1 269
6.22b. Transcription of figure 6.22a 270
6.23. Bakapnyam—Reed Clan, Lineage 1 272
6.24a. Bakapnyam—Reed Clan, Lineage 2 273
6.24b. Transcription of figure 6.24a 275
6.25. Bow, Lineage 1 276
6.26a. Masnyam, Hovahkapnyam, Kokopnyam, Lineage 1 277
6.26b. Transcription of figure 6.26a 279

HP009082

6.27. Masnyam, Hovahkapnyam, Kokopnyam, Lineage 2 280
6.28. Man Coyote, Lineage 1 281
6.29. Man Coyote, Lineage 2 282
6.30. Man Coyote, Lineage 3 283
6.31. Water Coyote, Lineage 1 284
6.32. Water Coyote, Lineage 2 285
6.33. Honánnyam—Badger Clan, Lineage 1 286
6.34. Honánnyam—Badger Clan, Lineage 2 287
6.35. Honánnyam—Badger Clan, Lineage 3 288
6.36. Honánnyam—Badger Clan, Lineage 4 289
6.37. Butterfly, Lineage 1 290
6.38. Píkyas, Lineage 1 291
6.39. Patkinyam—Patki Clan, Lineage 1 292
6.40. Patkinyam—Patki Clan, Lineage 2 293
6.41. Pumpkin-Crane-Kɛlɛ, Lineage 1 294

Chapter 7

7.1. Sample page from Titiev's census notes (Titiev, n.d.a: Households B 9–11, B 12-½13) 300
7.2. Sample page from Titiev's census notes (Titiev, n.d.a: [end of Household L 341–43], Household L 344–46) 301

Chapter 15

15.1–15.12 Orayvi houseblocks
15.1. Houseblocks A and B; plus Houses A', B', C', D', E', F', α, and β 730
15.2. Houseblocks C and D; including Houses G', H', and N'[a] 730
15.3. Houseblocks E, F, H, and I; including Houses I' and J' 731
15.4. Houseblock G 731
15.5. Houseblock K; plus Houses K', L', and M' 732
15.6. Houseblock L; including House O' 732
15.7. Houseblocks J and M; including House N'[b] 733
15.8. Houseblocks N, O, and P 733
15.9. Houseblock Q; plus Houses P', Q', R', S', T', and U' 734
15.10. Houseblocks S and U 734
15.11. Houseblocks R, V, and X 735
15.12. Houseblocks Y and Z; plus Houses V', W', and X'/619 735

15.13–15.34. Lineal Connections among Adult Faction Members
15.13. Rabbit/Tobacco 767
15.14. Parrot/Raven/Katsina 769
15.15. Bear 770
15.16. Spider 771
15.17. Sand 772
15.18. Snake-Lizard 773
15.19. Sun 777
15.20. Eagle 778
15.21. Greasewood 779
15.22. Reed 781
15.23. Bow 782
15.24. Maasaw 783
15.25. Kookop 784
15.26. Coyote 785
15.27. Desert Fox 787
15.28. Millet 788
15.29. Badger 789

HP009083

15.30. Butterfly 793
15.31. Piikyas 794
15.32. Patki 795
15.33. Rabbitbrush 796
15.34. Sparrowhawk/Crane/Squash 797
15.35–15.43. Factional Distribution of Adults by Gender according to Titiev's Designations of Clan and Phratry
15.35. Titiev Phratry I (Katsina, Parrot, Parrot/Crow, and Rabbit) 808
15.36. Titiev Phratry II (Bear and Spider) 808
15.37. Titiev Phratry III (Snake, Lizard, and Sand) 808
15.38. Titiev Phratry IV (Sun, Eagle) 808
15.39. Titiev Phratry V (Bow, Reed, Greasewood) 809
15.40. Titiev Phratry VI (Maasaw, Kookop, Coyote, Desert Fox, Millet) .. 810
15.41. Titiev Phratry VII (''Real'' Badger, ''Real/Grey'' Badger, ''Real/Navajo'' Badger, ''Grey'' Badger, ''Grey/Navajo'' Badger, ''Navajo''Badger, ''Badger,'' Butterfly) 811
15.42. Titiev Phratry VIII (Patki, Piikyas, Rabbitbrush) 812
15.43. Titiev Phratry IX (Sparrowhawk, Crane, Squash) 812
15.44. Factions by Maximal Sets 813

PLATES

Chapter 1
1.1. Orayvi's *kiisonvi* (plaza), looking west from Houseblock L, 1890's 6
1.2. Orayvi's Kikmongwi, Loololma (Bear clan), ca. 1895 7
Chapter 3
3.1. Sakwhongiwma (Bear clan), Soyalmongwi (Soyalangw chief), elder brother of Loololma, 1890's 54
3.2. Talaskwaptiwa (Sun clan), brother-in-law of Loololma and Sakwhongiwma, stepfather and godfather of Tawakwaptiwa, and Soyalmongwi after Sakwhongiwma, 1890's 55
3.3. Na'sastiwa (Greasewood or Reed clan), Kwanmongwi, One Horn society chief, at the turn of the century, 1890's 56
Chapter 4
4.1. Orayvi and environs from the air, 1934, looking east toward the Oraibi Wash 60
4.2. Orayvi and environs from the air, 1934, looking northeast into the upper Oraibi Valley 61
Chapter 5
5.1. Orayvi from the air, 1934, looking east 216
5.2. Orayvi from the air, 1934, looking east (detail of village) 217
5.3. Orayvi from the air, 1934, looking north 218
5.4. Orayvi from the air, 1933, looking north 219
5.5. Orayvi *kiisonvi* (plaza), looking southwest from atop Houseblock N 220
5.6. Orayvi *kiisonvi*, looking from the north side of Houseblock K 230
5.7. Sparrowhawk clanhouse (K 272–74) on the south side of the *kiisonvi* 232
5.8. Northeast section of Orayvi, looking north from atop Houseblock C 238
5.9. Northeast section of Orayvi, looking northeast, in October 1906 239
5.10. Orayvi southwest side, looking northwest into the ''Snake plaza'', ca. 1900 240
Chapter 9
9.1. Hostiles incarcerated at Fort Wingate, 1891–1992 468

HP009084

9.2. Prisoners arrested at Orayvi by Capt. Constant Williams, November 1894 . . 470
9.3. Prisoners at Alcatraz, 1895 471
9.4. Loololma, with hoe, first on the list of Orayvi allottees, and first among the Orayvi petitioners against allotment 472
Chapter 11
11.1. Hostile camp at Mansitsomo (Indian Paintbrush hill) above Hotvela spring, October/November 1906 534
11.2. Hostile camp at Mansitsomo (Indian Paintbrush hill) above Hotvela spring, October/November 1906 535
11.3. Hostile prisoners en route to Ganado from Keam's Canyon, November 1906 536
11.4. Hostile prisoners at St. Michael's, Arizona, November, 1906 537
11.5. Tawakwaptiwa in 1908, while at Sherman Institute 538
Chapter 15
15.1. Tawakwaptiwa (Bear), Kikmongwi, in 1913 818
15.2. Yukiwma (Kookop), leader of the Hostile faction in 1906, chief of Hotvela 819
15.3. Qömahoyniwa (Badger), Powamuymongwi, Powamuy society chief in 1906 820
15.4. Heevi'yma (Kookop), Qaletaqmongwi, War Chief, and Lomahongiwma (Spider), Sakwalenmongwi, Blue Flute chief, in 1906 821
15.5. Masatoyniwa (Sand), Owaqölmongwi, Owaqöl society chief in 1906 822
15.6. Masangöntiwa (Snake), Tsu'mongwi, Snake chief in 1906 823
15.7. Kuwanwikvaya (Lizard), Marawmongwi, Maraw chief in 1906 824

On the cover: ''In Oraibi Plaza'' by Louis Akin (1868–1913), 1904. Courtesy of former Arizona Governor and Secretary of the Interior Bruce E. Babbitt.

HP009085

ABSTRACT

The split of Orayvi, the largest Hopi town, in 1906, continues to resonate as a profound event in Puebloan cultural history, exemplary for anthropological explanations of fission in small-scale, kin-based human societies. Multiple hypotheses have been offered (sociological, materialist, ideological, and agential), each pointing to alternative, often mutually exclusive, causes. But effective analysis of the split crucially depends upon accurate data and apposite conceptual tools. The received picture of Orayvi, both empirically and analytically, is seriously flawed, notably owing to neglect of the archival record. With particular attention to demography, social forms, and material conditions, this monograph seeks to redress those flaws, both structurally and historically. A new assessment of social structure focuses on the interplay of matrilineal kinship with Orayvi's ''houses'' and ritual sodalities. An examination of material conditions, especially in Oraibi Wash farmlands, draws on unconsidered survey and allotment records. The exact population of Orayvi in 1906 is reconstructed from an array of census sources (presented in detail), and correlated by houses, kinship groups, and ritual sodalities. An extended appendix (Part II) presents a series of unpublished documents. The work's principal aim is to produce a comprehensive picture of the Orayvi split's sociology, economy, demography, and history. As a ''total social fact,'' the Orayvi split resists reductive explanation to just one set of factors, and requires detailed attention to contexts both structural and historical, material and cognitive.

HP009086

For Jack and Lucy
And for all the descendants of Orayvi

HP009087

ACKNOWLEDGMENTS

This project formally began in February 2001 shortly after my arrival at the American Museum of Natural History. In other regards it is the cumulative result of research in the field and at archives that began in 1980. I had for years thought that a more thoroughgoing analysis and use of the documentary record to reconstruct the Orayvi split was possible, but lacked the resources, material and temporal, to undertake that until recently. Institutional support by the American Museum of Natural History—including a start-up grant (2001–2003) that permitted research assistance, field trips, and travel to archives, and additional support by the Division of Anthropology, which has provided a series of excellent interns to help with data assembly and allowed further field trips and travel to archives—has been critical. I am most grateful to the Hopi Tribe's Office of Cultural Preservation, especially its Director, Leigh J. Kuwanwisiwma, for support of the project.

As for my earlier projects at Hopi, it is difficult, and produces an imbalance in the record, not to acknowledge a series of Hopi individuals who have provided indispensable support, encouragement, and historical and cultural knowledge over more than twenty-five years. Throughout that time, I have been privileged to be a guest in people's homes, fields, and gardens, and a companion on travels throughout the backcountry of Hopitutskwa, Hopi land. Of course, many of the older people whom I first interviewed in the early 1980's have now passed on to the next world. Even so, it is most people's preference not to be acknowledged personally in a context such as this, and I wish to honor that. To teach me some of the history, older Hopis have insisted on taking me to the places that instantiate historical memories. I have spent most time at Third Mesa, and within that, at Paaqavi, but have visited extensively in Hotvela, Orayvi, Kiqötsmovi, and upper and lower Mùnqapi, as well as all the villages of First and Second Mesas, and numerous Hopi historic and ''prehistoric'' sites both on- and off-Reservation. Serial visits to fields, sheep camps, cattle ranges, gathering and hunting sites, and sites of ritual significance, including, for Third Mesa particularly, the Oraibi Valley, Bacabi Valley, Dinnebito Valley, Black Mesa, Howell Mesa, Coal Mine Mesa, Moenkopi Plateau, Moenkopi Wash, Pasture Canyon, the Colorado and Little Colorado Rivers, the San Francisco Peaks, and Navajo Mountain, have markedly affected my sense of historical Orayvi presence on the landscape. So my most profound acknowledgment must go to Orayvi's people (meaning all of its descendants, in other villages too) and its animate places.

For specific archival assistance over the years, though this is certainly an incomplete list, I wish to particularly thank Robert Breunig and the late Katherine Bartlett of the Museum of Northern Arizona, Louis Hieb (formerly of the University of Arizona Special Collections), John D. Thiesen of the Mennonite Library and Archives (and for transcribing J.B. Epp's letters), Jean Collins (formerly Northern Arizona University Library), Davis Fred of the Keam's Canyon Hopi Agency, and Barton and Margaret Wright, and John R. Wilson, for their personal archives.

William Peace provided his noted archival acumen and expertise on Leslie White during research on my behalf in the Leslie White Collection at the University of Michigan's Bentley Historical Library (as well as helping to transcribe John S. Mayhugh's allotment schedules). Rebecca Graf gave considerable help with the Fred Eggan Collection at the University of Chicago. Kenneth Hill, of the University of Arizona Bureau of Applied Research, very generously gave me access to his Hopi Kin Database. Catherine Cameron, of the University of Colorado, helped locate anthropologists' field maps of Orayvi. Jeff Dean, Director of the Tree Ring Laboratory at the University of Arizona, graciously and painstakingly assembled copies of important Laboratory maps. Stephen Hansen, Chief Cadastral Surveyor at the Bureau of Land Management, Phoenix, was most helpful in locating and explaining early survey records of the Hopi Reservation. Mark

HP009088

Leutbecker, of Nicklason Research Associates, thoroughly searched out additional documents to those I had located in earlier visits to the National Archives in Washington. Phillip Tuwaletstiwa, formerly of the Hopi Tribe's Office of Natural Resources, patiently and expertly mapped Mayhugh's Orayvi allotments of 1894.

Working with often intractable source information, Bridget Thomas, of the AMNH Anthropology Division, deftly redrew the Mindeleff/Stephen maps of Orayvi, Mischa Titiev's census map of 1933, and J.C. Smith's 1891 survey plats of the Oraibi Valley. From 2001–2007, Anthropology Division interns at AMNH provided much needed assistance: Lawrence Pomeroy helped organize and transcribe documents and Mischa Titiev's census; Ann Kelly completed a preliminary transcription of that census; Sally Taylor helped tabulate Titiev's census; Veronica Restifo enhanced the clarity of Leslie White's genealogies; Yelena Gordiyenko transcribed all government censuses from 1900–1912 and White's genealogies; Jane Parshall transcribed most of the government documents; Christy House transcribed documents and scanned photographs; Tina Brüderlin translated extended selections from the H.R. and Martha Voth diaries, and prepared several maps; Edward Hambleton honed my final 1906 lineage genealogies into a friendlier format, and prepared additional maps; and Sandra Partamian rechecked Mayhugh's allotments, and helped with copy-editing.

Sections of this work were presented along the way at the University of New Mexico and the University of Arizona in 2004, and at the International Congress of Americanists in Seville in 2006; feedback in each venue was very helpful. The first draft of this work, completed in December 2003, benefited greatly from critical readings by Linda Cordell of the University of Colorado and Scott Rushforth of New Mexico State University. Through extended conversations and periodic joint fieldwork over the last several years, T.J. Ferguson has greatly enhanced my understanding of Hopi social ecology and economy.

Formal thanks for permissions to reproduce and quote from (nongovernment) documents goes to: the University of Chicago Regenstein Library Special Collections, for Leslie White's Genealogies, and Mischa Titiev's household census; Bentley Historical Library, University of Michigan, for Leslie White's field notebooks; Smithsonian Institution National Anthropological Archives, for the Mindeleff and Stephen maps of Orayvi, and for photographs; Mennonite Library and Archives, Bethel College, North Newton Kansas, for the H.R. and M. Voth diaries (transcribed by Kevin Dyck and Eleonore Aarsen), H.R. Voth photographs, H.R. Voth's notebook on Hopi religious terminology, and H.R. Voth and J.B. Epp letters; the American Philosophical Society, Philadelphia, for Elsie Clews Parsons letters; University of Arizona Tree-Ring Laboratory, for L.L. Hargrave's map of Orayvi and Terah Smiley's reworking of Hargrave's map; the Laboratory of Anthropology, Santa Fe, for a Leslie White letter of 1932; Arizona Historical Society, Tucson, for Letterbook extracts in the Richard Van Valkenburgh Papers; the University of Colorado at Boulder Libraries (Archives) for a letter of 10-4-1906 to Hopi Agent Horton Miller from the Commissioner of Indian Affairs; the Seaver Center for Western History Research, Los Angeles County Museum of Natural History, for Hopi Agent Theodore Lemmon's report of April 20, 1906; the Field Museum, Chicago, for Charles Carpenter's 1901 photograph of a northeast court in Orayvi; the American Philosophical Society Library, for Elsie Clews Parsons' letters.

Thanks are also due to: Kenneth Hill for permission to quote from his Hopi Kin database; the School of American Research Press for Jerrold Levy's (1992:37) map of Orayvi clan lands; Peabody Museum of Archaeology and Ethnology, Harvard University for Mischa Titiev's Chart VI and map of Orayvi clan lands (Titiev, 1944:52; 62, fig. 5), and Hack's (1942: Fig. 38) map of the Oraibi Valley; Harvard University Archives for passages from Mischa Titiev's dissertation; the University of Arizona Press for Catherine Cameron's (1999: fig. 3:2) rendering of the Mindeleffs' street-plan of Orayvi with room numbers as used by Titiev; John R. Wilson, of Tulsa, for Jo Mora's photographs of Orayvi, Hotvela, and of Hostiles en route to Ganado; the Southwest Museum,

HP009089

Los Angeles for the photograph of Hostiles imprisoned at Fort Wingate in 1892; the University of Arizona Library Special Collections for an aerial photograph of Orayvi in 1933; the American Museum of Natural History for aerial photographs of Orayvi and environs in 1934; Alfred Bredenberg and the Natalie Curtis Project for photographs of Tawakwaptiwa in 1908 and 1913; and Secretary Bruce M. Babbitt for Louis Akin's remarkable painting of Orayvi plaza, painted while he was living in the village, in 1904.

I have benefited greatly from the patience, care, and unfailing good cheer of two editors in the American Museum of Natural History Department of Scientific Publications. Brenda Jones painstakingly evaluated the different components of the manuscript, as its first editor. Mary Knight, first as copy editor and then as editor, expertly guided the manuscript towards final publication, transmuting text, tables, and figures into comprehensible and pleasing form. My thanks go also to artist Patricia J. Wynne for her enhancement of some figures and plates, and to the Anthropology Division's Jennifer Steffey for cover and design artwork.

For her extraordinary patience throughout this project—the seemingly never-ending ''06''—my deepest appreciation goes to my wife, Jane A. Campbell.

HP009090

CHAPTER 1

INTRODUCTION

THE HOPI

The Hopi Indians of northern Arizona have long attracted external interest. When Anglo-Americans first appeared in the region—mostly, not until the late 19th century—Hopi life still embodied aboriginal Puebloan forms little affected by three centuries of European presence. From everyday practices, like digging-stick horticulture, to esoteric rites, like the Snake Dance, the Hopi seemed to provide the missing link to a mysterious past attested by the most impressive prehistoric structures in North America at Chaco Canyon and Mesa Verde. Despite manifold changes over the past century, the Hopi still preserve more pre-European culture than perhaps any other Native North American society, and are thus one of the most written-about peoples in anthropological and popular literature. The present study focuses on a major rupture at the Hopi town of Orayvi in 1906, and builds on my other works on that subject (Whiteley, 1988a, 1988b). The purpose is both historical and analytical, seeking to present and interpret a detailed social record of that event that has long lain obscure to those interested in Hopi history.

Today, there are some 12,000 Hopis, who live in, or have principal attachment to, twelve villages and several ''suburbs'' on the Hopi Reservation (fig. 1.1). The Hopi language is still widely spoken, especially by those above the age of 40, although it is endangered (Whiteley, 2003). Parts of the aboriginal subsistence economy actively persist, including horticulture (in floodwater fields and terraced gardens), hunting (especially rabbits), gathering (a wide variety of flora and minerals), and trading (notably, with Navajos, Zunis, and Eastern Pueblos). The cash economy has progressively intruded, especially since World War II, but has by no means completely supplanted subsistence production. Lack of employment opportunities on the reservation (unemployment figures range from 30% to above 60%) also stimulates more ''traditional'' cultural forms by default, even if for some these are more symbolic identity-displays than material necessities. Socially, Hopi cultural forms are most apparent in the totemic, still exogamous, matrilineal clan system and the calendar of religious rituals. The complete annual cycle is now practiced only at Songòopavi on Second Mesa, but important elements remain at all villages, and elaborate ritual performances still epitomize Hopi identity, both for Hopis themselves and for outsiders. All Hopis today also speak English, many younger people are college-educated, and at least one-third of the population lives away from the reservation. A continuing crisis over land and water (e.g., Feher-Elston, 1988, Whiteley and Masayesva, 1998), especially vis-à-vis the powerful, surrounding Navajo Nation and energy companies, has also drawn outside interest in recent years.

The Hopi settlements are distributed across the southern fringe of Black Mesa, a discrete formation of the Colorado Plateau,

HP009091

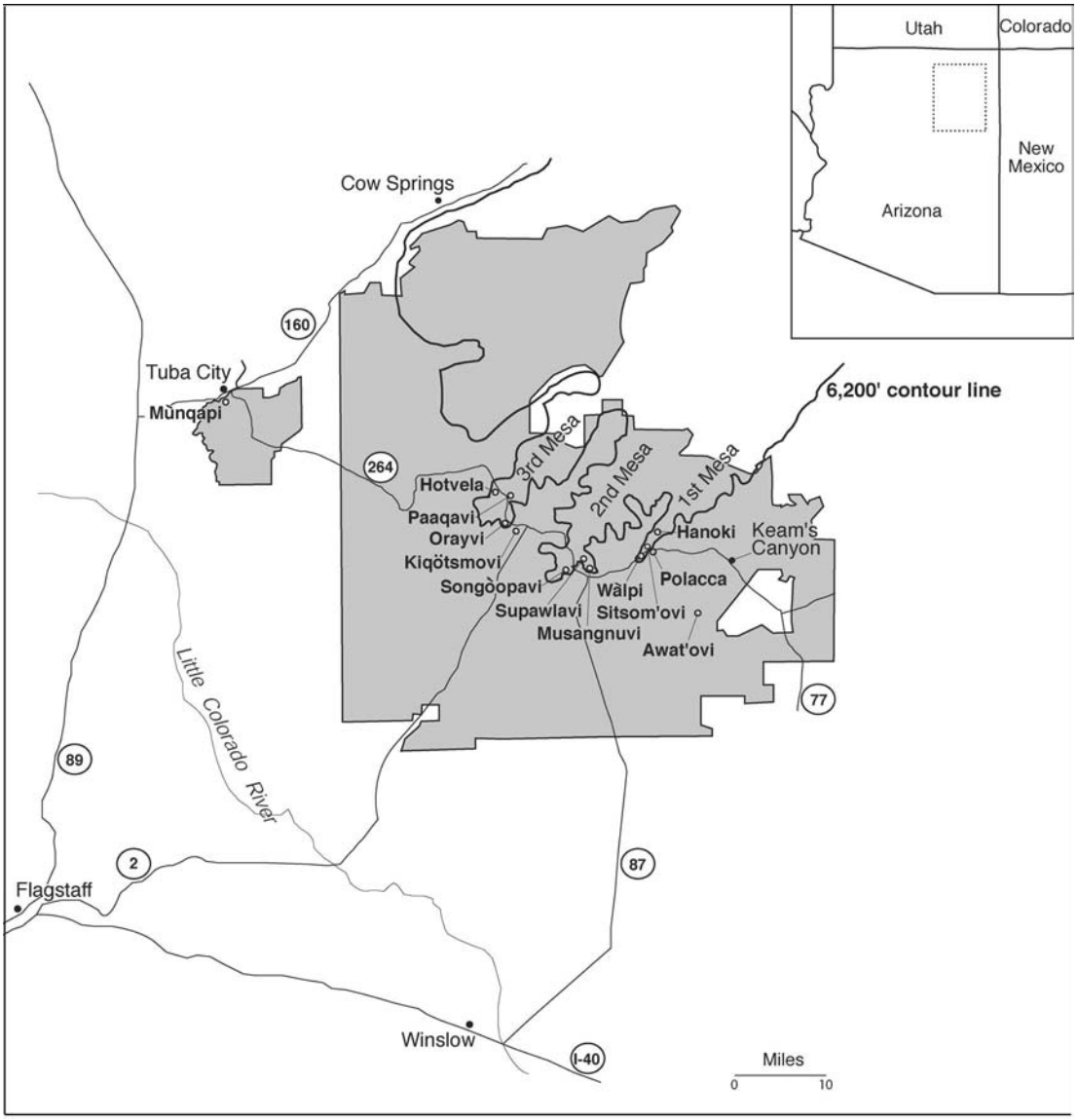


Figure 1.1. Map of the present Hopi Reservation.

and in one area, Mùnqapi, on a southwest-trending stream, the Moenkopi Wash, that emerges from Black Mesa at its western limit (fig. 1.1). The villages are grouped into three sociogeographic clusters: (from east to west) First, Second, and Third Mesas, each a peninsular-like southern projection of Black Mesa. The ''peninsulars'' are divided by long alluvial valleys—the primary farming areas—bisected by intermittent streams or washes. First Mesa villages are Wàlpi, Sitsom'ovi, and Hanoki (or Haano), on the mesa that lies between the Polacca and Wepo Washes. Of these, Wàlpi is the principal village, and the First Mesa capital: especially in the late 19th and early 20th century, Wàlpi received most anthropological attention. Sitsom'ovi began as Wàlpi's colony in the 18th century. Hanoki, also known as ''Tewa village,'' was founded by Tewa-speaking migrants from the Tano pueblos of the Galisteo Basin in New Mexico, who came to Hopi

HP009092

after the Pueblo Revolt of 1680 (and Tewa is still spoken there). First Mesa ''suburbs'' include, notably, Polacca, below the mesa-top, and Keam's Canyon, twelve miles to the east, where the Bureau of Indian Affairs Hopi Agency remains headquartered, following its establishment in the 1870's. Second Mesa lies six miles to the west of First across the Wepo Wash. It comprises three villages on two separate promontories locally likened to two talons of a claw (the Second Mesa formation is known as Kwahola, ''eagle's claw''): the largest, Songòopavi, the original Hopi village, sits on one talon; Musangnuvi and Supawlavi (the latter a colony of Songòopavi founded after the Pueblo Revolt) on another, with one modern residential community, Lower Supawlavi, on the valley floor. Eight miles west of Songòopavi across the Oraibi Wash lies Third Mesa: Orayvi (''Old Oraibi'') stands on the southern fingertip of Third Mesa, the oldest established Hopi town (since Songòopavi, Wàlpi, and Musangnuvi all moved their sites after the Pueblo Revolt); Kiqötsmovi lies below, on the western slope of the Oraibi Valley; Hotvela and Paaqavi are six miles farther north on the Third Mesa peninsula, on its western and eastern edges, respectively. Forty miles farther west, on the Moenkopi Wash, the only perennial stream of all the Hopi washes, are Lower Mùnqapi and Upper Mùnqapi; both towns began as a single colony of Orayvi (they divided into two in the 1930's) and they remain part of the Third Mesa social community.

ORAYVI AND HOPI LIFE IN 1900

In 1900, Orayvi was by far the largest town, accounting for half the Hopi population. For the Spanish, Orayvi had long been the dominant Hopi settlement:

> Oraybe: Two and a half leagues to the west of this [Second] mesa is the third and on its summit the last pueblo which is called Oraybe. It is like the capital of the province the largest and best arranged of all and perhaps of all the Interior Provinces [of northern Mexico and New Mexico]. It has eleven squares or blocks quite long and arranged with the streets open to all winds. Its population approximates eight hundred families. They have good horseherds, many sheep and asses and some black cattle, although they do not boast more than a little fountain of good water a mile distant from the pueblo to the north (Fray Agustín de Morfi, 1782, quoted in Thomas, 1932: 107–108).

First visited by Coronado's party in 1540, Orayvi had then already stood for several centuries, and seen the rise and fall of the Great Pueblos at Chaco Canyon, Aztec, and Mesa Verde. Still in 1906, Orayvi was described as ''the largest and most important of the villages of the Hopi'' (Hodge, 1910: 142). Comprising approximately one thousand people, Orayvi in 1900 was the epicenter of Hopi resistance to recently imposed government authority. But by then its fracture was already underway, and a dozen years later, Orayvi had fragmented into several discrete communities.

Third Mesa was the most remote from the Moqui (Hopi) Indian Agency and Thomas Keam's trading post at Keam's Canyon (founded in 1875). The first real effects of Bureau of Indian Affairs policies were not felt at Orayvi until the late 1880's, with an attempt to enforce attendance at the Indian Boarding School, which had opened in 1887, at Keam's Canyon. Orayvi economy and society were almost completely autonomous from the United States at that point. Sheep, cattle, horses, orchard fruits, and a few other crops had been added to maize-beans-squash horticulture and foraging as a result of Spanish influence in the 17th-century mission period, but Hopis had assiduously rejected much else—including, in contrast to the Rio Grande Pueblos, Catholicism. After the Pueblo Revolt of 1680, the Spanish never reestablished a foothold at Hopi, and the closest settlers were largely confined to the Rio Grande Valley, more than two hundred miles to the east, into the 19th century. Hopi retained strong ties, including trade, with other Pueblo people, from Zuni to Taos, and Orayvi also maintained trade networks to the west, notably with Havasupais and Paiutes. Relations with others—Utes, Western Apaches, Yavapais, Chemehuevis—were more distant, and periodically inimical. When Navajos moved out of Dinétah (old ''Navajo land'' on the upper flanks of the San Juan River), reaching Canyon de Chelly in the late 18th century, their relations with Hopis were mixed, including trade, raiding, and war. When the U.S. government arrived in

HP009093

the late 1840's, increasing pressures were brought to bear, forcing Navajos in the late 19th century to crowd in upon the Hopi. By the early 20th century, the Hopi mesas and their sparse water resources—as throughout the Southwest, a primary index of territorial control—were practically surrounded.

Also in the late 19th century, Mormons colonized the Little Colorado River drainage, including part of the Moenkopi Wash, providing new influence, largely economic, and competition for resources, especially at Mùnqapi, Orayvi's farming colony. And in 1882, the railroad brought other American settlers who established the towns of Flagstaff and Winslow. Formal government presence at Hopi comprised an intermittent Indian Agency, occasional army visits, and, especially beginning in the late 1880's, schools. The allotment-in-severalty program of the early 1890's was another major plank of the national society's intrusion. Yet still in 1900 Hopi remained primarily a self-sufficient social system. The villages were largely autonomous of each other. Each guarded its own lands, traditions, and interests. There were few inter-Mesa marriages, and little sense of overall political comity, hence Laura Thompson's (1950) description of the Hopi villages as independent city-states. Hopi culture and society exhibited genuine continuities with the Ancestral Pueblos, and some Hopi adaptive strategies were even older, from Archaic, and even Paleo-Indian patterns. It is thus not untrue that, at the formal beginnings of engagement with the United States, Orayvi was a relatively ''pristine'' indigenous American society.

THE ORAYVI SPLIT

In the early morning of September 7, 1906, disputes growing for more than two decades in Orayvi came to a head, with one faction, the ''Friendlies'' or *Pahannanawaknaqam* (''those who want to go along with the white man's way'') driving out the other faction, the ''Hostiles'' or *Qapahannanawaknaqam* (''those who do not want to go along with the white man's way''). Occurring two mornings after Orayvi's Snake Dance (in that year, as for the previous decade, performed only by the Hostile faction), the ejection fell within the four-day sacred postlude to the ceremony, with the village still under spiritual control by the chief-priests of the Snake and Antelope societies (prominent Hostiles all). At dawn, Puhunömtiwa, a younger Snake priest, sped from the Snake kiva down to the Mennonite mission and the Oraibi Day School in Kiqötsmovi to warn of an impending battle. Several whites present hastened up the mesa. The Friendly men were gathered on the northwest side of the village at the house of Tawakwaptiwa of the Bear clan (house #R 522-526—see chap. 5), the young new Kikmongwi, or village chief. Elizabeth Stanley, acting school principal, tried to persuade them to lay down their arms, and then proceeded to the Hostiles' gathering place at the residence of Nakwave'yma of the Eagle clan (more accurately, in this uxorilocal society, the house of his Sand clan wife, Hooqa'ö, house #C 68-73), on the southeast side of the village. When Tawakwaptiwa and his men followed, intent on ejecting recent Hostile immigrants from Second Mesa, they did leave their weapons behind, and in the ensuing events no one was killed.

Dragged and thrown out of their houses, and hustled to the northwestern outskirts of town, the Hostiles, under the leadership of Yukiwma (Kookop, or ''Fire'', clan), gathered near the shrine of Atsamali. Yukiwma drew a line in the sand with his toe, beyond which the Friendlies should not cross. Tawakwaptiwa permitted two Hostiles at a time to return to fetch their belongings. As the day wore on, the Friendlies were reinforced by a contingent who had arrived from Mùnqapi, and they periodically harassed the Hostiles, urging them off toward Kawestima, an old village far to the north where a prophecy said they would one day return. Finally, Yukiwma drew a second line in the sand. Standing inside the lines (I here follow Titiev, 1944: 86), Yukiwma faced Humihongiwma, a Fox or Coyote clan man from Mùnqapi, and thus, since Yukiwma was Fire clan, Yukiwma's own ''brother'' or ''nephew'' (Titiev errs slightly in listing his name as ''Humihongniwa''; some accounts indicate Tawakwaptiwa himself was Yukiwma's challenger). The two placed their hands on the other's shoulders, each trying to force his opponent back across the line behind him. With their sup-

HP009094

porters jostling both men up into the air, Yukiwma finally had to concede defeat. Shortly afterward, Nakwave'yma, Yukiwma's Eagle clan lieutenant, began to lead the Hostiles toward Orayvi's gardens at Hotvela (''cedar slope''), six miles to the north, where they made camp up above the spring on Mansitsomo (''Indian Paintbrush hill'').

One month later, deputed as ''Supervisor'' by the Commissioner of Indian Affairs, Reuben Perry, the Navajo Agent at Fort Defiance, arrived, and troops from Fort Wingate followed shortly after. Perry tried to persuade the Hostiles to return to Orayvi. About one-third agreed to ''take the pencil'', i.e., sign an agreement with him, and returned under troop escort on November 8, 1906. The Friendly men also signed an agreement—not to attack the returned Hostiles. But Tawakwaptiwa and his family, with several other leading Friendlies, were nonetheless sent for three years to Sherman Institute, an Indian Boarding School at Riverside, California, in order to learn ''the white man's ways'' (Sakiestewa Gilbert, 2005). Of the Hostiles who refused Perry's plan, many men were put to work on a chain-gang at Keam's Canyon for several months; 18 (of whom 10 were from Orayvi, and eight from Second Mesa) were jailed at Fort Huachuca (60 miles southeast of Tucson) for one year, and 11 (six from Orayvi, and five from Songòopavi, including Louis Tewanima, who ran in the Olympic Games in 1908 and 1912, winning a silver medal in the latter), were sent for five years to Carlisle Indian School, Pennsylvania. Back at Hotvela, at the end of October, 1906, the Hostiles' children, some only six years old, were rounded up and hauled off by wagon to Keam's Canyon Boarding School for four years. Their mothers and grandmothers (with a few old men) were left to get through the winter of 1906–1907 at Hotvela as best they could. When their menfolk came back (mostly) in the spring of 1907, a new settlement was already underway, and despite continuing debate over return to ''Kawestima,'' Hotvela gradually became established as the largest Hopi town on Third Mesa, under the leadership of Yukiwma, who returned from incarceration at Fort Huachuca in October, 1907.

Upon completing his ''sentence'' at Sherman Institute, Tawakwaptiwa came back to Orayvi in June 1909, in the midst of a second attempt to allot the Hopi Reservation. A few months later, in November—almost three years to the day since the *pensoyyungqam*, those Hostiles who had taken the pencil and returned to Orayvi (including some of Tawakwaptiwa's principal old antagonists, like Lomahongiwma of the Spider clan and Heevi'yma of the Fire clan)—tensions flared again, during ritual initiations into *Wuwtsim*, the Manhood societies. The returned Hostiles, led by Kuwannömtiwa of the Sand clan (a close affine of Lomahongiwma), moved again, to found another new village, Paaqavi (''reed springs''), a mile opposite Hotvela on the eastern side of the mesa. In time, many former supporters of Tawakwaptiwa drifted down from Orayvi mesa to the growing settlement at Kiqötsmovi (''ruins hill place'', dubbed New Oraibi) near the Oraibi Day School and Hubbell's Trading Post. Kiqötsmovi became a refuge for converts to the Mennonite church (all of whom, except for a few youngsters, converted after the split) and for other Orayvi Friendlies who came to disagree with the increasingly contrarian Tawakwaptiwa. Other Friendlies also left Orayvi after the split to augment the ranks at Mùnqapi, although they often returned for ceremonial occasions. Already by the early 1900s, ca. 15% of Orayvi's population were resident at Mùnqapi, most allied to Loololma of the Bear clan (plates 1.2 and 9.4), Orayvi Kikmongwi and leader of the Friendly faction, until his death in 1904. After the split, Mùnqapi retained allegiance to Tawakwaptiwa, especially via appointed leaders of the Piikyas, or Young Corn, clan, whom Loololma had first sent there to build the colony. In the 1930's, however, seeking autonomy from Tawakwaptiwa's authority, one group broke away to form Upper Mùnqapi, leaving his supporters (now, another form of ''traditionalists,'' distinct from Hotvela, but sharing some if its conservative values) in Lower Mùnqapi.

In sum, the Orayvi split gave rise to three new villages within a six-mile radius of Orayvi—Hotvela and Paaqavi, founded by Hostiles, and Kiqötsmovi, founded by Friendlies; it also served to enlarge a fourth village at Friendly Mùnqapi. The largest and most im-

HP009095

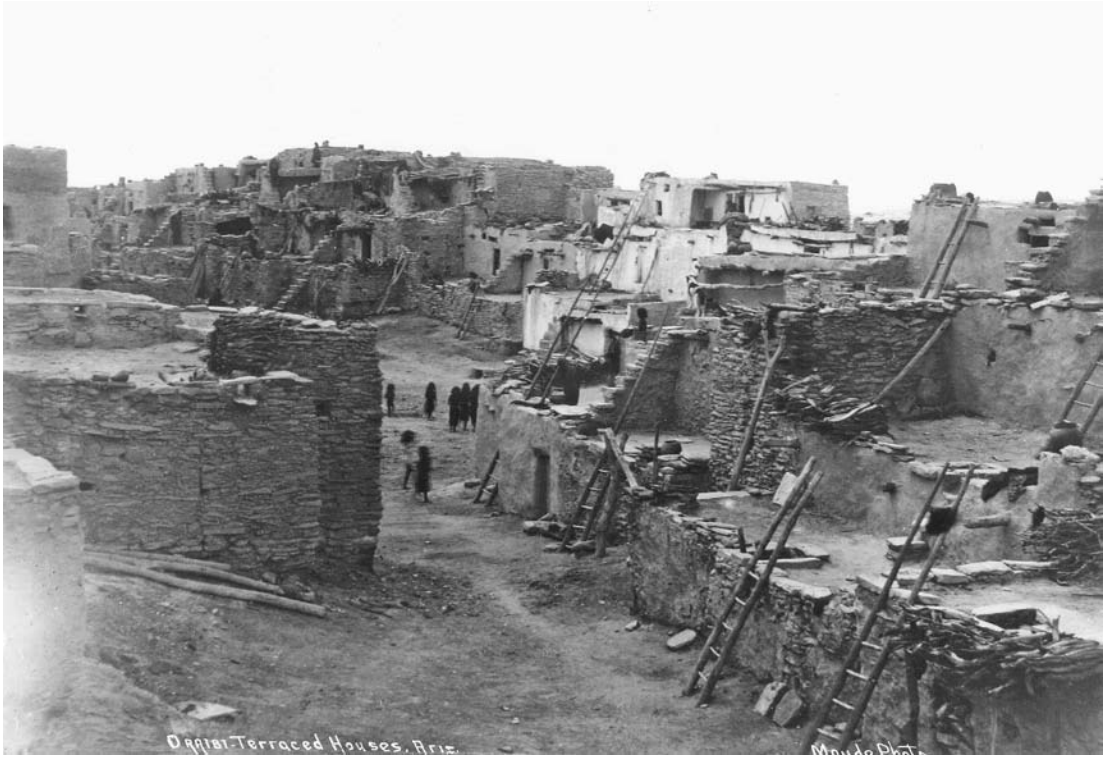


Plate 1.1. Orayvi's *kiisonvi* (plaza), looking west from Houseblock L; the Spider clanhouse (N 439-43) at the northeast end of the plaza stands to the right of the two children nearest the foreground; the Bow clanhouse (M 423-32) on the north side of the plaza is visible (painted white, with kaolin, for a ceremonial occasion) behind it. Photograph by F.H. Maude, ca. 1896. Courtesy of Field Museum of Natural History.

portant Hopi town, settled and apparently integral for more than a millennium, thus rapidly disintegrated into five, and in the 1930's, six, fragment communities, with the original site almost a ghost town, inhabited by less than 10 percent of its former populace.

THE ORAYVI SPLIT'S SIGNIFICANCE TO ANTHROPOLOGY

Owing to the marked persistence of pre-European culture, Hopi villages were the object of great interest to late 19th-century anthropologists, like Jesse Walter Fewkes, Alexander M. Stephen, and Orayvi missionary H.R. Voth. They all described extraordinarily rich traditions and dramatic ceremonial practices, within a system of social organization based on matrilineal kinship—a topic of academic interest since the 1850's (e.g., Bachofen, 1861; and see Schneider and Gough, 1961). The splitting of Orayvi—the largest and oldest Hopi town, indeed, the oldest continuously inhabited settlement in North America—has generated a great deal of scholarly attention. But even though the split occurred on the anthropologists' watch, so to speak, it was not a subject of formal inquiry until the 1930's. The fission of this pristine ''tribal'' community, little affected by state domination or market capitalism, partly along lines of cleavage in the social system (principally matrilineal kin groups and conjugal households) provides a window onto the interplay of structure and event, the operation of overt structural principles in crisis, with comparative import for societal transformations globally.

Students of social structure typically cannot examine processes of change in historical time, and must depend on synchronic de-

HP009096

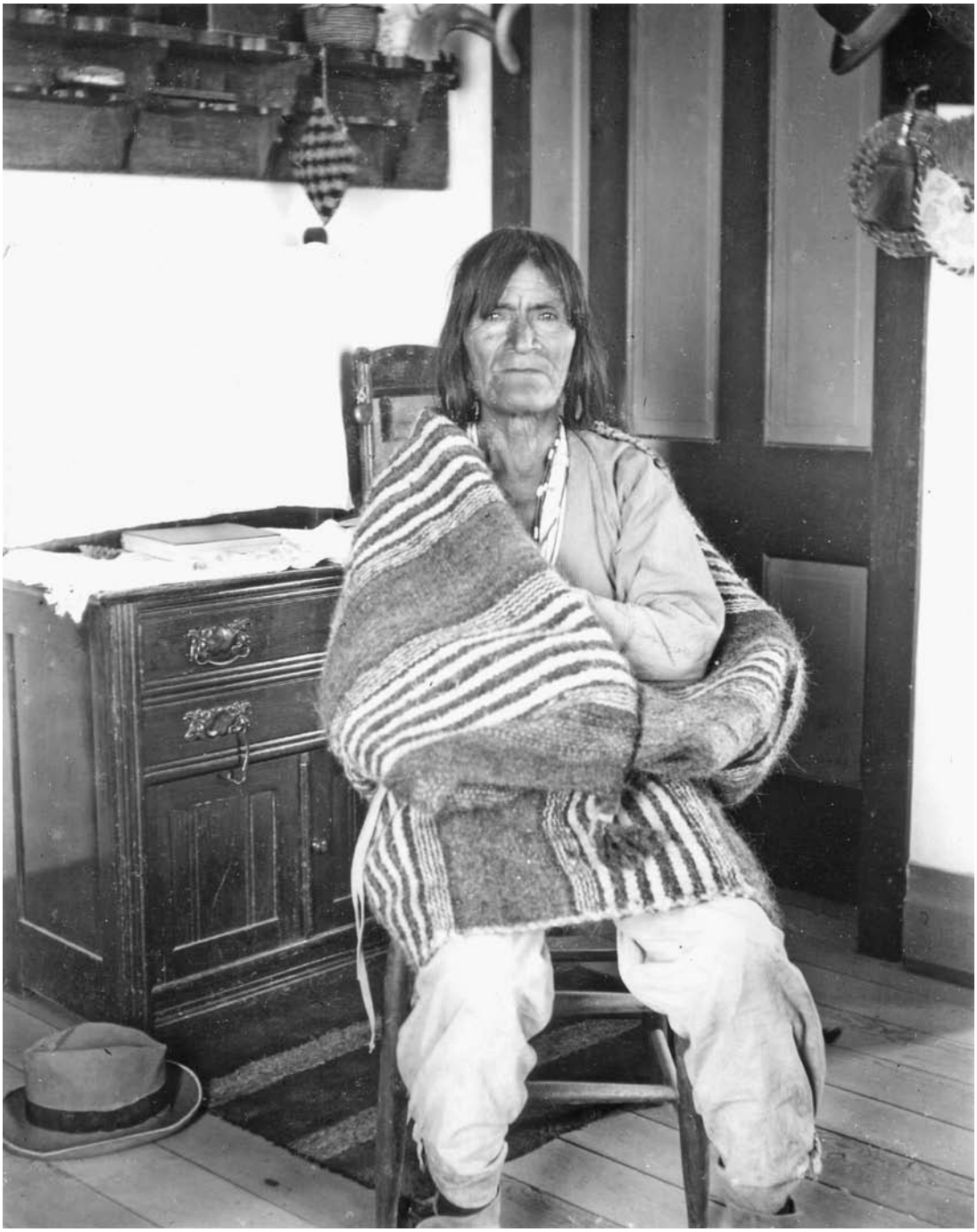


Plate 1.2. Orayvi's Kikmongwi, Loololma (Bear clan). Photograph in the Mennonite mission by H.R. Voth, ca 1895. Formal title: ''Chief Lololma, head of the friendly at Oraibi'' (H.R. Voth No. 1384). Courtesy of Mennonite Library and Archives, Bethel College, North Newton, KS.

HP009097

scription or diachronic projection of a structure abstracted from present time. The great insights into the operation of tribal social systems developed by the British structural-functionalist school in the mid-20th century were limited both by methodological inability to describe *changes* in the structural forms they adduced, and by atemporality in their ideal-typical accounts of social structure, which suggested a theoretical incapacity ipso facto to engage historical processes. The relation of time to social structure has been problematic in anthropological thought beyond that particular school. When addressing long-term patterns, anthropologists tend to infer evolutionary processes, involving scale changes at the level of social integration (say, from ''tribes'' to ''chiefdoms''—in the terms popularized by Elman Service, 1962). The examination of how structures operate historically, especially via events in which structural principles both achieve concrete actualization and reciprocally modify structure itself, has perhaps been most profoundly pondered in recent times by Marshall Sahlins (e.g., 1985, 2004). The present study focuses upon the actualization and transformation of Orayvi social structure in the process of a cataclysmic event. Ethnological hypotheses are notoriously constrained (in contrast to the experimental sciences) by their intrinsic lack of falsifiability. The Orayvi split presents an opportunity to transcend such explanatory limitations, and to test a variety of hypotheses against a range of knowable social, cultural, and material data about the causes of change in a sociocultural system. For Southwestern archaeologists, the split has been used as an ethnographic model to explain patterns of change in prehistoric Puebloan societies—of settlement growth, budding of offshoots into new settlements, and progressive site ''abandonment''. But again, unlike most such events, the split occurred on the archaeologists' watch too; as a social event, the split is much closer to the reach of scientific inquiry, especially via Hopi and documentary accounts.

Four types of explanatory hypothesis have been generated about the split: sociological, materialist, ideological, and agential (with some updating, I here follow *Deliberate Acts* [Whiteley, 1988a: 243–284], with which there is some unavoidable redundancy). Each points to alternative, sometimes mutually exclusive, causes. Arguments about the split thus configure the protean corpus of often mutually opposed approaches in social theory; the first three—sociological, material, and ideological—concentrating, respectively, on structure, infrastructure, and superstructure (to borrow from Marvin Harris, 1968). The most critical data concern social organization, demography, economic resources and cultural capital, and a sequence of historical events, especially from 1890–1912. Most explanations—unfathomably—fail to examine the archival record to much extent, and depend upon limited sources and often erroneous historical guesswork. Three analyses dwell in some detail on social organization, demography, and economic resources: (1) Mischa Titiev's *Old Oraibi: A Study of the Hopi Indians of Third Mesa* (1944), (2) my own *Deliberate Acts: Changing Hopi Culture Through the Oraibi Split* (1988a), and (3) Jerrold Levy's *Orayvi Revisited: Social Stratification in an ''Egalitarian'' Society* (1992). Titiev's is the ur-text, and it is upon his social data that the other two largely depend.

Titiev located the split's principal cause in a perceived fragility intrinsic to the Hopi social system, especially matrilineal clans, that he saw as largely operating independently:

> . . . the social structure of every Hopi town is made up of a number of matrilineal clans, each comprising one or more closely related households. Despite a nominal allegiance to the Village chief, each clan is to a large extent autonomous, choosing its own officers and transacting its own affairs with a good deal of independence. Since a clan owns land, houses, gardens, and water rights, it is virtually a self-sufficient unit. Only the rule of exogamy and the custom of matrilocal residence force it to cooperate with other groups. . . . Such a social system rests on unstable foundations, for the more firmly people adhere to clan lines, the weaker must be their village ties. A Hopi pueblo is like an object with a thin outer shell which holds together a number of firm, distinct segments—should the shell be cracked, the segments would fall apart. . . . [By the 1930's,] the Hopi ''capital'' [was] . . . reduced to a dying village, a modern instance of a pueblo that fell apart when its outer shell was cracked. In this case, as perhaps in many others, it was the impact of a foreign culture that struck the fatal blow (Titiev, 1944: 69–70).

Titiev's explanation is thus sociological, and as a modern instance, the split is situated

HP009098

as typical to Pueblo social formations—hence its utility to archaeological explanation:

> Thus does one set of sociological factors serve to account for the abandonment of the great pueblos, the large number of Pueblo ruins, and the puzzling phenomenon of Pueblo mobility . . . [i.e.,] internal disintegration arising from a weakly-knit social structure (Titiev, 1944: 99).

While there is merit in Titiev's view, his analysis is only *structural*, rather than *historical*. Indeed, he downplays external influence (Titiev, 1944: 99, n. 26) and largely ignores the contexts (environmental and social) interacting with social processes in Orayvi society. Titiev's reading of Hopi social structure is structural-functionalist, and effectually retrodicted from the split itself. Other Hopi villages evidently had long practiced colony formation—Sitsom'ovi for Wàlpi, Supawlavi for Songòopavi, and indeed Mùnqapi for Orayvi—by ''clan'' groups. That orderly extension of population over the landscape suggests a deliberate political strategy and agential capacity that the acephalous model of independent, competing clans does not accommodate.

A second type of explanation (also structural, rather than historical) posits material causes: population pressure on a diminished resource base. The most developed version is by Maitland Bradfield (1971, 1995), who argues that Orayvi's population increased significantly between 1880 and 1906; at the same time, a major portion of its prime field resources along the Oraibi Wash was destroyed (or at least threatened) by long-term drought, followed by flooding in 1905. The floods washed away the fields via downcutting in the Oraibi Wash. Thus:

> . . . whatever long-term social and religious factors lay behind the split of Oraibi in 1906 . . . , the immediate precipitating cause was economic. In the space of five years, some 800 acres of the best farm land in the valley was lost: a third of the total. And this land belonged to the traditionally dominant lineages in the village. . . . (Bradfield, 1971: 23).

Bradfield partly retracted this argument (although he still insisted on climatically induced causes), when presented, while his monograph was nearing publication, with Hopi accounts that the wash's downcutting occurred after the split, not before. But he evidently did not fully accept these, and reasserted a modified version of his first argument in later works (Bradfield, 1974: 7; Bradfield, 1995: 414–432). The general sense of population pressure against carrying-capacity is historically valid, but, as the present work seeks in part to demonstrate, the particulars of Bradfield's account, concerning both Orayvi's population and its farmlands, are substantially incorrect. Disputes over land were an important element, but so far as I have been able to determine, they did not result from a precipitous loss of farmlands by arroyo-cutting, which did not occur in the prime area of floodplain cornfields until several years after the split (see chap. 4).

The third form of explanation, classed above as ideological, is more historical than structural. I have denominated this argument as acculturative pressure, since it holds that an ideological rift—over imposed government programs like schooling and land allotment, and missionary pressures to convert—produced straightforwardly political factions. Richard Clemmer's analysis emphasizes that:

> It is important to acknowledge that government interference in Hopi life did provide the immediate ideological issue and set up a dichotomy between those who favored the government and those who did not. The government obviously regarded its interference as necessary to encourage Hopi assimilation and capitulation to government wishes, and certainly the pressure on Hopis to abandon traditional village structure was very real (Clemmer, 1978: 58).

Recent impositions by the federal government were profoundly important (and see Part II). They included: the Moqui (Hopi) Indian Agency at Keam's Canyon (intermittently since the 1870's, continuously since 1899); establishment of the Hopi Reservation (1882); the Keam's Canyon Boarding School in 1887, the Oraibi Day School in 1892, and the allotment program of 1891–1894. Inter alia, resistance to some or all of these programs caused the first major imprisonments of Orayvi Hostiles in 1890–1892, and subsequent incarceration at Alcatraz for a year in 1894–1895. Government efforts to impose hegemony very clearly fomented disagreements in Orayvi, or added fuel to pre-existing conflicts. The Mennonite mission, begun

HP009099

in 1893, created another source of pressure, with its first missionary, H.R. Voth, aggressively seeking to supplant Hopi religious beliefs (cf. Thompson, 1950: 140). None of these acculturative factors should be ignored: they *did* produce differing ideological responses. The very terms ''Friendlies'' and ''Hostiles'' clearly mark responsive positions to the government's efforts to exert control. But the lacuna in this model is inverse to those in the first two explanations: rather than one of history, it is one of *structure*. The missing element concerns how ideological differences circulated and refracted through social forms and actions in Orayvi; in other words, while there is a presence of (some) history in such explanations, the primary absence concerns the institutional logic and articulating mechanisms of the social structure.

In part to address deficiencies in these three explanations, my own analysis (Whiteley, 1988a) focused on Hopi social and political thought, and sought, through the documentary record, to contextualize events as much as possible. My aim, in short, was to combine structure with history. This analysis arose from an ethnographic and ethnohistoric study of one of Orayvi's offshoot villages, Paaqavi. A core group of leading elders had come to the village as young children, or had been born shortly after its founding, and carried lifelong memories of their older relatives' stories of the split, as well as their own experiences of its enduring social effects. Understanding Paaqavi's history depended crucially on an understanding of the Orayvi split. The resulting explanation (Whiteley, 1983, 1988a, 1988b) foregrounded Hopi analyses, and focused on the agency of political leaders, amid a variety of specific political, material, and historical pressures. Against the acephalous, structural-functionalist model of Hopi social structure, my argument re-assessed Hopi sociopolitical processes, identifying a hierarchy based in the ritual order:

1. The split was a deliberate plot, brought into operation by Oraibi's active *pavansinom*, or politico-religious leaders, via the subtle machinations of Hopi political action.

2. The split was foretold in a body of prophecies, recorded in ritual narrative and song, and the years prior to the split were recognized as fulfilling the conditions set forth in the prophecies as appropriate for the destruction of the village.

3. The split's primary purpose was radical change in the structure of society.

4. Such radical change was directed particularly toward the politico-religious order, which was regarded as the central axis of the social system (Whiteley, 1988a: 283).

From both ethnographic fieldwork and archival sources, it soon became evident that published accounts of the split contained fundamental errors. For example, despite Titiev's (1944: 84) date of 1904, a move by Second Mesa Hostiles to Orayvi in fact occurred in March 1906, a mere six months before the split, and served as its primary catalyst. Further, the record was clear that Paaqavi was not founded until November 1909, following a three-year residence by returned Hostiles in Orayvi, in contrast to Titiev's (1944: 212) date of October 1907 (and other imputed dates to shortly after the split itself, in 1906). Moreover, both splits, in September 1906 and November 1909, coincided with major ritual events—the Snake Dance and *Wuwtsim* initiations, respectively—suggesting a vital cultural context that had received little explanatory attention. Like Captain Cook's demise in Hawaii during the Makahiki ceremonies (Sahlins, 1981, 1985), internal cultural forces were a central, articulating dimension of the conflicts. And further, in Hopi thought, important events are interpreted as realizations of mythological prophecies. Both oral and documentary accounts show that a prophetic discourse concerning predestined return to ''Kawestima'' (now identified with Keet Seel and Betatakin) by the Spider and Kookop clans was a guiding narrative at the time of the split, and continues to inform Third Mesa historical consciousness.

Subsequent to my analysis, Jerrold Levy (1992) re-examined the split, on the basis of archival population records in association with the existing canon of published studies. Levy reaffirmed Titiev (and Fred Eggan [1950]; see chap. 3) on Orayvi descent groups, Bradfield on population pressure, and me on historical events, in part, though he rejected my focus on agency and Hopi thought. Levy adduced a descent group hierarchy, into ''prime, alternate, and marginal'' lineages, ranked according to their con-

HP009100

trol of material and cultural capital. He argued that the split itself was an ''orderly'' sloughing off of excess population, i.e., of alternate and marginal lineages, in the face of pressure on material resources. Levy accepted Bradfield's argument that the pressure was caused by rapid population increase in the late 19th century, attributed to an upsurge in natural growth and to immigration from other villages. The principal material resources were floodplain cornfields: the prime and some alternate lineages controlled the best farmland, while the marginal lineages were effectively without resources, particularly in drought conditions, so the split was a ''flight of the landless'' (Levy, 1992: 95).

Several other accounts have also emerged. Scott Rushforth and Steadman Upham (1992) conjoined aspects of Clemmer's ideological emphasis with my own on political agency to recast the Orayvi split as a revitalization movement in response to relative deprivation:

> . . . external forces . . . impinged on the Hopis between the 1850s and early 1900s. These forces created conditions of relative deprivation at Oraibi and the other pueblos. The empowered religious elite of Oraibi interpreted these conditions from an internal perspective. They then undertook a conscious effort to remedy the ills of Hopi society by destroying Oraibi (Rushforth and Upham, 1992: 148).

Clemmer (1995) renewed his ideological argument and placed it in the context of a broad-based political-economic history of the reservation during the relevant period. Wesley Bernardini (1996) focused predominantly on ''scalar stress,'' in which rapid population growth produced a threshold that debilitated information-sharing and decision-making efficiency. Bernardini depended on Levy's representation of demographic data and of ranked lineages. Catherine Cameron's meticulous studies (1992, 1999) of Orayvi's changing architecture also depended on Levy's population data; Cameron partly affirmed my analysis of Hopi social forms, and affirmed Levy and Bradfield on major population increase prior to the split, but rejected their inference of migration from other villages as accounting for this.

RATIONALE FOR THE PRESENT STUDY

After all this study, why the need for another? The Orayvi split continues to resonate as a profound event in Puebloan social history, exemplary for explanations of fission in these and other societies of the distant and recent past, and the hypotheses it has generated are a microscosm of anthropological theory. But the means for evaluating how the event should serve as an exemplar, and for corroborating or refuting hypotheses, is only as good as the array of data the explanations address. I contend here that those data, both structural and historical, have major flaws that impede accurate explanation (Titiev's population inferences, for example, and thus of successors who depend on him, are off by ca. 20%; see chap. 14). Moreover, the reciprocal interplay of received data with explanatory narratives has produced a certain tunnel effect of mutual reinforcement. The ''structural'' data have been so long couched in the discourse of descent theory that each element, person, or association in Orayvi's social patterns tends to be seen through that theoretical lens. And without reappraisal of the underlying data, received interpretations tend to acquire a veneer of plausibility simply because their basis has never been adequately challenged.

Two preliminary examples of flaws in the received data and dependent interpretations will serve to illustrate. First, Titiev's sociological explanation of the split emphasized lineal and affinal ties as the cause of factional allegiances. For instance:

> Nakwave'ima [Eagle or Gray Hawk clan] was very active in the Hostile cause, partly because his daughter, Nakwayesnim (Sand), was married to Lomahongyoma's sister's son, Poliwuhioma (Spider). Thus Nakwave'ima and Poliwuhioma had married into the same Sand household and lived together in two of the adjacent Sand houses shown on Chart VII [Titiev's page 54] (Titiev, 1944: 85, n. 140).

(In the following discussion, I substitute current orthography for the above Hopi names without explicit correlation, since the renderings are sufficiently similar as to be unambiguous; for questions of orthography, see below.) Nakwave'yma was an important figure in the Hostile leadership in 1906 (Yukiwma's ''right-hand man,'' as some of his Hopi relatives put it), so his particular social associations are definitely salient. But this case reveals temporal flaws in the data, and demonstrates the value of the countervailing

HP009101

archival record. Censuses of 1906 and 1908 make clear that Poliwuhiwma was still married to his first wife, Siwaynöm (Desert Fox), at the time of the split. He evidently did not marry Nakwayesnöm until some point between October 1908 and June 1912 (when the 1912 census of Hotvela lists them as married). Within that period, perhaps not until after December 1910, Poliwuhiwma evidently ''exchanged'' wives with Tangaqyawma (a Bear clan man of the Hostile faction), who was Nakwayesnöm's husband in 1906 and was still listed as such on the December 1910 allotment schedule (the marriage was not recorded by Titiev); 1912 marks the first record of Tangaqyawma's marriage to Siwaynöm. Titiev's census notes (for which, see below) do record that Poliwuhiwma's first marriage was to Siwaynöm, but Titiev's assumption that he had remarried into the same household as Nakwave'yma before the split, thus giving the latter a tie to the Hostiles' Spider clan leadership, is historically false. Both household and factional ties are misconceived in this example.

Nakwave'yma's substantive ties to the Spider clan in fact pre-existed his daughter's marriage to Poliwuhiwma, via his sister Sakwyamsi's marriage to Tuvengöytiwa, a prominent Spider clan man, and chief of the Antelope society. Sakwyamsi was evidently Nakwave'yma's only sister, and she continued to reside for some time in their natal house with Tuvengöytiwa (Household L 315-21; for house identifications, see chap. 5). (Later, Sakwyamsi and Tuvengöytiwa moved to House G 131-32 [Titiev, n.d.a: Household L 315-21]). Titiev actually lists this family as ''Real Gray Hawk clan,'' although, based on my field interviews and Leslie White's genealogies, they were in fact close lineal relatives to other members of the Eagle clan. Brothers-in-law Nakwave'yma and Tuvengöytiwa were both members of *Aa'alt*, the Two-Horn society, and thus kiva mates at one of Orayvi's principal kivas, Naasavi, where both the Two-Horn society and the Antelope society were based. The Two-Horn society and Naasavi kiva included several prominent Hostiles, notably Yukiwma, who was initiated into the Antelope society at that kiva in 1896 (Whiteley, 1988b: 40), the first performance of this ceremony following the return of Hostile prisoners from Alcatraz in 1895. These ritual connections, and the role of the kiva as a political center, are important, but neglected in Titiev's emphasis on household kinship as the axis of factional allegiance.

Within his clan, Nakwave'yma's Hostile status was probably motivated, inter alia, by events affecting three of his close elder clan relatives, who were ejected from their allotments at Mùnqapi in land disputes with Mormons and the Friendlies in the early 1890's. Those events saw the elder two men, Nasingayniwa and Aqawsi, incarcerated for a year at Alcatraz (along with Yukiwma, and Tuvewuhiwma [Spider], Tuvengöytiwa's brother), and the woman, Katsinmana (recently widowed), having to depart from Mùnqapi, despite long-term residence there with her husband, Tuuvi, the principal leader of Mùnqapi's re-settlement in the 1870's. Nakwave'yma's kin and ritual ties, and the historical texture of these events, thus add vital elements to the total picture of his prominence in the Hostile faction that are both temporally mistaken and sociologically misconceived by Titiev's inferences.

My second example of flaws in the received data-set concerns the importance of relative age. In many instances, the total array of available census data allows inferences of approximate ages at the time of the split, and thus, whether or not certain social statuses would have been operative. Ceremonial rank is significant to Titiev's explanation, and central to Levy's, which depended directly on Titiev's data here. In *Old Oraibi* (1944: 242–243), Titiev included a list of ''Chiefs of Ceremonies at Oraibi Prior to 1900''. For the main branch of the *Wuwtsim* society, leadership of which was a very prominent role, Titiev's last ''chief prior to 1900'' is ''Kwani'' (Kele [Sparrowhawk] clan). Kwaani (in current orthography), otherwise known by his English name, Horace, is listed on several censuses from 1892–1910, all of which indicate he would have been approximately fifteen years of age in 1906. It is unlikely he had even been *initiated* into *Wuwtsim* by 1906, let alone by 1900, when he was still a young child; hence, his leadership role in this ''Manhood'' society must have begun considerably later than the split, and applied

HP009102

only to those members remaining at Orayvi (and Mùnqapi), who conducted just one (controversial) initiation into this society after the split, in 1909 (indeed, this was probably when Kwaani was initiated). In this manner, inferred approximate ages are vital to discerning Orayvi's social composition in 1906, and to assessing social-causal processes at work in the split.

Effective analysis of the split (or anything else, for that matter) crucially depends upon accurate data and apposite conceptual tools. For social structure, the data are, in the first place, demographic, concerning those alive in 1906, their relative ages, and who removed from Orayvi and who remained. Those identifications then require accurate association with the Orayvi social order, especially its key institutions, offices, and its kinship, household, and ritual structures. Orayvi social structure, in turn, needs conceptual reimagining beyond the inherited flaws of the descent-theory paradigm. For material conditions, the data are more broadly demographic, as well as ecological and economic: they concern how the means and social relations of production operated within specific environmental and historical circumstances. The present work thus has four principal aims: (1) to produce a more comprehensive record of the Orayvi split's demography and history; (2) with a comprehensive record completed, to permit more rigorous evaluation of explanatory hypotheses; (3) to re-evaluate Orayvi's social and material forms vis-à-vis the received framing by descent theory; and (4) to provide an accessible set of resources for Third Mesa Hopi history and social structure that will, it is hoped, assist the development of further analyses and interpretations.

The monograph is divided into two parts. Part I evaluates Orayvi's social forms, material contexts, and demographic structure in detail. Part II is an extended appendix presenting documentary records that concern events before, during, and after the split. In Part I, chapter 2 addresses the general parameters of Orayvi social life and the record of study. Chapter 3 evaluates Orayvi's social forms, reconsidering kinship structures and the lineage model, arguing instead for the utility of a ''house'' model, especially in its correlation with ''semi-complex'' (i.e., Crow-Omaha) kinship systems. Chapter 4 examines Orayvi's economic and ecological context, patterns of production, particularly the field system, climatic and soil conditions, population size, and recent social and environmental circumscription in the late 19th century. Chapter 4's inquiry utilizes an array of largely neglected documentary sources, including survey and allotment records from 1891–1894 and 1907–1911, and questions Titiev's, Bradfield's, and Levy's inferences on material conditions and social organization of production, in light also of the revisionary model of social structure from chapter 3. Chapter 5 assesses Orayvi's actual houses by kin groups in 1906, based on a comparison between Alexander Stephen's house-clan census (in conjunction with Cosmos and Victor Mindeleff's architectural drawings) of 1888, and Titiev's household census of 1933–1934. After this, chapters 6–15 present the demographic and social data—by individual persons, their social positions, and their ties of kinship, affinity, and association—in Orayvi prior to the split, and among the subsequent fragmented parts of Orayvi's population, especially at Hotvela, Paaqavi, and Mùnqapi.

Organization by chapters (i.e., 6–15) at this juncture of Part I is for ease of reference: most ''chapters'' have little narrative, and principally comprise tables and charts of data from several records, with some introductory explanation and contextualization. The demographic and social data in these latter chapters derive from several sources. At Orayvi in 1933–1934, Titiev constructed a retrospective household census as of ca. 1901–1906 (Titiev, n.d.a). With the aid of a reconstructed map of the village, based on the Mindeleffs' survey and a room survey by Lyndon Hargrave in the 1920's, Titiev interviewed the village chief, Tawakwaptiwa, with Don Talayesva (the subject of *Sun Chief* [Talayesva, 1942]) as interpreter, over approximately five months, compiling a record of every household, its occupants, their relationships, kinship and ritual statuses, and marriages (Titiev, 1944: 51). This census was the source for Titiev's demographic analyses in *Old Oraibi*, and it has extensively informed subsequent accounts (including my

HP009103

own: e.g., Whiteley 1983, 1988a, 1988b). Levy's demographic analysis (Levy, 1992) depended principally on Titiev's census, on the 12th U.S. Census of Orayvi in 1900, and to some extent on Orayvi genealogies collected by Leslie White's field school in 1932 (both latter sources informed my own earlier works also). Titiev's census is the sine qua non for all demographic study of Orayvi, and Levy's transcription (Pepper, n.d.a, n.d.b) and correlation of this with the 1900 census is a valuable contribution.

In addition to Titiev's census, Leslie White's genealogies, and the 12th census, however, several other censuses provide a critical resource for assessing the actual population of Orayvi in 1906. They allow substantial correction of households and household structure in 1906, and of dates (pre- or post-) regarding death, marriage, and movement to Mùnqapi, as well as providing a more robust sample to evaluate age structures that were often mistaken by Titiev (with material consequences for interpretation), and by many incongruous age estimates on the 1900 census. These additional censuses include: (1) an allotment schedule of 1894 (the names and ages were recorded in June 1892), and accompanying list of ''Orabis Who Have Not Taken Land''; (2) a census of the Hostile camp at Hotvela dated October 30, 1906, seven weeks after the split; (3) a census of those Hostiles who returned to Orayvi on November 8, 1906; (4) a list of prisoners, comprising most of the Hostile men, made ca. November 9, 1906; (5) a list of those remaining at Hotvela on November 9, 1906, i.e., those who had been neither arrested nor returned to Orayvi; (6) a list of the adult male Friendlies on November 9, 1906, who were required to thumbprint an agreement not to harass the returning Hostiles; (7) allotment censuses of Orayvi, Hotvela, and Mùnqapi in 1908; the Orayvi census includes notations into 1910 about returned Hostiles' removal to Paaqavi (most cases) or return to Hotvela in 1909; (8) 1910, 1911, and 1912 annual Hopi Indian Agency censuses of Paaqavi; (9) an allotment schedule of 1910, which includes virtually all those at Orayvi, Kiqötsmovi, and Paaqavi, and a few individuals at Hotvela; and (10) a 1912 Agency census of Hotvela. Subsequent censuses (e.g., 1920) are also utilized as background in my analysis, but are not treated as directly as those cited.

The census records noted from 1906–1912 have a high degree of reliability, especially in combination (and by contrast, for example, with some other censuses, like the 13th national census of Mùnqapi in 1910, which is extremely difficult to parse intelligibly). In several instances, the census takers had been resident at Hopi for a number of years, and, we may infer, were quite intimate with the Orayvi population. It is apparent that ever since (and including) Mayhugh's allotment records of 1894, the censuses were informed by direct Hopi assistance. Further, some were constructed by those especially familiar with the population by long experience. The 1908 census of Orayvi, for example, was conducted by field matron Miltona Staufer (née Keith), who had provided a detailed eyewitness account of the split in September 1906 (see Part II, chap. 20), had been present since 1903, and was now married to Peter Staufer, who in turn had been living on the reservation as a lay Mennonite missionary (and sometime Agency mechanic) since 1890. I think it likely that Peter Staufer was involved in the 1892 allotment census (he served as an interpreter for Mayhugh at Orayvi [Mayhugh, 2-14-1893]), as well as in the Hostile Camp census of 1906, and other lists recorded in 1906 by Reuben Perry. Peter Staufer was fluent in Hopi, preceding H.R. Voth into the mission field, and he took an active part in negotiations attendant on the split; Staufer was Loololma's preferred choice as interpreter in the early 1890's (Mayhugh, 7-12-1893). According to Titiev (1944: 87), Perry was accompanied to Hotvela by Coin Humiventiwa (Greasewood clan), a young Friendly in his late twenties, who frequently served as an interpreter, and he too may have helped compile the census.

Chapters 6–13 present these census data, beginning with the ethnographic sources. Chapter 6 focuses on Leslie White's Orayvi genealogies of 1932. Titiev's household census of 1933–1934 is the focus of chapter 7; this census is the most extensive, and the substantive core for analysis of extant social groups. In chapter 8, Titiev's record is arranged into a ''master list'' alphabetically by

HP009104

names, with all individuals cross-referenced to the government censuses of 1891–1912 (and to one list produced by Alexander Stephen) presented in subsequent chapters. Some individuals in the government censuses do not appear in Titiev's records, but are listed in White's genealogies: chapter 8 also includes a subsidiary master list of just these individuals, keyed to White's record.

Chapters 9–13 present government records of population, and of leading individuals recorded for both emerging factions, from 1891 to 1912, equating all where possible with those in the Titiev or White master lists (this is possible for the great majority, but there are some I am unable to identify, and especially after 1900, efforts to identify younger children have been less rigorous). Chapter 9 examines the allotment schedule and other brief lists of 1891–1894; chapter 10, the 1900 (12th Census) records of Orayvi and Mùnqapi; chapter 11 addresses the records of Orayvi factions in October–November 1906; chapter 12, the 1908 allotment censuses of Orayvi, Hotvela, and Mùnqapi; chapter 13, the 1910 allotment schedule (Orayvi [including Kiqötsmovi], Paaqavi, and a few at Hotvela), the 1910 census of Paaqavi (with a few additions from 1911, and 1912), and the 1912 census of Hotvela. Identifications depend on direct correlations among all the censuses, on my field interviews with numerous descendants from 1980–2005, and in some cases on additional government census records, that are not subject to specific analysis herein: these include boarding school lists in the 1900 census; censuses of Mùnqapi from 1915–1926; Orayvi, 1920; Hotvela, 1920; and Paaqavi, 1913–1930.

Chapters 14–15 present the analytical results of this total record to infer the actual population of Orayvi in 1906, especially its adults 18 years of age and older, by households, factions, clans, and (male) sodalities. In the clan lists here, individual social characteristics as listed by Titiev are reiterated from chapter 7, and each individual is cross-referenced to White's genealogies (and to some other records of clan identities, where these differ from Titiev's). The clan lists are also arranged into genealogical lineages (but not as corporate unilineal descent groups) insofar as connections are discernible from Titiev's and White's records. Chapter 14 includes a table of the Second Mesa Hostiles who moved to Orayvi in March 1906. Chapter 16 offers some conclusions from the demographic analysis and presents summary findings on Orayvi social structure and the social shape of the split's factions.

Part II reproduces documents pertaining to key events over the period 1891–1911. Several publications have relied upon a scatter of archival sources, but the bulk of these remains obscure to most students of the split. The result in published accounts has often been an uncritical reliance on Titiev's historical reconstruction, repeating its several factual errors, both major and minor. In addition to its value for demography and economy, the archival record contains a wealth of other salient historic data that reveal aspects of the ideological dimensions of the conflict. I have chosen (somewhat arbitrarily) to begin with the first major imprisonment of Hostile leaders in 1891, and to end at Yukiwma's confrontation with Col. H.R. Scott at Hotvela, after his visit earlier that year to Washington, in 1911. The most important set of records are in five files labeled ''Oraiba Troubles'' (1906–1910) at the National Archives. These include eyewitness accounts of the split, and detailed reports of government involvement in its aftermath. Other records of importance occur in a series of Hopi Indian Agency Letterbooks from 1899–1912, located at the agency in Keam's Canyon, Arizona, and Navajo Agency Letterbooks from Fort Defiance from 1883–1899 in the National Archives at Laguna Niguel, California. Missionary diaries, letters, and reports, especially by H.R. Voth, from the Mennonite Library and Archives in North Newton, Kansas, are another ancillary resource. The selection of documents is periodized largely into chronological sets following the sequence of government population records discussed in Part I's chapters 9–13: that is to say, 1891–1895; 1893–summer 1906; 1906–1907 by month from September–January; 1907–1908; 1909–1910; 1911. I have sought not to duplicate much that is already a part of the published record (for which, see especially Titiev, 1944; Whiteley, 1988a, 1988b), but to add specific detail to it. Principal episodes concern: (1) the arrest and incarceration of

Hostiles in 1891; (2) the allotment program of 1892–1894, culminating in a petition by the Friendly faction, and the imprisonment of Hostile leaders at Alcatraz; (3) continued Hostile resistance to enforced education for their children; (4) conflicts over land; (5) the move into Orayvi by Hostiles from Second Mesa in March 1906; (6) the split itself, and its aftermath, especially the founding of Hotvela, the imprisonment of Hostile men, and the return to Orayvi of one-third of the Hostile faction; (7) the second split of 1909, leading to the founding of Paaqavi by the returned Hostiles; and (8) the visit to Washington in 1911 by Yukiwma, Hostile leader and chief of Hotvela.

The split was a complex historical event and a ''total social fact'' resonating across social modalities—organizational, economic, religious, and political—in the conjuncture between Orayvi and the turn-of-the-century agencies and forces of the American nation-state. After probably more than a thousand years of Hopi history on this site, Orayvi's dramatic split needs more explanatory musculature than interpolating a reflex response by an insentient, ineffectually structured social organism to sociological, material, or ideological pressure. While involving major conflicts of interpretation and value, as well as conflicts over resources, at its core, the split was also an articulated political process, driven by the agential decisions of instituted social leaders in response to the evolving social and ecological environments Orayvi faced in the decades before 1906. In short, the split was an event both structural and historical. As such, explanation requires simultaneous attention to the operation of historical forces within received and continuously refigured cultural ideas and practices—articulated and negotiated both discursively and performatively, in modes agonistic, cooperative, and altruistic, in everyday life and at particular climactic social moments, notably major rituals.

Insofar as this work is making a broader claim within anthropology, the aim is to demonstrate the value of documentary records for ''the people without history,'' to use Eric Wolf's (1982) ironic term. It is little short of astonishing that for an event so much in the anthropological eye, the pervasive antipathy to historical records should entail neglecting such a rich vein of information. I am not making a blind claim to the objective truth-value of documents produced by colonial and missionary authorities. In some respects, there is no circumventing the fact that the government documents presented here, mostly compiled by Bureau of Indian Affairs functionaries, were motivated in particular agendas to subdue and control Hopi people and practices at a time when they had only recently come under the auspices of the American nation-state. But to neglect these sources altogether in the service of deductive explanations seems scientifically myopic. For too long ethnohistory has been the stepchild of ethnology. How can it be that an ethnology eager to explicate sociocultural processes through time can ignore critical empirical information about those very processes? Much of the documentary record drawn from herein has been easily available from the National Archives for several decades (and circulates via interlibrary loan on microfilm). It is long since due for students of Native American, and other supposedly historyless, cultures to engage the rich historical record more fully.

NOTES ON TRANSCRIPTION, ORTHOGRAPHY, AND PRONUNCIATION

Much of this work depends on Hopi personal names, and includes several orthographic conventions. For standard orthography, I use the system devised by Ekkehart Malotki (e.g., 1978) and Emory Sekaquaptewa in the 1970's–1990's, developed from Ronald Langacker's system for the Second Mesa dialect (Kalectaca, 1978). Malotki explains this system as follows:

> Hopi standardized orthography is . . . characterized by a close fit between phonemically functional sound and corresponding symbol. . . . In all, twenty-one letters are sufficient to write Hopi, of which only the umlauted *ö* is not part of the English alphabet. For the glottal stop, one of the Hopi consonants, the apostrophe is used.
>
> Hopi distinguishes the six vowels, *a, e, i, o, ö,* and *u,* the last of which represents the international phonetic symbol *ɨ*. Their long counterparts are written by doubling the letter for the corresponding short vowel: *aa, ee, ii, oo, öö,* and *uu.* The short vowels are found in combination with both the *y*- and *w*-glide to form

the following diphthongs: *ay, ey, iy, oy, öy, uy* and *aw, ew, iw, öw, uw*. Only the diphthong *ow* does not occur. The inventory of consonants contains a number of sounds that have to be represented as digraphs or trigraphs (two or three letter combinations): *p, t, ky, k, kw, q, qw, ', m, n, ngy, ng, ngw, ts, v, r, s, l*. The two semi-vowels are the glides *w* and *y*. Notably absent are the sounds *b, d*, and *g*, to mention only one prominent difference between the Hopi and the English sound inventories. Because Hopi *p, t*, and *k* are pronounced without aspiration, speakers of English tend to hear them as *b, d*, and *g* (Malotki and Lomatuwa'yma, 1987: 271).

Malotki and Lomatuway'ma (1987: 272–273) and the more recent Hopi Dictionary (1998: 863–864) both include sound approximations for Hopi phonemes in English and other European languages. Drawing upon both these sources, with some substitute examples, table 1.1 provides a simplified version of the sounds of the Hopi language, based on sounds in American and (some) British English.

This orthographic system is utilized in several works of ethnography over the past three decades (notably those by Malotki and by Armin Geertz). The orthography began to be modified for the Third Mesa dialect during the Hopi Dictionary (1998) project in the 1990's, by the addition of diacritics to denote stress (´), falling tone (`), and pause (.). In this work, I use the accented form of orthography for ordinary language, but the unaccented form for personal names, for reasons both practical and philosophical. First, I have long admired the simplicity of the unaccented system for reading and writing Hopi, in contrast to some competing orthographies of the language. Diacritics enhance phonological precision for linguistic purposes, but decrease simplicity for everyday use (for Hopi students, especially), and bias the standardization toward the Orayvi dialect (Second Mesa Hopi, for example, lacks the falling tone). Hence, there is some resistance on my part to changing a straightforward, functioning system (I have nonetheless begun to adopt the accented form for ordinary-language Orayvi Hopi since the Hopi Dictionary appeared in 1998). Second, the vast majority of my census transcriptions and cross-correlations was completed before I first saw Kenneth Hill's database (n.d.; for a brief discussion of this, see chap. 7), which lists the names in both unaccented and accented forms, in October 2004. Altering names from unaccented to accented across the multiple census tables exceeded the reasonable bounds of my project, and would have risked introducing errors (especially of cross-reference) that I have sought to keep to a minimum, through extensive re-checking. Perhaps the most practical aspect concerns reader searching, in electronic versions of this monograph: it is just much easier to search unaccented names. As it stands, use of the symbol *ö* presents some difficulties in this regard; to look for names that include this symbol, I recommend using other parts of the name. For example, to search for Qötswisiwma, leave out the ''Qö'' and enter ''tswisiwma.'' Not all such instances are so easily resolved, but most are, owing to regular morphophonemic patterns in the language. But having to search for stress-accented vowels or those marked with falling tones would add unnecessary complication to this process. (For comparison, chap. 8 includes a table [8.3] showing accented forms of names.) Chapter 7 offers further discussion on transcription of the names from the censuses, especially Titiev's.

Hopi names are conferred at several junctures throughout life, with a male's ''adult'' name usually being the one most used for reference (cf. Whiteley, 1992a). Names never represent one's own clan, but always that of the name-giver, from the father's clan at birth, and then from the initiating godparent's clan at sodality initiations. Frequently women's adult names remain those they received at birth, and if parsible (e.g., Tsorwisnöm, where the reference in the first syllable is to bluebirds, thus indicating a name conferred either by the Spider or Bear clans), are thus often a direct index of the father's clan; indeed, as discussed in chapter 3, despite primary Hopi kinship emphasis on matriliny, children (especially female) of the same woman by different fathers may specifically differentiate themselves within their (''matrilineal'') kin-group via their names that ostensively indicate separate paternity.

The most common male name form comprises five syllables. These are typically pronounced with principal stress on the second syllable, secondary emphasis on the third

TABLE 1.1
Sounds of the Hopi Language (Orayvi Dialect)

		Approximately as in English
Vowels		
Short	a	*cat*
	e	*met*
	i	*hit*
	o	*oak*
	ö	*murk* (British English, *r* not pronounced)
	u	*book*
Long	aa	*calm*
	ee	*care* (British English, *r* not pronounced)
	ii	*keen*
	oo	*old* (drawn out, lips rounded)
	öö	*murk* (British English, *r* not pronounced, vowel drawn out)
	uu	*boon* (drawn out, lips spread)
Consonants	h	*hit*
	k	*k* of *ski* (no aspiration, i.e., unlike *k* of *key*)
	kw	*kw* sound of *squash* (no aspiration, i.e., unlike *quash*)
	ky	*ky* sound of *skew* (no aspiration, i.e., unlike *cue*)
	l	*lot*
	m	*mat*
	n	*net*
	ng	*ng* of *sing*
	ngw	*ng* and *w* sound of "*sing with*," run together
	ngy	*ng* and *y* sound of "*sing your*," run together
	p	*p* of *spot* (no aspiration, i.e., unlike *p* in *pot*)
	q	like *k* but pronounced back in the throat
	qw	like *k* pronounced back in the throat, plus lip rounding
	r	somewhat like *rsh* of *harsh* (tongue-tip curled towards palate)
(before vowel)	r	between *rs* of *pours* and *s* of *measure* (tongue-tip curled towards palate)
	s	*sat*
	t	*t* of *stop* (no aspiration, i.e., unlike *t* in *top*)
	ts	*ts* of *cats*
	v	*vet*
	'	middle sound of *uh-oh*
Glides	w	*wet*
	y	*yet*
Diphthongs	aw	*cow*
	ew	*e* of *met* plus *w*
	iw	*i* of *hit* plus *w*
	öw	vowel in British English *murk* plus *w*
	uw	*oo* of *book* plus *w*
	ay	*fly*
	ey	*may*
	iy	*flea*
	oy	*toy*
	öy	vowel in British English *murk* plus *y*
	uy	*boon* (drawn out, lips spread) plus *y*

syllable, and diminution in the last one or two syllables, i.e., Ta-WA-kwap-ti-wa; Ku-WAN-hoy-iw-ma, etc. In trisyllabic names, whether the first syllable is long or short, principal stress typically falls on the first syllable: (long) LOO-lol-ma, NUU-tum-ya, KWAA-va-ho; (or short) SI-ven-si, SAKW-way-nöm, QÖTS-way-ma, etc. In four-syl-

HP009108

lable names, stress falls on the first syllable—KYAR-way-ti-wa, QÖTS-hong-iw-ma—if that syllable represents a whole morpheme, or on the second syllable—Qö-MA-hoy-nöm, Si-KYA-ven-qa, Ma-SA-yes-nöm—if the first morpheme is bisyllabic.

While there is wide variation in name images (Whiteley, 1992a), names mostly conform to a limited number of morphological types. Several of the beginning morphemes noted in these examples—like *kuwan-* (colorful), *loma-* (beautiful), *qöma-* (dark), *qöts-*/*qötsa-* (white), *sakw-*/*sakwa-* (blue-green), *sikya-* (yellow), all color or other visual terms—recur frequently in Orayvi names. They always carry the same stress values; so whenever the morpheme *qöma-*, for example, begins a name, it is a safe bet that principal stress will fall on the second syllable of the entire name. Indeed, in any compound word in which the initial morpheme is bisyllabic—(the following examples are rendered in their combinatory rather than free-standing forms) like *honan-* (badger), *humi-* (shell corn), *masa-* (wing), *pala-* (red), *pongya-* (sand altar), *puhu-* (new, fresh), *qöya-* (light gray), *tala-* ([corn-] tassel), *talas-* (pollen), *tangaq-* (rainbow, iridescent), *tawa-* (sun), *tsoro-* (bluebird), *tuve-* (pinyon), *tuwa-* (sand)—stress falls on the second syllable. In any compound in which the initial morpheme represents a contraction from two syllables to a single syllable—*hon-*, from *hoonaw* (bear), *kyar-*, from *kyaaro-* (parrot, macaw), *qöts-*, from *qöötsa-* (white), *si-*, from *sihu* (flower), *tsor-*, from *tsooro* (bluebird), *tsu'-*, from *tsuu'a* (rattlesnake) —stress falls on the first syllable. (Note that some bisyllabic forms in names are typically shortened from ordinary speech: *tsoro-*, from *tsooro* [bluebird]; *kyaro*, from *kyaaro* [parrot]; *qötsa*, from *qöötsa* [white], etc.). Morphemes at the center of multisyllabic names often refer to action, motion, or state: *-hay-* (hang), *-hep-* (seek), *-hong-* (stand [pl.]), *-hoy-* (fledge, become complete), *-kwap-* (get put on top [pl.]), *-lets-* (lie across), *-möy-* (spread out), *-ngay-* (sway), *-ngöy-* (pursue, chase), *-nöm-* (wrap, cover up), *-ven-* (mark), *-ve'y-* (be marked, drawn), *-way-* (move, walk), *-wis-* (string out in a line), *-wuhi-* (sift), *-wun-* (stand [sing.]), *-yam-* (emerge, issue forth), *-yaw-* (carry), *-yes-* (sit [pl.], alight).

Names ending in *-tiwa*, *-niwa*, *-ma*, *-va* are always male. Hill's (n.d.) assessment that these represent verbal particles builds on Voth's (1905b: 71) impression of a verbal quality that he was unable to specify formally. For example, Hill parses Lomahongiwma and Tawakwaptiwa as follows:

loma	''beautiful''
hongi	''stand'' (pl.)
w	STATIVE
ma	PROGRESSIVE
tawa	''sun''
kwap	''several:get:put:on''
t	CAUSATIVE
iwa	PASSIVE

Malotki (1979: 371) argues against denotative interpretation for the ending *-tiwa*, treating it simply as a male name-ending. Without resolving this question, it is worth noting that *-tiwa* is a common male name-ending also among Keresans (e.g., L.A. White, 1942: 166), and appears as a male name-ending at Zuni, where it is regarded as a borrowing from Keresan (Parsons, 1923: 176). Neither Keres nor Zuni bears any linguistic relationship with Hopi, so the question of parallel male name-endings is a rather intriguing case that may (or may not) speak to trans-Pueblo commonalities beyond linguistic difference. If so, and if this means that the morpheme *tiwa* is common (rather than separately derived), its value may be indexical (of adult male identity), rather than referential per se in one of the languages. Hill (personal commun., 2006) argues that the presence of *-tiwa* and *-niwa* name-endings in other Puebloan languages reflects an early borrowing (and concomitant cultural influence) from Hopi, with a loss of referentiality in the process.

Loma- (beautiful), which appears as the first morpheme in many names, is a ''male'' term, signifying both naming by a male, and only occurring in names borne by males. Names ending in *-nöm*, *-si*, *-qa*, *-wuuti*, and *-mana* are always female (there are a very few exceptions with *-si* endings); *-wuuti* and *-mana* mean ''woman'' and ''girl'', respectively. Hill infers that *-nöm* is a contrac-

tion of *nööma*, ''wife'', ''*-si*'' of *sihu*, meaning ''flower'', and *-qa* is a relativizer suffix.

Before I leave this subject, it is worth underscoring that while my use of Orayvi names in this work is prosaic (simply as indexes of social persons), each name carries poetic significance (cf. Whiteley, 1992a). Although specific meanings cannot be parsed without the name-giver's clan and authorial intentions, general import is often suggested by the morphemic combinations, and is often surpassingly beautiful. In the middle of a rather tedious period of transcription or tabular transposition, suddenly the likely image of a name would dawn on me, sometimes with stunning poetic force. For example, it came to me—almost as an epiphany—that Tangaqwisiwma probably refers to rainbows, or other iridescent forms, arranged in a line (perhaps denoting both an array of several rainbows viewed from the mesa-top at Orayvi, and simultaneously—such double-meanings being not uncommon—to a ceremony featuring a line of dancers adorned with rainbow tablitas). So, although names subserve a structural purpose in the present work, as metonyms of Orayvi persons, and are largely untranslated, it is ethnographically humbling to be reminded that their poetic basis builds on marked aesthetic values, detailed ecological classifications, and often intricate and variegated cultural knowledge.

HP009110

CHAPTER 2

STUDYING HOPI SOCIAL STRUCTURE AND THE ORAYVI SPLIT

The means to establishing what a social structure consists in empirically, and to what extent ideal-typical social structures may be read from observed and interpreted behavior and concepts—how the social grammar is inferred from strings of behavioral utterances—has been a site of extensive theoretical contestation in anthropology. Whether a model be concrete or abstract, operational or statistical, best elucidated by conceptual underpinning in deep mental structures, hardwired in somatic loci, or read from observed patterns in the transformation of nature by modes of production, are all important questions in argument. Emphasis on kinship systems as the principal structural framework for nonindustrial, nonstate systems became an article of faith in the latter 19th century (e.g., Maine, 1864; MacLennan, 1865; L.H. Morgan, 1870) and remained so until a tide of criticism in the late 20th (e.g., Needham, 1974; Schneider, 1984). In recent years, this core theme of the anthropological discipline has received reawakened interest (e.g., Faubion, 1996; Godelier, Trautmann, and Tjon, 1998; *L'Homme*, 2000).

However else it may be conceptualized, a social structure is fundamentally an ordered arrangement of persons, who construct, produce, and reproduce their lives in conformity with some guiding cultural principles. At Orayvi, a major principle of social organization is matrilineal kinship, in association with matrilocal and uxorilocal residence, producing households that include inmarried affines (see chap. 3 on houses). Households represent elementary forms in the organization of material production and social and biological reproduction. Expanding and transecting matrilineal and conjugal-residential units, ritual sodalities and kiva groups, especially for males, provide another key social-structural axis. Yet production and reproduction are integral with the well-developed calendar of public and private ritual practices, which are imagined as having direct instrumental effects on economic and meteorological conditions, and on community spiritual and sociopsychological well-being. In short, the cycle of material production is embedded in a social ''imaginary'' (in Godelier's [1999] usage of this term) that encompasses exchanges with a vividly represented and informing supernatural world, implicating a total scheme of beliefs and practices that locate metaphysical causes of manifest conditions in human intentionality. Extracting ''economic production'' from that total scheme and treating it separately, while a commonplace of western social theory, is to distort the reality of local life-forms. This is partly why reductive analyses of the Orayvi split only in material terms are explanatorily inadequate to the structural and historical reality. While adhering to a separation of the material from the ideational for ease of description below, the artificiality of this distinction should be borne in mind.

ORAYVI SOCIETY IN OUTLINE

(I) Economy

Hopi economy in the late 19th century was a mixture of agriculture, foraging, pastoral-

HP009111

ism, trade (with a wide network of indigenous peoples as well as Euro-Americans), and a very little wage work (chap. 4 addresses Hopi economy in greater detail). The division of labor was primarily framed by gender and kinship. Men did most farming and harvesting of crops, hunted, gathered, herded livestock, and engaged in external trade. Women gardened and gathered, traded internally, and had principal responsibility for processing and distributing produce the men brought in from the fields. Hopi women manage household production and distribution of goods and crops from their households, which are also owned by the women. But I have contested an anthropologically received view of Hopi women as field owners (Whiteley, 1985); on this count, an observer of the early 1890's, noted, ''The men are the land holders of the mesas; the women are the house owners in the towns on the mesas'' (Scott, 1893: 48). In turn, especially in the past, kivas, underground chambers, were male centers of artisanal labor (including weaving) and ritual activity.

Group labor in economic activities is organized according to structuring principles. So, families own or have usufruct rights in the fields, and households or larger kin groups arrange planting, hoeing, weeding, harvesting of the produce from their fields, etc. Similarly, households own clustered rooms in the villages, and construction labor, both female and male, is often organized along clan and household lines. Pastoralism tends to operate by patrilaterally, or even patrilineally, structured groups. Hunting or gathering parties may be organized by clans, conjugal households, or kiva groups (in the case of rabbit hunts). Gardening and tending orchards tend to be by individuals or small family groups.

(II) Kin and Clan

Groups of maternal relatives are arranged into named exogamous groups anthropologists have mostly termed *clans*, and these are further arrayed into larger clusters—dubbed *phratries*, especially since Titiev's (1944) and Eggan's (1950) works—that are also exogamous. (In the present work, when not discussing the larger clusters directly in terms of the Titiev-Eggan model [i.e., as phratries] followed by most authors subsequently, I use the term *maximal sets* or *clan sets*.) In 1906, Orayvi comprised nine maximal matrilineal sets, with varying counts, from 21–65, of named groups (''clans'') within them (Titiev, 1944: 51–52). Typically, clan totems refer to natural species (Bear, Spider) and elements (Sun); a few are named after cultural products (Bow), and some after religious ideas, like Katsina (a spirit), and Maasaw (a deity). Eliminating more than half the clan names elicited, Titiev identified 30 clans in the 1906 population (Titiev, 1944: 52, Chart VI; see table 2.1). His list included 31 clanhouses and 32 named clans, but he discounted Gray Hawk and Agave (Kwan) as lacking living representatives, and included a Cedar clan, although it evidently lacked a clanhouse. Each of the 30 clans is shown with varying numbers of households, as recorded by Titiev in 1933–1934 and Stephen in 1888, respectively. Notwithstanding Titiev's conclusions, the exact number of clans is difficult to determine (indeed his own ''Final List of Third Mesa Clans and Phratries'' [Titiev, 1944: 53] on the page following his Chart VI is discrepant in that it records only 29 clans, with Parrot and Crow a single clan, though they appear on the chart as separate clans, with separate houses, households, and living representatives). The number of clans depends partly on definition of clans and lineages (internal subdivisions within clans)—an issue I address further in chapter 3.

Mythologically, each clan was received into the Hopi community following migrations it had undertaken after emergence onto this fourth layer of the world (or, transposing that notion from space to time, from prior stages into a present epoch). In the final passage, each clan followed a route from its most recent village toward the Hopi mesas. Those routes and those particular villages, together with their total assemblages of natural resources, remain vital to the clan's identity and its continuing role within the Hopi community (see chap. 4; and cf. Bernardini, 2005). The first clan to arrive was *Honngyam*, the Bear clan. When other clans appeared, they approached the Bear clan chief, or Kikmongwi (''chief of the houses,'' village chief), to request admission (this tradi-

HP009112

TABLE 2.1
Mischa Titiev's Representation of Orayvi Phratries, Clan Houses, and Clans (modified from Titiev, 1944: 52, Chart VI)[1]

					Households	
Phratry	Clan houses	Hopi name (std.)	Titiev census	Stephen census	MT	AS
I	Rabbit	Tapngyam	Rabbit	Rabbit	13	12
	Katcina	Katsinngyam	Katcina	Katcina	2	1
	Parrot	Kyarngyam	Parrot	Parrot	5	10
	Crow	Angwusngyam	Crow		1	0
II	Bear	Honngyam	Bear	Bear	5	5
	Spider	Kookyangngyam	Spider	Spider	3	2
III	Sand	Tuwangyam	Sand	Sand	9	8
	Lizard	Kuukutsngyam	Lizard	Lizard	4	14
	Snake	Tsu'ngyam	Snake	Snake	2	1
IV	Sun	Tawangyam	Sun	Sun	9	8
	Gray Hawk	Masikwaynngyam				
	Eagle	Kwaangyam	Eagle	Eagle	6	6
V	Greasewood	Tepngyam	Greasewood		14	0
	Reed	Paaqapngyam	Reed	Reed	7	24
	Bow	Awatngyam	Bow	Bow	4	4
VI	Masau'u	Masngyam	Masau'u		7	0
	Real Coyote	Isngyam	Real Coyote	Coyote	10	16
	Water Coyote	Paa'isngyam	Water Coyote		10	0
	Kokop	Kookopngyam	Kokop		3	0
	Millet	Leengyam	Le		1	0
	Agave	Kwanngyam		Kwan	0	1
		Hoongyam	Cedar			
				Burrowing Owl	0	9
VII	Gray Badger	Masihonanngyam	Gray Badger		3	
	Navaho Badger	Tasaphonanngyam	Navaho Badger		3	
	Butterfly	Poliingyam	Butterfly		1	0
				Moth	0	1
VIII	Young Corn	Piikyasngyam	Pikyas	Pikyas	7	9
	Water-House	Patkingyam	Patki		7	0
	Rabbitbrush	Siva'pngyam	Siva'ap		1	0
IX	Chicken Hawk	Kyelngyam	Chicken Hawk	Chicken Hawk	2	1
	Crane	Atokngyam	Crane	Crane	1	1
	Squash	Patngyam	Squash	Squash	2	1

[1] Table modified from Mischa Titiev, *Old Oraibi: a Study of the Hopi Indians of Third Mesa*, Papers of the Peabody Museum of American Archaeology and Ethnology, vol. 22, no. 1, p. 52, Chart VI. Copyright 1944 by the President and Fellows of Harvard College.

tion largely pertains just to the principal villages of the three Mesas: Wàlpi, Songòopavi, and Orayvi). The Kikmongwi challenged them to demonstrate their worth, especially in the form of ritual power/knowledge:

> One of the first clans to arrive with those mentioned was the Bow clan, which came from the south-west. When the village chief asked the leader of this clan what he brought with him to produce rain, he said, ''Yes, I have here the Sháalako Katcinas, the Tangík Katcinas, the Tûkwunang Katcina and the Sháwiki Katcina. When they dance it usually rains.'' ''Very well,'' the village chief said, ''you try it.'' So the Áoat-wungwa [Aawatwungwa, Bow clan member/representative] arranged a dance. On the day before the dance it rained a little, and on the last day when they had their dance it rained fearfully. All the washes were full of water. So the village chief invited them to move to the village and gave them a large tract of land. He told them that they should have their ceremonies first (Voth, 1905a: 24).

This is the ideal-typical pattern that limns clan identities, rights, and statuses, although there was extensive variance in 19th century Orayvi, as I will go on to show in the following chapters.

HP009113

Within the ''clan,'' there may be subdivisions, particularly after a certain population size is reached. Again, since the work of Titiev and Eggan, the accepted term for these has been *lineages*, specifically meaning ''unilineal descent groups'' in the accepted anthropological sense as corporate jural groups with joint estates, rather than any looser associations of kindred. Within a lineage, too, there may be subdivisions, into ''households''—a term that is inconsistently used to refer to either matrilineal or cognatic units (see chap. 3). In either case, the household is the primary node of economic organization. Some houses, and their associated household kin groups are more marked as clan centers than others: the *-wungwki*, clanhouse, is presided over by the clan mother; her brothers or uncles are often principals in ritual activities belonging to the clan, and associated ritual paraphernalia is kept in the house. Accordingly, those clan members most associated with this house may be characterized as the *pas-* (''real,'' or, in this context, ''most important'') members of the clan.

(III) Clans, Ceremonies, and Religious Sodalities

Mythological history and its re-enactment in ceremony or reiteration in narrative and song are diagnostic features of clan identity in Hopi thought. For example, the Snake clan traveled from Tokòonavi (Navajo Mountain), whence it introduced the Snake ceremony to the Hopi community; the Badger clan introduced Powamuy from its former home at Kiisiwu (northeastern Black Mesa), and, in the example above, the Bow clan brought Sa'lako from its villages in the southwest. Upon acceptance by the Kikmongwi (and many, it is said, were rejected and told to go on their way), and as a condition of admission, a clan agreed to initiate others into its ceremony. Ceremonies are thus performed by religious societies (sodalities) of initiates from numerous clans, although in many cases the chief priests are still from the proprietary clan. Sixteen Hopi religious sodalities were active at Orayvi in 1900 (see table 2.2). The annual cycle of ritual works is explicitly aimed at ensuring or enhancing the productive viability of ecological and economic resources.

Beginning the ritual year, *Wuwtsim*, ''Manhood,'' ceremonies initiate postadolescent boys (aged ca. 15–20) into adult male status during a complex set of ritual activities in the late Fall. *Wuwtsim* comprises four sodalities: *Wuwtsimt*, the *Wuwtsim* society proper (of which there were four subdivisions in different kivas); *Taatawkyam*, the ''Singers society''; *Aa'alt*, the ''Two-Horn society''; and *Kwaakwant*, the ''Agave,'' or ''One-Horn,'' society. Each society holds specialized roles, with *Kwaakwant* the most independent. *Kwaakwant* and *Aa'alt* had some policing functions in Orayvi, especially during active ceremonial periods. Of the two, *Aa'alt* was more benign, and would only punish infractions of *Wuwtsim* law mildly; *Aa'alt* is the ''philosophical society'', in the words of one Hopi consultant. The *Kwaakwant* served as disciplinary guards, with the authority to kill anyone they caught violating a curfew during *Wuwtsim* initiations, on the night the souls of ancestral initiates return to dance in the village. In Orayvi, the *Wuwtsim* societies were ''the Hopis' government'', in the words of another older consultant. In addition to the Kikmongwi (the ''Peace Chief'', in Cushing's [n.d.] translation), other important politico-ritual officers included the Qaletaqmongwi (''War Chief''); L.A.White (n.d.b: 77) characterized him as ''War Priest—he disciplines Kikmongwi''. The Tsa'kmongwi (''Crier Chief'') was the announcer of ceremonies and other important news. Additionally, the *Wimmomngwit* (sodality chiefs in general) provided an upper echelon of the politico-ritual hierarchy. Authority was articulated especially via the medium of the sodalities, and among these the *Wuwtsim* societies were particularly significant. The clans controlling *Wuwtsim* were especially important, with Bow and Sparrowhawk holding preeminent roles; Sparrowhawk controlled the *Wuwtsim* society, Parrot the Singers, Bow the Two-Horns, and Maasaw the One-Horns. (The *Wuwtsim* societies nowadays continue to induct initiates only at Songòopavi on Second Mesa, where the clan-sodality relationships differ, though vestiges of the sodalities persist at the other mesas also.)

HP009114

TABLE 2.2

The Basic Pattern of Orayvi Ceremonies (Sources: Frigout, 1979; Stephen, 1936; Titiev, 1944; Voth, 1903a, 1903b, 1912a; Whiteley, 1980–2006)

Ceremony	Translation/ Significance	Sodality	Translation/ Significance	Owning clan	Kiva	Lunar month
Wuwtsim	"Manhood"	Wuwtsimt	Wuwtsim society (proper)	Sparrow-hawk	Hawiwvi Sakwalenvi (>Tawa'ovi) Tsu' Hano	Kyelmuya (Fledgling/Initiate, mid Oct–Nov)
		Taatawkyam	Singers society	Parrot	Taw	
		Aa'alt	Two-Horn society	Bow	Naasavi	
		Kwaakwant	Agave/"One-Horn" society	Maasaw	Kwan	
Soyalangw	Winter solstice ceremony	Sosyalt	Winter Solstice society	Bear	Sakwalenvi (>Tawa'ovi)	Kyaamuya (Awe, Nov–Dec)
Mosayru	Buffalo/other Social Dance	None		None		Paamuya (Water, Dec–Jan)
Katsina	Katsina night dances	None		None	Multiple	Paamuya (Water, Dec–Jan)
Powamuy	Purification/Katsina initiation	Popwamuyt Katsinwiwimkyam	Powamu society Katsina society	Badger Katsina	Hotsitsivi Maraw	Powamuya (Purification, Jan–Feb)
Katsina	Katsina night dances	Katsina/Powamuy		Badger/Katsina	Multiple	Ösömuya (Wind-whistling, Feb–Mar)
Katsina	Katsina Plaza dances	Katsina/Powamuy		Badger/Katsina	Varies w. sponsor	Kwiyamuya (Windbreaks, Mar–Apr)
Katsina	Katsina plaza dances	Katsina/Powamuy		Badger/Katsina	Varies w. sponsor	Hakitonmuya (Waiting, Apr–May intercalary)
Katsina	Katsina plaza dances with	Katsina/Powamuy		Badger/Katsina	Varies w. sponsor	Tala'kyelmuya (Summer fledgling, May–Jun)
Tsukulalwa	Ritual clowning	Tsutskut	Ritual Clowns	Eagle	Hano/varies	(May–Jun)
Niman	Katsina home-going dance	Katsina/Powamuy	Katsina	Katsina/Badger	Rotates	Tala'kyamuya (Summer awe, Jun–Jul)
Tsu'	Rattlesnake	Tsuutsu't	Snake society	Snake	Tsu'	Tala'powamuya (Summer purification, Aug–Sep [even years])
Tsöp	Antelope	Tsöötsöpt	Antelope society	Spider	Naasavi	
Leenangw	Flute	Sakwalelent Masilelent	Blue Flute society Gray Flute society	Spider Patki	Sakwalenvi Hawiwvi	Tala'powamuya (Summer purification, Aug–Sep [odd years])
Poli	Butterfly/other Social Dance	None		None	Varies w. sponsor	Tuho'osmuya (Fall, Sep–Oct)
Maraw	Women's society ceremony	Mamrawt		Lizard	Maraw	(Sep odd years:Voth 1912a)
Mots	Warriors' ceremony	Mòmtsit	Warriors society	Spider/Kookop	Wiklavi	Tuho'osmuya (Fall, Sep–Oct)
Owaqölöw	"Basket Dance"	O'waqölt	Women's society	Sand	Hawiwvi	early Kyelmuya (Fledgling, Oct/Nov [odd yrs])
Lakon	"Basket Dance"	Lalkont	Women's society	Parrot	Hawiwvi	early Kyelmuya (Fledgling, Oct/Nov [even yrs])

HP009115

The next major ceremony is *Soyalangw* at the winter solstice, a master ceremony involving the leaders of several sodalities and presided over by the *kiikyam*, the Kikmongwi's matrifamily. *Soyalangw* plans out and determines the ensuing seasons, and brings back the sun from the furthest point on its southern arc. Centered in the *mong.kiva* (''chief kiva'') this Bear clan ritual was the principal legitimating ceremony of the *kikmomngwit*, the village chief and his close relations, in their capacity as the ''fathers'' and ''mothers,'' the ''peace chiefs'', of the Orayvi people. A split in this ceremony in the 1890's was especially significant. At that point the *mong.kiva* was Sakwalenvi, and its *kivamongwi* (''kiva chief'') was Lomahongiwma of the Spider clan. Owing to the severity of factional disagreement, Loololma and his older brother Sakwhongiwma, the *Soyalmongwi* (''*Soyalangw* chief''), relocated their ceremony to Pongovi kiva, by the Bear clanhouse, while Lomahongiwma led a ''Hostile'' *Soyalangw* from Sakwalenvi (Dorsey and Voth, 1901). The chief kiva was then doubled, with the Friendlies treating Pongovi as the proper site.

In late December and January come Social Dances, typically *Mosayru* (Buffalo). The next major ceremony, *Powamuy* (Purification), occurs in January-February. *Powamuy* purifies the earth for planting, and predicates the success of the agricultural cycle by mimetic forcing of bean sprouts in the kivas (hence its English designation, ''Bean Dance''). Two sodalities, *Powamuy* (controlled by the Badger clan), and *Katsina* (controlled by the Katsina clan), perform initiations of all children, aged approximately 8–10. *Patsavu*, a special ceremony to close *Powamuy*, occurred after *Wuwtsim* initiations had been conducted the previous fall, involving many different types of Katsinas who retrace the Badger clan's route of arrival into Orayvi. Even before Powamuya (Purification month), in Paamuya (Water month, December-January), there might be a Katsina night dance in the kivas. From this time on until *Niman* (''homegoing,'' referred to in English as the Home Dance) in July, members of the *Powamuy* and *Katsina* societies perform a series of Katsina ceremonies, first in kiva night dances, and then as the weather gets warmer, in the plaza during the day. Katsina spirits are multiplex, but include representations of species and forces in the natural world, and in general are ancestral spirits who may achieve manifest form as clouds and rain, as well as in the masked ritual figures personated by initiated men. In general, Katsina rituals seek to produce rain to help nurture the growing crops. Especially toward midsummer, a Katsina dance frequently includes *Tsutskut* (unmasked ritual clowns) who perform a two-day ceremony in ragged, licentious counterpoint to the orderly, dignified Katsinas. At Orayvi in 1900, the *Tsutskut* was still a formal sodality of initiated members, but only a few remained; the ceremony, owned by the Eagle clan, was shifting to its present form, with clowns chosen for a particular performance, but not requiring formal initiation. *Powamuy* and *Niman* are the most important Katsina ceremonies. *Niman* is a first-fruits ceremony, with the Katsinas distributing early corn, and other crops, like watermelons. *Niman* closes the Katsina season, and the spirits, having dwelt around the village for the previous seven months, fly off to their homes in the high and moist, especially mountainous, areas around Hopitutskwa (''Hopi country''). *Niman* was another nexus of factional conflict at Orayvi, with two separate performances occurring in 1906, one of which saw the Second Mesa Bluebird clan leader, Tawahongniwa (recently invited into Orayvi by the Hostiles), taking a leadership role, to the chagrin of the legitimate Kikmongwi, Tawakwaptiwa.

After *Niman*, the next major ceremony at Orayvi, in even years, was *Tsu'*, the Snake ceremony, and in odd years, *Leenangw*, the Flute ceremony. The Snake ceremony was performed by two sodalities, and indeed there are two ceremonies on successive days, named after each in turn: *Tsöp-* (Antelope) and *Tsu'-* (Rattlesnake), the former controlled by the Spider clan, the latter by the Snake clan. Their principal aim is to produce rain at the hottest time of the year as the majority of the crops are reaching maturity. These sodalities also became notably important in the factional conflict. By the mid-1890's, most Friendly members had withdrawn, and the ceremonies were conducted exclusively by the Hostiles, with the Snake

HP009116

kiva (important also as one of four kivas where a branch of the *Wuwtsim* society met), becoming a major factional center. After returning from Alcatraz in 1895, at the first Snake Dance the following year, Yukiwma of the Kookop clan, future factional leader at the split, was initiated into the Antelope society at Naasavi kiva by his Spider clan allies.

Leenangw was performed conjointly by the Blue Flute and Gray Flute sodalities. This ceremony too is important to the agricultural cycle, with solstitial associations, and serves as a summer counterpart to *Soyalangw*. *Leenangw* also became a focus of conflict, with the Blue Flute society (senior of the two sodalities), controlled by the Spider clan and under the leadership of Hostile chief Lomahongiwma, while the Gray Flute sodality, controlled by the Patki clan, remained mostly Friendly. Underscoring the Flute ceremony's appropriate associations with village leadership in Hopi social thought, it still serves as the principal legitimating ritual for the Kikmongwi at Wàlpi, who belongs to the Flute clan (not present at Orayvi; *Lenngyam*, Flute clan, is distinct from *Leengyam*, Millet clan, although anthropologists have often confused them). In the 1890's, Lomahongiwma's leadership of the Flute ceremony may well have been a ritual basis for the Hostiles' choosing him to be their alternative Kikmongwi to Loololma. In this regard the dual interplay of *Soyalangw* and *Leenangw* echoes the Rio Grande Tewa Summer and Winter moieties that provide alternating village leadership by a Winter Chief and Summer Chief; at Orayvi, however, any sense of alternating complementarity was being converted to oppositional alternativity. After the subfaction of Hostiles returned to Orayvi in November 1906, Tawakwaptiwa, from his exile at Sherman Indian School in California, was particularly concerned about Lomahongiwma performing the Blue Flute ceremony (inferentially, as a ritual representation of leadership authority), but he failed to prevent its occurrence (e.g., Forrest, 1929, II: 183). When Tawakwaptiwa returned to Orayvi in time for the next performance in 1909, it appears that the Flute ceremony was performed only by the Gray Flute society (Talayesva, 1942: 141–142).

After the Snake or Flute ceremonies came Social Dances, generically referred to as *Poli-*, or ''Butterfly (Dances)'' (although nowadays these dances, which celebrate emergent female fertility, may actually take place before the Snake or Flute). The next major ceremonies were those of three women's sodalities. Generally, women's sodalities were more open than the exclusive male orders, with many women belonging to all three: *Mamrawt*, *Lalkont*, and *Owaqölt*. Each sodality also had male chief-priests, and women's social power was less linked to their membership of sodalities than to their ownership of houses, management of economic distribution, and biological and social reproduction. *Mamrawt*, the *Maraw* society (named after an unidentified insect species [perhaps a damselfly] similar to a dragonfly), performed the *Maraw* ceremony in September of odd years in Orayvi (Voth [1903b, 1912a] contradicts himself on the years, but his diary makes plain that the main fall ceremony was performed in odd years [see Part II, chap. 19]). Owned by the Lizard clan, this sodality is a counterpart to the men's *Wuwtsim*, and, focusing on fertility, especially, includes satirical performances aimed at the *Wuwtsimt*. *Motswimi*, the ceremony of *Mòmtsit* or *Moomotst*, the (male) Warriors' society, occurred shortly after *Maraw* (Titiev 1944:156). Controlled jointly by the *Kookop* and Spider clans, and aligned with the authority of the Qaletaqmongwi (War chief), *Mòmtsit* was another major nexus of factional activity. Besides *Mamrawt*, the other two women's societies performed ''Basket Dances'', in alternating years (*Lakon* in even years, *Owaqölöw* in odd years; neither name is directly translatable) in late October–early November, closing the annual liturgical cycle. Both are regarded as more recent introductions to the Orayvi ceremonial order, although long-established by 1900; *Lakon* was owned by the Parrot clan, *Owaqölöw* by the Sand clan. Occurring at the end of the harvest season, both involved ritual redistribution of crops and manufactures (notably wicker plaques at Third Mesa, the ''Basket'' reference), to crowds of men who gathered outside the circle of dancers to tussle over objects thrown by younger society women from the center of the circle.

At Orayvi before 1906 (by far the largest

HP009117

village at that time, with the highest number of clans), ownership of ceremonies is regarded as having been inalienable, except in dire circumstances, such as the dying out of the proprietary clan; by contrast, at Second Mesa, kin group relationships with sodalities are more fluid (see Eggan, 1950: 89–106). Only *Katsina* performances and *Owaqölöw*, as well as Social Dances, persist at Third Mesa in the present, with much-abbreviated observations of *Soyalangw* at Orayvi, Hotvela, and Paaqavi. The last initiations into the *Wuwtsim* sodalities at Orayvi occurred in 1909; the resumption of *Wuwtsim* initiations at Hotvela in 1923 was accompanied by much controversy (Whiteley, 1992b: 58–59); three full initiations occurred into the 1930's, and two small initiations into the One-Horn society in the 1950's and 1960's. The principal Snake and Antelope priests removed to Hotvela or Paaqavi after the split; regular performances were maintained at Hotvela until the last one in 1980. After the split, a group of Snake initiates was patched together at Orayvi and conducted performances up to 1918 (Whiteley, 1988a: 275), but with no Antelope sodality, these were a pale reflection of the ceremony as continued at Hotvela thereafter (Forrest, 1929: 139). Similarly, the Blue Flute sodality was primarily Hostile and continued to perform in the Hostile villages, first at Paaqavi until the death of Lomahongiwma in 1919, and then at Hotvela, initially under the leadership of his brother Lomayestiwa, and thereafter into the mid-20th century. The Gray Flutes, primarily Friendly, ceased operations ca. 1915, with the conversion of their chief-priest to Christianity (Whiteley, 1992b: 60).

(IV) Kivas and Kiva Groups

Most ceremonial activities are centered in kivas: in effect, these are independent but mutually coordinated ''chapels'' within the overall ''church'' of a Hopi village's liturgical cycle. Each kiva group thus comprises another organizational unit, since its ordinary membership—which convenes for activities both secular and sacred, like Social or Katsina dances, weaving parties for wedding ceremonies, rabbit hunts, etc.—consists of other individuals beyond those whose sodality meets at the kiva. At Orayvi in 1906, there were 14 kivas (table 2.3). While there is an association between clan, sodality, and kiva, it is not a one-to-one correspondence. For example, the Snake *society* performs its ceremony, owned by the Snake *clan*, from out of the Snake *kiva*. But the Snake kiva also includes other ordinary members—notably for Katsina ceremonies and social dances—who are neither members of the Snake clan, nor initiates of the Snake society. These ordinary members do not attend the kiva while the Snake society is in session. Like clans and religious societies, each kiva is named; after it has been built, repaired, or rebuilt, a kiva will be (re-)named and (re-)consecrated during a Social Dance. If renamed, the name will reflect the clan of the sponsor in charge of refurbishing; today, there is no necessary carryover in clan ownership of the kiva, although at Orayvi this may have been more typical. Kivas organize certain economic activities, like hunting, and ritual pilgrimages to distant springs (like Kiisiwu on northern Black Mesa during the *Powamuy* and *Niman* ceremonies).

TABLE 2.3
Orayvi Kivas, 1906

Name	Translation
Sakwalenvi	Blue Flute place
Hawiwvi	Going Down place
Taw kiva	Singers' kiva
Naasavi	Middle place
Kwan kiva	One-Horn kiva
Hotsitsivi[1]	Zig-zag place
Tsu' kiva	Rattlesnake kiva
Maraw kiva	Maraw society kiva
Hano kiva	Tewa/Tanoan kiva
Wiklavi[2]	Fold-of-fat place
Pongovi[3]	Circle place
Is kiva	Coyote kiva
Katsin kiva	Kachina kiva
Kyarsurkiva	Parrot-tail kiva

[1] Hotsitsivi was also known as Honankiva (Badger kiva), Povolkiva (Butterfly kiva), and Su'at (Last One below).

[2] Wiklavi was also known as Siva'ptsomo (Rabbitbrush mound), and Siva'p kiva (Rabbitbrush kiva).

[3] Pongovi was renamed Tawa'ovi (Sun above place), ca. 1900.

(V) Orayvi Society: Summary

In sum, Orayvi society was composed by a series of exogamous matrilineal clans, sub-

HP009118

divided into smaller groups, dubbed ''households'' and ''lineages,'' and grouped into larger sets (''phratries''). Each clan is conceived as having its own separate history, ceremonies or other prerogatives, and attachments to particular parts of the landscape through which it migrated. The ceremony or other designated social function was the clan's social charter, legitimating its position in the Orayvi community. Orayvi social structure was an interwoven web of clans and households, with primary economic functions, of ritual sodalities articulating the metaphysical relations of production and reproduction, and of kiva groups that were, in effect, men's houses (political and social centers). Instituted leadership associated with clans and ritual sodalities provided the basis of Orayvi's governance, especially via the roles of Kikmongwi, Qaletaqmongwi, and Wimmongwit (sodality chiefs). It is this structure that was sundered in the Orayvi split.

THE RECORD OF STUDY

Hopi social structure, as representative of one Pueblo Indian form, has been a subject of anthropological inquiry since the 1870's (L.H. Morgan, 1870), and there are brief descriptions earlier (Ten Broeck, 1856). But Victor Mindeleff's (1891) study of Pueblo house forms in the 1880's, assisted by his brother Cosmos and, especially for the kinship data, by Scottish ethnologist Alexander M. Stephen, truly inaugurates systematic study. Stephen recorded social organization by ''gentes'' (or ''clans''), and ''families,'' a perspective developed by Jesse Walter Fewkes in the 1890's (Fewkes, 1894) and thereafter. Further research on Hopi social structure in the 1910's and 1920's—by Robert Lowie (1929a, 1929b), Elsie Clews Parsons (e.g., 1932), and C. Daryll Forde (1931)—concentrated upon First and Second Mesas. Parsons (1922) wrote briefly on Orayvi following a visit in 1920, and in the same work reprinted the 1882 and 1890 accounts of Orayvi by Frank Cushing and Fewkes respectively, both of which indicated the presence of factionalism. The ethnological researches at Third Mesa of missionary H.R. Voth in the 1890's and early 1900's focused on ritual and myth, with significant allusions to, but no concentration on, social forms themselves. Voth discussed the factional division at several junctures in his texts, attributing it to the government policy of enforced schooling (e.g., Voth, 1903b). In the late 1920's and early 1930's, the study of Hopi social structure was stimulated by argument between Lowie (1929a) and Parsons (1933), as well as by the impetus toward structural studies by A.R. Radcliffe-Brown, upon his arrival at the University of Chicago in 1931 (Whiteley, 2003a).

This was the state of anthropological play in 1932, when Leslie White led the Laboratory of Anthropology's summer field school in ethnology to Third Mesa. The Orayvi split had been described, but, with the partial exception of Parsons (1922), its social dynamics had not been investigated, and no structural studies had focused on Third Mesa, the largest Hopi population center. Over two months, White orchestrated a survey of Orayvi kinship, social organization, and the split, with a party of graduate students—including Mischa Titiev, Fred Eggan, and Edward Kennard. They compiled genealogies, charted kinship and affinal relationships, and investigated the social operation of kin groups. Following on from this, in 1933–1934, Titiev returned to Orayvi (accompanied for a short but influential period by Eggan), where he deepened the study of social forces behind the split. Titiev focused on Orayvi's social structure, including the rearrangement of clans and religious sodalities among Orayvi, Hotvela, and Paaqavi effected by the split. Titiev combined his own research results with those of White's field school to produce *Old Oraibi* (1944). Eggan's fieldwork of January–March 1934 was primarily at Supawlavi, with brief visits to Titiev at Orayvi (Eggan, personal commun., 1980). By this point, Eggan had already completed his doctoral dissertation (Eggan, 1933) on Western Pueblo social organization, based on a literature survey and his work in the 1932 field school. Supplemented by the 1934 fieldwork, Eggan's dissertation was eventually published as *Social Organization of the Western Pueblos* (1950).

Titiev and Eggan largely agreed on the units of Hopi social structure as a nested se-

HP009119

ries of matrilineal units—households, lineages, clans, and phratries—integrated by intermarriage and cross-cutting ritual sodality memberships: their explanation was fundamentally structural-functionalist, under the influence of Eggan's mentor, Radcliffe-Brown, and Titiev's in this regard, Lloyd Warner (Whiteley, 2003a). As noted in chapter 1, Titiev concluded the split's cause lay in Orayvi's ineffectively integrated system of descent groups: while ''Lololoma's receptiveness to American influence provided a *casus belli*, . . . the primary division of the village resulted from the splitting of the weak phratry tie that had held two strong clans together'' (1944: 75). Titiev's analysis was thus structuralist, in the Radcliffe-Brownian sense: the cause lay in the very form of society itself, whose functional integration of elemental matrilineal units was structurally inadequate and fell apart under pressure from outside forces.

Titiev's explanation of the split and Eggan's complementary analysis of Hopi social organization were highly influential in Pueblo ethnology, and Eggan's approach, combining structural-functionalism with Boasian historical-particularism, had broad impact in American anthropological theory. Following these two primary interpretations of the split and Hopi social structure (in some instances before they had reached publication), other scholars entered the fray. In 1930–1932, Margaret Brainard conducted a study of Hopi familial organization, notably at Third Mesa, based on fieldwork and on an analysis of census data, especially the 1930 (15th) national census (Brainard, 1935). Although her dissertation was never published, Brainard's systematic house-by-house study concluded that the nuclear, conjugal family—rather than Titiev's matrilineal household or Eggan's lineage—was the principal unit of Third Mesa social organization (cf. Nagata, 1970: 247; and see chap. 3).

In the early 1940's Laura Thompson's study of Hopi culture and personality concluded that the split's causes were various, but owed significantly to the subversion of cultural values by Mennonite missionaries (1950: 140), notably Voth, who had arrived in 1893. Thompson (1950: 34) also drew attention in passing to the impact on Hopi resources of the recent arrival of Navajos, with their extensive livestock, in the Third Mesa area—a still underemphasized aspect (see chap. 4). Shuichi Nagata's important study of Mùnqapi in the early 1960's (Nagata, 1970) introduced the idea that movements from Orayvi to Mùnqapi involved a gradual sloughing off of excess population to an alternative resource-base, an idea that stated in this gradualist form, and applied to that case, I find persuasive (in contrast to its extension, by Levy, to the split itself). Bradfield's study of Orayvi's field system in the 1960's, as noted in chapter 1, developed an ecological hypothesis to explain the split (Bradfield 1971, 1995). And again as noted in the first chapter, Clemmer's study of the Hopi Traditionalist movement in the early 1970's (e.g., Clemmer, 1978, 1995) emphasized its origins in the split interpreted as an ideological conflict.

In my own study, beginning in 1980 (based on fieldwork [initially 14 months, now three years in total] and archival research), a primary interest lay in the composition of Paaqavi's founding populace, and the reproduction and/or transformation of social and cultural forms from the mother village. Like Titiev (though less onerously, since the population was much lower than Orayvi's in 1906), I compiled a diachronic census of the village—including clan memberships, marriages, and membership of kivas and ritual sodalities—from oral and documentary records. My explanation of the split, to repeat, foregrounded sociopolitical agency in response to a complex of historical conditions. I described a social system more hierarchical, and based in the system of ritual sodalities, than that of the canonical accounts by Titiev and Eggan. Subsequent analyses have been described in chapter 1, with the principal one, by Levy (1992), based on an analysis of three census records, reinstating Eggan's and Titiev's focus on unilineal descent groups, and promoting a materialist hypothesis of lineage ranking associated with differential control of arable land; thus, with population pressure, the lesser lineages were forced in 1906 to migrate in search of new land. More recent interpretations of Orayvi social structure by Bernardini (1996, 2005) and Cameron (1999) depend in part on

HP009120

Levy's census data, and on his system of lineage ranking, as well as on their own respective field and archival research. Of structural significance, Bernardini introduces a novel usage of *sub-clans* to refer to matrilineal descent groups within a particular village (a ''clan'' being all the representatives of a named group from multiple villages across all three Mesas). Inter alia, Cameron foregrounds nuclear-family households as the principal building blocks of social structure.

The questions raised by this record of study and its competing interpretations and explanations are multiplex. Of primary concern are the principles underlying Orayvi's social structure, to which I turn next.

HP009121

CHAPTER 3

FAMILIES, CLANS, AND ''HOUSES'' AT ORAYVI

LINEAGE THEORY AND ITS DISCONTENTS

In order to assess the componential disintegration that occurred at the Orayvi split, we must first know what the primary social units were. In the classic accounts by Titiev and Eggan they were matrilineal descent groups, especially ''lineages'' for Eggan and ''households'' (lineages or lineage segments, sometimes with subsidiary inmarried affines) for Titiev. For Eggan, all Western Pueblo kinship and marriage systems exhibited similar characteristics:

> The western Pueblos—Hopi, Hano, Zuni, Acoma and Laguna—all live in a semi-desert environment where rainfall is uncertain and arable land limited. . . . All are organized in terms of matrilineal descent and matrilocal residence, with kinship systems of the classical Crow type. But in these intricately ordered societies the choice of a marriage partner is apparently left to chance, beyond the restrictions of clan and phratry exogamy. Further, the marriage bond is easily broken, and divorce may occur on the initiative of either partner. . . . [T]he western Pueblos . . . are strictly monogamous (Eggan, 1964: 176).

Eggan emphasized the structural-functionalist schema developed by Radcliffe-Brown, especially ''the lineage principle and the principle of the unity and solidarity of the sibling group'' that Eggan also identified as ''perhaps the most important concepts guiding the analysis of social structure today'' (Eggan, 1955: 503). For Eggan, Hopi clans, phratries, and totemism were ''expansions of the lineage principle for integrative purposes'' (1950: 133). Titiev explicitly rationalized Orayvi's social structure into an ordered scale of descent groups: households, lineages, clans, and phratries. Titiev and Eggan jointly established a lasting convention for designating Hopi social groups, with *household* identifying the minimal set, and *phratry* the maximal set, and Radcliffe-Brown's *lineage principle* as the key to social structure.

Titiev and Eggan's formalist approach identified an underlying structural logic (Titiev, 1944: 58; Eggan, 1950: 111–120). Titiev (1944: 44–58) reintroduced *phratry* for the largest exogamous set, and adopted Lowie's (1929a: 332) practice of assigning roman numerals for specific phratries, leaving them nameless, although Titiev's numbering system (1944: 52) differed from Lowie's. Eggan (e.g., 1950: 65–66) agreed with Titiev's classification, and followed a similar, though not identical, enumeration of phratries. But Eggan also retained an older practice from Cosmos Mindeleff (V. Mindeleff, 1891: 38–39), and followed by Parsons (e.g., 1933) and Forde (1931), where the maximal sets were designated by the (*emphasized*) names of their principal clans. For example, Eggan's ''Phratry I'' is also identified as the ''BEAR phratry,'' comprising the Bear, Spider, Carrying Strap, and Bluebird clans (cf. Whiteley, 2003a: 167).

The orderliness of the scalar descent-group model is subverted, however, by its lack of fit with Hopi social discourse and action. Understanding Hopi social forms has proven problematic ever since these were first formally described by Cosmos Mindeleff in 1891. Hopis gave ethnographers names for

HP009122

more exogamous, matrilineal kin groups than actually appeared to exist, and sometimes differed from one informant to another in assigning kin-group identities to particular individuals. Analysts described smaller kin groups arrayed into larger sets, which were identified either by *emphasizing* a single prominent totemic name out of several comprising the set, by listing a cluster of named groups in sequence, or, simply descriptively (cf. Titiev, 1944: 44–58). The nominal Hopi term for a matrilineal descent group is *ngyam* (collective) and *wungwa* (individual)—usually now translated ''clan''—appended to a specific totemic name, as in *Honngyam* (Bear clan) and *Honwungwa* (Bear clan member). But in Hopi discourse *ngyam* may be applied to groups with different ranges of inclusion. Flummoxing the analyst's Linnaean imperative, it was as if, sociologically speaking, Hopis did not distinguish taxonomic levels—like genus and species—from each other. How, then, to translate *ngyam*? And what are the analytical implications if one term, that designates a more or less inclusive level, is chosen over another (cf. Whiteley, 2003a: 165–172)? And if it be determined that *ngyam* is polysemous, is one level referent for descent groups more ''marked'' than others? How does the latent social logic match up with Hopi naming of social groups, and how is this to be rendered into a paradigmatic scheme sufficiently systematic for anthropological analysis? In short, while the problem may appear largely one of terminology or translation, its analytical implications go to the heart of the anthropological enterprise: how best to explain and interpret sociocultural systems.

In Hopi speech, *Honngyam*, ''Bear'' *ngyam*, may be used generically to denote a maximal exogamous set. That set includes Spider (*Kookyangw-*), Bluebird (*Tsor-*), and Bearstrap (*Piqös-*) *ngyam*s (and others too, beyond Third Mesa), as well as a particular group of lineal relatives designated *Honngyam* in a more marked fashion. The problem for analysis is palpable: should *Honngyam* be translated Bear phratry (for the maximal set), Bear clan (the specific group), or Bear lineage (to foreground the fact that the more specific group consists of genealogical kin)? Until the Titiev-Eggan consensus, there was much terminological contention. Prominent anthropologists like Kroeber (1917: 134–147), Parsons (1925: 15, n. 11; 1933: 79–80), Lowie (1929a: 330–332), and Forde (1931: 372–375) all weighed in, with variant conclusions. All generally opposed resurrection of Mindeleff's ''phratry'' for *any* Hopi groups. Parsons (1925: 15, n. 11; 1933: 26–35, 79–80) preferred ''clan'' or ''people'' to translate *ngyam*, but felt that ''clan'' should designate the *maximal* exogamous set, reserving ''lineage'' or ''maternal family'' for specific named groups within the set (see Whiteley, 2003a). For the maximal exogamous set, Lowie (1929a: 331) preferred ''linked clans,'' which Parsons (1933: 39) rejected since it implied amalgamation was the only cause of their association, excluding the possibility of fission, or segmentation, from a formerly unitary group. In the argument between Lowie and Parsons, ''clan'' is used variously to denote *all four* levels the Titiev-Eggan model treats as discrete (i.e., household, lineage, clan, and phratry).

As noted, for Eggan, the key to Hopi social structure was the ''lineage principle.'' Insofar as Eggan ever defined it operationally, *lineage* refers to a small group of kin, predominantly united by direct sibling ties, with an underlying criterion, actual or putative, of co-residence (1950: 112): ''The closest and most important set of relatives makes up the lineage group'' (1949: 140). Titiev's model concentrated on the household, as a matrilineal unit formally below the lineage, and empirically comprised of a lineage segment or sometimes a whole lineage (e.g., Titiev, 1944: 58; cf. Eggan, 1950: 30, 298). But analytically, both scalar models are very similar, and in large part the product of agreement (cf. Eggan, 1950: viii).

Problems with this formalist approach may be shown by setting it against the background of Leslie White's Orayvi genealogies (see chap. 6). Where White listed one name, or several conjoined, for a single set, Titiev identified discrete units. White's *Honánnyam* (*Honanngyam* in standard orthography), translated ''Badger clan'' on White's chart, comprising four genealogical lineages, was divided by Titiev (1944: 52) into ''Real Badger,'' ''Gray Badger,'' and ''Navajo Badger'' *clans* (cf. Whiteley, 1986). White's chart of

HP009123

Pumpkin-Crane-*Kɛlɛ*—a group Titiev referred to as a phratry—is shown as a single lineage, ''a unilateral group of real blood kin'' (to use Lowie's definition of lineage borrowed from Gifford) comprising 30 people across five generations. White himself strongly opposed the use of ''phratries'' in the Hopi case, preferring, like Parsons, ''clans'' for the maximal sets, that were definitively structured (by rules of exogamy and descent), but constantly evolving and flexibly composed of lineal elements whose interconnections might or might not be demonstrable (Whiteley, 2003a). Titiev (1944: 52) divided this particular group into three clans, Chicken Hawk (sic, the species should be Sparrowhawk), Crane, and Squash, in one phratry; importantly (see below), his longer discussion of this group in his thesis (Titiev, 1934: 95–96), derived the differentiation from their separate residence in three *houses.* Other groups made into discrete clans by Titiev appear on the charts as embracing the same genealogical relatives. In one example, Titiev's division between ''Masau'u'' (*Maasaw*) and ''Kokop'' (*Kookop*) clans may well owe to a process of fission (cf. Whiteley, 1986: 75) that received its clearest expression in the Orayvi split itself. Titiev's census informant for this was Tawakwaptiwa, whose factional interest produced some distortive effects (see chap. 7). Those who adhered to Tawakwaptiwa's party (the *Masngyam*), all of whom remained in Orayvi, were inferentially differentiated from the *Kookopngyam*—his most active opposition in 1906, all of whom migrated to Hotvela. Hopis tend to translate both terms as ''Fire clan'' nowadays. Similar problems afflict other clans that Titiev separated as such (cf. Whiteley, 1986), but that White did not (like Kachina-Crow). In effect, therefore, Titiev's formal categories overrode empirical variations, effacing both sociopolitical interests and some optative flexibility in specific Hopi identifications.

For Titiev and Eggan, having once divided Hopi society into a scale of nested descent groups, the next question concerned their integration, especially clans and phratries. The particular form of this question flowed in part from the structural-functionalist nature of their model. Cast as discrete, independent kinship groups, clans and phratries conformed to Durkheim's (1893) sense of ''mechanical solidarity'' that had so influenced Radcliffe-Brown. With Hopi society rendered acephalous, like Nuer polity (Evans-Pritchard, 1940), the inquiry into integration ignored or downplayed the agential force of politico-ritual leadership. For Titiev (1944: 69), Hopi integration was intrinsically problematic: clans were independent units, with latently disintegrative tendencies. For Eggan (e.g., 1949: 143), the key mechanisms of integration variously conjoined and cross-cut descent groups, via prescriptive exogamy, and with sodality initiations and kiva groups that dispersed clan allegiances. In contrast, White saw clans themselves as integrative elements, via control of mutually interdependent ritual sodalities:

> A clan is thus more than a mere kinship group; it may be a ceremonial and economic group as well. Or perhaps it would be more accurate to say that clans promote solidarity indirectly through ceremonial and economic contexts, as well as directly in the context of kinship. . . .
>
> Clans serve as mechanisms of tribal integration in still another way. Each clan may acquire a special function, ceremonial or otherwise, the exercise of which is regarded as essential to the common welfare. Each clan thus becomes necessary to all the rest, and all are bound together in an organization of interdependence. Tribal solidarity is powerfully promoted in this way. Among the Hopi, the Bear clan provides the chief of the pueblo and has charge of the important Soyal ceremony; the Badger clan has the Powamu ritual; the Coyote clan provides the war chief, the Reed clan the town crier; to the Spider clan belong the Blue Flute and Antelope societies; and so on. . . . In the division of tribal labor among the several clans, each is bound to all the others by ties of dependence and necessity. The clan thus becomes an effective mechanism in the integrative process (L.A. White, 1959: 157–158).

White's view suggests an alliance model of Hopi social integration with an implicit emphasis on a structure of leadership (cf. L.A. White, 1959: 181–182). And White's point that the (exogamous) clans' mutual interdependence is produced by variegated ceremonial and economic contributions to the community also accords more directly with the emic sense of things. White's emphasis on the ritual function of clans as the axis of social structure is very important (cf. Ortiz, 1969; and see chap. 4 regarding the lands of the ritual chiefs), and neglected in the lineage

theory model of Titiev, Eggan, and their successors.

Despite its theoretical bankruptcy in general (e.g., Kuper, 1982), lineage theory has proven hard to dislodge from Hopi ethnology:

> . . . [Titiev's] and Eggan's definitions of such phenomena as households, lineages, clans, and phratries are sufficiently clear that whatever confusion still exists may be clarified with a minimum of effort. . . .
>
> The functioning group was the lineage—not simply a group of coresident kin who may or may not comprise the whole lineage but are always a segment of it. It seems to me that Eggan was correct when he spoke of the lineage principle: The household was the basic economic unit, but the transmission of property and rights was handled by what I have called the lineage and what Titiev thought of as a segment of a lineage (Levy, 1992: 10, 159–160).

Like Eggan, Levy maintained that lineages were typically nonlocalized, multihousehold, and corporate, with joint estates in land (e.g., Levy, 1992: 45–49). As noted in chapter 1, Levy developed a theme that Eggan had advanced in his later work (e.g., Eggan, 1964: 279), of lineage ranks as prime, alternate, or marginal:

> In a single generation, the clan mother is the head of the prime lineage. Her sisters head alternate lineages, and her brothers are in the prime lineage because they are all able to take on the priestly offices of the clan. As long as the clan mother lives, all her children are in the prime lineage. After one of her daughters succeeds to her position, however, the other daughters become heads of alternate lineages. Their cousins, the daughters of the alternate lineage heads of the previous generation, become members of a marginal lineage. Should none of the daughters of a clan mother survive to take over the position, a woman of an alternate lineage would do so. Because the lineage segments differ in their relationships to the clan mother they must be viewed as the functioning units (Levy, 1992: 48–49).

Lineage formation is thus highly mechanical in this account. Levy argued that lineage rank is determined by differential access to quality arable land, with the prime lineage controlling ''a more dependable food supply'' (Levy, 1992: 45). But Levy's discussion of lineage operation is circular:

> Many clans comprised a single lineage as it has been defined by Lowie, and the larger clans comprised several lineages. The concept of descent from a known ancestor operates across generations, while the actual function of the lineages—as prime, alternate, or marginal—works to rearrange the status of the lineages and lineage segments within a single generation. In effect, lineage composition is almost constantly in a state of flux (Levy, 1992: 48).

Levy's emphasis on stratification is important, and this is where his account of the split is most informative (even though I agree neither with his symmetrical ordering of familial ranks across generations, nor its materialist basis). But this passage reveals a key fault line in his model: if lineages lack clear constitution or boundaries, what exactly is it that is getting stratified? If the ''actual function'' (rather than, say, a characteristic) of the lineages (in relation to each other) is to adjust their status in relation to each other, this is a tautology typical of structural-functionalist reasoning. Together with the idea that lineage composition is constantly in flux—making the lineage concept appear analytically nebulous—this tautology subverts the model's heuristic value even before any application to concrete Hopi social groups. In reaffirming Eggan and Titiev, Levy's model directly inherits lineage theory's serious flaws.

Based on Titiev's notations of office holders (Titiev, 1944, n.d.a), Levy ranked lineages and individuals according to a statistical register. But while the data for composing the register (Titiev's household census, and the 1900 village census) are transparent, the model's depiction of how lineage hierarchy operates is not so clear. For example (see Levy, 1992: 103–104), a sibling set (like a prominent Bear clan group, which included the first choice to succeed Loololma as Kikmongwi) or even *some* siblings within a set (say, that split in 1906) may shift from prime to marginal status in a very brief time span. The model's operation might be understandable if such descent-group shifts were projected as occurring over the long term (as the model in abstract, quoted above, would suggest), or if, alternatively, Orayvi social structure were to have had a standard rule of genealogical inheritance (primogeniture or ultimogeniture, for example). But the former condition is not met by Levy's application of his model (e.g., Levy 1992: 103–06), and the latter is not normatively the case. With structural transformation of prime, alternate, and marginal lineages predicated as concretely occurring—apparently, as a regular principle—in the blink of an eye and in no pre-

HP009125

dictable direction, the model's analytical purchase is self-vitiating.

Like Titiev's and others', Levy's model also fails to deal adequately with emic differences in clan identifications. Since ethnographers' reports of clan identities vary significantly, distinguishing systematically structured lineage hierarchies is rendered more complex. Modifiers of clan names in Hopi might potentially be treated as emic markers of lineage differences: Titiev's Real Badger, Gray Badger, and Navajo Badger may reflect one such difference, denoting Hopi descriptors of descent-group statuses (cf. Whiteley, 1985, 1986). As indicated below, although Titiev applies the modifier ''Real'' (translating *pas*, an intensifier) only to two clans in his published work, his census notes record numerous additional instances, suggesting that is a common mode of acknowledging or complimenting higher familial status. But this does not entail a systematic ranking of lineages, and clearly depends in part on perspectival interest. Attribution of multiple clan identities to the same individuals by different informants and their ethnographic interlocutors is frequent, significantly problematizing supposedly diagnostic distinctions among Kookop, Maasaw, Cedar, and Kwan; Snake, Lizard, and Sand; Parrot, Katsina, and Crow (Raven); Rabbit and Tobacco; Crane, Squash, and Sparrowhawk; and Greasewood and Reed, to name just some major additions to the problematic Badger subdivisions just noted. In a passage that represents the practice of conjoint clan membership (but does not add greatly to its elucidation), H.R. Voth noted:

> Every Hópi clan is related to one or more other clans; for instance, the Sand, Lizard and Rattle-snake; the Coyote, Yellow-Fox, Gray-Fox, etc.; the Young-Corn-Ear, Cloud, and Shiwáhpi, Parrot, Katcína and Tobacco; the Badger and Butterfly clans, are respectively related to each other; and any one belonging to one clan in any of these groups really belongs to all, but specially to that one in the group; in other words, he belongs to one, but is related to the others. In fact, the Hópi words for relative, related, etc., refer to clan relationship only (Voth, 1903b: 5, n.1).

For one example of multiple attributions (and there are others in following chapters), let us take the case of Kuwanhongva, a Friendly at the split. Titiev identifies him, his mother, Qöyayesnöm, and his brother, Sakwnömtiwa, as ''Rabbitbrush'' and ''Real Rabbitbrush,'' on two separate household listings. (Titiev's identification appears associated with the house, G 167–170, the family occupies, that he records as the ''Real Sivap'' [Rabbitbrush] house—see also below on Tuuvi's relationship with this group.) White's genealogies record Kuwanhongva, his mother, and siblings as ''Patki,'' within White's Patki Lineage 1 (in my terms: see chap. 6). Voth (1901: 74) lists Kuwanhongva as ''Piikyas,'' but elsewhere (Voth, 1903b: 4) records Qöyayesnöm as ''Shiwáhpi'' (i.e., Rabbitbrush). Though broadly interpreted as ''Young Corn,'' Hopis are typically equivocal about the reference of ''Piikyas,'' and my impression is they do not feel it is an entirely Hopi word. According to a Paaqavi elder of this clan, its origins lie in the Rio Grande Pueblos, and it may be that this account reflects a migration in historic rather than prehistoric times (perhaps between 1500 and 1700 A.D.). In Titiev's census notes, there is one explicit association of this clan with Tanoan people, describing them as ''Hanoviikyasngyam,'' ''Piikyas clan of Haano,'' or alternatively ''Piikyas clan of Tanoan descent.'' According to Qöyawayma (Badger), speaking to White in 1932, *Siva'p* (Rabbitbrush) and *Piikyas* were simply different names for people within the same kin group (L.A. White, 1932b). Even though Rabbitbrush people appear to be genealogically proximate to relatives identified as Patki, their distinction as *Siva'pngyam* (especially, Qöyayesnöm) evidently owes to the fact that they lived in a particular *house*. The ''phratry'' identification is not disturbed by these differences, but clearly if the ''clan'' of a group of genealogical relatives cannot be identified with certainty, positing whether someone belongs to the prime, alternate, or marginal lineage of that clan is moot. And if, for example, the distinctive descriptor Rabbitbrush takes out of consideration the question of distinguishing an individual's correct lineage status within the Patki group, identifying correct lineage status becomes still more of a shell game.

For an even more striking set of examples, Titiev's published (1944: 242–243; 245) and unpublished (n.d.a) identifications of *leading individuals*—chiefs of ceremonies and kiva

chiefs—include notable discrepancies, partly based on differences among informants, and apparently partly based on differences in Tawakwaptiwa's identifications from one interview to another. These include: (1) Masangöntiwa, who is identified as Snake clan in one list and Lizard clan on another list on the same page of *Old Oraibi* (1944: 242), and again as Snake clan three pages later (1944: 245); (2) Na'sastiwa, who is identified as Reed clan, the son of a Maasaw clan man (1944: 242), but Greasewood clan and son of a Kookop clan man below (1944: 245); (3) Kyelwistiwa is listed as Maasaw clan (1944: 242), but as *Ho-* (Cedar) clan in the census notes (n.d.a: Household M 359–64); (4) Lomanakwsu (a.k.a. Nakwsu) is first identified as Parrot clan (1944: 243), but two pages later as Katsina clan (1944: 245); (5) similarly, his son Tawaletstiwa is identified as Navajo Badger throughout the census notes, but appears (1944: 243) as simply Badger; (6) Tuuvi, for whom Tuba City is named, is Rabbitbrush clan in *Old Oraibi* (1944: 242), but Piikyas clan in the census notes (n.d.a: Households K 227–32, M 359–64) (in 1878, Tuuvi indicated he was the ''last survivor'' of a gens with the rain cloud as its totem [Mallery, 1886: 29], probably indicating he identified himself as Oomawwungwa, Cloud clan, a totem from within the Patki group); (7) Singöytiwa is Katsina clan (Titiev 1944: 245), but alternatively Parrot or Crow on separate household listings in the census notes (Titiev n.d.a: Households C 39-41, M 355–58, M 419–22, N 464–66).

If such discrepancies occur with individuals who were socially prominent (as kiva chiefs or sodality heads), this suggests that lability in the application of clan descriptors is inherent in the process of identification. In one regard, this is a question of the developmental cycle, reflecting how and when one discrete group (a new household, say) emerges in time, but in another regard, it is fundamental to the question of identifying the form of social groups in the first place. Functionalist theory's demand to render the social building blocks into sharply distinguished forms fails to adequately accommodate Hopi social reality, both as lived in practice and as conceived in Hopi discourse (cf. Whiteley, 1986). Instead, the ebb and flow of Hopi kin and house groups into and out of solidary social entities is a continuous, as well as a developmental, process. That continuousness is reflected, I believe, in the variations among clan identifications given for individuals, and the tendency to emphasize different totemic names at different junctures.

It is for such reasons that lineage theory has been shown to be ineffectual in comparative studies of social structure, for example by Kuper:

> My view it that the lineage model, its predecessors and its analogs, have no value for anthropological analysis. Two reasons above all support this conclusion. First, the model does not represent folk models which actors anywhere have of their own societies. Secondly, there do not appear to be any societies in which vital political or economic activities are organized by a repetitive series of descent groups (Kuper, 1982: 92).

Kuper's two reasons certainly apply to Orayvi. In criticizing the lineage model of Hopi society two decades ago, my conclusion was that:

> Descent theory provides a template for describing some elements of Hopi social organization. However, its use is limited in scope, for Hopi society is more complex than the parameters of the theory allow. Hopis seem never to have been troubled by infractions of matrilineal principles other than exogamy. Agnatic ties, especially between fathers and sons, and affinal ties, both between brothers-in-law and between fathers-in-law and sons-in-law, were (and are) often the basis for economic cooperation, ceremonial society membership, and even inheritance of high office (Whiteley, 1986: 78).

Independent reexaminations (e.g., Watts, 1997) of Zuni social forms (a second key, after Hopi, to Eggan's [1950] argument on Western Pueblo social organization) have concluded that the lineage model neglects important affinal relations, and that a (cognatic) household and matriclan model fits Zuni better than the nested scale of corporate descent groups.

The problems with lineage theory and its particular application to Hopi by Titiev, Eggan, and Levy, call for a re-examination of the elementary principles of Hopi social structure. In comparative perspective, there are some intriguing features that ipso facto recommend re-analysis. Not least among these is the system of kinship and marriage.

HP009127

HOPI KINSHIP AND MARRIAGE: ''CLASSICAL CROW'' AND THE LINEAGE PRINCIPLE

As ''classical Crow type'' (Eggan, quoted above), Hopi kinship terminology is classificatory, i.e., it produces ''classes'' of relatives:

> The father and the father's brothers are grouped together and the mother's sisters are classed with the mother; but father's sister and mother's brother are set clearly apart. This method of designating kindred classes together parallel cousins and differentiates cross cousins (Titiev, 1944: 11).

Grouping of relatives by the same term occurs within generations, and in some instances across generations. (My outline of Hopi kinship, and subsequent usages throughout this work, follows standard abbreviations: that is, M is the sign for ''mother'', F for ''father'', C for ''child'', etc.; the only nonintuitive one is Z for ''sister'', to differentiate it from S for ''son''. These may then be combined, as MB for ''mother's brother'', FZD for ''father's sister's daughter'', MMZDD for ''mother's mother's sister's daughter's daughter'', and so on. My discussion of Hopi kin term usage is abbreviated, and draws especially on Titiev [1944: 7–29] and Eggan [1950: 19–29], which should be consulted for further details.) In Generation 0 (my generation), members of my (''I'' or ''ego'' being male or female) clan include four Hopi terms: *vava* (elder brother), *tupko* (younger brother [male speaking], younger brother or sister [female speaking]), *qööqa* (elder sister), and *siwa* (younger sister [male speaking]). In addition to actual siblings, these category terms include matrilateral parallel cousins in the same ''class'': MZCs, MMZDCs, and MMMZDDCs. But, as discussed below, these same terms (or at least *vava* and *tupko*) are used for *patrilateral* parallel cousins too, i.e., FBCs (cf. Eggan, 1950: 20–21; and Titiev, 1944: 22; the latter excludes *qööqa* and *siwa* from this usage, a view affirmed by the Hopi Dictionary's entries under *qööqa* and *siwa*).

In Generation +1 (my parents' generation), my clan includes mother, her siblings, and her matrilateral parallel cousins. For these persons, I have two basic terms: *yu'* (mother; the combinatory form, *-ngu*, appears most often) and *taha* (mother's brother, or ''uncle''). Hopi kinship terms of both reference and address are often in the possessive plural—here *itangu*, (''our mother'') and *itaataha* (''our uncle'') even if only one speaker and hearer are present. For my father's side in Generation +1, there are again two basic terms: *na* (father) and *kya* (father's sister, or ''aunt''). But the classificatory principle here includes marked generational ''skewing'': *all* males of my father's clan (and phratry, in Titiev's usage) are *na* to me, and all females are similarly *kya*, no matter their age or generation, and whether or not I can trace a direct genealogical tie. *Na* is also used for one's MZH, MFBS, MFZS, all sons of anyone one calls *kya*, and all husbands of anyone one calls *yu'* (Titiev, 1944: 17). Moreover, when I (male or female) am initiated, my ''godfather'' permanently becomes *na* to me, as do all other males of his clan and clan set; all females of his clan and clan set become *kya* to me.

In Generation +2 (my grandparent's generation), two additional terms appear: *kwa* (grandfather) and *so* (grandmother). *Kwa* is used for both grandfathers (MF and FF), and may be applied to great uncles on either side (FFB, FMB, and MFB) not of one's own clan; for the latter, *taha* or *vava* are ''extended'' (to use both Eggan's and Titiev's extensionist theoretical viewpoint on kinship terms), thus conflating generational differences. *Kwa* may also be used for any man married to a woman one calls either *so* or *kya*.

In Generation -1 (my children's generation), to the existing corpus of terms (some of which are ''extended'' from other generations to members of Generation -1), female speakers add *ti* and *möö yi*, male speakers have both these and *tiw'aya*. *Ti* is used by a woman to refer to one's own child, one's ZC, and any child of a woman of one's own clan or clan set; a male uses *ti* for one's child, one's BC, any child of a man in one's own clan or clan set, and any child of a (classificatory) ZS. *Tiw'aya* is used (by a man only) for his ZC, and any younger children of his own clan or clan set. *Möö yi* is a widely used term: for a woman it is the reciprocal for anyone to whom she is *kya*, so any brother's child, and the son of any man in one's own

HP009128

clan or clan set, but it is also a woman's reciprocal term for anyone who calls her *so* and for the child of anyone she calls *ti*. For a man, *mööyi* is also a ''grandchild'' term, the reciprocal for *kwa*, applied to any child of someone one calls *ti*.

In Generation -2, in addition to *mööyi*, a man uses *tupko* and *siwa* for a male or female child (respectively) of someone he calls *na*, and for any male or female child of a woman of his clan or clan set whom he calls *tiw'aya*; a woman uses *tupko* for any child of a man she calls *na*, so in Generation -2, she would use *tupko* for her FZSCs.

Lastly, there are two transgenerational in-law terms, used by speakers of both sexes: *mö'wi* (woman married into my clan or clan set) and *mö'önangw* (man married into my clan), but there are no more specific terms for, say, ''mother-in-law'' or ''father-in-law.'' As discussed below, a spouse adopts his wife's or her husband's terms for immediate family relatives, which confuses the pure matrilineal emphasis considerably.

This is the basic terminology system, and via clan and sodality-initiation extensions, there is no person in Hopi society for whom ego does not have at least one kinship term. Hopi marriage rules are negative, i.e., they specify whom one may not marry, rather than prescribing marriage with a particular kinship category. Marriage must be with someone outside the clan and phratry, in Titiev's terms. Cross-sex joking relationships between patrilateral ''aunts'' and ''nephews'' (*kya* and *möyi*, classificatory FZ and BS) led Titiev (1938) to infer that marriage prohibitions may have extended in the past to members of the father's clan and phratry, but despite a voiced preference against such unions, by the late 19th century they were not uncommon (Orayvi's Kikmongwi, Loololma, was married to an ''aunt,'' for example). (For the record, Lévi-Strauss's [1969: xxxviii] description of Hopi marriage rules—which he uses as an extreme type-case for the pattern density in Crow-Omaha alliance systems and that occasionally gets reiterated by other scholars—is quite wrong. In addition to the prohibition on marrying within one's own phratry—which is accurately portrayed—Lévi-Strauss erroneously states that Hopi rules also proscribe marriage with the father's phratry, and with the mother's father's phratry too.) Marriage is matrilocal and uxorilocal: after a period of bride-service while first living in the house of the wife's family, typically a couple moves into a separate suite of rooms and sets up its own household. But inmarrying males retain strong ties to their natal houses, and females too retain a strong tie to their mother's house, especially if this is a *-wungwki*, ''clanhouse'' (see below).

CROW-OMAHA INTERPRETATIONS

Generational ''skewing'' or merging (of the sort represented in Hopi kin terms), whereby relatives of different generations may be classified by the same term, typifies Crow-Omaha systems. Trautmann and Barnes (1998: 55) argue that in Native North America, Crow (''matrilineal'') or Omaha (''patrilineal'') systems emerged from a substrate kinship system (''Dravidian'' in older typologies, ''Type A,'' in theirs) under certain conditions (the implication is evolutionary, even though they hedge that) ''associated with an opening out of affinal ties and larger agglomerations of people.'' Similarly, Leslie White, using Hopi as one of several examples, located Crow and Omaha kinship terminologies at a middle stage in social evolution, developing only under ''a fully mature, influential clan system'' (L.A. White, 1987 [1939]: 235), a system that would eventually decay and die out, to be replaced by more centralized economic and political institutions.

In anthropological thought of the mid-20th century, unilineal lineages were the social building blocks in most forms of nonstate society. As cognatic systems, particularly in Southeast Asia, came to be more fully described (e.g., Freeman, 1958), they presented a dilemma for theory that was predicated on an opposition between kin and class societies. That evolutionist opposition descended from 19th century social thought, contrasting social systems in terms, for example, of status vs. contract (Maine, 1864), *Gemeinschaft* vs. *Gesellschaft* (Tönnies, 1887), or *societas* vs. *civitas* (L.H. Morgan, 1877), and remained a background principle of anthropological theory. The opposition found new re-

HP009129

alization in Claude Lévi-Strauss'(1949) alliance theory, applied to kin-based ''elementary structures'' of social organization, contrasted with class-based ''complex structures''. Lévi-Straussian structuralism emphasized the ordered exchanges of people between kin groups in marriage as the societal engine in ''elementary systems'', and critiqued lineage theory's emphasis on the constitution of corporate action groups by unilineal descent. Except for a few passing gestures (e.g., Lévi-Strauss, 1969: xxxix; 465), Lévi-Strauss's alliance theory left Crow-Omaha kinship systems, a type diagnostic of Native North American societies, out of consideration. These systems combine aspects of both ''restricted'' and ''generalized'' marriage exchange, that constitute, respectively, Lévi-Strauss's elementary or complex structures:

> It is in this sense that Crow-Omaha systems provide the connecting link between elementary and complex structures. They relate to elementary structures insofar as they formulate preventions to marriage in sociological terms, and to complex structures in so far as the nature of the network of alliances is aleatory, an indirect result of the fact that the only conditions laid down are negative (Lévi-Strauss, 1969: xxxix).

Lévi-Strauss abandoned plans for further work on Crow-Omaha systems, when he recognized that the alliance patterns they produced were too dense for any analysis but a strictly mathematical one (Lévi-Strauss, 1969: xl).

Françoise Héritier introduced the term *semicomplex* to describe the interstitial position, between elementary and complex, of Crow-Omaha kinship systems. That interstitiality is predicated upon the negative marriage rule, that *proscribes* unions, say, within a clan, but does not *prescribe* that unions must be with another particular clan (the feature that defines the positive rule of elementary systems):

> Semicomplex systems function as elementary systems do, in that they concern groups, not just individuals as in genealogical chains. But they differ in that they prohibit rather than prescribe. Our European complex systems of alliance also prohibit marriage between individuals based on the degrees of kinship uniting them; semicomplex systems, additionally, forbid alliance within entire groups to which an individual may have no direct link of consanguinity at all (Héritier, 1999: 174).

Of particular interest for the Hopi case is Héritier's argument (e.g., 1981: 127) that Crow-Omaha systems are not best modeled in terms of unilineal descent groups, but rather, cognatically. Héritier maintains that there is no necessary correlation between unilineal descent groups and Crow-Omaha systems (Héritier, 1981: 32); indeed, some societies with Crow or Omaha terminologies entirely lack unilineal lineages or clans (she cites, especially, the bilateral [but Omaha] Fox in this regard). Héritier's position is thus in diametric contrast to readings of Crow-Omaha systems as founded on the lineage principle.

In part, Héritier echoed Lounsbury's (1964) influential analysis of Crow and Omaha terminologies that calls to account Radcliffe-Brown's unity-of-the-lineage theory (Eggan's lineage principle) to explain these systems:

> Although there can hardly be much question that strong corporate unilineal kin groupings may sometimes—and perhaps often—provide conditions favorable to the development of Crow-type or Omaha-type classifications (i.e., Crow with matrilineal and Omaha with patrilineal groupings), the situation is really not that simple. For there are societies without such lineage structure that have Crow- or Omaha-type classifications, and there are those that do indeed have strong corporate unilineal kin groups but employ quite different systems of kin classification. And there are at least five cases on record of societies that have Crow-type systems of terminology in association with patrilineal kin groupings (some of these, at least, being strongly corporate property-holding groups), rather than the Omaha type as would be expected according to the unity-of-the-lineage theory. . . .
>
> . . . there is a further difficulty with the unity-of-the-lineage theory in that only rarely, i.e., only in a few particular instances, does it correctly account for the application of kin terms to the various types of kinsmen in one's genealogy, even where the right kind of lineages exist. Thus, for example, the proposition that ''the meaning of the 'father' term in a Crow-type kinship terminology is *male member of my father's matrilineage*'' is false, as can be seen by close examination of *all* of the data from carefully documented systems . . . (Lounsbury, 1964: 354–355).

As noted, Hopi *na* (''father'') is extended to many individuals beyond one's own father's maximal kin set. Lounsbury's disambiguation of Crow kinship from corporate matrilineal descent groups is important. He (1964: 356) concluded by rejecting lineage-theory as adequately accounting for Crow- and Omaha-type kinship-terminology systems:

> And one of the most persistent errors in the study of kinship terminologies has been the assumption . . . that the function of classificatory kinship terms is to delineate membership in unilineal descent groups. On the basis of all of the analyses of kinship terminological systems that I have carried out so far, however, I incline strongly to the assumption that the primary function of kinship terminologies is to delineate the relation of ego to the members of his personal bilateral kindred in such a way as to express some socially and legally important aspect of each of these relationships. From the kindred, these terms can be extended and reextended till they reach the sky (as they often do, literally, to include the sun, moon, thunderers, and other deities and heavenly beings) (Lounsbury, 1964: 382).

Again, Lounsbury's analysis applies directly to Hopi (see also below on further extensions of the term *na*).

Thus as regards its system of kinship and marriage, Hopi social structure conforms to a transitional sociological type. Crow-Omaha kinship represents the type-case of semicomplex systems, in Héritier's terms, with greater openness to affinal ties in the evolutionary opposition between elementary (kin-based) and complex (class-based) forms of exchange and alliance devised by Lévi-Strauss.

SOCIÉTÉS À MAISON

Stimulated by the problem of cognatic kindred systems, Lévi-Strauss (e.g., 1982) later turned his attention away from elementary or complex structures toward what he termed *sociétés à maison*, ''house societies'' (I here follow Carsten and Hugh-Jones's [1995] concise summary). Based on a comparison with European noble houses, and focusing initially on some interpretively problematic Native Northwest-American societies, like Kwakwaka'wakw and Salish, whose social logic appeared to employ a combination of cognatic and lineal kinship principles, house societies—just like Crow-Omaha kinship systems in this regard—also fall between elementary and complex systems: ''they constitute a hybrid, transitional form between kin-based and class-based social orders'' (Carsten and Hugh-Jones, 1995: 10). A house is:

> . . . a corporate body holding an estate made up of both material and immaterial wealth, which perpetuates itself through the transmission of its name, its goods and its titles down a real or imaginary line, considered legitimate as long as this continuity can express itself in the language of kinship or of affinity and, most often, of both (Lévi-Strauss, 1982: 174).

In Lévi-Strauss' view, the extra-kinship basis (not expression) of group identification and cooperation in the house was combined with a hierarchical principle (ranking, but not the stratification of class societies), in contrast to the egalitarianism of elementary systems. The elaboration of hierarchy appeared frequently inscribed into the physical architecture of the house itself. Carsten and Hugh-Jones (1995: 21) refocus Lévi-Strauss's concept more toward the house, ''as a complex idiom for social groupings, as a vehicle to naturalize rank, and as a source of symbolic power being inseparable from the building itself.'' From a quite different, but also pertinent perspective, Alfonso Ortiz's seminal analysis of Rio Grande Tewa society de-emphasized kinship and marriage as the building blocks of social structure, in favor of ritual, because, for these Pueblos, ''. . . ritual shapes social relations to such a tremendous extent. Thus we have not descent but ritual, not exogamy but ritual again'' (Ortiz, 1969: 130). In this light, the house as source of symbolic power may be expressed not so much by architectural elaboration per se, as by the ritual activities that are centered in and emerge from it, and remain indelibly attached to it.

Kuper's first reason for rejecting lineage theory (above) was its noncorrespondence with indigenous models. In many languages the term anthropologists have translated as *lineage* actually refers to a house. This is particularly the case for societies with Crow-Omaha kinship systems (Carsten and Hugh-Jones, 1995: 13), but it is true even in those societies that provide the exemplars of lineage theory:

> If, in the ethnographic sources for the classic models for unilineal descent, native idioms glossed as 'patrilineage'[or 'matrilineage'] turn out to be words for dwellings, this might suggest that . . . [one] answer to the question 'why are houses not lineages?' would simply be the question 'why are lineages not houses?' From the native point of view that indeed is what they often are. The shortcuts to analysis provided by ready-made models of legal or mercantile corporate bodies seem at times to have blinded anthropologists to what they had seen and made them deaf to their informants' more domestic talk of homesteads, byres and compounds, houses, rooms and hearths (Carsten and Hugh-Jones, 1995: 16).

HP009131

Since the wider circulation of Lévi-Strauss's model, some anthropologists have sought to replace existing lineage models of particular social systems with house models (e.g., Gillespie, 2000; Joyce and Gillespie, 2000). A house as physical container symbolizes a continuing (not necessarily fixed) basis for the social group: a vehicle of social embodiment, the house is privileged as the means of objectifying the network of persons it links together (cf. Bourdieu, 1977: 89–90). The lineage model, by contrast, requires a second-order abstraction (a descent group) from a first-order schematization of social relations (a kinship terminology and marriage rules). Lineages are, of course, pragmatically limited as action groups by the architectural and geographic conditions in which they operate. But identifying lineages is a matter of determining sets of linkages within an algorithmic code, whose manifest token is the tree diagram—a mathematical grid with no necessary anchor to a physical plane of dwelling and acting. Houses are much more directly representative of the social groups they contain and of the cultural perspectives on social units that many small-scale societies—here the Hopi—explicitly use.

House societies are notable for hierarchical ranking, a feature attributed in recent years to Hopi society (e.g., Whiteley, 1987; Levy 1992; see also chap. 4). Again, Leslie White led the way here, seeing in the Pueblos, notably Hopi, an emergent, transitional form of stratification:

> With regard to social stratification, or the division of society into classes, [at the Keresan Pueblos] we see in the cacique and the war priests (who formerly ruled for life, apparently) the germ of a political ruling class. In the medicinemen we see the beginnings of a full-fledged priesthood. Although we may justly speak of the pueblos as primarily democratic, we may see among them in embryo a feudal system which we find almost fully developed among their neighbors to the south, the Aztecs. . . . At Tamaya [Santa Ana Pueblo], offices were not hereditary. But among the Hopi many offices were already hereditary, and in Mexico the ruling class had become a hereditary caste (L.A. White, 1942: 187).

All the features White describes for Tamaya are similarly present at Hopi, including the offices of Kikmongwi (= the cacique), Qaletaqmongwi (War Chief), and Wimmomngwit (chiefs of the ritual sodalities, = White's ''medicinemen'') (cf. Whiteley, 1987). The Kikmongwi theoretically owned all the land, and major conflicts over land rights in the years preceding the split were partly articulated in terms of a counterdiscourse to his claimed rights (see chap. 4, and Part II). It seems clear that chiefly ownership of fields was a prevalent form at Orayvi. And Hopi sources agree that *söqavungsinom*, ''commoners,'' had to work the fields of *pavansinom*, ''important/powerful people,'' especially the Wimmomngwit.

HOPI SOCIAL STRUCTURE AS TRANSITIONAL

In sum, there are three related aspects in which Hopi social structure appears as transitional: between kin and class societies, between ''elementary'' and ''complex'' structures of kinship and marriage, and between egalitarian and stratified political economies. The lineage model of Hopi society must come into serious question (on additional theoretical grounds to my earlier identification of its noncorrespondence with the empirical constitution and operation of Hopi social groups [Whiteley, 1985, 1986]). Unilineal descent groups typify Lévi-Strauss's elementary systems (Carsten and Hugh-Jones, 1995: 13). Yet Hopi kinship is ''classically'' Crow, a type whose structure Héritier persuasively demonstrates is not elementary, but rather semicomplex, and best modeled as cognatic.

The result of this analytical convergence would suggest that Hopi social order and its fragmentation in the Orayvi split may be profitably reexamined in terms of the house model. First, we need to know what Hopi houses are and how, in their architectural features, they physically contain and socially embody operational action groups. Orayvi houses were not *maisons* in the sense of architectural elaboration: there is nothing to suggest the sort of ornamentation and distinction that marked Kwakwaka'wakw or Haida big houses of the Northwest Coast. While elaboration was not statically inscribed in the physical structure, however, it appeared kinetically in dramatic and impressive ritual performances emanating *from* specific houses and their correspondent kivas. Certain houses were more

than ordinary dwellings, and marked as special: *wungwkiki*, or clanhouses, of a higher rank than other houses, were proprietary centers of distinguishing ceremonies and ''owners'' of prominent kivas. Such houses embody sociocultural capital and are sites of social distinction as the residences of *pavansinom* (''important or powerful people''), through links traced *affinally* as well as matrilineally (cf. Eggan, 1964: 181). Unlike kivas, *wungwkiki* were not named and architecturally are no different from other houses (except perhaps for their more central location within a village). But while not *named*, they may be regarded as *titled*, e.g., Kyarwungwki, ''the Parrot clanhouse,'' Kookyangwwungwki, ''the Spider clanhouse,'' etc., titles that reflect social ''distinction'' (in Bourdieu's [1984] sense).

WHEN IS A KI'YTA? HOPI TERMS REFERRING TO RESIDENCE AND FILIATION

> These four lines [of cornmeal, placed on the four walls of a baby's birthing room] on each wall are called ''house.'' They are also made in nearly all Hopi secret ceremonies. . . . Some say they represent the houses of the Hopi. . . . I have also heard them called—in ceremonies—houses of the clouds, and an old priest once sang me a song which speaks in the different stanzas about houses of stones or shells of the different ceremonial colors, and of different names (Voth, 1912b: 49–50).

> The four lines drawn on the wall of the Hopi dwelling during natal ceremonies, symbolizing the ''house,'' with similar symbolic ''house'' rites performed in nearly all secret ceremonies, shows how deeply the concept of the ceremonial house enters into the consciousness of the people (Strong, 1927: 40).

In Hopi, a house is *kiihu* (pl. *kiikihu*). The combinatory stem, *kii* or *ki*, appears in numerous discursive contexts, literal and figurative. It reflects a widespread Uto-Aztecan morpheme referring to dwelling. But if, at Orayvi, it can be taken as an index of a household, the material container of an elemental social unit or production/consumption group, what is a *kiihu* exactly? *Kiihu* may refer to a single, one-room house that stands by itself, or a substantial block of multistoried apartments. It may also refer to the complex of houseblocks comprising a whole village, otherwise known as a *kitsoki* (literally, ''house [complex] up on top''). These levels of denotative reference are similar for *ngyam* (and its singular, *wungwa*), and indeed to both *family* and *house* in English. The word for village chief, *kikmongwi*, condenses *kiikihu*, houses, and combines it with *mongwi*, chief, to produce a literal meaning of ''chief of the houses.''

A Hopi village is arranged into parts and sectors. House-rows, *kikletsi* (sing. *kiletsi*) flank and abut a plaza, or *kiisonvi* (''house[s] inside place''), that serves as an open-air public space for purposes both secular and sacred. At the periphery of houseblocks are *kivas* (a word whose etymology is obscure, though the first morpheme, *ki-*, is clearly from the *ki-* of *kiihu*) semi-subterranean ritual chambers that are primarily a male domain. Conversely, houses themselves are primarily the domain of women: household production and rituals pertaining to domestic activity, especially births and marriages, are centered in houses, and controlled and organized by women. Each house is owned by a woman and typically passed on to one of her daughters (though there is no standard rule like primogeniture or ultimogeniture), reflecting a continuous pattern of matrilineal succession. But houses occasionally change hands and, except perhaps for the *wungwkiki* (and even here there is doubt; see below), were not inalienable property. Kivas, on the other hand, serve as the principal spaces for organizing and (in winter) performing collective calendrical rituals; in the past they also functioned as workshops (notably for weaving cotton and wool cloth, men's activities), and in general were male clubs, not unlike the men's houses of Lowland Amazonia or Highland Papua. Kiva ''ownership'' is also associated with clans (see chap. 2), and except for those kivas associated with principal rituals (notably *Wuwtsim*) might pass from one to another if, for example, the kiva were refurbished by a sponsor of a different clan. Parsons (1939) regards kivas also as a form of clanhouses. There are thus two binary architectural oppositions that define the social context of *kiihu* as house: (1) *kiva*, opposed along an axis of gender; and (2) *kiisonvi* (plaza), opposed to the house as public to domestic space.

As in English *house*, nothing in *kiihu* itself

HP009133

hints at size or circumscription, and, modified by function or shape, *kiihu* may refer to a great variety of built structures, human and otherwise, tangible and notional. For example: *sipalki*, peach house, *pahoki*, prayer-feather house—a shrine (sometimes a small built structure, also a geographic spot), *katsinki*, Katsina house (the place at the outskirts of a village where the Katsinas rest between dances), *pavawkyayki*, cliff-swallows' nest-complex, *paasaki*, ''house of fields''—a complex of terraced gardens, *kanelki*, a sheep corral, Oomàwki, ''house of the clouds'' (a peak in the San Francisco Mountains), and so on. But in its primary unmarked form, *kiihu* refers to a built structure for dwelling, and as Strong's epigraph makes clear, it is a primary trope of the Hopi social imaginary.

With regard to ''households,'' the conventional wisdom is that Hopis do not nominally distinguish these, and, in related fashion, neither does Hopi have glosses for anthropological lineages and phratries (e.g., Titiev, 1944: 8, 58; Eggan, 1950: 30, 337; Voegelin and Voegelin, 1970). My own sense is that this is interpretively inadequate, and depends upon the terms *-wungwa* and *-ngyam* being glossed only as clan in Eggan's and Titiev's sense of that term (e.g., Whiteley, 1985, 1986). *Kiivit*, a plural term, means ''those of the house'' or ''members of the house,'' and may represent a household (Voegelin and Voegelin, 1970). Households are referred to in other ways also. According to older Hopis I have asked about this, *ki'yta*, an intransitive verb, meaning to ''have as a house,'' refers more specifically to a house and its occupant than *kiihu* does by itself. *Nu' pep ki'yta*, literally, ''I there have as a house,'' is the appropriate translation for English ''that is my house.'' *Ki'yyungwa*, the plural of *ki'yta*, (as in *puma pep ki'yyungwa*, ''that is their house'') was suggested in this context as the best term for English household. More than one family or household living in a single house can also be referenced by the verb *yeese* (reside, dwell), as in *puma suup pep yeese*, ''they are dwelling there in the same place'', the *suup* (''in the same place'') implicitly suggesting more than one social entity. *Yeese* may in this sense verbally designate a dwelling unit. It is particularly noteworthy, then, in view of Whorf's (1956) characterizations of the Hopi language as invested more in processes than things, that the most appropriate terms Hopis think of for English social concepts (glossed in English as entities, like households, lineages, clans, or phratries) are *verbal*, *processual* forms. (My subhead title, *When Is a Ki'yta?* in addition to echoing Watson Smith's (e.g., 1990) *When Is a Kiva?* argument, is intended to allude to that discrepancy. Though *ki'yta* is not a noun per se, I hybridize it as such to connote the difference between Standard Average European and Hopi thought.) In this regard, these Hopi dwelling concepts that most correspond with English household thus correspond with the ''descent-group'' term *wungwa*—whose underlying form is the verb meaning ''to grow''—as the index of group identity (see below).

There are several ways of referring to familial forms in Hopi discourse (the first examples in the following are mostly drawn from the Hopi Dictionary [1998]). *Natko*, literally ''one's flesh,'' a term for reproduction and sexual intercourse, may also refer to a woman's offspring or ''lineage,'' as in the sentence, *ima yàasa'nìiqam itàsoy natkomat*—''this many here are the lineage of our grandmother'' (Hopi Dictionary, 1998: entry under *natko*)—but the reference is not to a corporate unilineal descent group. *Naanatim* refers to the nuclear, conjugal family (a group of five tightly clustered buttes south of First Mesa carries this term as a place-name, suggesting, via this metaphorical application, the clear sense that *naanatim* is a referential concept, rather than a secondary description). *Naanahim* similarly means one's clan relatives. Members of the same clan or phratry (in Titiev's usage) may be referred to as *naananangaqwvit*, ''ones from the same clan line,'' but significantly this term may also be applied to one's extended conjugal family or ''relatives'' in general. *Naanàapiyvit* is another term that may refer to one's own group of genealogical relatives or ''lineage'' (the Hopi Dictionary translates this as, ''ones from the same blood line''). From my own linguistic inquiries (notably in July 2005), older Third Mesa individuals reported a variety of expressions for houses and households. Terms referring to the formation of a new social unit after marriage are defined es-

HP009134

pecially by a new residence. *Nawipti* describes the initial process of moving off to settle independently from the matrilocal household, when the young couple that wants to be independent goes off to stay temporarily by themselves, before the husband builds his wife a new house (cf. Levy, 1992, and Cameron, 1999, who both discuss this term, as informed by Emory Sekaquaptewa). The process of forming a new household in a new, permanent residence may be described, ''*Naap itam itaaki'yama*,'' ''we are going off to build a new house,'' i.e., away from the matrilocal household into which the husband has initially moved. The developmental cycle of the domestic group is thus indexed by such expressions, and the implicit reference to households is clearly recognized.

The Hopi terms -*wungwa* and -*ngyam* are at base the singular and plural terms for matriclan membership: *nu' Kyarwungwa* means ''I am a member of the Parrot clan''; *puma pay Kyarngyam* means ''they belong to the Parrot clan''. But despite Voth's (1912b: 134) elucidation of these terms, long into the development of Hopi ethnology, and indeed not really until Titiev's work, anthropologists thought they were different terms for (different) groups, rather than singular and plural terms referring to the same groups. Ethnographers thus tended—as do Hopis in everyday discourse, frequently using the singular generically—to alternate, seemingly at random, between the two (hence, for example, Stephen's alternation between ''*winwuh*'' and ''*nyumuh*'' for families in Orayvi houses; see chap. 5). As an intransitive verb, *wungwa* also means to ''grow, grow up'', and may refer to persons, animals, or plants, so that the literal reading of *ya um himuwungwa* (''which clan are you a member of?'') is ''which do you grow out of?''

It remains true, however, that despite the real ways—processual and verbal as well as nominal—Hopis have of talking about social ''entities,'' they do not ordinarily use systematically interrelated, compoundable category terms, besides -*wungwa* and -*ngyam*, that gloss anthropological descent groups like household, lineage, and phratry. Are there, then, terms in regular use (besides those, say, for ritual sodalities, chiefly ranks, and the *pavansinom-söqavungsinom* ''class'' distinction) that might point to other ways of thinking about social entities? -*Wungwki*, glossed above as ''clanhouse,'' is one such term. The -*wungwki* is marked for special purposes, and houses a particular social group's ritual heirlooms. Combining -*wungwa*, ''grow''/''descent-group member,'' with *kiihu*, house, -*wungwki* is a significant emic social unit that intriguingly combines morphemes referring to growth and filiation, on the one hand, and residence on the other.

CLANS, HOUSES, AND CLANHOUSES

Despite his focus on kinship groups per se, Eggan was not unaware of the Hopi emphasis on the relationship between clans and houses:

> Each clan in the village has a main ''clanhouse'' which is regarded as the main home of the clan in that village. Here the head woman of the clan normally resides and the ritual objects pertaining to the clan are kept (Eggan, 1950: 62).

Titiev's description is very similar to Eggan's:

> . . . the original home of the group . . . [is] known as *the* clan house, and it is here that all ceremonial objects pertaining to the clan are stored. Indeed, ''except at the proper ceremonial time there is always the greatest reluctance to remove a fetish, which is sometimes left behind, but looked after, in an otherwise abandoned house'' [Parsons 1939: 480]. This house too serves as the meeting place for all gatherings called to discuss clan affairs, and even if it is no longer inhabited, the clan house continues to be regarded in many ways as the original home of the first ancestress of the entire clan (Titiev, 1944: 47).

While Eggan acknowledged that ''[i]n Hopi thinking the 'clan' and the 'clanhouse' are the important units'' (Eggan, 1950: 337), he rejected the analytical value of these emic concepts, in favor of households and lineages. In a later account, Eggan noted that the ''prime lineage or lineage segment'' occupies the clanhouse (an argument developed by Levy), and he added three important modifications to his earlier statement on clanhouses:

> Each major clan has a named clan house, usually on the plaza or in a central location, in which its ceremonial possessions are kept. Associated with the clan house are the clan lands traditionally assigned to the clan, from which it gets its major support (Eggan, 1964: 178).

HP009135

The first qualification, ''major clan,'' suggests there are *minor* clans lacking clanhouses and clan lands (cf. Whiteley, 1985). This important qualification comes into play particularly with regard to Titiev's discussion of clans and clanhouses (see chap. 5). If a clan is centrally defined by its clanhouse, associated especially with the ritual sacra (or ''fetish'' in Parsons' and Strong's terms) it houses, then there are a number of clans in Titiev's list (1944: 52, Chart VI; see table 2.1), his own statements to the contrary, that do not merit this status. If it does not have a clanhouse, to what extent, in the formal anthropological classification, is it a clan, either under Eggan's introduction of a major-minor variation, or in fact at all? Second, Eggan's emphasis on architectural location close to the plaza is also significant, and should be borne in mind in my attempts to locate Orayvi's clanhouses in chapter 5 (that includes both major and minor clans, in Eggan's terms). Eggan's third modification, and perhaps the most important, is the idea that a clan's rights in land flow from the clanhouse. Certainly this would fit with Eggan's focus on the lineage and his later observation on the ranking of lineages. Previously (Whiteley, 1985, 1986), I have argued that Orayvi's so-called clan lands, the joint estate of the clan as corporation, are an idealization created by the structural-functionalist model, and that such lands are generally referred to as *wimvaavasa*, ''ritual fields'' (see chap. 4), that truly pertain to the apical lineage segment that administers the clan's ritual prerogatives. In light of the problems with lineage theory, it may be better to avoid ''lineage segment'' altogether in this context, however, and rephrase this to the ''*house* that administers the clan's ritual prerogatives,'' thus more directly reflecting the Hopi sense of the importance of the -*wungwki*.

As noted, the underlying meaning of -*wungwa* (clan member) is the intransitive verb meaning *to grow*. From this perspective, Kyarwungwki, refers to the house where people of the Parrot family are reared or grown. The same emphasis on the process of growth appears in a particular prayer-stick made for clanhouses, *uuyi*, ''plant (prayer-stick),'' that symbolizes clan authority and should always remain within the clanhouse (Connelly, 1979: 546). And one of Parsons' English synonyms for clanhouse, indeed, is ''stock house'':

> Each one of the maternal families has a name, a maternal or stock house where fetishes, masks, etc., are kept, and a male head or chief together with a female head, ''our oldest mother,'' as a Hopi will refer to her, the senior or representative woman of the stock house. The male head is also closely associated with this house (Parsons, 1922: 284).

HOUSEHOLDS AND/OR HOUSES?

Of Titiev's four nested ''kinship divisions''—households, lineages, clans, and phratries—he privileges the household:

> 1. Household—the smallest distinct unit of Hopi society. It consists basically of an exogamous group of kindred, demonstrably related through matrilineal descent from the same ancestress, and sharing a common residence. Sometimes a single household may be identical with a matrilineal lineage, but more often it is only a segment of a lineage. The household incorporates the limited family through the agency of matrilocal residence, and in many ways, such as in the inheritance of ceremonial offices, it is the most important social unit of all (Titiev, 1944: 58).

While Titiev (e.g., 1944: 7–8) occasionally acknowledges that inmarried male affines are to an extent part of the household, matrilineal ties lie at the core of this ideal-typical household, and he treats household relatives as the kernel of all Hopi kinship relationships; that is, his view of Hopi classificatory kinship is extensionist, where all those classified as kin but not part of the immediate household are subsidiary extensions from relationships modeled in the household.

Eggan's (1950: 29–30) description of Hopi households follows a very similar trajectory, though he treats the household as secondary to the lineage, his primary social unit. But analytically, what for Titiev is a household is in effect Eggan's lineage, inflected by residence. Titiev's ideal-typical household is a three-generation matrilineage segment including all female kin, all of whom remain within the house at marriage:

> [The] basic feature of this grouping [the household] is the fact that a mature woman, her daughters, and, occasionally, her granddaughters, occupy a common residence through life and bring up their children under the same roof. Viewed in this aspect the women of a household in a matrilineal, matrilocal society constitute, with their offspring, a distinct segment of a lineage (Titiev, 1944: 7–8).

HP009136

Yet in his household census, Titiev records a quite different view on household constitution and the formation of new households from Don Talayesva (cf. Whiteley, 1988: 169–170):

> The girls lived here with their mother for a while and then moved out. Don says this is the pattern (unsolicited). Mother and daughters live together for a while and then the girls move out. They may move into any vacant house (same clan or not) or they may purchase any house they like (follow up on this lead) (Titiev, n.d.a: Household K 245–51).

Talayesva's remarks, reflecting the process referred to above as *nawipti*, are clearly intended as a general statement (a very similar Hopi view was recorded by Brainard, 1935: 204). Titiev's formal representation of the ideal-typical household as a three-generation matrilineage segment that remains matrilocally in the same house is thus sharply at odds with this account. The nuclear conjugal unit is also confirmed by Levy's (1992: 50) and Cameron's (1999: 55) respective discussions of *nawipti*.

In giving the Hopi household a matrilineal—as opposed to conjugal—cast, Titiev returned to an older interpretive stance that had been rejected by prominent Pueblo ethnographers, notably Kroeber and Parsons. Parsons criticized Titiev's analysis of households in his dissertation (Titiev 1934: 13–15)—a passage that was retained almost unaltered in *Old Oraibi* (1944: 7–8):

> I have long held that the *household* is the social unit among the Pueblos, but not merely from the kin-clan point of view; there are all kinds of collaterals from time to time in the household, also adoptive children. I don't think your substitution of household for lineage or maternal family is happy. A man after marriage does *not* live in the household or maternal house, as I call it, which is associated with the ceremony of which he may be chief. The household is primarily an economic unit, in our sense and in the Hopi sense too (Parsons, 7-16-1934).

Similarly, Margaret Brainard disputed the matrilineal lineage as the basis of Hopi household organization, taking particular issue with Eggan's characterization in his dissertation (Eggan 1933) that ''The Hopi household is ordinarily composed of an old woman and her husband, her younger sisters and their husbands, married daughters and their husbands, unmarried sons, and the children and possibly grandchildren of the married daughters'' (quoted in Brainard 1935: 195).[1] Instead, from her study of Hopi villages in 1930–1932, Brainard seconded Kroeber's Zuni findings that ''it is clear that the basis of the Pueblo family is substantially that of our own, and that the traditional formula so favored by ethnologists, of large, communal, matriarchal groups is non-existent among these Indians'' (Kroeber, 1917: 124). Brainard concluded Hopi households were identical in this regard:

> The village of Hotevilla was founded about a quarter of a century ago as an expression of direct opposition to the [modern] innovations which had been introduced. Therefore here if anywhere one might reasonably expect to find the maternal household persisting as the type. On the contrary, only sixteen of its seventy-seven households from whom complete data were available, consisted of more than one family, and in only seven of these was a married daughter or granddaughter and her family living as a part of her mother's (or grandmother's) immediate family group. In at least a portion of these it was doubtless true that it was the daughter who shared her home with the parents, rather than vice versa. No maternal group included more than one married daughter (Brainard, 1935: 197–198).

Parsons' broader sense of ''household or maternal house'' contains the nucleus of ''house'' formation in the Lévi-Straussian sense, particularly in its emphasis on ceremonial associations and the presence of collateral kin. Parsons reaffirmed her view in another letter to Titiev after his dissertation was complete:

> In revising ms. written several years ago for the book on Pueblo Religion which I am now bent on finishing I find this passage:
>
> ''It is fair to say that the household rather than the clan or any consanguineous group is the social unit. The household is a cooperative group each member of which has a certain status and more or less fixed economic duties. The actual composition of the group may be diversified and quite unstable, but the feeling of household unity is strong. As an adoptive child you may pass from one household to another; in marital adventure, in the West [i.e., the Western Pueblos, including Hopi, specifically] at least, you may join first one woman's household and then another's, or, as an interval celibate return to the household of your mother or sister; but, whatever your household, you are for the time being an integral part of it. That is

[1] Eggan retracted the matrilineal breadth and depth of this somewhat in *Social Organization of the Western Pueblos*, to ''a woman and her husband, married daughters and their husbands, unmarried sons, and children of the daughters'' (Eggan, 1950: 29).

HP009137

> economically. In its ceremonial connections the household may be, and generally is, considerably differentiated'' (Parsons, 1-21-1935).

That passage, very slightly altered, appears in *Pueblo Indian Religion* (Parsons, 1939: 5–6). Parsons both informed and drew upon Strong's (1927) comparative analysis of the house complex across the greater Southwest as distinguishing a cross-cultural social structural form, particularly marked in the Pueblos:

> The great importance of the house, fetish, and priest, in Pueblo society has been emphasized by many workers in the field, but the first clear statement of the combination of house and fetish as a definite complex seems to have been made by Parsons (Strong, 1927: 31).

Parsons' household or maternal house, with its allowance for ''all kinds of collaterals'' clearly privileged residence over filiation.

Titiev's predication of the household as a discrete lineal unit conformed to a descent-group criterion. But reflecting the awkwardness of this conjunction of descent and residence, Titiev's reconceived Orayvi household, as matrilineal descent unit, explicitly derived from his observation that specific *houses*—rather than genealogy—determined ''lineage,'' and in some cases ''clan,'' membership. In his research of 1933–1934, Titiev rejected White's genealogical method followed in 1932, and shifted the inquiry to houses and households. Using a blank copy of Victor Mindeleff's street plan of Orayvi (see chap. 5), he proceeded as follows:

> As the first step in the new attack, a number of informants were asked to identify all *the* clan houses on [the plan] . . . , that is, houses in which fetishes and other sacred objects pertaining to the clans were stored. A total of 31 such houses were named. . . . To verify this list, a different approach was used. An elderly informant, not previously consulted, was asked to name the *heads* of as many clans as he could. In an effort to avoid guiding his answers, . . . 65 putative clan names [elicited by White's team the previous summer] . . . were read to the old man one at a time. In response to many of them he merely shook his head, but in 30 instances he gave the names of clan leaders. . . . [E]xamination reveals that they agree very closely with the names of clan houses. . . . It seems reasonably certain therefore that at the turn of the century Oraibi's inhabitants had been divided into about 30 clan units (Titiev, 1944: 51).

In seeking to clarify discrepancies with White's genealogies, Titiev emphasized *houses*, as recorded both by Stephen in 1888 and himself. For example:

> In Dr. White's list . . . , the Crane-Pumpkin-Kélê clans are run together into one lineage. . . . [H]owever, we find that there is a single household identified as Crane by both recorders [i.e., Stephen and Titiev], another is ascribed in both instances to Squash (Pumpkin), and a third is listed as Chicken Hawk (Kélê [the species is the American Kestrel or Sparrowhawk]). The only variation is that a second Kélê house mentioned in the present census does not appear in Stephen.
>
> Thus, three identical houses are separately ascribed to Crane, Squash and Chicken Hawk by informants questioned about half a century apart from each other. This proves conclusively that there is no justification for grouping the three peoples into one lineage (Titiev, 1934: 95–96).

It is thus from the separation of clan-titled *houses* that Titiev sees ''conclusive proof'' of the separation of *lineages*, an argument that, from the discussion of *sociétés à maison* above, I find neither persuasive in general, nor in regard to this specific clan set. (Chap. 6 includes White's united Pumpkin-Crane-Kɛlɛ chart; Titiev's reading of lineage/clan distinctions from separate houses does not accord with the totality of the census data; see chap. 15's discussion of this group in 1906.)

Parsons' preference for ''maternal family or lineage'' (Titiev's clan) is linked to her reserving ''clan'' for the largest exogamic unit, rejecting ''phratry'' for this (Parsons, 1939: 60), and White rejected Titiev's use of phratry for similar reasons (Whiteley, 2003a). For Parsons, the maternal family or lineage is associated with the maternal house, and lies midway between ''the family and the matrilineal clan.'' It is the location of the maternal family across *houses* that leads, in Parsons' estimation, to the budding of new names—like the three indicated in the Pumpkin-Crane-Kɛlɛ group (and see below on Kookop-Maasaw-Coyote)—but not new *lineages* or *clans* in Titiev's sense:

> The maternal family or lineage is notable among Hopi, where it appears to have led through various processes to the development of the clan. However, a clan group usually consists of several irreducible lineages and has several names . . . , which perplexing traits have led some students to hypothecate the existence of phratries, unwisely, I think, since outside the multiple names there are no facts to warrant any-

HP009138

> thing but classification by clan. Multiple naming may be due to assimilating clans in different towns, to merging reduced clans or lineages, to splitting a lineage, or it may be merely a trait borrowed without special significance (Parsons, 1939: 60).

Like Titiev in this regard, Parsons too saw houses as the originating source of named Hopi and Zuni clans, and she draws a direct association between house ownership by women and the development of different names within clans:

> Any group property is a stabilizing influence, binding together the proprietary unit and leading to all kinds of communal practices or customs. The Zuni way of placing a man by saying that he *came out of such and such a house*, and Zuni and Hopi lineage or clan [again, Parsons' lineage is Titiev's clan; her clan is his phratry] ownership of houses, lands, springs, or fetishes are illustrations. Indeed property, more particularly houses and ritual property, seem to be the source of Hopi or Pueblo clanship, the means by which the fiction of kinship is maintained after connection by blood is lost track of (Parsons, 1939: 1158–1159, emphasis in original).

> I believe that the clan principle developed locally, among Hopi, as a by-product of their Shoshonean housing complex. . . . Hypothetically, a house cluster of Hopi women relatives, owning several contiguous rooms or ''houses,'' was given a name, probably by outsiders, much as we might call a settlement of related families named Smith ''Smithtown.'' The name stuck to the men and women who ''came out'' of those houses [alluding to the Zuni phrase above], the men to marry into another house cluster and the women to remove from the original house cluster, because of lack of space, and to start another cluster. This second cluster might or might not take on a secondary name, thus contributing a name in the first case to the original group name. The idea of exogamy followed the group name, an exogamous rule having prevailed in the original house cluster. When the younger women removed, they would not take with them the family fetishes, which remained in what we have called the maternal house of the clan. That house belongs theoretically to the oldest sister whose oldest brother or son is chief of the ceremony associated with the fetish [again, I disagree with this notion of primogeniture]. Minor ceremonial duties would be delegated to the scattered kindred or, as a ceremony developed, new duties or functions might be assigned these junior branches. Through ceremonial the group would be held together long after memory of common blood was forgotten. . . . This reconstruction is supported by contemporary Hopi data (Parsons, 1939: 1088).

Seen from the strict matrilineal perspective, different ''clan'' names may be (cf. Whiteley, 1986, and see above) a Hopi way of referring to ''lineages'' of in fact genealogically close kin, as indicated in White's single lineage chart for the Pumpkin-Crane-Kɛlɛ group. But identifying the Paatangwungwki, ''Squash [Pumpkin] 'clan' house,'' and its associated Paatangngyam (''Squash clan'') within the Pumpkin-Crane-Kɛlɛ group, does not require that this represents a separate lineage *or* clan (in the terms of lineage theory), but simply separately titled houses encompassing nuclear or extended matrilocal/uxorilocal families.

Formal discreteness of titled-house families often gets blurred by the fluidity of totemic identifications in Hopi discourse, a factor reported by all ethnographers. For example:

> *I' Iswungwaniikyangw i' himu Kookopwungwa Màasawuy wu'ya'ytangwu*—although this one is a Coyote clan member, he has the Fire [Kookop] clan Maasaw emblem as a totem (Hopi Dictionary, 1998: 149, entry under *Kookopwungwa*).

In other words, a member of the Coyote ''clan'' (*Iswungwa*) includes—as well as *iisaw*, the coyote—within his/her totemic estate, the spirit Maasaw as a *wu'ya* (''clan ancestor,'' ''clan ancient,'' ''guiding clan spirit,'' ''clan symbol''), which is also the *wu'ya* of the *Kookopngyam*, Fire ''clan''—and, we might add, of course, of the *Masngyam*, Maasaw ''clan'', too. If one may identify oneself by multiple clan symbols simultaneously—widely reported at Third Mesa (e.g., in English, ''I am Badger and Butterfly clan, and the Porcupine goes with it,'' ''I am Squash, Sparrowhawk, and Crane clan,'' ''I am Corn and Water clan,'' ''I am Greasewood, Roadrunner, and Quail clan,'' etc.)—in what sense are these separate clans? Strict genealogical reckoning is de-emphasized in Hopi social thought. In such cases, an individual's capacity to identify with alternate or conjoint *wu'ya*s clearly undermines lineage theory's requirement to keep three named groups mutually discrete.

In short, my sense is that Titiev is correct to read the most consistent form of differentiation in the identification of houses, but in error when he wants to turn these into indices of genealogically unrelated or distant ''lineages'' or ''clans.'' During recent fieldwork conversations, I have heard the following statements: (a) (a Hotvela man): one never hears about the Spider clan at Hotvela

HP009139

nowadays, there are only Bluebird clan people there (not referring to any recent migrants from Second Mesa, but the descendants of people previously identified only as Spider); (b) (a Songòopavi man) there are no more Bearstrap people at Songòopavi, they're all calling themselves Spider now (cf. Connelly, 1979: 543–544); (c) (a Paaqavi man) all those at Third Mesa who claim Snake are really Lizard (contradicting self-identifications by several members as Rattlesnake clan). Yet for the 1930's, Eggan (1950: 65) and Titiev record the Bluebird clan as absent at Third Mesa, the Spider clan as extinct (vis-à-vis the Bearstrap clan) at Songòopavi, and some Snake lineal ancestors of Third Mesa individuals identifying themselves as Snake/Rattlesnake more recently. And in this connection, in 1894 the future Kikmongwi Tawakwaptiwa identified his clan as *Bearstrap* (supposedly extinct at Third Mesa), while his mother's brothers identified theirs as Bear (see table 9.6). Similarly, while Titiev (1944: 52–53) rejected Tobacco as a separate clan name (from Rabbit) at Orayvi, I have interviewed members of a family with a distinct Tobacco identity (with specific ritual prerogatives) from Rabbit (Nagata reported the same at Mùnqapi [1970: 233]).

Statements of group identity are contextual, shaped especially by sociopolitical contingencies, and identified with specific houses: the lack of deep interest in genealogy-keeping permits what appear anthropologically as identity slippages, and the strong sense of multiple shared *wu'ya*s or *naatoyla*s (totemic emblems) makes practical attachment to one or another at different junctures a defensible claim, though it may very well be subject to ongoing debate and contestation.

HOW MATRILINEAL ARE THE HOPI?

Hopi has long served as an exemplar of matrilineal social systems. But cognatic and patrilateral forces are also important, especially in the house and household. All unilineal systems display what Meyer Fortes called ''complementary filiation'', i.e., structurally constitutive relationships for ego that emanate from collateral ties. For a primarily matrilineal, matrilocal system, the presence of agnatic and cognatic relatives within a household, and their networks beyond it, may significantly affect the conception and form of the household group itself. Anthropological emphasis on matrilineal descent groups at Hopi partly derives from Crow kinship terminology. Yet the application of Hopi kin terms is in many cases elastic or optative. I have noted above Héritier's emphasis on cognation, and her rejection of unilineal descent as the basis for Crow-Omaha kinship systems. As also noted, the Crow type entails classificatory patrilateral appellations for ''father'' and ''father's sister'' to all male and female members of the father's clan groups, regardless of generation. Of particular interest in this regard, are the terms applied to the children of male members of one's father's clan. In Generation 0, ego applies the same terms for *siblings*—i.e., presumably, core indices of matriliny—to all children of his/her *father's* clansmen, as well as of his/her ''mothers'' (cf. Eggan, 1950: 25). Exemplifying this, Titiev notes:

> The operation of this rule was neatly illustrated one day when I was teasing an Oraibi girl named Duwayauonim [Tuwayawnöm] (Shifting Sand [Titiev's translation is approximate]), a daughter of a Sand clansman, regarding marriage to a Hotevilla man named Pongyayesva (Standing Altar [similarly approximate]). ''I can't marry him,'' said the girl. She then went on to explain that Standing Altar was a Sand clan name (Hopi altars are set in sand), which indicated that Pongyayesva was the son of a Sand clansman and therefore a brother to her and ineligible for marriage (Titiev, 1944: 11, n. 11).

Thus, no matter which clan they belong to, as parallel cousins, FBCs (father's brothers' children) are classed with one's own siblings and MZCs (mother's sisters' children). Pongyayesva's actual father was Desert Fox rather than Sand, so this name must derive from a sodality initiation by a Sand clan godfather, and therefore, at least under these terms, he would not have been ineligible for marriage to Tuwayawnöm. Nonetheless, her observation of the social import of perceived siblingship with children of her father's clan—even to the extent that it constituted a marriage prohibition—challenges characterizations of Hopi kinship as purely matrilineal. Underscoring this in his census notes Titiev (n.d.a: Household N 474–76) records the sentiment, ''Sumáckïkï's F is a Badger—hence wife is

HP009140

his sister (both are children of Badger clan men)—not OK in old time, but started 50 years ago.''

Lounsbury's and Héritier's arguments become particularly salient here. The FBC-MZC equivalence obviates any sense that Hopi kinship terminology either reflects or reproduces matrilineal clanship, or any unilineal descent groups, and also that it somehow inherently expresses marriage rules. I have not analyzed the census data to the (limited) extent that permits a determination of the numbers of marriages between children of male members of the same clan/phratry, but intuitively my sense is that there is no proscription on such unions, unless one's FBW (father's brother's wife) happens to be a member of the same clan as one's mother (not unusual, but not normative either). Since children of male clansmen belong to many different clans, another criterion must supersede kin term usage (i.e., that indicates siblingship) for marriages between (classificatory) FBCs. And broad extension of fictive patrilateral kin terms complicates this further: these include godfathers and ''aunts'' who initiate ego into a series of religious sodalities, or a medicine-man (and his clan) who cures ego of an illness, or a woman (and her clan) who accidentally pours water on ego while walking through the village. All of these become *na* and *kya* to ego, and the children of my *na* are thus also my siblings. Moreover, as noted, a spouse adopts his/her spouse's kin terms for members of the affinal family, or refers to them teknonymously.

The result of such wide applications of kin term categories (and recall that Orayvi had a population of only ca. 1,000 people) is that beyond the immediate family, Hopis typically may choose among several possible kin terms to use for each other, and enjoy socially ''playing'' with the varieties. Earlier ethnographers thought that rank within a religious sodality also affected choice of kin terms, especially in a ritual context (e.g., Voth, 1912b: 134). Titiev (1937, 1967) rejected this, insisting that the kin terms used in smoking circles, as well as expressing ritual comity, merely reflect appropriate everyday relationship terms between reciprocals. My own research affirms the former perspective: a Wimmongwi, sodality chief, is referred to as *na*, father, both by ordinary members of the sodality and, when the sodality's ceremony is in session, also by other village members. But this situational or periodic honorific usage does not, according to my consultants, operate between members of the same clan, where everyday terms override the ritual context. A particularly perplexing case was recorded by Voth (1903a: 280), involving two members of the Snake society in a smoking circle at Tsu'kiva (Snake kiva). Suuqawma (Snake clan) addressed Masangöntiwa (also Snake clan, and Tsu'mongwi, Snake society chief) as *ina* (my father), not *itaha* (my uncle); Masangöntiwa responded with the appropriate reciprocal *iti* (my son), not *imöyi* (my nephew). Perhaps Voth was mistaken, or perhaps Masangöntiwa's office was in fact held to supersede the clan relation (and in this regard, my cited consultants, from Second Mesa, may have different usages than Orayvi); Masangöntiwa was also chief of Tsu'kiva, and prominent in Soyalangw, and according to Leslie White (n.d.b), as well as serving as Qaleetaqa (warrior, guard) in the latter ceremony, also served as ''Village Qaleetaqa.'' But if Voth was correct, this usage further complicates the meaning of kin terms and the sense that matriliny was overarching. Similarly to the Wimmomngwit while they are in ritual control of the village, the Kikmongwi is always referred to as a ''father'' (not an uncle) to all the people of his village, who are his ''children,'' and thus at least in this metaphorical extension of patrilaterality, ''siblings'' to each other. And, in keeping with Lounsbury's discussion of extensions, the Hopi sun-deity, Taawa, is ''our father,'' and all the Katsina cloud spirits are referred to in songs as ''our fathers and our mothers.'' My point is simply that the application of kin terms does not indicate conjoint membership in a unilineal descent group (whether a lineage or clan in Eggan's/Titiev's terms), as opposed to locating ego within a series of overlapping classes produced by contingencies of social context (cf. Lounsbury above). Marriage proscription within a clan or maximal set thus does not flow from kinship terminology per se, and the supposedly intrinsic matrilineality of Hopi terminology is not borne out by a wide range of usages. In themselves, the kin

HP009141

terms thus do not predicate matriliny. Further, patrilateral relationships are a good deal more significant than allowed by lineage theory.

Hopi identification of household units is markedly seen in terms of patrilateral ties. In seeking to clarify how the term *kiivit*—literally ''those of the household''—operates in Hopi social thought, Voegelin and Voegelin describe the following exchange (orthography is adjusted to the current standard):

> In an informant interview beginning with the question *with which of the households* (hìitawat kìivituy) *are you associated?* (um aw tonawta), the responses grouped together three particular *households* through stating that all the individuals in them had been named by the same donor clan, which is tantamount to saying that all the individuals shared the same father, since it is the father's sisters who characteristically give names to their brother's children. . . .
>
> What was relevant to the question of distinguishing three *households* in one lineage from two others in the same lineage [''lineage'' meaning descended from the same woman at the grandparental generation] was the fact that the cluster of three shared one father. . . .
>
> [H]ouseholds are distinguished and clustered largely by virtue of sharing the same type of personal names; and the names in turn reflect the totem of a donor clan which means the clan of the man who fathers a single household, or a cluster of more than one household (Voegelin and Voegelin, 1970: 50–51, emphases in original).

This is a very important point that has eluded standard description of households.

Although it is possible to read some paternal clan identities from personal names, particularly for women (as noted in chap. 1), and I believe it would repay analyzing the census data for indications of the clan (or at least the maximal set) of the name-givers, I do not attempt this here for three reasons. First, since one often (males especially) receives several names through life, the father's clan is typically not directly apparent from a set of siblings' names themselves. In Household K 244 (see chap. 7, table 7.1), for example, of the seven children born to Loololma and Nakwavenqa, only the youngest two, Honmana (Bear girl) and Honyamqa (Bear emerging woman), are indicative of their father's clan. Second, naming conventions permit image use from within one's maximal set, not just one's own clan. Thus a name beginning with Tsor- (bluebird) or Hon- (bear) might be given by members of either clan, or by Spider, and may not indicate the specific clan of the name-giver. Third, names often leave out the subject itself, as opposed to the action the subject is engaged in (Whiteley, 1992a), and it is the subject that most identifies the clan or set of the name-giver. So, many names beginning with (1) Poli- (butterfly), (2) Tsor- (bluebird), or (3) Pongya- (sand-altar) indicate that they were given by (1) Badger or Butterfly, (2) Spider, Bluebird, or Bear, or (3) Sand, Lizard, or Snake clans, respectively. But names beginning, for example, with Masa- (wing), Loma- (beautiful[ly]), Kuwan- (brightly colored), and other color terms, etc., do not indicate per se which clan or set gave them. Thus determining patrilateral and fictive-patrilateral connections from personal names themselves can only ever yield a partial representation. While of limited accessibility to analysis, the historically sedimented knowledge of the name-giver's clans within a particular group of households is, nonetheless, obviously well known to their occupants (especially their ongoing female occupants). Together with Voegelin and Voegelin's point that the household is conceptualized through conjoint identifications with the father's clan and the mother's lineage (in the broad sense), this latent consciousness of household history is also crucial to its determination, and speaks specifically to Hopi households as ''houses'' in the Lévi-Straussian sense.

Economically (see chap. 4), patrilateral, or even *patrilineal* ties are the most common links among sheepherding groups, and are important in other contexts too (Whiteley, 1983: 103–104). As regards ritual office, Eggan draws attention to the use of affinity and patrilateral connections:

> A man married into a household and well established in their eyes is often permitted to assist in the rituals controlled by that household. On occasion he may even carry out major ceremonial duties, particularly if his son should be the designated heir but as yet too young. Such activities raise the status of his own clan and may facilitate the establishment of his sister's sons in more advantageous positions than they might normally be entitled to. Correlatively, a ''child'' of a clan may be permitted to carry out ritual activities in the absence—or youth—of a clansman. Such privileges are expected to be transferred back to the controlling clan, and generally are, but occasionally the transfer is not carried out. . . . Marriage into key households and induction into the proper kiva cere-

HP009142

Plate 3.1. At right, Sakwhongiwma (Bear clan), Soyalmongwi (Soyalangw chief), elder brother of Loololma. On the left may be Talashongniwa (Sand). The other man is unidentified. Photograph by H.R. Voth, 1890's (H.R. Voth photo #405). Courtesy of Mennonite Library and Archives, Bethel College, North Newton, KS.

monial groups offer the major means of achieving a higher ceremonial position (Eggan, 1964: 181).

According to my calculations from Titiev's record in *Old Oraibi*, at least 10% of high offices at Orayvi were held on the basis of patrilateral or affinal ties (Whiteley, 1986). Let me take some particularly prominent examples. Kuyngwu (Desert Fox clan), Loololma's father, served as both ''regent'' and Soyalmongwi until Loololma and Sakwhongiwma were of age to assume the roles of Kikmongwi and Soyalmongwi (Titiev, 1944: 72, 242). Two generations before Loololma, Talayawma (Squash clan) also served as Kikmongwi and Soyalmongwi, his father having been Bear (Titiev, 1944: 72, 242). After the

HP009143

Plate 3.2. Talaskwaptiwa (Sun clan), brother-in-law of Loololma and Sakwhongiwma, stepfather and godfather of Tawakwaptiwa, and Soyalmongwi after Sakwhongiwma. Photograph by H.R. Voth, 1890's (H.R. Voth photo #522). Courtesy of Mennonite Library and Archives, Bethel College, North Newton, KS.

deaths of Sakwhongiwma and Loololma between 1900 and 1904 (their nephews and chosen heirs, Talahoyiwma and Tuveyesva, also having died between 1898 and 1904; see chap. 4), their brother-in-law Talaskwaptiwa (Sun; see plate 3.2), who was also the stepfather and godfather of Tawakwaptiwa, took over as Soyalmongwi. Na'sastiwa (Greasewood or Reed; see plate 3.3) was Kwanmongwi, One Horn chief, at the turn of the century, his father having been Maasaw or Kookop clan (Titiev, 1944: 242, 245). Though Titiev (1944: 60) suggests that the War Chief, Qaletaqmongwi ''may be from the Badger or the Coyote clan,'' probably the only reason for the Badger association was that Qöyangayniwa (Badger) held the office of Qaleetaqa in Loololma's Soyalangw ceremony in the late 19th and early 20th century, inferentially because of affinal ties. Qöyangayniwa was married into the ''special Kwan house,'' a primary *wungwki* of the

HP009144

Plate 3.3. Na'sastiwa (Greasewood or Reed clan), Kwanmongwi, One Horn society chief at the turn of the century, son of a Maasaw or Kookop clan man. Photograph near the Mennonite mission barn, east side of the Oraibi Wash, by H.R. Voth, 1890's (H.R. Voth photo #1610). Courtesy of Mennonite Library and Archives, Bethel College, North Newton, KS.

HP009145

Maasaw, Kookop, and Coyote clans, and his wife, Tangaqwunqa (Maasaw) was Loololma's wife's sister (Voth [n.d.b] records Tangaqwunqa as in charge of the Kwan altar). Thus all of these high offices were held on the basis of conjugal ties to the core ''house group'' holding the privileges.

In short, agnatic and affinal ties within the house are a vital part of its constitution, its parceling out of economic and ritual rights, and its capacity to embody a household unit. Particularly when this group holds significant ritual authority, it appears that Lévi-Strauss's definition of a *maison* (quoted above) applies rather well to the Orayvi case. Chapter 4's discussion of Loololma's and Tawakwaptiwa's families' allotments (according to the schedules of 1894 and 1910, respectively) suggests this holds true for the house's estate in land also. And again, the primary terms Hopis use to recognize groups refer to houses and ''clans'' (broadly considered). All of the factors discussed suggest that the older analytical ''house-clan'' complex in Pueblo ethnology (notably of Parsons, Strong, and Kroeber)—specifically as this dovetails both with Lévi-Strauss's cognatically based *maisons* and with Crow systems as a semicomplex form of social structure—provides a closer approximation of Orayvi society and sociality than the lineage model. Matrilineality remains an important axis for identifying some connections among houses, ritual sodalities, and other forms of Orayvi social capital. But ''lineages,'' in the strict legalistic or mercantile sense of corporate unilineal descent groups with joint estates in real property, remain a second-order anthropological abstraction, and are of limited utility in explaining Orayvi society and its split. Chapter 5 takes up specific analysis of Orayvi's houses. First, however, I want to consider the material circumstances of Orayvi society and its internal groups at the time of the split.

HP009146

CHAPTER 4

THE MATERIAL CONTEXT: POPULATION, RESOURCES, ENVIRONMENT

INTRODUCTION

This chapter treats a series of questions regarding the material circumstances of the Orayvi split. First, it sets out key aspects of existing materialist explanations. Then I move to a consideration of Orayvi's landbase and resource area, broadly considered, both as conceived within Hopi ideology, and as confronted by the nation-state's emergent claims of authority. Next, I consider Orayvi's production and consumption, as suggested in figures from the 1890's and 1900's. The discussion then turns to Orayvi's fields, both in terms of Hopi concepts and as interpreted anthropologically, particularly the question of ''clan lands.'' Next, the problem of when and exactly where the Oraibi Wash[1] was affected by downcutting, vis-à-vis the prime floodplain cornfields, is examined in some detail, especially with the aid of survey and allotment records from 1891–1894 and 1907–1911. Allotment records are also investigated as a lens upon patterns of land distribution in Orayvi, especially vis-à-vis the ''house'' of the Bear clan. I then move to a consideration of historic population figures, to assess the claim that rapid increase at Orayvi precipitously exceeded the resource base. Lastly, I examine the circumscription of Orayvi's domain by the nation-state's hegemony, and associated encroachments on Hopi lands and waters by Navajos and Mormons.

[1] Note that in topographic place-name usage, I retain spelling conventions for Hopi sites as they appear on maps, e.g., ''Oraibi Valley'', ''Oraibi Wash'', ''Moenkopi Wash'', etc.

THE CONTEXT OF ARGUMENT

Chapter 1 noted the principal materialist explanation of the split by Bradfield (1971): that new population pressures exceeded the carrying capacity of Orayvi's agricultural base. Levy (1992) added social shape to this ecological argument, by projecting a descent-group hierarchy with differential access to farmlands, so that rising population forced the ''landless'' alternate and marginal lineages to migrate. Both arguments rest on interpretations of the social distribution of land-use rights, especially in ''clan lands'' in the Oraibi Valley, and of environmental conditions at the turn of the 19th century. A key component of Bradfield's analysis concerns the effects of climate, notably the idea of a sustained drought followed by flooding in 1905. He argued that this climatic pattern dramatically exacerbated stress on the population-resources balance, rapidly downcutting the Oraibi Wash and eliminating the richest areas of farmland, especially the prime ''clan lands.'' While Bradfield modified this position in a postscript to his monograph, he subsequently reiterated its primary thesis (Bradfield, 1995: 414–432), which thus persists in argument.

In attributing the split to the loss of 800 acres of prime farmlands (50%–80% of Orayvi's total cornfield acreage estimated by 1890's surveys; see below), Bradfield depended in part on an article by J.W. Hoover

HP009147

Plate 4.1. Orayvi and environs from the air, 1934, looking east toward the Oraibi Wash. Sinclair Expedition Photograph #126876, American Museum of Natural History.

HP009148

Plate 4.2. Orayvi and environs from the air, 1934, looking northeast into the upper Oraibi Valley; Kiqötsmovi is visible at the top center of the image. Sinclair Expedition Photograph #331686, American Museum of Natural History.

HP009149

(1930). In turn, Hoover's source was a 1929 paper (not cited by Bradfield), summarizing tree-ring research in the Southwest, by A.E. Douglass, that first iterated this ecological explanation of the split:

> Thirty years ago Oraibi, with its 900 inhabitants, was the largest of the Hopi villages; but when the rains began, after the great drought of 1880 to 1904, their farms were washed away, the underground water was lowered, and crops failed. Dissensions arose and they felt that some of the inhabitants should leave to try their fortunes in new places. The actual division came in 1906 and was over the unrelated question of whether their children should be sent to school, as ordered from Washington (Douglass, 1929: 751–752).

Via Hoover's reiteration, Douglass's statement originates the chain of authorities for Bradfield's argument (see Bradfield, 1971: 42, n. 37). Douglass spent some time at Orayvi in the 1920's collecting beam samples for tree-ring analysis (see chap. 5), but his inferences about late 19th-century climate are both generic and unaccompanied by evidence. His characterization of a 24-year period of unrelieved drought, for example, is controverted by specific accounts of Orayvi production in some of those years (for 1890–1893, see below) and by detailed precipitation records for related areas (Thornthwaite et al., 1942: 114–117).

While he relied on Douglass regarding the Orayvi split, Hoover's separate discussion of the effects of arroyo-cutting on farmlands along the Hopi Washes suggests the main impact did not begin until after 1910:

> The greatest trenching has taken place in the last 10 or 15 years [i.e., beginning in 1915 or 1920]. . . . The old Oraibi Wash of 30 years ago was no more than five or six feet deep and can still be traced where it was abandoned for the great gash about 35 feet deep and several hundred feet across. Locally it has cut to bed rock, and here there is a constant flow of surface water. It is representative of what has taken place in all the valleys. The accelerated erosion may be due in part at least to overgrazing, as the country has been overstocked in the last 20 years [i.e., since 1910], but increased erosion has been quite general in Arizona and the Southwest during the same period. With the deepening of the trenches the underground water is drained off or lowered. Where the flood waters formerly spread out over a width of a mile or more, the arroyo may now carry nearly all the water. The areas with sufficient moisture available for cultivation have therefore shrunk considerably, and their further shrinkage remains a serious problem (Hoover, 1930: 437–438).

Clearly, if there were unambiguous evidence to support a pre-split date when 50%–80% of Orayvi's cornfields were washed away or rendered unirrigable by floodwaters, this would be very important. Douglass's statement in 1929 does not rise to this standard, however, and as the origin for subsequent articulations of the ecological argument for the split, is highly questionable. Bradfield's more recent reiteration of his argument that the Oraibi Wash's downcutting may be dated to 1901–1907 (Bradfield, 1995: 426–429) adduced no new evidence. As yet, I have found no documents that specifically confirm Douglass's inference, and there are a variety of contraindications, both as to date, and as to the local pattern of arroyo-cutting between the upper and lower parts of the Oraibi Valley.

There were certainly disputes over lands in the years before the split, but, as contemporary observers reported, such patterns were pervasive among all Hopis:

> They are a quiet people to all outward appearances but have innumerable quarrels among themselves that have been handed down from their ancestry, that are as far from settlement now as they were centuries ago (Miller, 10-18-1907).
>
> . . . the Moquis have been quarrelling and fighting over land disputes from the earliest times down to the present day; these disputes were between families and clans in the villages, and between the people of the different villages. . . . (Murphy, 1-19-1911b).

Allotting Agent Murphy specifically attributed factional splits at Third Mesa to land disputes:

> Note. All the trouble that has occurred on the Moqui reservation originated in land disputes.
>
> Land disputes led to the expulsion of the Hotewillas and Bakavis from Oraibi.
>
> In October 1910, the Oraibi Chief ordered an entire clan (the Rabbit) to leave Oraibi, in order that his partisans might have their land. . . . (Murphy, 1-19-1911a).

These disputes, however, were not attributed to land shortages per se. In his annual report of September 3, 1906—four days before the split—Superintendent Theodore Lemmon commented:

> There is land enough for all the Hopis to exist as they are willing to exist, provided all the tillable land in reasonable distance of the villages is used; but it is the heighth of folly to allow land that can be used to lie idle because the gens to which it was once apportioned has dwindled below the need of it while an-

HP009150

other gens has grown to a need of it (Lemmon, 9-3-1906).

Lemmon described land disputes throughout the villages, noting one in particular at Second Mesa in lands claimed by the Sun Forehead clan (one of the main Second Mesa clans to relocate to Orayvi in 1906). But his point that sufficient farmland was available referred to all the villages. Land disputes were by no means restricted to Third Mesa, and at Orayvi occurred *within* factions, as well as between Friendlies and Hostiles.

My own sense from more recent observations of disputes within and between villages (for example, between Paaqavi and Hotvela, or Wàlpi-Sitsom'ovi and Haano, or Musangnuvi and Supawlavi, or Songòopavi and Supawlavi, or, most recently, Songòopavi and Kiqötsmovi) is that these earlier observers are correct. Disputation about territory, fields, boundaries, houses, gardens, fruit trees, and other resources (especially in cases of inheritance) is endemic to and deeply sedimented within Hopi social discourse and action. It was directly involved in the split. But this social tendency was not a new departure in late 19th-century Orayvi, so its causal role in the split should be considered more broadly than simply as an effect of ecological conditions. Moreover, Bradfield's inferences about those conditions are questionable in several respects, as regards both land use and erosion patterns in the Oraibi Valley.

ECONOMY AND POLITY

Hopi society has typically been characterized as egalitarian. Eggan (1950: 106–109) did address Hopi ritual authority, but he accorded it little secular importance, concluding that the strong clan system produces ''a weak political system'' (ibid: 118; cf. Titiev, 1944: 68). In the past two decades, this picture has begun to change, with variant interpretations of hierarchy (e.g., Whiteley, 1987; Levy, 1992; Schegel, 1992). In my analysis, hierarchy flows especially from ascribed or achieved status in the ritual sodalities (and the social and supernatural capacities this endows), which has definite effects on control of arable land. But hierarchy is not associated with primogeniture, ultimogeniture, or any specific kinship position within a ''lineage''; typically, a successor to politico-ritual office associated with a clanhouse is chosen primarily because of aptitude, and there is continuous assessment by incumbents and their families of potential successors from childhood on. Levy's (1992) analysis of hierarchy ranked lineages on differential control of farmland, with ritual status a superstructural expression of underlying control of the material base. Schlegel (1992) proposed that Hopi socioceremonial organization be construed within an ''internal frontier model'' comparable to societies of similar scale in Africa.

The relationship between control of material resources and political hierarchy at Orayvi was not straightforward. Almost without exception, anthropologists have foregrounded the material poverty of traditional social leaders in the Pueblos, the premise for imputations of egalitarianism (cf. Schlegel, 1992: 381). Most social theorists take for granted that political relations fundamentally entail control of strategic resources, and those resources are unproblematically material. Weberian sociology (e.g., Weber, 1978) is less reductive, and culturalist approaches to polity that have developed within this tradition, like those of Clifford Geertz (e.g., 1980), are more analytically nuanced. Attending to cultural forces—including value-systems, worldview, disease aetiology, concepts of person and body, magical causation, and historical consciousness—should be de rigueur for attempts to explain political systems, especially in small-scale, non-Western societies not predicated on feudal or capitalist modes of production. In light of more than a century of anthropological inquiry into the effects of systems of thought on social behavior, treating, say, witchcraft accusations as mere superstructural expressions of conflict over material resources seems analytically simplistic. Magical ideas and powers attributed to persons and environmental relations pervade Hopi thought, especially in ritual contexts. To neglect or dismiss such contours of agency and social psychology is to misapprehend Hopi political praxis. Symbolic capital, or ''charisma'' in Weber's sense, and social power wielded by *pavansinom* (a ''class'' of ''important/powerful people'') via ritual instrumentalities and/or

HP009151

supernatural distinction, were constitutive features of the Orayvi political order. The capacity (axiomatically attributed to politico-ritual leaders) to cause disease and prevent precipitation—as well, conversely, as to be seen to produce community health and prosperity—bespeaks a worldview in which the Cartesian separation of material from mental simply does not apply. Still today, the failure of a particular ceremonial performance to produce the right kind of rain will produce gossip over the sponsor's intentions or the participants' spiritual commitment. With centuries of habituation to uncertainty in this borderline environment for agriculture—which ritual performance is designed in part to mitigate—the idea that subjective intentions and wills, both human and superhuman, directly participate in objective conditions, is a key principle of Hopi social thought.

Economic, religious, and social interests are inseparably interwoven (e.g., Eggan, 1994: 15, Ellis, 1974a: 106), as these comments in Hopi Agent Horton Miller's annual report of 1907 suggest:

> They are energetic workers but much of their time is spent in their ceremonies, of which they have so many that it has been said no one of their number can enumerate all of them. Nearly all of their ceremonies have a religious tendency and most of them, they believe, are absolutely necessary, for without the ceremonies the rain would not come, the corn and melons could not grow, the grass would die and the springs dry up (Miller, 10-18-1907).

The focus of much ritual effort on attracting moisture ties directly into phases of production, in the same way as the ''annual cycle of works'' for the Rio Grande Tewa (Ortiz, 1969). Singing to growing corn plants, whether directly in the fields or during performances as Katsinas in the village plaza, is one of the more obvious expressions of this perspective.

In the Orayvi world, magical agency and self-realizing intentionality, especially of a ritual nature, were matters of fact in accounting for manifest conditions. After his confrontation with the Hostile leaders in 1882, Cushing's somewhat hyperbolic account is nonetheless resonant in this regard:

> Opposed to these officials of the regulative system of the Oraibis [Loololma and his allies], are certain men who, by virtue of their claimed heredity and craft, are supposed to have possession of superhuman powers or magic, the sorcerer-priests of the tribe. They are . . . respected, because mortally feared. By means of a reckless effrontery unparalleled by anything I have else known of other Indians, they in council boldly attack the regular chiefs, assert and usually carry their own measures in opposition to those, by terrorizing the body of these legislative gatherings. They go so far as to threaten the highest priest-chief of the tribe [Loololma], if this incumbent of a once-reverenced office be so bold as uncompromisingly to oppose their aims. I incline, from the evidence furnished by folklore and analogy, to regard these bodies—amounting at Oraibi to a brotherhood or even a society—as entitled to a regular though not to a strictly regulative place in the social structure of the Pueblos. They are appealed to, in times of war or pestilence, to remedy the misfortunes they are supposed to have originated, if not, indeed, to have each instance caused or acquiesced in. So great is their power that their leader assumes all the title and demands even ''tithes'' of the highest priest chief of the tribe, gaining his adherents by the promise of restraint of evil toward them, or the invocation of good fortune for his followers, and tracing his descent from the mythic grandmothers of the human race,—the Spider and the Bat. By the relentless exercise of this assumption he and his followers control even those who are opposed to them, who writhe in complete moral bondage to the reputed sorcerers (Cushing, 1922: 258–259).

The association with the Spider clan (and inferentially, Kookop) is particularly noteworthy here, in this account 24 years before the split.

Maurice Godelier (1999) has questioned symbolic and structuralist accounts of ritual meaning, insisting upon the pragmatic effects in an ''imagined'' world in which material causes are by no means the only actuators of events (cf. Castoriadis, 1987). Attendance to the social imaginary does not require that political analysis adopt ''apparently irrational beliefs'' (in Dan Sperber's [1985] phrase), but that the implications of those beliefs for the articulation of sociopolitical action should be treated seriously. To reiterate, Hopi rituals are *instrumental* in intent, not merely expressive theatrical performances: they are regarded as automatically efficacious, if conducted properly, in changing worldly conditions, by producing rain or snow, or by purifying the earth for fertile growth, via appeals to ancestral spirits, and to deities of the earth, the waters, and the heavens, embraced in a system of reciprocal exchange obligations (Whiteley, 2004a). If Hopi social thought is to be accurately interpreted, the ritual cycle must thus be seen as integral to

HP009152

the *means* and the *organization* of Hopi *production*, not fenced off into an imputed superstructural domain whose design is to mystify the *social relations of production.* It is for this reason that I have rejected a materialist account *tout court* of Orayvi hierarchy. But having reaffirmed that view as a caveat to what follows, the human ecology of the split is clearly highly pertinent, and thus the principal focus of the present chapter.

ORAYVI'S LANDS

Orayvi's territory occupied the western sector of Hopitutskwa, Hopi aboriginal land, a wide swath of northeastern Arizona (e.g., James, 1974: 102–104; J. and S. Page, 1982; Whiteley, 1989). While there were overlapping claims with Paiutes in the north and Havasupais in the west, Navajos did not come into active competition for this area until the latter half of the 19th century. By tradition, general authority over land rights was the prerogative of the Kikmongwi, whose domain stretched from Orayvi north to Navajo Mountain and the San Juan River, south to the San Francisco Peaks and the Mogollon Rim, and west to the Grand Canyon and the Colorado River. Some Hopis argue this was more a spiritual obligation than a geopolitical authority, others the reverse. The Orayvi Bear clan held a ''map'' that symbolically depicted this territory. In 1928, for example, a land dispute with Navajos prompted an investigation:

> This one man says that over at Oraibi the chief [Tawakwaptiwa] told them that he has an old map from many years ago and it shows that this part of the reservation was made for the Hopis. The Little Colorado River and the San Juan River were the lines. He said he could show this to anyone. . . .
>
> [John Gashyesva (Kyaryesva, Patki) through interpreter] . . . our borders were first the San Juan River and the Little Colorado (tracing it on the map drawn). The Apaches lived on the other side of us. . . . (Meeting at Moencopi, 11-5-1928: 4, 7).

The ''old map'' inferentially refers to an incised stone tablet that legitimated the Kikmongwi's authority over lands (see Titiev, 1944: 60–61; Waters, 1963: 30–33; A. Geertz, 1994: 169–205). Mythologically, the *owatutuveni* (stone tablets) were fashioned by the earth deity Maasaw from hardened cornmeal (Malotki and Lomatuway'ma, 1987: 58). The association between Maasaw and the Kookop clan (he is the clan's *wu'ya*, or ancient) was the basis for a counterdiscourse to the Kikmongwi's authority. That counterdiscourse also depended on stone tablets, held by the Kookop clan, inferentially by virtue of that clan's control of the office of Qaletaqmongwi, or War Chief. Thus by the late 19th century, the peace chief–war chief dynamic was being transformed from complementarity into antithetical opposition, including over the custodianship of Orayvi's lands. No longer *alternating* according to governance needs of the historical moment (peace or war), they were becoming *alternatives* to each other. Was the confrontation with emergent U.S. hegemony a matter for the Kikmongwi or the Qaletaqmongwi? The dilemma brought forth responses in part cooperative, in part competitive.

Cushing was told of two stones during his 1882 confrontation with the Hostiles, but they refused to show them until ''Washington comes with his soldiers, *then* we will bring them out'' (Cushing, 1922: 266). When ''Washington's soldiers'' did come, in 1891, after the Hostiles challenged an allotment survey, Col. Corbin was presented, very probably by Yukiwma, with a flat stone:

> The stone was handed to us for examination and when the Hopi was asked to explain it he said it was the testament given to his ancestors by the gods securing to the clans of Oraibi control of all the country about their town (Fewkes, 1922: 277).

In an interview with Voth ca. 1903 (Voth, n.d.a; see Part II, chap. 19), Yukiwma relied on the prior authority of Maasaw to justify his political position and his orthodox interpretation of tradition. Again in 1910, rejecting the second allotment program, Yukiwma, ''produced two slabs of stone which he claimed were evidence that the land belonged to him. He said these stones had been in his house at Oraibi always'' (Miller, 10-27-1910). And in a meeting with Agent Abraham Lawshe shortly thereafter:

> Yukeoma here produced from an old soiled muslin bag two small tablets of stone, which he claimed guaranteed his title to the land. He explained that these tablets of stone had been in the hands of his ancestors for many, many years, but that when his house fell some years ago, they were broken. He said that he did not know what the writing on the stones said, but that he knew from tradition they were a map

> and title to his lands, which, he innocently assured me, ''reached from ocean to ocean'' (Lawshe 12-5-1910).

At this meeting, Lawshe proposed taking Yukiwma to Washington. When, some months later, that visit occurred, Yukiwma presented the Commissioner of Indian Affairs with two flat stones, again as proof of his authority over Orayvi (and more broadly Hopi) land (Yukiwma and Valentine, 3-28-1911).

In short, by the 1880's at least, there were competing narratives of authority over Orayvi's domain between the Kikmongwi and the Qaletaqmongwi, as represented in these symbolic charters or stone maps held by their respective clans.

Especially for ritual purposes, more distant ''outlands'' of Orayvi's territory are divided among clan precincts; defined eagle-gathering areas (eagles and their feathers are a principal conduit of spiritual communication with deity) associated with clan ruins, have been noted by ethnologists since the 19th century, and within these, clans often have rights to other resources as well (Fewkes, 1900). Voth describes the general pattern for Orayvi:

> The territory around the Hopi villages where eagles may be found is, and has been from time immemorial, divided into portions or allotments, which are controlled by certain clans and families. These territories extend as far as 50 and 60 miles from the villages. . . . It is said that at present the Bear, Spider, Reed, Young Corn, Burrowing Owl [*Kookop*], Blue Bird, Bow, Lizard, Badger and Eagle clan of Oraibi control eagle territory (Voth, 1912b: 107).

In addition to the clans named, recent field research has recorded distant eagle-gathering areas for Third Mesa Greasewood, Sun, Crane and Sparrowhawk, Katsina, and Snake clans (e.g., Whiteley, 2001).

Association between eagle-gathering areas and clan ruins remains prominent in Hopi claims to lands distant from the villages, affirming the sense that Orayvi's domain, both temporal and spiritual, comprised a far broader expanse than just proximate farmlands in the Oraibi Valley. Especially for ritual purposes, clans annually or periodically revisit their ruins, returning with resources such as springwater (from sacred springs), cattails, clay, turtles, cottonwood, spruce boughs, red ochre etc. Such resources are conceived as magnetic conduits through which a ceremony draws upon the power of clan ancestry to manifest ritual benefit, especially in the form of rain. In this fashion ceremonies reenact continuing claims over the specific landscape and its distant ancestral sites. Titiev (1944: 246–247) recorded formal associations between nine of Orayvi's kivas and specific shrine sites at a distance, including at Nuvatukya'ovi (the San Francisco Peaks), Kiisiwu (Shady Springs, on northeastern Black Mesa near Pinyon), Aalosaqa (Humphrey's Peak in the San Francisco Mountains), Homol'ovi (near Winslow), and Tokòonavi (Navajo Mountain). Gradual circumscription by competing users—especially Navajos, Mormons and other whites—did not truly commence until the late 19th century, and, although increasingly restricted, Orayvi and successor villages' clans have continued to use their distant lands into the present.

FORAGING

The subsistence economy, while predominantly agricultural and pastoral, also centrally included gathering and hunting throughout the broad compass of Orayvi's domain (cf. Beaglehole, 1936, 1937; Stephen, 1936: passim; Kennard, 1979). As Hough described:

> These [long-distance] journeys are common, for the Moki [Hopi] is no stay-at-home, but roams far beyond the widest view from the high vantage ground of his village, visiting the former seats of his people of by-gone centuries. Thus he knows the flora and fauna over a wide region, and is as much at home in the White Mountains as on the Great Colorado. In former times, he may have journeyed to the Gulf of California for precious sea-shells, to be used as ornaments and for ceremonial trappings, or made long quests for the much prized turquois, just as he now goes to the Coconino canyon [Cataract Canyon] for baskets or deerskins. His face is familiar at Zuni, where he fares often on a neighborly visit (Hough, 1898: 138).

Various game animals were regularly hunted for food, notably deer, rabbits, antelope, elk, mountain sheep, and waterfowl (Beaglehole 1936). Areas favored by Orayvi for antelope and deer were Red Lake (Wuukopatupha, ''big lake'') and Paapatupha (''several lakes'') in the lower reaches of the

HP009154

Oraibi Wash, and toward the Little Colorado River between Leupp and Winslow; on the south side of the Little Colorado River, Canyon Diablo was another favored hunting site (e.g., Quochetewa, n.d.). Items regularly collected for food, medicine, construction, and manufactures, included piñon nuts, yucca fruits, wild potatoes, various wild greens (*nepni*), sumac berries, juniper berries, honey, tobacco, yucca spears, rabbitbrush, greasewood, mineral dyes, clay, sand, salt, and medicinal water. In the 1930's, Whiting (1939: 48) recorded 54 wild plants used for food, 47 for construction, implements and decoration, 65 for medicine, 37 for ceremony and magic, and 45 for symbolic uses:

> Many plants are obtained from the higher altitudes in the general vicinity of the San Francisco Peaks, eighty miles to the southwest. These include pine for roofing timbers, Douglas fir, white fir and aspen for ceremonies, oak and holly grape for tools and weapons, mountain mahogany for dyeing leather, tobacco for ceremonial purposes, and beebalm for flavoring food (ibid: 49).

Foraging groups were organized by type of resource and form of use: small opportunistic groups of both men and women for, say, wild greens, small groups of women for ceramic clays, sand, or basketry grasses, larger communal groups of men for organized antelope drives, and male kiva groups for formal rabbit hunts after the Winter Solstice. Gathering or hunting for ritual purposes was formally organized within social units, like clans, religious societies, or kivas.

In my own experience, since 1980, Hopi collecting of fauna, flora, and minerals, though proportionally diminished, persists, including rabbits, deer, eagles, hawks, turtles, foxes, coyotes, piñons, wild tobacco, Hopi tea, wild greens, cattails, juniper, yucca, spruce, coal, red ochre, and kaolin.

AGRICULTURE

Hopi agriculture centers upon maize, beans, and squash. Other cultigens, introduced in the 17th century by the Franciscan missions, included wheat, onions, chiles, peaches, and apricots. In the 1870's, Mormons brought in potatoes, carrots, radishes, peas, and beets. Orayvi also grew cotton near Mùnqapi, long the center of Hopi cotton production in general (e.g., E.C. Adams, 2004: 126). Raw cotton and woven goods were traded to other Hopi villages, and to the New Mexico Pueblos, although this industry was declining by the late 19th century, replaced by Hopi use of sheep's wool, trading with Navajos for finished woolen blankets, and by trade cloth. Hopi men continue to weave cotton, however, especially for ceremonial garments.

Men did most of the farming and harvesting of crops. Planting parties for the cornfields of the Kikmongwi or Wimmomnngwit (sodality chiefs) might be summoned by the Tsa'akmongwi (Crier Chief). Otherwise farming groups were composed of men organized by clans and conjugal households. Men farm for their wives' households, as well as for their sisters and mothers. Thus a man will typically farm in different localities and in different groupings—with his wife's siblings, her sisters' husbands, father, and uncles in fields that support his affinal household, and with his own male siblings, his uncles, his sisters' husbands, and his father, in his natal household. Large wash fields utilized collective labor more than small dune fields, which many men tend to cultivate opportunistically, and are not counted among listings of ''clan lands.'' Gardening and tending orchards (predominantly peaches, in presplit Orayvi) tend to be by individuals or small groups, but two major orchards at Orayvi were associated with the Maasaw and Kookop clans, respectively (Titiev, 1944: 62, fig. 5). Garden plots are passed down by individual women to their daughters. In orchards, sometimes single trees were owned by individuals, who chose heirs, and owners are both male and female.

Estimating agricultural production prior to the split is difficult, and there are few records that appear particularly reliable. Exceptions occur over a four-year period from 1890–1893, including a survey in 1890 by Navajo Agent C.E. Vandever (generally assumed to have been informed by Alexander Stephen), another in 1890 and 1891 by Julian Scott, an Expert Special Agent for the 1890 Census, and one by Stephen himself for 1893. Vandever provided an unusually thorough report of Hopi production:

> The Moqui are of a stock long inured to toil, and

> delight in field labor, persistently cultivating their sandy valleys; . . . few of their houses but contain sufficient provisions to last between harvests. . . .
>
> The nearest flowing stream [Moenkopi Wash] is more than 40 miles away from the villages, but several springs at the base of the cliffs afford them ample water. They do not practice irrigation, but the sandy valleys retain enough moisture to germinate the planted seeds, and barring an exceptionally dry season they generally secure abundant crops of corn and Indian vegetables, squash, beans, and melons. In a limited way they make small terrace gardens on a slope near a convenient spring and irrigate them with small streams, but twenty acres would probably cover all the ground they now cultivate in this way. In a limited way they also cultivate cotton and wheat, although according to tradition their cotton fields were formerly very extensive. But their most inviting product is that of their numerous peach orchards, which are set out everywhere around their villages, except in the valleys. On the high mesa summits, and in the almost vertical sand dunes which cling to the mesa sides, thick clusters of peach trees grow luxuriantly with but the scantiest care, and yield delicious fruit in abundance (Vandever, 1890: 169).

Vandever reported 2,600 acres under maize cultivation, of which Orayvi accounted for 1,000 acres. Using a multiplier of 15 bushels per acre, Vandever counted total domestic consumption at 800,000 lbs. An additional 700,000 lbs. were traded to Navajos, for ca. 300,000 lbs. of mutton etc; 100,000 lbs. were sold to traders; 50,000 lbs. were ''fed to animals and wasted''; and 534,000 lbs. were stored as surplus. Proportionally, this yields estimates for Orayvi (at 38.46% of the totals, as derived from its share of the total acreage) of 15,000 bushels of maize, or 840,000 lbs. Of this projected total for Orayvi, 307,680 lbs. were domestically consumed, 269,220 lbs. were sold to Navajos (for 115,380 lbs. of mutton etc.), 38,460 lbs. were sold to traders, 19,230 lbs. fed to animals or wasted, and 205,376 lbs. stored as surplus.

Vandever also noted ''about 1,200 acres planted in melons, squashes and beans'', and 1,000 acres of orchards, especially peach:

> Probably three-fourths of the peaches are consumed while fresh, the remainder being split open and dried upon the rocks and housetops for future use, and this dried fruit is of most excellent flavor. They begin eating their melons from the time they first come in blossom, but the yield is generally so abundant that they hold melons stored in their cellars until well into January and even February (Vandever, 1890: 169–170).

Scott's observations from 1890 and 1891 (Donaldson, 1893: 46–47) agree in general with Vandever's, but do present some variant figures, notably concerning maize acreage, which he estimated at 3,600 acres in total, of which Orayvi's portion was 1,600 acres (44.4%). Scott used a multiplier of 12 bushels per acre, which, for 1,600 acres, would give Orayvi an annual corn production of 19,200 bushels, or 1,075,200 lbs. Production totals were broken down into the same categories as Vandever's. Orayvi's proportional yield was thus: 404,360 lbs. domestically consumed; 286,000 ''bartered to Navajos for sheep, goats, etc.''; 66,000 lbs. sold to traders; and 308,000 lbs. stored as surplus. Scott emphasized that his estimates were ''made from information gathered at the trading posts and a general observation of the land under cultivation''. Scott counted ca. 1,000 acres of vegetable fields at Orayvi out of a Hopi total of 2,000, as opposed to Vandever's estimate of 1,200 acres in total (which, if we use Vandever's cornfield percentage of 38.46% for Orayvi's share would yield only 462 acres there). Scott agreed with Vandever on the total acreage of orchards at 1,000, but indicated a higher proportion at Orayvi: fully 50%, or 500 acres, distributed among at least 20 orchards north and northwest of the village (Donaldson, 1893: 47). Scott's vegetable and orchard figures for Orayvi (i.e., at 50% of the Hopi totals) may suggest Vandever's acreage count for Orayvi cornfields was too low.

In October 1893, Stephen (1936: 954–955) produced slight variations from Scott's summary figures, but many of his data are the same (they too may have collaborated). Stephen's figure for Orayvi cornfields is the same at 1,600 acres, and his calculation of average bushels per acre (12) is the same. Of other crops, Stephen agreed with the total Hopi figure:

> Two thousand acres are planted in vegetables, beans, melons, squash, pumpkin, gourd, chile (capsicum), onion, celosia cockscomb [*komo*] . . . , sunflower, cotton, wheat, *pi'ba* ([*piiva*—tobacco] eriogonum jamesii polygonaceae). One thousand acres in orchards, peaches and apricots (Stephen, 1936: 955).

Stephen thus assigned 44% of cornfields to Orayvi. He calculated total maize production at 2,500,000 lbs., which would make Orayvi's share 1,100,000 lbs. He gave alterna-

HP009156

tive estimates for Hopi consumption patterns: 1,000,000–1,350,000 lbs. consumed (and fed to animals); 100,000–150,000 lbs. sold to traders; 500,000–650,000 lbs. bartered to Navajos for sheep and goats (at 80 lbs. of maize per sheep, or 80–100 lbs. of maize per goat); 150,000 lbs. used in general barter (for blankets, etc.); and 600,000–700,000 lbs. stored as surplus (Stephen, 1936: 955). Again, estimating these proportionally at 44% for Orayvi gives: 440,000–594,000 lbs. consumed (and fed to animals); 44,000–66,000 sold to traders; 220,000–286,000 lbs. bartered to Navajos for sheep and goats; 66,000 lbs. used in general barter; and 264,000–308,000 lbs. stored as surplus.

Bradfield (1971: 21) reinterpreted Stephen's figures to suggest an annual need ''for all purposes of about 24 bushels'', or two acres, per person. This figure seems reasonable as an average, but productivity was highly variable, depending especially upon soil, water availability, and type of field. In 1911, Allotting Agent Murphy presented significantly higher levels of production per acre for fields under flood irrigation, ''Where the Indians can flood their fields they raise from 1400 lbs. to 4200 lbs. of corn per acre (25 bu to 75 bu) and 25,000 lbs. to 35,000 lbs. of pumpkins'' (Murphy, 1-19-1911a). While perhaps excessive, Murphy's figures illustrate the difficulties of projecting average per-person acreage requirements onto the substantive vagaries of the physical landscape (*pace* Levy, 1992: 38), and its correspondingly varied field types (and see below). Also, differential acreages for other crops, notably orchard fruits, noticed by both Scott and Stephen as higher at Orayvi (thus with higher per capita production), need to be accommodated vis-à-vis the total pattern of Orayvi's agricultural production and consumption.

Although somewhat variable, these estimates from 1890–1893, based on direct observations, provide plausible general counts of Hopi and Orayvi production for the years in question. The argument for an unrelieved drought from 1880 to 1904 is not borne out for these particular years, at least. Subsequent Agency estimates tend to be much lower or much higher, but are often repeated unchanged from year to year, and do not appear to be meticulously observed. For example, the official estimates for the ''Moquis Pueblo Agency'' in 1893—the same year as Stephen's estimate (above)—recorded only 200 acres under cultivation (ARCIA, 1893: 710). In 1894, the estimate was 3,500 acres; in 1895, 2,000 acres; in 1896, 4,000 acres; in 1897, 10,000 acres; in 1898, again 10,000 acres were reported under Hopi cultivation, yielding 50,000 bushels of corn, and 9,075 bushels of vegetables (ARCIA, 1894: 586; 1895: 582; 1896: 538; 1897: 498–499; 1898: 616). The 1897 and 1898 estimates seem too high, and perhaps reflect a combination with Navajo production that became explicit in 1899. In 1899, the Hopi Agency was reopened under Superintendent Charles E. Burton. Burton reported combined figures for Hopi and Navajo production on the Hopi Reservation: for 1899, 10,000 acres (taken from previous year); 1900, 1,930 acres; 1901, 1,930 acres (ARCIA, 1899: 583; 1900: 658; 1902: 708). In following years, Agency cultivation estimates again seem speculative in comparison to those for the early 1890's: 1903, 2,000 acres; 1904, 2,500 acres; 1905, 2,500 acres (ARCIA, 1903: 630; 1904: 528; 1905: 616). After 1905, figures ceased to be produced or published with the same regularity.

A serious drought caused shortages at Orayvi in 1902 (see Whiteley, 1988a: 98), but conditions evidently improved the following year, when Agent Charles Burton (7-10-1903) reported, ''The bountiful rains this year have caused an abundance of vegetation to spring up which fattens the beef and mutton and also furnishes unlimited 'Greens' for them''. But in 1905, Agent Theodore Lemmon (5-12-1905), at least before the harvests, again reported hardship at Orayvi, ''I am convinced that hundreds have suffered for food this year. The loss of sheep and goats by the 'hard winter' of 5 years ago is still felt here,'' suggesting significant pressures on material resources.

PASTORALISM

Since the Franciscan period, the Hopi have also been pastoralists, keeping sheep, goats, cattle, horses, mules, burros, and also chickens and turkeys (the latter predating the

Spanish [Hammond and Rey, 1929]). Bradfield (1971: 29) argued that large livestock herds were a late 19th-century phenomenon, but he neglected the Spanish record. Expeditions in the mid-1770's noted Orayvi's large cattle and horseherds on the Moenkopi Plateau, Howell Mesa, and in the Dinnebito Valley. In 1776, Frailes Escalante and Domínguez approached Hopi country from the northwest, crossing the Colorado River near Lee's Ferry. After noting cornfields at Mùnqapi, they proceeded:

> . . . beyond the river [Moenkopi Wash] we climbed a mesa [Coal Mine Mesa/Moenkopi Plateau] where there was a small lake and several banked pools of rainwater, and they serve as ponds and watering places for the Moqui cattle which we were already beginning to see in numerous herds (Chavez and Warner, 1976: 108).

The lake and banked pools of rainwater correspond to Paqlö, ''catchment basin, or water hollow'' (''Bakalo'' or ''The Hollow Place'' on local maps), toward the western edge of the Moenkopi Plateau, and Paqlöhoya, ''little water hollow,'' to the south of it, respectively, where Orayvis have long pastured livestock (especially cattle and horses). The party also reported large Hopi cattle herds on the Dinnebito Wash (Chavez and Warner, 1976: 108; E.B. Adams and Chavez, 1956: 288–289) that were in all probability Orayvi's. In 1931, ''Qu-Wa-Yes-Va'' (probably Qöyayesva, Parrot clan) of Hotvela attested that the Dinnebito Valley ''used to be filled with Hopi cattle,'' but in the early 20th century, Navajos had begun to displace Hopi users (United States Senate Subcommittee of Committee on Indian Affairs, 5-19-1931: 9437–9438).

In 1894, Mayhugh (2-19-1894) reported Orayvi as holding the largest of the Hopi cattle herds: ''the Oraibi Village people have over 350 head among them. The number of Beeves slaughtered I am informed by Chief Lo lo lo my is equal to the annual increase.'' Vandever recorded 800 total Hopi cattle, 1,200 horses, and 3,000 burros in 1890 (Vandever, 1890: 169), and Scott recorded the same number of cattle, 1,100 horses, and 3,200 burros or donkeys (Donaldson, 1893: 46). Vandever's figure may represent a point prior to when Orayvi lost many cattle to rustling in November, 1890 (see below). Subsequently, annual figures for Hopi cattle were: 300 in 1893; 500 in each year from 1894–1898; thereafter, combined with Navajo holdings in the 1882 Reservation—1,287 in 1900; 1,325 in 1902; 1,365 in 1903; 1,500 in 1904; 1,500 in 1905 (ARCIA, 1893: 711; 1894: 587; 1895: 583; 1896: 538–539; 1897: 499; 1898: 617; 1900: 659; 1902: 709; 1903: 633; 1904: 529; 1905: 617). Again based on demographic proportions, perhaps 40–50% of the pre-1900 figures may be assigned to Orayvi. Orayvi also enhanced its cattle holdings ca. 1902:

> In that year four men from Oraibi, Duwamueyma [Tuwamöyniwa, Rabbit], Seeyouma [Siyawma, Greasewood], Sakewa [Sakwkuyvaya, Badger], and Nasitima [Bow] made a trip to the village of Jemez in New Mexico and traded about $400 worth of goods and turquoise for cattle (G.B. Page, 1940b: 45).

How many cattle $400 bought in an indigenous exchange in 1902 is not clear; Scott's estimate in 1891 that Hopi cattle were worth $17 per head may suggest the four men returned with about 40 head at most. In addition to the Dinnebito Valley, Moenkopi Plateau, Coal Mine Mesa, and Coal Mine Canyon, Orayvi cattle range included south along the lower Dinnebito and Oraibi Washes to Tolani Lakes and across the Little Colorado River in the Leupp area, and north to Cow Springs (a translation of the Hopi place name, Wakasva) in the Klethla Valley (Godfrey, 1988b: 6, 106). Despite Agency conflation of Navajo and Hopi figures in the early 1900's, and the evident guesswork involved, overall holdings appear to have risen throughout this period, suggesting that pasture was not greatly affected by drought, although clearly the combined effects of increased numbers of livestock and dry conditions would have exacerbated ground-cover problems (see below).

Orayvi had substantial sheep herds. Vandever (1890: 169) reported 18,000 Hopi sheep and 4,300 goats, ''the largest herds being at Oraibi.'' He also noted Hopi sheep herding practices: ''They graze their flocks in the valleys, not far from the villages, and nightly drive them home, shutting them up in walled pens along the ledges of the mesa cliffs.'' As regards consumption habits, ''They consume about 1,800 of their own sheep, and 650 goats, and something over

HP009158

300,000 pounds of mutton and goat flesh bartered from the Navajo'' (Vandever, 1890: 169–170). Scott recorded 20,000 total Hopi sheep and 5,000 goats (Donaldson, 1893: 46). Annual reports thereafter listed the following figures for Hopi (and after 1900, Hopi and Navajo in the 1882 Hopi Reservation): 1893, 2,000 sheep and goats; each year from 1894–1898, 8,000 sheep and goats; 1900 (combined hereafter with Navajo), 55,441 sheep, 13,634 goats; 1902, 55,500 sheep, 14,000 goats; 1903, 5,600 sheep (probably a misprint for 56,000 as listed the following year), 14,000 goats; 1904, 56,000 sheep, 15,000 goats; 1905, again 56,000 sheep, 15,000 goats (ARCIA, 1893: 711; 1894: 587; 1895: 583; 1896: 538–539; 1897: 499; 1898: 617; 1900: 659; 1902: 709; 1903: 633; 1904: 529; 1905: 617).

As for Hopi horses, mules, and burros, annual Agency reports after 1892 list the following figures: 1893, 1,460 horses and mules; 1894, 1,025 horses, 2,000 burros; thereafter largely unchanged until 1900, when the figures were again combined with Navajo holdings within the 1882 Hopi Reservation: 1900, 4,710 horses mules and burros; 1902, 4,712 horses; 1904, 6,872 horses, mules and burros; 1905, 4,350 horses, mules and burros (ARCIA, 1893: 711; 1894: 587; 1895: 583; 1896: 538–539; 1897: 499; 1898: 617; 1900: 659; 1902: 709; 1903: 633; 1904: 529; 1905: 617). Again, while these figures are not especially indicative of Orayvi's holdings, there is no apparent rapid decline of the sort that might be expected from uninterrupted drought.

Immediately after the split, a census of the Hostile camp at Hotvela on October 30, 1906, recorded livestock numbers for those present (see table 11.1). Given the adverse circumstances, including the fact that several men had already been arrested, and that the Hostiles may well have had to depend on their livestock for food over the previous seven weeks, these figures too should be read in context; further, some entries under sheep list ''PM,'' the meaning of which I do not know, but actual figure totals (including those for some Second Mesa Hostiles) are 903+ sheep, 18 cattle, 29 horses, and 127 burros (Census of Hostile camp, 10-30-1906). If nothing else, these figures confirm that, hard winter years (noted above by Lemmon for ca. 1900) and theft notwithstanding, livestock remained important to the Orayvi economy in 1906. In 1908, Superintendent Miller reported 6,098 sheep held by ''Oraibi and Hotevilla Hopies,'' out of a Hopi total 19,923 (Miller, 11-21-1908). His successor, Abraham Lawshe, reported Hopi totals of 12,000 sheep, 600 horses, and 1100 cattle in 1911 (Lawshe, 4-29-1911), and in 1917, Agent Leo Crane (1917: 20) noted 25,000 Hopi sheep and goats, similar to the early 1890's.

Orayvi herding groups were typically organized by fathers and sons, or groups of brothers and their sons or inmarried male affines—in other words, by patrilateral, cognatic, or even patrilineal ties. Titiev's census notes provide some information on herding groups (not included in my presentation of his household data below in chapter 7). By each adult male household head (or husband of the female household head), he recorded herding partners by kin terms (typically, ''herded with Fa and Bros'', for example). It is not possible to infer exact counts, because Titiev's record tends not to name individual herding partners, and there are probably serial (unmarked) repetitions throughout the households. Nonetheless, on the basis of a crude total count (not allowing for repetitions) of 109 herding groups, 45 (41%) were composed of patrilateral kin. Matrilineally based groups numbered 22 (20%) (treating groups composed of male siblings as matrilineal, even though, were their intergenerational partners to have been known, the form may well have been specifiable as patrilateral or patrilineal). Partnerships which included both matrilineally and patrilaterally related men comprised 27 (25%). Groups based on affinal ties totaled 11 (10%), and the remainder (4%) were unknown (cf. Whiteley, 1983: 104).

TRADE AND CASH

Since protohistoric times at least, Orayvi had been a center of indigenous trade networks from the Pacific to the Plains (e.g., Riley, 1987: 184–197): items included cotton, ceramics, turquoise, baskets, shells,

HP009159

hides, dyes, feathers, and in the late 19th century also silver, coral, and woolen blankets (some of this trade, especially among Hopi villages, and with Navajos and Pueblos, also persists into the present). Spanish manufactures, like metal hoes and dibbles, remained objects of trade with New Mexico settlements, despite Hopi ''apostasy'' following the Pueblo Revolt of 1680 (Coues, 1900: 464). With the arrival of Anglo-Americans in the mid to late 19th century, many new trade items came into play, especially at trading posts—in Keam's Canyon and Tuba City in the 1870's, and Canyon Diablo and Orayvi itself in the 1890's. Coffee, sugar, commercial flour, manufactured cloth, iron stoves, kerosene lanterns, matches, window glass, wooden doors, silver dollars, etc. were introduced at this time—and became emblems for adopting or resisting the white man's way. The Hopi Indian Agency at Keam's Canyon was another source of market goods, including wagons. Engagement with the market economy was peripheral (Clemmer, 1995), but there were some sales of resources for cash.

For 1890, Vandever (1890: 169–170) reported sales of 50 Hopi horses totaling $500 ($10 per head), 125 burros for $500 ($4 per head), and 50 cattle for $900 ($18 per head). Additionally, Hopis sold 24,000 lbs. of raw wool (at nine cents per lb.) for $2,160, and received $3,500 for woolen and cotton textiles, and basketry. They received $1,000 for maize sold. Hopis also held $4,000 worth of silver ornaments, and $2,000 worth of turquoise and coral, though no figures are noted for sales (Vandever, 1890: 170). Similarly, Scott reported:

> The Moquis consume annually 2,500 of their own sheep and goats, besides what they procure from the Navajos. They sell 26,000 pounds of wool a year to the traders at from 8 to 9 cents a pound and utilize the remainder in making blankets or garments. They also sell each many blankets and baskets and some pottery and ornaments and trinkets (about $1,000 of ornaments and trinkets), their cash income from these sources being not less than $10,000 a year. Money is not as essential to them as to white people, as they produce everything they eat, drink, or wear, except coffee, tea, sugar, and some spices. These they buy from the traders. They have considerable personal property in the way of silver, jewelry, turquoise, household furniture, blankets, etc. Silver is preferred to gold for jewelry or ornamentation.
>
> The amount of cotton raised and made into cloth is not estimated, but the Moquis used to spin and weave enough cotton to make light summer clothing for their people; of late years they wear but little clothing of their own manufacture, as they can buy cloth cheaper of the traders than they can raise the cotton (Donaldson, 1893: 46–47).

Although First Mesa had somewhat easier access to trading and marketing of commodities, and to the Agency itself, than did Third, treating Orayvi's share of these figures at 40%–50% may not be inappropriate.

Orayvi's economy in 1900 thus drew upon an array of strategies, including wide-ranging foraging, pastoralism, orchards, barter and cash sales for trade goods, as well as maize–beans–squash agriculture. Agricultural production needs to be set within this total economic context, if the relationship of population to resources is to be properly evaluated. While local maize cultivation was a central part of Orayvi's production, it was not the only part by any means.

HOPI CONCEPTIONS OF FIELDS AND FARMS

Hopis use an extensive vocabulary for referring to forms, techniques and processes of cultivation (the following terms were recorded in conversations with active Hopi farmers). The basic term for a planting is *uuyi*, that may refer to the plants themselves or a small area of planted ground, as in *humi'uyi*, a maize patch (modified by fruit prefixes, *uuyi* may refer also to orchards, for example, *mansan.uyi*, ''apple orchard''). *Paasa* (pl. *paavasa*) is the standard term for a field, although, especially if modified, may refer to smaller plots also, as in *tsilvasa* or *siwvasa*, literally ''chile fields'' or ''onion fields'', respectively, terms used to refer to terraced gardens (planted with crops other than just chile or onions). *Humivasa* is a cornfield, of which various types and conditions are distinguished. *Pömavasa* is an ''early corn'' field, planted for the first harvest at Niman, the Home Dance, in July. *Nayavuvasa*, ''clay field'', is the best kind of land for a cornfield, since the adobe clay retains moisture for long periods. Such fields are typically fed by runoff, and are thus also known as *munvasa*, ''field in a floodplain, or irrigated field'', which characterized the Oraibi Wash's old

HP009160

floodplain fields, southeast of the village. Another preferred locale for planting (equivalent to the Piman term *ak-chin*) is *tsivokvasa*, a field on an alluvial fan (*tsivokpi* refers to a place where silt is regularly deposited by runoff). Fields may be planted in a wash channel itself: *pöövavasa*, a ''wash field'', is typically small and subject to run-off burial by silt or being washed away after a thunderstorm, but it possesses the advantage of a persistently moist base. A small field topographically situated to catch water run-off (from the edge of a cliff or a sand-ridge) is *munangwvasa*, ''a field to which water is channeled''. *Pisavasa*, ''sand fields'', are those away from the floodplain that depend on moisture retained by sand dunes or ridges, but such fields are riskier—with too much wind and too little rain, the sand cover may blow off and the plants dry out: obviously such fields are less productive than those regularly irrigated by floodwater. Thus Hopi terms reflect an acute consciousness of agricultural conditions, field types, and their relationship to water sources, borne of long-term adaptation to this semi-arid environment.

Specific types of fields by crops (in addition to *humivasa*, maize field) are also classified, like *kawayvasa*, ''watermelon field'', and *morivasa*, ''bean field''; location of such fields is typically chosen for observed soil, temperature, runoff, and moisture qualities, and shelter from wind. Arable condition is discursively marked, for example in the term *halasamvasa*, a moist field in fertile condition; one Paaqavi farmer likened the perfect soil condition for planting (10–12 inches below the surface) to *pokyakatsku*, the moist ''tip of a dog's nose''. *Lomavasa*, a ''good field'', employs the same morpheme that begins many male names, *loma-*, ''good'' or ''beautiful''. Illustrating Hopi views of the integration of the material with the metaphysical, negative terms for fields (even if they are typically unproductive)—the contrast, then, with *lomavasa*—are avoided for fear of offending a fundamentally animate, beneficial form. Fields are also distinguished by social use, as in *kiikyavasa*, fields of the *kiikyam* (the family that provides the Kikmongwi), *wimvaavasa*, ''fields of the ritual sodality chiefs'', and *-wungwvasa*, ''clan field'', the term anthropologists have translated as ''clan lands''.

Fields may shift with changing wash and alluvium-deposit patterns. Given the types, varieties and qualities of fields classified in Hopi discourse and practice, together with ecosystemic patterns that mandate reliance on diversified productive strategies in varying locales, it follows that neat division of farmlands into clan-owned joint estates with fixed boundaries is, at best, an idealization.

ORAYVI'S AGRICULTURAL SITES

Orayvi's farmlands radiated out from the village. On the mesa top, on sheltered sandy slopes on its benches, were small opportunistic dune fields, especially for beans, squash, and melons, as well as some major orchards. As noted by Scott (and as mapped by surveyors—see below), Orayvi had some 20 peach (*sipala*) and apricot (*söhöspala*) orchards (generally *sipal.uyi*, orchard) dotted around the edges of Third Mesa within a five-mile radius. The principal maize fields lay in the Oraibi Valley and its tributary drainages, depending on moisture stored in the sandy soil, as replenished by floodwater runoff. Runoff was directed by long, low berms (*pövanmuru*, literally, ''wash ridge'') and dykes (*munlalayi*), built up over a frame of spruce or rabbitbrush branches, and via ditches or diversion channels (*pahöva* or *pawihaypi*). These earthworks were all renewed annually or periodically by collective labor. The Oraibi Wash (*pööva*, wash) was an intermittent flow, fed by runoff, and in some areas that are now severely downcut, by groundwater. The Oraibi Valley, which the Wash courses through, slopes gradually southwestward, over a distance of approximately 30 miles. The ''upper Oraibi Valley'' basically refers to the area south from Siwva (Onion Spring), 12 miles north-northeast from the village, down to the Mennonite mission, 2 miles due east of Orayvi; the ''lower Oraibi Valley'' begins south of the mission and proceeds as far as Shonto Spring (Masìipa, ''gray spring,'' in Hopi), 14 miles south of the village. From here, the Oraibi Wash proceeds another 18 miles toward its confluence with the Polacca Wash, and then on into the Little Colorado River. Sidestream

washes join the Oraibi Wash on its eastern and western flanks, contributing their own floodwater runoff toward the central valley area, especially during the thunderstorm season of July and August (for hydrography, see Gregory, 1916; Hack, 1942; and Cooley et al., 1969). Orayvi's farms were placed along the wash pathways, to take advantage of accumulating floodwater carried by or emptying into the mainstream, principally within a 6–8-mile radius from the village.

Ancillary to the main planting areas, there were several groups of spring-irrigated terraced-gardens around the mesa escarpments, notably on the slopes below Hotvela and Paaqavi on the east and west sides of Third Mesa (both established long before 1900), and at Siwuqva, about three miles northwest of Orayvi. Active use of the former two are apparent from Ives' description in 1858 (Ives, 1861: 124–126). As the 1890's figures show (above), garden and orchard crops provided a substantial additional production of grains, vegetables, and fruits.

Orayvis also farmed at considerable distances, especially as an insurance policy against local drought (e.g., Hack, 1942). A major area was at Mùnqapi, the site of ancestral Hopi villages, with a number of ruins along the Moenkopi Wash associated with particular Orayvi clans (e.g., Voth, 1905a). Mùnqapi lies at a lower altitude, and has a higher mean annual temperature; with a constant flow of water, the site had long served as a farming colony of Orayvi. For example, in 1776, Fray Francisco Garcés, with Pai guides, reached a ''half-ruined pueblo'' on Moenkopi Wash:

> I asked what that was, and they answered me that it had been a pueblo of the Moqui, and that some crops which were near to a spring of water [probably Mùnqapi spring or Susungwva, the two main springs] were theirs, they coming to cultivate them from the same Moqui pueblo [Orayvi] that is today so large (quoted in Coues, 1900: 357–358).

Mormons established a settlement at Mùnqapi in 1875, and described ongoing patterns of Orayvi use there:

> [October 30, 1875] We traveled 8 miles to the Moancoppy. . . . There was some good land here occupied by the Moquis Indians of the Oriba village. They raised wheat, corn, squash, potatoes, carrots, and some fruit. . . .
>
> [November 1] This morning, at day break, we heard distant singing, at first very faint but growing louder and more distinct as the singers drew near. The effect was remarkable here in this solitude. To listen to the plaintive chant of these people, as they approached, was charming beyond description. The sound of the voices gradually drew nearer till a large party of Oriba Indians came in sight. They had come from their village, about 35 miles distant, to gather the remnant of their crops. They were singing songs of praise and thanksgiving for the blessings of the past season and supplicating the Great Spirit for a continuation of his goodness (Ivins, 1875).

Orayvi's land-use pattern in the Mùnqapi-Qötsatuwa (Tuba City)-Mawyavi (Moenave) area appears to have been continuous from at least the 17th century, and probably from the 15th (Ellis, 1974a; E.C. Adams, 2004: 126). In 1879, complaining about Mormon usurpation, Tuuvi noted that, ''his father planted there when he was a boy [probably in the 1810's or 1820's], as well as many other Oraibis, and that it is their ground'' (quoted in Godfrey, 1988b: 29). Around 1870, Tuuvi led a group of five families in re-establishing a Hopi settlement there, with large flood-irrigated fields along the Moenkopi Wash. But non-resident Orayvis continued to utilize their fields at Mùnqapi as well. By 1900, the Mùnqapi census registered 86 people, and official figures of 1902–1906 indicate a population of 150 (see below). Spring-fed irrigated fields in Pasture Canyon, north of Mùnqapi, formerly competed for by Mormon users, were (and remain) a major source of maize production; from Pasture Canyon, an improved channel brought water to irrigate terraced fields by Lower Mùnqapi, that descend to the Moenkopi Wash (see Nagata, 1970). In 1907, 385 acres were noted under cultivation (Nagata, 1970: 102). Some crops were transported by burro trains, and later wagons, to Orayvi. Mùnqapi thus provided a substantial agricultural alternative to the Oraibi Valley, especially after the Mormon departure in 1902. Increased usage obviously required an increase in (semi-)permanent migration.

According to Hopis I have spoken with, people from Orayvi were already using other farmlands too before 1906, in the Dinnebito Valley near Pangwuvi, ''mountain sheep place'' (No Trail Mesa) and at Munaqvi, ''continuously flowing-out place'' (Sand Springs) in the Dinnebito Wash drainage.

HP009162

Some Orayvis took Allotting Agent Mayhugh to Sand Springs in 1893 to show him where they wanted to be allotted; Mayhugh (2-14-1893) implied that they were already farming there. Some 65 Hopis planted with the Mormons who tried to establish a colony in 1877 at Sunset Crossing (Winslow) on the Little Colorado River (Peterson, 1971: 192); given the Mormons' particular relations with Orayvi, it seems quite likely some if not all the 65 were from Third Mesa. The fields yielded 400 bushels of wheat, but subsequent attempts were abandoned because of flood (Godfrey, 1988a: 138). Groups led by Honani from Songòopavi (his father was from Orayvi; see below) and Nakwaventiwa from Supawlavi, respectively, farmed on the Oraibi Wash at Burro Springs and by Monument Point in the 1890s—12 miles and 24 miles, respectively, from their home villages (see below). These examples speak to Orayvi and other villages' capacity and actual practice of farming at significant distances well before the split. Distance running of Orayvi farmers to and from Mùnqapi is legendary—but historically actual—in this regard (see, e.g., Nabokov, 1981). And Orayvis traveled long distances with burro-trains, for example, for heavy loads of salt from the Grand Canyon and Zuni Salt Lake in New Mexico (e.g., Talayesva, 1942: 232–246, 252–255).

More distant farming was partly encouraged by new haulage technology (wagons) provided by the Agency; together with the long-term presence of draft animals (horses, burros, and mules) since the 17th century; these extended the radius of usable farmland beyond Bradfield's four-mile limit long before the late 19th century (cf. E.B. Adams, 1963: 133; E.B. Adams and Chavez, 1956: 288–89; Brew, 1949: 35; Coues, 1900, II: 357). More distant fields would have been especially prey to theft, however, which was becoming a serious concern by 1900.

THE QUESTION OF CLAN LANDS

The Hopi petition of 1894 against allotment (see Part II, chap. 18, for the complete text), written by trader Thomas Keam, was very probably dictated by Alexander Stephen (who wrote the signatories' names), and thus constituted practically his final ethnographic act (he died in April, 1894). My sense is that Stephen captured the sentiments of the Hopi leaders, but, with his ethnographer's concern for difference, rendered these with an eye for what his intended audience in Washington would understand. The petition is one of the best concise statements reflecting Hopi ideas of land use and ownership. While it implied that larger matrilineal groups were the landholders in general, the primary emphasis was clearly upon houses and households. The topographic reality—with highly localized ecological conditions, and shifts in plots owing to geomorphological effects—received particular notice:

> The family, the dwelling house and the field are inseparable, because the woman is the heart of these, and they rest with her. Among us the family traces its kin from the mother, hence all the possessions are hers. The man builds the house but the woman is the owner, because she repairs and preserves it; the man cultivates the field, but he renders its harvests into the woman's keeping, because upon her it rests to prepare the foods, and the surplus of stores for barter depends upon her thrift.
>
> A man plants the fields of his wife, and the fields assigned to the children she bears, and informally he calls them his, although in fact they are not. Even of the field which he inherits from his mother, its harvests he may dispose of at will, but the field itself he may not. He may permit his son to occupy it and gather its produce, but at the father's death the son may not own it, for then it passes to the father's sister's son, or nearest mother's kin, and thus our fields and houses always remain with our mother's family.
>
> According to the numbers of children a woman has, fields for them are signed to her, from some of the lands of her family group, and her husband takes care of them. Hence our fields are numerous but small, and several belonging to the same family may be close together, or they may be miles apart, because localities are not continuous. There are other reasons for the irregularity in size and situation of our family lands, as interrupted sequence of inheritance caused by extinction of families, but chiefly owing to the following condition, and to which we especially invite your attention.
>
> In the Spring and early Summer there usually comes from the Southwest a succession of gales, oftentimes strong enough to blow away the sandy soil from the faces of some of our fields, and to expose the underlying clay, which is hard, and sour, and barren; as the sand is the only fertile land, when it moves, the planters must follow it, and other fields must be provided in place of those which have been devastated. Sometimes generations pass away and these barren spots remain, while in other instances, after a few years, the winds have again restored the desirable land upon them.
>
> In such event its fertility is disclosed by the nature

HP009163

> of the grass and shrubs that grow upon it. If these are promising, a number of us unite to clear off the land and make it again fit for planting, when it may be given back to its former owner, or if a long time has elapsed, to other heirs, or it may be given to some person of the same family group, more in need of a planting place (Petition against Allotment 3-28/29-1894).

Anthropological inquiry into clan lands at Third Mesa has not produced a clear picture. Hopis speak in general of ''clan lands,'' as they do of ''clans,'' but it is lineage theory that rationalized this into a systematic arrangement of nested, landholding descent groups. Hopi discourse about field holdings is layered, however, and it is surprising that ethnographic discourse has not been more complicating in this regard. Forde's (1931) account of First and Second Mesa agriculture, described an ordered arrangement of farmlands by clans. Though Forde was clear that fields were often inherited outside a matriline, his rendition of clan-lands provided the model for subsequent anthropological interpretations. Eggan, for example, grafted onto Forde's depiction a corporatist, mercantile model of joint estates:

> . . . clans are land-owning groups, each clan normally having lands reserved for the use of its members, lands traditionally given in exchange for services rendered to the village. . . .
>
> The Hopi have utilized the clan as a primitive corporation holding land, houses, ceremonial knowledge and property ''in trust'' for future generations (Eggan, 1950: 62; 110).

Titiev (1944: 184) affirmed this model for Orayvi, inferring a normative structuring of land use by clans—a system that had been disrupted by the split. Bradfield (1971: 20) further rationalized this structural-functionalist model, specifying land distribution by nested descent-group segments, ''Within these clan lands, the matrilineages 'owned' their own blocks, and within these blocks the families that made up the matrilineage had the use of their own particular fields.'' Levy (1992) modified Bradfield's model to suggest that *lineages*—prime and, in some cases, alternate—rather than *clans* actually owned the clan lands, denying marginal and some alternate lineages access to them.

I have argued (Whiteley, 1985: 368–371) that the Eggan-Titiev model reflects Hopi *ideology*, rather than practice. The standard narrative tells how a clan came to control a field area (e.g., that of the Bow clan quoted in chap. 2) as a *quid pro quo* with the Kikmongwi for the clan's ritual contribution to the community. Some field areas are referred to by clan terms, like *Kwaawungwvasa*, ''Eagle clan lands'' (note that this usage, however, deploys the singular clan term *-wungwa*, rather than the collective term *-ngyam*). But many other field areas, even if they have a ritual association with specific clans, tend not to be referenced by such clan terms. Orayvi had the largest population of any Hopi village and the largest number of clans. If, as Leslie White (1959: 156) argued, increase in number of clans owed in part to fission within pre-existing clans, the ideal-typical narrative is subverted. If, for example, the Millet clan arose from fission within the Coyote clan, or Raven and Katsina from within Parrot, Lizard from within Snake, etc., it follows that any ''clan lands'' such derived clans possessed could not conform to an original compact underwriting admission to the village. Indeed, perhaps these ''clans'' —and many others—did not have any such lands per se.

TITIEV, BRADFIELD, AND LEVY ON ORAYVI CLAN LANDS

Titiev was the first, in 1933, to attempt a reconstruction of clan lands at Orayvi. Some generic references and allusions exist in the allotting agents' records, but there are no contemporary accounts—by missionaries, Agents, or others—to suggest a systematic division of Orayvi lands by clans at or before the time of the split. Other anthropologists who have sought to identify Orayvi clan lands, especially Bradfield and Levy, have depended principally on Titiev's record. Inferences of ''clan lands'' and field geography in the Oraibi Valley are central to Bradfield's and Levy's respective analyses of the split. In Levy's model of lineage hierarchy, with rapid population growth, the prime and some alternate lineages held onto the clan land, while the marginal lineages were forced off, and the ''landless'' had no choice but to leave the village.

Titiev's map (1944: 62, fig. 5, reproduced here as figure 4.1) showed the approximate

HP009164

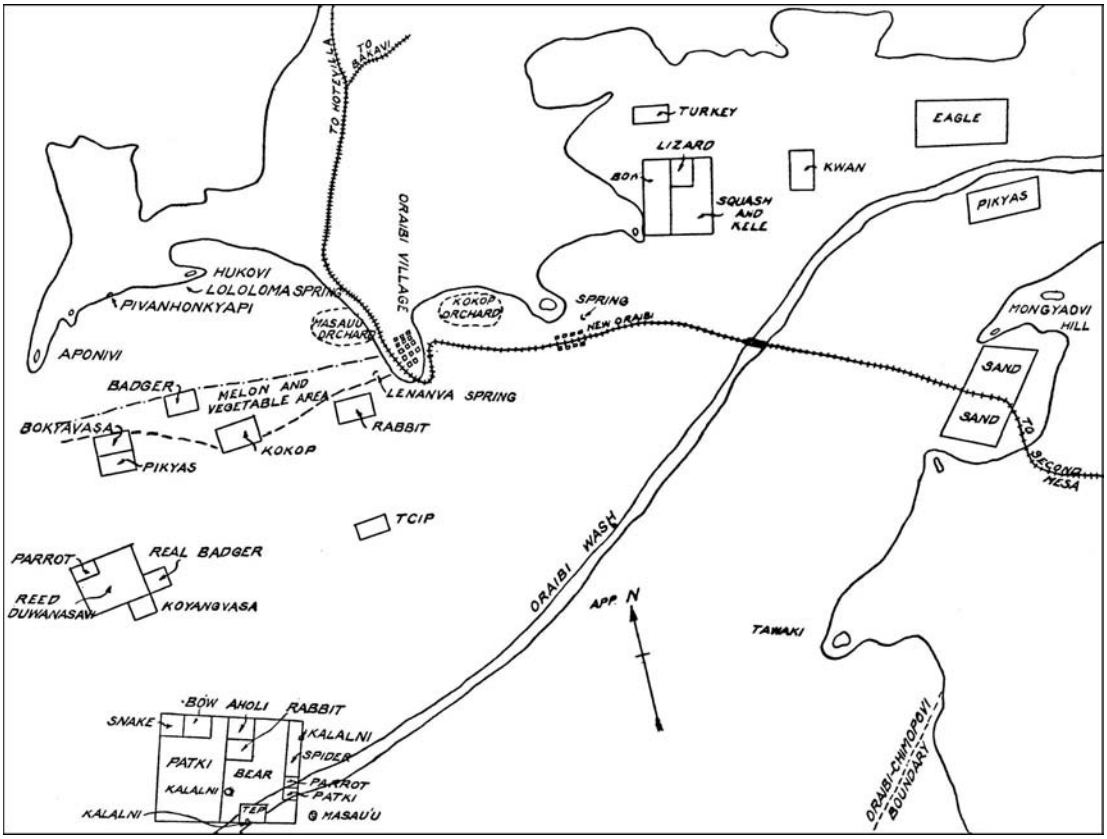


Figure 4.1. Titiev's map of Orayvi clan lands (Titiev, 1944: 62, fig. 5); from Mischa Titiev, Old Oraibi: a Study of the Hopi Indians of Third Mesa, Papers of the Peabody Museum of American Archaeology and Ethnology, vol. 22, no. 1. Copyright 1944 by the President and Fellows of Harvard College.

locations and sizes of clan lands for up to 21 of the 30 clans he concluded were extant in 1906. Titiev (1944: 62–63) acknowledged that his map of clan lands was only approximate, and it clearly contains geographic errors:

> The land held by all the Oraibi clans is shown in fig. 5 [p. 62]. The exact boundaries are uncertain despite the fact that the Oraibi chief was my principal informant on this question. He did not give me perfectly reliable data in all instances, and he frequently omitted important material. For example, the diagram fails to show the lands held by the chiefs of the four branches of the Wuwutcim (Tribal Initiation) ritual (Titiev, 1944: 63, n. 28).

Titiev (1944: 61–63) foregrounded the ceremonial basis for particular plot ownership, as conveying a right either to clans considered generically or to individuals within clans (depending on the specific plot). But Titiev's published discussion of Tawakwaptiwa's account of Orayvi land holdings excluded much from the longer passage in his dissertation (Titiev, 1934: 135–142). In *Old Oraibi*, the discussion only retained those passages (and not quite all of them) pertaining to the block of landholdings in the southwest corner of figure 4.1 dominated by the Bear and Patki tracts: passages discussing all of the other tracts marked to the north and east were excluded. In *Old Oraibi* the discussion is truncated after the plot granted to a Patki individual for a dance associated with the Antelope ceremony. From there on, all specific plot information was collapsed into the summary statement, ''Here and there on the basis of various traditions, other clans

HP009165

were allotted land as they arrived at Oraibi . . . ’’ (Titiev, 1944: 63). The longer original discussion clears up several questions that have impeded attempts to interpret figure 4.1, including those by Bradfield and Levy, who evidently did not examine Titiev’s dissertation. The following is excerpted from the longer passage, beginning still in the Patki tract in the southwest of figure 4.1:

> The Bow clan (Áwat) holds a section of the Pátki land primarily because it owns two clan katcinas who appear as guardians during the extended form of the Powámu which is called the Patcáva. The more important of the two, Sá’viki, is usually impersonated by the Bow clan chief who distributes sweet corn that was raised on this plot to observers of the ceremony. . . .
>
> Next to the Bow land, in the very northeast corner of the Pátki holdings, are farms given over to the use of the Snake clan. They are awarded this tract as a sort of outpost since they are supposed to defend the chief’s lands from attack.
>
> North of the village chief’s holdings is an important piece of land called Duwánasavi, of which the large central portion is given over to the women of the Reed (Bâkab) clan for their services in conjunction with the early morning ceremony of the Maráu dancers for whom they shoot arrows in each of the four directions.
>
> Within Duwánasavi is a plot owned by the Parrot (Kyác) women who conduct the Lakôn ceremony, and just to the south is the land, Koyôngvàsa, which the Turkey clan used to hold by virtue of its participation in the closing rites of the Katcina season on the morning after the homegoing (Nimán) dance. Since the Turkey clan’s extinction, the part is played either by Eagle or Sun clanspeople who thereby win the right to the use of this tract. The Turkey was also supposed to be a warrior clan and was entrusted with the task of guarding the tract of Duwánasavi land (Titiev, 1934: 137–138).

Titiev footnoted his doubt that the Turkey clan ever existed, but this is the only indication of any land having been potentially available to the Sun clan, one of the largest in 1906 Orayvi. Titiev (1934: 138) went on to discuss the ‘‘Real Badger’’ land as depicted in figure 4.1, as another grant for that clan’s donation of the Patsavu ceremony to Orayvi. Then he continued with the tract north of Tuuwanasavi:

> Going still further north we find a smaller section of land shared by the Coyote clan (Bokyávasa) and the Píkyas women for the performance of various duties at the time of the Maráu performance.
>
> South and east of these holdings, set off by itself is the tract held by the original Tobacco people (Tcíp) who are now extinct (Titiev, 1934: 139).

Pokyavasa, literally ‘‘arrow shooting field,’’ seems to refer to the same ceremonial custom Titiev mentioned (above) in relation to the Reed clan: the name contains no clan reference per se. Titiev indicated *Tcíp* was an archaic reference to the clan commonly Pipngyam (Tobacco clan), that he considered extinct at Orayvi. He next discussed Rabbit clan holdings, as shown on his map, north of the Tcíp tract, and then ‘‘the only special lands held by the Kókop and the Grey Badgers (Honáni)’’ (Titiev, 1934: 139). His discussion of the latter thus represented the area shown on his map only as ‘‘Badger’’ and accommodated his notion of the ‘‘Grey Badger clan’’. In an earlier publication (Whiteley 1985), I suggested that no ‘‘Gray Badger clan lands’’ were represented by Titiev’s (published) analysis; this passage appears to invalidate that conclusion, but note that his translation for Gray Badger here is just *honani* (‘‘badger’’) not *masihonani* (‘‘gray badger’’), and he provided no ceremonial explanation for these holdings. Titiev (1934: 139–140) then proceeded to the Bow, Lizard, and Squash/Kele tracts (depicted as further east on fig. 4.1, immediately below the mesa point that, his discussion makes explicit, is Tsa’aktuyqa, ‘‘crier’s point,’’ in Section 27, T29N, R16E—see below for an explanation of township coordinates). Tawakwaptiwa indicated that the Squash lands were granted for their warrior katsina role in the Patsavu ceremony; these were shared with the Kele clan, Titiev (1934: 140) inferred, just because ‘‘they belong to the same phratry’’. Titiev then gave Tawakwaptiwa’s explanation of the adjacent Lizard and Kwan lands (in terms Titiev found dubious), and then other clans:

> The northeast corner of the Squash-Kélê tract was held by the Lizard (Kúkûtc) people, not by virtue of ceremony ownerships, but because the Bow people who originally held this plot gave it in reward to the Lizards because one of their children had been nursed by a Lizard woman.
>
> The land marked Kwan was once held by the Cedar people and then turned over to the Kwans.
>
> The Eagle clansmen were warriors and had promised Matcíto [the legendary Bear clan founder of Orayvi] that they would guard his territory if he permitted them to take up residence at Oraibi.
>
> To the south and on the other side of the wash from the Eagle land, lay a large plot of Píkyas ground, and still further south and closest to Second Mesa land holdings was the tract held by the Sand (Dúwa) clan.

HP009166

> The latter are entitled to large farms, because their members bring the Sand on which all important altars must be erected, and they are situated on the outskirts, because the conduct of the racing season is in the hands of the Sand clan, and therefore they can speedily traverse the village chief's lands.
>
> Apart from the clans already mentioned, no other groups were entitled to special tracts, except that the Másau'û and the Kókop peoples had orchards assigned to them just west and east of the village respectively. This does not mean that the other clans were totally devoid of farms, as the huge, triangular shaped stretch of ground between the melon area and the Oraibi wash was known as ''free land'' except where certain portions were assigned to special clans as indicated (Titiev, 1934: 140–141).

After this point, the text from Titiev's dissertation is again taken up largely unmodified in *Old Oraibi* (p. 63).

Titiev's listings thus include tracts of widely varying size, and apparently varying social association: some of the tracts appear to refer to whole clans' rights, others just to those of individual office-holders within clans. Many of the names he recorded do not reflect holdings of entire clans, and some, like Pokyavasa and Koyongvasa (Koyangvasa on figure 4.1), do not contain any morpheme directly relating to ''clan''; the latter, for example, just means ''Turkey field''. Thus any rationalization (which, it appears to me, was Bradfield's [1971: 50–51] interpretive practice in appending -*wungwvasa* to all clan names in his discussion) of these into corporate clan or lineage estates, with fields systematically identified by the term -*wungwa* (as in Kwaawungwvasa, below), does not appear to correspond with Tawakwaptiwa's representations. With the additional information in his dissertation, however, Titiev's listing of 1906 clans with some access (using the most liberal possible interpretations of his account) to these lands shows: Bear, Patki, Greasewood, Rabbit, Spider, Parrot, Snake, Bow, Reed, Sun (Turkey), Real Badger, Rabbit, Kookop, Gray Badger, Squash, Sparrowhawk, Lizard, Cedar (i.e., inferring from his remarks regarding Kwan), Eagle, Piikyas, and Sand. Completely excluded from his list are any farmlands for nine other clans he recorded as extant in 1906: Katsina, Raven (Crow), Maasaw, Desert Fox (Water Coyote), Millet, Navajo Badger, Butterfly, Rabbitbrush, and Crane. From his discussion of the triangular area of free land, it is of great interest that, in the transition from dissertation to *Old Oraibi*, ''huge'' became ''large'', and the description of location (beginning at the ''melon area''; see fig. 4.1) was lost. As a result, Bradfield's and Levy's location for this area (discussed below) inferred a much smaller extent than was Titiev's evident intention.

From his endeavor to map Orayvi's old field system, Bradfield concluded:

> . . . broadly speaking, the evidence I have been able to collect indicates that each clan owned the farm land on one of the principal tributary watercourses entering the main valley, while the land on the old flood plain of the main wash was apportioned between five (or six) leading clans in the village (Bradfield, 1971: 50).

Bradfield inferred general geographic locations of clan lands in the Oraibi Valley for 16 clans. Levy (1992: 37, 167–170) combined Titiev's map (fig. 4.1) with Bradfield's survey map and accompanying inferences (Bradfield, 1971: 46–51, in pocket) to produce a more specific map from Bradfield's template (truncated at the outer limits), inferring locations of clan lands for 18 clans in all. Figure 4.2 is Levy's map of clan lands: I use this here also to locate Bradfield's described clan lands, which I will discuss first. (I utilize some Township, Range, and Section numbers as a location aid [for readers unfamiliar with this system, basic principles are described at pp. 93–95 below], although these are not deployed by Bradfield or Levy.) Figure 4.3 shows the exterior dimensions of Bradfield's and Levy's maps superimposed onto a U.S.G.S. topographic map.

Moving from north-northeast to south-southwest along the Wash, Bradfield's description begins at Kwaawungwvasa (Eagle clan lands), approximately in the southwest quarter of Section 6, T29N, R17E west of the Oraibi Wash. South of this area Bradfield sited Sparrowhawk and Kwan clan lands. Opposite these three areas, on the east side of the Wash, he placed Piikyas clan land, and, to the south of Piikyas was Sand clan land. Bradfield noted that for his ''Sparrowhawk,'' Titiev listed ''Squash and Kele,'' and that Titiev listed Bow and Lizard nearby (the locations of which Bradfield himself could not identify directly). Titiev's discussion (above) shows why he included Squash and

HP009167

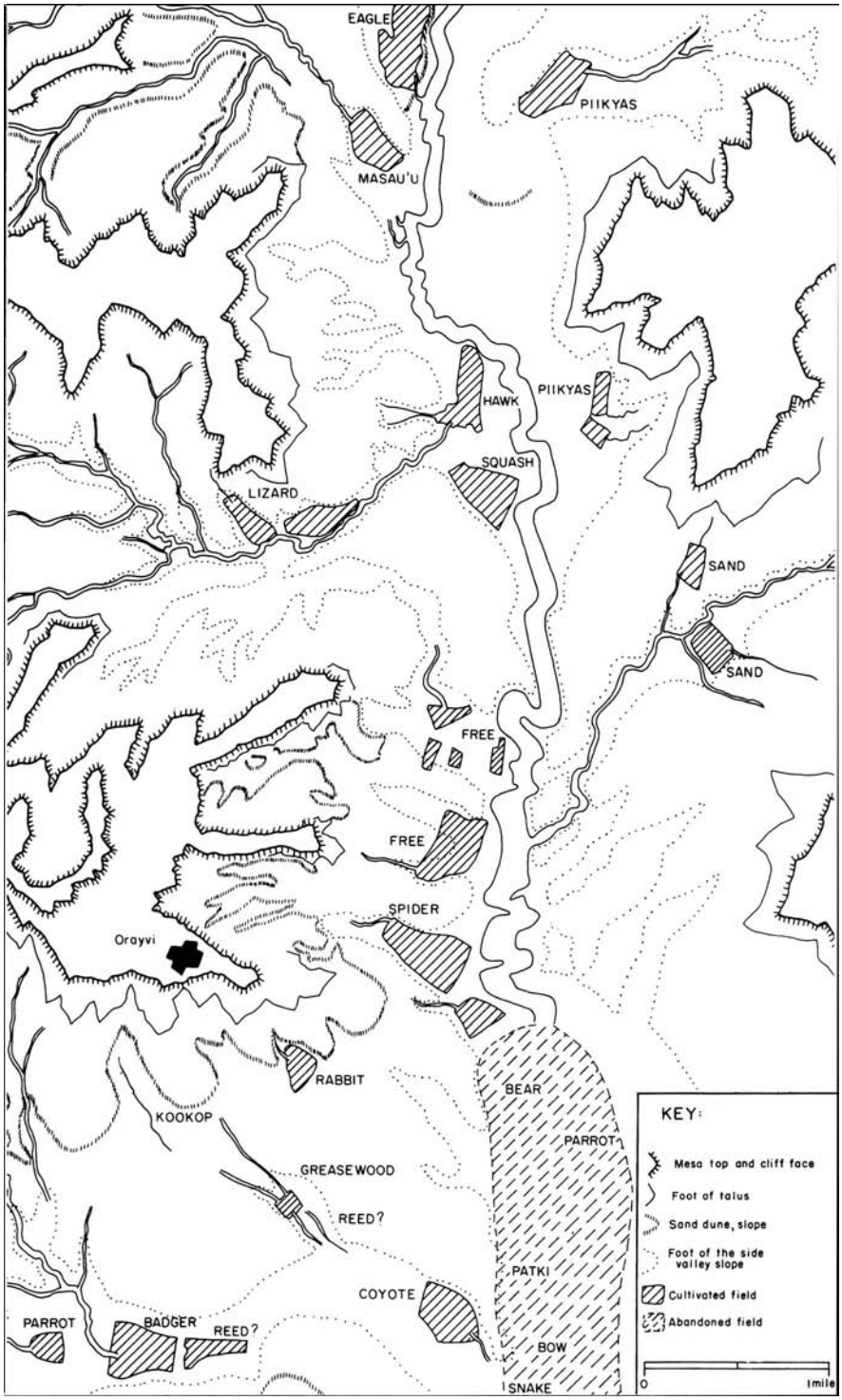


Figure 4.2. Levy's map of Orayvi clan lands (Levy, 1992: 37).

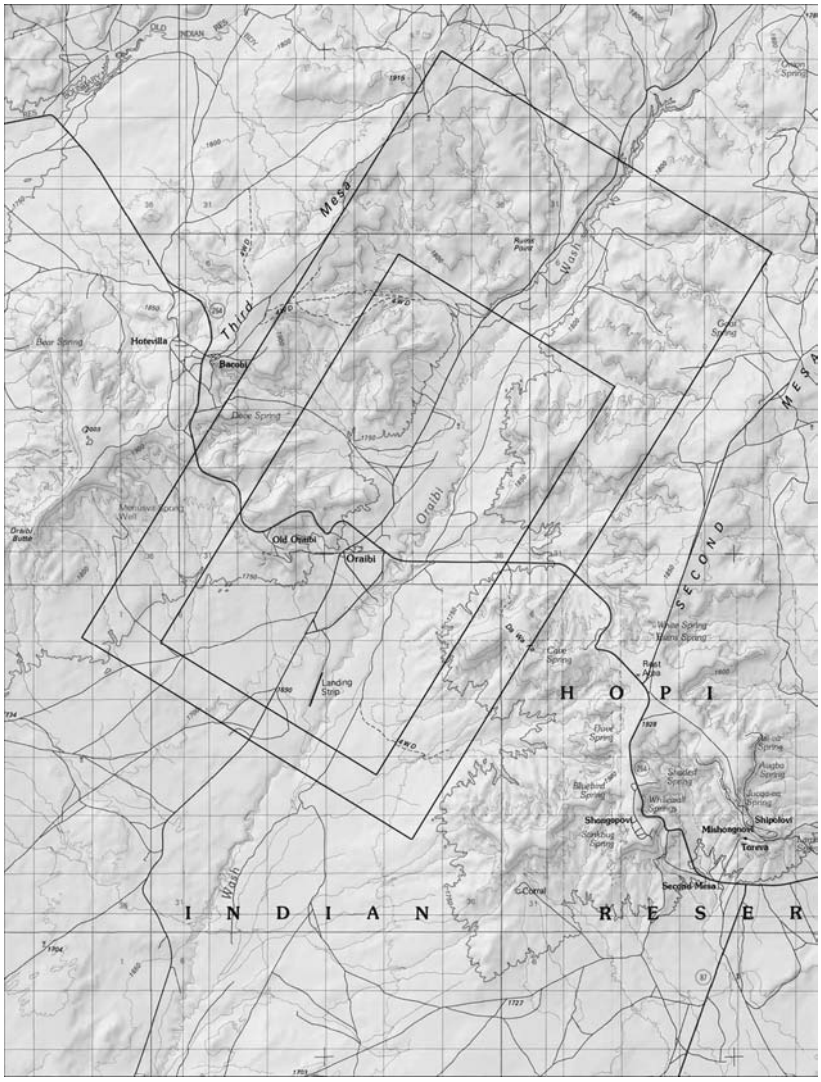


Figure 4.3. Exterior dimensions of Bradfield's and Levy's maps of Orayvi clan lands superimposed onto a topographic map (Bradfield: outer rectangle; Levy: inner rectangle).

Sparrowhawk together, and he evidently placed these adjacent to Bow and Lizard in the same tract immediately northeast of Tsa'aktuyqa (Section 27, T29N, R16E), where the Bacavi Valley empties into the Oraibi Wash. (From Smith's survey in 1891 [see below], a large field area below Tsa'aktuyqa suggests the field site Titiev intended may have in fact lain in the southeast quarter of Section 27, stretching into the southwest quarter of Section 26.) Below this northern area, all of which lies within T29N, R16E, Bradfield left a gap of ca. 2 miles before reaching ''the old flood plain of the main wash'' in the ''lower half of the valley,'' which falls in the north-central part of T28N, R16E. In the gap, i.e., in the overlap between the southern portion of T29N, R16E and the northern portion of T28N, R16E, Bradfield inferred the location of Titiev's (1944: 63) ''large triangular stretch of ground near the Oraibi Wash [that] was known as 'free land,' on which any resident, with the chief's consent, was permitted to lay

HP009169

out a farm.'' As intended for clans and families lacking ''legendary claims to particular plots'' (Titiev, 1944: 63), this free area makes the theoretical notion that jointly held lands were the foundation of the clan's corporate estate, and the material basis of its status as a jural entity, problematic, particularly if those who farmed there account for a substantial proportion of the total population. If Titiev's intended free area was much larger than Bradfield (and thence Levy) inferred, the formal characterization becomes much more problematic still.

Returning to Bradfield's survey, in the north central part of T28N, R16E, Bradfield identified the ''old flood plain'' clan lands of the ''five (or six) leading clans in the village.'' On the west side of the Wash channel: Bear, Tobacco, Patki, and Bow; and on the east, Parrot and Bluebird. Bradfield pointed out that Titiev also identified Spider clan lands to the north of the Bear clan's holdings (in fact Titiev's map shows them east of the Bear tract). Bradfield reported other clan lands away from the central floodplain along western tributary washes, southwest of Orayvi (in the northwest portion of T28N, R16E): Badger, Coyote, Greasewood, Reed, and Rabbit. Bradfield (1971: 51) averred that his listing accounted for 16 of Orayvi's clans, though two of his names (Bluebird and Kwan) do not correspond with Titiev's (1944: 52–53) list of 30 active clans, and for three others (Squash, Lizard, and Spider) Bradfield's only source was Titiev's map: for these three, he could draw no inferences from field survey. Bradfield's own identification of clan lands from his survey thus accounts for just 11 of the 30 clans Titiev inferred were extant in pre-split Orayvi. Missing entirely from Bradfield's clan lands are: Katsina, Raven (Crow), Snake, Sun, Maasaw, Desert Fox (Water Coyote), Kookop, Millet, Cedar, Gray Badger, Navajo Badger, Butterfly, Rabbitbrush, and Crane. As noted above, Titiev's 1934 discussion did point to locations for Snake, Sun, Kookop, and Cedar lands. The absence from Bradfield's listing of Desert Fox, Maasaw, and Sun, is especially significant in that all three were particularly populous clans.

Following the same trajectory from north to south, Levy's more explicit identification of clan lands (again, see fig. 4.2) proceeded thus: Eagle, Maasaw (Bradfield's ''Kwan''), Hawk (Bradfield's ''Sparrowhawk''), Squash, Piikyas, Lizard, Sand, Spider, Bear, Parrot, Patki, Bow, Snake, Badger, Coyote, Greasewood, Reed, and Rabbit. Levy (1992: 168) also showed Kookop lands (as noted by Titiev), although Bradfield could not identify these. Following Bradfield (1971: 51), Levy identified the ''free area'' as:

> . . . a large stretch of ground on the west bank of Orayvi Wash, stretching from the old road to Songoopavi upstream to where the Mennonite school now stands, with its apex at the spring at New Orayvi. This is all side valley slope without springs or tributary watercourses (Levy 1992:170).

Levy's description corresponds to a maximum of 300 acres, and his representation (fig. 4.2) of five free area fields shows only about 100 acres farmed. Although Titiev's description makes it difficult to locate clearly, he obviously intended a much larger (indeed a ''huge'') acreage, with the triangle's apex beginning approximately three miles west of the spring in Kiqötsmovi (where Bradfield and Levy sited the apex) at the melon and vegetable fields marked on his map west of Lenanva (Leenangwva, in current orthography) spring, with two arms of the triangle thence descending to the Oraibi Wash near the Bear and Patki tracts at one end and, let us agree, the Mennonite mission at the other. Although this area, 2500+ acres, was obviously not all arable land, the total intended was from 8-25 times as large as Bradfield's and Levy's depictions, and included at least three large sidestream tributaries to the Oraibi Wash.

Subsequent chapters in the present volume seek to correct Titiev's population figures. But since I am at present considering ''clan lands'' as reported by Titiev, Bradfield, and Levy, and thus treating the clans broadly within those authors' framings, I will here use Titiev's (1944: 52) clan population figures (that all three authors rely on) to test Bradfield's and Levy's models. From Titiev's total population by clans (863), his record of 21 clans with clan lands left 153 people, in nine clans, lacking any; if my attribution of his Turkey lands to the Sun clan is discounted (as an overgenerous inference), then 200 people (10 clans) lacked clan lands. Brad-

HP009170

field's 14 clans with clan lands accounted for 600 people, leaving 263 people, in 16 clans, without clan lands. Subtracting those clans whose lands Bradfield was unable to infer from his survey (Squash, Lizard, and Spider), an additional 99 people, or 362 in all (42% of Titiev's total), lacked identifiable clan lands.

The explanatory adequacy of the descent model of either clans, or their lineage subunits, as corporate entities with joint estates in land comes into serious question if only one-third of Orayvi's clans can be shown to have had identifiable clan lands, with more than 40% of the population lacking access to these. If we examine the geographic areas involved for three of the largest clans—Rabbit (61 people), Greasewood (73), and Reed (49)—apparent acreages on Levy's map (ca. 20 acres for Rabbit, 10 acres for Greasewood, and 20 acres for Reed) are at odds with the respective population sizes (using Stephen's figure of two acres required per person), particularly, say, in contrast to the clan lands he inferred for Eagle (21 people—ca. 70 acres), Hawk (10 people—ca. 60 acres), or Squash (9 people—ca. 50 acres). While Levy acknowledged that specific acreages were impossible to infer historically, still with these estimates from his map depictions, his ''prime lineages'' of Rabbit, Greasewood, and Reed, must represent very small minorities in those clans, while Eagle, Hawk, and Squash appear to have been farming far more lands than were necessary to their total populations. Thus, as putative representations of descent-group estates, these particular examples falsify any model of orderly lineage hierarchy.

The three maps of Orayvi's fields, by Titiev, Bradfield, and Levy, respectively, all contain discrepancies with detailed field surveys of the Oraibi Valley conducted by General Land Office Surveyors in 1891 and 1908–1909. While some active fields in the lower Oraibi Valley recorded by J.C. Smith in 1891 may be correlated with the farmlands inferred by Bradfield, a significant proportion of Smith's surveyed fields fall outside these areas, especially to the south (see fig. 4.10). I examine the surveys below, but first want to consider other records that speak to Orayvi's landholding patterns, their social correlates, and ecological context.

LANDS, CLANS, AND HOUSES

Leslie White did record a statement in 1932 from Qöyawayma (Badger clan) that, ''In old days each clan had its own lands all together,'' but he went on to emphasize the ritual order:

> Kikmongwi has first choice of good land. Then all other chiefs of *wimi* [Wimmomngwit, heads of the ritual sodalities] take land. Everyone else has to take what is left. Other chiefs could come in and take his land if they wanted to, even tho he was farming it. . . . The society chief would take the land and have Crier announce that people should farm his fields, harvest crop & take it to chief's house. Chief would keep it—would give harvesters a stew. The society chiefs did work in the fields but the Kikmongwi did no work (L.A. White, n.d.b: 81).

H.R. Voth's diary recorded a specific event of planting for the *kiikyam* (the chiefly family of the Bear clan)—a custom that still occurs at Songòopavi—at Orayvi on May 25, 1895 (see Part II, chap. 19). In her discussion of farming in the Oraibi Valley, Helen Sekaquaptewa (Tuwawisnöm, born ca. 1898, Eagle clan) mentioned clan fields, but in generic terms, while foregrounding the chiefly hierarchy:

> About two miles to the southeast of Oraibi, off the mesa, there was a valley of rich, fertile soil. The Oraibi Wash that ran through this valley drained a watershed extending some sixty miles north into the Black Mountains [Black Mesa]. This land was set aside for the use of the Chief and eight or ten head men of the village. The Chief had about ten acres nearest the wash, and the others were allotted favorable areas, according to their rank.
>
> When warm spring days started to melt the snow back in the mountains, the flood waters could be seen approaching for miles. A watcher would give the word, and the town crier would give the order from his housetop: ''Everybody report for work down in the valley.'' Men and women, boys and girls, even little children (I remember working there when I was no more than six years old), were required to respond to the call. Very old women and mothers of very young children remained in the village to care for the little ones and to prepare the food for the workers. The few men who were herding the sheep were also exempted. Everyone, taking whatever implements and baskets he had, ran to reach the wash ahead of the flood waters. The Chief and the head men were there, each to direct the workers where to put dirt and brush in order to spread the water onto his land. First, the land of the Chief was well soaked. Then the water was turned onto the cornland of the next in rank, and

> then the next. This watering would assure the sprouting of the corn and make it ''come up.'' Every man planted a small tract for early corn, but later was the time for the big planting, and again the whole village was ordered out to plant for the Chief and head men. . . .
>
> When the landlord decided the corn was ready, a day was set and the workers gathered the long ears of ripened corn and piled them at the edge of the field nearest the village. The corn was then transported to the door of the owner on the mesa by a line of workers passing baskets and containers from hand to hand. There might be six or eight feet between the workers, but the line stretched from the field to the village. As a container was emptied it was passed back along the line. Now the Chief's corn was ready to dry and store.
>
> There was time for the common man to care for his own cornland. This would be little areas anywhere that flood waters would flow—sometimes on a hillside, sometimes in the bottom of a little wash. Clans had designated areas for their members. A man farmed a certain farm all his life, and his sons could enjoy the use of it, but it belonged to the clan and could not be disposed of. There was cooperative effort in planting and harvesting within the clan (H. Sekaquaptewa, 1969: 38–40).

Almost four decades apart, Qöyawayma (Friendly faction) and Helen Sekaquaptewa (Hostile) thus described a two-tier system of chiefly and commoner fields; the ''clan'' framing the latter, but the sodality chiefs the former. Brandt's (1954: 23–24) account, based on interviews with Hopis in the 1940's is very similar, again indicating that commoners had to labor in chiefly fields (cf. Levy, 1992: 32). Records of the allotting agents also suggest hierarchical ownership patterns:

> It seems that the chiefs and headmen control the land and have heretofore and now parcel the land out and designate each season what land shall be cultivated. They rarely cultivate the same tract more than a year or more than a season or two letting it rest, then clear off another piece in any direction it suits their fancy (Mayhugh, 9-19-1893).

Likewise, Superintendent Horton Miller noted, ''the authority of the chief of the ruling clan is supreme in each village, and when he issues some order prohibiting any person from planting a crop that person will make no effort to raise a crop until permission is given by the chief'' (Miller, 7-18-1907). And during the second attempt to allot the Hopi Reservation, Allotting Agent Murphy reported:

> The chiefs and the priests in the different villages are bitterly opposed to the allotment of land, as they realize it will break their hold on the Indians who have been held as serfs, for ages, by the chiefs holding control of the land. . . .
>
> The successful completion of this work will mean the emancipation of the Hopis from the most abject bondage imaginable (Murphy 5-18-1910).

These accounts largely accord with what I have heard from older Hopis about land tenure. For example, from fieldnotes I recorded in 1982 of a conversation with a Paaqavi man:

> [Disputing the premise of my question about the locations of clan lands:] Anthropologists are wrong on ''clan lands.'' The only ''clan lands'' there were were the *wimvaavasa*, ritual fields, or ceremonial-purpose fields. These belonged to the *pavansinom* [powerful people] of each clan, i.e., that family which had control over the ceremony: that's what those fields were used for. Other members of the clan, including *söqavungsinom* [commoner] members of the Bear clan, might get land apportioned within that lot, by the clan chief, but if not they would simply have to go elsewhere, probably with the permission of the Kikmongwi. Then, if they farmed continuously in a particular area and handed down land within the clan, that area might tend to become associated with the clan, but not in a formal sense as designated clan land (Whiteley fieldnotes 1982; cf. Whiteley, 1985: 370).

Rights in ''clan lands'' are explicitly associated with rights in the clanhouse and its ritual entitlements. Among clans that controlled minor or narrowly defined ritual interests, fields were typically even more skewed toward the apical family attached to the clanhouse. For example, Greasewood, the most populous clan at Orayvi owned the Tsa'akmongwi (Crier Chief position) and held a limited role in the Bow clan's Sa'alako ceremony; as shown above, it held a small ritual-land entitlement, that was not accessible to the great majority of its clanmembers. Neither do there seem to have been additional ''clan lands'' for those clans holding chiefly positions beyond the lands set aside for the clan/sodality chiefs. Sekaquaptewa's account is clear that the chiefly fields lay in the floodplain, but, despite her estimate of only ten acres for the Kikmongwi, it is doubtful there was a separate Honwungwvasa, ''Bear clan field,'' beyond the area ''farmed for the *kiikyam*'' (the Kikmongwi's family), by virtue of their ownership of Soyalangw. The sense overall is of a division between ritual/chiefly fields and others, the latter including most ''clan lands'' and the ''huge'' area of

HP009172

''free land''. The primacy of the Bear clanhouse was reflected in the primacy of its fields, deriving from its ritual and official entitlements. But if these fields, and the fields of other Wimmmomngwit (sodality chiefs), were farmed on command by everyone of the *söqavungsinom* or commoner ''class'' (Whiteley, 1987), this does not corroborate the model of an acephalous ''tribal'' society composed of segmentary unilineal descent groups with joint corporate estates. It speaks, rather, of a local chiefdom—a city-state, in Thompson's (1950) terms. In this regard, Orayvi's much larger population size may have entailed a distinct development of social form from those at contemporary First and Second Mesas. As Shuichi Nagata (1970: 108) has underscored, ''What is unique in the land tenure of Third Mesa is the absence of a clan land system as described by Forde (1931) and others.''

Titiev's comment, quoted above, about the absence from Tawakwaptiwa's enumeration of lands of the Wuwtsim chiefs, suggests his awareness of chiefly fields, and indeed, Titiev was explicit that all those clans shown with holdings contiguous to the Bear tract controlled these because of specific ritual offices (Titiev, 1944: 62–63). Despite his statement about the absence of Wuwtsim chiefs' lands, Titiev did in fact show areas for each of the four Wuwtsim-owning clans—Kwan [Maasaw] (One-Horn), Sparrowhawk (Wuwtsimt), Parrot (Singers), and Bow (Two-Horn)—suggesting they may have been intended for the use of the principal houses of those clans that led the Wuwtsim societies. Titiev may thus have been blinded by descent theory from seeing these as in fact chiefly fields rather than as ''clan lands.'' The Kwan field reported by Titiev is of particular interest in this regard. The ''special Kwan house'' was defined by its custody of the ritual hereditaments of the Kwan society (see chaps. 3 and 5). Although Titiev (1944: 52, Chart VI; see table 2.1) recorded no living members of a Kwan ''clan'' at Orayvi, both he, and following him, Bradfield (above), identified a specific field area associated with Kwan considered as a clan. To accommodate the absence of living members, Levy (1992: 168) substituted Maasaw for Kwan clan land, on the theoretical grounds that the Maasaw clan was the proprietary descent-group for the Kwan sodality. This appears to be another instance, however, where descent theory obviates the role of ritual in the constitution (and indeed naming) of social groups. Although Titiev attempted to render it into a clan, the ''Kwan'' identification of both the house and its fields clearly foregrounds the *ritual* element of the signifier, not the *kinship* element. I believe this is highly indicative. In general, the primary fields anthropologists have focused on as clan lands are termed by Third Mesa Hopis *wimvaavasa*, ''ritual/chiefly fields'' (from *wiimi*, ''ritual/religious ideas and activities'', with *paavasa*, ''fields''). These types of fields are associated with the rituals tightly controlled by the leading ''houses'' in some clans, not joint estates held corporately by all clans.

I thus agree with Levy's characterization of clan lands as open only to those families that controlled the primary-status resources of the clan. In keeping, however, with Hopi social thought on this issue, as *wimvaavasa*, these fields are conceptually governed by the ritual practices they index, rather than by any sense that they are inalienable descent-group estates per se. Without continued practice of the associated ritual functions, the legitimacy of field ownership or usufruct is ceded: the original exchange at acceptance into the village required performative renewal within the calendrical cycle. In other words, fields granted by the Kikmongwi to the clan at entry into Orayvi rest upon a specific reciprocal arrangement, as the Bow clan model (quoted in chap. 2) illustrates. The fields and an area to build houses in the village were granted on condition that the clan introduce its ritual and engage in prescriptive marriage exchanges with the other clans in the community. It is thus the *-wungwkiki*, ''clanhouses'' that ''house'' the Wimmomngwit and control the *wiiwimi*, sodality rituals, which are the true owners of the *wimvaavasa*. Since much of the group labor within fields is performed by conjugal members of houses, rather than by clansmen alone, the house model is more apt in this sphere also, including fields not owned by prominent houses.

In Hopi discourse, notwithstanding that only certain families had the use of them,

HP009173

some field areas are often referred to as those of a particular clan. Kwaawungwvasa, ''Eagle clan lands,'' for example, is in effect a place name for a particular area in the upper Oraibi Valley, and Third Mesa Hopis of a certain age are all aware of its location. Other clan field areas, as the discussion of Titiev's missing passage above indicates, are far less well defined, either nominally or by other descriptive means (hence my inference that Bradfield rationalized each field area he was discussing into a *–wungwvasa*). This partly accounts for Titiev's stated difficulties in obtaining information from Tawakwaptiwa (or others) on clan lands: obviously if clan lands were fixed and well-known real-estate hereditaments, it ought merely to have been a question of asking other Hopis about them, and Tawakwaptiwa's reticence (perhaps for fear of compromising his claimed authority over land) should not have proven such an impediment. Although he spent several months at Orayvi, and in the Oraibi Valley in the 1960's, it appears Bradfield similarly was compelled to *infer* clan lands from the landscape and Titiev's published record, rather than learning of them directly from Hopis. It might be argued that pre-split clan-land areas had simply been forgotten by that juncture, but my conversations with older Hopis suggest that was not the reason. If, for example, the Spider clan had held significant ''clan lands,'' it surely would not have been denied by an influential descendant within this clan that they had ever existed as such. In contrast, he was very clear about the location of the Kookyangwwungwki, Spider clanhouse, in Orayvi and the specific ritual entitlements owned by his family.

In sum, Orayvi's system of land ownership differed significantly from Forde's model. As this was extended theoretically by Eggan in a Radcliffe-Brownian, corporatist lineage mold, and as it was applied to Orayvi by Titiev, at least in his general passages on land ownership, the model does not account for empirical ethnographic data on Orayvi land use. Later accounts by Bradfield and Levy of Orayvi clan lands were developed from the Eggan-Titiev structural model in association with Titiev's published account of specific land holdings. Both represent further rationalized reductions of land tenure into descent group estates, and unintentionally distort the ethnographic record. Multiple reports by Hopis and non-Hopi contemporary observers of Orayvi, as well indeed as Titiev's own more detailed presentation, especially in his dissertation, indicate a hierarchical system of land tenure, principally dividing chiefly fields associated with prominent clanhouses, and their ritual entitlements, from those of commoners, many of whom held land by individual tenure in a very large free area. Structural differences with First and Second Mesa patterns (as reported by Forde) may owe to Orayvi's long-term higher population, and may also point to emergent differences of social scale between Orayvi and the other villages, that is, of a more developed hierarchical form.

LAND DISPUTES: THE DOCUMENTARY RECORD

The documentary record speaks to parts of Bradfield's first explanation—on climate and land disputes—though not, or at least not clearly, to his main thesis. A land dispute at Orayvi in January–February 1905 may have been associated with natural events in the Oraibi Valley, although those natural events do not appear to have included destruction of floodplain farmlands. Three letters by newly arrived Hopi Agent, Theodore Lemmon, indicate a dispute during abundant moisture in mid-February 1905 at the time of the Powamuy ceremony (Lemmon, 2-14-1905; Lemmon, 2-17-05; Lemmon, 7-23-1905; see Part II, chap. 19). (Still in May, Lemmon [5-12-1905] recorded three snowstorms at Keam's Canyon on May 3, 5, and 7.) His most detailed account was written retrospectively in July:

> Trouble between progressives and conservatives over lands that had been divided on factional lines (an unwisely selected basis of division) led to messengers being sent to in-form me that the conservatives were going to kill Tawaquaptiwa, chief of the progressives (Lemmon, 7-23-1905).

Lemmon sought to mediate the dispute and arranged to take Lomahongiwma and Tawakwaptiwa out to the Oraibi Valley to draw a line across it, dividing one faction's farmlands from the other's:

> Tawaquaptiwa pointed out a black spot of soil on one

HP009174

> side of the valley and a mound of shifting sand a mile or more distant on the other side as the points between which the line was drawn by agreement. Lomahongioma pointed out two rocky natural landmarks. I told them that was all I wanted and after the dance I would talk to all of them together. . . .
>
> The next morning I talked to both factions. . . . I read off the following:—
>
> ''For the present year you will farm the lands you did last year and in November or December I will call a council and we will decide on a division that will last till the shifting sands or the receding of the wash makes another division necessary. . . . '' (Lemmon 7-23-1905; and see Part II, chap. 19).

Lemmon became ill in early September 1905 and took sick leave away from the reservation, probably until late January 1906 (see Lemmon's letter to the Commissioner of Indian Affairs of 1-29-1906, below in chap. 19). I have found no record that he ever called another council about this land issue at Orayvi. Lemmon's descriptions, like those in many of his other letters, are not wholly transparent. The ''receding of the wash'' appears to refer to channel-trenching, but the specific location—whether downstream or upstream of Orayvi, on the Oraibi Wash or on a sidestream tributary (see below on a shift in the Sand clan tributary), whether within existing field areas, or beyond them—is not stated. Further, the possibility that ''receding of the wash'' was destroying existing fields is contradicted by Lemmon's preceding statement, ''For the present year you will farm the lands you did last year. . . . '' That would suggest no cornfields had suddenly been washed away: his instructions make no sense otherwise. The division arranged by the leaders does not appear to refer to any such loss either.

Lemmon's account suggests the land dispute owed to the general context of factional conflict, rather than to material conditions per se. I believe Tawakwaptiwa succeeded to the position of Kikmongwi in 1904, following the death of Loololma (the date of which I do not yet know). This dispute in February 1905 thus occurred just after Tawakwaptiwa's first Soyalangw (a ceremony which plans out the coming agricultural season) as Kikmongwi, in which he sought to exercise authority over lands. Even though Lemmon indicates that one type of factional division of the lands—perhaps orchestrated by Tawakwaptiwa and his allies—was unwise, by going out with Lomahongiwma and Tawakwaptiwa, he sought to create another type of division across the valley. In the field in 1980, I was taken to this line by Tsakwani'yma (Spider clan, born 1906), a close grand-nephew (ZDS) of Lomahongiwma (who, inter alia, had initiated him as a child into the Blue Flute ceremony at Paaqavi). Tsakwani'yma pointed out the line as passing virtually due east from Tsa'aktuyqa, ''crier's point,'' on the west side of the valley (35°53.28′N × 110° 36.67′W) to Tukwanavi (a hill marked by a wall-like ridge) on the east side below Masatuyqa, ''wing point'' (35°53.30′N × 110°34.37′W), a western promontory of Second Mesa (or, in terms of township coordinates, from Section 27 across to Section 25, T29N, R16E).

Lemmon (7-23-1905) remarked that Tawakwaptiwa ''claimed ownership of all the lands farmed by the Oraibis and proposed to allot it wholly in his own interests.'' This suggests that allotment by the government was still actively in the air (the 1899 allotments at Mùnqapi—within the Orayvi Kikmongwi's traditional jurisdiction—were finally confirmed in July, 1905 [Godfrey, 1988a: 42]). Allotment of the Hopi Reservation was re-undertaken by a special Act of Congress passed on March 1, 1907. As Allotting Agent Murphy (1-19-1911b) noted later on, ''Superintendents had, at different times, tried to settle these land disputes, but whatever they did was done, with reference to the time when an allotting agent should appear on the scene to make final adjustments.'' Since Murphy was the sitting Agency Superintendent (on the Western Navajo Reservation) at Tuba City in 1905, it is very probable his view was informed by the land dispute at Orayvi that year.

Disputes over farmlands persisted at Orayvi. On June 16, 1906, following a visit to Orayvi by Commissioner Leupp that was concealed from Lemmon, the latter reported that ''The conservatives at Oraibi have been driving the friendlies from their lands, and taking possession thereof'' (Lemmon 6-16-1906). In his annual report dated September 3, 1906—four days before the split—Lemmon noted, with some allusions evidently to disputes at both Second and Third Mesas:

> Ages ago his [the Hopi's] lands were apportioned, not to the man, but to the clan or gens, and even though one gens may increase one hundred percent and another may decrease seventy-five per cent, the law is as that of the Medes and Persians and the allotment may not be changed. This is a source of unending discontent and quarrelling because of trespassing, and will continue so until he is taught to make and obey laws that contain the elements of practical common sense. The Superintendent must set these foolish customs aside that all may have lands that are tillable by the methods possible. This leads to bad blood, insubordination, defiance and in my case to actual conflict in which the authority supposed to be possessed by the Agent or Superintendent was trailed in the dust where it still lies from lack of power to raise it, and the troubles go on growing and increasing and waxing great for a future day settlement. Though there were a series of differences between the dissatisfaction as to a land division, that was offensive to some unfriendlies, and the final conflict the one [sic] proceeded directly and continuously from the other (Lemmon 9-3-1906).

If Lemmon's report were indeed all written by September 3, ''final conflict'' must refer to the events at Songòopavi in February 1906 that produced the exodus of Second Mesa Hostiles to Orayvi (see Part II, chap. 19). But written four days before the Orayvi split, ''troubles . . . waxing great for a future day settlement'' was a fateful phrase indeed. The trailing of his ''supposed'' authority ''in the dust'' seems to contain a veiled allusion to Commissioner Leupp's unannounced visit to Orayvi in June 1906, on which Lemmon the bureaucrat was seeking (elliptically and deniably) to blame his failure to resolve ongoing disputes at Orayvi. Given the specific trouble over land and Lemmon's comments that, were it not for the apportionment of lands by clans (again, I read that as an idealized reduction), arable lands were plentifully available (the phrase ''there is land enough for all the Hopis to exist as they are willing to exist'' quoted above appears in this same report), the fact that he did not mention any field problems resulting from wash downcutting is telling.

BRADFIELD'S EVOLVING ECOLOGICAL HYPOTHESIS

If the social dimensions of the materialist hypothesis for the Orayvi split (i.e., the purported system of land tenure by corporate unilineal descent groups) are problematic, ecological conditions, the main plank of Bradfield's argument, are equally so. In addition to Hoover's account of 1930 cited above, Bradfield first projected his dating of the downcutting of the Oraibi Wash from regional meteorological records and two Hopi accounts, one mythological, the other a childhood memory:

> On this evidence I conclude that the dissection of the wash below Oraibi, that is, of the two or three miles immediately downstream of the old road to Shungo'povi, took place at some time between 1901 and 1906.[2] . . .
>
> As to . . . the consequences of the dissection of the wash below Oraibi: I hold that these consequences were extremely grave. At a blow, a third of the best farm land in the valley was lost, and this, I believe, was the immediate cause of the split of the old village in 1906 and of the lesser migration to Moenkopi that followed the split (Bradfield, 1971: 23, 36–37).

In fact, as noted above, Bradfield's projected loss of 800 acres was fully 50% of the total Orayvi cornfield acreage as recorded by Stephen and Scott in the early 1890's, and 80% of the total recorded by Vandever (above). The myth was told to him by Harry Masai'yamtiwa (sic, properly Masangyamtiwa), born ca. 1900, of the Piikyas clan (''Kuwanwari'' in Generation 4 of Leslie White's Piikyas clan chart; see chap. 6). It describes a ''Hotevilla man'' planting a magical spinning-top to cut the wash, ''because he (they) did not want *the Oraibi people* to have good farming in those fields'' (Bradfield, 1971: 23, my emphasis). Bradfield (1971: 41, n. 33) supported this with a similar myth (reported to him by Barton Wright) from Jimmy Kewanwytewa (Susuruwya, Piikyas, born ca. 1895) that features a magical digging stick planted at the lower end of the wash, working its way northward. I have heard a similar account—that a Hotvela man of the Sand clan planted some prayer-sticks endowed with negative magic in the wash, as an inimical act against Orayvi. But that was emphatically *after* the split, an act of magical revenge for the Hostiles' expulsion. Indeed, Bradfield's recounting of the first myth makes no sense as an event before the split, since the ''Hotevilla man'' planting the top would still have belonged to ''the Oraibi peo-

[2] The referenced location is in T28N, R16E; ''two miles'' includes Sections 3, 10, and the southeastern part of Section 9; ''three miles'' adds Sections 15 and 16.

HP009176

ple''—the target of his ill will. Bradfield's other Hopi source was Elizabeth White (aka Polingaysi Qöyawayma [see E. White, 1964], Coyote clan, born ca. 1893, identified herein as ''Eliz (WMCL3G5)''), who recalled childhood visits to the Mennonite mission across the wash, when it was only three or four feet deep, ca. 1902 (specific date and depth details added, as modified by Bradfield, 1995: 427).

Just before his monograph went to press, however, Harry Masangyamtiwa pointed out that the wash had downcut after the split, not before, and that it had occurred not precipitously but over several years (Bradfield, 1971: 45). Bradfield found the post-split aspect of that view confirmed in the just-published autobiography of Helen Sekaquaptewa (1969). Both Hopi sources cited the downcutting as an *effect* of the split; according to Sekaquaptewa, after the split, organization of labor to build dykes to spread out floodwater was disrupted, allowing an unimpeded stream-flow, resulting in downcutting. Sekaquaptewa—or her editor, Louise Udall, who interposed substantial portions of the historical narrative—dated the downcutting specifically to 1907:

> With the coming of spring 1907, there was no one to call out the villagers to work and no workers to respond to the call. Chief Tewaquaptewa and Yokeoma and the others were in schools and prisons from California to New York [sic; some were sent to Carlisle, Pennsylvania, but none to New York], and the common men of the village also were scattered. The whole system of land use was broken up. The spring floods of 1907 ran uncontrolled for the first time. Erosion worked fast in the deep sandy soil. Before the men were returned, the channel of the Oraibi wash was so deep that it was impossible to divert the water onto the land, and the cornland was lost forever (H. Sekaquaptewa, 1969: 45).

Masangyamtiwa's reported account is more in accord with evidence from survey and allotment records (see below). I believe the specificity of Sekaquaptewa's (or Udall's) timing telescopes a longer process and is idealized in conformity to the historical events (note too that Sekaquaptewa [Tuwawisnöm] was nine years old in 1907). Obviously, it also ignores drought and/or overgrazing. Most Friendly men and all the returned Hostiles were present in Orayvi throughout the field-preparation season in 1906–1907; most of the imprisoned Hostiles were released from confinement at Keam's Canyon to return to Hotvela in early spring 1907, in time to make windbreaks and dykes, although they would not have been inclined to work on these in chiefly fields of Bear clan Friendlies. Sekaquaptewa (1969: 98–108) also reported that, along with all the other children from Hotvela, she spent four years continuously at Keam's Canyon from October 1906 to July 1910, prevented from returning to Third Mesa in the interim.

Corrected by these sources, Bradfield modified his argument in a postscript, but he maintained that population and land-base pressure from drought were the *ultimate* cause, and that a ''great flood'' of 1905 began the downcutting that in *1907* had a direct impact on Orayvi's farmlands:

> The dissection of the wash in the lower third of the valley, initiated (I still hold) by the great floods of 1905 following on a long period of reduced rainfall, did not make its economic effects felt, in loss of fields, until 1907 and the years after 1907. This period, from 1907 to around 1912, was also the period of secondary migration from Old Oraibi that followed the schism (Bradfield, 1971: 45).

Notwithstanding Bradfield's postscripted retraction, he did not treat the correction as sufficiently dispositive to rewrite his main thesis, which has continued to inform later anthropological treatments of the split (e.g., Rushforth and Upham, 1992: 131–135; Clemmer, 1995: 97; Notarianni, 1997: 48). In one proximate later publication (Bradfield, 1974: 7), he briefly restated a modified version of his first argument, noting ''the dissection that took place in the lower third of the valley in the years 1905–7.'' More recently, Bradfield synthesized his positions to redate the downcutting to 1901–1907, in effect returning to his first explanation of the split:

> Evidence for the Black Mesa region indicates there was a prolonged period of rain insufficiency from 1865 to 1904, culminating in a 13-year drought from 1892 to 1904, and that the drought was broken by a series of great storms early in 1905. . . . [B]etween 1901 and 1907, the Oraibi, Wepo, and Polacca washes dissected for several miles along their course below the Hopi villages, and . . . some 1680 acres of farm land on the old flood plain of the Wepo and Polacca washes, and some 800 acres on the valley floor below Oraibi, were lost to cultivation. . . .
>
> Evidence for the Wepo and Polacca washes (Forde,

> 1931, p. 363; Thornthwaite et al, 1942, pp. 104–107) indicates a date between 1901–1905 for the definitive cutting of the arroyo, though the process may have started in the late 1890's; evidence for the Oraibi wash (Hoover, 1930, pp. 437–438, 441; Hack, 1942, pp. 58–59; Bradfield 1971, pp. 22–23, 45), a date between 1901–1907.
>
> The weight of the evidence, for each of the three drainage systems, suggests that the process took place over several years; but that the great floods of 1905 played a significant part in it, perhaps joining up—and deepening—shorter stretches of channel cut in previous years. . . .
>
> As a consequence of the dissection of the wash (and of the fall in the water table that accompanied it), the abandoned field area reverted to saltbush and tumbleweed; and the dissensions already smouldering within the pueblo, broke into flame. . . .
>
> As a consequence [of the long-term drought, ''culminating, in the years 1905–1907, in the dissection of the main wash''], the local ecosystem upon the integrity of which the pueblo depended, broke down, i.e. shifted into a different configuration, and the old pueblo disintegrated: its disintegration being *mediated*, on a social plane, by the dissensions to which the strain on the ecosystem gave rise (Bradfield, 1995: 426–429).

Thus Bradfield in effect reiterated his main thesis from 1971, relying on identical sources, but now drawing even more precise conclusions about the date of arroyo-cutting in the Oraibi Wash (and minimally adjusting the cutting period, from 1901–1906 to 1901–1907). While Bradfield's overall point about pressure on resources is valid and important, his date for completion of inter-gully arroyo-cutting on the Oraibi Wash to 1905–1907 is too early by several years, and he was thus incorrect see the Orayvi split as its direct effect (see below). The only additional evidence he adduced in 1995 concerns the effect of Navajo livestock on erosion of the Hopi Washes. As I show below, this factor was very important, but Bradfield's rendering of Navajo livestock history in the area (beginning, he suggests, in the 17th century) and inferred *long-term* effects on Oraibi Wash ecology is completely unsound: this was, rather, a proximate process that began in the late 19th century.

DATING ARROYO-CUTTING IN THE ORAIBI WASH: PRELIMINARY CONSIDERATIONS

U.S. Geological Survey hydrologist Herbert Gregory, who conducted intermittent fieldwork on the Navajo and Hopi Reservations from 1909–1913, remarked on recent arroyo-trenching:

> During the last 20 or 30 years [i.e., since ca. 1885–1895], in consequence of overgrazing, and probably, too, of climatic change, the alluvial floors of canyons and washes have been trenched by streams, and the normal valley profile has been changed from a flat-floored, rock-walled gorge to a valley, including an inner canyon 10 to 50 feet deep, whose walls are of alluvium. . . . This new development has resulted in enlarging the amount and increasing the permanence of stream flow. . . . Mr. A.B. Randall, who has been familiar with the conditions at Tuba [City] since its colonization by the Mormons in 1876–78, informed me that since 1880, when the Moenkopi [Wash] began to intrench itself in the alluvium, the permanent flow of that stream has increased 600 to 800 per cent (Gregory, 1916: 100).

Gregory (1916:103) also mentioned longer-term patterns of wash incision dating to prehistoric times, for which Ancestral Pueblo farmers had sought to compensate by building rock and earthen dams. As in Helen Sekaquaptewa's description (above), Gregory noted that contemporary Hopi farmers retained this old practice:

> The Hopis . . . sometimes endeavor to direct the floods and to prevent excessive erosion within the fields by constructing earthen diversion dams a few inches to a foot or more in height—dams which require renewal each season. . . . Much work is done by the Indians while the flood is in progress, and an everyday sight during showers is the irrigator at work with hoe or stick, or even with his hands, constructing ridges of earth or laying down sagebrush in such a manner as to insure a thorough soaking of his planted fields (Gregory, 1916: 103–104).

From their detailed investigation of the Polacca Wash in the 1930's, Thornthwaite et al. described the general pattern of cutting along the Hopi washes in the late 19th and early 20th centuries:

> Under natural conditions . . . , the plant cover protected the soil and retarded the flow of water off the lands. In the valleys, deposition exceeded removal. Discontinuous channels were developed locally as a result of heavy storms, but most of the channels or arroyos extended only short distances and ended down drainage in alluvial fans. . . .
>
> With acceleration of erosion, short discontinuous gullies became more numerous. As long as these were separate units, rain falling in one part of the drainage basin might be felt as run-off for a few miles or tens of miles down valley, but the flow seldom traveled much farther. All but the largest channels were ephemeral, shifting or disappearing after each rain.
>
> As acceleration of erosion continued, more of the gullies lengthened until they joined other gullies far-

HP009178

> ther along the wash. The water, confined within narrow channels, traveled longer distances, and gully cutting proceeded more rapidly. Integration of drainage by the joining of discontinuous gullies increased the rate of headward cutting and of downward scour. Gullying in the Polacca Wash is believed to have started with at least five large discontinuous gullies, which later joined to form a continuous gully channel reaching from the headwaters area to the Little Colorado river (Thornthwaite et al., 1942: 126).

As part of his study of Hopi physiography for the Harvard Peabody Museum's Awatovi project, Hack (1942: 46–59) differentiated patterns of arroyo-downcutting among the Hopi Washes, contrasting Oraibi with Jeddito in this regard. He concluded that the Jeddito Wash had been downcut since 1700, but that downcutting of the Oraibi Wash began later and in a different pattern:

> According to Lorenzo Hubbell, Jr., trader at Oraibi, in 1902 the Wash was about 10 feet deep and 20 to 30 feet wide. In 1893, the Indians were diverting water from the wash for flood-water farming. At E, fig. 38 [fig. 4.4] is what appears to be an old stream channel with levees several feet high. The writer talked to a Hopi (Don Telayesva [Talayesva (WSunL1G4), born ca. 1891]) who was herding sheep near this locality. He said that when he was a little boy (probably before 1900), there was no arroyo at E, but the Oraibi Wash flowed out onto the flats in this vicinity, to the east of the present wash. Here at a grove of cottonwood trees the shallow channel was dammed for diversion purposes by the Hopis. Floods occasionally washed out the dam. He went away to school and when he returned the wash had cut down very deeply. Cutting began below Burro Springs and worked headward (Hack, 1942: 58).

Talayesva was sent to Sherman Indian School (with Tawakwaptiwa's party) in November 1906, returning in May or June 1909 (Talayesva, 1942: 131–135). Combining Talayesva's remarks with a field investigation of soils, Hack (1942: 56) depicted an ''old arroyo course'' east of the Oraibi Wash channel. Point E is approximately on the midline of Section 10, T28N, R16E, one fourth of a mile from its boundary with Section 11. It was in this area that Agent Mayhugh avoided making allotments for a distance of half a mile (or even possibly one mile—see discussion below of Loololma's allotment) in 1893–1894. Smith's survey and plat map of this area in 1891, suggests that the ''old arroyo course'' was more complex than represented in Hack's map, and included several sidestream tributaries in the east part of Section 3. And despite Hack's interpretation of Talayesva's reported remarks (recorded in the mid-1930's), the timing and trajectory (from Burro Springs) of the Oraibi Wash's downcutting in specific stretches is not well established.

In general, arroyo-cutting in the Southwest has followed a dual pattern (Bradfield, 1971: 24–29): intermittent, rapid gullying on short sections of washes during summer thunderstorms, and trenching from a trapped overlay of moisture in the soil during winter snow and rain storms. In a mainstream like the Oraibi Wash, headward winter trenching might connect intermittent gullies produced by summer storms. Major winter storms, especially after drought periods, may have particularly noticeable effects: hence Bradfield's inference that winter floods of 1905 ignited dramatic headward cutting through the prime floodplain fields. Geomorphological arguments have variously emphasized overgrazing and/or sustained drought to account for arroyo-cutting (both reported by Gregory, above, too). Both entail removal of vegetative ground-cover that otherwise impedes flow pattern, and allows greater moisture retention in the soil. While aridity and overgrazing were both present in the late 19th century, earlier epicycles of erosion alternating with deposition indicate downcutting had impacted the Oraibi Valley in former times, long before the introduction of pastoral animals (Hack 1942:58). Hough (1906) argued nonetheless that contemporary arroyo-cutting resulted directly from the introduction of European livestock, especially cattle, in the late 19th century. In contrast, Bryan (1925, 1954) promoted the climatic explanation, emphasizing examples of arroyo-cutting where no livestock had been introduced. Thornthwaite et al. (1942) conducted the most detailed study of the Hopi Washes (primarily, Polacca) and concluded the cause lay in overgrazing:

> Serious gullying at most other localities in the Southwest correlates well with expansion of the cattle industry stimulated by the building of the railroads. Acceleration of erosion is reported to have begun in much of the region between 1880 and 1890, and in certain areas probably a decade or two earlier. . . .
>
> The facts are clear that acceleration of erosion followed close on the heels of the introduction of heavy grazing. Considering the large number of valleys

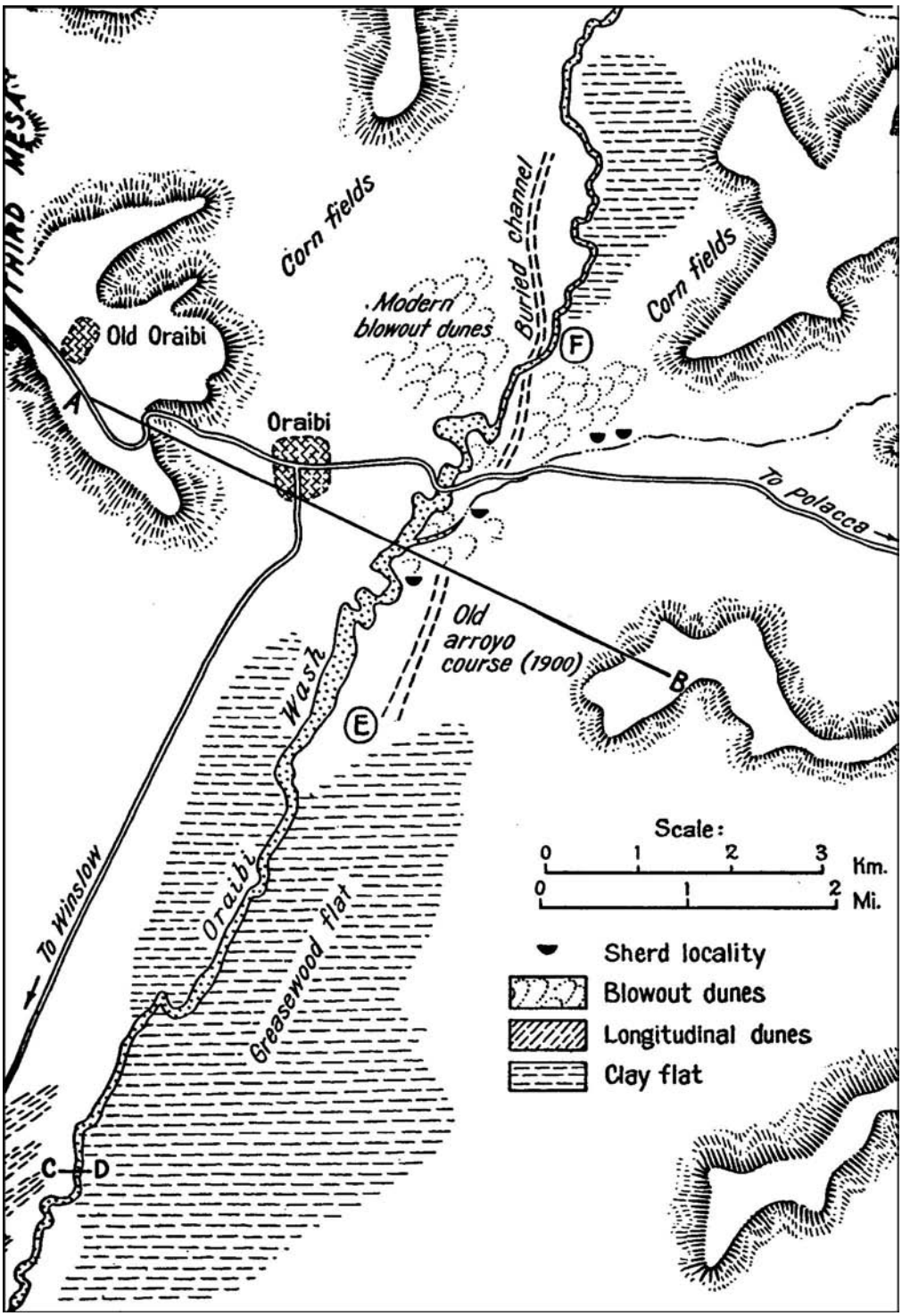


Figure 4.4. Hack's map of the Oraibi Valley (Hack, 1942: fig. 38); from John T. Hack, *The Changing Physical Environment of the Hopi Indians of Arizona,* Papers of the Peabody Museum of American Archaeology and Ethnology, vol. 35, no. 1. Reprinted courtesy of the Peabody Museum of Archaeology and Ethnology, Harvard University.

HP009180

> throughout the Southwest where this is found to be true, the relation can hardly be fortuitous (Thornthwaite et al., 1942: 127, 119).

Thornthwaite et al. specifically dated arroyo-cutting on other Hopi washes, including at Keam's Canyon:

> It is apparent from the foregoing descriptions [citing Hopi Agents Lawshe in 1911, Crane in 1913, 1914, and 1919, and Daniel in 1921] and from that by Hoover . . . that the major gullying in the Keams Canyon [Wash] probably started between 1903 and 1911 but that the gully did not approach its present size until about 1915 or 1920 (Thornthwaite et al., 1942: 118).

This timing is probably salient also for the Oraibi Wash. Insofar as overgrazing was a causal agent, it is noteworthy that Navajo colonization of the area occurred from east-west (see below), suggesting that overgrazing along the Oraibi Wash occurred later than on the Keam's Canyon, and Polacca Washes.

Thornthwaite et al. concluded:

> The weight of evidence indicates that accelerated erosion in the Navajo country began between 1880 and 1885, and gradually spread until by about 1914 all the major drainages and most of the larger tributaries were trenched by a system of continuous gullies (Thornthwaite et al., 1942: 107).

Bradfield (1971: 29) first rejected overgrazing in favor of Bryan's climatic hypothesis. More lately (Bradfield, 1995: 448, n. 26), he has changed position, however, giving support to Thornthwaite et al's conclusions. The overgrazing hypothesis also receives support from the documentary record of Oraibi Wash conditions, and of *recent* arrival (*pace* Bradfield, 1995: 426) of Navajos with their livestock, both upstream and downstream of Orayvi. Livestock, even if not the primary cause, would obviously have exacerbated erosion initiated by drought. As noted above, in the 18th and 19th centuries Orayvi kept its cattle herds in the Dinnebito Valley, on Moenkopi Plateau, and points north and south, perhaps deliberately seeking to restrain them from of its primary field areas. Sheep and goats had been herded in the Oraibi Valley probably since the 17th century, although nightly corralling and active husbandry excluded flocks from fields. Nonetheless, grazing by sheep and goats on ground cover along the Oraibi Wash above and below the field areas may well have affected the environment for downcutting. Given late 19th- and early 20th-century Hopi complaints about Navajo encroachment with their livestock on Hopi water sources and harassment of Hopi herders (below), together with the substantial size of Navajo livestock holdings recorded in the 1882 Reservation after 1900 (above), it seems very likely these effects both increased the loss of vegetation cover along the Oraibi Wash drainage system and pressured Hopi herdsmen to graze within a tighter radius of Orayvi.

THE SURVEY AND ALLOTMENT RECORDS—INTRODUCTION

> . . . in the notes of early land surveys and in other local records there are many valuable historical data that as yet are largely unused in a systematic way.
>
> —Kirk Bryan, Date of Channel Trenching (Arroyo-Cutting) in the Arid Southwest (1925: 339)

Two major surveys of the Oraibi Valley were conducted, in 1891 (with a minor addition in 1893) and 1908–1910, both for allotment of the Hopi Reservation. Allotment schedules and maps were drawn up on both occasions, the first submitted in 1894, and the second in December 1910; these too contain useful information. On these records, mapping is by Township, Range, and Section, distances are given in miles (and mile segments), and areas are counted in square miles and acres. These mapping measurements are readily found on current U.S.G.S. topographic maps, and, despite their somewhat archaic aspect (as opposed to UTMs, hectares, and other metric forms common to scientific description), are retained here for consistency. Figure 4.5 (taken from a U.S.G.S. topographic map) shows the Oraibi Wash in the near vicinity of Orayvi. The most relevant townships, where the majority of Orayvi's cornfields were located in 1906, are T28N, R16E and T29N, R16E (on the Gila and Salt River Meridian); Orayvi lies in the east half of Section 32, T29N, R16E. The ''prime floodplain cornfields'' emphasized by Bradfield, were in north central T28N, R16E, especially in Sections 10 and 16, with some overlap into Sections 9, 15, and 3. For readers unfamiliar with the system, a township contains 36 Sections, one square mile (640 acres) each, or 36 square miles (23,040 acres) in all. Each township is arranged into

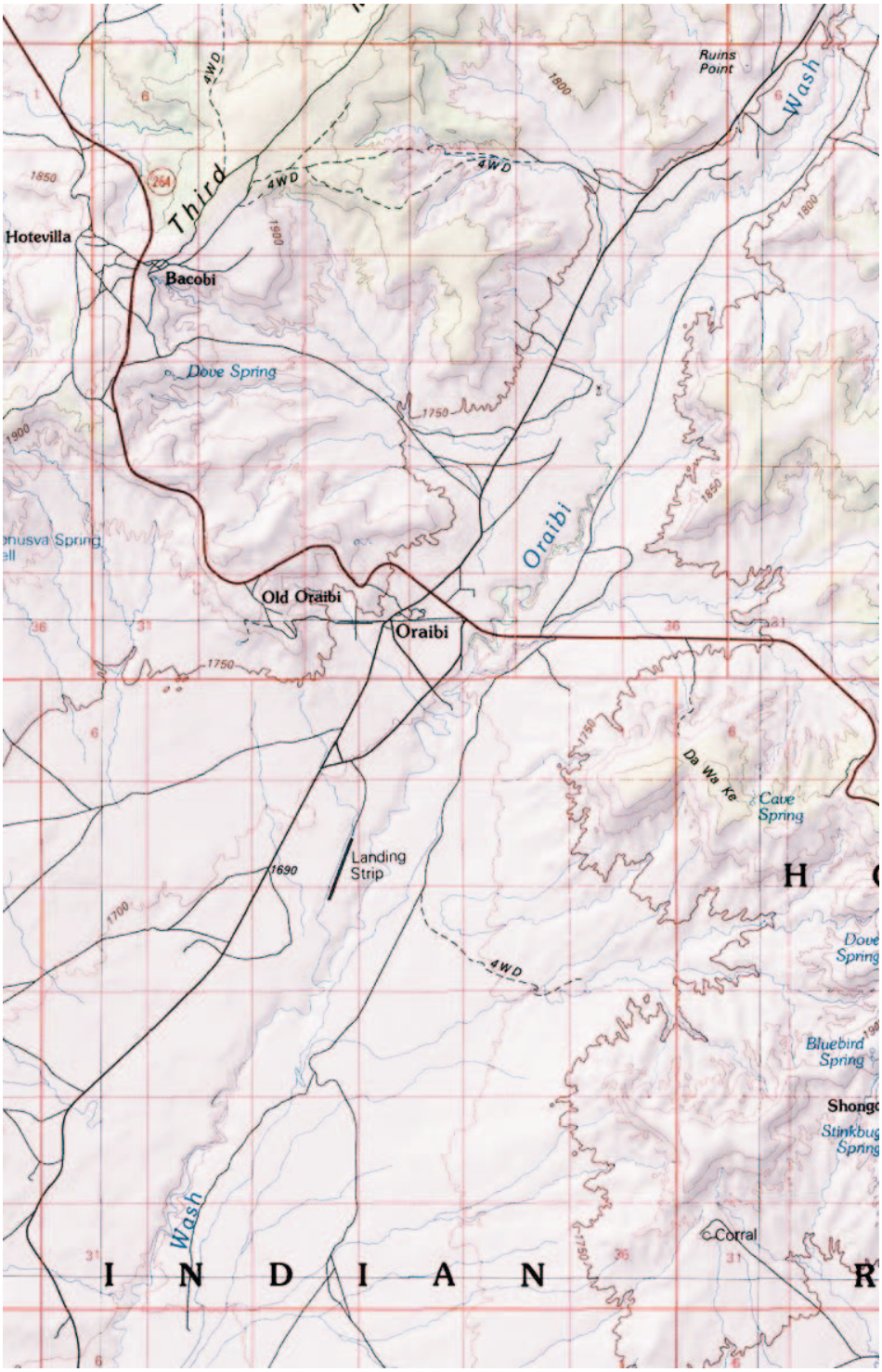


Figure 4.5. Environs of the Oraibi Wash in the upper and lower Oraibi Valley.

six rows of six Sections, the number pattern moving from north to south, with rows alternating from east-west (Sections 1-6, 13-18, 25-30) and west-east (Sections 7-12, 19-24, and 31-36); thus moving snake-like from northeast to southeast (the northeast corner is Section 1, the northwest corner Section 6, the southwest corner Section 31, and the southeast corner Section 36). Surveyors' measurements were typically given in chains (''chs'': 1 chain = 66 feet) and links (''lks'': 100 links per chain, 1 link = 7.92 inches). Sections were subdivided for allotment into halves (320 acres), eighths (80 acres), sixteenths (40 acres), and thirtysecondths (20 acres). Survey descriptions by sixteenth-Sections typically refer to a ''quarter part of a quarter Section''; so that the far northwest sixteenth of a Section is rendered ''northwest quarter of northwest quarter'', the sixteenth immediately to the east is ''northeast quarter of northwest quarter'', and so on. Such references are abbreviated in survey notes and allotment records as NW¼ NW¼, and NE¼ NW¼, respectively (in these two examples)—with accompanying designations of Section, Township, and Range numbers. The same system holds for designations of half Sections and eighth Sections: e.g., Sec. 36 E½; W½ of SE¼, Sec. 36; and so on.

A surveyor's passage through sixteenth Sections typically moved from a corner intersection through three east-west lines defined successively as the ''south half'', ''middle'', and ''north half'' of a Section. Thus John C. Smith, Assistant U.S. Surveyor of the General Lands Office, in 1891 started at the southwest corner of a Section (e.g., the corner of Section 16, where it meets the corners of 17, 20, and 21). From there he proceeded north one-quarter mile and established a sixteenth-Section marker (a stake, a mound of stones, etc.); thence, he plotted a line due east and marched one mile along it, the Section's ''south half'', to the eastern boundary with the adjacent Section (to continue the example, through the south half of Section 16 to the border with Section 15); thence he retraced his steps back west along the ''south half'' line, now planting sixteenth-Section corners each quarter mile to the western edge of the Section (so, to the point where the south half of Sections 16 and 17 meet). From this point, the surveyor then proceeded in the same crablike fashion: north one-quarter mile along the western Section boundary; thence east one mile along the Section's ''middle'', and back west one mile, establishing sixteenth-Section corners; thence north one-quarter mile (to the ''north half'' of the Section along its western edge); thence east one mile, back west one mile, and finally, completing the subdivision of the Section, by the same quarter-mile northward movement and one-mile east-west movement, along the line of division between adjacent north-south Sections (Sections 16 and 9 in the example). Through each traverse, the surveyor noted natural conditions (''through dense greasewood brush'', ''dry, rocky ravine'', ''soil 2nd rate''), cultural features (''cornfield bears northeast and southwest'', ''corral'', ''field for beans and melons''), and specific distances (e.g., ''Oraibi Wash, 40 links wide, course SW, 6 feet deep''; ''enter cornfield bears N and S, 1.5 chains, leave cornfield bears N and S'').

The surveys proceeded in accordance with the Dawes Severalty Act of 1887, which sought to divide reservation lands into individual parcels in order to make Indians taxable citizens as private landholders; ''surplus'' lands were to be sold off. Smith surveyed townships suitable for allotment in the Oraibi Valley in May and June 1891 (as well as additional townships for First and Second Mesa allotments, but these are excluded from present interest): he surveyed and platted most of T28N, R16E (apart from the eastern column of Sections that overlay the cliffs of Second Mesa), the south-central third of T29N, R16E, a fractional isolate in northwest T28N, R15E (site of Loololma's already present ''government house'' and fields at Mumurva [''marsh spring'']), the north, central, and western parts of T27N, R16E, and the southeastern corner of T27N, R15E (site of the Songòopavi ''American Chief'' Honani's government house and ''model farm''). (The Smith survey's plat maps are reproduced in figs. 4.6–4.10.) L.D. Chillson was sent as a Special Examiner to spot-check Smith's survey from August 29 to September 7, 1891. On February 29, 1892, John S. Mayhugh, Special Allotting Agent, arrived in the field, and began work to draw up 80-acre allot-

HP009183

ments (some as single parcels, others with divided acreages) for each living Hopi individual of all ages.

Smith's survey took in the primary existing Orayvi farmland. The Hostiles, in particular, objected, and, after a certain point, tore out survey markers, resulting in an army visit and the imprisonment of nine men at Fort Wingate in July 1891 (e.g., Donaldson, 1893: 37–39). Smith's survey of the Orayvi area ceased on June 19, the day he surveyed the main, and sacred, spring, Leenangwva (''flute-ceremony spring''). Smith called for protection, and a small troop of soldiers arrived from Keam's Canyon on June 21. They were met with a ritual declaration of war by Patupha (Kookop) and Lomahongiwma; as Flute chief, and Spider clan head, the latter had particular authority over this spring, which would serve, within the next two months, as the center of Orayvi's biennial Flute ceremony.

On February 14, 1893, Mayhugh sought an additional survey of 40,000 acres to allow sufficient lands to allot each of the ''853'' Orayvis:

> The Orabi Villages contain 853 persons which will require about 68000 acres consequently it is necessary to survey at least 40000 acres more so as to give each Indian 80 acres. . . . I further reccomend [sic] to your office that before the surveys are made that the Allotting Agent be directed to examine the land on the north and west side of the Orabi Village also Neb, be, to, [Dinnebito] wash with a view of selecting lands for additional surveys. . . . Most of the land above referred to as being unsurveyed is now being cultivated and claimed by the Orabis (Mayhugh, 2-14-1893).

The survey took place in September 1893 by U.S. Deputy Surveyor George Kenter (Stephen [1936: 558] notes his presence at First Mesa in July 1893). Kentner' survey is missing from the historical record. Judging by Mayhugh's final allotments, Kentner probably surveyed central and west-central areas of T29N, R16E, most of T28N, R15E, and the northern part of T27N, R15E. Describing this survey, Mayhugh noted:

> This work was commenced September 4th 1893. . . . Chief Lo, Lo, Lo mi professes to know all of the tracts of land claimed by his people and the names of each owner also those of the hostiles—(Hay-be-mer's [Heevi'yma, Kookop] band). I believe he does as he is smart and intelligent.
>
> In making these new surveys we often have to pass through and around the cornfields bean and melon patches belonging to the objective party under Hay-be-mer's leadership.
>
> My Interpreter gives me the names of the owners of the fields and shows me their extent. Some time the claimant (a hostile) is present but will not talk to me or the interpreter when we pass through and around his field. We passed through chief Hay-be-mers cornfield while he was at work and he made no objection. . . .
>
> I thought it best to take the names of the Hay-be-mer's people as I went along their cornfields and a description of the land with the legal subdivision where their tract was situated so the land could be given them in the future without further retracing or locating of the same and as a matter of justice so they would really get the land they claim although they refuse allotments now. But this however is of not so great importance as would seem at first all of the land surveyed and being surveyed is of the same character and produces the same kind of crops . . . corn- beans- melons & squashes (Mayhugh 9-19-1893).

I have not found Mayhugh's notes describing ownership and location of specific fields. Given that he did not succeed in drawing up any allotments to Hostiles, and did draw up some for Loololma's faction in T29N, R16E for two miles north of the limit of Smith's survey, as well as northwest into the Bacavi Valley, it would appear that some fields belonging to the Hostiles were located in those areas. Considering the supposed agreement in 1905 (reported above) to divide the lands factionally in the upper (Hostile) and lower (Friendly) Oraibi Valley, it is reasonable to infer that in the early 1890's, the Hostiles already had fields in the areas of Kentner's survey, especially in T29N, R16E. Mayhugh's failure to allot even all of Loololma's faction—which he had counted earlier at 550 people, and, at the end of his project, suggested comprised 523 people—in the large tract of allotments that he did make, would suggest that his allotments included lands under cultivation by Hostiles as well as Friendlies.

Based on Smith's and Kentner's surveys, Mayhugh made allotments to 424 Orayvis (for allotment numbers and locations, see table 4.1 [since not all were in single 80-acre parcels, table 4.1 adds A, B, C etc. to identify those allotment numbers that included split parcels]; for allottee names, with allotment numbers, see chap. 9). The allotments lay mostly in two adjacent townships: T28N, R16E, encompassing the Oraibi Valley flood-

HP009184

TABLE 4.1
John S. Mayhugh's Orayvi Allotments, February 1894

Allotment #	Description of allotment			
	Subdivision	Sec	T	R
1208A	NE ¼ of SW ¼	10	26	16
1208B	SE ¼ of NW ¼	10	26	16
1209A	SW ¼ of SE ¼	26	29	15
1209B	SE ¼ of SW ¼	32	29	16
1210A	W ½ of SW ¼ of SW ¼	21	28	16
1210B	W ½ of SW ¼ of SW ¼	31	29	16
1210C	NW ¼ of SW ¼	31	29	16
1211	E ½ of NE ¼	35	29	15
1212	S ½ of SE ¼	31	29	16
1213	N ½ of NW ¼	29	28	16
1214	W ½ of NE ¼	35	29	15
1215A	Lot 3	1	28	15
1215B	SE ¼ of NW ¼	1	28	15
1216A	NE ¼ of NW ¼	35	29	15
1216B	NE ¼ of SW ¼	21	28	16
1217	W ½ of NW ¼	36	29	15
1218A	SW ¼ of NW ¼	1	28	15
1218B	Lot 4	1	28	15
1219	E ½ of SW ¼	33	28	16
1220A	SE ¼ of SE ¼	30	28	16
1220B	NW ¼ of NW ¼	10	28	16
1221	W ½ of SW ¼	36	29	15
1222A	SE ¼ of SW ¼	30	28	16
1222B	Lot 4	30	28	16
1223	N ½ of SW ¼	1	28	15
1224	W ½ of SW ¼	23	28	16
1225A	NE ¼ of NE ¼	31	28	16
1225B	Lot 2	4	28	16
1226A	E ½ of NW ¼ of NE ¼	9	28	16
1226B	SW ¼ of NW ¼	24	28	15
1226C	N ½ of NW ¼ of SW ¼	24	28	15
1227	S ½ of NE ¼	31	29	16
1228	E ½ of SE ¼	35	29	15
1229	E ½ of SE ¼	21	28	15
1230	S ½ of SW ¼	1	28	15
1231	N ½ of SE ¼	33	28	16
1232	E ½ of SW ¼	23	28	16
1233	W ½ of SW ¼	13	29	16
1234A	NE ¼ of NE ¼	26	29	16
1234B	NE ¼ of NW ¼	10	28	16
1235	E ½ of SE ¼	26	29	16
1236A	SE ¼ of NE ¼	26	29	16
1236B	SW ¼ of SW ¼	3	28	16
1237	E ½ of NW ¼	19	28	16
1238A	Lot 1	19	28	16
1238B	Lot 2	19	28	16
1239	N ½ of SE ¼	31	29	16
1240A	NW ¼ of NW ¼	28	28	16
1240B	W ½ of NW ¼ of SW ¼	10	28	16

Table 4.1—*(Continued)*

Allotment #	Description of allotment			
	Subdivision	Sec	T	R
1240C	W ½ of SW ¼ of NW ¼	10	28	16
1241	W ½ of SE ¼	35	29	15
1242	W ½ of SW ¼	15	28	15
1243	E ½ of SW ¼	35	29	15
1244	W ½ of SW ¼	35	29	15
1245	S ½ of NW ¼	35	29	15
1246	S ½ of SE ¼	12	28	15
1247	W ½ of SE ¼	33	28	15
1248	W ½ of NE ¼	33	28	15
1249	W ½ of SE ¼	28	28	15
1250	N ½ of SW ¼	35	28	16
1251	N ½ of SW ¼	26	28	16
1252	S ½ of SW ¼	26	28	16
1253	W ½ of SE ¼	35	28	16
1254	E ½ of SE ¼	35	28	16
1255A	SE ¼ of NE ¼	15	28	15
1255B	NW ¼ of NW ¼	11	28	16
1256	S ½ of SW ¼	34	28	15
1257	E ½ of NW ¼	35	29	16
1258	N ½ of SW ¼	34	28	15
1259	E ½ of NE ¼	28	28	15
1260A	NE ¼ of NE ¼	23	28	15
1260B	NE ¼ of SE ¼	3	28	16
1261A	NW ¼ of NE ¼	23	28	15
1261B	SW ¼ of NE ¼	4	28	16
1262	E ½ of SE ¼	28	28	15
1263A	E ½ of SW ¼ of SW ¼	31	29	16
1263B	NE ¼ of NE ¼	25	28	15
1263C	N ½ of SE ¼ of NE ¼	25	28	15
1264A	NW ¼ of NW ¼	26	29	16
1264B	SE ¼ of NE ¼	9	28	16
1265	W ½ of SE ¼	34	28	15
1266	E ½ of NE ¼	33	28	15
1267	E ½ of SE ¼	33	28	15
1268	S ½ of NW ¼	34	29	16
1269	N ½ of NW ¼	34	29	16
1270	W ½ of SW ¼	25	29	16
1271	N ½ of NW ¼	36	29	16
1272A	NE ¼ of SE ¼	25	28	15
1272B	SW ¼ of SE ¼	33	29	16
1273	N ½ of NW ¼	24	28	15
1274A	NE ¼ of NW ¼	26	29	16
1274B	SW ¼ of NW ¼	35	29	16
1275	E ½ of SE ¼	34	28	15
1276A	NW ¼ of NE ¼	26	29	16
1276B	NW ¼ of NW ¼	35	29	16
1277A	NE ¼ of NW ¼	34	28	16
1277B	SE ¼ of NW ¼	28	28	16
1278	N ½ of SE ¼	10	28	15
1279	S ½ of SW ¼	12	28	15
1280	S ½ of SW ¼	10	28	15
1281	E ½ of SW ¼	24	28	15

HP009185

Table 4.1—*(Continued)*

Allotment #	Description of allotment: Subdivision	Sec	T	R
1282	N ½ of SE ¼	12	28	15
1283A	NE ¼ of NW ¼	25	28	15
1283B	NW ¼ of NE ¼	25	28	15
1284	S ½ of SE ¼	21	28	16
1285A	W ½ of SW ¼ of NW ¼	28	28	16
1285B	SW ¼ of SW ¼	24	28	15
1285C	S ½ of NW ¼ of SW ¼	24	28	15
1286	E ½ of NE ¼	28	28	16
1287	W ½ of SW ¼	24	29	16
1288	E ½ of NE ¼	27	28	15
1289A	E ½ of SW ¼ of NE ¼	9	28	16
1289B	SE ¼ of NE ¼	24	28	15
1289C	N ½ of NE ¼ of SE ¼	24	28	15
1290A	S ½ of SE ¼ of SE ¼	13	28	15
1290B	NE ¼ of NE ¼	24	28	15
1290C	W ½ of NE ¼ of NE ¼	29	28	16
1291A	SE ¼ of SE ¼	23	28	15
1291B	NE ¼ of SE ¼	9	28	16
1292	W ½ of NE ¼	15	28	16
1293	N ½ of NE ¼	35	28	15
1294	S ½ of NE ¼	35	28	15
1295	W ½ of SW ¼	27	28	16
1296	E ½ of SW ¼	27	28	16
1297A	SW ¼ of SE ¼	23	28	15
1297B	SW ¼ of SW ¼	10	28	16
1298	E ½ of SE ¼	35	28	15
1299	W ½ of SE ¼	35	28	15
1300	S ½ of SE ¼	27	28	16
1301	N ½ of NW ¼	26	28	16
1302	S ½ of NW ¼	26	28	16
1303	N ½ of NW ¼	35	28	16
1304	S ½ of NW ¼	35	28	16
1305	N ½ of SW ¼	28	28	16
1306A	E ½ of NW ¼ of SW ¼	21	28	16
1306B	SW ¼ of NE ¼	25	28	15
1306C	S ½ of SE ¼ of NE ¼	25	28	15
1307	N ½ of SW ¼	35	28	15
1308	S ½ of SW ¼	35	28	15
1309	N ½ of SE ¼	27	28	16
1310A	NW ¼ of SW ¼	11	28	16
1310B	SW ¼ of NW ¼	11	28	16
1311	S ½ of NW ¼	27	28	15
1312A	SE ¼ of NE ¼	23	28	15
1312B	SE ¼ of SW ¼	2	28	16
1313	E ½ of SE ¼	28	28	16
1314A	NE ¼ of SE ¼	23	28	15
1314B	SE ¼ of NE ¼	16	28	16
1315	E ½ of SE ¼	27	28	15
1316A	NW ¼ of NE ¼	28	28	16
1316B	SW ¼ of SE ¼	10	28	16
1317	W ½ of SW ¼	27	28	15
1318	N ½ of NE ¼	34	28	15

Table 4.1—*(Continued)*

Allotment #	Description of allotment: Subdivision	Sec	T	R
1319	S ½ of NE ¼	34	28	15
1320A	SE ¼ of NE ¼	36	29	16
1320B	NW ¼ of SW ¼	34	29	16
1321	E ½ of SE ¼	36	29	16
1322	S ½ of NE ¼	20	29	16
1323A	NE ¼ of SE ¼	27	29	16
1323B	NW ¼ of SW ¼	26	29	16
1324A	SE ¼ of NE ¼	14	28	15
1324B	W ½ of SW ¼ of NW ¼	13	28	15
1324C	S ½ of NE ¼ of NE ¼	31	29	16
1325	E ½ of SW ¼	32	28	16
1326	N ½ of SE ¼	32	28	16
1327	E ½ of SE ¼	21	29	16
1328A	NE ¼ of NW ¼	36	28	15
1328B	SE ¼ of SW ¼	25	28	15
1329A	SE ¼ of SE ¼	27	29	16
1329B	SW ¼ of SE ¼	8	28	16
1330	W ½ of SE ¼	27	29	16
1331A	NE ¼ of SW ¼	29	28	16
1331B	NW ¼ of SE ¼	8	28	16
1332	S ½ of NW ¼	29	28	16
1333	S ½ of SE ¼	32	28	16
1334	W ½ of SE ¼	21	29	16
1335A	NE ¼ of NE ¼	36	28	15
1335B	SE ¼ of SE ¼	25	28	15
1336	W ½ of NE ¼	36	28	15
1337	E ½ of SE ¼	23	29	16
1338A	SE ¼ of NW ¼	32	28	16
1338B	NE ¼ of SE ¼	33	29	16
1339	E ½ of NW ¼	21	29	16
1340	W ½ of NW ¼	21	29	16
1341	S ½ of SW ¼	22	28	16
1342A	NW ¼ of NW ¼	13	28	15
1342B	SW ¼ of NE ¼	3	28	16
1343	N ½ of NE ¼	21	29	16
1344	W ½ of SW ¼	36	28	15
1345	W ½ of SE ¼	23	29	16
1346	W ½ of NW ¼	27	28	16
1347	E ½ of NW ¼	27	28	16
1348	N ½ of NE ¼	12	28	15
1349	S ½ of NE ¼	12	28	15
1350	E ½ of NW ¼	12	28	15
1351	W ½ of NW ¼	12	28	15
1352A	N ½ of NE ¼ of NE ¼	31	29	16
1352B	NE ¼ of SE ¼	13	28	15
1352C	N ½ of SE ¼ of SE ¼	13	28	15
1353	E ½ of SW ¼	20	29	16
1354	S ½ of NE ¼	34	28	16
1355	W ½ of NW ¼	22	28	15
1356	E ½ of NW ¼	22	28	15
1357	W ½ of SW ¼	22	28	15
1358A	SW ¼ of NE ¼	14	28	15

HP009186

Table 4.1—*(Continued)*

Allotment #	Description of allotment			
	Subdivision	Sec	T	R
1358B	SE ¼ of NE ¼	29	28	16
1359	N ½ of SE ¼	20	29	16
1360	N ½ of NE ¼	34	28	16
1361	E ½ of SW ¼	22	28	15
1362A	SE ¼ of NW ¼	13	28	15
1362B	NE ¼ of NE ¼	7	28	16
1363A	NE ¼ of SW ¼	13	28	15
1363B	NW ¼ of NE ¼	7	28	16
1364	N ½ of SE ¼	22	28	15
1365	S ½ of SE ¼	22	28	15
1366	S ½ of SE ¼	17	28	16
1367A	NW ¼ of SE ¼	13	28	15
1367B	SW ¼ of NE ¼	7	28	16
1368	N ½ of NE ¼	20	29	16
1369	S ½ of SW ¼	21	29	16
1370	W ½ of SE ¼	34	28	16
1371	W ½ of SE ¼	25	28	15
1372	E ½ of NE ¼	27	29	16
1373A	NE ¼ of NE ¼	36	29	16
1373B	SE ¼ of NW ¼	11	28	16
1374A	NW ¼ of NE ¼	36	29	16
1374B	NE ¼ of NW ¼	11	28	16
1375	Lot 2 and Lot 3	2	28	16
1376	S ½ of NE ¼	12	27	15
1377	S ½ of NE ¼	2	28	16
1378A	N ½ of NE ¼	11	27	15
1379	N ½ of NE ¼	12	27	15
1380A	SW ¼ of SE ¼	25	29	16
1380B	SE ¼ of SW ¼	16	28	16
1381	N ½ of SE ¼	4	27	15
1382A	NW ¼ of NW ¼	25	29	16
1382B	SW ¼ of SW ¼	16	28	16
1383A	SW ¼ of NW ¼	25	29	16
1383B	SW ¼ of SE ¼	9	28	16
1384A	SE ¼ of SE ¼	25	29	16
1384B	SE ¼ of SW ¼	36	28	15
1385	N ½ of NW ¼	12	27	15
1386A	NE ¼ of SE ¼	18	28	16
1386B	SW ¼ of NE ¼	8	28	16
1387	E ½ of NE ¼	18	28	16
1388	E ½ of NW ¼	33	28	16
1389A	SE ¼ of SW ¼	30	29	16
1389B	SE ¼ of NW ¼	4	28	16
1390	W ½ of NW ¼	33	28	16
1391	W ½ of NE ¼	18	28	16
1392	N ½ of SW ¼	30	29	16
1393	E ½ of SW ¼	3	27	15
1394A	SW ¼ of NW ¼	18	28	16
1394B	NW ¼ of NE ¼	16	28	16
1395	N ½ of NW ¼	18	28	16
1396A	SE ¼ of NW ¼	18	28	16
1396B	NW ¼ of SW ¼	2	28	16

Table 4.1—*(Continued)*

Allotment #	Description of allotment			
	Subdivision	Sec	T	R
1397	N ½ of SW ¼	18	28	16
1398A	SW ¼ of SW ¼	18	28	16
1398B	SW ¼ of NW ¼	21	28	16
1399A	SE ¼ of SW ¼	18	28	16
1399B	SE ¼ of SW ¼	8	28	16
1400	S ½ of SE ¼	10	28	15
1401	N ½ of NE ¼	33	28	16
1402	S ½ of NW ¼	31	29	16
1403	N ½ of SW ¼	21	29	16
1404A	SW ¼ of NW ¼	8	28	16
1404B	NE ¼ of NE ¼	13	28	15
1405	S ½ of NE ¼	13	28	15
1406	S ½ of NE ¼	21	29	16
1407	W ½ of NW ¼	36	28	15
1408	N ½ of SW ¼	23	29	16
1409	N ½ of NE ¼	27	28	16
1410A	NW ¼ of NE ¼	13	28	15
1410B	NE ¼ of NW ¼	13	28	15
1411	S ½ of NW ¼	36	29	16
1412A	SE ¼ of SW ¼	31	28	16
1412B	Lot 4	31	28	16
1413A	SW ¼ of NW ¼	32	28	16
1413B	SE ¼ of NE ¼	31	28	16
1414	N ½ of SW ¼	7	28	16
1415	N ½ of NW ¼	22	28	16
1416A	NW ¼ of NW ¼	34	28	16
1416B	SE ¼ of SW ¼	9	28	16
1417	E ½ of NE ¼	35	29	16
1418	S ½ of NW ¼	22	28	16
1419	N ½ of NW ¼	32	28	16
1420	W ½ of SW ¼	32	28	16
1421	W ½ of SW ¼	29	28	16
1422A	SE ¼ of NW ¼	24	28	15
1422B	NE ¼ of SW ¼	34	29	16
1423	S ½ of NW ¼	16	28	16
1424A	NE ¼ of NE ¼	14	28	15
1424B	NE ¼ of NE ¼	17	28	16
1425	W ½ of NE ¼	32	28	16
1426A	NE ¼ of SE ¼	27	29	16
1426B	SW ¼ of SW ¼	9	28	16
1427	S ½ of SW ¼	7	28	16
1428	E ½ of NE ¼	32	28	16
1429A	NW ¼ of SE ¼	18	28	16
1429B	NW ¼ of SE ¼	21	28	16
1430	S ½ of SW ¼	20	28	16
1431A	SW ¼ of NE ¼	28	28	16
1431B	NE ¼ of NE ¼	3	28	16
1432A	SW ¼ of SW ¼	30	29	16
1432B	NW ¼ of NW ¼	17	28	16
1433A	SE ¼ of SW ¼	25	29	16
1433B	NE ¼ of NW ¼	17	28	16
1434	W ½ of NE ¼	27	29	16

Table 4.1—*(Continued)*

Allotment #	Description of allotment: Subdivision	Sec	T	R
1435A	SW ¼ of SE ¼	35	29	16
1435B	SE ¼ of SW ¼	35	29	16
1436	S ½ of NE ¼	21	28	16
1437	S ½ of NE ¼	33	28	16
1438	S ½ of SE ¼	18	28	16
1439A	NW ¼ of SW ¼	22	28	16
1439B	NE ¼ of SE ¼	21	28	16
1440	S ½ of SW ¼	28	28	16
1441	W ½ of SW ¼	3	27	15
1442A	W ½ of NE ¼ of NW ¼	9	28	16
1442B	NE ¼ of SW ¼	19	28	16
1442C	N ½ of SE ¼ of SW ¼	19	28	16
1443A	Lot 3	19	28	16
1443B	SE ¼ of SW ¼	4	28	16
1444	E ½ of SW ¼	1	27	15
1445	W ½ of SW ¼	1	27	15
1446A	Lot 4	19	28	16
1446B	SE ¼ of SW ¼	10	28	16
1447	W ½ of SE ¼	2	27	15
1448	E ½ of SE ¼	2	27	15
1449	W ½ of NW ¼	15	28	16
1450	W ½ of SW ¼	15	28	16
1451	N ½ of SW ¼	2	27	15
1452	S ½ of SW ¼	2	27	15
1453	E ½ of SE ¼	3	27	15
1454A	NW ¼ of SE ¼	14	28	15
1454B	NW ¼ of SE ¼	10	28	16
1455	S ½ of SE ¼	33	28	16
1456	N ½ of SW ¼	2	28	15
1457A	NE ¼ of SE ¼	14	28	15
1457B	SE ¼ of NE ¼	3	28	16
1458	E ½ of NW ¼	23	29	16
1459	N ½ of SE ¼	15	28	15
1460A	SE ¼ of SE ¼	14	28	15
1460B	NE ¼ of SE ¼	4	28	16
1461A	SW ¼ of NE ¼	36	29	16
1461B	NE ¼ of NE ¼	16	28	16
1462	S ½ of SE ¼	20	29	16
1463	W ½ of SE ¼	36	28	15
1464	S ½ of SW ¼	23	29	16
1465	W ½ of NW ¼	15	28	15
1466A	SW ¼ of SE ¼	14	28	15
1466B	NE ¼ of NE ¼	9	28	16
1467	E ½ of SE ¼	2	28	15
1468	W ½ of SE ¼	36	29	16
1469	W ½ of SE ¼	2	28	15
1470	W ½ of NW ¼	23	29	16
1471	E ½ of NW ¼	15	28	15
1472	S ½ of SE ¼	15	28	15
1473	E ½ of SW ¼	15	28	15
1474A	NE ¼ of SW ¼	36	29	16
1474B	NE ¼ of SE ¼	34	29	16

Table 4.1—*(Continued)*

Allotment #	Description of allotment: Subdivision	Sec	T	R
1475	E ½ of SE ¼	11	27	15
1476A	E ½ of NW ¼ of NW ¼	31	29	16
1476B	S ½ of NW ¼ of NE ¼	31	29	16
1476C	NE ¼ of NW ¼	31	29	16
1477	S ½ of NE ¼	27	28	16
1478A	SW ¼ of NW ¼	11	28	15
1478B	NE ¼ of SW ¼	33	29	16
1479A	NE ¼ of NW ¼	10	28	15
1479B	SE ¼ of SW ¼	3	28	15
1480	E ½ of NE ¼	19	28	16
1481	W ½ of NE ¼	19	28	16
1482	S ½ of NE ¼	11	27	15
1483	E ½ of NW ¼	11	27	15
1484A	NW ¼ of SW ¼	11	28	15
1484B	NW ¼ of SE ¼	3	28	16
1485	S ½ of NW ¼	10	28	15
1486	N ½ of SW ¼	10	28	15
1487A	SE ¼ of NE ¼	11	28	15
1487B	NE ¼ of NW ¼	16	28	16
1488	S ½ of NE ¼	10	28	15
1489A	NE ¼ of SW ¼	36	28	15
1489B	SE ¼ of NW ¼	36	28	15
1490A	NE ¼ of SE ¼	36	28	15
1490B	SE ¼ of NE ¼	36	28	15
1491A	SW ¼ of NE ¼	11	28	15
1491B	SE ¼ of SE ¼	8	28	16
1492	N ½ of NE ¼	10	28	15
1493A	SE ¼ of NW ¼	11	28	15
1493B	NE ¼ of SE ¼	8	28	16
1494A	NE ¼ of NW ¼	11	28	15
1494B	Lot 4	2	28	16
1495A	NW ¼ of NW ¼	11	28	15
1495B	NE ¼ of SW ¼	16	28	16
1496	N ½ of NE ¼	23	29	16
1497	S ½ of NE ¼	23	29	16
1498	S ½ of NW ¼	26	28	15
1499	N ½ of SW ¼	12	28	15
1500	S ½ of SW ¼	2	28	15
1501	E ½ of SE ¼	3	28	15
1502A	NW ¼ of SW ¼	36	29	16
1502B	NW ¼ of SE ¼	9	28	16
1503	S ½ of SW ¼	36	29	16
1504	S ½ of SW ¼	35	28	16
1505	S ½ of SE ¼	22	28	16
1506A	SW ¼ of NE ¼	23	28	15
1506B	SE ¼ of SE ¼	10	28	16
1507	E ½ of SE ¼	31	28	16
1508	W ½ of SE ¼	31	28	16
1509	S ½ of NW ¼	34	28	16
1510A	NE ¼ of SW ¼	11	28	15
1510B	E ½ of NW ¼ of SW ¼	10	28	16
1510C	E ½ of SW ¼ of NW ¼	10	28	16

HP009188

Table 4.1—*(Continued)*

Allotment #	Description of allotment			
	Subdivision	Sec	T	R
1511	S ½ of SW ¼	16	29	16
1512A	NW ¼ of SE ¼	11	28	15
1512B	SE ¼ of SW ¼	34	29	16
1513	S ½ of SE ¼	16	29	16
1514	N ½ of SW ¼	16	29	16
1515	S ½ of SE ¼	17	29	16
1516	W ½ of NW ¼	25	28	15
1517A	W ½ of NW ¼ of NW ¼	9	28	16
1517B	NE ¼ of SW ¼	30	28	16
1517C	S ½ of SE ¼ of NW ¼	30	28	16
1518	S ½ of SW ¼	17	29	16
1519	S ½ of SW ¼	34	28	16
1520	E ½ of SE ¼	34	28	16
1521A	NE ¼ of SW ¼	25	28	15
1521B	SE ¼ of NW ¼	25	28	15
1522	W ½ of SW ¼	25	28	15
1523A	NW ¼ of SW ¼	14	28	16
1523B	NE ¼ of SE ¼	15	28	16
1524	E ½ of SW ¼	15	28	16
1525	N ½ of SW ¼	26	28	15
1526	W ½ of SE ¼	20	28	16
1527	E ½ of SE ¼	19	28	16
1528	E ½ of SE ¼	18	29	16
1529	E ½ of NE ¼	22	28	15
1530	E ½ of NE ¼	15	28	16
1531	W ½ of NE ¼	22	28	15
1532	S ½ of NE ¼	26	28	15
1533	E ½ of SE ¼	26	28	15
1534	W ½ of SE ¼	26	28	15
1535	S ½ of NW ¼	9	28	16
1536	W ½ of SW ¼	11	27	15
1537	N ½ of SW ¼	12	27	15
1538	S ½ of SW ¼	12	28	16
1539	E ½ of NE ¼	24	29	16
1540A	SW ¼ of SW ¼	26	29	16
1540B	NE ¼ of NE ¼	8	28	16
1541	S ½ of NW ¼	26	29	16
1542	W ½ of SE ¼	26	29	16
1543	E ½ of SW ¼	26	29	16
1544A	SW ¼ of NE ¼	26	29	16
1544B	Lot 1	30	28	16
1545A	SW ¼ of SE ¼	19	28	16
1545B	NW ¼ of SE ¼	34	29	16
1546A	NW ¼ of SE ¼	19	28	16
1546B	NW ¼ of SE ¼	33	29	16
1547	W ½ of SE ¼	3	27	15
1548A	NW ¼ of NE ¼	30	28	16
1548B	SE ¼ of NW ¼	2	28	16
1549A	SW ¼ of NE ¼	30	28	16
1549B	SW ¼ of SW ¼	34	29	16
1550	E ½ of NE ¼	30	28	16
1551	W ½ of SW ¼	17	28	16

Table 4.1—*(Continued)*

Allotment #	Description of allotment			
	Subdivision	Sec	T	R
1552A	SE ¼ of NE ¼	2	28	15
1552B	Lot 1	2	28	15
1553A	SW ¼ of NE ¼	2	28	15
1553B	Lot 2	2	28	15
1554A	Lot 4	2	28	15
1554B	SW ¼ of NW ¼	2	28	15
1555	N ½ of SE ¼	1	27	15
1556	S ½ of SE ¼	1	27	15
1557A	E ½ of SW ¼ of SW ¼	21	28	16
1557B	Lot 2	30	28	16
1557C	N ½ of SE ¼ of NW ¼	30	28	16
1558A	Lot 3	30	28	16
1558B	NE ¼ of NW ¼	21	28	16
1559A	Lot 3	2	28	15
1559B	SE ¼ of NW ¼	2	28	15
1560A	NE ¼ of SE ¼	30	28	16
1560B	SW ¼ of SE ¼	4	28	16
1561	W ½ of SW ¼	33	28	16
1562	W ½ of SE ¼	30	28	16
1563A	NW ¼ of SW ¼	13	28	15
1563B	NW ¼ of SW ¼	4	28	16
1564	S ½ of SW ¼	13	28	15
1565	W ½ of NE ¼	27	28	15
1566A	SW ¼ of SE ¼	13	28	15
1566B	NW ¼ of SW ¼	3	28	16
1567	E ½ of SW ¼	11	27	15
1568	W ½ of SE ¼	24	28	15
1569	S ½ of SE ¼	14	29	16
1570A	NW ¼ of SE ¼	29	28	16
1570B	Lot 4	3	28	16
1571	N ½ of NW ¼	27	28	15
1572A	NW ¼ of NE ¼	24	28	15
1572B	SE ¼ of NW ¼	3	28	16
1573A	NE ¼ of SE ¼	22	29	16
1573B	SE ¼ of NW ¼	21	28	16
1574A	SE ¼ of NE ¼	22	29	16
1574B	SW ¼ of NW ¼	3	28	16
1575	W ½ of NW ¼	24	29	16
1576	N ½ of SE ¼	14	29	16
1577	W ½ of NE ¼	14	29	16
1578	W ½ of SE ¼	11	27	15
1579A	NE ¼ of NW ¼	20	28	16
1579B	NW ¼ of NE ¼	20	28	16
1580	E ½ of NE ¼	20	28	16
1581A	NE ¼ of NW ¼	23	28	15
1581B	SW ¼ of NE ¼	20	28	16
1582A	NE ¼ of SW ¼	2	28	16
1582B	NW ¼ of SE ¼	2	28	16
1583	S ½ of SW ¼	26	28	15
1584A	NE ¼ of NE ¼	15	28	15
1584B	NE ¼ of SW ¼	4	28	16
1585	W ½ of NE ¼	15	28	15

HP009189

Table 4.1—*(Continued)*

Allotment #	Description of allotment: Subdivision	Sec	T	R
1586	E ½ of SE ¼	20	28	16
1587	E ½ of NE ¼	14	29	16
1588	W ½ of NW ¼	35	28	15
1589	E ½ of NW ¼	35	28	15
1590A	NW ¼ of SE ¼	35	29	16
1590B	NE ¼ of SW ¼	35	29	16
1591A	N ½ of NW ¼ of NE ¼	31	29	16
1591B	SE ¼ of SE ¼	24	28	15
1591C	S ½ of NE ¼ of SE ¼	24	28	15
1592	S ½ of SE ¼	25	29	15
1593	N ½ of SE ¼	25	29	15
1594	W ½ of SE ¼	28	28	16
1595A	NW ¼ of SE ¼	23	28	15
1595B	NE ¼ of SW ¼	11	28	16
1596	N ½ of SW ¼	23	28	15
1597	S ½ of SW ¼	23	28	15
1598	W ½ of SE ¼	27	28	15
1599	E ½ of SW ¼	27	28	15
1600	W ½ of NW ¼	34	28	15
1601	E ½ of NW ¼	34	28	15
1602	N ½ of NE ¼	21	28	16
1603A	NW ¼ of SW ¼	35	29	16
1603B	NE ¼ of SE ¼	11	28	15
1604	N ½ of SW ¼	14	28	15
1605	S ½ of SW ¼	14	28	15
1606A	NE ¼ of NW ¼	31	28	16
1606B	Lot 1	31	28	16
1607	S ½ of SE ¼	11	28	15
1608	S ½ of NW ¼	14	28	15
1609A	NW ¼ of NW ¼	14	28	15
1609B	SW ¼ of SE ¼	16	28	16
1610A	SW ¼ of SW ¼	11	28	15
1610B	SE ¼ of SW ¼	21	28	16
1611A	NE ¼ of NW ¼	28	28	16
1611B	NW ¼ of NE ¼	14	28	15
1612A	SE ¼ of SW ¼	11	28	15
1612B	Lot 3	3	28	16
1613A	NE ¼ of NW ¼	14	28	15
1613B	SW ¼ of NW ¼	4	28	16
1614	W ½ of NW ¼	11	27	15
1615A	E ½ of SW ¼ of SW ¼	4	28	16
1615B	E ½ of NW ¼ of NW ¼	9	28	16
1615C	NW ¼ of NW ¼	23	28	15
1616	S ½ of NW ¼	23	28	15
1617A	SE ¼ of NW ¼	31	28	16
1617B	Lot 2	31	28	16
1618A	NE ¼ of SW ¼	31	28	16
1618B	Lot 3	31	28	16
1619	W ½ of NE ¼	31	28	16
1620A	NE ¼ of SE ¼	35	29	16
1620B	NW ¼ of SW ¼	9	28	16
1621A	NE ¼ of NE ¼	11	28	15

Table 4.1—*(Continued)*

Allotment #	Description of allotment: Subdivision	Sec	T	R
1621B	NE ¼ of SE ¼	16	28	16
1622A	NW ¼ of NE ¼	11	28	15
1622B	SE ¼ of NW ¼	20	28	16
1623	W ½ of SE ¼	3	28	15
1624	W ½ of NW ¼	20	28	16
1625A	NW ¼ of SE ¼	22	28	16
1625B	NE ¼ of SW ¼	22	28	16
1626	N ½ of NW ¼	26	28	15
1627	N ½ of NE ¼	26	28	15
1628A	SE ¼ of SE ¼	35	29	16
1628B	SW ¼ of SW ¼	32	29	16
1629A	Lot 2	6	27	16
1629B	Lot 1	6	27	16
1630	S ½ of NE ¼	6	27	16
1631A	Lot 3	6	27	16
1631B	Lot 4	6	27	16

plain, and T28N, R15E, through which western tributary washes run. Other allotments were placed in the central portion of the Oraibi Valley in T29N, R16E, as noted, penetrating two Sections north of the limit of Smith's survey, and three Sections west of it (see fig. 4.11)—hence my presumption that Kentner surveyed these areas. About two dozen allotments were assigned in the northern sector of T27N, R15E, west of the Oraibi Wash, and a couple of seemingly random outliers were placed in T27N, R16E, and T26N, R16E. The latter, Loololma's own allotment, was two miles west of Little Burro Spring on the Polacca Wash, an area farmed by Second Mesa people throughout the 20th century. Mayhugh may have erred in his record here. Loololma's allotment coordinates are Section 10, SE¼ NW¼, and NE¼ SW¼, T26N, R16E. As noted, in T26N, R16E, these subdivisions are remote from the main clusters of Orayvi allotments (fig. 4.11). In T28N, R16E, by contrast, the same Section coordinates lie in the heart of the Oraibi Valley floodplain, but were left unallotted by Mayhugh. Except for on the east side of SE¼ NW¼ (Section 10, T28N, R16E), other allotments surround this blank 80-acre tract, all of them assigned to Loololma's close relatives (see below). Further, Mayhugh assigned no other allotments (i.e., for First or Second Mesa people) in Section 10 of T26N, R16E,

HP009190

the only allotments in this entire township lying in Sections 13, 14, 23, 24, and 26 directly along the Polacca Wash or evident tributaries. Loololma's allotment is thus an outlier too vis-à-vis other allotments in T26N, R16E. Hence I conclude that Mayhugh's ''26'' in his township column for Loololma's allotment is probably an error.

Many of Mayhugh's allotments away from the wash depended entirely on rainfall for what little water they received, and, with some exceptions, were unsuitable for farming, grazing, or building a residence. It may be presumed Loololma played a role in choosing at least some locations for allotments, since he heads the list of Orayvi allottees (#1249 in Mayhugh's schedule), and since allotments assigned to his immediate family fall primarily in the floodplain (notably in Section 10, T28N, R16E). However, in March 1894, Loololma and other Friendly leaders, together with many men from First and Second Mesas, signed a petition against allotment, and the allotment program was suspended (for the Orayvi signatories, see chap. 9; see also Part II, chap. 18). At Mùnqapi in 1892, before he had made much progress at Orayvi, Mayhugh (2-19-1894) assigned nine so-called ''homestead'' allotments (in the absence of a reservation there, until 1900), totaling 601 acres (Godfrey, 1988a: 34). These early Mùnqapi allotments were contested by Mormons, as well as between the Orayvi factions: the Hostiles sowed the allotments at Mùnqapi with winter wheat in late 1894, leading to their incarceration at Alcatraz (see Part II, chap. 18). Mayhugh's allotments at Mùnqapi were subsequently cancelled, and new ones were issued by James L. McLaughlin in 1899, as part of the program to take this area into reservation status; it formally became the ''Western Navajo Reservation'' in 1901 (Godfrey, 1988a: 36–42).

Shortly after the Orayvi split, a second attempt was made to allot the Hopi Reservation, under a special Act of Congress (34 Stat., 1021), ''An Act providing for the allotment of land to the Indians of the Moqui Reservation, Arizona,'' passed March 1, 1907. Western Navajo Agent Matthew Murphy's report on the Orayvi split had specifically recommended allotment as a way to break down the hierarchical social system. In late 1908, and primarily in the spring of 1909, U.S. Examiner of Surveys, Sidney E. Blout, surveyed new areas for Third Mesa allotments; with limited exceptions, he did not resurvey townships already subdivided by Smith in 1891. Blout evidently did not have access to Kentner's survey, since he resurveyed all the areas I infer were first surveyed by Kentner, and since he made no mention on his plat maps of the latter's survey (by contrast, there are several references to Smith's survey). Blout surveyed all of T29N, R16E, including a resurvey of the southern third, and T27N, R15E, providing valuable comparative data in the same areas Smith and Chillson had surveyed 18 years earlier. Appointed as Special Allotting Agent, Murphy began work on the allotment program in 1908 (while the returned Hostiles were still resident in Orayvi). Another allotment census was taken, of Orayvi, Hotvela, and Mùnqapi (see chap. 12). Mùnqapi Hopis were assigned 186 agricultural allotments in 1908 (Murphy [4-23-1908] accounting that he had persuaded the holders of the trust patents for the 1899 allotments to be re-allotted). In December 1910, Murphy submitted a final schedule of 40-acre agricultural allotments and 320-acre grazing allotments, which had been mapped and assigned principally from August to December 1910, to 530 Hopis at Third Mesa proper. With a few exceptions, Hotvela refused to be allotted even nominally, although the 1908 census itself of that village appears thorough. Using the Kookop clan stone tablets, Yukiwma challenged the government's authority to allot the land, and visited Washington on that account with Agent Abraham Lawshe, in March 1911 (see Part II, chap. 26). Shortly after submitting his schedules, however, Murphy's allotment efforts had in fact been suspended (in January 1911), which led to much dissatisfaction for those Hopis who wished to utilize their allotments. As with his predecessor, Mayhugh, none of Murphy's allotments were approved, in part because many (especially the 320-acre grazing allotments) had no access to water (an issue Murphy had raised repeatedly with the General Land Office; e.g., Murphy, 1-20-1909). Thus the eleven Mùnqapi homestead allotments

HP009191

assigned in 1899 and patented in 1905 were the only Hopi allotments ever ratified (today these are subdivided and inherited by a large number of Mùnqapi farmers).

The survey and allotment records provide significant insight into land conditions on the Oraibi Wash. As noted, while Smith surveyed by sixteenth-Sections (i.e., 40-acre areas, one fourth of a mile square, or one sixteenth of a square mile), Blout typically only surveyed along Section lines (one mile square, or 640 acres). In each traverse that crossed a field, that field was mapped and included on a township plat (figs. 4.6–4.10, 4.12–4.15, and 4.18–4.21). With the exception of fields that fell entirely inside sixteenth Sections (i.e., without crossing over a sixteenth-Section line in any direction), Smith appears to have recorded every field and orchard extant within the areas he surveyed in 1891. Blout's survey notes themselves are more meticulous (Stephen K. Hansen [personal commun., 5-24-2006], Chief Cadastral Surveyor at the Bureau of Land Management, Phoenix, reports Blout's continuing reputation for the precision of his surveys, and Smith's comparative imprecision). But like Smith, Blout recorded fields only where his survey crossed them, so no fields appear on his plat maps that do not straddle Section lines. Obviously there would have been many more unrecorded fields inside the square-mile Sections (i.e., that did not cross Section lines), in contrast to fields left unrecorded by Smith. Blout's plat maps and field notes are thus less useful than Smith's for locating Orayvi's active fields. Nonetheless, the absence of fields straddling Section lines in Blout's records is a clear indication that no fields were present in those specific areas in 1908–1909, evidently including much of the Bacavi Valley. A large field immediately east of Hotvela appears to be one of that settlement's main cultivation sites at this point, with a few smaller fields marked on Section lines in the Dinnebito Valley; but again there were probably many more that did not intersect the survey lines. Blout's depiction of fields abutting or across the Oraibi Wash is a clear indication of the viability of agriculture in those specific locales at the time of survey, however.

As a rule, each time the surveyors crossed the wash, and tributary washes, they noted the width, course, and where sufficient to be noteworthy, the wash depth (or bank heights). Smith's records on depth do not appear as systematic as Blout's in this regard (Chillson's check in September 1891 is helpful here), but he did record depths of six feet and higher. Blout recorded depth measurements for some dry washes as little as one foot, so where depth indications are absent from his notes, this strongly suggests an absence of actual depth. For example, crossing a western tributary to the Oraibi Wash between Sections 2 and 11 in T29N, R16E (the source that feeds the alluvial fan at Kwaawungwvasa, Eagle clan fields), Blout recorded ''Dry sand wash 60 lks wide, 4 ft. deep, course SE'' (Blout, 4-15-1909, T29N, R16E Survey Records). If depths of four feet and less were worthy of record, absence of such indications for many places along the wash means floodwater irrigation remained very viable.

Since Blout's mandate did not include a resurvey of T28N, R16E (apart from its northern boundary, the Seventh Standard Parallel North) or T27N, R16E (apart from its eastern and western boundaries), his notes provide only general descriptions of these townships. There are no specific indications of Oraibi Wash characteristics for a nine-mile distance from where it crossed the Seventh Parallel (between Section 34, T29N, R16E, and Section 3, T28N, R16E) to the Fourth Meridian (between Section 24, T27N, R15E and Section 19, T27N, R16E). Needless to say, this is unfortunate for the present interest, since T28N, R16E encompasses Bradfield's prime area of floodplain cornfields. We are thus constrained to rely on indirect evidence from the surveys and Murphy's allotment schedules for these two townships for the period 1907–1910; letters by missionary J.B. Epp are also useful. Some of the indirect evidence is quite compelling, however, especially for Section 10 in T28N, R16E, the heart of the old floodplain field system.

SMITH'S SURVEY OF THE ORAIBI VALLEY

As noted, moving from south to north through the townships along the Oraibi

HP009192

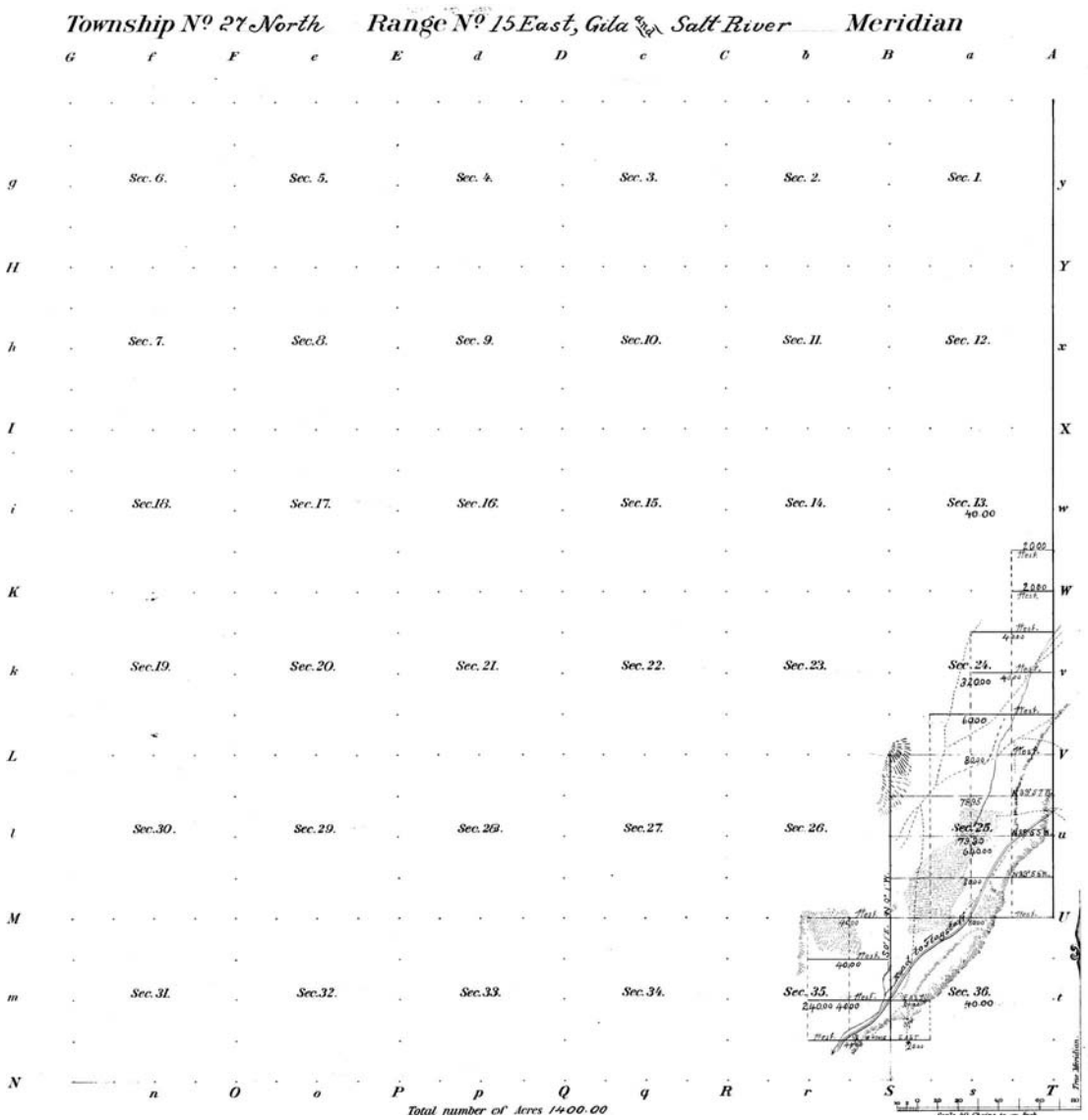


Figure 4.6a. Plat Map of T27N, R15E from J.C. Smith's Survey of 1891.

Wash, Smith's survey took in the southeast corner of T27N, R15E, most of T27N, R16E, most of T28N, R16E, the south-central part of T29N, R16E, and a fractional area in T28N, R15E near Mumurva spring.

T27N, R15E: (figs. 4.6a and 4.6b)

General Description (6-5-1891)

The foregoing field notes embrace all the agricultural land in this township and is good land [Section 25, and fractions of Sections 35, 36, 24, and 13]. It is farmed by the Shi mop-ovi [Songòopavi] Indians. Its close proximity to water makes it very valuable. The remainder of the township is broken and mountainous.

On the plat map of the southeastern corner of T27N, R15E, Section 35 (fig. 4.6), Smith depicts the stone house built by the ''American chief'' of Songòopavi, Honani, whose father was from Orayvi (Stephen, 1936: 1086). Nearby (ca. 0.5 miles to the northeast, and 0.5 miles to the northwest, respectively, of this house) in Sections 25, 26, and 35,

HP009193

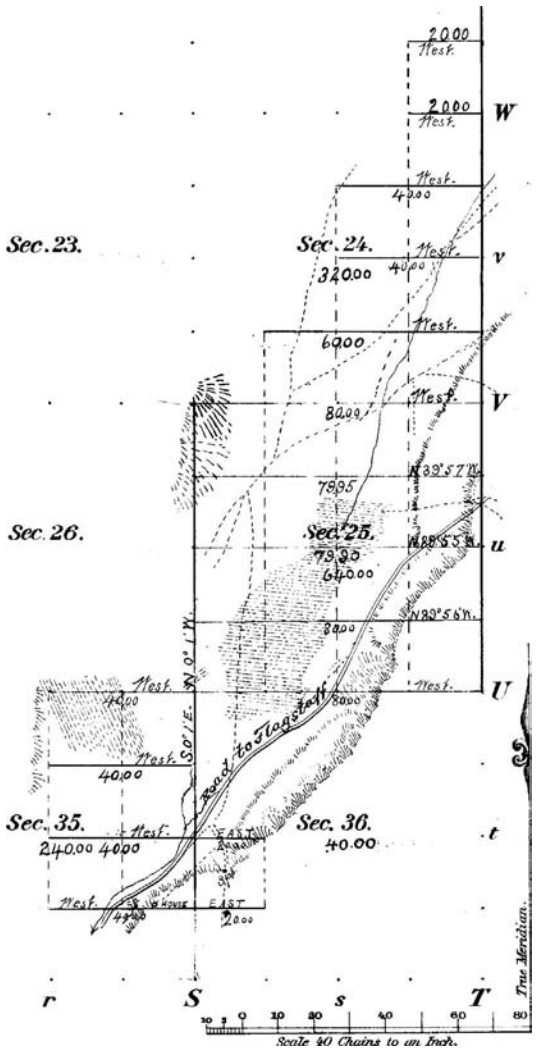


Figure 4.6b. Detail along Oraibi Wash.

partly overlapping north into 26, were two large fields (inferentially, Honani's); the former, more than 100 acres, straddled the Oraibi Wash. Smith and Chillson referred to this area as the ''model farm'', in keeping with the idea that the houses and adjacent plots established for the delegates to Washington in 1890 would pave the way for allotment homesteads. At the southern edge of the township, the Oraibi Wash entered the southeast quarter of Section 35; Smith did not survey this line, but in September 1891, Chillson here recorded, ''arroyo 50 lks wide 10 ft. deep, cour S.- outlet of the Oribi Valley''. Further north, both Smith and Chillson crossed the Oraibi Wash several times in this township noting no depth, and even the apparent disappearance of any channel where the wash passed into Honani's fields in the south half and middle of Section 25. Where the wash passed from the middle of Section 24 into Section 19 in T27N, R16E, Smith noted the Wash's width at 100 links, no depth. At this same point on September 7, 1891, Chillson recorded the ''main channel running down the Oribi Valley, 1.50 chains wide, 12 ft. deep, cour S 48°W'' (Book 1744—see below). Elsewhere, Smith certainly recorded wash depths of 12 feet, so the absence here might be indicative. But if so, we must interpolate a gullying perhaps 8–12 feet deep between June and September 1891. The widening of the wash here by a half chain (33 feet) suggests summer thunderstorms had intervened. Whether this represented a sudden trenching event that would prove cumulative, or was part of a longer-term pattern that may have included subsequent infilling, before the more serious progress of continuous headward cutting got underway, clearly channeling was already present in some places along the wash above and below Burro Springs fifteen years before the Orayvi split. Intermittent gullies and flats were the evident pattern here.

(Specific references to Smith's and Chillson's field notes in this township are in Bureau of Land Management Survey Records [organized by township] for T27N, R15E, including General Land Office Survey Book, 46: 4; Book 532; Book 1744: 47.)

T27N, R16E: (figs. 4.7a and 4.7b)

> General description [June 4, 1891]:
>
> The surveyed portion of this township consists for the most part of gently rolling land; the soil is sandy except in the flat which is adobe. In the sandy portions, sand grass grows luxuriantly.
>
> In the flat greasewood brush grows dense—no water, or permanent residents in the township. The part unsurveyed is rough broken and mountainous and is absolutely unfit for agricultural purposes, therefore I did not survey it.

Smith recorded varying widths of the Oraibi Wash throughout its passage within T27N, R16E—from as few as 10 links (in a short section of the northwest quarter of Sec-

HP009194

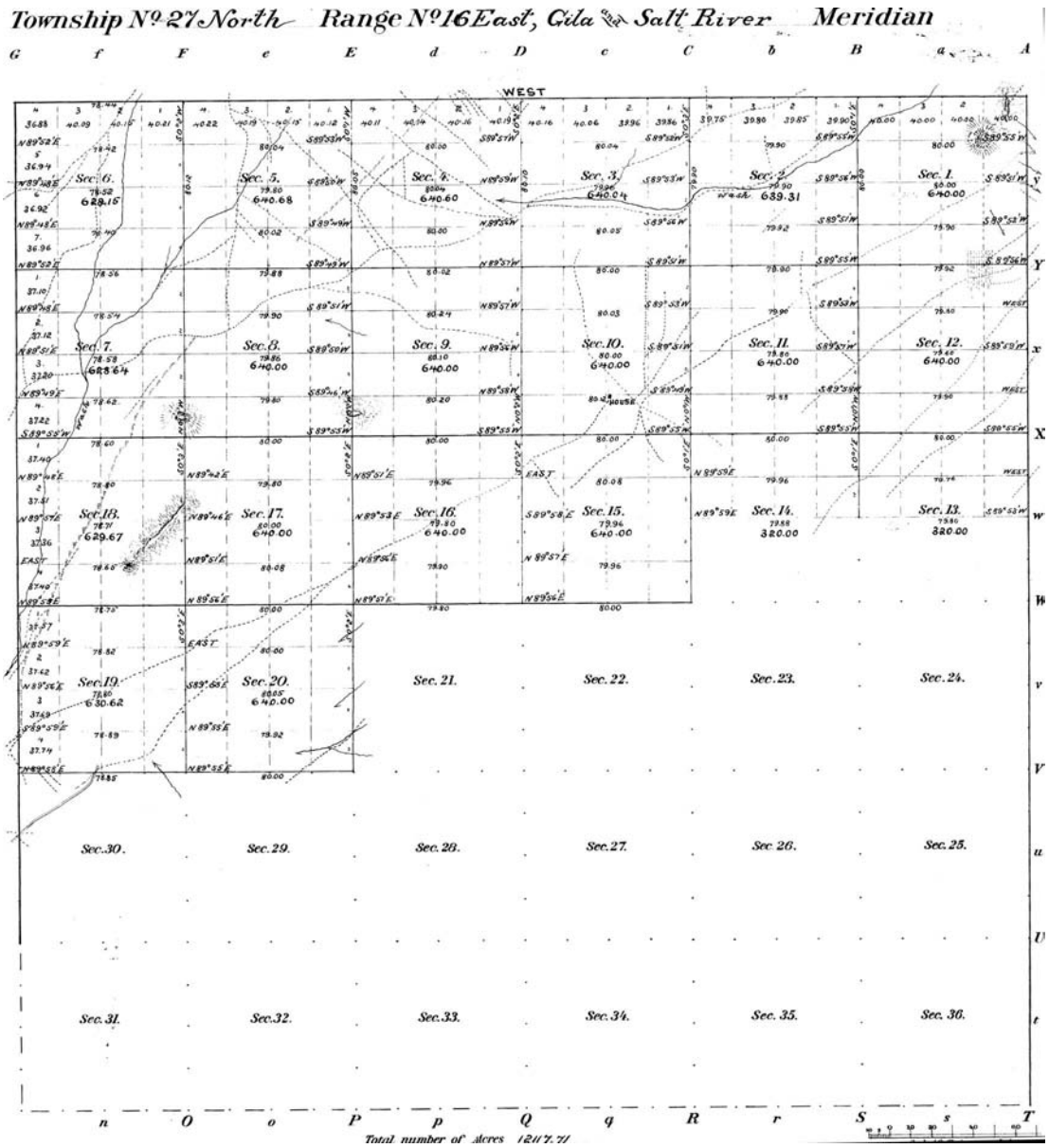


Figure 4.7a. Plat Map of T27N, R16E from J.C. Smith's Survey of 1891.

tion 6) to as much as 150 links (in the central west part of Section 18). Nowhere did he note any depth measurement. By contrast, an eastern tributary wash that crossed southwestward from the southern portion of Section 5 into Section 6, a half-mile east of the Oraibi Wash, was recorded as 30 links wide, and ''18 ft. deep''. No fields were marked in this township, with one exception straddling Sections 1 and 12—undoubtedly a Songòopavi field.

(Specific references to Smith's field notes in this township are in Bureau of Land Management Survey Records for T27N, R16E, including pages extracted from General Land Office Book 532, Book 533, Book 534: 69, 77, 83, 86, 90, 92, 96; Book 1264: 85, 91, 101).

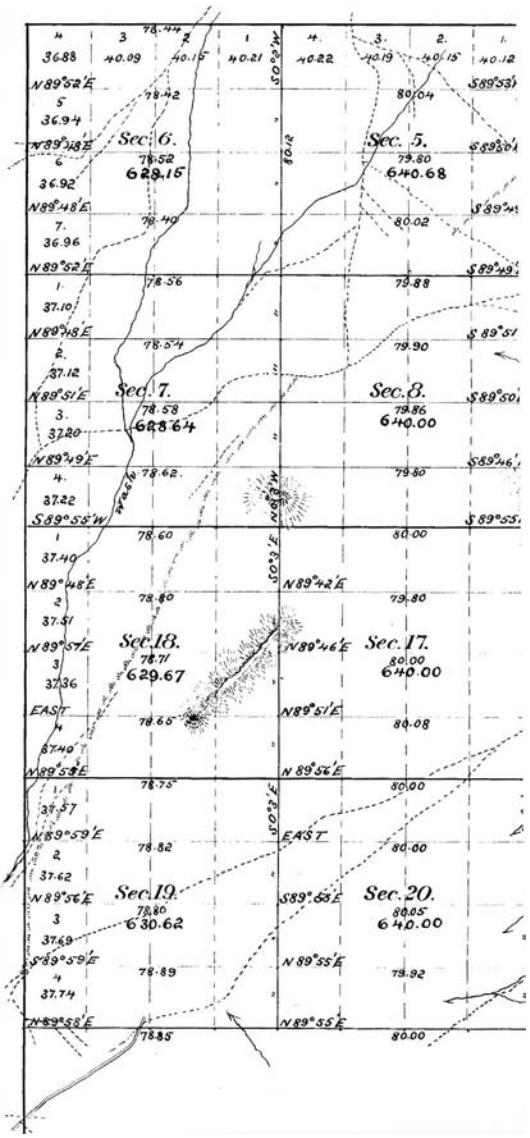


Figure 4.7b. Detail along Oraibi Wash.

T28N, R16E: (fig. 4.8; and see fig. 4.10, a redrawn version that combines T28N, R16E and T29N, R16E)

Smith's record of this township, the one he surveyed most extensively, gives an informative picture of Orayvi's field system and land conditions.

General Description [June 13, 1891]:

The northern part of this township is first class land, and there is also some good land in the southern part.

Grass is good and there is considerable white sage which stock will eat when grass is poor.

The wagon road to Holbrook and Keam's passes through the township.

No water.

Passing from south to north along the Oraibi Wash in T28N, R16E, Smith crossed the Oraibi Wash and its several eastern and western tributaries multiple times. In the southwestern corner of the township, the wash (in Section 31) was registered as ''150 lks wide'', with no depth. One-quarter mile farther north, the width had narrowed to 120 links, no depth. Approximately one-quarter mile further north, the wash appears to divide into two channels (that rejoin close to the northern boundary of section 21, ca. 3 miles farther northeast); the eastern branch was 75 links wide, course southwest, and 16 feet deep, the first observation of any wash depth in this township. One eighth of a mile due north, still between Sections 31 and 32, Smith recorded a western branch as 50 links wide, course southwest, and 12 feet deep. There was obviously thus some noticeable intermittent trenching of two Oraibi Wash channels in this area, approximately six miles south-southwest of Orayvi, but it appears to have been present for only a short distance. One quarter-mile further north (i.e., in the north half of Section 32), what appears to be the main channel was 75 links wide, course southwest, no depth; a second western channel was 80 links wide, course southwest, no depth. At the line dividing Section 32 from Section 29, the eastern channel was 25 links wide, course southwest, no depth; the western channel, ca. 0.75 mile to the west, was 20 links wide, course southwest, no depth.

No wash channel was recorded at all for three quarters of a mile northward until the north half of Section 29, where the western branch was 30 links wide, course southwest, near a waterhole marked as six feet deep. The eastern channel was not measured but appears from the plat map to have widened out into a large northeast-southwest trending cornfield ca. 1.3 miles in length by ca. 0.4 mile wide, which took up the eastern branch's flow for its entire length; a channel was marked entering this field at its northern limit. This large field (or group of contiguous fields), comprising ca. 230 acres, stretched

HP009196

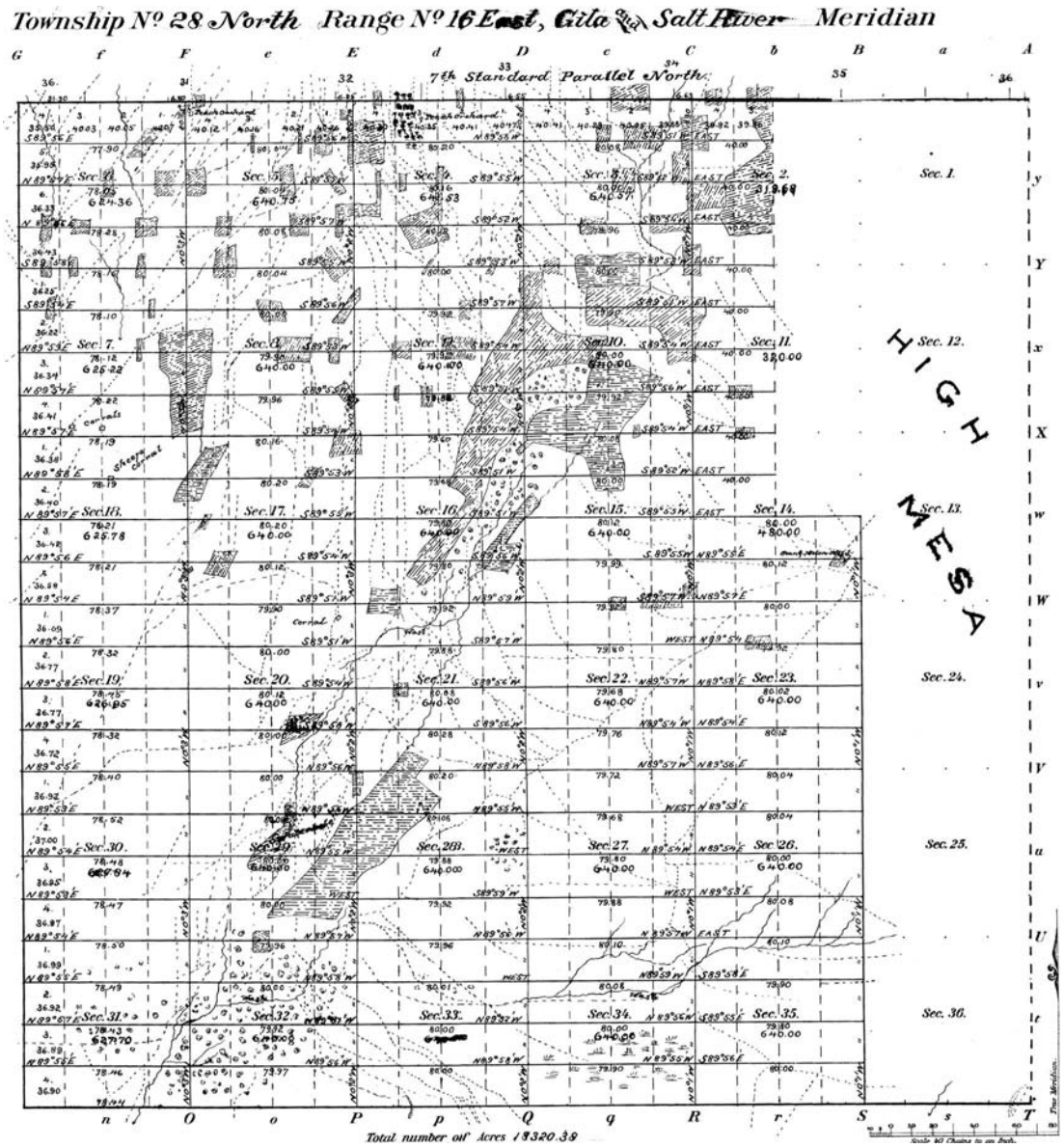


Figure 4.8. Plat Map of T28N, R16E from J.C. Smith's Survey of 1891.

from the southeast quarter of Section 29 and ranges continuously northeastward, through the northwest part of Section 28, and into the southwest quarter of Section 21. The field is thus located between 4.25 miles and 5.5 miles south of Orayvi, beyond Bradfield's four-mile limit, and south of any ''old field system'' areas depicted on Bradfield's and Levy's maps. (Neither was this the southernmost field in T28 N, R16E: a small field appears to the south of it on the boundary of Sections 29 and 32, six miles south of Orayvi.) Within this large field, in the northwest quarter of Section 28, Smith makes no mention of the wash, just a ''gently rolling surface'' through the ''cornfield bears northeast and southwest''. At the (east-west) line between Sections 29 and 20, the western

branch of the wash was 30 links wide, course south, no depth; the same measurements were recorded one-quarter mile further north, course southwest, where the western branch passed through the south half of Section 20. And another quarter mile north, in the middle of Section 20, width was 40 links, course southwest, no depth. Between Sections 20 and 21, just north of the midline, the western branch was 30 links wide, course southwest, no depth. Just before it entered this large field in the south half of Section 21, the eastern branch of the wash was 50 links wide, course southwest, no depth. The eastern branch width narrowed to 20 links in the middle of Section 21, course southwest, no depth, and 20 links wide, course south, no depth, in the north half of Section 21.

Where the eastern branch of the Oraibi Wash crossed the midpoint between Sections 15 and 16, on the edge of a southwest-trending field, athwart the wash, Smith recorded a depth of 11 feet, width 20 links, course southwest. On September 6, 1891, Chillson passed this same point, noting, ''The center of water course from the bluffs; 70 lks. wide, 12 ft. deep, cour. S 46° W''. The depth measurement is comparable, though the width had grown by 50 links, suggesting the effects of summer thunderstorms. There was thus clearly a substantial depth along a short distance of this branch of the Oraibi Wash—in 1891—in the prime floodplain fields as represented by Bradfield. What I am describing as an eastern ''branch'' of the Oraibi Wash, based on Smith's map, may have been a separate tributary, as Chillson's note suggests. Later, it clearly became a separate tributary (whose beginning is marked on current topographic maps at the southern edge of Section 3), as the mainstream of the Oraibi Wash became more defined to the west through downcutting (and cf. Hack's discussion above). At this location, between Sections 15 and 16, Chillson also noted, ''large cornfields west of line''. One-quarter mile further north (in the north half of Section 15), Smith recorded this eastern branch of the wash as 50 links wide, course southwest, with no depth. Passing into the north half of Section 15, Smith recorded another (central) branch of the wash emerging from ''dense greasewood brush'', 20 links wide, course southwest, no depth. Smith's plat map shows the wash appearing intermittently throughout this area, passing in and out of major fields, sometimes not in a continuous channel. On the line dividing Sections 10 and 15, a large field enclosed the eastern branch of the wash, which was noted as 20 links wide, course southwest, no depth. This corresponds with the heart of the floodplain, and probably a very fertile area: in the middle of Section 10, in the midst of cornfields and some brush, Smith notes the soil as ''1st rate''; moving west to the intersection of Section 10 with Section 9, Smith recorded fields of corn and beans, dense brush, and again ''Soil 1st rate''. Chillson's northward survey ceased at the corner of Sections 9, 10, 15, and 16, a spot he recorded as ''overflow flat''. On Smith's map, this branch of the wash was not marked again for ca. 1 mile, until the northernmost part of Section 10, where its apparent source reappeared, at the head of another field straddling Sections 3 and 10. From the survey notes and the plat map, the wash appears completely flat throughout this area. Between Sections 3 and 10, close to the corner with Sections 2 and 11, the wash was 40 links wide, course southwest, no depth; and the same width and lack of depth were again recorded in the south half of Section 3, course south.

At this location, the wash's branches appear to meld back into a single channel again, with tributaries. In the middle of Section 3, a short eastern tributary (''40 lks wide, course southwest'') joined the mainstream; this may be an extension of the tributary passing through Sand clan lands, as reported by Bradfield and Levy (see above). (This major tributary appears to have shifted course significantly by the time of Blout's survey in 1909, when it joined the mainstream 0.5–0.75 mile farther north, in the southeast quarter of Section 34, T29N, R16E.) In 1891, the main course of the Oraibi Wash passed ca. 200 yards to the west of this tributary in the middle of Section 3, and was noted as 100 links wide, course south, no depth. A quarter-section further north, in the north half of Section 3, the Oraibi Wash was 75 links wide, course southwest, and again no depth. Smith's survey

HP009198

transects throughout T28N, R16E were completed on June 13, 1891.

Thus, with noteworthy exceptions of 12 and 16 feet depths, in the southwestern corner of the township (Section 31), and with one other short exception of a channel 11–12 feet deep between Sections 15 and 16, the Oraibi Valley in T28N, R16E was mostly shallow plains. The exceptions appear to represent the same pattern of intermittent gullies and flats observed for the Oraibi Wash in T27N, R15E, and T27N, R16E (along an eastern tributary). In T28N, R16E, some eastern tributaries showed significant channel depths. In the southwest quarter of Section 26 (approximately 4 miles west-southwest of Songòopavi, and ca. 2.5 miles east of the Oraibi Wash), the northern branch of an eastern tributary to the Oraibi Wash emerged from the cliffs of Second Mesa: it was recorded as 40 links wide, course southwest, 20 feet deep. The head of the southernmost branch of this same tributary began in Section 36 of T28N, R16E, and passed south into Section 1, T27N, R16E; at that point it was listed as 50 links wide, course southwest, ''25 ft. deep''. In the middle of Section 2 (T27N, R16E), Smith recorded another westward-flowing wash 50 links wide, course southwest, 20 feet deep, though it appears to have petered out in Section 4. These depth measurements of 25 and 20 feet near the heads of these eastern tributaries to the Oraibi Wash are quite striking, suggesting that, at least in this area, either downcutting was present in the upper reaches of wash channels before it appeared lower down, or that intermittent channel depths along washes in this part of the Little Colorado River drainage system were established, and perhaps already of long vintage, rather than recent phenomena of the late 19th century.

(Specific references to Smith's and Chillson's field notes in this township are in Bureau of Land Management Survey Records microfiche for T28N, R16E, including General Land Office Book 1262: 39, 78, 85; Book 1264; Book 1265: 118, 120; Book 564: 180, 183, 188, 213, 232; Book 566: 4, 7, 36, 43, 44, 46; Book 567: 65, 67, 68, 71, 76, 80, 83, 85, 86, 87, 88, 106, 107, 110, 113, 114, 115; Book 568: 116, 117, 120, 122, 124, 127, 152, 157, 158, 159, 163, 171, 175–176; Book 1744: 43.)

Before leaving this township, I have noted above my conclusion that Mayhugh erred in his 1894 listing of Loololma's allotment, intending to write T28N (R16E, Section 10), rather than T26N. Complicating this conclusion somewhat, however, the fact that Mayhugh avoided allotting ten other sixteenth-Sections in Section 10 of T28N, R16E (fig. 4.11) might be an indication of some gullying on the Oraibi Wash here in 1893–1894, close to Point E on Hack's map (fig. 4.4), where Talayesva noted an old wash dam by a grove of cottonwood trees. There are several points amid the contiguous array of allotments along the Wash where Mayhugh did not assign allotments, including in some of the most actively farmed field areas, judging by Smith's survey. Two unallotted areas fall northeastward of the two stretches where Smith observed substantive wash depths in 1891 (between Sections 15 and 16, and between Sections 31 and 32—see above and fig. 4.11); a third—encompassing S½ SE¼ of Section 34, SW¼ SW¼ of Section 35, in T29N, R16E, and W½ NW¼ of Section 2, in T28N, R16E—coincides with Smith's indication of the zone of confluence between the wash mainstream and a major eastern tributary (see below, and figs. 4.8 and 4.9). Non-allotment of the NE¼ of Section 34 in T29N, R16E probably reflects Mayhugh's assignment of that area (or part of it) to H.R. Voth for the Orayvi mission (although I have found no record directly indicating that), since it was in this same area that the mission buildings were recorded in 1908 by Blout (below). Mayhugh did make some allotments on the wash in Sections 15, 16, 31, and 32, of T28N, R16E, perhaps suggesting those spots had been backfilled since Smith's survey, and that at this period of the late 19th century, the pattern of temporary downcuts involved short stretches that gradually migrated upstream, followed in the same trend by backfilling from silt washed downstream. In 1910, Murphy made allotments to prominent Orayvis in every one of Section 10's sixteenth-Section subdivisions (see below). But it is clear that Mayhugh's allotments were partly guided by topographic conditions, and his avoidance of some stretches

HP009199

may have owed to gullying. A comparison with areas he allotted along the Polacca Wash is somewhat suggestive, but not strongly indicative in this regard. With a few short exceptions, Mayhugh allotted contiguous stretches along the Polacca and Wepo Washes throughout T27N, R17E, T27N, R18E, and T28N, R18E. The Wepo-Polacca confluence appears to have been downcut by storms in 1895 and 1896 (see below), which may have exacerbated existing gullies.[3]

T29N, R16E: (fig. 4.9, and see fig. 4.10)

From T28N, R16E, Smith proceeded north into the southern portion of T29N, R16E, passing two miles up the Oraibi Wash from the southern township boundary on the Seventh Parallel.

> General Description [June 19, 1891]:
>
> The greater portion of this township is very rough and mountainous. The surveyed portions is very fair land, and produces the same crops as the township south.
>
> Oraibe is in Sec. 32, partly in north ½ and part in south. Springs in S.E.¼ of N.E. ¼ Sec. 33, and N.E.¼ SW ¼ Sec. 32, and N.W. ¼ S.E. ¼ Sec. 28.

Smith crossed the Oraibi Wash throughout Section 34, in the northwestern quarter of Section 35, and throughout Section 26. At no point did he record any wash depth; width was consistently 100 links, and course southwest. Smith also crossed the main eastern tributary wash (the Sand clan tributary) several times in Sections 34–36, recording no depths at any point. In the middle of Section 35, however, Smith noted that he marched 60 links west ''on bank of wash'', suggesting that despite his lack of depth measurements there was a noticeable bank. In 1891, this major tributary turned from its southwestward course and flowed south on the eastern edge of Section 34, down toward the mainstream of the Oraibi Wash in Section 3 of T28N, R16E.

Smith ended his survey of this township at the intersection of Sections 23, 24, 26, and 27, on June 18, 1891, noting, ''The country north is mountainous''. The furthest north he measured the Oraibi Wash was on the dividing line between Sections 23 and 26, where he marched both east and west, from Section corner to corner, noting on the westward traverse, ''over gently rolling surface, in dense brush'', on the east bank of the wash, width 100 links, course southwest, no depth.

(Specific references to Smith's field notes in this township are in Bureau of Land Management Survey Records for T29N, R16E, including General Land Office Book 1262; Book 595: 11, 13, 17, 19, 21, 23, 24, 26.)

Smith thus passed through the entire area of T28N, R16E, and two sections to the north of it in T29N, along the Oraibi Wash, recording varying widths, but no substantial depth, except for the brief stretches noted in T28N, R16E. His survey conforms to Gregory's (1916: 39) general description of washes in this region, as characterized by intermittent downcut channels between flats. Why Smith ventured no farther north up the Oraibi Valley is not entirely clear and, judging by Mayhugh's correspondence (e.g., 2-14-1893), does not necessarily indicate there were no more existing fields to the north (although that is the clear suggestion). Pressure may have been being brought to bear by the Hostiles. The next day (June 19), the survey moved southwest to Section 32, just southeast of Orayvi below the mesa, including the site of Leenangwva spring. Apparently, it was at this moment that Smith called for troops from Keam's Canyon. On the other hand, the presence of ''dense brush'' at the border of Sections 26 and 23, and the failure to record fields in the immediate vicinity north of the southwest quarter of Section 26 and the southeast quarter of Section 27 (in contrast to his evidently thorough record of fields in T28N, R16E), may indeed indicate that the principal farming area lay from here southward.

CLAN LANDS IN LIGHT OF SMITH'S AND MAYHUGH'S RECORDS

Several questions thus arise: Did Kwaawungwvasa not exist in 1891? or the Piikyas clan lands? or the Sparrowhawk, Squash,

[3] I have not included a map of allotments along the Polacca and Wepo Washes, but for reference purposes, the only sixteenth-Sections (and one thirty-second-Section) Mayhugh did not allot directly overlying the wash courses themselves, in the area downstream and upstream of the confluence as mapped by Smith, are (moving upstreamward), in T27N, R17E: Section 33, E½ of SE¼ SE¼; Section 27, E½ SE¼; Section 26, SW¼ NW¼; in T27N, R18E: Section 5, NE¼ NW¼, and E½ SE¼; and in T28N, R18E: Section 33, NE¼ SW¼.

HP009200

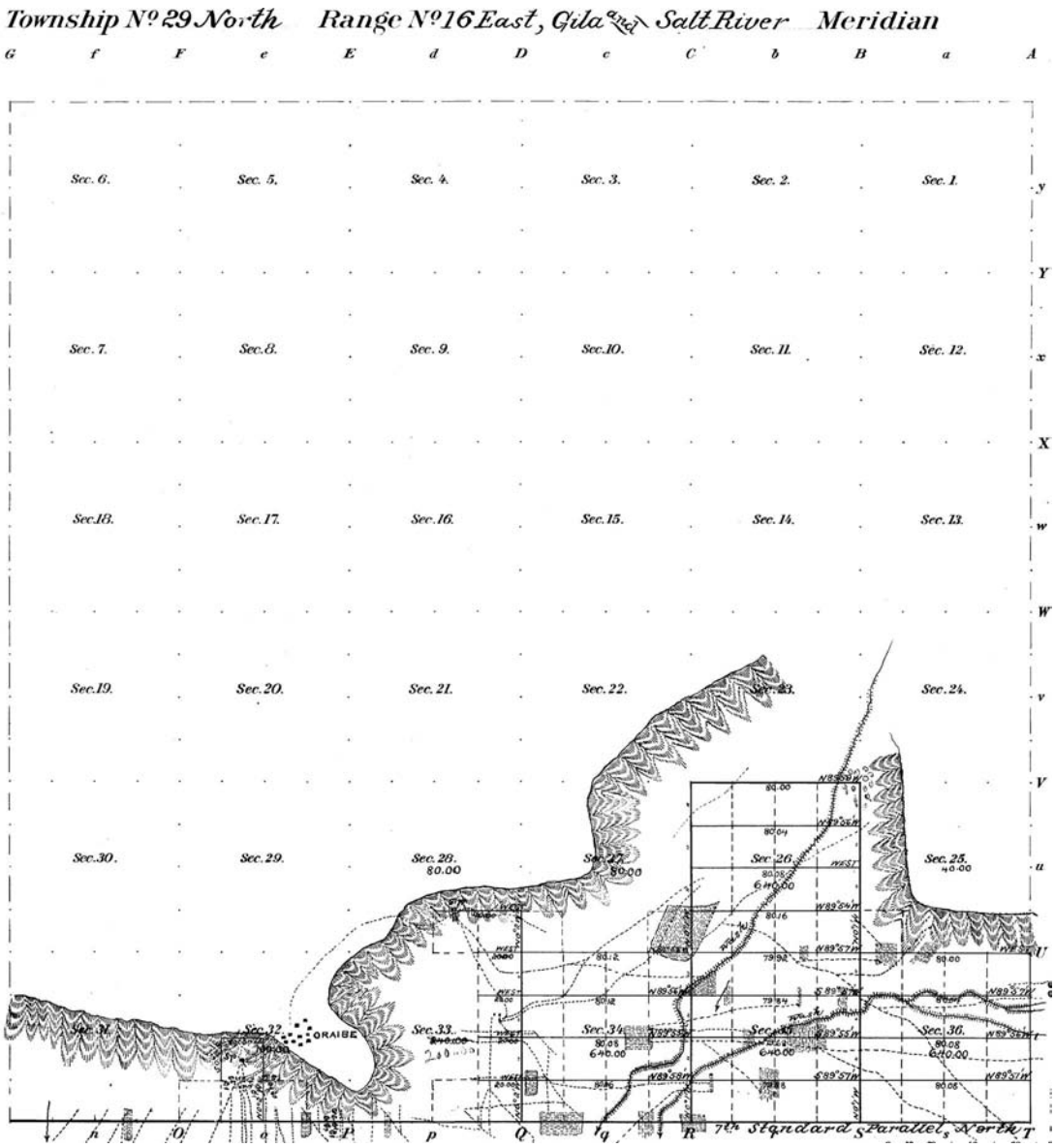


Figure 4.9. Plat Map of T29N, R16E from J.C. Smith's Survey of 1891.

Kwan/Maasaw, Bow, or Lizard fields as inferentially located by Bradfield and Levy? *If* we can read Smith's record as a direct indication, the answer would be that they did not. Mayhugh's allotment records (fig. 4.11) may suggest there were fields at least in the east central part of T29N, R16E along the wash—south, however, of the Eagle and Piikyas areas depicted by Bradfield and Levy—and in the Bacavi Valley to the west. Perhaps such fields were fallowed in 1891, or not planted for fear of Navajo expropriations. On the other hand, a rather precise record of the northern limit of clan lands was taken in the 1930's from Loololma's son, Lomavuwyawma (Maasaw clan, mistakenly reported [by Page] as Bear clan); it characterized Oraivi's:

> . . . clan lands [as] extending from what is now Well M-60 along both sides of the Oraibi Wash southward

HP009201

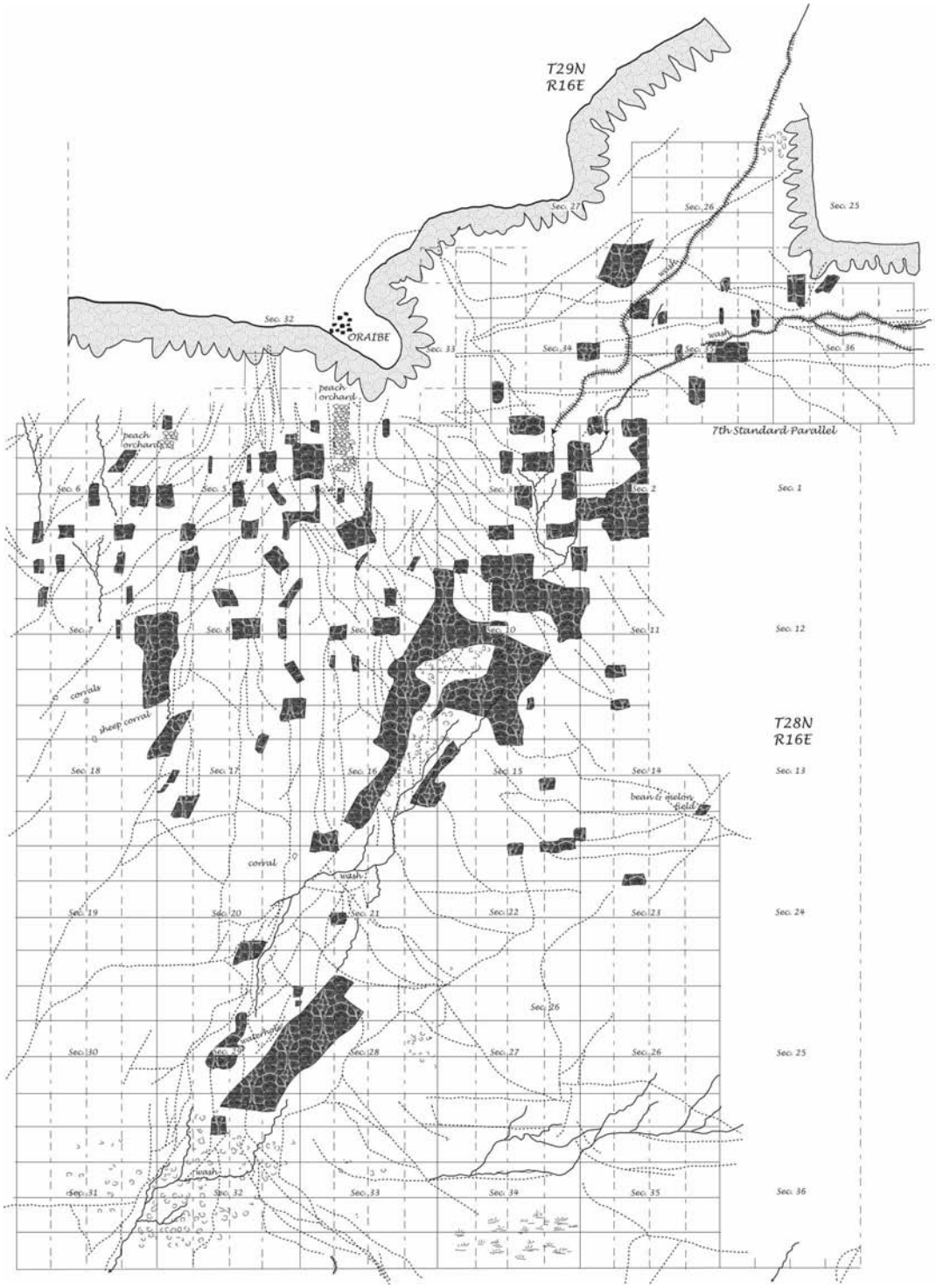


Figure 4.10. Redrawn depiction of Smith's plat maps of T28N, R16E and T29N, R16E.

HP009202

> for five miles. Lomavayouma also stated that the Bear clan . . . controlled the best blocks of land situated on the wash near the present site of New Oraibi (G.B. Page, 1940a: 32).

Well M-60 lies in the northeast quarter of Section 23 in T29N, R16E, ca. 4 miles northeast of Orayvi. The five-mile stretch reaches from here along the wash to the southwest corner of Section 10 in T28N, R16E. This area includes at its northern limit part of the Sparrowhawk, the southernmost Piikyas, and the Squash (and perhaps Lizard) lands depicted by Bradfield and Levy; it leaves out of consideration the Eagle, the northern Piikyas, and the Maasaw/Kwan ''clan lands'' altogether—these lie more than one mile north of Lomavuwyawma's limit. Citing Lomavuwyawma again, Page also reported:

> A tendency toward expansion of existing farm land at Oraibi was apparent before the ''revolt.'' Some individuals began to encroach on the clan blocks and overlapping and confusion ensued. The sanctions applied to land rights lost their significance. The revolt precipitated the tendency toward a break up of clan lands (G.B. Page, 1940a: 32).

Page's description, along with Mayhugh's record from 1893 (above), may suggest the mid-1890's as a period when expansion of fields northward occurred, or recommenced following a time when fields north of Section 23 had not been planted. Taken together, however, these sources also suggest that at least the northern field areas inferred as clan lands by Bradfield and Levy were in fact under individual or household tenure, rather than by clan (cf. Nagata, 1970: 108).

Absence of the Eagle and most of the Piikyas fields from both Smith's survey and Mayhugh's allotment area raises further issues that may be mirrored in other historic patterns. According to various Hopi accounts, Loololma (or his predecessor, perhaps Sakwhongiwma or Kuyngwu) requested Tuuvi and others to resettle Mùnqapi as a way of protecting Orayvi's domain in this area that had now become a frontier. For example, Frank Tewanimptewa (Tuwanömtiwa #2, Parrot/Raven clan) recounted:

> Teuve [Tuuvi] first settled at Moencopi and then built a log cabin at the spring at Tuba, named for Teuve. He encouraged the Mormons to move near him, but later Teuve returned to the site of Moencopi. . . . During the first years of the Mormon settlement Teuve lived with them only in the summer time, returning to Oraibi in the winter to take part in the ceremonies. Oraibi was then one village.
>
> About this time, the Government wanted to start schools for the Hopi. The Agent at Keams Canyon took the Hopi headmen to Washington. At least, Lololoma, kikmongwi or village headman of Oraibi, arrived there, and it was supposed by the Oraibi people that he agreed with the Government to send his children to school and encourage his people to spread out from their village in order to occupy and claim more land. On his return to Oraibi he encouraged his people to carry out what the Government in Washington had advised them to do.
>
> Lololoma asked his associate chiefs and ceremonial headmen to volunteer to settle Moencopi, the summer farming place of Oraibi. For two days they talked, but no official would give up his place or his ceremonial life. So Lololoma opened Moencopi to all the people, asking those who had little or no land, and were without clan rights to land to go to Moencopi (McGregor, 8-6-1938).

In the same passage, Frank Tewanimptewa also mentioned this as ''the time when Oraibi was trying to settle its people out on its land''.

According to accounts I have heard from older Third Mesa consultants, Loololma's selection, in 1890, of Mumurva (two miles west of Orayvi) for his government house was part of a strategy for addressing conflict in the village, resource pressure, and Navajo encroachment (cf. Nequatewa, 1936: 132–133, n. 47). Simultaneously, his close ally, Qöyangayniwa, *qaleetaqa* (sergeant-at-arms) in the Friendlies' Soyalangw ceremony, who was to become the Agency ''judge'' for Orayvi in 1900, built the first government house at Kiqötsmovi, where, by 1892, there were in all ''some 20 odd Indian houses built by Gov'' near the Oraibi Day School (Mayhugh, 1892). Another group from Orayvi sought to move out and build houses on the Dinnebito Wash at this time (in the same location as a group led by Tuwaletstiwa 18 years later; see below):

> Ten men of the Oreibas have asked to settle with their families at a spring called Tenneh-be-to about 15 miles southwest of Oreiba village. . . . They are willing to build without assistance, at least at present, and only ask that they be given permission so to do, and then be protected from the Navajos who may claim the water (Collins, 7-16-1891).

Commissioner Morgan supported this request, ''as it is the purpose and policy of the government to settle in permanent homes as many Indian families as are willing and ca-

HP009203

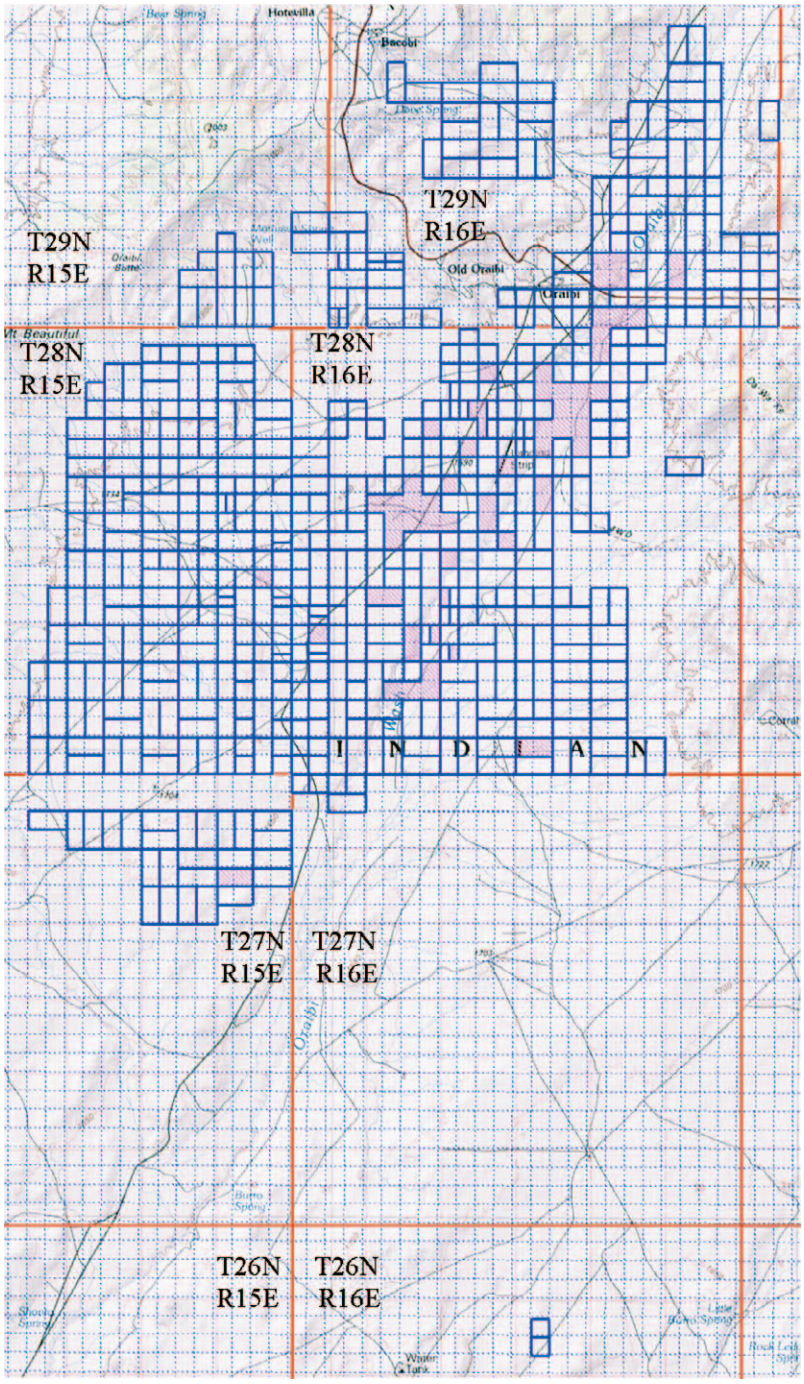


Figure 4.11. Mayhugh's Orayvi allotments, 1894. Allotments are outlined in blue based on a UTM grid that closely (not quite exactly) matches sixteenth-Section subdivisions; most allotments comprise a contiguous pair of sixteenth Sections (80 acres) or one sixteenth Section (40 acres)—a few comprise one thirty-second Section (20 acres). Pink hatching within encompassing arrays of contiguous allotments indicates areas left unallotted by Mayhugh).

HP009204

pable of self sustenance and support'' (T.J. Morgan, 7-23-1891), and instructed Superintendent Collins to remove any Navajos present (T.J. Morgan, 7-25-1891). Similarly, the delegates to Washington from First and Second Mesas also built houses in the valleys with government aid (Honani, as noted, at Burro Springs), as efforts to defend lands threatened by encroachment. Loololma's nephew Tuveyesva was killed below Burro Springs in 1898 (see below)—near where, a decade later, Orayvis trying to farm in their 1910 allotments were driven out by Navajos (below). Another of Loololma's nephews, Tuwahoyiwma, established a house, corral, and field before 1909 approximately 8.5 miles northeast of Orayvi in the upper Oraibi Valley, along the divide between T29N, R17E and T30N, R17E (shown on fig. 4.20a below). It may be that all these events reflect the Kikmongwi's strategy, supported by government policy, to ease resource pressure and social conflict, and defend Orayvi's domain more actively.

Hopis often speak of events like the resettling of Mùnqapi, in terms of clans; the Piikyas, and its related (or name variant) Rabbitbrush, clan figures prominently in the original resettlement. After the death of Tuuvi (Piikyas, Rabbitbrush, Patki, or Raincloud, according to different designations) ca. 1887, leadership passed to Nasilewnöm (aka ''Mö'wi'' or ''Queen Mary,'' Piikyas), his (clan) sister, and then to Frank Siyamtiwa, their nephew. Tuuvi's wife was Katsinmana of the Eagle clan. Talti, whose exact identity I am not sure of, but whose name occurs frequently in Mormon records between John Wesley Powell's visit to Orayvi and Mùnqapi in 1872 and Cushing's to Orayvi in 1882, was a prominent man at Mùnqapi (Powell tried to take him to Washington in 1872; see Whiteley, 1988a: 41). John D. Lee's diary describes him as Tuuvi's ''brother-in-law'' (Lee, 1955, II: 293), which might suggest he was Eagle clan. Among the original nine allottees at Mùnqapi in 1892, in addition to Katsinmana, there were two Eagle men: Aqawsi, of Navajo birth but adopted and raised as a Hopi by Katsinmana in Orayvi, and Nasingayniwa, Katsinmana's brother. The nine included also three Piikyas clan allottees: Nasilewnöm, Talashaynöm, and Yeesiwa. *All* of the original allottees were either members of these two clans, or spouses of members (see chap. 9); and note also that the two Desert Fox allottees, Lötoksi'yva and Nuvayonsi, were Loololma's patrilateral relatives, clan kin of his father, Kuyngwu.

In short, if Loololma was seeking to ''plant'' certain clans in border areas of Orayvi's domain, as a way of safeguarding it for his people, and he instructed leaders of these two clans, Piikyas and Eagle, to occupy Mùnqapi, it is intriguing that the northernmost ''clan lands'' in the Oraibi Valley as interpreted by Titiev, Bradfield, and Levy—north of the limit of clan lands reported by Lomavuwyawma, and of the active farmed fields recorded by Smith (and perhaps Mayhugh)—feature these same clans: Eagle on the west side of the wash, and Piikyas on the east side. In Hopi oral tradition, both clans are described as having Tanoan origins, and they might in fact represent migrations after the Pueblo Revolt of 1680 (cf. Whiteley, 2002). What are purported to be the northernmost ''clan lands'' in the Oraibi Valley, those of the Eagle and Piikyas clans, may reflect the same contemporary impetus against encroachment—''to hold it for Orayvi'', as Hopis put it—as in Loololma's encouragement to resettle Mùnqapi, involving the same two clans. In conclusion, these fields in the upper Oraibi Valley either were not established before the last decade of the 19th century, or they were re-established then. This is obviously speculative, but if indeed there were no active fields in the Eagle and Piikyas clan areas in 1891, or 1894 (when Mayhugh submitted his allotment schedules), it has at least some probability, and it conforms structurally to parallel patterns at Mùnqapi.

BLOUT'S SURVEY

In 1908–1910, Sidney Blout surveyed several townships along the Oraibi Wash for allotment. As noted, with limited exceptions, he was not commissioned to resurvey the townships Smith had surveyed in 1891, so there are no specific records of T28N, R16E (except for where the wash passes its northern border), and T27N, R16E (except for where the wash passes its western border).

HP009205

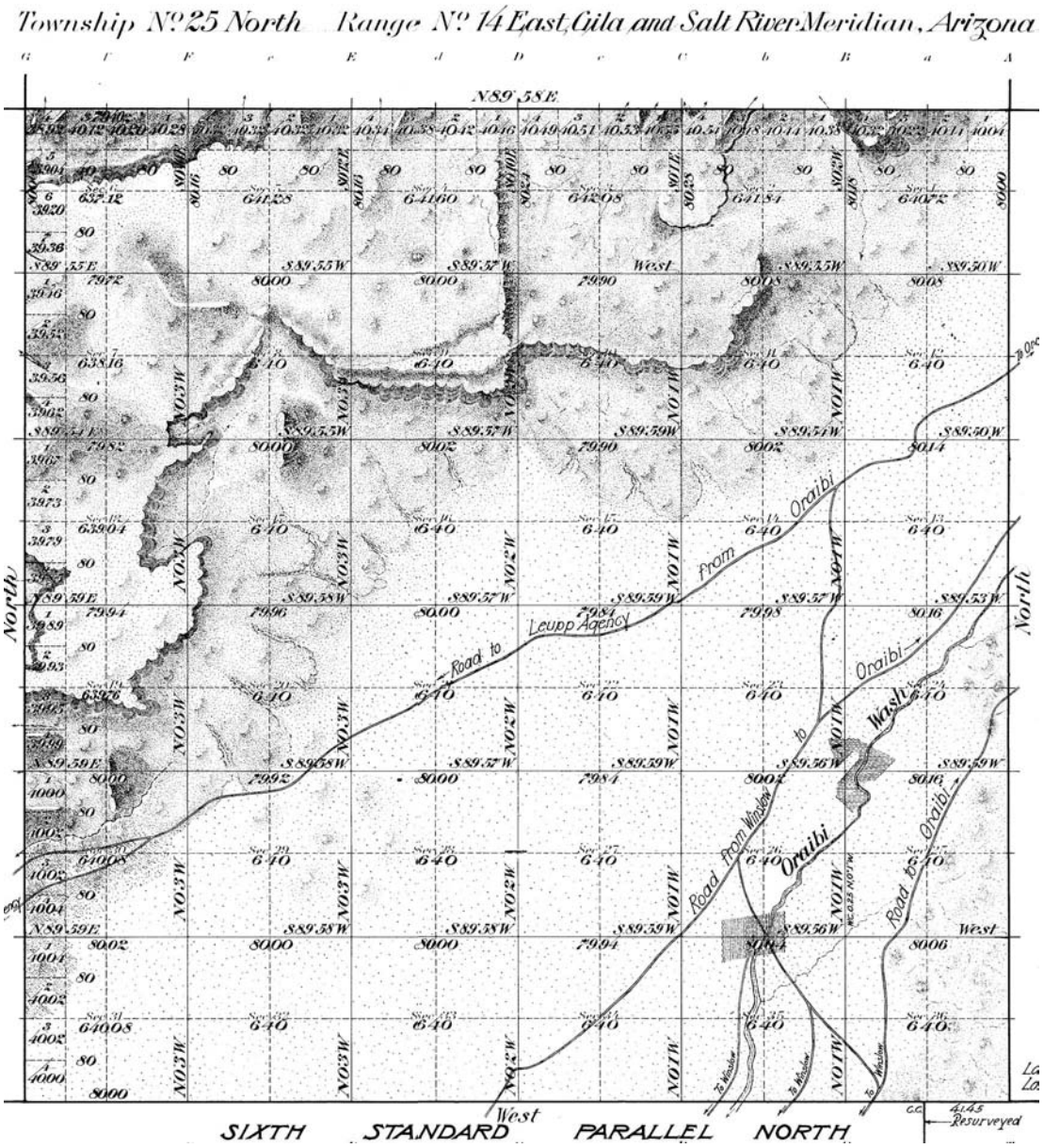


Figure 4.12a. Plat Map of T25N, R14E from S.E. Blout's Survey of 1909–1910.

At those places where there was a resurvey—the southeastern part of T27N, R15E and the southern part of T29N, R16E—comparative wash depths and other conditions are particularly noteworthy. While Blout's survey records and plat maps specifically pointed out places and extents of Smith's survey, no mention is made of Kenter's survey (which does not appear to survive in any Bureau of Land Management records of Arizona townships). With the important exception noted above of the nine-mile stretch through T28N, R16E and T27N, R16E, Blout's records provide excellent insights into conditions along the Oraibi Wash. Even though Blout surveyed intermittently among

HP009206

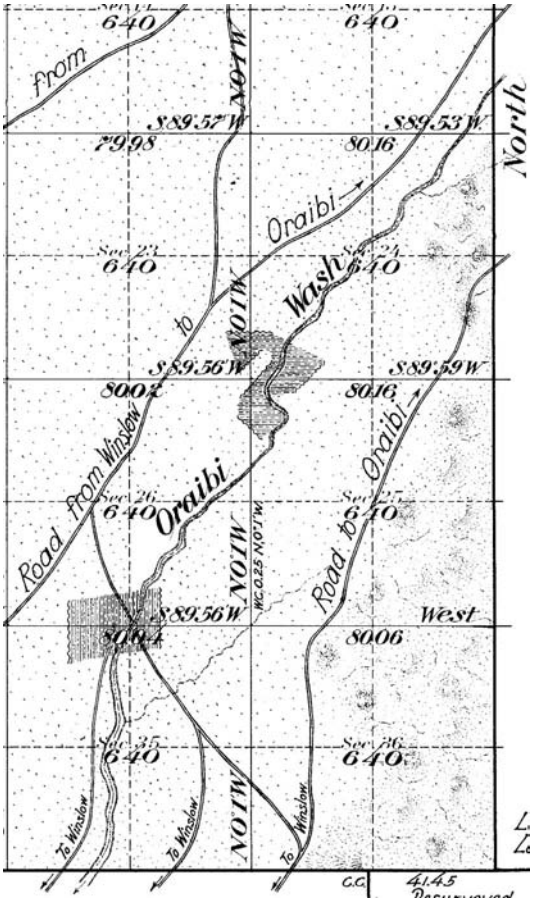


Figure 4.12b. Detail along Oraibi Wash.

townships from 1908–1910, my summary follows the same trajectory as for Smith, i.e., from south to north up the wash, beginning ca. 25 miles southwest of Orayvi in T25N, R14E.

T25N, R14E: (figs. 4.12a and 4.12b)

> General Description (2-5-1910):
>
> The land in this township varies from level land in the southern portion along the Oraibi Wash, to high broken mesa land in the northern portion and the soil ranges from 2nd to 4th rate. The soil in the southern portion of the Tp is a sandy loam mixed with adobe, and will produce certain kinds of crops without irrigation. . . . The township is poorly watered, and no timber was found, within its boundaries. There are no permanent settlers, either Indians or Whites, in the township.

Blout's notes on wash depth here, close to the southwest corner of the 1882 Hopi Reservation, are germane to the overall question of erosion. Blout surveyed the southern township boundary on October 28, 1909. Between Section 35, T25N, R14E and Section 2, T24N, R14E, he recorded the Oraibi Wash left bank as eight feet high, and crossed to the right bank, where no bank height was recorded at all. On January 27, 1910, while subdividing this township, Blout noticed the left bank of the Oraibi Wash as 6 feet high, and the right bank eight feet high between Sections 35 and 26. Between Sections 25 and 26, the wash was 30 links wide with ''banks 8 ft. high''. Blout passed through two large fields overlapping the wash, on the intersection between Sections 23, 24, 25, and 26, and straddling Sections 26 and 34, respectively. Between Sections 24 and 25, Blout crossed the wash noting no height to the left bank, but 10 feet for the right bank. Between Sections 13 and 24, both banks were 10 feet high. Northeast of here the wash passed into T25N, R15E, between Section 13, T25N, R14E and Section 18, T25N, R15E; on October 30, 1908, Blout noted the Oraibi Wash here at ca. 25 links wide, with both right and left banks 20 feet high. The flats near the fields thus lay to the south of a deeper channel that may have been intermittent throughout the wash's three-mile course through the northwest portion of T25N, R15E into T26N, R15E (see below).

It is quite possible these large fields were being farmed by Hopis from Supawlavi and Musangnuvi. In the 1930's, Edmund Nequatewa of Songòopavi attested that, ''Down the Oraibi Wash in 1890, Nakwavantewa of Shipaulovi had a farm above the cottonwood tree near Monument Point. There were other farms nearby also'' (Colton, 1939). Monument Point lies five miles due west of the northern field. During Hopi land claims research in the 1950's, David Talawiftema of Musangnuvi (Bear clan, born ca. 1890, according to the 1909 census of Musangnuvi and Supawlavi), gave testimony concerning this area:

> When I was a boy about 12 years old, my father and I and some of my father's friends, tried to farm in the area . . . in the vicinity of the Executive Order line. We were unable to continue farming there because the Navahos drove us off that area telling us we should not farm there. Those who were with my father at that time were Naquaventewa, Nashiletstewa,

HP009207

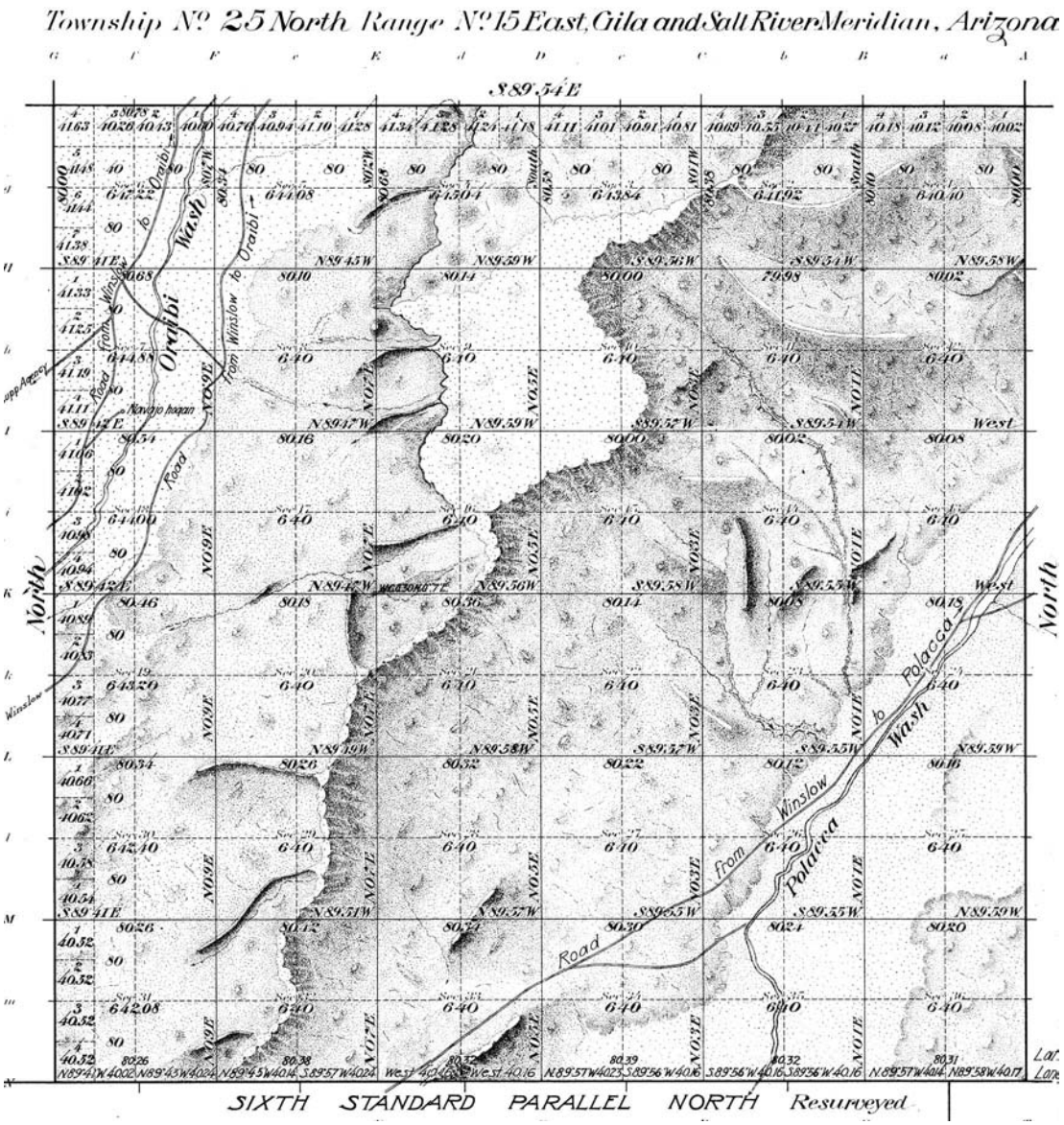


Figure 4.13a. Plat Map of T25N, R15E from S.E. Blout's Survey of 1908–1910.

Quoichasima, and my father's name was Lomangnakio-ma (Talawiftema, n.d.).

The fields marked by Blout in 1908 may have already been taken over by Navajos, but no hogans at all are depicted in this township, and Blout's note that there were no permanent residents, either Indian or White, is noteworthy; a single, isolated hogan is depicted in the southeast quarter of Section 7, T25N, R15E, five miles northeast of the northern field, but Blout's survey notes (Book, 2587: 34; see below) described it as ''a deserted hogan.'' It thus may well be that these fields were still being farmed by Hopis—more than 24 miles from their Second Mesa villages.

(Specific references to Blout's field notes in this township are in Bureau of Land Management Survey Records for T25N, R14E, including General Land Office Book 2511:

HP009208

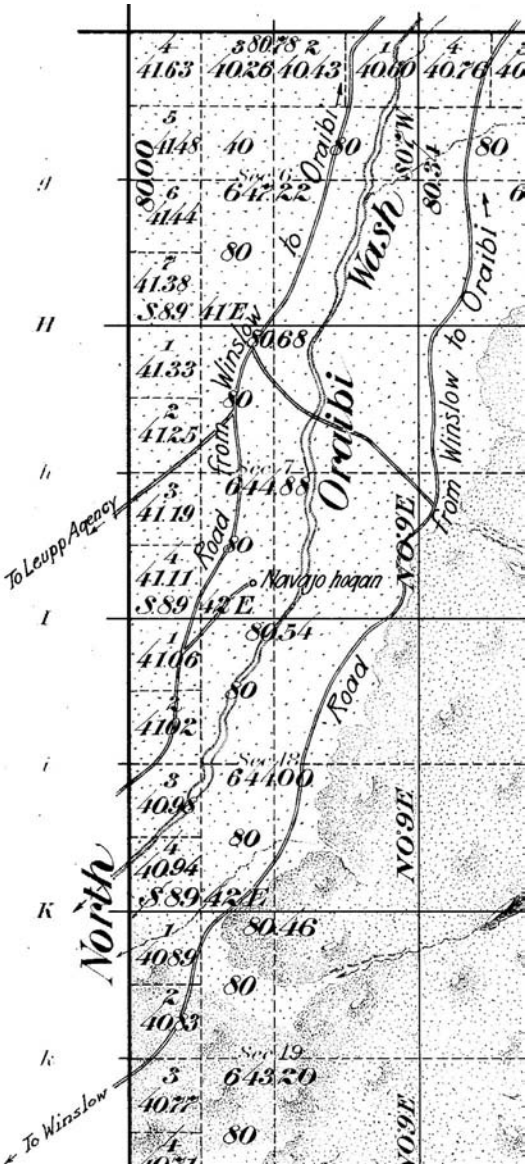


Figure 4.13b. Detail along Oraibi Wash.

3; Book 2537: 109, 111, 112; Book 2590: 99, 100, 101, 105, 106.)

T25N, R15E (figs. 4.13a and 4.13b)

Blout provided two general descriptions of this township, the first while surveying exterior boundaries (on 11-23-1908), and the second during subdivision proper. From the second:

> General Description (3-5-1910):
> The land in this township varies from level land along the Oraibi and Polacca Washes, in the north western and south eastern parts of the township to high sand hills which extend through the central part, and the soil ranges from 2nd to 4th rate.
> The soil of the bottom lands along the Oraibi and Polacca Washes is a sandy loam with adobe, and will produce certain kinds of crops without irrigation. . . .
> There are no permanent settlers in the township at the present time. The Navajo Indians, who farm the lands along the Oraibi and Polacca Washes, have not returned from their winter habitations in some other parts of the country whither they go to graze their flocks of sheep and goats during the Winter months.

Blout's survey crossed the Oraibi Wash on two section boundaries within this township on March 4, 1910: between Sections 7 and 18, width was 100 links, with no notation of bank heights; between Sections 6 and 7, the width was 130 links, and ''banks 20 ft. high''. Where the wash passed north across the township boundary into T26N, R15E, Blout recorded both banks as 30 feet high on November 2, 1908. Again, the pattern of intermittent gullies and shallow stretches appears to be evident here, and it is noteworthy that his survey of the internal subdivisions did not occur until March 1910: if the absence of a wash-depth measurement between Sections 7 and 18 may be read as indicating no depth, flats may have been present here too. Blout's inference in his general description that Navajos were planting along the Oraibi Wash may refer to the fields marked in T25N, R14E, or it may mean farther south; if the former, the presence of only one hogan (with even that one ''deserted'') in this township and in T25N, R14E does not corroborate his identification of the farmers.

(Specific references to Blout's field notes for this township are in Bureau of Land Management Survey Records for T25N, R15E, with pages extracted from General Land Office Books 2536 [1908] and 2587 [1910].)

T26N, R15E: (figs. 4.14a and 4.14b)

> General Description (10-14-1909):
> This township is rough and hilly in the Eastern and N.W. parts, and rolling in the central part. The hilly portion is covered with a good growth of grass. The township is adapted to stock grazing and should be surveyed.

No fields are recorded anywhere on Blout's plat map. Where the Oraibi Wash crossed Section boundaries, there was a consistent depth of 25–30 feet throughout the

HP009209

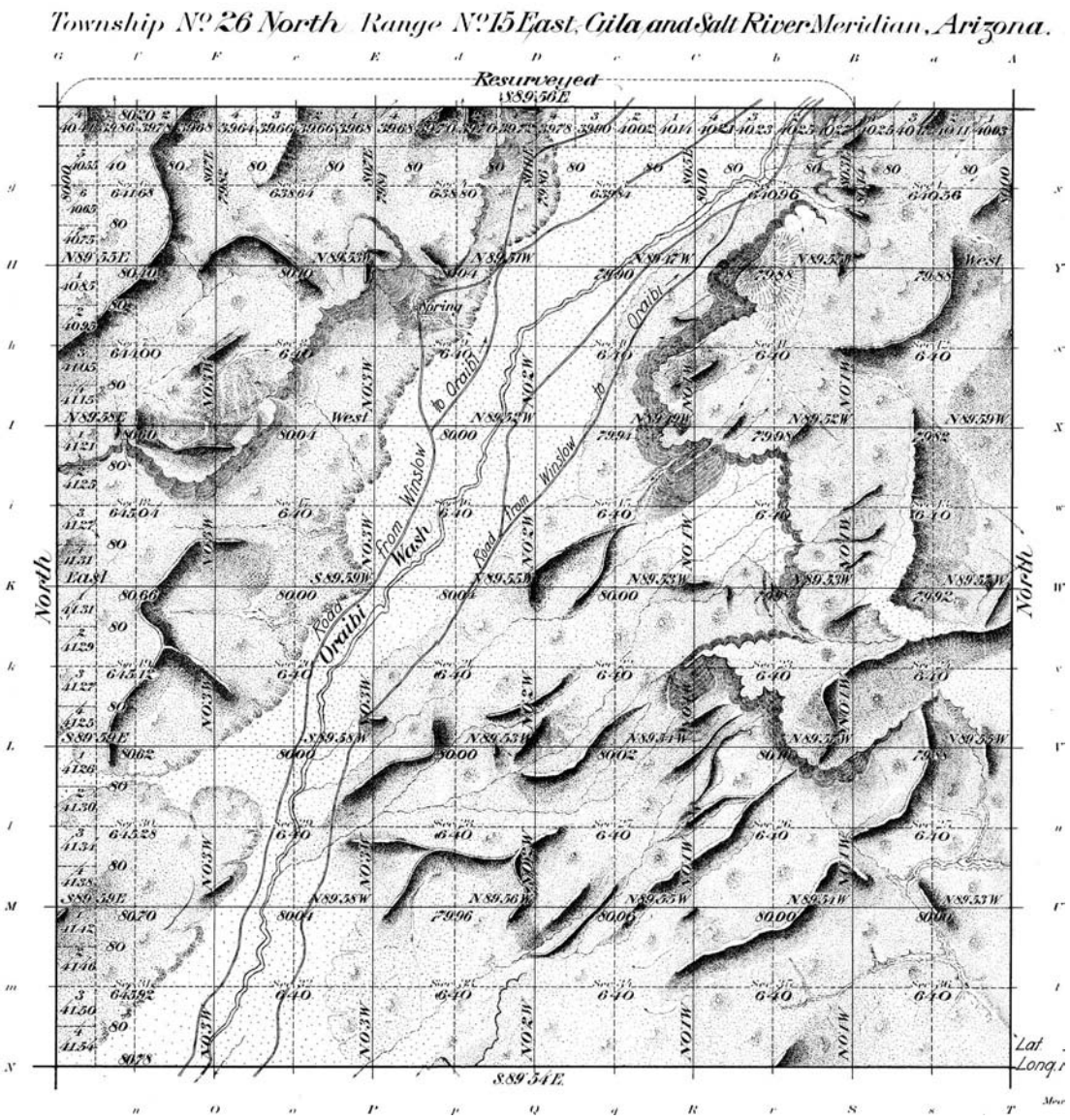


Figure 4.14a. Plat Map of T26N, R15E from S.E. Blout's Survey of 1908–1909.

township, as surveyed on October 14–25, 1909 and (the southern township boundary) November 2, 1908. From south to north: both banks 30 feet deep at the boundary between Section 31 (T26N, R15E) and Section 6 (T25N, R15E); at the crossing from Section 31 to Section 32, right bank 25 feet, left bank 30 feet; between Sections 32 and 29, both banks 25 feet; between Sections 29 and 20, both banks 30 feet; between Sections 20 and 21, and close by, to the northeast, at the crossing between Sections 21 and 16, both banks 25 feet high, respectively; between Sections 16 and 9, both banks were 30 feet high; and the same measure again between Sections 9 and 10, and between Sections 10 and 3; crossing from Section 3 to Section 2, the height was 25 feet; and again at the northern township boundary with T27N, R 15E, both banks were 25 feet high.

(Specific references to Blout's field notes for the boundaries of this township are in Bu-

HP009210

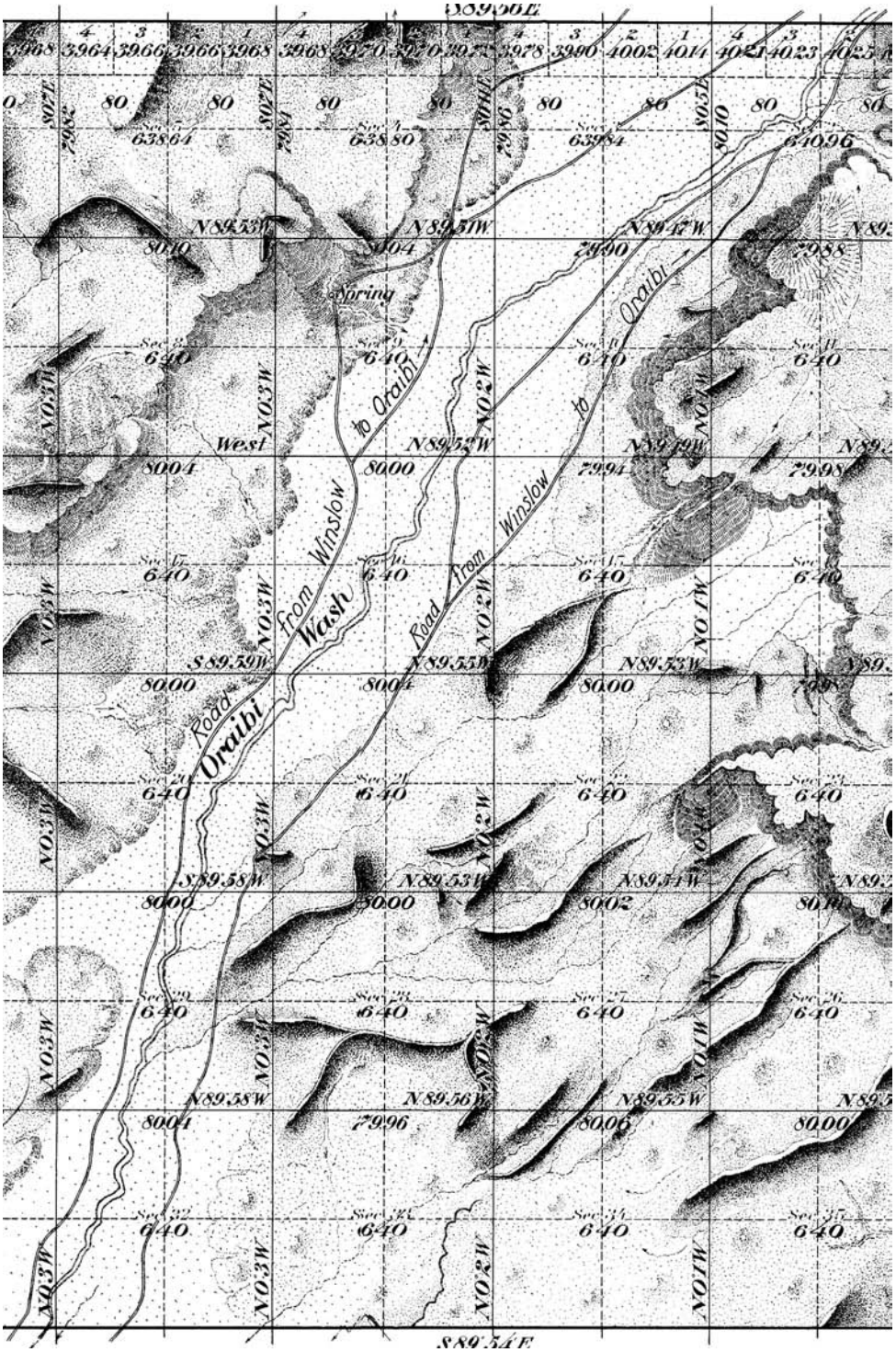


Figure 4.14b. Detail along Oraibi Wash.

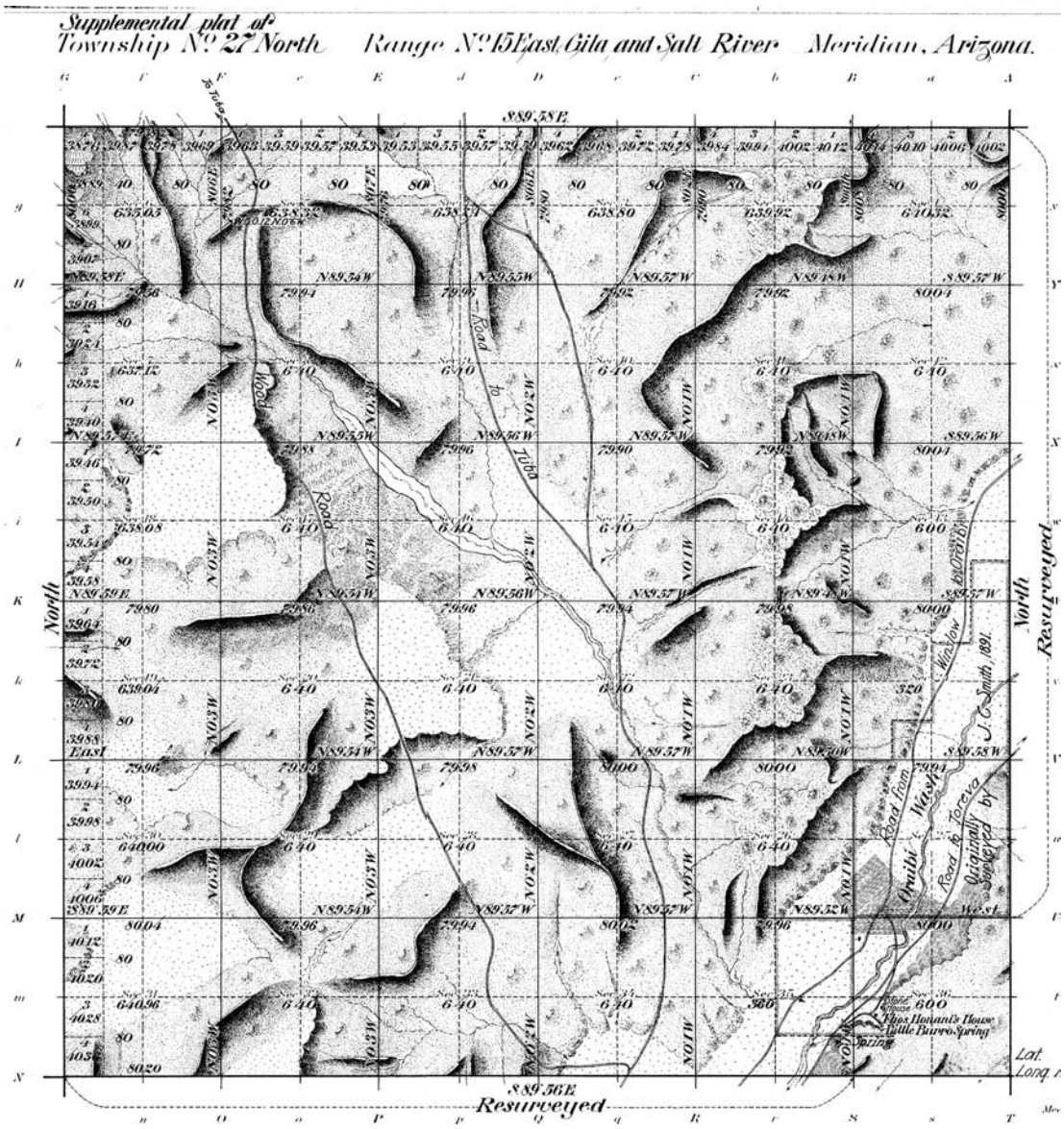


Figure 4.15a. Plat Map of T27N, R15E from S.E. Blout's Survey of 1908–1909.

reau of Land Management Survey Records for T26N, R15E, including General Land Office Book 2536: 98; Book 2540: 12; Book 2603: 166, 170, 171, 172, 175, 176, 178.)

T27N, R15E (figs. 4.15a and 4.15b)

General Description (11-20-1909):

This township is a low rolling mesa country covered with an abundant growth of different varieties of grass. The township is watered by two springs and the Oraibi Wash, and there is some cedar timber in the north western part. The land along the Oraibi Wash is suitable for agricultural purposes. The township should be surveyed.

This township is of particular interest in view of Hack's inference that headward cutting into the prime farmlands in T28N, R16E began below Burro Springs (which lies in the southeast corner of T27N, R15E). Blout resurveyed the boundary line between Section 35 in T27N, R15E and Section 2 in T26N,

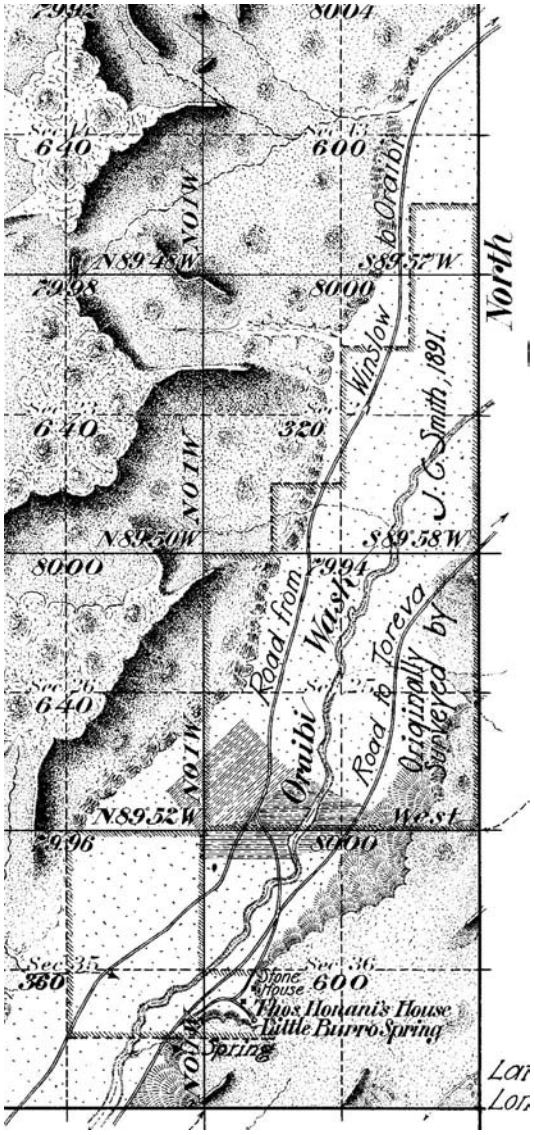


Figure 4.15b. Detail along Oraibi Wash.

R15E on October 14, 1909; at this point a quarter mile southwest of Honani's house, both Oraibi Wash banks were 25 feet high, where Chillson had measured a depth of 10 feet in September 1891. Where the wash crossed between Sections 35 and 36, both banks were 20 feet high on November 22, 1909. The same day, between Sections 25 and 36, where the wash passed through the middle of Honani's cornfields—an area where Smith did not even note the wash as present—Blout measured the left bank at eight feet high, and no height for the right bank. Since 1891, Honani's fields, or the old ''model farm,'' had declined in size to ca. 40 acres, but the Oraibi Wash still passed right through the middle of the eastern field, suggesting floodwater irrigation from the wash remained active; the absence of any right bank depth also confirms that the Oraibi Wash retained intermittent flats and channels at this juncture. A year earlier, on November 20, 1908, Blout had resurveyed the Fourth Meridian line between T27N, R15E and T27N, R16E; he crossed between Section 24 in the former and Section 19 in the latter, recording, ''Oraibi Wash (dry) 150 lks [99 feet], banks 20 ft. high, course SW''. The wash was thus the same width at this point as it had been in 1891, but bank height had grown by eight feet since Chillson's survey, suggesting a relatively gradual pace of downcutting here. But the ongoing presence of floodwater flats in the area of Honani's fields—below this point but *above* Burro Springs—is significant. If indeed headward downcutting through Orayvi's prime floodwater fields in T28N, R16E began from a knick-point *below* Burro Springs, that pattern, which would interconnect the discontinuous channels south and north of Honani's fields, does not appear to have been present by late November 1909.

(Specific references to Blout's field notes for November 22 1909 for this township are in Bureau of Land Management Survey Records for T27N, R15E, including General Land Office Book 2604: 3, 5; and for the eastern boundary on November 20, 1908, Book 2553: 61.)

T27N, R16E (no plat map; fig. 4.16a is the ''Township Exteriors within the Moqui Indian Reservation'' index map of township plats including this one)

Blout did not survey this township except for the western and eastern boundary. His survey of the boundary with T27N, R17E did produce a general description of both townships, however:

> General Description (9-15-1908):
>
> Townships 27.N. Rs 16 and 17.E. are generally rolling sand hills producing a good growth of bunch grass, and there is some good lands along the Polacca

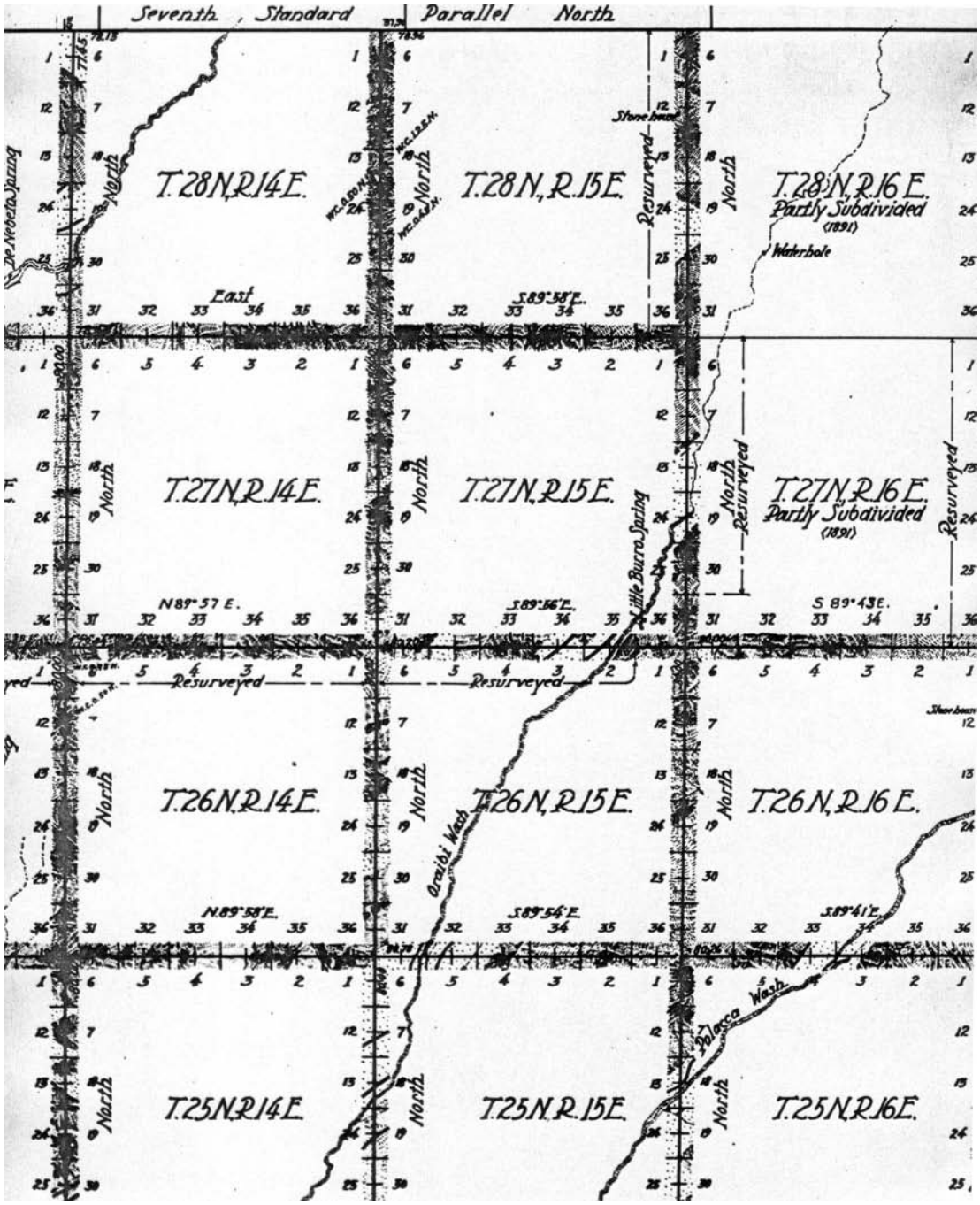


Figure 4.16a. Index map of township plats from S.E. Blout's Survey of 1908–1910, showing sections along the Oraibi Wash, Polacca Wash, and Dinnebito Wash from T25N to T28N.

HP009214

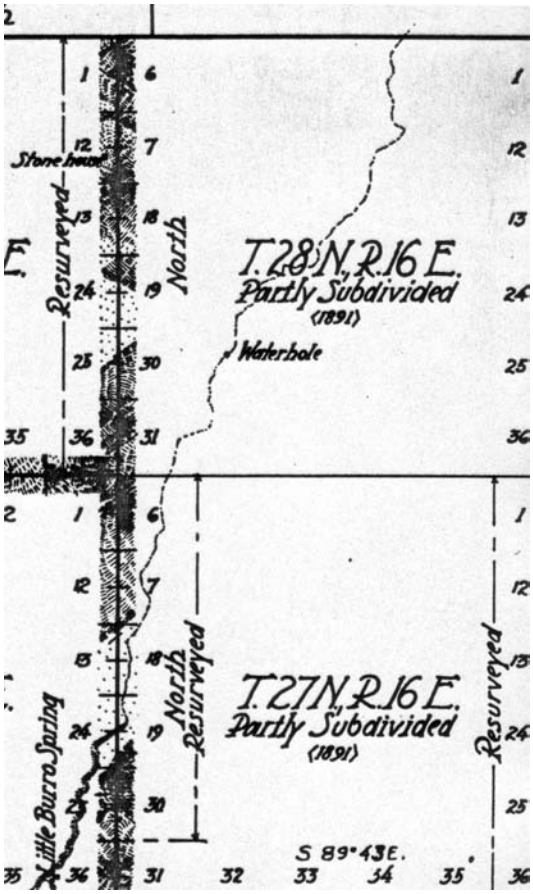


Figure 4.16b. Detail along Oraibi Wash in T27N and T28N.

Wash in R17E. There is no running water in the township.

As noted above, when Blout surveyed this township's western boundary on November 20, 1908, both banks were 20 feet high. Since Blout did not resurvey T27N, R16E or T28N, R16E, he did not produce a plat map of either. But he did produce Township Exteriors index map sheets (figs. 4.16a and 4.16b) that mark some geographic features, notably the Hopi Washes. The index map covering T27N, R16E and T28N, R16E shows a single narrow line marking the Oraibi Wash through these townships. It is not at all clear that we may infer *anything* indicative from the index maps per se. However, a comparison with other areas, including the Oraibi Wash north and south of these particular townships, and, to the west and east, the Dinnebito, Polacca, Jeddito, and Wepo Washes (figs. 4.17a, 4.17b, 4.18[4]), is somewhat suggestive. Where the washes did have banks of substantial height and width, the index maps do indeed depict this. Comparing Blout's individual township plats of the Wepo Wash (in T29N, R18E; T29N, R17E; and T30N, R17E) with the Township Exteriors index map of the same area, for example, shows the latter marking an apparent absence of wash depth (as indicated on the plat maps) with a single intermittent line. The Oraibi Wash is marked in the same fashion on the index map throughout T27N, R16E and T28N, R16E, while the heavier marking of its passage through townships to the north and south corresponds with depths recorded in Blout's survey notes and associated depictions on the individual plats. If we may infer anything about the Oraibi Wash's depth from the index map, it would be that at the time of Blout's surveys in 1909 through adjacent townships (e.g., in T27N, R15E and T29N, R16E) the wash was not yet seriously or continuously downcut in T27N, R16E or T28N, R16E. This is weak evidence at best, but it is worth pointing out in relation to the rest of the data. Below, I will suggest that by late 1910, the wash was downcut throughout T27N, R16E.

(Specific references to Blout's field notes for the boundaries of this township are in Bureau of Land Management Survey Records for T26N, R15E, General Land Office Book 2553: 61; the Township Exteriors index maps of Blout's surveys of Hopi Reservation townships, dated 1908–1911, are included on Sheet 1 (among others) of the BLM's microfiche records for T28N, R16E.)

T28N, R16E (again, see figs. 4.16a and 4.16b)

As noted, Blout only resurveyed the northern boundary of this township (the Seventh Standard Parallel North), in December 1908, when the Oraibi Wash registered no depth (see below). Again, his general representa-

[4] The figures include slight distortion, entailed by copying and scanning microfiche; note also that the discontinuity in the Oraibi Wash in the northwest corner of T29N, R17E (fig. 4.17b) results from a paper tear on the original from which the microfiche was produced—it does not indicate a break in wash continuity per se.

HP009215

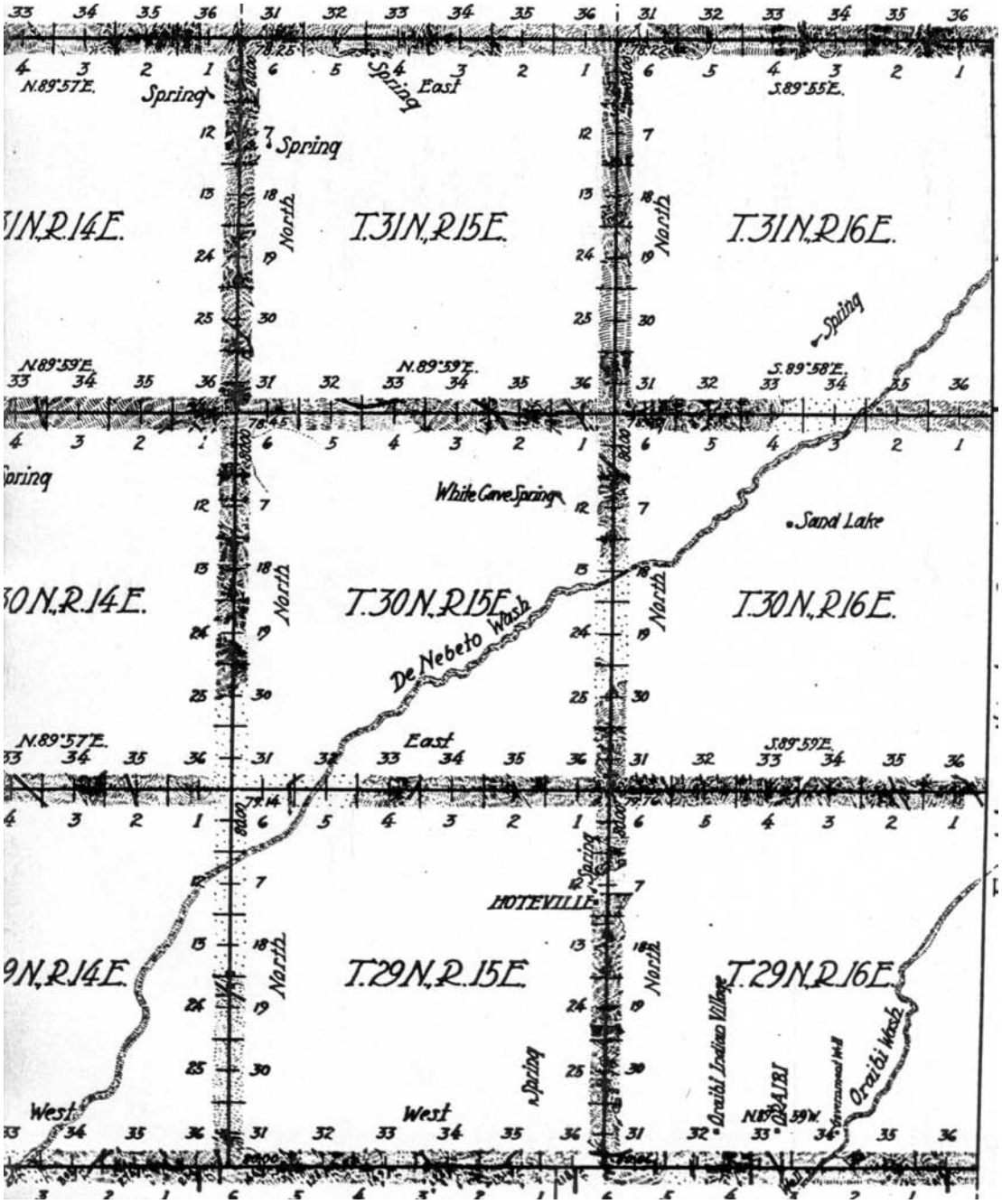


Figure 4.17a. Index map of township plats from S.E. Blout's Survey of 1908–1910, showing sections along the Dinnebito Wash, Oraibi Wash, Polacca Wash, and Wepo Wash, from T28N to T31N. Figure 4.17a: R14E (part) to R16E.

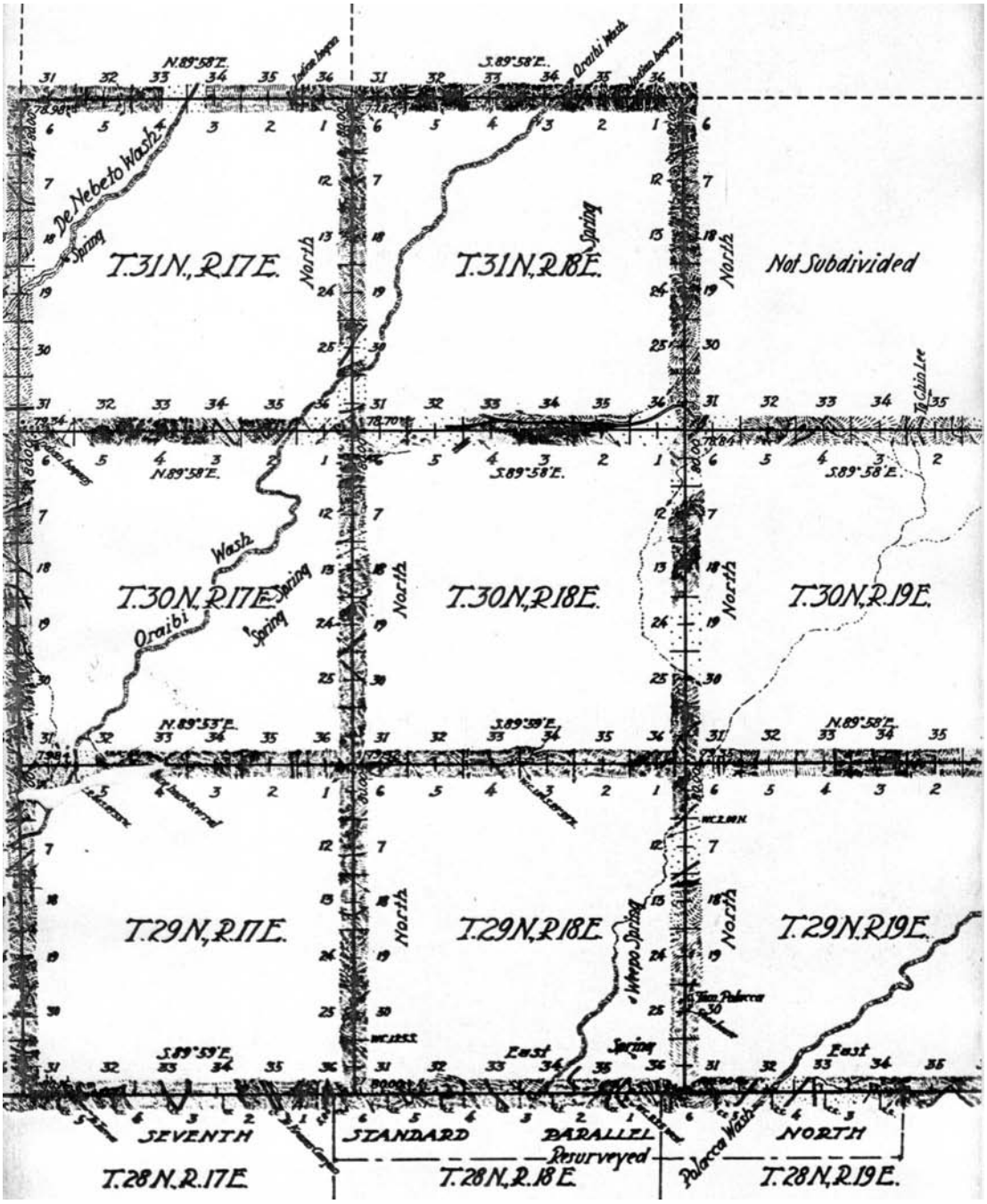


Figure 4.17b: R17E to R19E (part).

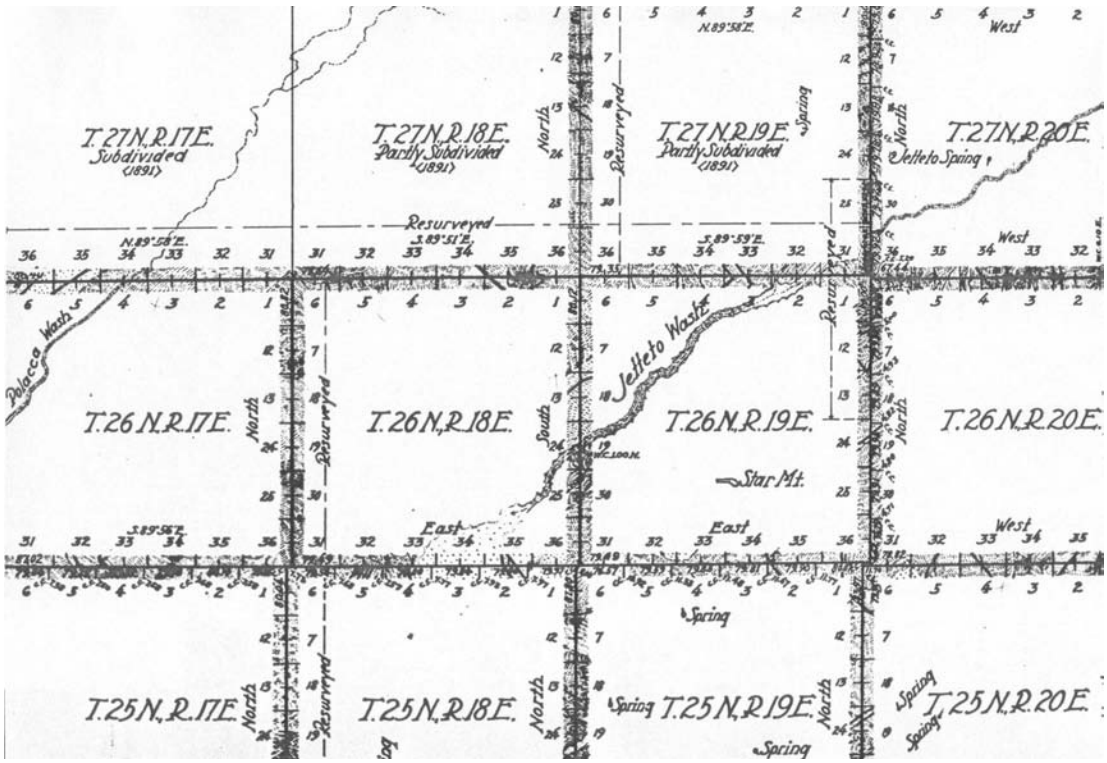


Figure 4.18. Index map of township plats from S.E. Blout's survey of 1908–1910, showing sections along the Polacca Wash and Jeddito Wash, from T25N to T27N.

tion of T28N, R16E on the index map (figs. 4.16a and 4.16b) showed the Oraibi Wash without apparent indication of downcutting. In late 1908, Blout did provide a brief general description of T28N, R16E with an appraisal of agricultural potential:

> General Description (10-9-1908):
> Township No. 28 R 16 E. is generally rolling producing an abundant growth of bunch and sacatone grass, and there is a large body of good farming land along the Oraibi Wash.

Blout obviously would have passed along the wash repeatedly in this township, while traveling in the reservation survey area in 1908–1910: the main road from Orayvi to Winslow hewed close to the wash on its west side throughout. His favorable remarks on farming land here again suggest that downcutting had not affected the prime floodplain fields by October 1908.

(Specific references to Blout's field notes for the northern boundary of this township are in Bureau of Land Management Survey Records for T26N, R15E, General Land Office Book 2509: 252.)

T29N, R16E (figs. 4.19a and 4.19b)

> General Description (4-23-1909):
> This township contains every variety of land from level to mountainous, the soil ranging from stony to sandy and adobe loam, the soil of the bottom land along the Oraibi Wash which flows in a southerly direction through the eastern part of the township is good agricultural land and is being farmed to a limited extent at the present time by the Indians living in the Village of Oraibi, without the aid of irrigation. The soil of the remaining portion of the township is either stony or loose sand and can nearly all be classed as 3rd or 4th rate, is covered with a scanty growth of sage and greasewood brush and bunch grass. The greater portion of this land excepting the stony portion will produce light crops of different kinds which mature quickly, without irrigation, in fact many acres of the mesa lands in the vicinity of the Village of Oraibi is planted to peaches which produce abundantly, and of fine quality, and doubtless other kinds of fruit especially apples could be raised if planted. Pinion pine and scrub cedar are found on and along the slopes of the mesa portion of the township,

HP009218

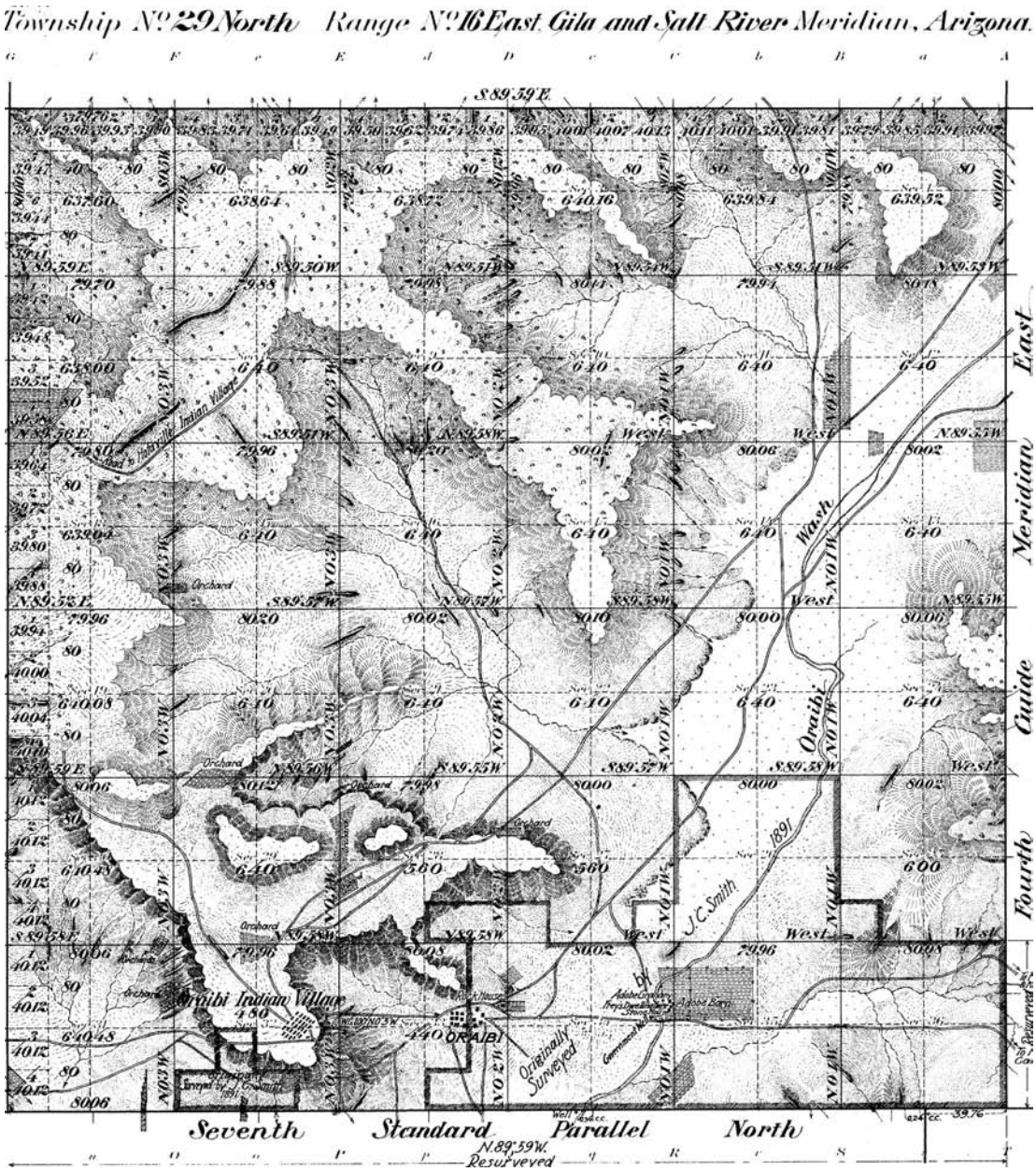


Figure 4.19a. Plat Map of T29N, R16E from S.E. Blout's Survey of 1908–1909.

the trees however are small and unfit for any purpose other than wood for fuel. . . .

The township is poorly watered, the only living water being small springs, which in very dry years cease to flow.

There is a fine spring in Sec. 18 [Paaqavi] and the ''Sacred Spring'' [Leenangwva, ''Flute ceremony spring''] which furnishes all of the water used by the Indians in the Village of Oraibi in Sec. 30. Several wells have been dug along the Oraibi Wash, and it is quite probable that much water could be developed in this valley from this source.

The Indian Village of Oraibi, which is situated on the mesa in Sec. 32, contains a church and about 200 houses, and has a population at the present time of about 500.

The town of Oraibi situated at the foot of the mesa in Sec. 33 contains a day school, a post office three

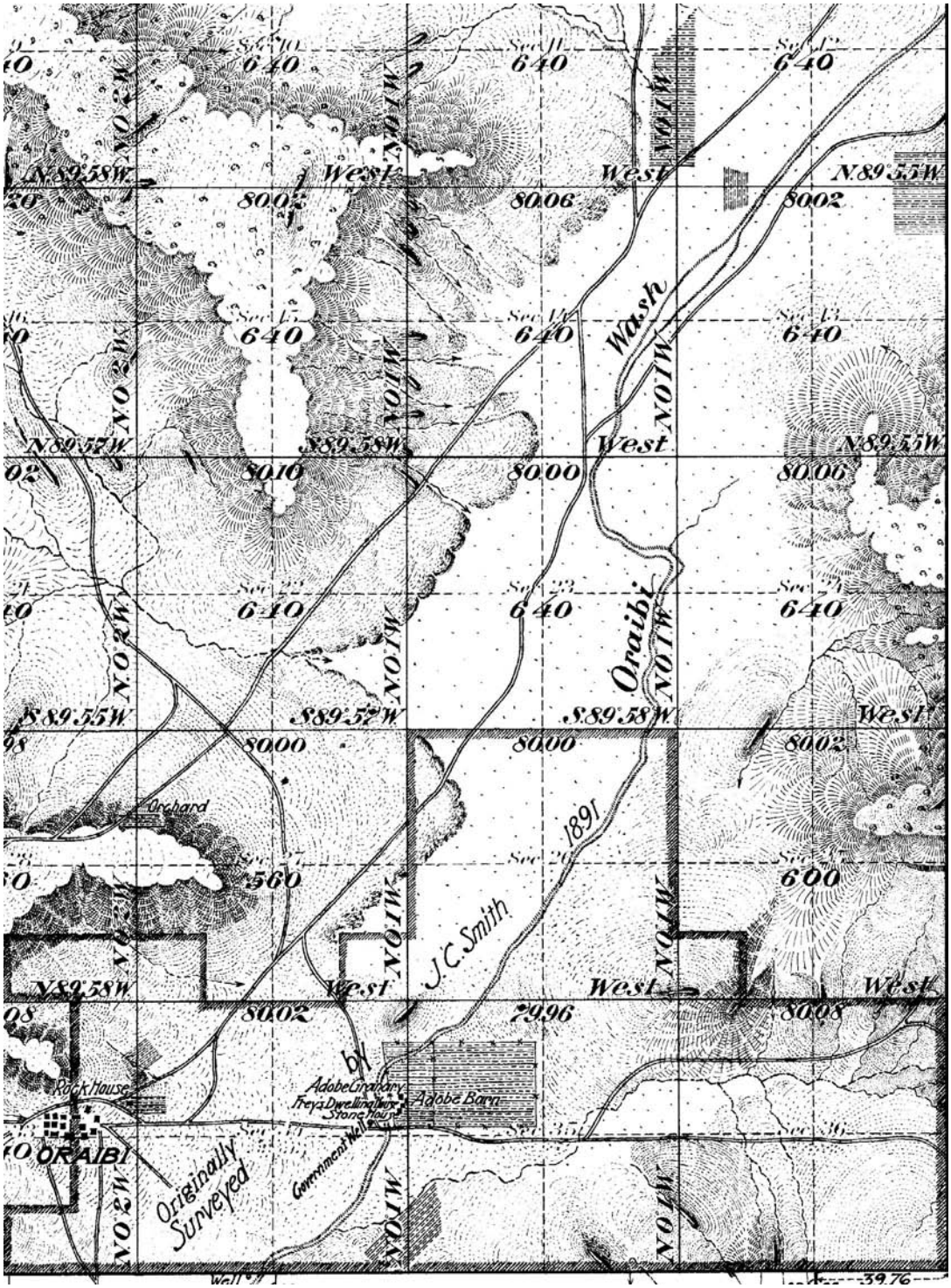


Figure 4.19b. Detail along Oraibi Wash.

HP009220

stores and about 15 dwelling houses. Its population is about 50.

There is one settler in Sec. 32.

Blout's survey of this township is especially significant. At the Seventh Parallel line between Section 34, T29N, R16E, and Section 3, T28N, R16E, approximately the head of the floodplain as depicted by Bradfield, on December 15, 1908, Blout crossed the Oraibi Wash, recording a width of 150 links, and no depth. One-half mile further north, still in Section 34, a large fenced field (ca. 150 acres), stretched eastward from the missionary's dwelling house and granary into Section 35; the field's northwestern corner passed right across the wash. Blout measured the wash here on April 14, 1909 at 125 links wide, no depth: both fence and field continued across the Oraibi Wash uninterrupted. Approximately one-quarter mile northeast of the northern edge of this field, at the intersection of Sections 26 and 35, Blout recorded Oraibi Wash banks 10 feet high, with a channel width of 100 links. From here northward, the wash's banks grew steadily higher, suggesting another headward-cutting knickpoint was present in the north half of Section 35. Between Sections 23 and 26, still on April 14, 1909, Blout recorded the same width (100 links) as Smith had in 1891, but bank heights of 20 feet; wash depth thus increased from 10 feet to 20 feet over the course of little more than a mile (moving northward). Almost two-thirds of a mile farther north, on the dividing line between Sections 23 and 24, Blout measured the left bank at 25 feet high (he did not cross the right bank). Another half mile north, on the line between Sections 23 and 14, the wash was 125 links wide, with both banks 25 feet high. Above here, at the midpoint between sections 13 and 14, the wash channel widened considerably to 5.5 chains (333 feet) across, with the left bank measured at 25 feet high, and the right bank at 20 feet. At this width, it may have been possible to cultivate substantial wash fields (*pöövavasa*) in the bed itself, although they would have been subject to burial during silt runoff from flooding, as still happens to fields above the western wash banks in this area. Half a mile farther north, the wash narrowed again, with both banks 25 feet high. Blout mapped a large field, overlapping the southern part of Sections 11 and 12, coinciding with Kwaawungwvasa (as mapped by Bradfield); a smaller field lay close by the wash to the southeast. Approximately one mile to the east across the wash, straddling Sections 13 and 12 and overlapping the township boundary with T29N, R17E (Sections 18 and 6), was another large field, corresponding approximately to one of Bradfield's Piikyas clan lands.

The Sand clan (eastern) tributary in the southeastern part of this township also shows some significant changes since 1891. Smith had recorded no depth measurements along its course through Sections 34, 35, and 36 (although he mentioned a ''bank''). On April 14, 1909, between Sections 34 and 35, Blout recorded the tributary just north of a ''field bears NE-SW'', where it was 100 links wide, banks 10 feet high, course southwest. Between Sections 35 and 36, on April 12, 1909, Blout reported the tributary here as ''dry sand wash, 100 lks wide, banks 12 feet high, course W''. As noted above, according to the plat maps from both Smith's and Blout's surveys, the confluence of this substantial eastern tributary with the Oraibi Wash mainstream shifted 0.5–0.75 mile north between 1891 and 1909. In 1909, it flowed westward into the main wash channel in the south-central part of the southeast quarter of Section 34, T29N, R16E. Although Blout recorded no depth for the Oraibi Wash near the confluence, and indeed none for another mile to the north, it is noteworthy that the tributary had banks 10 feet high one-quarter mile to the east of the confluence, descending from 12 feet high, one mile further upstream. If the data for these locales along this wash in 1891 and 1909 are genuinely comparable (i.e., if Smith's not registering a bank height means it was insubstantial), it appears that, in the vicinity of the confluence, upstream trenching began in this sidestream tributary, prior to in the Oraibi Wash mainstream, and that the bank depth was higher upstream than down—similar to the pattern noted for the southeastern corner of T28N, R16E in 1891. This contradicts Hack's view that there was headward trenching along the mainstream without trenching in the sidestream tributaries. Given the Sand clan's association with this tributary wash, and the myth reported

HP009221

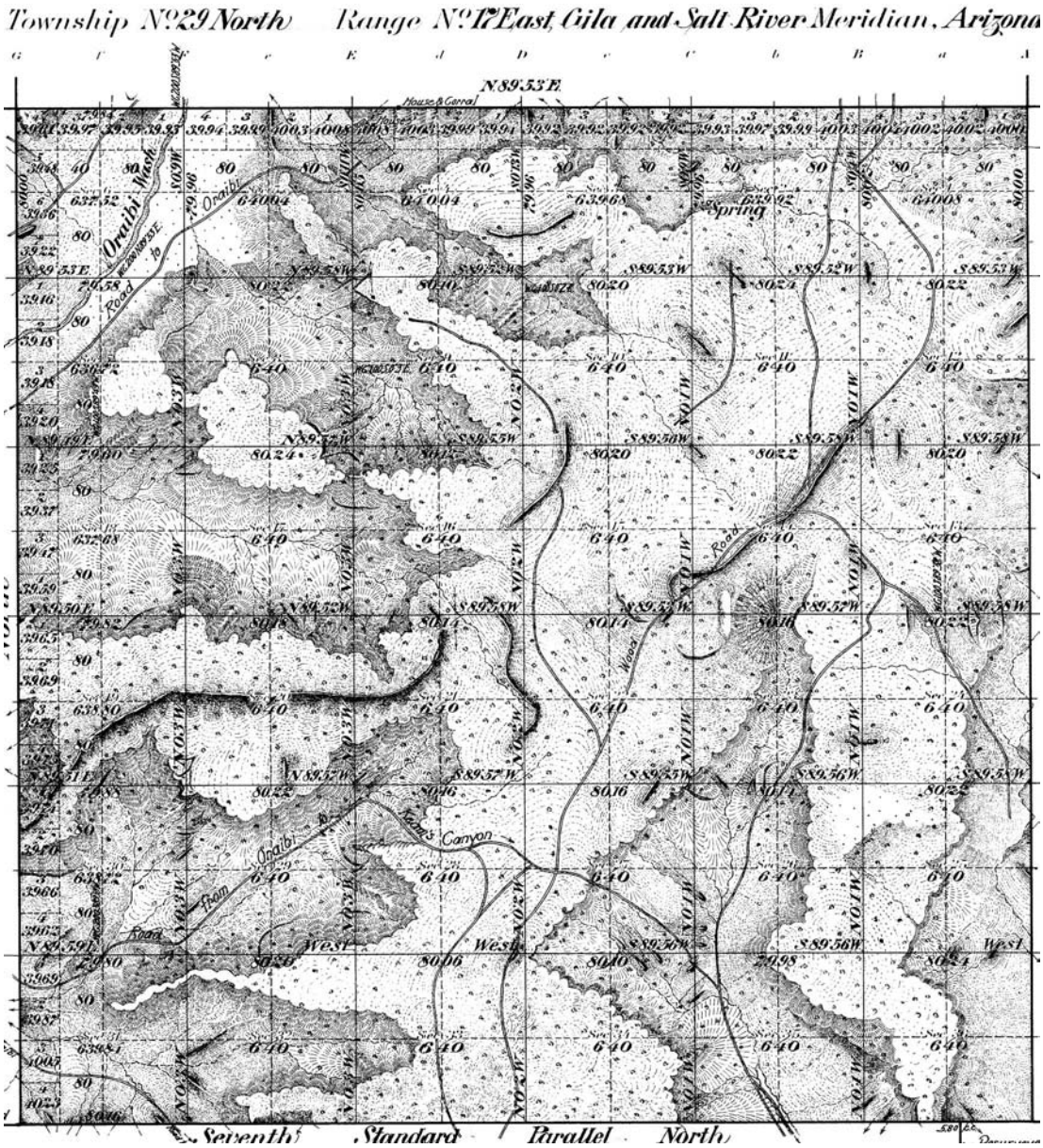


Figure 4.20a. Plat Map of T29N, R17E from S.E. Blout's Survey of 1908–1909.

above about a Hotvela man of this clan planting prayer-sticks to cause arroyo-cutting as an act of magical revenge after the split, this measurement of earlier downcutting in the sidestream wash near the head of the floodplain is intriguing. A few months later, missionary J.B. Epp would report incidents of downcutting near the confluence by the mission station in Section 34 (below).

(Specific references to Blout's field notes for this township, from April 12–15, 1909, are in Bureau of Land Management Survey Records for T29N, R16E, including pages extracted from General Land Office Book 2597: 61; the southern boundary, recorded on December 15, 1908, appears in Book 2509: 252.)

T29N, R17E (figs. 4.20a and 4.20b)

HP009222

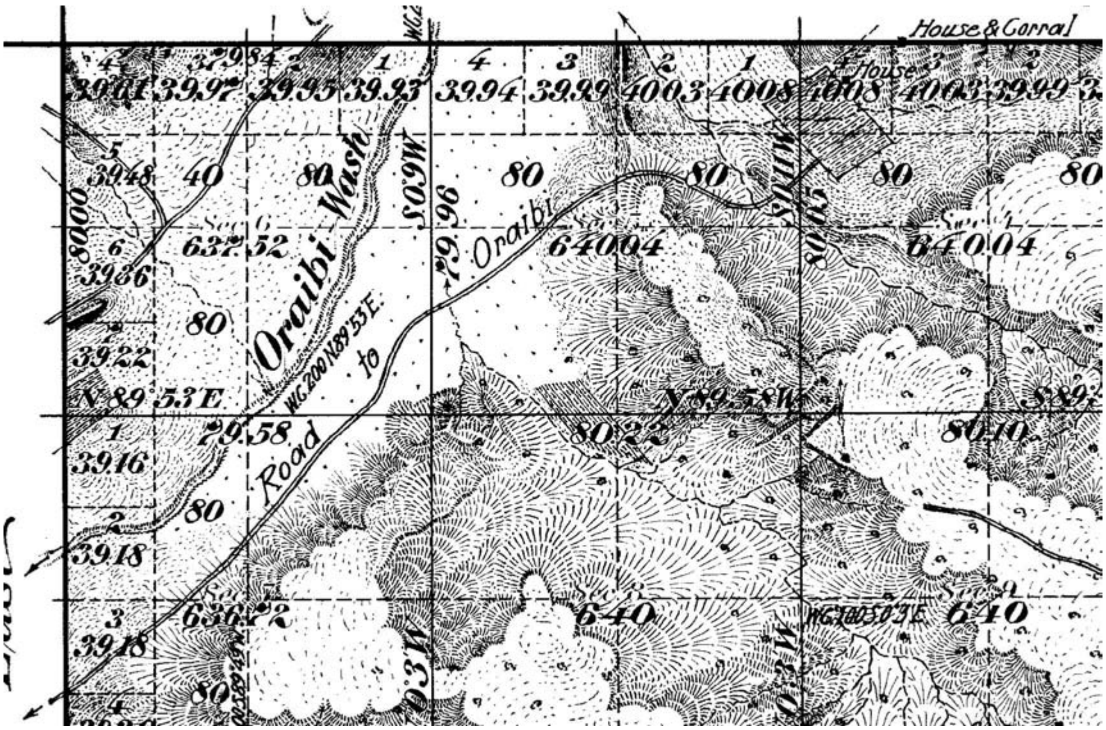


Figure 4.20b. Detail along Oraibi Wash.

General Description (12-4-1908):

This township is rough and mountainous in the western and southeastern parts, rolling in the north eastern part, and some level land in the northwestern part along the Oraibi Wash. . . .

The soil along the Oraibi Wash is a sandy loam suitable for agricultural purposes. The soil of the remaining portion of the township is very sandy and stony providing only graze.

Continuing northeastward, the Oraibi Wash crossed the northwestern portion of T29N, R17E, through Sections 6 and 7, over a distance of approximately 1.7 miles. Blout recorded bank heights at both the southern and northern points of 25 feet. He mapped several active fields on Section lines, all except one (the field identified as Piikyas, just mentioned) north of the area Bradfield and Levy mark as clan lands. These fields are located as follows: (a) that just mentioned, overlapping into Sections 7 and 18, from Sections 12 and 13 in T29N, R16E—southeast of the wash; (b) on the western border of Sections 6 and 7 in T29N, R17E, and Sections 1 and 12 in T29N, R16E—west of the wash; (c) on the border of Section 6 in T29N, R17E and Section 31 in T30N, R17E—west of the wash; (d) on the border of Sections 5 and 8 in T29N, R17E—one-half mile east of the wash; (e) on the border of Sections 4 and 5, one half-mile east of the wash next to a stone house and corral at the northern township boundary; field research in 1981 and 2003 (corroborated by Murphy's agricultural allotment here, in an area otherwise allotted entirely to residents of Paaqavi) indicates this house belonged to Tuwahoyiwma (Bear), Tawakwaptiwa's brother.

(Specific references to Blout's field notes for this township in December 1908, are in Bureau of Land Management Survey Records for T26N, R15E, including General Land Office Book 2508: 6, Book 2543: 9.)

T30N, R17E (figs. 4.21a and 4.21b)

General Description (4-7-1909):

This township is very broken and contains every variety of land from level to mountainous, the soil ranging from stony to sandy loam. The soil of the bottom land along the Oraibi Wash which flows through the center of the township in a southwesterly

HP009223

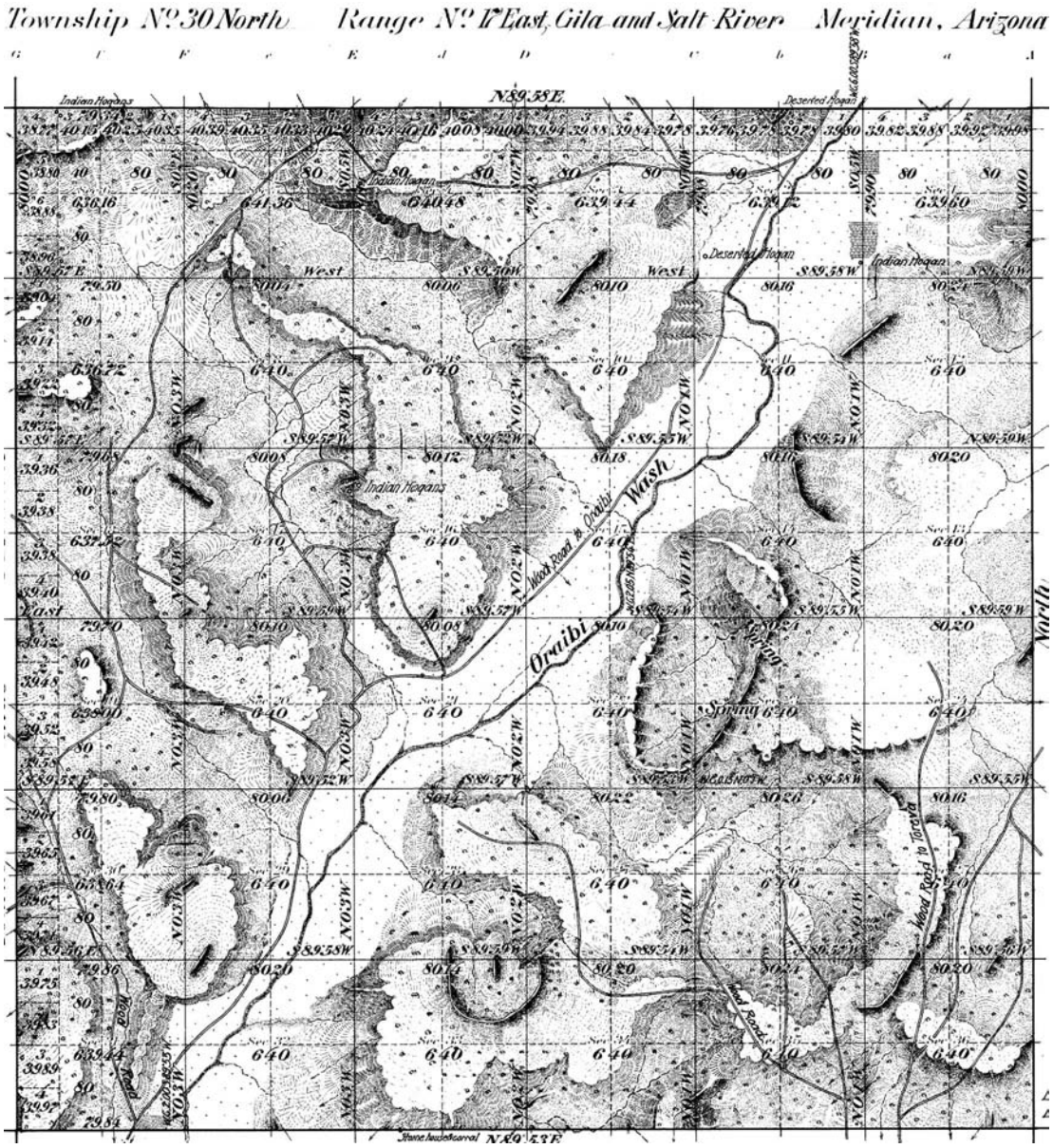


Figure 4.21a. Plat Map of T30N, R17E from S.E. Blout's Survey of 1908–1909.

direction is a sandy loam, producing crops without irrigation.

The soil of the remaining portion of the township except the stony mountainous portion can nearly all be classed as 3rd rate, is covered with a heavy growth of sage brush and bunch grass and is valuable for grazing purposes. . . .

The township is poorly watered, the only living water found in the township being two small springs in Sec. 23 [Siwva—Onion Spring].

In T30N, R17E, Blout mapped the Oraibi Wash's banks: at 20 feet high and 60 links wide one mile north of the boundary between Townships 29N and 30N; at 25 feet high, 125 links wide, ¾ mile north of the last point; at 100 links wide, banks 20 feet high, at the intersection of Sections 21 and 28, two miles north of the township boundary; at 100 links

HP009224

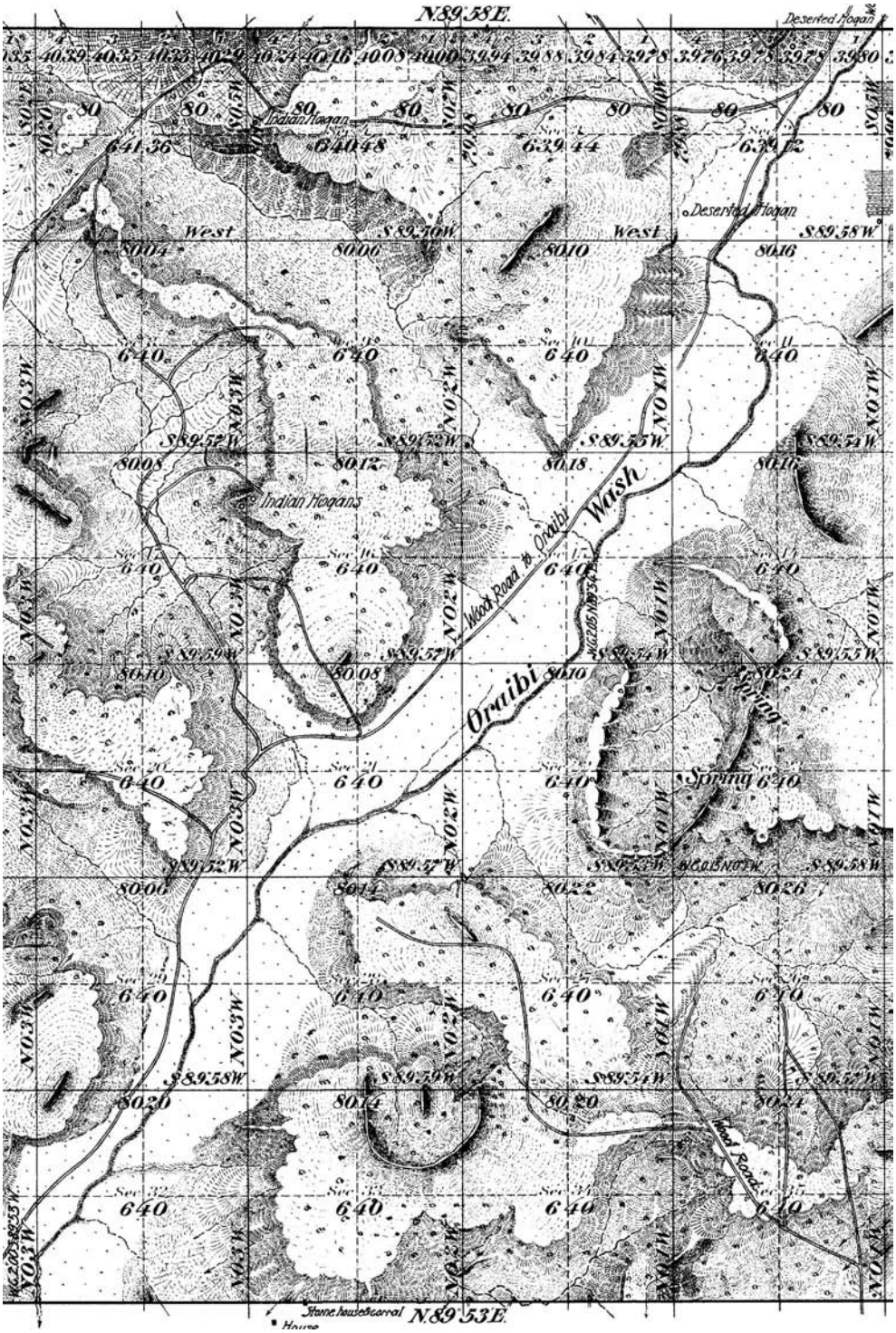


Figure 4.21b. Detail along Oraibi Wash.

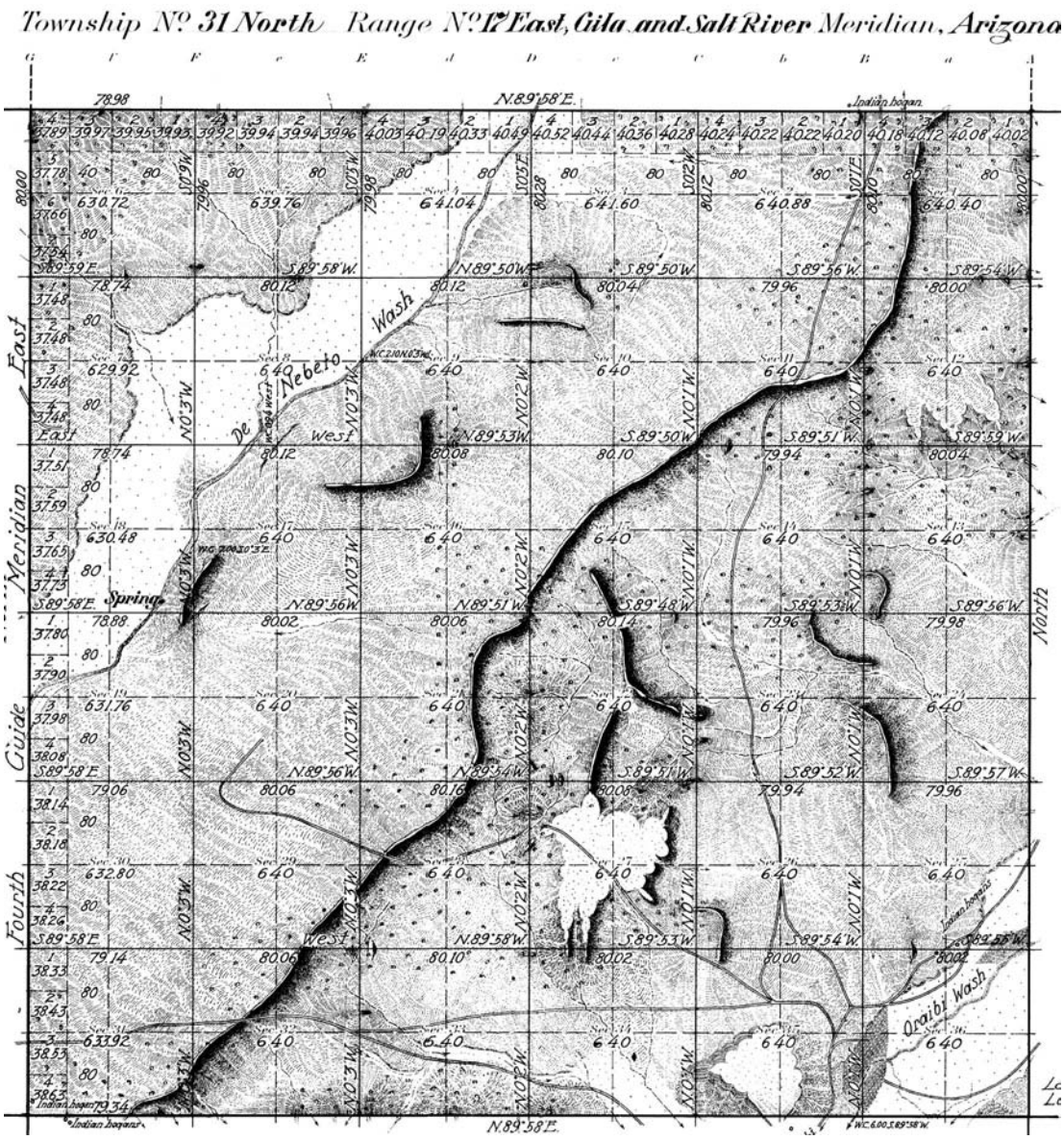


Figure 4:22a. Plat Map of T31N, R17E from S.E. Blout's Survey of 1909.

wide, 20 feet high, ca. 2½ miles north of the township boundary; and at 75 links wide and 18 feet high between Sections 11 and 14, four miles north of the township boundary. At this point, two miles to the west of the wash lay the closest Navajo hogans to Orayvi, ca. 12 miles north of the village. One mile farther north up the wash and half a mile east of it, another hogan and fields were mapped. The wash here, one mile south of the township boundary with T31N, R17E, was 100 links wide, and 18 feet deep. At the township boundary itself, the wash narrowed to 25 links wide, and was measured at six feet deep.

Where the wash passed across the southeast corner of T31N, R17E (figs. 4.22a and 4.22b), a large field was marked on the plat

HP009226

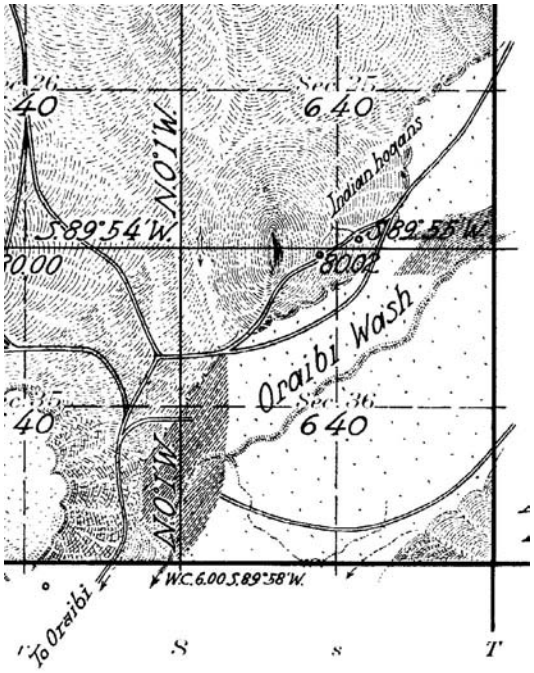


Figure 4.22b. Detail along Oraibi Wash.

map across the Oraibi Wash between Sections 35 and 36, and another field across the wash between Sections 36 and 25 (subdivision survey of this township occurred in April 1911); the latter field overlapped into T31N, R18E (figs. 4.23a and 4.23b), and another field appeared on the wash between Sections 17 and 18 of that township (again, survey within this township occurred in April-May, 1911). Judging by the plat maps (my examination of the survey notes ceased at the township boundary between T30N and T31N), and compared with plats for townships to the south, it appears that flats were present along the wash for at least two miles above the boundary between T30N and T31N in R17E and R18E.

(Specific references to Blout's field notes for this township, from March 25—April 7, 1909, are in Bureau of Land Management Survey Records for T30N, R17E, including pages extracted from General Land Office Book 2596.)

In sum, in 1909, along most of its approximately seven-mile course southwestward in T30N, R17E, the Oraibi Wash channel was typically 20 feet deep and between 40 and 85 feet wide; only at the northernmost point of this township, some 16 miles northeast of Orayvi did the wash become a shallow channel, a condition that persisted northward into T31N for at least two miles. Southwestward through T29N, R17E, and T29N, R16E, the wash maintained a substantial bank height of 20–25 feet as far as two miles north of the southern boundary of T29N, R16E, ca. 3½ miles northeast of Orayvi. At that point, the wash banks declined, descending to 10 feet high one mile north of the township boundary (ca. 2½ miles east-northeast of Orayvi), and flattened out completely by ¾ mile north of the township boundary, slightly north of due east of Orayvi, at the beginning of Bradfield's area of prime floodplain cornfields. The wash channel appears to have continued flat or shallow in that fashion into T28N, R16E, still ca. 150 links wide and of negligible depth. Where Blout next measured the wash on the border of T27N, R15E with T27N, R16E, depth had increased to 20 feet from Smith's and Chillson's measurement of 12 feet in 1891. In 1909, flats still remained south of this point in T27N, R15E, but below Burro Springs a channel 25–30 feet deep coursed throughout T26N, R15E, succeeded by intermittent flats and gullies along the wash's course in T25N. Substantial depth measurements from central T29N, R16E through the northern border of T30N, R17E evidently indicate that the upper Oraibi Valley was channeled before trenching in the primary cornfield floodplains of the lower Oraibi Valley. Gullies along the wash had clearly increased since 1891, but remained discontinuous. Floodwater flats were still evident in April 1909 in T25N, R14E; T25N, R15E (probably); T27N, R15E; T28N, R16E (at minimum on its northern border); T29N, R16E (in its southern strip); and, inferentially, in T31N, R17E and T31N, R18E.

MURPHY'S ALLOTMENTS

On the basis of Blout's and Smith's surveys, Matthew Murphy's 40-acre agricultural allotments to Third Mesa people were placed in the center of the Oraibi Valley, on both sides of the wash and intermittently right across it, for a distance of some 27 miles (fig. 4.24). Correspondence files (e.g., Murphy 12-14-1910, Gunderson 8-19-1910) show

Figure 4:23a. Plat Map of T31N, R18E from S.E. Blout's Survey of 1909.

that most allotments were assigned between August 19, 1910, and December 10, 1910. Some allotments in the upper Oraibi Valley and below Burro Springs crossed wash banks marked by Blout as 25 feet in height. Prior to accepting allotments in the upper Valley even provisionally, Kuwannömtiwa's faction sought a dam-and-canal system in order to irrigate there.

On April 1, 1907, Commissioner Leupp informed Hopi Superintendent Horton Miller of the Act of March 1, 1907, to allot the Hopi Reservation. Miller responded:

> There is an area half a mile wide and fifty miles in length along the Oraibi Wash about half of which is suitable for cultivation. About the same amount of land along the First Mesa Wash is suitable for cultivation. The productiveness of this land depends largely upon the sand conditions which are very unstable.
>
> I have the honor to suggest that before any action is taken in regard to allotting this land that it would

HP009228

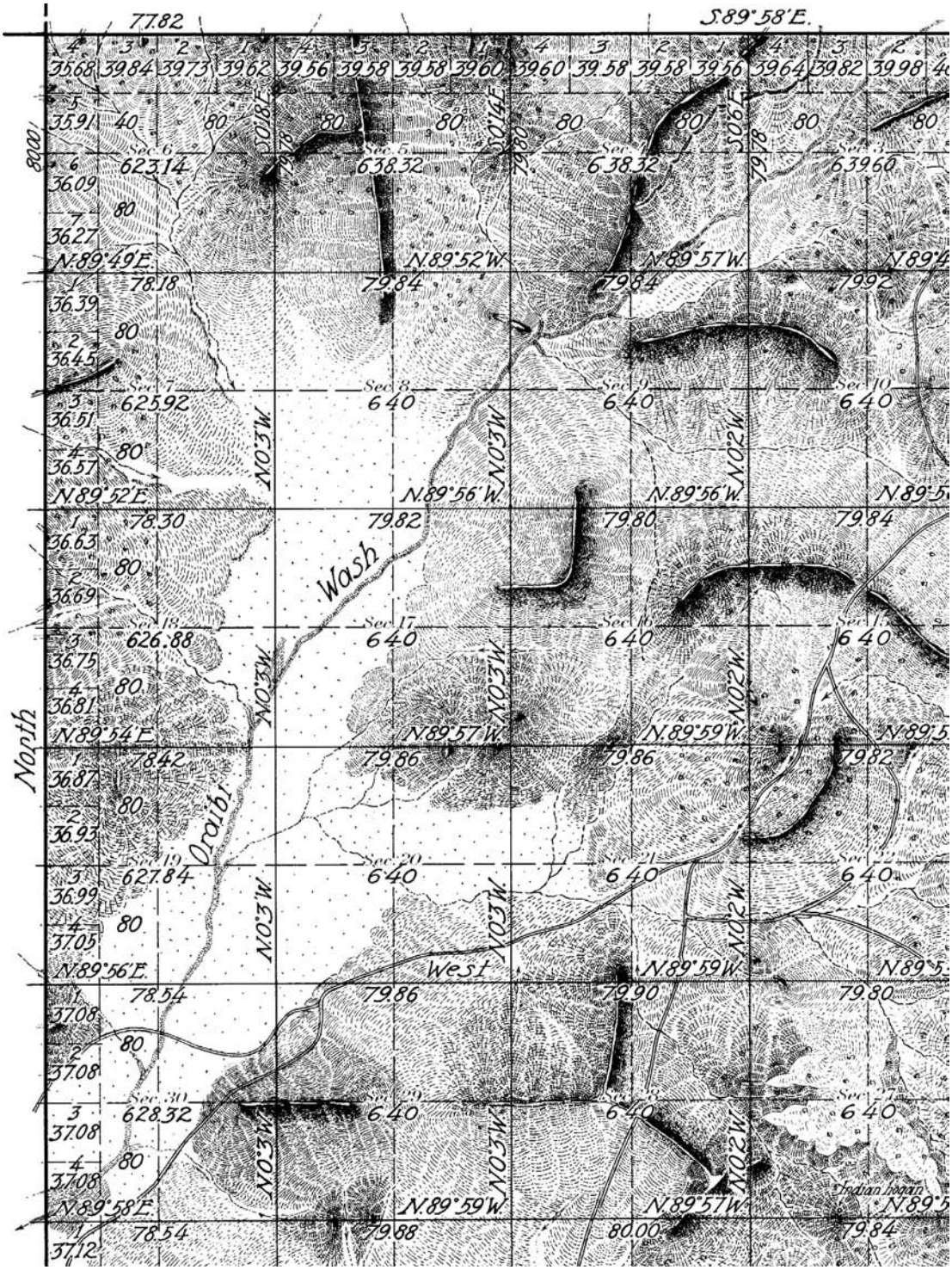


Figure 4.23b. Detail along Oraibi Wash.

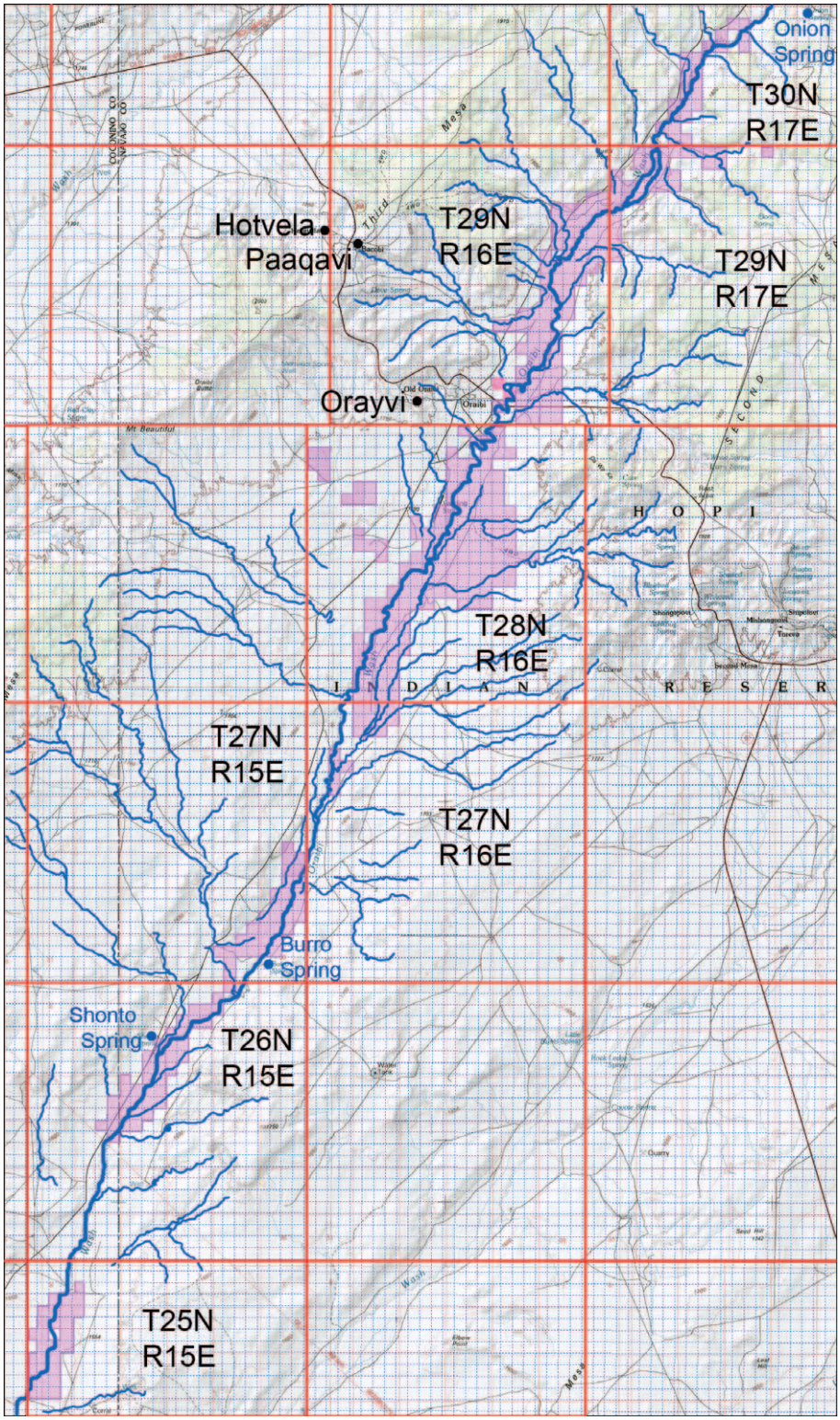


Figure 4.24. Outline of M.M. Murphy's agricultural allotments along the Oraibi Wash, 1910. Allotments are shaded in purple, following a UTM grid that closely (not quite exactly) matches sixteenth-Section subdivisions (40 acres). Two mission allotments are in shown in pink.

> seem advisable to provide a permanent supply of water sufficient for domestic purposes for the benefit of each location. This could be accomplished by providing wells about half a mile apart along the wash at a cost of $50 for each well (Miller 5-9-1907).

This would suggest that any trenching that may have existed by May, 1907, did not prevent cultivation of adjacent fields for 25 miles along a 50-mile stretch of the Oraibi Wash.

Active participation by the returned Hostiles, especially after their removal to Paaqavi in November 1909, in Murphy's allotment program, appears to owe to pressure on their land rights after Tawakwaptiwa's return to Orayvi that summer. Tawakwaptiwa bitterly resented the ''board of control'', led by Qöyangayniwa (Badger) and Kuwannömtiwa (Sand), that had been established by Supervisor Perry to rule Orayvi during his enforced absence (Whiteley, 1988a: 300), and he evidently sought to drive both men, with their families and supporters from their lands. Although Lomahongiwma celebrated the Blue Flute ceremony at Orayvi in 1907 (inferentially without the Gray Flute society, which was primarily Friendly; see Forrest, 1929, II: 183), it appears Tawakwaptiwa prevented him from doing so in 1909 (probably in August), when the performance was held by the Gray Flutes (see Talayesva, 1942: 141–142). The second split occurred approximately two months later, and the returned Hostiles' enthusiasm for allotments apparently involved their concern to secure land rights against the re-asserted authority of the Kikmongwi. Practically all the first 150 Third Mesa allottees on Murphy's schedule of December 1910 were the (now removed) returned Hostiles, beginning with Lomahongiwma and Kuwannömtiwa and their families.

In late October 1909, at exactly the same time he was pressing the returnees to leave Orayvi, Tawakwaptiwa also sought to drive out Qöyangayniwa, along with his ''sons and daughters, and their families'' (Miller, 10-30-1909). As noted, Qöyangayniwa had been the first man to build a government house in Kiqötsmovi in 1890 or 1891. As an affine in the ''special Kwan house'', he had served as *qaleetaqa* (''guardian'') in Loololma's Soyalangw ceremony at the Friendlies' chief kiva (Tawa'ovi), and was the first government ''judge'' at Orayvi (cf. Titiev [1944: 66], who reports a specific conflict of authority between Tawakwaptiwa and Qöyangayniwa). In 1909, it is likely Qöyangayniwa's extended family comprised the majority of the approximately 50 people recorded by Blout on April 23 (above) as then resident in Kiqötsmovi. Tawakwaptiwa wanted to remove these Kiqötsmovi residents from allotments Murphy had assigned them (more than a year before the majority of his Third Mesa allotments were finalized):

> . . . relative to the complaint of Roland Nehoitewa [Ngahutiwa, Maasaw clan] that the Chief was about to drive his family from their allotments, I have the honor to report that Special Allotting Agent Murphy informs me that, by special orders from the Indian Office, he allotted lot 7, Tp. 28, Range 16, Sec. 10 to Roland's father, and that he also allotted a field to Se-ka-nimp-tewa [Sakwnömtiwa, Rabbitbrush, Ngahutiwa's ZH]. So far as I am able to learn, no attempt has been made to drive them from their allotments.
>
> Roland is the son of Quoininiwa [Qöyangayniwa], the old friendly judge. . . . The chief and some of his followers suggested that all of those opposed to them should leave Oraibi because they would not recognize Tewaquaptewa as absolute authority on all matters pertaining to the village. Roland and his father desire to be admitted into the councils of the chief and his followers but are unwilling to recognize him or the ruling priest [probably Talaskwaptiwa, Sun] as having any authority over them (Miller, 12-3-1909).

This allotment in T28N, R16E Section 10 falls in the heart of Bradfield's ''prime farmlands.'' (By the time of his final schedule, Murphy had changed this allotment—a not uncommon practice, that led to much complaint—but it appears that in this instance he was prevailed upon by Tawakwaptiwa; Qöyangayniwa's agricultural allotment was moved one section north into T28N, R16E, Section 3.) Clearly, if Qöyangayniwa and his family actively sought allotments in this area of the floodplain, and if, at the same time, Tawakwaptiwa wanted to prevent them from being allotted there (and, indeed, sought allotments for his own family in this Section; see below), this was still viable farmland in December 1909.

A further indication of farming viability along the wash floodplain is evident from a dispute over agricultural allotment sites in August-October 1910 between the Paaqavi and Orayvi factions, in which Murphy and

HP009231

Miller proposed a land exchange. Murphy referred to a line of division that appears to be broadly the same line pointed out to Lemmon by Tawakwaptiwa and Lomahongiwma in 1905 (above):

> The Oraibis are to give up all lands cultivated by them, north of Sec. 34, Tp 29 N. R. 16 E in the Oraibi Valley, in exchange for lands formerly cultivated by the Kewanimptewa [Kuwannömtiwa] faction south of that line. The Kewanimptewa faction, however, contends that the Government should put in a levee across the valley above their fields, in order to "flood" their fields and thus render the new land as good as the land they are giving up.
>
> I respectfully request that this request receive immediate consideration from your Office, and that it be granted, if possible. This would effectually settle the feud between the factions, and at a small cost (Murphy, 8-29-1910).

One week later, the supposed agreement fell through:

> . . . the Oraibis have refused to comply with the agreement whereby the Kewanimptewa people would give up all lands formerly held by them south of the north line of Sec. 34 Tp 29N. R.16E if the Oraibi people would give up the lands held by them north of that line.
>
> The Oraibis have been cultivating these fields for many years and have an undisputed right to them.
>
> The Kewanimptewa people have just as good title to the lands they have been cultivating, but they well know if they receive these lands as allotments that Tawaquaptewa and his followers will destroy their crops. . . .
>
> The Kewanimptewa people will accept allotments of wild lands farther up the valley, but they want to make it a condition that the government will put in a levee across the valley to flood these new fields, and, thus, in time, render these fields as fertile as the fields they are forced to give up (Murphy, 9-7-1910).

Murphy and Miller persisted with the plan, however. Miller wrote to W.E. Freeland, Principal Teacher at the Oraibi Day School, concerning Murphy's proposal:

> . . . if the Oraibi men, who have fields above the mission, would exchange their fields for some of the land that the Kewanimptewa people have been cultivation [sic] below the mission, it would make it possible to locate agricultural lands above the mission for the Kewanimptewa people and the Hotevilla people, and that there would be sufficient agricultural land in the valley below the mission for the Oraibi people. This seemed to me to be a fair arrangement, as it would provide a permanent division line between the two factions. There was no intention to deprive the six [Orayvi] men of their fields, without giving them lands equally as good, below the mission that had formerly been cultivated by Kewanimptewa's people.
>
> You may explain to Frank [Jenkins—Kuwanngöytiwa, Patki clan, Agency policeman for Orayvi] that unless some arrangement of this kind can be made, lands will be allotted to the members of the Hopi Tribe, living in Oraibi, Bacabi, and Hotevilla without reference to their connection with any faction. This, I think, would be unfortunate as long as they live in communal villages and have many of their interests in common.
>
> I believe if Jasper [Kuwanöyiwma, Lizard clan] and the other men who have fields above the mission, can be made to understand that the best interests of the Hopis will be served by such an exchange and no injustice would be done them, they would select lands below the mission and settle the long-standing dispute in regard to their fields (Miller 9-8-1910).

Three weeks later, Miller wrote to the Commissioner, still recommending this plan to divide allotment areas for the factions:

> At his [Murphy's] suggestion I saw the Oraibi Chief, and explained to him that it would simplify matters if the men would exchange lands, as suggested by Mr. Murphy, and that I thought it would be to their advantage to do so. The Chief seemed to think this a good plan. A short time after I had this talk with the Chief, Mr. Murphy wrote me that the six Oraibi men had refused to give up their fields and take other lands below the mission, and that the whole matter would have to be gone over again. . . .
>
> He [Murphy] informed me that Kewanimptewa's band would take wild lands up the valley if they had assurance that a diversion dam would be put up in the wash, making it possible to flood the new land which they would take. . . . The construction of this dam would simplify the allotments in that vicinity, and would be of material benefit to the Indians.
>
> I do not believe that there need be any further trouble between the factions of Oraibi, Bacabi and Hotevilla. There will be minor complaints from time to time of damage done to growing crops, and such other matters as come up between the Hopis all over the reservation.
>
> I recommend that steps be taken to provide a dam or levee as suggested by the Allotting Agent (Miller 9-26-1910).

The plan for Tawakwaptiwa's faction (by far the stronger) all to be allotted below the mission station, and Tawakwaptiwa's apparent initial approval of a land exchange to facilitate this, would argue strongly for the continued viability of agriculture throughout T28N, R16E. This was now almost 21 months after Blout's survey of the Seventh Standard Parallel North, which recorded no depth of the wash channel at all. If any permanent headward trenching had reached Section 10 in T28N by this point, it seems extremely unlikely this proposal to resolve a land dispute would have been predicated on

HP009232

an offer to the stronger party of lands that were badly eroded and not susceptible to flood irrigation.

H.F. Robinson, Superintendent of Irrigation in the Office of Indian Affairs, was sent to investigate Murphy's dam proposal:

> It was supposed from former letters that the proposed work was in the neighborhood of Oraibi, but this was an error. The dam site is between fifty and seventy-five miles north east, up the wash and is inaccessible to teams. It is not a storage project, but Mr. Murphy proposed to build a diversion dam, throw all of the water into a canal which will carry the entire flood water of the stream, and lower down divert it to the land by means of laterals and sub laterals, using the land to store the water for the crops. At the point of diversion, Mr. Murphy reports that the wash is about 100 feet wide and 30 feet deep. He proposes a concrete or rock fill dam across the wash and then extend an earth dyke from the top of this rock fill to the hills on the east side of the valley, a distance of over half a mile. From here the canal would be carried down the valley, and would be large enough to carry the entire flood of the stream which may vary from two to fifteen feet in depth. The fall of the valley and wash is fifteen and twenty feet to the mile.
>
> The distance to the nearest irrigable land is about ten miles.
>
> His plan is then to construct numerous laterals and sub-laterals to cover quite an area of land, and the canal to be carried beyond the irrigated area and back to the wash to dispose of surplus water (Robinson 12-12-1910).

Robinson's location of the dam site is none too clear: 50 miles northeast of Orayvi is close to the very head of the Oraibi Wash, which would be rather pointless to dam, since only a small proportion of floodwater would flow into it at that point; 75 miles northeast of Orayvi lies beyond the beginning of the wash drainage (northeast of Black Mesa in the Chinle Valley). If, on the other hand, he meant 50–75 miles up the Oraibi Wash from its confluence with the Polacca Wash, this is still rather odd; the 50-mile point, above Hard Rocks, is somewhat plausible, and this is in the general area indicated to me in 1981, by Tsakwani'yma, of Murphy's proposed dam site. Robinson's description of the wash as about 100 feet wide and 30 feet deep at the proposed site broadly corresponds to an area near Onion Spring (Siwva), which would turn out to be the northern limit of the Paaqavi allotments on Murphy's final schedule; in April 1909, Blout recorded the wash here as 125 links (82.5 feet) wide and 25 feet deep, in the northwest quarter of Section 28, T30N, R17E. In any event, Robinson ended by dismissing Murphy's plan as ''very wild and chimerical''.

The dual context of Blout's survey, that showed substantial trenching in the Oraibi Wash above the mission for ca. 12 miles, and the land dispute between the Paaqavi and Orayvi factions, suggest the dam was designed to alleviate problems of wash channeling through proposed farmlands in the *upper* Oraibi Valley (i.e., north of the mission). Although Murphy's final allotment schedule did not adhere to the proposed dividing line at the northern boundary of Section 34, T29N, R16E (causing considerable complaint by Kuwannömtiwa; see Part II, chap. 26), he did divide the factions at the northeast quarter of Section 13, T29N, R16E (3 miles northeast of the mission). All Paaqavis who received agricultural allotments in the Oraibi Valley (some were allotted in the Dinnebito Valley) were placed in a continuous swath northeast of this line; all Orayvi Friendlies assigned agricultural allotments in the Oraibi Valley (with the exception of Tuwahoyiwma; see above) were placed southwest of the line.

In his final schedule, Murphy (1910) listed 40-acre agricultural allotments to Third Mesa Hopis along the Oraibi Wash in the following townships (from south to north): T25N, R15E; T26N, R15E; T27N, R15E; T27N, R16E; T28N, R16E; T29N, R16E; T29N, R17E; and T30N, R17E—see figure 4.24. Beginning (at the south) at a point on the Oraibi Wash (approximately 35°33.8′N × 110°47.1′W) six miles east of Monument Point, ca. 22 miles south-southwest of Orayvi, Murphy plotted some 360 40-acre allotments to Third Mesa Hopis along the wash to a point (approximately 35°59.6′N × 110°30.6′W) one mile west-southwest of Onion Spring (12 miles north-northeast of Orayvi). Northeast of Onion Spring, after an intervening space of 1.5 miles, the allotments he assigned were to Navajos. Murphy also made an additional 34 agricultural allotments to Second Mesa Hopis on the Oraibi Wash in Sections 25, 26, 35, and 36 in T27N, R15E, and in Sections 14, 15, 22, and 23, T28N, R16E.

The southernmost group of contiguous allotments began in Section 18, T25N, R15E, (fig. 4.25) and passed northeast into the

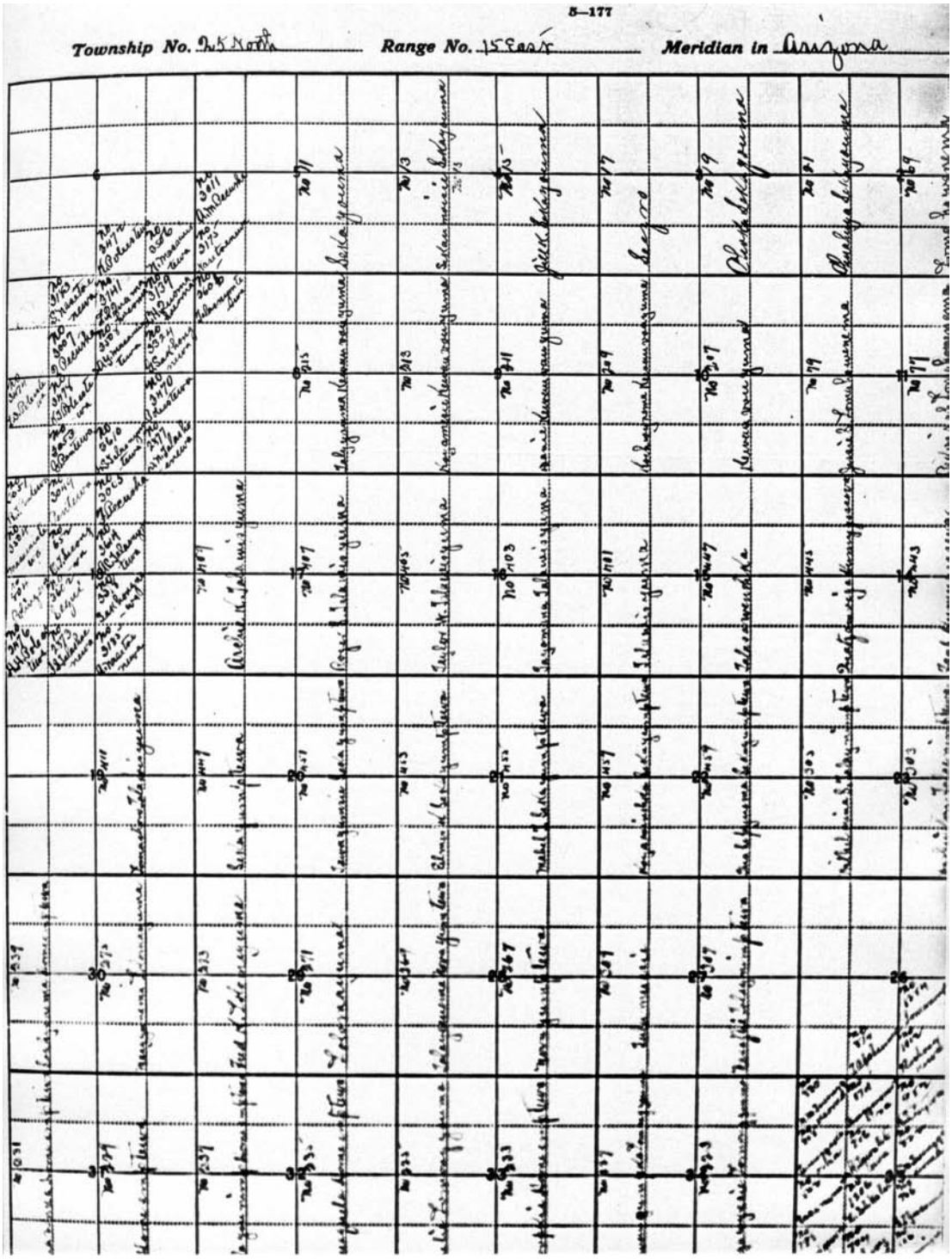


Figure 4.25. M.M. Murphy's allotment plat, T25N, R15E.

HP009234

southwest quarter of Section 5. After that, there was a gap of ca. three miles. Allotments recommenced at the northeast corner of Section 20, T26N, R15E (fig. 4.26). The intervening space was a deeply and narrowly incised area along the wash according to Blout's survey. However, Murphy did make some allotments in the northeast quarter of Section 20 through the northwest quarter of Section 2, T26N, R15E, along and across wash bank heights of 25 and 30 feet. Where the Wash crossed the township line into Section 35 in T27N, R15E, the height had declined to 10 feet. Allotments along the wash throughout the southeastern corner of this township are continuous (fig. 4.27); one grouping was made to people from Songòopavi, including Honani, and inferentially some of his relatives, in the same vicinity as the fields depicted on Blout's plat map. In T27N, R16E (fig. 4.28), Murphy left a gap of four miles along the Oraibi Wash as a ''water reserve''. Five contiguous allotments were placed at a confluence of tributaries with the mainstream—but not on the mainstream itself—in Section 7. After that point, Murphy left another gap of one-half mile, and thence the allotments resumed on a sidestream tributary in Section 5. Not until the middle of Section 32, T28N, R16E (fig. 4.29), did Murphy assign another agricultural allotment along the Oraibi Wash itself, suggesting that from Section 31, T28N, R16E, along the whole stretch of the water reserve as far as the boundary between Section 19, T27N, R16E, and Section 24, T27N, R15E, the wash may have been trenched and agriculturally unusable by this point in time. Throughout T28N, R16E, from Section 32, allotments were continuous and densely arrayed until the northernmost Section row, where Murphy left some sixteenth-Sections unallotted, in specific areas along the wash in Section 3. No agricultural allotments occurred for another mile along the wash in T29N, R16E either (a 320-acre grazing allotment was made along it in Section 34—see below). With the exception of the gaps along short, perhaps recently downcut, stretches of the wash in Section 3, T28N, R16E, and Section 34, T29N, R16E, Murphy's agricultural allotments continued uninterrupted along the wash northeastward through T30N, R17E, Section 21 (see figs. 4.30, 4.31, and 4.32).

Figure 4.24 is a slightly inexact location of the agricultural allotments, since (like 4.11, showing Mayhugh's allotments) it borrows a UTM-based grid overlay whose lines do not coincide precisely with the sixteenth-Section lines, but are close enough to demonstrate the point (when first surveyed the Seventh Standard Parallel North created an offset pattern here, with T29N's townships located approximately one-half-Section farther east than T28N's). Murphy's allotments are plotted onto the Township grids subdivided into sixteenth-Sections; in each 40-acre (sixteenth-Section) agricultural allotment, an allottee name and number are written (see figs. 4.25–4.32). Table 4.2 lists the Third Mesa allotments by allottee numbers (including, for the record, 320-acre grazing allotments; with three exceptions, these are of no further interest to the present discussion); for allottee names, see table 13.1. The figures in table 4.2 should be self-evident, but let me take the first two allotments as an explicit example. The first-numbered Third Mesa allottee is #1254 (who happens to be Lomahongiwma). His 320-acre grazing allotment (#2699) falls in the east half (E ½) subdivision of Section 35, in T30N, R15E (on the east slope of the Dinnebito Valley). His 40-acre agricultural allotment (#2700) falls in the northwest quarter of the northwest quarter (NW¼ NW¼) subdivision of Section 18 in T29N, R17E (in the upper Oraibi Valley). Several blank entries by particular allottee and allotment numbers in table 4.2 are retained since, even though the allottee was not assigned agricultural or grazing tracts, the numbers correspond with the names recorded below in table 13.1.

Murphy's grazing allotments comprised half-Sections (320 acres each), to the east and mostly west of the 40-acre agricultural allotments in the Oraibi Valley, as well as farther west and north in the Dinnebito Valley and beyond. Two small Mission allotments in Section 34, T29N, R16E, are marked in pink on figure 4.24 to distinguish them from the Hopi allotments (in purple). One 320-acre allotment (allottee #1739, allotment #3671, west half (W ½) subdivision of Section 35, T29N, R16E) is included in

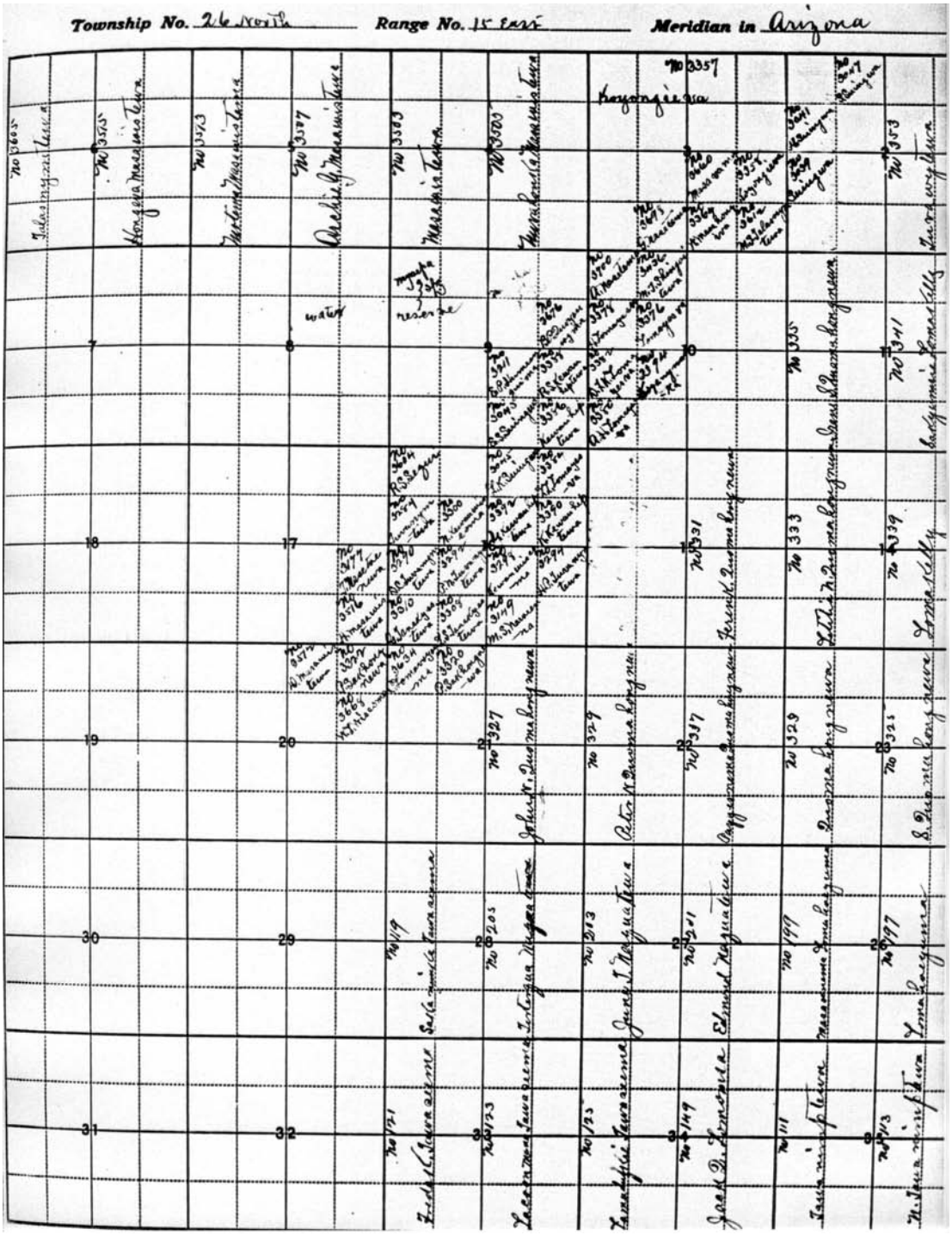


Figure 4.26. M.M. Murphy's allotment plat, T26N, R15E.

HP009236

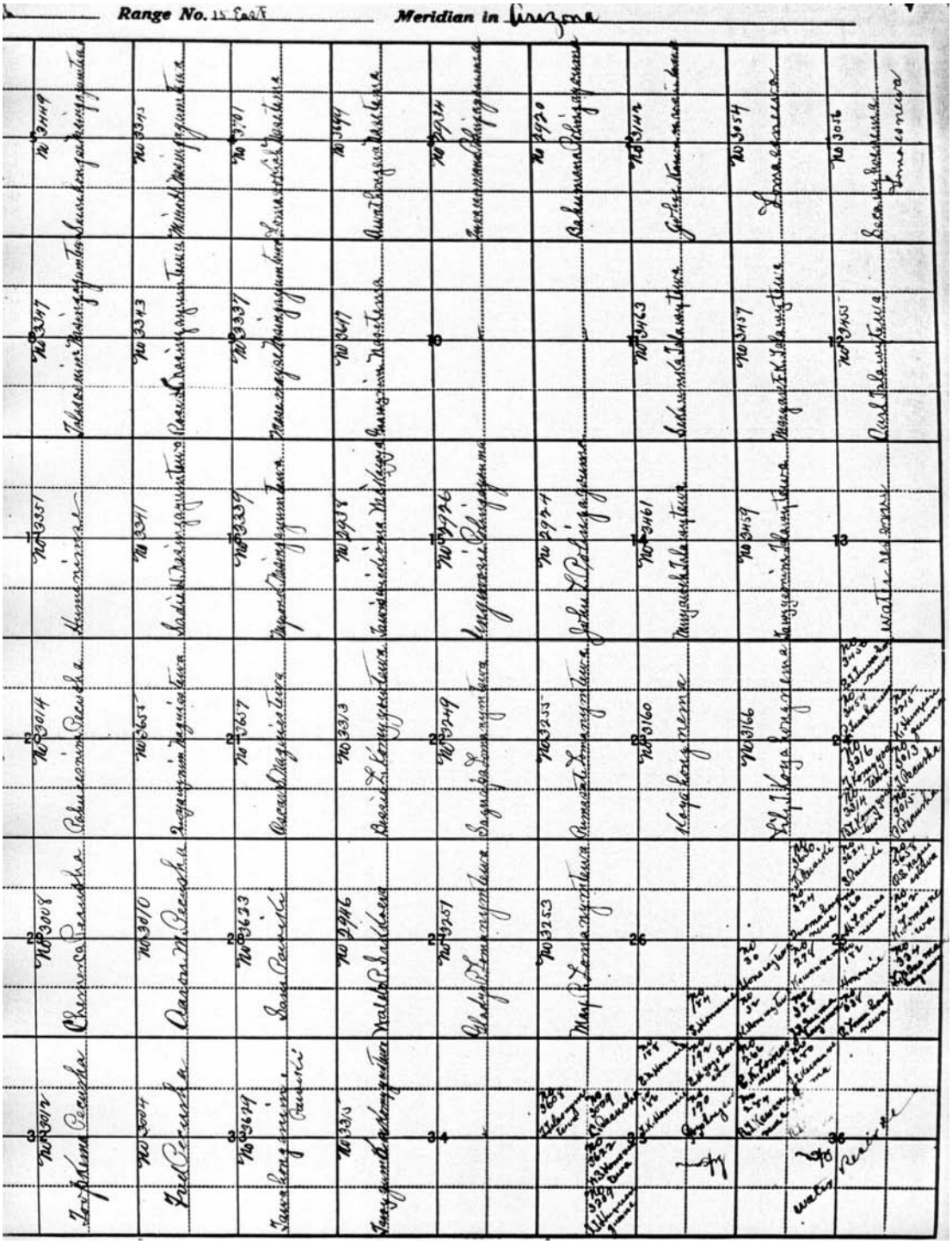


Figure 4.27. M.M. Murphy's allotment plat, T27N, R15E.

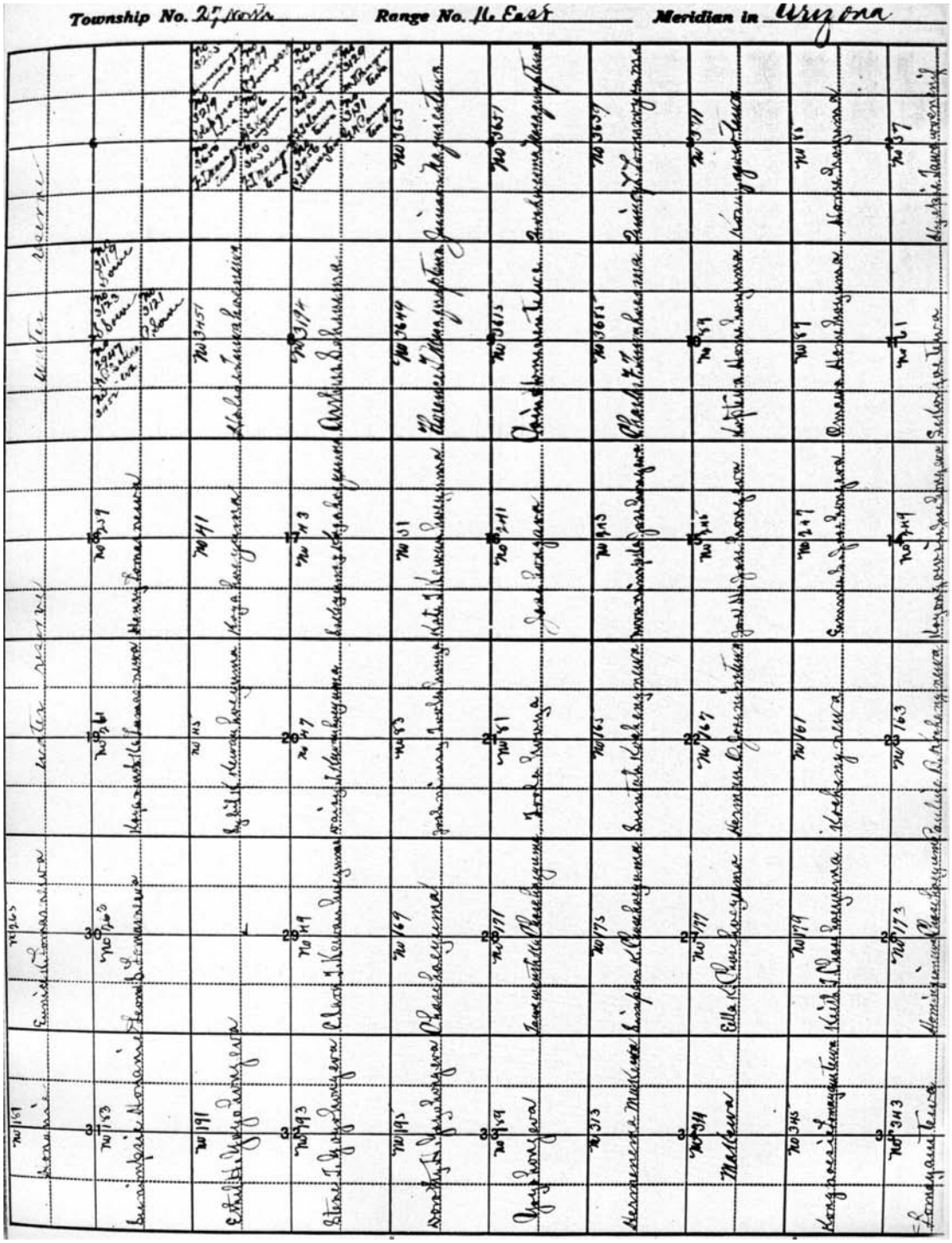


Figure 4.28. M.M. Murphy's allotment plat, T27N, R16E.

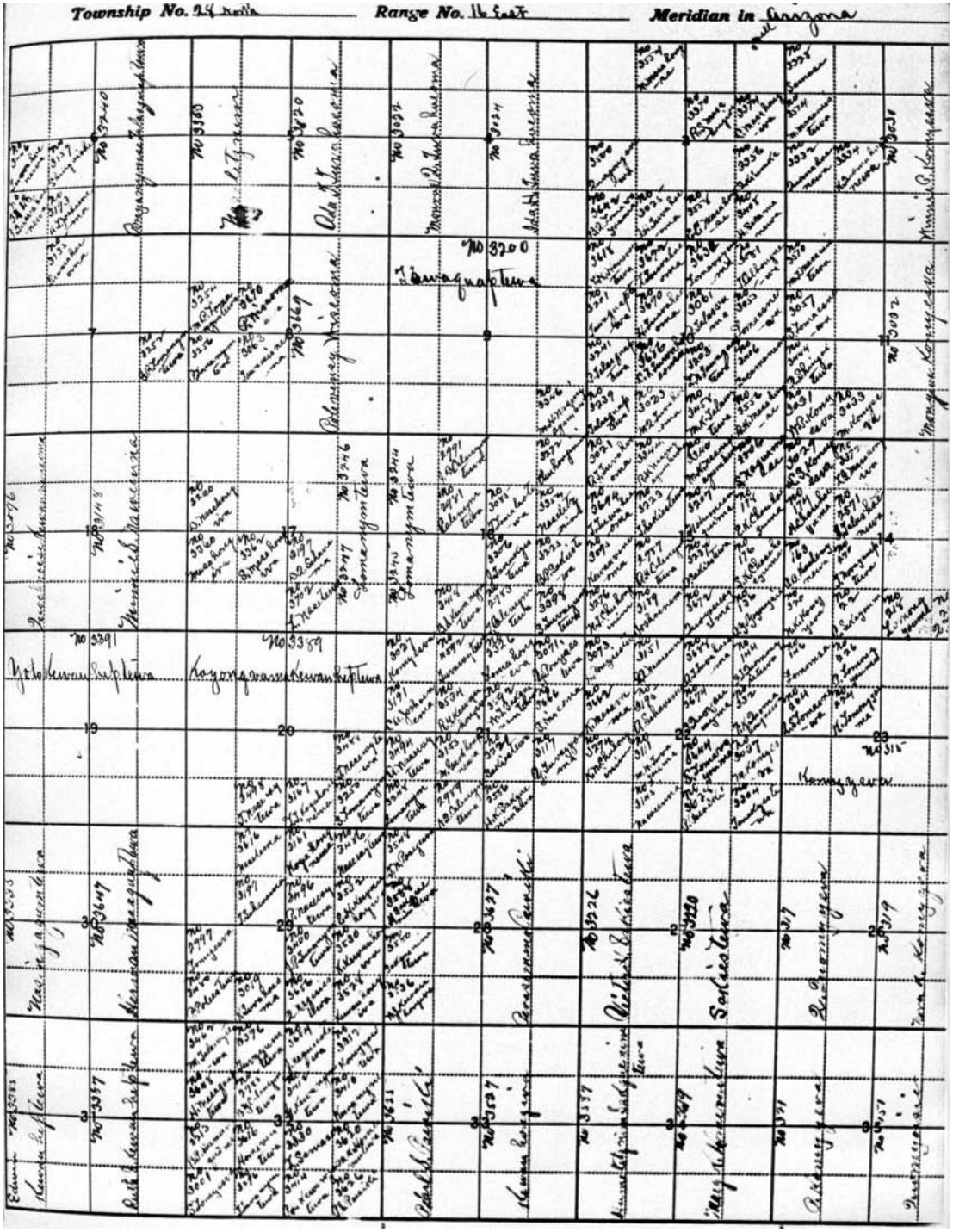


Figure 4.29. M.M. Murphy's allotment plat, T28N, R16E.

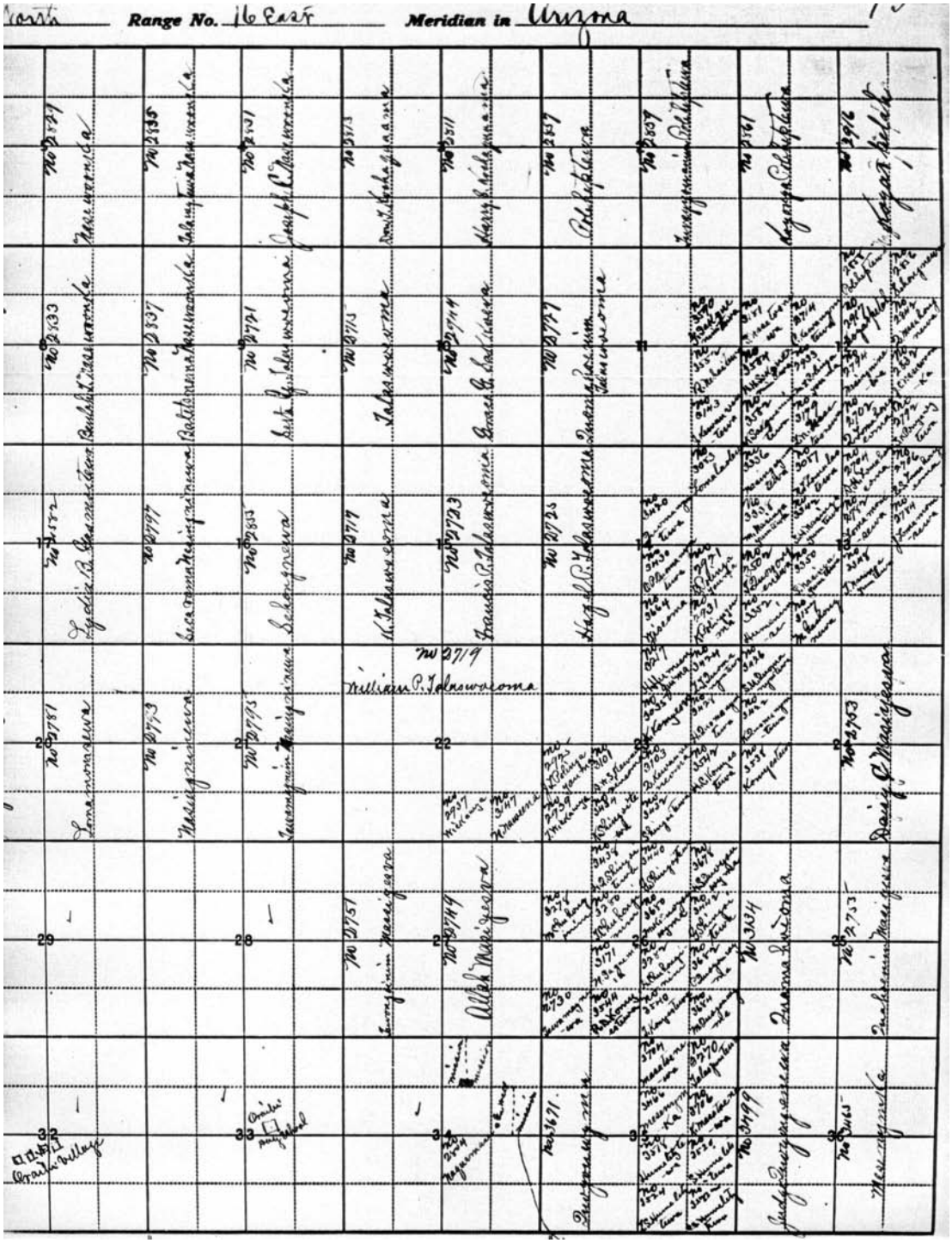


Figure 4.30. M.M. Murphy's allotment plat, T29N, R16E.

HP009240

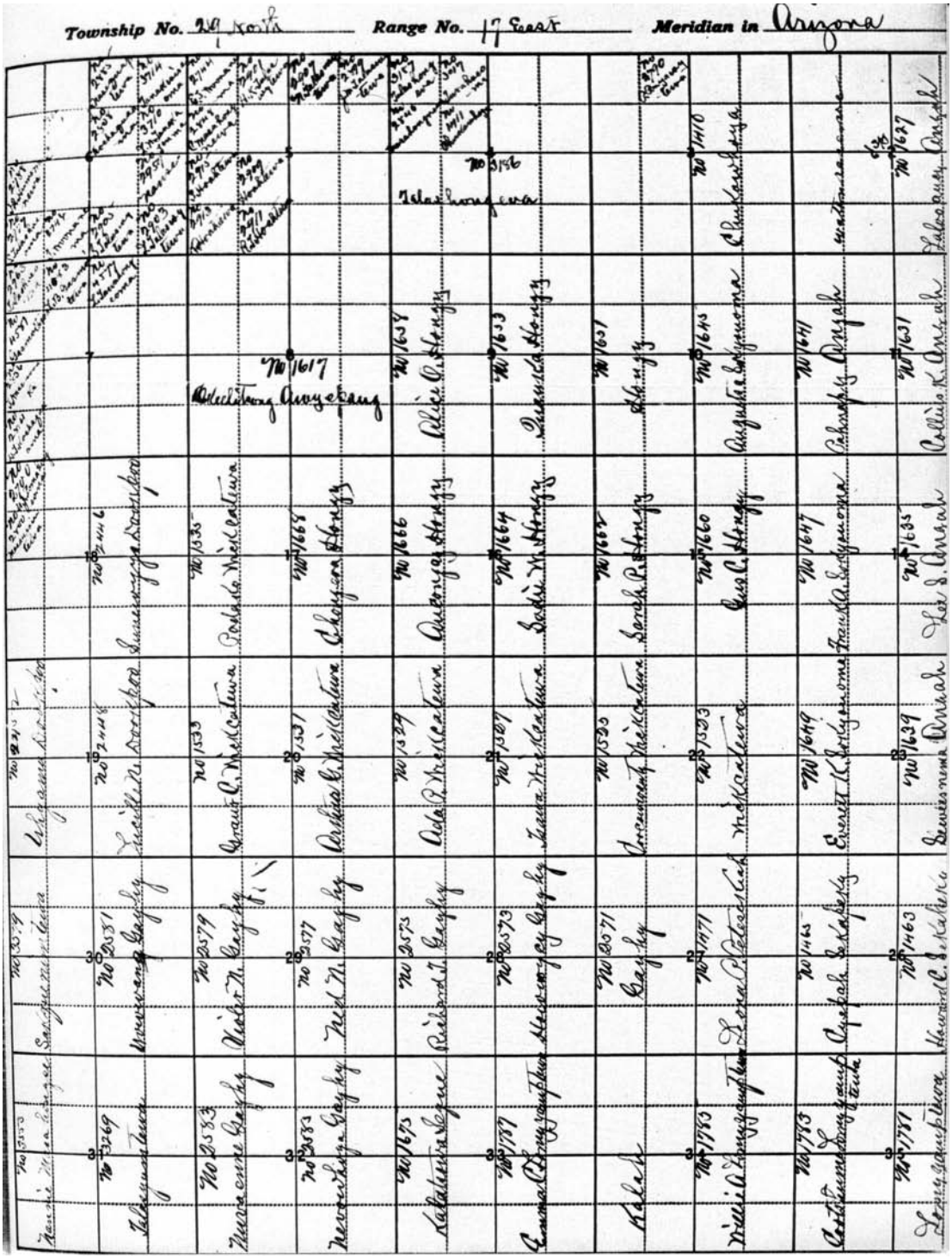


Figure 4.31. M.M. Murphy's allotment plat, T29N, R17E.

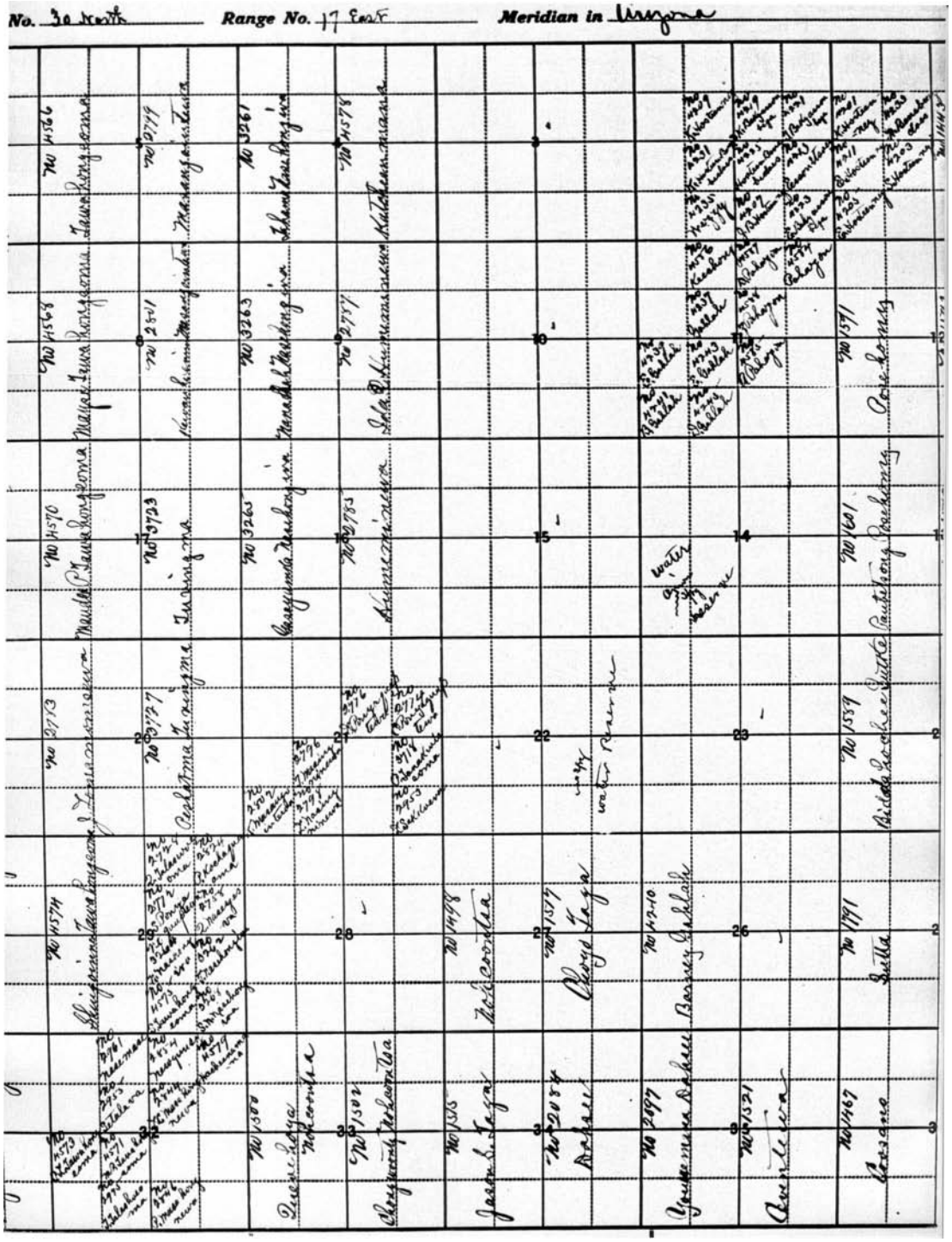


Figure 4.32. M.M. Murphy's allotment plat, T30N, R17E.

HP009242

TABLE 4.2
Matthew M. Murphy's Third Mesa Allotments, December 1910

Allottee #	Allotment #	Description of allotment: Subdivision	Sec.	T [N]	R [E]	Acres
1254	2699	E ½	35	30	15	320
″	2700	NW ¼ NW ¼	18	29	17	40
1255	2701	W ½	36	30	15	320
″	2702	SW ¼ SE ¼	12	29	16	40
1256	2703	W ½	35	30	15	320
″	2704	NW ¼ NE ¼	13	29	16	40
1257	2705	E ½	36	30	15	320
″	2706	NE ¼ NE ¼	13	29	16	40
1258	2707	E ½	31	30	16	320
″	2708	NE ¼ SE ¼	26	30	16	40
1259	2709	W ½	20	30	16	320
″	2710	NE ¼ NW ¼	19	30	16	40
1260	2711	W ½	32	30	16	320
″	2712	SE ¼ NE ¼	26	30	16	40
1261	2713	W ½	29	30	16	320
″	2714	SE ¼ NW ¼	12	29	16	40
1262	2715	W ½	10	29	16	320
″	2716	NE ¼ SE ¼	18	30	16	40
1263	2717	W ½	15	29	16	320
″	2718	SW ¼ SE ¼	28	30	15	40
1264	2719	N ½	22	29	16	320
″	2720	SE ¼ SW ¼	5	29	15	40
1265	2721	E ½	9	29	16	320
″	2722	SW ¼ SE ¼	32	30	15	40
1266	2723	E ½	15	29	16	320
″	2724	NW ¼ SW ¼	5	29	15	40
1267	2725	W ½	14	29	16	320
″	2726	NW ¼ SE ¼	5	29	15	40
1268	2727	W ½	27	28	14	320
″	2728	NW ¼ NE ¼	29	30	17	40
1269	2729	W ½	27	28	14	320
″	2730	SW ¼ SW ¼	26	29	16	40
1270	2731	W ½	12	29	15	320
″	2732	NW ¼ NW ¼	32	30	17	40
1271	2733	E ½	31	30	17	320
″	2734	SW ¼ NW ¼	32	30	17	40
1272	2735	W ½	24	30	15	320
″	2736	SW ¼ SE ¼	13	30	15	40
1273	2737	W ½	31	30	16	320
″	2738	SE ¼ NE ¼	32	30	15	40
1274	2739	W ½	30	30	16	320
″	2740	SW ¼ SW ¼	33	30	15	40
1275	2741	E ½	25	30	15	320
″	2742	SE ¼ SE ¼	5	29	15	40
1276	2743	S ½	19	30	16	320
″	2744	NW ¼ NW ¼	5	29	17	40
1277	2745	E ½	24	30	15	320
″	2746	SE ¼ SW ¼	6	29	17	40
1278	2747	E ½	30	30	16	320
″	2748	SE ¼ SE ¼	13	30	15	40

TABLE 4.2—*(Continued)*

Allottee #	Allotment #	Description of allotment: Subdivision	Sec.	T [N]	R [E]	Acres
1279	2749	E ½	27	29	16	320
″	2750	NW ¼ NE ¼	19	30	16	40
1280	2751	W ½	27	29	16	320
″	2752	SW ¼ NW ¼	33	30	15	40
1281	2753	E ½	24	29	16	320
″	2754	SE ¼ SE ¼	28	30	15	40
1282	2755	E ½	25	29	16	320
″	2756	SW ¼ SW ¼	5	29	15	40
1283	2757	W ½	24	29	15	320
″	2758	SE ¼ NE ¼	29	30	17	40
1284	2759	E ½	24	29	15	320
″	2760	NE ¼ SW ¼	5	29	15	40
1285	2761	E ½	35	30	16	320
″	2762	NE ¼ NW ¼	33	30	15	40
1286	2763	E ½	26	30	16	320
″	2764	SW ¼ SW ¼	25	30	15	40
1287	2765	W ½	24	30	16	320
″	2766	NW ¼ NE ¼	33	30	15	40
1288	2767	W ½	1	30	16	320
″	2768	SE ¼ SE ¼	32	30	15	40
1289	2769	E ½	23	30	16	320
″	2770	NE ¼ SW ¼	27	30	15	40
1290	2771	E ½	14	30	16	320
″	2772	SW ¼ NE [sic]	29	30	17	40
1291	2773	E ½	11	30	16	320
″	2774	SE ¼ NE ¼	21	30	17	40
1292	2775	E ½	21	30	16	320
″	2776	SW ¼ NE ¼	21	30	17	40
1293	2777	W ½	25	30	16	320
″	2778	NW ¼ SW ¼	25	30	15	40
1294	2779	W ½	13	30	16	320
″	2780	NW ¼ NE ¼	34	30	15	40
1295	2781	E ½	20	29	16	320
″	2782	SW ¼ NE ¼	13	29	16	40
1296	2783	W ½	20	30	17	320
″	2784	SE ¼ NE ¼	13	29	16	40
1297	2785	E ½	16	30	17	320
″	2786	NW ¼ NW ¼	2	29	15	40
1298	2787	E ½	9	30	17	320
″	2788	NW ¼ SW ¼	6	29	17	40
1299	2789	E ½	2	29	15	320
″	2790	NE ¼ NW ¼	3	29	17	40
1300	2791	E ½	3	29	15	320
″	2792	SE ¼ SE ¼	12	29	16	40
1301	2793	W ½	21	29	16	320
″	2794	NW ¼ SE ¼	12	29	16	40
1302	2795	E ½	21	29	16	320
″	2796	NE ¼ SW ¼	21	30	17	40
1303	2797	W ½	16	29	16	320
″	2798	SE ¼ SW ¼	21	30	17	40
1304	2799	E ½	5	30	17	320
″	2800	SW ¼ NW ¼	18	29	17	40

HP009243

TABLE 4.2—*(Continued)*

Allottee #	Allotment #	Description of allotment: Subdivision	Sec.	T [N]	R [E]	Acres
1305	2801	E ½	18	30	17	320
″	2802	SW ¼ SW ¼	21	30	17	40
1306	2803	E ½	11	28	14	320
″	2804	NW ¼ SE ¼	34	29	16	40
1307	2805	N ½	12	28	13	320
″	2806	NE ¼ NE ¼	15	28	16	40
1308	2807	W ½	6	29	16	320
″	2808	SW ¼ NE ¼	6	29	17	40
1309	2809	W ½	8	29	16	320
″	2810	NW ¼ NW ¼	19	30	16	40
1310	2811	E ½	3	29	16	320
″	2812	SW ¼ NW ¼	34	30	15	40
1311	2813	W ½	3	29	16	320
″	2814	SW ¼ SW ¼	7	29	17	40
1312	2815	E ½	7	29	16	320
″	2816	NW ¼ SW ¼	33	30	15	40
1313	2817	W ½	20	29	16	320
″	2818	SW ¼ SE ¼	6	29	15	40
1314	2819	E ½	6	29	16	320
″	2820	SW ¼ SW ¼	27	30	15	40
1314 [sic]	2821	W ½	5	29	16	320
″	2822	SW ¼ SE ¼	6	29	15	40
1315	2823	W ½	7	29	16	320
″	2824	NE ¼ NE ¼	29	30	17	40
1316	2825	E ½	11	29	15	320
″	2826	SW ¼ SW ¼	26	30	15	40
1317	2827	E ½	10	29	15	320
″	2828	NW ¼ SE ¼	27	30	15	40
1318	2829	E ½	5	29	16	320
″	2830	SE ¼ NW ¼	33	30	15	40
1319	2831	E ½	4	29	16	320
″	2832	NE ¼ SE ¼	12	29	16	40
1320	2833	E ½	8	29	16	320
″	2834	SE ¼ NW ¼	5	29	15	40
1321	2835	W ½	4	29	16	320
″	2836	NW ¼ SW ¼	7	29	17	40
1322	2837	W ½	9	19	16	320
″	2838	SW ¼ NE ¼	5	29	15	40
1323	2839	E ½	1	30	16	320
″	2840	SW ¼ NW ¼	4	29	17	40
1324	2841	E ½	12	30	16	320
″	2842	SE ¼ NE ¼	12	29	16	40
1325	2843	E ½	13	30	16	320
″	2844	SW ¼ NE ¼	32	30	17	40
1326	2845	E ½	24	30	16	320
″	2846	SW ¼ SE ¼	32	30	17	40
1327	2847	E ½	25	30	16	320
″	2848	SW ¼ NW ¼	5	29	17	40
1328	2849	W ½	36	30	16	320
″	2850	NW ¼ NE ¼	5	29	15	40
1329	2851	E ½	36	30	16	320
″	2852	SE ¼ NW ¼	26	30	15	40

TABLE 4.2—*(Continued)*

Allottee #	Allotment #	Description of allotment: Subdivision	Sec.	T [N]	R [E]	Acres
1330	2853	W ½	6	30	17	320
″	2854	NW ¼ NE ¼	32	30	17	40
1331	2855	E ½	16	29	16	320
″	2856	NE ¼ NE ¼	12	29	16	40
1332	2857	W ½	2	29	16	320
″	2858	NW ¼ NE ¼	12	29	16	40
1333	2859	E ½	2	29	16	320
″	2860	NW ¼ NW ¼	34	30	15	40
1334	2861	W ½	1	29	16	320
″	2862	NE ¼ NW ¼	34	30	15	40
1335	2863	E ½	8	29	15	320
″	2864	SE ¼ SE ¼	26	30	15	40
1336	2865	SE ¼	33	30	15	160
″	2866	SW ¼	34	30	15	160
″	2867	SW ¼ NE ¼	33	30	15	40
1337	2868	W ½	5	27	14	320
″	2869	NE ¼ NW ¼	30	28	14	40
1338	2870	E ½	8	27	14	320
″	2871	SE ¼ NW ¼	14	28	16	40
1339	2872	W ½	27	27	14	320
″	2873	SE ¼ SW ¼	18	25	15	40
1340	2874	E ½	5	27	14	320
″	2875	SE ¼ SW ¼	19	28	14	40
1341	2876	E ½	27	27	14	320
″	2877	SE ¼ SE ¼	7	25	15	40
1342	2878	E ½	20	30	16	320
″	2879	NW ¼ SE ¼	26	30	15	40
1343	2880	E ½	29	30	16	320
″	2881	SW ¼ NE ¼	26	30	15	40
1344	2882	E ½	32	30	16	320
″	2883	NE ¼ SW ¼	26	30	15	40
1345	2884	W ½	23	30	16	320
″	2885	NW ¼ NE ¼	6	29	17	40
1346	2886	W ½	14	30	16	320
″	2887	NW ¼ SE ¼	34	30	15	40
1347	2888	W ½	2	30	16	320
″	2889	SW ¼ NE ¼	34	30	15	40
1348	2890	W ½	26	30	16	320
″	2891	NW ¼ SE ¼	32	30	15	40
1349	2892	W ½	18	30	17	320
″	2893	NE ¼ SW ¼	33	30	15	40
1350	2894	W ½	7	30	17	320
″	2895	NE ¼ SE ¼	27	30	15	40
1351	2896	E ½	7	30	17	320
″	2897	SE ¼ SE ¼	18	30	16	40
1352	2898	E ½	6	30	17	320
″	2899	NE ¼ NE ¼	5	29	17	40
1354	2900	W ½	31	30	17	320
″	2901	NE ¼ NE ¼	5	29	17	40
1355	2902	W ½	19	30	17	320
″	2903	SE ¼ SE ¼	6	29	17	40
1356	2904	W ½	30	30	17	320
″	2905	SW ¼ SE ¼	6	29	17	40

HP009244

TABLE 4.2—*(Continued)*

Allot-tee #	Allot-ment #	Description of allotment				
		Sub-division	Sec.	T [N]	R [E]	Acres
1357	2906	E ½	14	30	17	320
″	2907	NW ¼ NE ¼	5	29	17	40
1358	2908	W ½	19	29	16	320
″	2909	NE ¼ SW ¼	5	29	17	40
1359	2910	E ½	19	29	16	320
″	2911	SE ¼ SW ¼	5	29	17	40
1360	2912	E ½	27	29	15	320
″	2913	SW ¼ SW ¼	5	29	17	40
1361	2914	W ½	27	29	15	320
″	2915	NW ¼ SW ¼	5	29	17	40
1362	2916	E ½	1	29	16	320
″	2917	SW ¼ NE ¼	12	29	16	40
1363	2918	W ½	22	30	16	320
″	2919	NE ¼ SE ¼	34	30	15	40
1364	2920	W ½	2	27	15	320
″	2921	NE ¼ SE ¼	14	29	16	40
1365	2922	E ½	17	30	16	320
″	2923	SE ¼ SW ¼	26	30	15	40
1366	2924	W ½	14	27	15	320
″	2925	″	23	29	16	40
1367	2926	E ½	15	27	15	320
″	2927	SW ¼ SE ¼	7	29	15	40
1368	2928	W ½	15	30	16	320
″	2929	NW ¼ SW ¼	27	30	15	40
1369	2930	E ½	35	29	15	320
″	2931	″	14	29	16	40
1370	2932	W ½	10	30	16	320
″	2933	NE ¼ SW ¼	12	29	16	40
1371	2934	E ½	3	29	15	320
″	2935	SE ¼ SE ¼	7	29	15	40
1372	2936					
″	2937	SW ¼ SE ¼	22	29	16	40
1373	2938	W ½	15	27	15	320
″	2939	SW ¼ SW ¼	23	29	16	40
1374	2940	W ½	16	30	16	320
″	2941	SW ¼ SE ¼	18	30	16	40
1375	2942	E ½	28	30	16	320
″	2943	NE ¼ SE ¼	32	30	15	40
1376	2944	E ½	10	29	16	320
″	2945	SE ¼ NW ¼	34	30	15	40
1377	2946	W ½	27	27	15	320
″	2947	NW ¼ SE ¼	7	27	16	40
1378	2948	E ½	9	30	16	320
″	2949	SE ¼ SE ¼	34	30	15	40
1379	2950	E ½	21	30	16	320
″	2951	NE ¼ NE ¼	33	30	15	40
1380	2952	E ½	16	30	16	320
″	2953	SE ¼ SE ¼	21	30	17	40
1381	2954	W ½	21	30	16	320
″	2955	SE ¼ NW ¼	32	30	17	40
1382	2956	E ½	33	30	16	320
″	2957	SW ¼ SE ¼	5	29	15	40

TABLE 4.2—*(Continued)*

Allot-tee #	Allot-ment #	Description of allotment				
		Sub-division	Sec.	T [N]	R [E]	Acres
1383	2958	W ½	33	30	16	320
″	2959	NE ¼ SE ¼	6	29	17	40
1384	2960	W ½	28	30	16	320
″	2961	NE ¼ NW ¼	32	30	17	40
1385	2962	W ½	35	30	16	320
″	2963	NW ¼ NW ¼	7	29	17	40
1386	2964	E ½	34	30	16	320
″	2965	SE ¼ NW ¼	17	30	16	40
1387	2966	W ½	27	30	16	320
″	2967	NE ¼ NE ¼	34	30	15	40
1388	2968	W ½	34	30	16	320
″	2969	SE ¼ NE ¼	33	30	15	40
1389	2970	E ½	27	30	16	320
″	2971	SE ¼ SW ¼	27	30	15	40
1390	2972	E ½	10	30	16	320
″	2973	NW ¼ SW ¼	17	30	16	40
1391	2974	E ½	15	30	16	320
″	2975	SE ¼ SW ¼	32	30	17	40
1392	2976	E ½	3	30	16	320
″	2977	SW ¼ SW ¼	6	29	17	40
1393	2978	E ½	22	30	16	320
″	2979	NE ¼ NE ¼	5	29	15	40
1394	2980	W ½	14	29	14	320
″	2981	SE ¼ NW ¼	16	28	16	40
1395	2982	W ½	23	29	14	320
″	2983	SW ¼ SE ¼	16	28	16	40
1396	2984	W ½	26	29	14	320
″	2985	SE ¼ NW ¼	32	28	16	40
1397	2986	E ½	23	29	14	320
″	2987	NE ¼ SW ¼	15	28	16	40
1398	2988	W ½	25	29	13	320
″	2989	SE ¼ SW ¼	21	28	16	40
1399	2990	E ½	14	29	14	320
″	2991	NE ¼ NW ¼	16	28	16	40
1400	2992	W ½	11	29	14	320
″	2993	SE ¼ SE ¼	13	29	14	40
1401	2994	E ½	11	29	14	320
″	2995	SW ¼ SW ¼	18	29	15	40
1402	2996	E ½	9	28	15	320
″	2997	NW ¼ SW ¼	9	28	16	40
1403	2998	W ½	9	28	15	320
″	2999	NE ¼ NW ¼	5	29	16	40
1404	3000	E ½	10	28	15	320
″	3001	SW ¼ SW ¼	32	28	16	40
1405	3002	W ½	10	28	15	320
″	3003	NE ¼ NW ¼	18	29	15	40
1406	3004	W ½	33	27	15	320
″	3005	NW ¼ NE ¼	18	25	15	40
1407	3006	W ½	20	27	15	320
″	3007	SE ¼ NW ¼	7	25	15	40
1408	3008	E ½	29	27	15	320
″	3009	SE ¼ NW ¼	35	27	15	40

HP009245

TABLE 4.2—*(Continued)*

Allottee #	Allotment #	Description of allotment: Subdivision	Sec.	T [N]	R [E]	Acres
1409	3010	W ½	28	27	15	320
″	3011	NW ¼ SW ¼	5	25	15	40
1410	3012	E ½	32	27	15	320
″	3013	NE ¼ SE ¼	24	27	15	40
1411	3014	E ½	20	27	15	320
″	3015	″	24	27	15	40
1412	3016	W ½	3	29	17	320
″	3017	NE ¼ NW ¼	4	29	17	40
1413	3018	W ½	4	28	14	320
″	3019	SE ¼ SW ¼	29	28	16	40
1414	3020	E ½	5	28	16	320
″	3021	NW ¼ NW ¼	15	28	16	40
1415	3022	W ½	4	28	16	320
″	3023	SE ¼ SW ¼	10	28	16	40
1416	3024	E ½	4	28	16	320
″	3025	SE ¼ SW ¼	3	28	16	40
1417	3026	W ½	17	27	15	320
″	3027	NW ¼ NW ¼	21	28	16	40
1418	3028	W ½	8	27	15	320
″	3029	NW ¼ NW ¼	14	28	16	40
1419	3030	E ½	2	28	16	320
″	3031	SE ¼ SW ¼	11	28	16	40
1420	3032	E ½	11	28	16	320
″	3033	SE ¼ SW ¼	11	28	16	40
1421	3034	W ½	5	27	15	320
″	3035	SW ¼ SW ¼	23	29	16	40
1422	3036	E ½	6	27	15	320
″	3037	NE ¼ SE ¼	22	28	16	40
1423	3038	W ½	27	28	15	320
″	3039	NW ¼ SW ¼	2	26	15	40
1424	3040	E ½	28	28	15	320
″	3041	SW ¼ NW ¼	2	26	15	40
1425	3042	W ½	28	28	15	320
″	3043	SW ¼ SE ¼	9	26	15	40
1426	3044	E ½	29	28	15	320
″	3045	NW ¼ NE ¼	16	26	15	40
1427	3046	W ½	29	28	15	320
″	3047	NE ¼ NW ¼	2	26	15	40
1428	3048	E ½	31	27	15	320
″	3049	NE ¼ NW ¼	18	25	15	40
1429	3050	E ½	30	27	15	320
″	3051	NW ¼ NW ¼	18	25	15	40
1430	3052	E ½	19	27	15	320
″	3053	SE ¼ SW ¼	7	25	15	40
1431	3054	E ½	36	29	15	320
″	3055	SE ¼ NE ¼	7	25	15	40
1432	3056	E ½	1	27	15	320
″	3057	SW ¼ NW ¼	11	28	16	40
1433	3058					
″	3059					
1434	3060	E ½	4	28	14	320
″	3061	SW ¼ NE ¼	10	28	16	40

TABLE 4.2—*(Continued)*

Allottee #	Allotment #	Description of allotment: Subdivision	Sec.	T [N]	R [E]	Acres
1435	3062	W ½	16	28	14W	320
″	3063	NE ¼ SW ¼	8	28	16	40
1436	3064					
″	3065					
1437	3066					
″	3067					
1438	3068					
″	3069					
1439	3070					
″	3071	NE ¼ NE ¼	21	28	16	40
1440	3072					
″	3073	NW ¼ NW ¼	22	28	16	40
1441	3074	W ½	32	29	14	320
″	3075	NW ¼ SE ¼	13	29	14	40
1442	3076	E ½	31	29	14	320
″	3077	SW ¼ NE ¼	13	29	14	40
1443	3078					
″	3079					
1444	3080	E ½	20	27	14	320
″	3081	NE ¼ NE ¼	10	28	16	40
1445	3082	W ½	33	28	15	320
″	3083	NE ¼ NE ¼	14	29	16	40
1446	3084	E ½	32	28	15	320
″	3085	SW ¼ NE ¼	16	28	16	40
1447	3086	W ½	32	28	15	320
″	3087	NE ¼ NW ¼	13	29	16	40
1448	3088	E ½	31	28	15	320
″	3089					
1449	3090	E ½	15	27	13	320
″	3091	NE ¼ SW ¼	30	28	14	40
1450	3092	W ½	31	28	15	320
″	3093					
1451	3094	E ½	15	28	15	320
″	3095	NW ¼ SW ¼	15	28	16	40
1452	3096	W ½	18	28	16	320
″	3097					
1453	3098	E ½	16	27	14	320
″	3099	SW ¼ SW ¼	17	28	14	40
1454	3100	E ½	16	28	15	320
″	3101	NE ¼ SW ¼	23	29	16	40
1455	3102	W ½	16	28	15	320
″	3103	NW ¼ SE ¼	23	29	16	40
1456	3104	E ½	17	28	15	320
″	3105	SE ¼ NE ¼	24	29	14	40
1457	3106					
″	3107					
1458	3108					
″	3109					
1459	3110					
″	3111	NE ¼ SW ¼	22	28	16	40
1460	3112					
″	3113					

HP009246

TABLE 4.2—*(Continued)*

Allot-tee #	Allot-ment #	Description of allotment: Sub-division	Sec.	T [N]	R [E]	Acres
1461	3114					
″	3115					
1462	3116					
″	3117	NE ¼ SE ¼	21	28	16	
1463	3118	E ½	15	28	14	
″	3119	SE ¼ NE ¼	7	27	16	
1464	3120	W ½	15	28	14	
″	3121	NW ¼ NE ¼	7	27	16	
1465	3122	E ½	16	28	14	
″	3123	SW ¼ NE ¼	7	27	16	
1466	3124	E ½	6	28	14	
″	3125					
1467	3126	W ½	9	27	14	
″	3127	SE ¼ SE ¼	8	28	14	
1468	3128	W ½	4	27	14	
″	3129	NE ¼ NE ¼	5	27	16	
1469	3130	E ½	4	27	14	
″	3131	SE ¼ NE ¼	5	27	16	
1470	3132	E ½	9	27	14	
″	3133	SW ¼ SE ¼	8	28	14	
1471	3134	W ½	25	29	16	
″	3135	NE ¼ NW ¼	7	28	16	
1472	3136	W ½	30	29	16	
″	3137					
1473	3138	E ½	10	26	14	
″	3139	NE ¼ NE ¼	7	25	15	
1474	3140	E ½	15	26	14	
″	3141	NW ¼ NE ¼	7	25	15	
1475	3142	E ½	2	27	15	
″	3143	SE ¼ SE ¼	11	29	16	
1476	3144	W ½	23	28	14	
″	3145	SE ¼ SW ¼	22	28	16	
1477	3146	W ½	26	28	14	
″	3147	SE ¼ SE ¼	22	29	16	
1478	3148	E ½	18	28	16	
″	3149	SW ¼ SE ¼	16	26	15	
1479	3150	W ½	23	27	14	
″	3151	NE ¼ NW ¼	22	28	16	
1480	3152	N ½	19	28	15	320
″	3153	SE ¼ SW ¼	13	29	14	40
1481	3154	W ½	20	28	15	320
″	3155	NE ¼ SW ¼	21	28	16	40
1482	3156	W ½	18	28	15	320
″	3157	SE ¼ SW ¼	13	29	15	40
1483	3158	E ½	22	28	14	320
″	3159	NE ¼ SW ¼	6	28	16	40
1484	3160	E ½	23	27	15	320
″	3161	NW ¼ NE ¼	29	28	16	40
1485	3162	E ½	17	27	14	320
″	3163	NW ¼ NW ¼	19	28	14	40
1486	3164	W ½	16	27	14	320
″	3165	NE ¼ NW ¼	19	28	14	40

TABLE 4.2—*(Continued)*

Allot-tee #	Allot-ment #	Description of allotment: Sub-division	Sec.	T [N]	R [E]	Acres
1487	3166	W ½	24	27	14	320
″	3167	NE ¼ NW ¼	19	28	14	40
1488	3168	W ½	2	27	13	320
″	3169	SE ¼ SW ¼	30	28	14	40
1489	3170	W ½	11	27	13	320
″	3171	NE ¼ SW ¼	26	29	16	40
1490	3172	W ½	14	27	13	320
″	3173	SE ¼ NE ¼	19	28	14	40
1491	3174	E ½	14	26	14	320
″	3175	SW ¼ SW ¼	5	25	15	40
1492	3176	E ½	11	26	14	320
″	3177	NE ¼ SE ¼	17	26	15	40
1493	3178	E ½	2	26	14	320
″	3179	SW ¼ NW ¼	12	29	16	40
1494	3180	E ½	35	27	14	320
″	3181	SW ¼ NW ¼	12	29	16	40
1495	3182	E ½	26	27	14	320
″	3183	NE ¼ NW ¼	7	25	15	40
1496	3184	E ½	34	27	14	320
″	3185	SW ¼ SE ¼	18	25	15	40
1497	3186	S ½	4	29	17	320
″	3187	NW ¼ NW ¼	4	29	17	40
1498	3188	E ½	32	28	14	320
″	3189	SW ¼ SW ¼	15	28	16	40
1499	3190	W ½	33	28	14	320
″	3191	SW ¼ NW ¼	21	28	16	40
1500	3192	E ½	33	28	14	320
″	3193	SE ¼ SW ¼	6	28	16	40
1501	3194	E ½	8	27	16	320
″	3195	SE ¼ NW ¼	22	28	16	40
1502	3196	E ½	5	28	14	320
″	3197	NW ¼ SE ¼	17	28	16	40
1503	3198	W ½	5	28	14	320
″	3199	SE ¼ NW ¼	29	28	16	40
1504	3200	N ½	9	28	16	320
″	3201	SW ¼ NW ¼	10	28	16	40
1505	3202	E ½	33	28	15	320
″	3203	SW ¼ NW ¼	10	28	16	40
1506	3204	E ½	1	28	15	320
″	3205	NW ¼ NW ¼	5	27	16	40
1507	3206	W ½	1	28	15	320
″	3207	SW ¼ NE ¼	15	28	16	40
1508	3208	E ½	2	28	15	320
″	3209	SE ¼ SW ¼	35	27	15	40
1509	3210	W ½	2	28	15	320
″	3211	NW ¼ SE ¼	9	26	15	40
1510	3212	E ½	3	28	15	320
″	3213	NW ¼ SW ¼	32	28	16	40
1511	3214	W ½	3	28	15	320
″	3215	SE ¼ NE ¼	24	27	15	40
1512	3216	E ½	4	28	15	320
″	3217	NW ¼ NE ¼	23	29	16	40

HP009247

TABLE 4.2—*(Continued)*

Allottee #	Allotment #	Description of allotment: Subdivision	Sec.	T [N]	R [E]	Acres
1513	3218	W ½	4	28	15	320
″	3219	SW ¼ NW ¼	5	27	16	40
1514	3220	E ½	27	28	16	320
″	3221	NW ¼ SE ¼	21	28	16	40
1515	3222	E ½	8	28	15	320
″	3223	SE ¼ NW ¼	15	28	16	40
1516	3224	W ½	8	28	15	320
″	3225	NE ¼ SE ¼	16	28	16	40
1517	3226	W ½	27	28	16	320
″	3227	NW ¼ NE ¼	24	29	14	40
1518	3228	E ½	7	28	15	320
″	3229	NE ¼ NW ¼	24	29	14	40
1519	3230	W ½	7	28	15	320
″	3231	SW ¼ SE ¼	13	29	14	40
1520	3232	E ½	6	28	15	320
″	3233	SE ¼ NW ¼	24	29	14	40
1521	3234	W ½	6	28	15	320
″	3235	SW ¼ NE ¼	24	29	14	40
1522	3236	W ½	36	29	15	320
″	3237	NW ¼ SE ¼	15	28	16	40
1523	3238	W ½	31	29	16	320
″	3239	SW ¼ SW ¼	10	28	16	40
1524	3240	E ½	6	28	16	320
″	3241	NW ¼ SW ¼	10	28	16	40
1525	3242	E ½	21	29	14	320
″	3243	NW ¼ NE ¼	13	29	14	40
1526	3244	W ½ NW ¼	16	28	16	80
″	3245	W ½ SW ¼	16	28	16	80
″	3246	E ½ NE ¼	17	28	16	80
″	3247	E ½ SE ¼	17	28	16	80
″	3248	SW ¼ SW ¼	21	28	16	40
1527	3249	E ½	22	27	15	320
″	3250	SE ¼ SE ¼	20	28	16	40
1528	3251	E ½	27	27	15	320
″	3252	NE ¼ SE ¼	7	28	16	40
1529	3253	W ½	26	27	15	320
″	3254	SW ¼ NW ¼	8	28	16	40
1530	3255	W ½	23	27	15	320
″	3256	NW ¼ SW ¼	8	28	16	40
1531	3257	W ½	10	27	14	320
″	3258	NW ¼ SW ¼	17	28	14	40
1532	3259	W ½	3	27	14	320
″	3260	SW ¼ NW ¼	17	28	16	40
1533	3261	W	4	30	17	320
″	3262	NE ¼ SE ¼	29	30	17	40
1534	3263	W ½	9	30	17	320
″	3264	NW ¼ SE ¼	29	30	17	40
1535	3265	W ½	16	30	17	320
″	3266	NW ¼ SW ¼	26	30	15	40
1536	3267	W ½	11	29	15	320
″	3268	SE ¼ SE ¼	29	30	17	40

TABLE 4.2—*(Continued)*

Allottee #	Allotment #	Description of allotment: Subdivision	Sec.	T [N]	R [E]	Acres
1537	3269	E ½	31	29	17	320
″	3270	NE ¼ NE ¼	35	29	16	40
1538	3271	W ½	22	28	14	320
″	3272	NE ¼ NE ¼	16	28	16	40
1539	3273	E ½	21	28	14	320
″	3274	NW ¼ SW ¼	22	28	16	40
1540	3275	W ½	21	28	14	320
″	3276	SW ¼ SW ¼	15	28	16	40
1541	3277	E ½	20	28	14	320
″	3278	NW ¼ SE ¼	26	29	16	40
1542	3279	E ½	17	28	14	320
″	3280	SE ¼ SW ¼	26	29	16	40
1543	3281	E ½	29	28	14	320
″	3282	NW ¼ SE ¼	26	29	16	40
1544	3283	E ½	31	29	15	320
″	3284	SW ¼ NW ¼	16	26	15	40
1545	3285	E ½	18	29	15	320
″	3286	NE ¼ SE ¼	13	29	14	40
1546	3287	E ½	30	29	15	320
″	3288	NW ¼ SW ¼	18	29	15	40
1547	3289	E ½	19	29	15	320
″	3290	NW ¼ SW ¼	16	26	15	40
1548	3291	W ½	19	29	15	320
″	3292	NE ¼ SW ¼	16	26	15	40
1549	3293	W ½	30	29	15	320
″	3294	NW ¼ SE ¼	16	26	15	40
1550	3295	W ½	31	29	15	320
″	3296	SE ¼ SW ¼	32	28	16	40
1551	3297	W ½	17	29	15	320
″	3298	SE ¼ NW ¼	16	26	15	40
1552	3299	W ½	20	29	15	320
″	3300	SE ¼ NW ¼	16	26	15	40
1553	3301	E ½	27	28	14	320
″	3302	SE ¼ NW ¼	8	29	15	40
1554	3303	E ½	22	27	14	320
″	3304	SE ¼ SE ¼	22	28	16	40
1555	3305	W ½	22	27	14	320
″	3306	NW ¼ SE ¼	16	28	16	40
1556	3307	E ½	21	27	14	320
″	3308	SW ¼ SW ¼	16	26	15	40
1557	3309	E ½	28	27	14	320
″	3310	SW ¼ SW ¼	16	26	15	40
1558	3311	E ½	3	27	16	320
″	3312	NE ¼ NE ¼	32	28	16	40
1559	3313	W ½	22	27	15	320
″	3314	NW ¼ SE ¼	24	27	15	40
1560	3315	W ½	34	27	15	320
″	3316	NW ¼ SE ¼	24	27	15	40
1561	3317	W ½	15	26	14	320
″	3318	NW ¼ SE ¼	18	25	15	40
1562	3319	W ½	10	26	14	320
″	3320	NE ¼ NE ¼	21	26	15	40

HP009248

TABLE 4.2—*(Continued)*

Allot-tee #	Allot-ment #	Description of allotment: Sub-division	Sec.	T [N]	R [E]	Acres
1563	3321	W ½	3	26	14	320
″	3322	NE ¼ NE ¼	20	26	15	40
1564	3323	W ½	34	27	14	320
″	3324	SE ¼ NE ¼	7	25	15	40
1565	3325	E ½	9	26	14	320
″	3326	NW ¼ NE ¼	21	28	16	40
1565 [sic]	3327	E ½	4	26	14	320
″	3328	NW ¼ NW ¼	2	28	26	40
1566	3329	W ½	28	28	14	320
″	3330	NW ¼ SE ¼	32	28	16	40
1567	3331	W ½	9	26	14	320
″	3332	NW ¼ SW ¼	2	28	16	40
1568	3333	W ½	16	26	14	320
″	3334	NE ¼ SW ¼	2	28	16	40
1569	3335	W ½	30	28	16	320
″	3336	NW ¼ NW ¼	13	29	16	40
1570	3337	E ½	9	27	15	320
″	3338	SW ¼ NW ¼	13	29	16	40
1571	3339	E ½	16	27	15	320
″	3340	NW ¼ NE ¼	15	28	16	40
1572	3341	W ½	16	27	15	320
″	3342	SE ¼ NW ¼	13	29	16	40
1573	3343	W ½	9	27	15	320
″	3344	NE ¼ NW ¼	15	28	16	40
1574	3345	W ½	4	27	15	320
″	3346	SE ¼ SE ¼	9	28	16	40
1575	3347	E ½	8	27	15	320
″	3348	NW ¼ SW ¼	13	29	16	40
1576	3349	E ½	5	29	15	320
″	3350	NE ¼ SW ¼	13	29	16	40
1577	3351	E ½	17	27	15	320
″	3352	SW ¼ SW ¼	13	29	16	40
1578	3353	W ½	5	28	16	320
″	3354	SE ¼ NE ¼	16	28	16	40
1579	3355	E ½	28	28	14	320
″	3356	NE ¼ SE ¼	3	28	16	40
1580	3357	N ½	3	26	15	320
″	3358	NE ¼ SE ¼	3	26	15	40
1581	3359	W ½	31	28	14	320
″	3360	NW ¼ SW ¼	17	28	16	40
1582	3361	W ½	32	28	14	320
″	3362	NE ¼ SW ¼	17	28	16	40
1583	3363	E ½	23	27	14	320
″	3364	SW ¼ SE ¼	3	26	15	40
1584	3365	W ½	34	28	14	320
″	3366	NE ¼ SE ¼	18	28	14	40
1585	3367	E ½	34	28	14	320
″	3368	SE ¼ NE ¼	18	28	14	40
1586	3369	E ½	30	28	14	320
″	3370	SW ¼ NE ¼	3	28	16	40

TABLE 4.2—*(Continued)*

Allot-tee #	Allot-ment #	Description of allotment: Sub-division	Sec.	T [N]	R [E]	Acres
1587	3371	W ½	29	28	14	30
″	3372	NE ¼ NW ¼	14	28	16	40
1588	3373	W ½	20	28	14	320
″	3374	SE ¼ NE ¼	3	28	16	40
1589	3375	E ½	36	28	15	320
″	3376	SE ¼ NW ¼	10	26	15	40
1590	3377	W ½	36	28	15	320
″	3378	SW ¼ NW ¼	10	26	15	40
1591	3379	E ½	35	28	15	320
″	3380	SW ¼ NW ¼	10	26	15	40
1592	3381	W ½	35	28	15	320
″	3382	SW ¼ SW ¼	10	26	15	40
1593	3383	E ½	34	28	15	320
″	3384	NE ¼ NE ¼	16	26	15	40
1594	3385	W ½	31	28	16	320
″	3386	SE ¼ SE ¼	9	26	15	40
1595	3387	E ½	31	28	16	320
″	3388	NE ¼ SE ¼	9	26	15	40
1596	3389	N ½	20	28	16	320
″	3390	SE ¼ NE ¼	16	26	15	40
1597	3391	N ½	19	28	16	320
″	3392	SW ¼ NE ¼	16	26	15	40
1600 [sic]	3393	W ½	34	28	15	320
″	3394	NE ¼ SW ¼	10	26	15	40
1601	3395	E ½	1	28	14	320
″	3396	NE ¼ NW ¼	32	28	16	40
1602	3397	W ½	10	29	15	320
″	3398	SW ¼ SW ¼	16	28	16	40
1603	3399	E ½	28	29	14	320
″	3400	NW ¼ SE ¼	29	28	16	40
1604	3401	W ½	3	29	15	320
″	3402	SW ¼ NE ¼	7	29	15	40
1605	3403	E ½	33	29	14	320
″	3404	SW ¼ SW ¼	7	29	15	40
1606	3405	W ½	17	28	15	320
″	3406	NE ¼ SE ¼	10	28	16	40
1607	3407	E ½	18	28	15	320
″	3408	SE ¼ SE ¼	3	28	16	40
1608	3409	E ½	18	27	15	320
″	3410	SE ¼ NE ¼	32	28	16	40
1609	3411	E ½	7	27	15	320
″	3412	SW ¼ NE ¼	32	28	16	40
1610	3413	W ½	18	27	15	320
″	3414	SW ¼ SE ¼	32	28	16	40
1611	3415	W ½	7	27	15	320
″	3416	SE ¼ NW ¼	5	27	16	40
1612	3417	W ½	6	27	15	320
″	3418	SE ¼ SW ¼	16	28	16	40
1613	3419	W ½	11	28	14	320
″	3420	SW ¼ NE ¼	14	29	16	40

HP009249

TABLE 4.2—*(Continued)*

Allottee #	Allotment #	Description of allotment: Subdivision	Sec.	T [N]	R [E]	Acres
1614	3421	E ½	10	28	14	320
″	3422	SW ¼ NW ¼	24	29	16	40
1615	3423	W ½	10	28	14	320
″	3424	NE ¼ NE ¼	23	29	16	40
1616	3425	E ½	9	28	14	320
″	3426	NW ¼ NW ¼	24	29	16	40
1617	3427	W ½	9	28	14	320
″	3428	SE ¼ NE ¼	23	29	16	40
1618	3429	W ½	14	28	14	320
″	3430	NW ¼ SE ¼	14	29	16	40
1619	3431	E ½	29	29	15	320
″	3432	SW ¼ SE ¼	23	29	16	40
1620	3433	W ½	29	29	15	320
″	3434	SE ¼ SW ¼	23	29	16	40
1621	3435	E ½	20	29	15	320
″	3436	NE ¼ NW ¼	10	26	15	40
1622	3437	E ½	17	29	15	320
″	3438	NW ¼ NE ¼	26	29	16	40
1623	3439	W ½	16	29	15	320
″	3440	NE ¼ NW ¼	26	29	16	40
1624	3441	W ½	9	29	15	320
″	3442	SE ¼ SE ¼	23	29	16	40
1625	3443	W ½	4	29	15	320
″	3444	NW ¼ SW ¼	11	28	16	40
1626	3445	E ½	10	29	14	320
″	3446	NW ¼ SW ¼	6	28	16	40
1627	3447	W ½	15	29	14	320
″	3448	SW ¼ SW ¼	6	28	16	40
1628	3449	E ½	16	29	14	320
″	3450	NW ¼ NE ¼	24	27	15	40
1629	3451	W ½	8	27	16	320
″	3452	SW ¼ SE ¼	7	27	16	40
1630	3453	E ½	9	29	14	320
″	3454	SW ¼ NE ¼	24	27	15	40
1631	3455	E ½	12	27	15	320
″	3456	NW ¼ SE ¼	5	27	16	40
1632	3457	W ½	12	27	15	320
″	3458	SW ¼ SE ¼	10	28	16	40
1633	3459	W ½	13	27	15	320
″	3460	SW ¼ NE ¼	5	27	16	40
1634	3461	E ½	14	27	15	320
″	3462	NW ¼ NW ¼	32	28	16	40
1635	3463	E ½	11	27	15	320
″	3464					
1636	3465	E ½	36	29	16	320
″	3466	SW ¼ NE ¼	35	29	16	40
1637	3467	E ½	22	29	14	320
″	3468	SW ¼ SW ¼	8	29	15	40
1638	3469	W ½	14	26	14	320
″	3470	NE ¼ SE ¼	7	25	15	40
1639	3471	W ½	11	26	14	320
″	3472	SW ¼ SE ¼	6	25	15	40

TABLE 4.2—*(Continued)*

Allottee #	Allotment #	Description of allotment: Subdivision	Sec.	T [N]	R [E]	Acres
1640	3473	W ½	2	26	14	320
″	3474	NW ¼ SW ¼	7	25	15	40
1641	3475	W ½	35	27	14	320
″	3476	SW ¼ SW ¼	18	25	15	40
1642	3477	W ½	26	27	14	320
″	3478	NE ¼ SW ¼	7	25	15	40
1643	3479	E ½	3	26	14	320
″	3480	SW ¼ SW ¼	29	28	16	40
1644	3481	W ½	22	29	15	320
″	3482	SW ¼ NW ¼	18	29	15	40
1645	3483	W ½	15	29	15	320
″	3484	SE ¼ NE ¼	13	29	14	40
1646	3485	W ½	36	29	14	320
″	3486	NE ¼ NE ¼	29	28	16	40
1647	3487	W ½	25	29	14	320
″	3488	NE ¼ SE ¼	20	28	16	40
1648	3489	E ½	36	29	14	320
″	3490	NE ¼ NW ¼	13	29	14	40
1649	3491	E ½	35	29	14	320
″	3492	SW ¼ SW ¼	13	29	14	40
1650	3493	E ½	25	29	14	320
″	3494	NW ¼ SW ¼	21	28	16	40
1651	3495	E ½	26	29	14	320
″	3496	SW ¼ NE ¼	29	28	16	40
1652	3497	S ½	24	29	14	320
″	3498	SE ¼ SW ¼	20	28	16	40
1653	3499	W ½	36	29	16	320
″	3500	NW ¼ SE ¼	3	28	16	40
1654	3501	E ½	26	28	15	320
″	3502	SE ¼ NE ¼	14	29	16	40
1655	3503	W ½	4	26	15	320
″	3504	SW ¼ NW ¼	18	25	15	40
1656	3505	E ½	4	26	15	320
″	3506	SE ¼ SE ¼	6	25	15	40
1657	3507	E ½	5	26	15	320
″	3508	SW ¼ NE ¼	7	25	15	40
1658	3509	W ½	32	27	15	320
″	3510	NW ¼ NW ¼	11	28	16	40
1659	3511	W ½	29	27	15	320
″	3512	NW ¼ NE ¼	20	26	15	40
1660	3513	W ½	5	26	15	320
″	3514	SW ¼ NW ¼	2	28	16	40
1661	3515	E ½	6	26	15	320
″	3516	SE ¼ SE ¼	17	26	15	40
1662	3517	E ½	27	29	14	320
″	3518	NW ¼ SE ¼	35	29	16	40
1663	3519	E ½	34	29	14	320
″	3520	NE ¼ SE ¼	35	29	16	40
1664	3521	W ½	34	29	14	320
″	3522	SE ¼ SE ¼	35	29	16	40
1665	3523	W ½	29	29	14	320
″	3524	SE ¼ SE ¼	35	29	16	40

HP009250

TABLE 4.2—*(Continued)*

Allot-tee #	Allot-ment #	Description of allotment				
		Sub-division	Sec.	T [N]	R [E]	Acres
1666	3525	W ½	22	29	14	320
″	3526	NE ¼ NE ¼	24	29	14	40
1667	3527	E ½	33	28	16	320
″	3528	SE ¼ SE ¼	29	28	16	40
1668	3529	W ½	22	28	15	320
″	3530	NE ¼ SE ¼	29	28	16	40
1669	3531	E ½	21	28	15	320
″	3532	SE ¼ NE ¼	29	28	16	40
1670	3533	W ½	21	28	15	320
″	3534	SE ¼ NW ¼	21	28	16	40
1671	3535	E ½	20	28	15	320
″	3536	SW ¼ SW ¼	28	28	16	40
1672	3537	E ½	4	29	15	320
″	3538	NW ¼ SW ¼	24	29	16	40
1673	3539	E ½	9	29	15	320
″	3540	SE ¼ SW ¼	26	29	16	40
1674	3541	E ½	16	29	15	320
″	3542	NE ¼ SE ¼	23	29	16	40
1675	3543	E ½	21	29	15	320
″	3544	SE ¼ SW ¼	26	29	16	40
1676	3545	W ½	28	29	15	320
″	3546	NW ¼ NW ¼	18	29	15	40
1677	3547	E ½	28	29	15	320
″	3548	NW ¼ NW ¼	28	28	16	40
1678	3549	W ½	21	29	15	320
″	3550	NE ¼ NE ¼	13	29	14	40
1679	3551	E ½	31	28	14	320
″	3552	NE ¼ SE ¼	11	29	16	40
1680	3553	W ½	31	29	17	320
″	3554	NE ¼ SW ¼	3	28	16	40
1681	3555	W ½	25	28	15	320
″	3556	SE ¼ SE ¼	10	28	16	40
1682	3557	E ½	25	28	15	320
″	3558	SW ¼ SE ¼	3	28	16	40
1683	3559	W ½	12	27	13	320
″	3560	SW ¼ SE ¼	19	28	14	40
1684	3561	W ½	1	27	13	320
″	3562	NW ¼ SW ¼	30	28	14	40
1685	3563	E ½	1	27	13	320
″	3564	W ½	18	28	14	40
1686	3565	E ½	12	27	13	320
″	3566	NE ¼ SW ¼	19	28	14	40
1687	3567	E ½	13	27	13	320
″	3568	SW ¼ NW ¼	30	28	14	40
1688	3569	W ½	18	27	14	320
″	3570	NW ¼ SW ¼	19	28	14	40
1689	3571	W ½	7	27	14	320
″	3572	SE ¼ SE ¼	18	28	14	40
1690	3573	W ½	6	27	14	320
″	3574	SW ¼ SW ¼	19	28	14	40
1691	3575	E ½	6	27	14	320
″	3576	SW ¼ SW ¼	19	28	14	40

TABLE 4.2—*(Continued)*

Allot-tee #	Allot-ment #	Description of allotment				
		Sub-division	Sec.	T [N]	R [E]	Acres
1692	3577	E ½	7	27	14	320
″	3578	SE ¼ NW ¼	30	28	14	40
1693	3579	W ½	30	29	17	320
″	3580	NW ¼ SW ¼	28	28	16	40
1694	3581	E ½	22	28	15	320
″	3582	SW ¼ SW ¼	12	29	16	40
1695	3583	W ½	26	28	15	320
″	3584	NW ¼ SW ¼	12	29	16	40
1696	3585	W ½	23	28	15	320
″	3586	SW ¼ SE ¼	21	28	16	40
1697	3587	W ½	34	28	16	320
″	3588	SW ¼ NW ¼	28	28	16	40
1698	3589	E ½	23	28	15	320
″	3590	SE ¼ NE ¼	11	29	16	40
1699	3591	E ½	27	28	15	320
″	3592	SW ¼ NE ¼	21	28	16	40
1700	3593	E ½	2	27	13	320
″	3594	SW ¼ SW ¼	30	28	14	40
1701	3595	E ½	11	27	13	320
″	3596	NW ¼ SE ¼	19	28	14	40
1702	3597	W ½	13	27	13	320
″	3598	SW ¼ NW ¼	19	28	14	40
1703	3599	E ½	14	27	13	320
″	3600	SE ¼ NW ¼	19	28	14	40
1704	3601	E ½	36	27	14	320
″	3602	NE ¼ SW ¼	18	25	15	40
1705	3603	E ½	25	27	14	320
″	3604	NW ¼ NW ¼	16	26	15	40
1706	3605	W ½	6	26	15	320
″	3606	NW ¼ NW ¼	8	25	15	40
1707	3607	W ½	31	27	15	320
″	3608	SW ¼ NW ¼	35	27	15	40
1708	3609	W ½	30	27	15	320
″	3610	SW ¼ SE ¼	7	25	15	40
1709	3611	W ½	19	27	15	320
″	3612	SE ¼ SE ¼	3	26	15	40
1710	3613	E ½	1	26	14	320
″	3614	SW ¼ NE ¼	18	25	15	40
1711	3615	E ½	9	27	16	320
″	3616	NE ¼ SW ¼	32	28	16	40
1712	3617	E ½	14	28	15	320
″	3618	NW ¼ NW ¼	10	28	16	40
1713	3619	E ½	34	28	16	320
″	3620	NE ¼ SE ¼	32	28	16	40
1714	3621	E ½	13	27	14	320
″	3622	NE ¼ SW ¼	35	27	15	40
1715	3623	E ½	28	27	15	320
″	3624	NW ¼ NE ¼	25	27	15	40
1716	3625	W ½	33	28	16	320
″	3626	SE ¼ SE ¼	32	28	16	40
1717	3627	E ½	28	28	16	320
″	3628	SW ¼ SE ¼	22	28	16	40

HP009251

TABLE 4.2—*(Continued)*

Allottee #	Allotment #	Description of allotment: Subdivision	Sec.	T [N]	R [E]	Acres
1718	3629	E ½	33	27	15	320
″	3630	NE ¼ NW ¼	25	27	15	40
1719	3631	N ½	12	28	15	320
″	3632	NW ¼ NE ¼	10	28	16	40
1720	3633	E ½	11	28	15	320
″	3634	NW ¼ NW ¼	21	26	15	40
1721	3635	W ½	17	27	14	320
″	3636	NE ¼ NE ¼	18	28	14	40
1722	3637	E ½	18	27	14	320
″	3638	SE ¼ NE ¼	19	28	14	40
1723	3639	W ½	3	27	16	320
″	3640	NW ¼ NE ¼	5	27	16	40
1724	3641	E ½	24	27	14	320
″	3642	SW ¼ SW ¼	3	28	16	40
1725	3643	W ½	11	28	15	320
″	3644	NW ¼ SE ¼	22	28	16	40
1726	3645	W ½	8	27	14	320
″	3646	NW ¼ NW ¼	30	28	14	40
1727	3647	E ½	30	28	16	320
″	3648	SW ¼ NW ¼	32	28	16	40
1728	3649	W ½	9	27	16	320
″	3650	NE ¼ SW ¼	5	27	16	40
1729	3651	E ½	4	27	16	320
″	3652	NW ¼ SW ¼	5	27	16	40
1730	3653	W ½	4	27	16	320
″	3654	NW ¼ NE ¼	32	28	16	40
1731	3655	W ½	21	27	15	320
″	3656	SW ¼ SE ¼	29	28	16	40
1732	3657	E ½	21	27	15	320
″	3658	NE ¼ NE ¼	25	27	15	40
1733	3659	E ½	33	27	14	320
″	3660	NW ¼ SE ¼	3	26	15	40
1734	3661	W ½	21	27	14	320
″	3662	SW ¼ NW ¼	22	28	16	40
1735	3663	W ½	28	27	14	320
″	3664	SW ¼ SE ¼	14	29	16	40
1736	3665	W ½	33	27	14	320
″	3666	SE ¼ NE ¼	21	28	16	40
1737	3667	W ½	4	26	14	30
″	3668	SE ¼ NE ¼	20	26	15	40
1738	3669	E ½	8	28	16	320
″	3670	SE ¼ NW ¼	8	28	16	40
1739	3671	W ½	35	29	16	320
″	3672	SW ¼ SE ¼	15	28	16	40
1740	3673	W ½	6	28	14	320
″	3674	SW ¼ NE ¼	22	28	16	40
1741	3675	E ½	16	26	14	320
″	3676	SE ¼ NE ¼	9	26	15	40
1742	3677	W ½	8	28	14	320
″	3678	NE ¼ NE ¼	26	29	16	40
1743	3679	E ½	7	28	14	320
″	3680	SE ¼ NE ¼	26	29	16	40

TABLE 4.2—*(Continued)*

Allottee #	Allotment #	Description of allotment: Subdivision	Sec.	T [N]	R [E]	Acres
1744	3681	W ½	14	28	15	320
″	3682	NE ¼ SE ¼	26	29	16	40
1745	3683	W ½	7	28	14	320
″	3684	SE ¼ SE ¼	26	29	16	40
1746	3685	W ½	10	27	16	320
″	3686	NE ¼ SW ¼	10	28	16	40
1747	3687	W ½	1	26	14	320
″	3688	NW ¼ NE ¼	22	28	16	40
1748	3689	W ½	36	27	14	320
″	3690	SE ¼ NW ¼	10	28	14	40
1749	3691	W ½	25	27	14	320
″	3692	NE ¼ NW ¼	10	28	16	40
1750	3693	W ½	24	27	14	320
″	3694	SW ¼ NW ¼	15	28	16	40
1751	3695	W ½	35	29	15	320
″	3696	NE ¼ NW ¼	29	28	16	40
1752	3697	W ½	10	27	15	320
″	3698	SE ¼ SW ¼	3	26	15	40
1753	3699	W ½	3	27	15	320
″	3700	NW ¼ NW ¼	10	26	15	40
1754	3701	E ½	4	27	15	320
″	3702	SW ¼ SE ¼	17	28	26	40
1755	3703	W ½	10	29	14	320
″	3704	NW ¼ NE ¼	35	29	16	40
1756	3705	E ½	15	29	14	320
″	3706	SE ¼ NE ¼	35	29	16	40
1757	3707	W ½	12	30	16	320
″	3708	SW ¼ SE ¼	27	30	15	40
1758	3709	W ½	11	30	16	320
″	3710	SE ¼ NE ¼	6	29	17	40
1759	3711					
″	3712					
1760	3713	E ½	14	29	15	320
″	3714	NE ¼ NE ¼	6	29	17	40
1761	3715	W ½	14	29	15	320
″	3716	NE ¼ NW ¼	17	30	16	40
1762	3717	E ½	15	29	15	320
″	3718	NE ¼ SE ¼	21	30	17	40
1763	3719	E ½	22	29	15	320
″	3720	W ½ NW ¼ SE ¼	21	30	19	20
1764	3721	W ½	23	29	15	320
″	3722	SW ¼ NW ¼	17	30	16	40
1767						
″	3723	E ½	17	30	17	320
″	3724	SE ¼ SW ¼	13	30	15	40
1768	3725	E ½	1	29	15	320
″	3726	NE ¼ SW ¼	1	29	15	40
1769	3727	E ½	20	30	17	320
″	3728	NW ¼ SE ¼	13	30	15	40
1770	3729	W ½	36	28	18	320
″	3730	SW ¼ NE ¼	34	26	18	40

HP009252

TABLE 4.2—*(Continued)*

Allottee #	Allotment #	Description of allotment				
		Subdivision	Sec.	T [N]	R [E]	Acres
2245	4564	W ½	26	27	18	320
″	4565	NE ¼ NW ¼	16	28	18	40
2246	4566	W ½	5	30	17	320
″	4567	SE ¼ SE ¼	26	30	15	40
2447	4568	W ½	8	30	17	320
″	4569	SE ¼ SE ¼	27	30	15	40
2448	4570	W ½	17	30	17	320
″	4571	NE ¼ SW ¼	32	30	17	40
2449	4572	E ½	30	30	17	320
″	4573	NW ¼ SW ¼	32	30	17	40
2450	4574	W ½	29	30	17	320
″	4575	SW ¼ SE ¼	29	30	17	40
2451	4576	E ½	19	30	17	320
″	4577	NW ¼ NE ¼	7	29	17	40
2452	4578	E ½	4	30	17	320
″	4579	NE ¼ NE ¼	32	30	17	40
2453	4580	W ½	17	29	16	320
″	4581	SW ¼ NW ¼	7	29	17	40
2454	4582	E ½	17	29	16	320
″	4583	NE ¼ NW ¼	7	29	17	40
2460	4589	E ½	1	27	16	320
″	4590	SE ¼ NE ¼	8	27	17	40
2461	4591	W ½	31	29	14	320
″	4592	NE ¼ NW ¼	21	28	16	40
2462	4593	W ½	21	25	20	320

the areas marked in purple as Hopi allotments in figure 4.24 (see also fig. 4.30); it straddles the wash right by the Oraibi Mission. Blout's survey of April 1909 showed most of the northern portion of this allotment site (i.e., in the northwest quarter of Section 35) taken up by a large fenced field (see figs. 4.19a and 4.19b). Four mission buildings—''Frey's Dwelling House'', ''Stone House'', ''Adobe Granary'', and ''Adobe Barn''—stand at the western edge of the fenced area, between the Section line and the wash, i.e., *east* of the wash channel. As noted above, both field and fence passed right across the wash without interruption.

The 320-acre grazing allotment plotted in late 1910 in the west half of Section 35 is one of only two such allotments along the wash in T28N, R16E and T29N, R16E. The other lies at the southwest corner of T28N, R16E in the east half of Section 31, encompassing the Oraibi Wash channel for a half mile in the southeast quarter of the section, before the beginning of the ''water reserve'' at the township boundary. I have suggested above that this latter area may have been trenched by December 1910; hence the reason for assigning a grazing allotment and then below it for 4 miles along the wash, the water reserve. In 1891, Smith had recorded wash depths in Section 31 of 12 and 16 feet in two channels. Given, (1) the suitability of the Burro Springs area (in southeast T27N, R15E) for agricultural allotments in 1910, (2) Murphy's decision to allow a water reserve and not to make allotments along the wash in T27N, R16E, and (3) Blout's measurement of increased downward trenching on the Fourth Meridian between T27N, R15E, and T27N, R16E since Chillson's survey in 1891, it may be concluded that allotment unsuitability along the wash in T27N, R16E owed to land conditions, most probably arroyo-cutting. Talayesva's reported statement (to Hack) that the wash began cutting headward to the floodplains from below Burro Springs during his absence at school (1906–1909) would fit generally with Murphy not assigning any agricultural allotments in this stretch, suggesting that trenching had occurred there by December 1910. But by the same token, the pattern of allotments assigned in T28N, R16E may also suggest that destructive trenching had not reached the prime cornfields (Hack's reading of Talayesva's statement notwithstanding) by December 1910. And if Talayesva's reported statement is to be read sensu stricto, this would have been *below* Honani's fields, so must have begun after Blout's survey in October 1909 showed minimal wash depth by these fields. In short, Murphy's continuous allotments along the wash in T28N, R16E until some sixteenth-section subdivisions in Section 3 suggest that most of the township was still viable as floodwater farmland in December 1910. This would also conform to Harry Masangyamtiwa's reported statement to Bradfield (1971: 45) that the cutting began after the split and ''went on for several years''.

A brief comparison with some areas surveyed by Smith and Blout along the Polacca and Jeddito Washes, and allotted by Murphy, is not definitive (I have not examined the survey notes themselves for these areas), but it does suggest Murphy was seeking to avoid

HP009253

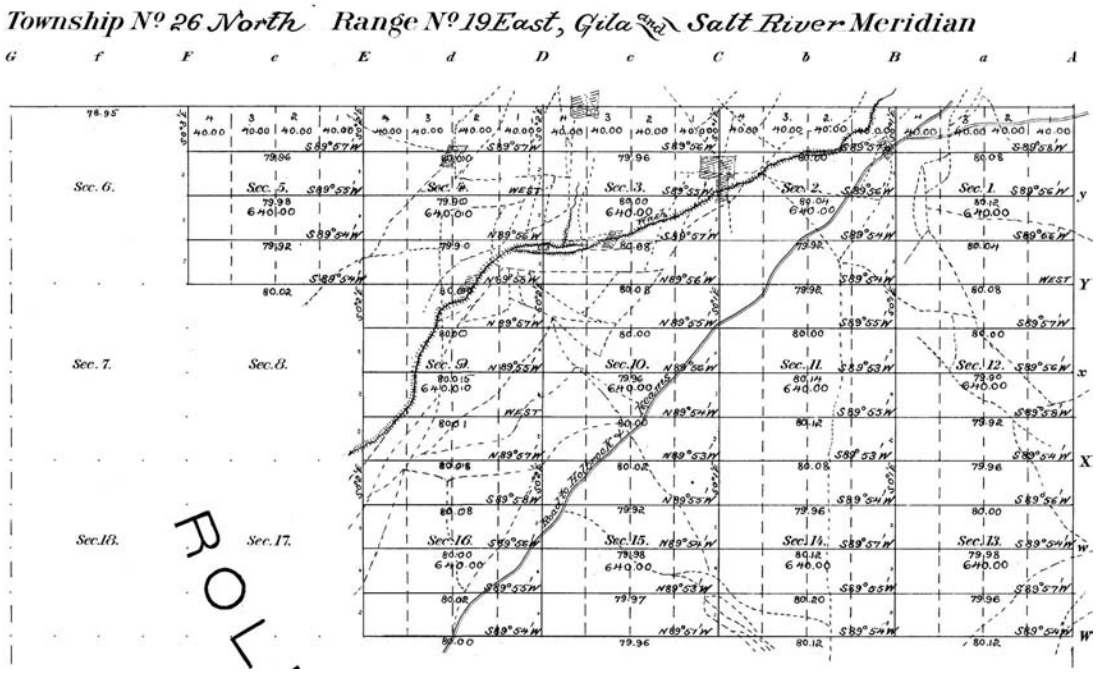


Figure 4.33. Plat map of T26N, R19E from J.C. Smith's survey of July 1891, section showing Jeddito Wash.

placing agricultural allotments in already badly trenched areas along both washes. In T26N, R19E, Smith's survey in July 1891 (fig. 4.33) showed fields straddling the Jeddito Wash in sections 2 and 3, and adjacent to the wash banks in sections 4 and 9. Resurveyed by Blout in June and July 1908 (fig. 4.34), the Jeddito Wash is shown deeply and widely trenched throughout this township, but that pattern appears to diminish upstreamward in Section 3, suggesting that trenching in the area of eastern Section 4 and western Section 3 was not yet so deep as farther downstream, and that floodwaters could still be directed to fields adjacent to the wash in these areas. Murphy (fig. 4.35) assigned agricultural allotments along the Jeddito Wash to Navajos in sections 2, 3, and 4, but only grazing allotments throughout the rest of the wash's course in this township (i.e., in sections 8, 17, 19, and 20), where the wash appears to have been deeply and widely trenched. Similarly, in the next township west (T26N, R18E), Murphy made no agricultural allotments in areas where Blout's plat map (fig. 4.36) shows deep trenching, i.e., where the Jeddito Wash passed through Sections 24, 25, and 26, but did assign agricultural allotments to Navajos in sections 33, 34, and 35 (fig. 4.37). In a comparable area along the Polacca Wash in T26N, R17E, Blout's plat map (fig. 4.38) suggests this area was badly trenched, in conformity with Thornthwaite et al.'s sense (quoted above) of large discontinuous gullies at this stage. Murphy made no agricultural allotments along the Polacca Wash in T26N, R17E, sections 4, 5, 7, 8, or the northeast quarter of Section 18 (fig. 4.39). Where the wash continued northeast into T27N, R17E (not resurveyed by Blout), again, Murphy did not make agricultural allotments along the wash in Sections 33 and the west half of 34, resuming only in Section 26 (fig. 4.40). It does thus appear that Murphy's placement of agricultural allotments along these other two Hopi Wash channels was informed by the viability of floodwater farming at the time, as reflected on Blout's plat maps. The exclusion of agricultural allotments from some wash stretches that appear trenched on Blout's plat

HP009254

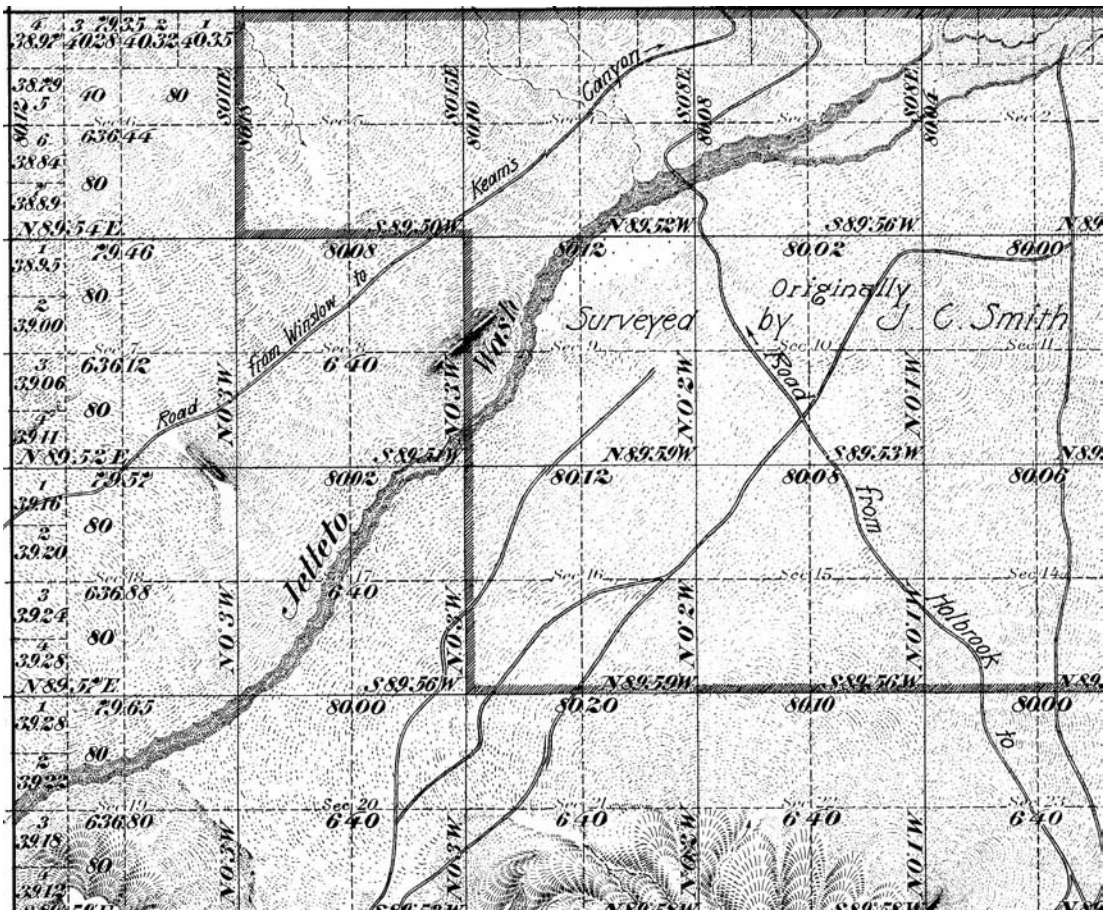


Figure 4.34. Plat map of T26N, R19E from S.E. Blout's survey of 1908, section showing Jeddito Wash.

maps suggests Murphy avoided them for that very reason.

Mission Records

If my conclusion is correct that assignment of a grazing allotment across the Oraibi Wash in Section 31, T28N, R16E owed to its inviability for farming from arroyo-cutting, it would follow that the same was true for the half-Section grazing allotment along the Oraibi Wash in west Section 35, T29N, R16E. That allotment was assigned to Qöyawayma (Leslie White's consultant on a variety of matters, including Orayvi's clan lands, as quoted above; he was also, of course, Elizabeth White's father), who long worked for the mission adjacent (NE¼, Section 34). In his third quarterly report of September 30, 1909, to the Mennonite Mission Board, missionary J.B. Epp reported that the mission station on the east bank of the Oraibi Wash was threatened by the effects of flooding, noting that wash incision had occurred within the previous year. In April 1909, Blout had crossed the wash at this location, recording no depth. Epp's report sought funding to help defray the costs of digging a diversion trench around the mission, although even then he raised the desirability of relocating the station:

> Viertens—Am "Wash" muß jetzt etwas mehr geschehen als bisher. Die Schutzdämme sind alle fort; und meinen alle Leute daß sie jetzt nichts mehr nützen werden; da der Wash sehr tief geworden im vergangenen Jahr. Es scheint nichts anderes übrig zu sein

HP009255

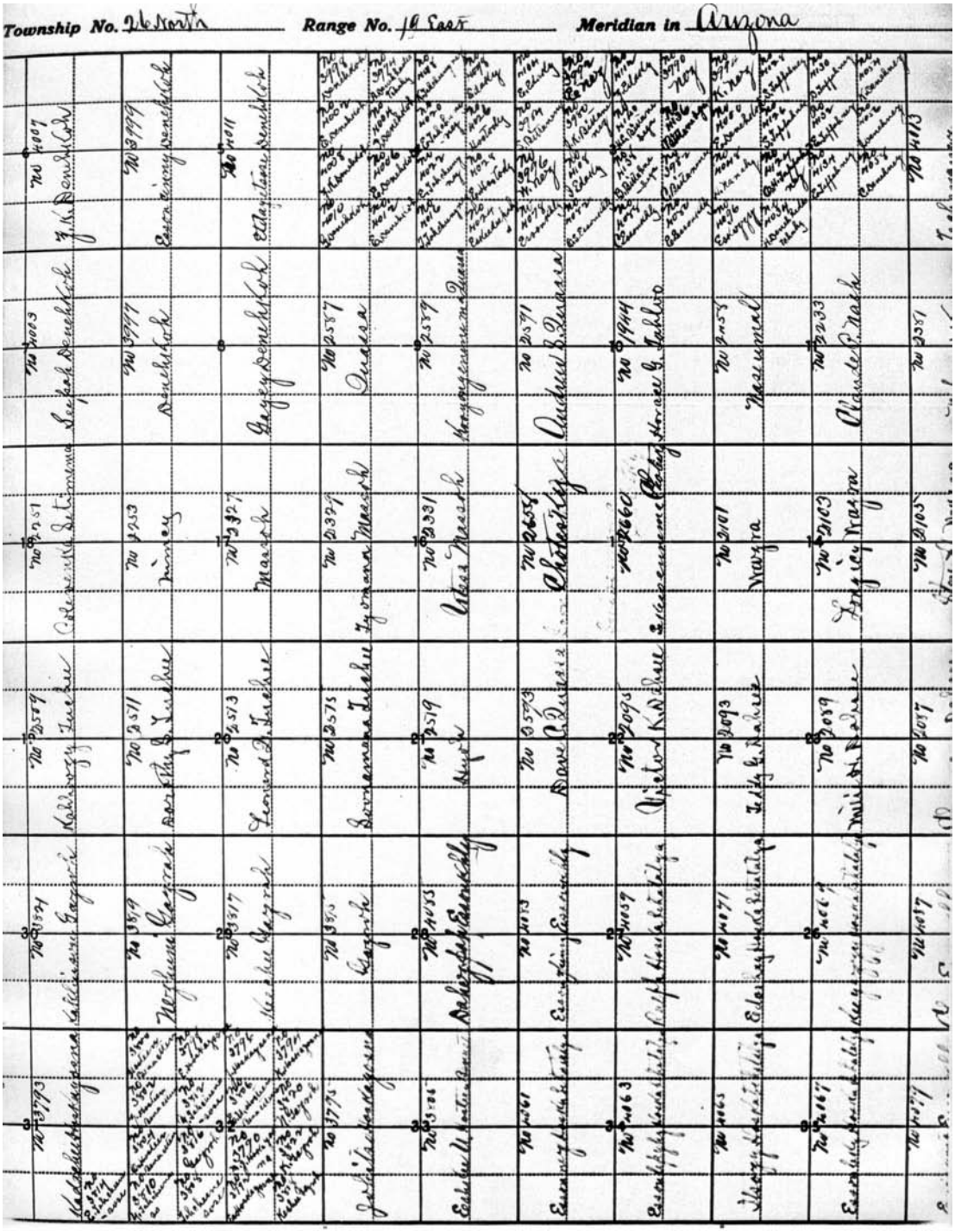


Figure 4.35. M.M. Murphy's allotment plat, T26N, R19E, 1910.

HP009256

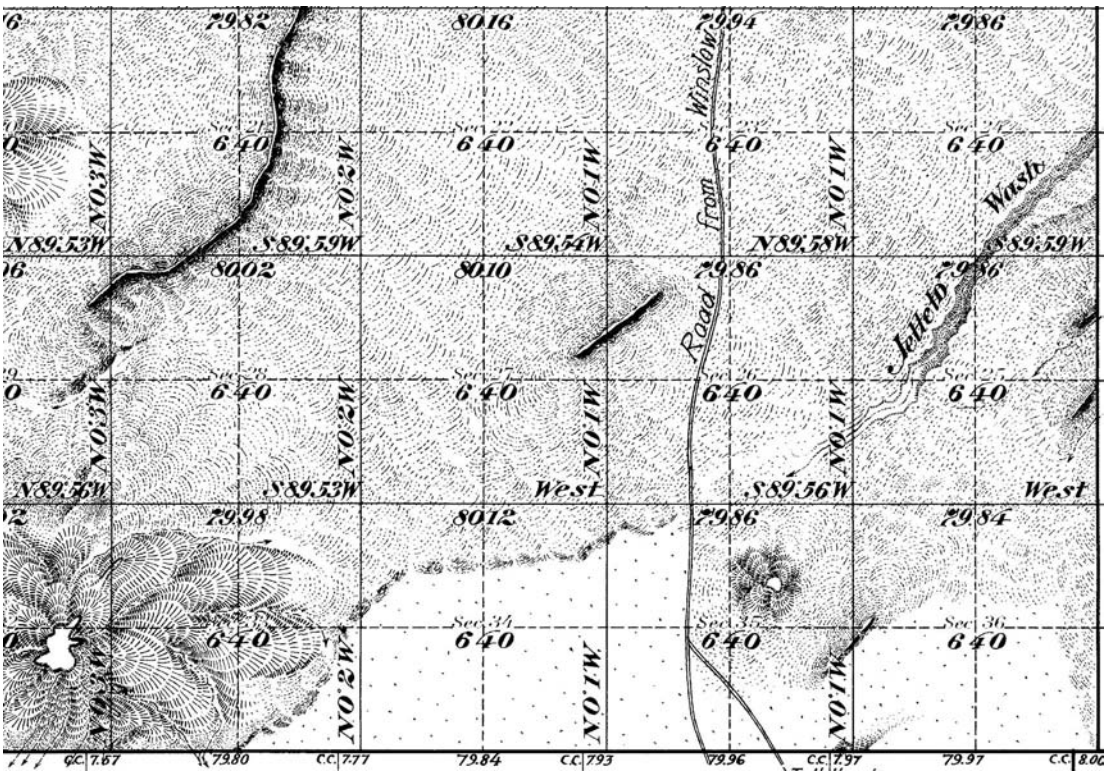


Figure 4.36. Plat map of T26N, R18E from S.E. Blout's survey of 1908, section showing Jeddito Wash.

als den Wash weiter herum zu lenken; sodaß er nicht auf unsere Station zu fließt. Oder die ganze Station muß weiter gebracht werden. Letztens würde doch teuer kommen—und wüßten wir auch kaum wohin. Das Herumlenken läßt sich machen; doch wird es extra Arbeitslohn & Futter kosten, besonders da wir bald damit beginnen sollten (noch eher Br. C. J. Frey zurück kommen wird), um für das Frühjahrswasser fertig zu sein.

Augenblickliche Gefahr ist für die Station nicht. Eine weitere große Flut könnte den Brunnen und die Windmühle, eine Reihe großer Bäume und den Zaun nehmen—bis an die Häuser dürfte es vorläufig nicht kommen. Die Möglichkeit ist auch da, daß die großen Fluten jahrelang nicht kommen werden (nur gewöhnliche Strömungen, die nicht viel Schaden anrichten [?]); aber wer kann das wissen. Wenn das Unternehmen, den Wasser herumzulenken, gelingt—was wir, die wir nicht Ingeneure sind, nicht absolut garantieren können—dann scheint es, hätten wir Ruhe wegen dem Wash. Die Brüder in Kansas können dieses noch mit Br. C. J. Frey besprechen(?), und wenn genehmigt, dann bitten wir vorläufig um $50.00 zu diesem Zweck. Diese Sache hat aber etwas Eile (daher sende ich diesen Bericht zuerst an Prof. Wedel, anstatt an unsere Sekretär), da wir bald beginnen sollten mit der Arbeit [transcription courtesy of John D. Thiesen, archivist at the Mennonite Library and Archives].

Fourthly—With the wash, something more must happen now than before. The flood-dams/berms are all down, and everyone thinks that they will now no longer be usable; since the wash there has grown very deep in the last year. It seems nothing else remains to be done than to direct the Wash further around; so that it will not flow onto/into our station. Or the whole station will have to be carried elsewhere. The latter would however be very costly, and we scarcely know where we might go. The diversion channel can be made; however, it will cost extra wages and food, especially since we should begin [work] on it soon (even sooner [if] Br. C.J. Frey returns), in order to be ready for the spring rains.

The mission is not in immediate danger. A further big flood might take the wells and the windmills, a row of big trees and the fence—it will likely not come up to the buildings for the time being. There is also the possibility that the big flood will not come for years (only ordinary streamflows that do not do much harm); but who can know. If the plan, to guide the water around, works—which, not being engineers, we cannot absolutely guarantee—then it would seem we will have peace with the wash. Can the Brothers in Kansas discuss this now with Brother C.J. Frey, and if approved, we ask for about $50 short-term funds towards this end. This matter has some urgency (so I am sending this report first of all to Prof. Wedel,

HP009257

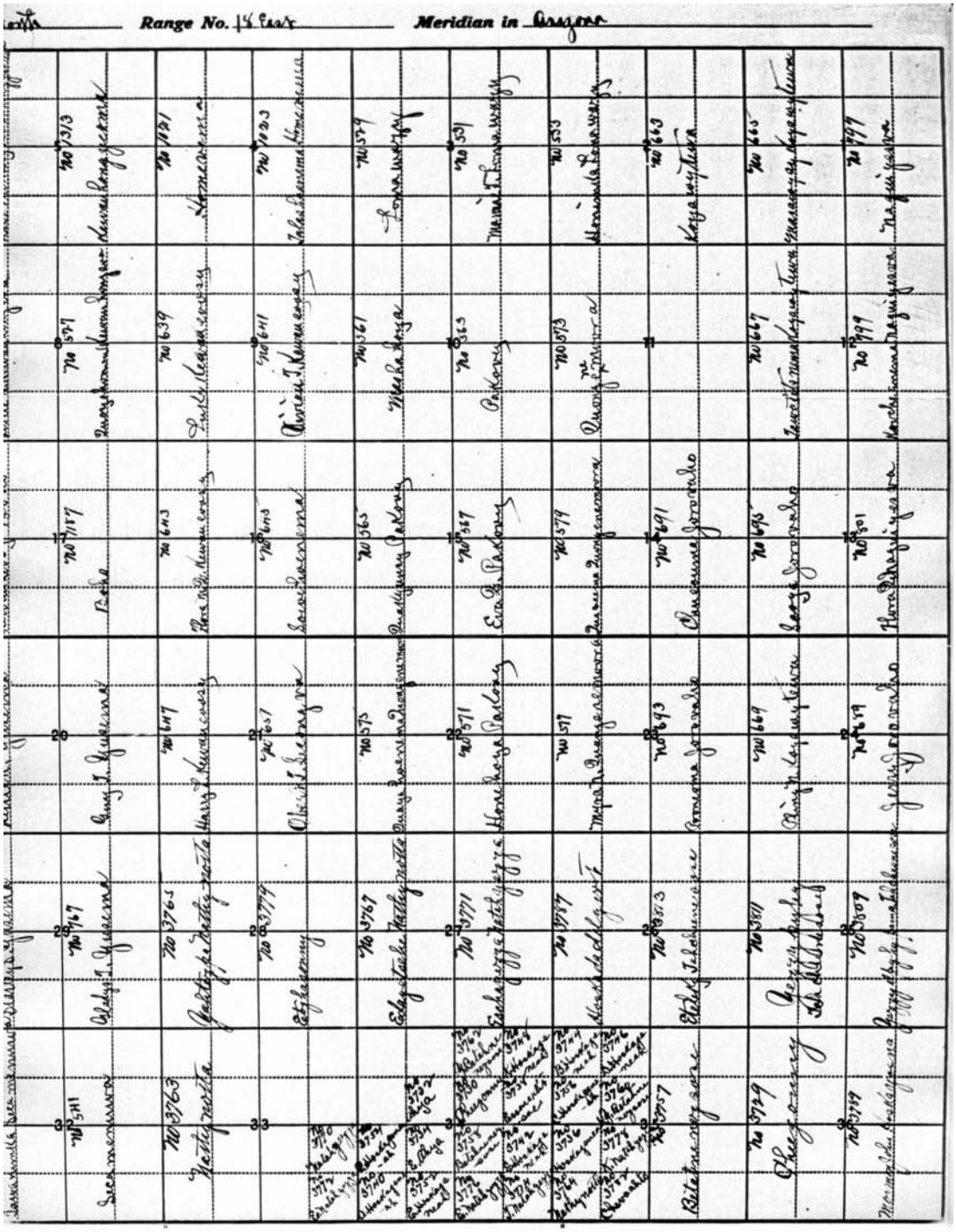


Figure 4.37. M.M. Murphy's allotment plat, T26N, R18E, 1910.

HP009258

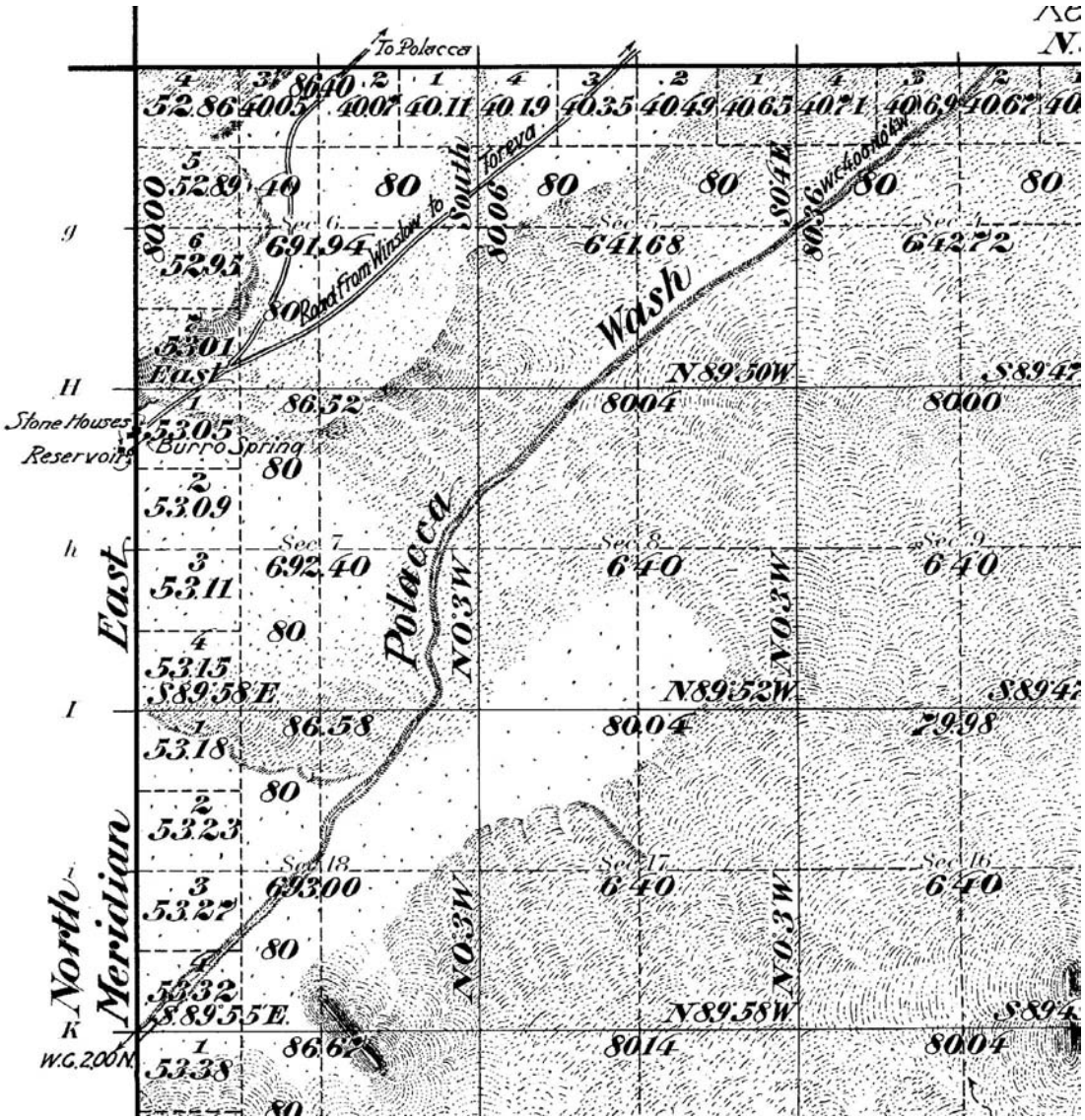


Figure 4.38. Plat map of T26N, R17E from S.E. Blout's survey of 1908, section showing Polacca Wash.

instead of our Secretary), since we should begin the work soon. (Epp, 9-30-1909; my translation).

Evidently a more permanent solution was decided on, for in June 1910, the Board approved $1,000 in funding to rebuild the mission station across on the west side of the Oraibi Wash (Shelly, 6-10-1910). Soon afterward, with Hopi labor, missionary C.J. Frey began reconstruction of the mission, which lasted into and beyond the spring of 1911 (Epp, 9-28-1910, 12-28-1910, 4-6-1911).

Placement of Qöyawayma's grazing allotment along the wash may very well owe to these events affecting the Wash in 1909–1910. The downcutting (thus probably between Blout's survey of April 23, 1909, and Epp's report of September 30, 1909) may have made the proximate area along the wash channel inviable as flood-irrigable farmland.

HP009259

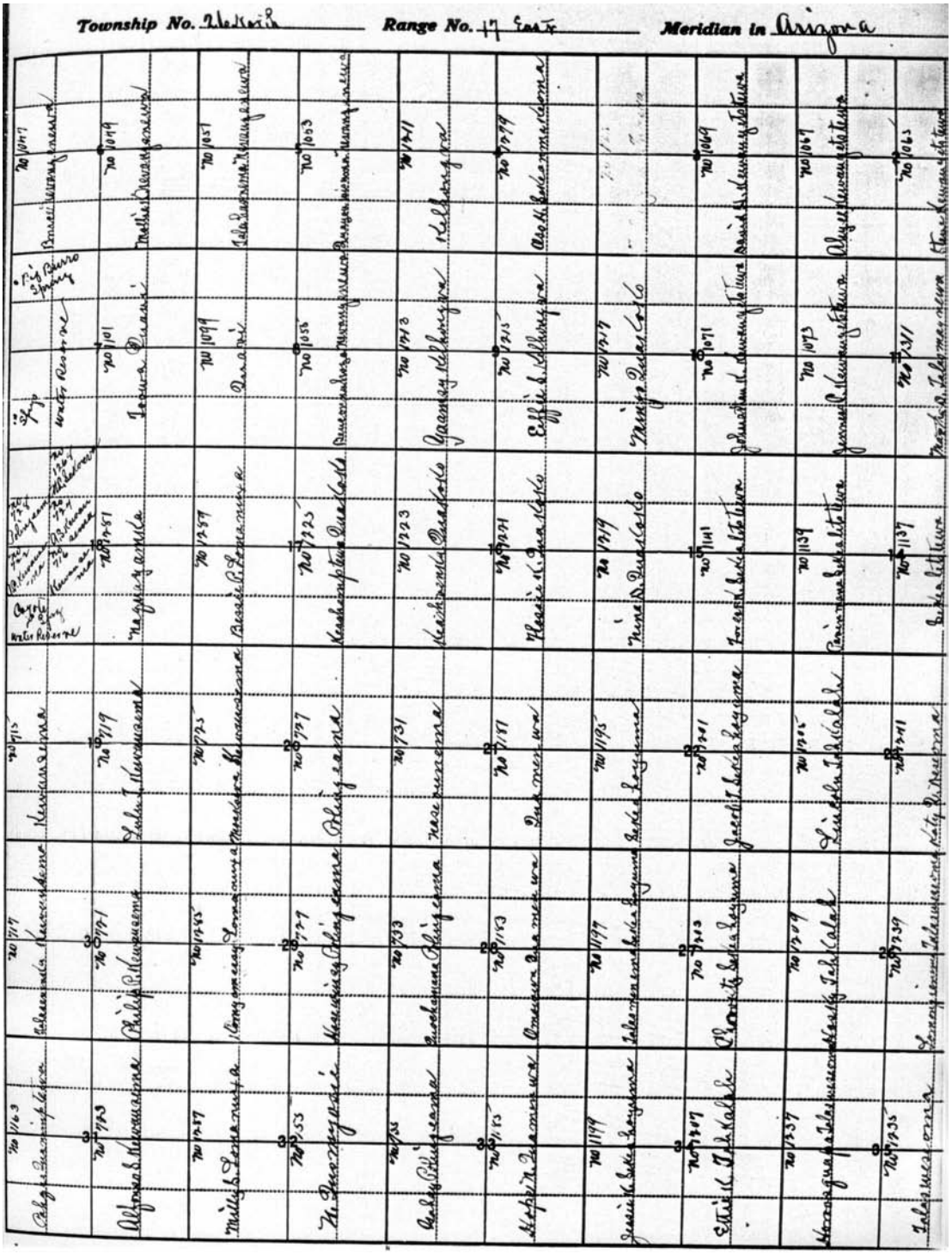


Figure 4.39. M.M. Murphy's allotment plat, T26N, R17E, 1910.

HP009260

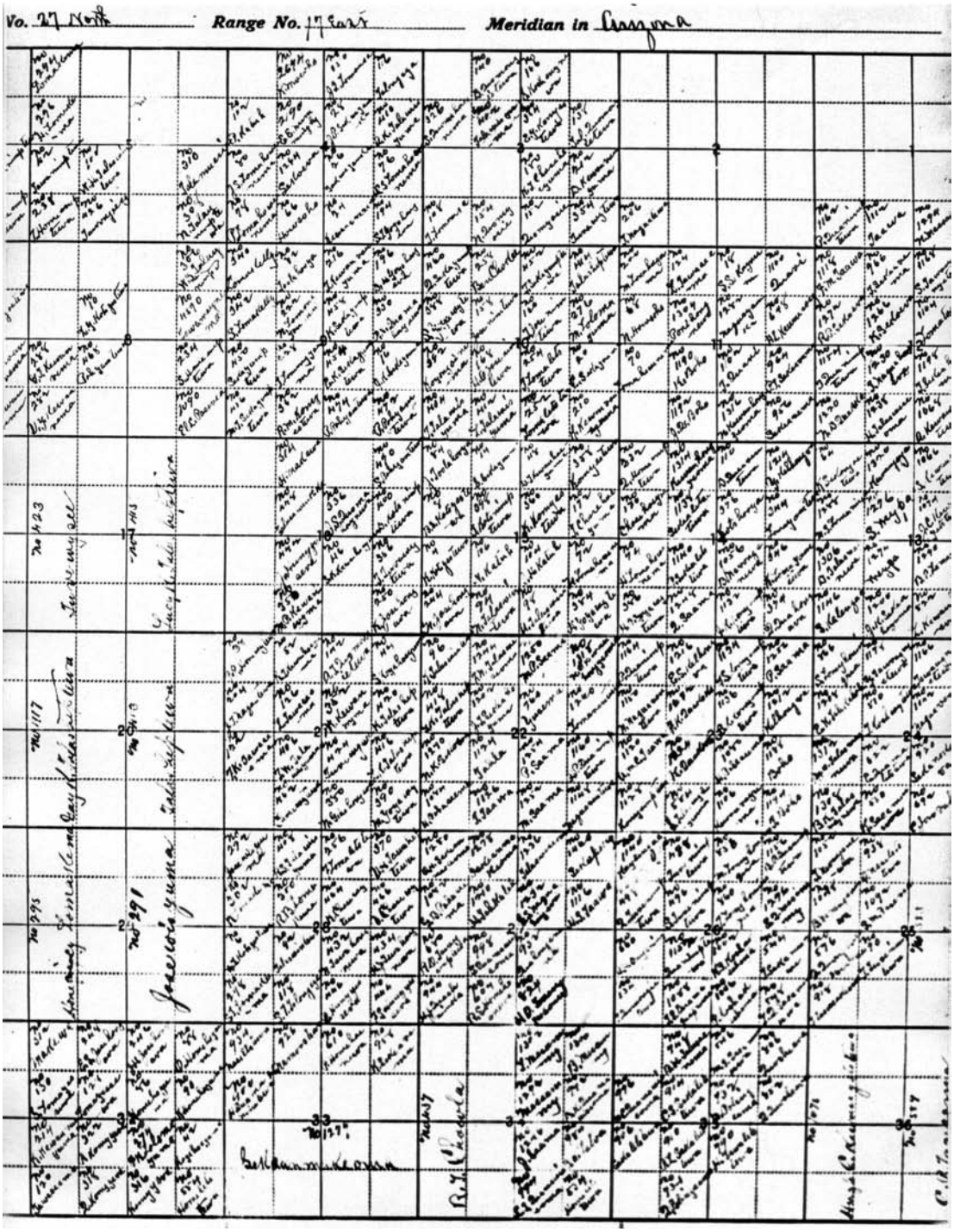


Figure 4.40. M.M. Murphy's allotment plat, T27N, R17E, 1910.

To the west of Qöyawayma's grazing allotment, in Section 34 (T29N, R16E), Murphy made no allotments at all (see fig. 4.30) through three adjacent sixteenth-Sections in the southeast quarter (NE¼ SE¼, SE¼ SE¼, and SW¼ SE¼), where the wash passed just south of the mission. This is the same area (especially SE¼ SE¼) where the main eastern tributary to the Oraibi Wash, as recorded by Blout, had shifted its course northward by one-half to three-fourths of a mile at the confluence since Smith's survey; Blout recorded the tributary as 10 feet deep about one-fourth of a mile above the confluence. Similarly, in Section 3, T28N, R16E, gaps among the agricultural allotments (specifically in NE¼ NE¼, NW¼ NE¼, SE¼ NW¼, SW¼ NW¼, NE¼ SW¼ and NW¼ SE¼) appear to reflect avoidance of the Oraibi Wash channel and its immediate environs, and of a confluence with a western tributary.

In sum, several lines of evidence, culminating in Murphy's allotments, suggest that the main floodplain cornfields in the lower Oraibi Valley were not damaged by 1909. The intent of Murphy's dam proposal of 1910 for the farmlands north of the Mennonite mission station—an area through which a deep channel was already present—was to equalize their irrigable quality with the main floodplain fields below the mission. How he proposed to get water to allotment fields in T26N, R15E, along a 30-feet deep channel, is not apparent, but I would still read—(1) from the dam proposal for the upper Oraibi Valley, (2) from the ''water reserve'' along the Oraibi Wash in T27N, R16E, (3) from the placement of the two grazing allotments at the southwestern corner of T28N, R16E and the southern tip of T29N, R16E, and (4) from the avoidance of placing agricultural allotments in evidently badly trenched areas along the Polacca and Jeddito Washes—that the majority of T28N, R16E remained viable, flood-irrigable land in December 1910. The totality of the data suggests that events of September 1909 by the Mennonite mission continued the channeling of the Oraibi Wash, perhaps by downward scouring, that was evident in Blout's survey of April 1909 throughout the upper Oraibi Valley to the north. From Murphy's allotments, downward channeling appears to have continued south into Section 3 of T28N, R16E, but no further by December 1910. While I infer that the wash in the area assigned for a water reserve in T27N, R16E was downcut by December, 1910, it does not appear that severe trenching had penetrated headward into the heart of the floodplain by this point. Murphy's pattern of dense contiguous allotments throughout this township, in Sections 10, 15, 16, 21, 29, and 32, including to some of the principal families of the Friendly faction in Orayvi, the beneficiaries of a land exchange proposal with the Paaqavi faction, suggest that the main floodplain was not yet downcut.

ADDITIONAL INDICATORS

In 1909, hydrologist H.E. Gregory studied the ''Lower Oraibi Wash between Leupp and the Hopi villages,'' partly under the guidance of Irrigation Superintendent H.F. Robinson. From two visits in May and June, 1909, Gregory reported substantial trenching of the Oraibi Wash south of Burro Springs:

> At Big Burro Springs[5] the wash is about 1-½ miles wide between rock walls and near this place is exposed on the bottom of the arroyo. From Burro (Moencovi) Springs southward, the wash has cut a definite channel in alluvial sands forming a canyon 50 to 150 feet wide, 20 to 50 feet deep, and extending for about ten miles. Beyond this point the arroyo disappears and the water spreads out widely and deposits its load of silt (Gregory, 1910: IV:2).

Gregory's report (submitted in June 1910) included ''Suggestions to Superintendents and Government Farmers on the Hopi and Navajo reservations'' (Gregory 1910:II). One suggestion to improve water supply was to build shallow dug wells in or near major washes, including *in* the Oraibi Wash near Kiqötsmovi:

> The most satisfactory supply for Oraibi however, is

[5] Some maps and other references confuse (Big) Burro Springs and Little Burro Springs. The former is properly that spring near the Oraibi Wash in Section 36, T27N, R15E; the latter lies ca. seven miles ESE, near the Polacca Wash, in Section 7, T26N, R17E. Hopi place names are Pa'utsvi (''water-dammed place'', a reference to the ridge above the spring originally improved by Honani) for the Burro Springs area, and Matövi (''pushing place'') for the Little Burro Springs area. Gregory's reference to the former as Moencovi does not correspond with a place name for Burro Springs that I have heard from Hopis.

HP009262

> to be obtained by sinking wells in the wash east of the Government schools, carrying or forcing the water to the buildings. The large drainage area contributory to Oraibi wash and the presence of shales near the surface indicate the presence of a large amount of ground water at a slight depth; and this supposition is abundantly proven by the fact that the Government well now used, sunk to a depth of 28 feet contains, according to Mr. Stauffer, four feet of water at all times; and by the fact that a 34-foot well at the Mission showed no change in amount after continuous pumping for twenty-four hours (Gregory, 1910: V: 23).

Particularly in light of his characterization of channel trenching south of Burro Springs, Gregory's recommendation for wells east of the Oraibi Day School (which lay in NE¼, Section 33, T29N, R16E, close to the east-west Section midline) thus makes it highly unlikely that wash dissection had impacted on groundwater or on channel depth in the vicinity of the floodplain fields by summer 1909.

Elizabeth White's recollection (reported by Bradfield, above) of the wash by the mission as shallow was certainly still applicable in April 1909, at the time of Blout's survey. When she returned from a four-year absence at Sherman Institute in summer 1910, White traveled up the road from Winslow to Orayvi, and passed along the wash throughout T28N, R16E:

> At that time—early summer the Niman corn was waving its green leaves like banners proclaiming the unquenchable faith of Hopi farmers in the goodness of nature. Bean plants were beginning to grow in short rows protected by brush windbreaks. Farmers were at work in the fields, hardly distinguishable from the scarecrows that flapped their rags in warning to marauding birds. In the pink dunes about three miles south of the village of New Oraibi, a cottonwood tree with its feet in the sand was unfurling green leaves. Polingaysi saw it and exclaimed.
>
> ''You are right, it was not there before,'' her father [Qöyawayma] said. ''I planted it. It is good to see it putting down roots and reaching its branches upward to Rain People. It is one of many trees I have planted since I moved from the old village'' (E. White, 1964: 68).

It may be that Qöyawayma had also planted the row of trees by the mission referred to by Epp (above). Albeit with editorial flourishes, this passage suggests White's particularly strong attendance to the landscape after her four-year absence. No mention of any marked change in wash conditions at this point three miles south of Kiqötsmovi (probably in or near Section 16, T28N, R16E), apparently close to some floodplain cornfields, again would suggest no great change had yet occurred there.

Despite Hack's inference that the arroyo-cutting was complete before Don Talayesva returned from school (in summer 1909), Talayesva's own discussion of his farming activities, evidently during 1910 and 1911 (dating by the context in Talayesva, 1942: 229–233), does not report any problems in the Oraibi Wash. And Hack's dating of the beginning of the epicycle of erosion on the Oraibi Wash to 1900 (Hack, 1942: 64, table 1) may be doubted on other comparative grounds too. While according to this same table (ibid.) Hack inferred the epicycle began on the Polacca Wash later (in 1910), using historical records, Thornthwaite et al. (1942: 106) projected the beginning of downcutting in the Polacca Wash to the 1880's, and specific gullying in the 1890's. That date is supported by an Agency report of March 1897 (and see discussion of Bourke's account below) that recommended damming the Polacca Wash to stem problems affecting First Mesa cornfields from trenching:

> The series of arroyas cutting through the farming lands of the Moqui Indians are, on account mainly of the soft nature of the soil, fast ruining some of the best farms. These arroyas are in most places 15 to 25 feet deep and only carry water in times of heavy rain. The rains during the past two seasons have been exceptionally severe, and as a consequence during that time a great deal of damage has been done (Sykes, n.d.: enclosure in Williams 3-3-1897).

The proposal called for three dams on the Polacca Wash, the lowest just below the confluence with the Wepo Wash. While gullying was affecting the lower Oraibi Wash (below and, for a short distance, above Burro Springs) by this period, farmlands on the Polacca Wash appear to have been in worse condition—hence perhaps Sykes' attention only to farmlands on that wash. Navajo movement from the east with their flocks (see below) reached the Polacca Wash earlier than the Oraibi Wash. My sense is that overgrazing did contribute significantly to local patterns of erosion on the Hopi Washes, and that this was exacerbated by the recent arrival of Navajo livestock. The earlier timing of downcutting in the Polacca Wash than the

HP009263

Oraibi Wash—which requires a reversal of Hack's position—fits historically with that scenario.

In March 1910, Carl Gunderson, Supervisor of Allotting Agents, arrived on the Hopi Reservation to inspect Murphy's progress. He reached Orayvi with Superintendent Miller on March 19, 1910 (at which point they learned Murphy had moved his camp 25 miles south). They proceeded to hold a meeting with the Orayvis:

> Their plan [referring to the Orayvis themselves] is to throw up embankments across a shallow wash [evidently the Oraibi Wash] or drain that runs through one of the valleys [again, evidently the Oraibi Valley] to be farmed. The embankments cause the water, during the rainy season, to spread out over the land being farmed. In this manner the ground is thoroughly soaked and fair crops are secured. . . .
>
> On the evening of March 19, Supt. Miller called a council of the Indians in the Oraibi village, which was well attended.
>
> We fully explained to them the conditions governing their allotments. They appeared satisfied with the explanation and manifested a willingness to take their allotments if we would assure them that no Navajos would be allotted among them. This we refused to promise for fear that it would be the means of antagonizing the Navajos. . . .
>
> We afterwards learned that the Moquis fear that if they take their allotments, their chief, for whom they have great respect, will lose his power (Gunderson, 3-24-1910).

This meeting with the Friendly faction also suggests continuing viability of (flood) irrigation in the floodplain.

In 1911, Murphy recounted that, once he had made major divisions for allotment lands among villages, he left ''the individual selections within these areas to the Indians themselves'' (Murphy, 1-19-1911b). His view is lent support by some events after the program had been suspended. In late 1911, a group of Friendlies complained to Oraibi Day School Principal Teacher Freeland of the lack of government aid to build houses on their agricultural allotments, which were in fact the most distant from Orayvi down the Oraibi Wash (six miles east of Monument Point):

> Pecusa [Piqösa, Badger],—one of the men preparing to locate below Burro Springs,—states the case thus: M. Murphy, the Special Allotting Agent told him and others of his party that if they desired they could have this particular land. Accepting his offer while he was acting for the Office they took the land in good faith. Not only this but on the strength of his offer they gave up the land they have been tilling for generations and it was allotted to others. Now they go to build their new home and the Navajo objects and threatens them with violence. They come to me repeatedly and say what is the government going to do about it? We moved there thinking it was the wish of the Office that we take land away from the village. We have always understood that Washington wants us to move from the mesas. Now what does Washington mean? (Freeland, 11-14-1911).

Freeland enclosed a letter from Archie Masawistewa (Ye-i, Sun clan), indicating that a large group of Orayvi allottees, evidently including his father, Masawistiwa (Katsina clan, chief of the Singers society and former chief of the Katsina society; see chap. 15, table 15.45), wanted to remove to their allotments (Masawistewa, 11-14-1911), in the west-central part of T25N, R15E. Masawistewa mentioned Murphy's promise that, if 15 children were included in the party, the government would build a day school for them nearby. Three days later, Freeland reported that the group had been trying to prepare their fields for the following spring, but ''they were driven off from their work by the Navajos and that some of their tools were taken from them and not returned. Also they were beaten with shovels. They plead with me most earnestly to know what is to be done'' (Freeland, 11-17-1911). The group's serious intent in November 1911 to remove to this site and preparation of fields indicates that whatever downcutting existed there did not prevent plans to farm. Moreover, in February 1912, the Commissioner's office responded, to the effect that, although unratified, the allotments would be supported:

> You may say to the Indians, whose names appear on Mr. Murphy's schedule, that having selected the lands appearing opposite their names, the Office at Washington will do its utmost to see to it that they be allowed to occupy and cultivate the lands assigned to them, should they so desire (Hauke, 2-10-1912).

Similarly, a group led by Tuwaletstiwa (Bow clan, aka K.T. Johnson) and Siyawma (Greasewood) sought to build a community in the Dinnebito Valley, again with a day school. Another group belonging to the Patki clan, led by Siwinömtiwa, wanted to establish its own community in T26N, R13E, along the Dinnebito Wash two miles south of where ''Johnson and Seyowma want a school for their village'' (Frank Jenkins [Kuwan-

HP009264

ngöytiwa, Patki], as spokesman for the ''Corn clan,'' quoted in Lawshe, 12-6-1910). In this latter proposal, the Patki group noted that it had voluntarily given up its lands on the Oraibi Wash, beginning four miles south of Orayvi: ''the land is good but the water is not developed''. This Patki area appears to coincide with (at least part of) the ca. 230-acre field marked by Smith in Sections 21, 28, and 29, T28N, R16E. If this was still ''good land'' in December 1910, clearly, wash downcutting had not destroyed it, so this would corroborate the inference that the area in T28N, R16E from Section 29 north through Section 10 was not yet seriously affected by headward downcutting.

As shown above, from Blout's survey in 1909, there was a fairly deep wash channel in the upper Oraibi Valley, where banks were 18–25 feet high continuously for approximately 10 miles (from northeastern T30N, R17E to the border of Sections 23 and 26 in T29N, R16E), and in the lower Oraibi Wash below Burro Springs, with banks 25–30 feet high along a six-mile stretch. Exactly when the process of incision in these areas began is unclear. There are hints that gullies existed in the upper reaches of the Hopi Washes (Jeddito, Polacca, Oraibi, and Dinnebito) in the 19th century. Earlier records are patchy and not especially indicative, but they do provide some circumstantial support for arroyos in the Oraibi Valley. In 1823, New Mexico Governor Antonio Vizcarra's campaign against Navajos passed throughout the upper Oraibi Wash, with repeated reference to it as an arroyo (Brugge 1964: 234–235), though Spanish usage of the term at that point would probably have indicated a water channel rather than necessarily incision per se (Monson, 1995). In 1859, Captain John G. Walker undertook a mapping reconnaissance of Black Mesa and Skeleton Mesa from Fort Defiance.

> The country within these limits is not what is usually known as mesas, or table land, on the contrary its surface is extremely irregular, being everywhere diversified with hills, sometimes rising almost to the height of mountains, and *cut up with arroyos* and divided by valleys. . . .
>
> In all this region we saw no running stream and nothing of permanent water except one, although the guide told of three or four known to him in different parts of this region; that the Navajos would avail themselves of the few watering places in time of war with us and conceal themselves in this *labyrinth of hills, valleys and arroyos* is very certain, as they have assured me they did last year (Walker and Shepherd, 1964: 88–89, emphasis added).

Usage of *arroyo* here appears to suggest a trenched channel (if it provided concealment sites).

Similarly, Lt. John G. Bourke described some trenching in the Polacca Wash and its tributaries by 1881. One mile south of their camp below Musangnuvi, the party's ambulance bogged down in a tributary, and they had to dig through an area where ''the banks were vertical, ten feet high'' (Bourke, 1884: 340). Less than 250 yards farther on, ''we came to another and more troublesome ravine'', and again called on Hopi assistance to dig a road through it (Bourke, 1884: 342). Ten years later, while not accompanied by a specific description, Julian Scott's drawing of ''The Approach to Village of Oraibi'' in 1891 shows an arroyo perhaps 20 feet deep on an apparent short western tributary to the Oraibi Wash southeast of the village (Donaldson, 1893, after p. 56).

If these earlier representations are indicative, noticeable arroyo-cutting in some sections of the Hopi Washes and their tributaries appears to date to earlier in the 19th century at least. Hack's restriction of earlier downcutting (by 1700) in the Hopi Washes to the Jeddito Wash alone may not be correct. Exacerbation of arroyo-cutting in the late 19th and early 20th century by overgrazing and/or drought seems to have simply enhanced long-term intermittent gullying patterns. Given that effects on the Oraibi Wash accelerated significantly in the early 20th century, the indications are that they were not tied to a single major flood event in 1905. While the overall trend of headward arroyo-cutting during the 19th and early 20th century in the Southwest may account for the total pattern of erosion along the Oraibi Wash, it evidently proceeded (as on the Polacca Wassh) from several knick-points, and gullying was intermittent until at least 1911, and perhaps 1914 (the date Thornthwaite et al. [cited above] notice for the completion of gully interconnections for the Hopi Washes and others in ''the Navajo country''). As noted, local cutting in the Oraibi Valley, let us say six miles

HP009265

north and south of Orayvi, occurred in the upper part before the lower.

Finally, if, at a stroke, Orayvi indeed lost 800 acres of its prime farmland—four-fifths of Vandever's total figure for Orayvi cornfields in 1890, and fully half the 1,600 acre totals noted by Scott and Stephen in 1891 and 1893—this would surely have been a subject of official discourse, given the Agency's specific interest in economic conditions, and the requirement to produce annual reports including this subject. Miller's annual report for 1908 is typical:

> During the winter months sufficient moisture was deposited in the sands to insure a good growth of grass and in consequence the sheep, horses, and cattle are in good condition.
>
> At planting time the sand storms were unusually severe, and many of the fields had to be planted again and again. Jack rabbits were more numerous than usual and destroyed many of the young plants as soon as they began to grow, but the Hopi are a persistent people and in spite of the many obstacles, have been able to gather and store a bountiful supply of corn, beans, and melons (Miller, 11-21-1908).

Had there been a sudden major loss of farmlands on the Oraibi Wash, it is almost inconceivable that this would not have prompted a record by government agents Lemmon, Miller, Blout, Murphy, or Lawshe, or would not have influenced Indian Agent, Surveyor, or Allotting Agent appraisals of suitable agricultural allotments in the Oraibi Valley in 1908–1910. The violence and rapidity of arroyo-cutting of the type Bradfield infers completely transformed the landscape:

> There have been many excellent examples of cross-cutting and violent retrograding, two of which I may mention. In the 60's of the last century one occurred at the little Mormon settlement of Santa Clara in south Utah. In a single night the stream was metamorphosed. At Kanab, south Utah, a similar example took place about 1900. In an astonishingly brief time the Kanab creek meandering amongst willows and vegetation was transformed into a waste for miles of its course (Dellenbaugh, 1912: 657).

As shown above, W.E. Freeland, who had been Principal Teacher at the Polacca and Oraibi Day Schools for six years, beginning in 1906, took a specific interest in the allotment farmlands along the Oraibi Wash. Looking back in 1928, he wrote:

> The continued cutting of the washes is also a matter of some gravity. *Twenty-two years ago* [i.e., 1906], the valley [apparently referring to the Oraibi Valley] was a desert of drifting sand into which whatever rainfall there was sank and was retained. There was no wash. The wash has now cut so deep that it is a small canyon and the bottom of it has reached the level of the underground waterflow and is draining it away (Freeland, 4-18-1928; emphasis added).

This would suggest that arroyo-cutting had not affected farmlands by 1906, and probably not for several years thereafter, given Freeland's continuing presence through 1912.

In my estimation, it is probable that through 1910, the wash remained flat or sufficiently shallow to allow flood irrigation, at least throughout Sections 10, 15, and 16 in T28N, R16E, probably parts of Section 3—thus for at least three miles in the heart of the floodplain—and probably also further south throughout Township 28 until its southwestern corner, where the wash passed from Section 32 into Section 31. From Blout's surveys, the area north of the floodplain was already channeled for several miles before the floodplain itself, suggesting an earlier headward gullying from a knick-point above the Mennonite mission, distinct from that which, proceeding north from Burro Springs, may have incised through the prime floodplain cornfields by 1911 or 1912.

In conclusion, intermittent gullying (and some subsequent infilling) in some parts of the Oraibi Wash and tributary washes had been occurring for at least 15 years before the Orayvi split. The main floodplain of the ''prime cornfields'' in the lower Oraibi Valley was probably cut at some point in or after 1911. Accordingly, that downcutting had no impact on the Orayvi split itself. In 1906, Orayvi lost more than one-third of its population to Hotvela, who opened farms in the Dinnebito Valley and elsewhere, and by 1908 there were almost 200 people at Mùnqapi, further relieving any pressure on the carrying capacity of the Oraibi Valley farmlands. The overall process of arroyo-cutting was very damaging to Orayvi's agricultural base, and since 1912 even more so, but it was not the sudden event Bradfield originally inferred, and its principal impact did not occur for several years after the split.

ALLOTMENTS AS A LENS ON ORAYVI LANDHOLDING

As noted, Mayhugh indicated his desire to allot people in areas where they were already

HP009266

farming. Even though significantly distorted through the prism of 80- and 40-acre (and some 20-acre) parcels, allotments may reflect the pre-existing social pattern of land distribution. It may be presumed that Loololma (plates 1.2, 9.4) played a significant role in choosing locations of at least some allotments (in the heart of the floodplain), especially since his family's allotments appear first in the Third Mesa listing, and those of his children's families in short order thereafter. Mayhugh's allotments (fig. 4.11, table 4.1) of what appear to be the *kiikyam*'s (Bear clan leading family's) chiefly fields in Sections 10 and 15, T28N, R16E, show a pattern of ties to the Bear clanhouse, but by no means all matrilineally to the Bear clan itself. (As noted, I conclude Loololma's own allotment was also intended to be in Section 10, but Mayhugh erroneously listed the township number as 26, rather than 28.) Two of Loololma's sons, Tangaqhoyniwa and Lomavuwyawma (Maasaw), his son-in-law Huminkwa'yma (Badger, husband of his daughter, Nawisowa), were given adjacent allotments in the northwest quarter of Section 10. Also in that quarter-Section and overlapping into the southwest quarter was Nakwaletstiwa (Reed), married at the time to Poliyesnöm (Sun), Talaskwaptiwa's ZD (a marriage listed by Mayhugh [table 9.2], but not recorded by Titiev; Talaskwaptiwa [plate 3.2] was the husband of Loololma's sister, Pongyanömsi). Lomavuwyawma received another tract in the southwest quarter, and others allottees here were Talaskwaptiwa (Sun, future Soyalmongwi), and Sakwhongiwma (Bear, Soyalmongwi, sometime Kikmongwi), Loololma's elder brother. Not counting Loololma, Sakwhongiwma was the only member of the Bear clan to be allotted in this Section. Three other people were given allotments in Section 10, all in the southeast quarter: Nakwayestiwa (Rabbit), husband of Qöyawaynöm (Snake, of the ''Real Snake'' house, and sister of Tuveyamtiwa, who became Friendly Snake chief after the split); Masahongva (Parrot, Katsina society chief), and Siwiletstiwa (Patki). Two were thus closely associated with sodality offices, and Siwiletstiwa belonged to the clan identified by Titiev (1944: 62) as holding lands adjacent to the Bear clan. Indeed, Titiev's depiction of clan lands (fig. 4.1) in this area dominated by the Bear tract, might just as easily be a representation of allotments, since most of the clans he lists there were represented by allottees or their affines.

In Section 15, there were six Orayvi allottees, two of whom were Loololma's nephews, Laapu and Tuwahoyiwma (Tawakwaptiwa's brothers). Others allotted here were Mooho (Sun, Talaskwaptiwa's sister), Pongyamöyniwa (Gray Badger), his niece Kwaavenqa (Gray Badger), and Siyawnöm (Real Coyote), whose husband was Qötsventiwa (Bow, chief of the Two Horn society). In Section 16, T28N, R16E, the allottees were: Lomatawa (Coyote, husband of the female head of the Snake clanhouse); Qöyangöysi (Sand, female head of the Sand clanhouse, female chief of the Owaqöl society); Kyelnömtiwa (Sand, son of Qöyangöysi, and future Tsa'kmongwi); Tawahoyiwma (Badger, brother-in-law [WB] of Loololma's godfather Lomanakwsu, who was male head of the Parrot clanhouse, chief of Taw kiva, and a Soyalangw and Lakon officer); Nayusini'yma (Piikyas, a member of Loololma's Soyalangw ceremony); Qötsnömsi (Lizard, female chief of the Maraw society); Lomangöytiwa (Patki); Tsorhoynöm (Badger, of the Badger clanhouse, daughter of Sakwhongiwma, and mother of Siletstiwa, the future Powamuy chief); Simöysi (Patki, female head of the Patki clanhouse, and sister of the Gray Flute chief); and Talahoyiwma (Bear), the first choice to succeed Loololma as Kikmongwi (Titiev, n.d.a: Household Z 610[6]). Thus, with a few exceptions, the principal source of associations among the allottees in this prime area are best understood in terms of ties (affinal as well as lineal) to some of Orayvi's most prominent Friendly clanhouses and associated ritual offices.

Similarly to Mayhugh, for the 1910 allotments, Murphy insisted (see above) that Ho-

[6] ''When Lol. was old & feeble he began to teach chieftainship duties to Taláhöyioma, esp. how to act in Soyal & so for 3 years Taláhöyioma was Soyal chief, but Lolol. was still alive & still the true chief of the village. But Taláhöyioma died before Lol died & so Taláhöyioma couldn't succeed & Tawakwaptiwa was chosen to take the place of Taláhöyioma as the man who was to succeed Lolol. at his death'' (Titiev, n.d.a: Household Z 610).

HP009267

pis themselves had chosen the locations of individual allotments. Tawakwaptiwa appears to have had a significant voice in this regard. As shown, he vetoed the allotment of Qöyangayniwa in Section 10, and, evidently like Loololma in the early 1890's, he may have sought, within the parameters of Murphy's 40-acre grids, to reproduce pre-existing patterns of field ownership or usufruct. Murphy's final schedule shows several agricultural allotments in Sections 10, 15, and 16 (T28N, R16E) to members of Tawakwaptiwa's own extended family, and to prominent ritual officers and their families. In Section 10, allottees were: (1) Tawakwaptiwa himself (Tawakwaptiwa also chose a grazing allotment west of and adjacent to his agricultural allotment, thus giving him 360 acres between the pueblo and the wash (see fig. 4.29); (2) his MZ and adoptive mother, Pongyanömsi (Bear); (3) his stepfather and godfather Talaskwaptiwa (Sun), Pongyanömsi's husband; (4) his wife Nasingönsi (Parrot); (5) his brother Tuwahoyiwma (Bear); (6) two of Tuwahoyiwma's children (Coyote); (7) Masahongsi (Maasaw), recent widow of his brother, Laapu; (8) his brother Tuvehoyiwma's son, Qömahongva (Lizard); (9) his father's brother Loma'asniwa (Sand, a close ally who blocked the Hostile Niman katsinas in 1906 [Titiev n.d.a: Household C 27-31]); (10) Loololma's son, Lomavuwyawma (Maasaw); (11) Talaskwaptiwa's brother Kyelhongniwa (Sun)—thus Tawakwaptiwa's stepfather's brother; (12) Kyelhongniwa's wife, Tuwamöysi (Crane); (13) Pongyamana (Parrot, ZD of Sikyamöyniwa; see below); (14 and 15) two of Loololma's granddaughters (DDs), Humihoynöm and Kyaaromana (Maasaw); (16) Sikyamöyniwa (Parrot), an officer in Soyalangw, Tawakwaptiwa's herding partner, and the widower of Tawakwaptiwa's half-sister Yoywaynöm (Maasaw, his FD). Thus most of these allottees had ties to the Bear clanhouse, patrilaterally, conjugally, affinally, and even associatively, but only three—Tawakwaptiwa, Pongyanömsi, and Tuwahoyiwma—belonged to a Bear matriline. And if it were argued that Tawakwaptiwa's lack of female siblings prevented more Bear clan allotments here, note that both Bear women of his generation, Talashongsi and Kuwanhongqa—siblings of Talahoyiwma (as above, first choice to succeed Loololma) and Tuveyesva (Soyalmongwi in 1898, at the time of his murder; see below)—were returned Hostiles; their (Bear) descendants still live in Paaqavi. If clan and/or lineage perpetuation and solidarity were the overriding principle in Hopi social structure, it is passing strange that Tawakwaptiwa did not seek to retain his line within Orayvi. Kuwanhongqa died before the migration to Paaqavi, but Talashongsi, her husband, Pongyakwaptiwa (Badger), and her children all received agricultural allotments in T30N, R17E, the far northern tip of Hopi allotments in the Oraibi Valley, as did Kuwanhongqa's daughter, Amy Pongyayamsi (''Amy [BarL1G3]'' in my identifications).

In T28N, R16E, Section 15, several other 1910 allottees had direct connections to the Bear clanhouse, including: (1) Talasnömqa (Lizard), daughter of Tawakwaptiwa's brother, Tuvehoyiwma; (2 and 3) Polikwaptiwa and Hookwapnöm (WPrtL1G4) (Parrot), children of Tawakwaptiwa's wife's sister; (4) a daughter of Tuwahoyiwma (Bear, Tawakwaptiwa's brother), for whom I have no Hopi identification (Coyote); (5, 6, and 7) three of Loololma's children—Kuwanveniwma, Nawisowa, and Tawangyawnöm (Maasaw)—and one of Tawangyawnöm's daughters (Maasaw—no Hopi identification); (8) Tsoryesnöm (Piikyas), daughter of Talahoyiwma (Bear) and Talasngönsi (who held a female office in Loololma's Soyalangw ceremony, now remarried to Kyelnömtiwa [Sand], for whom, see Mayhugh's allotments, above); (9) Tsorhoynöm (Badger; see Mayhugh's allotments, above), daughter of Sakwhongiwma; (10) Qöyawayma (Badger), Tuwahoyiwma's wife's father. Three others, from Songòopavi, were allotted in the easternmost strip of this Section: I do not know their clan identifications.

In Section 16, Murphy's allottees were: Tsu'hongnöm (Rabbit, widow of Sakwyamtiwa of the Patki clanhouse); Tsorowuuti (Piikyas, mother of Siyamtiwa, future chief of Mùnqapi, and Tawakwaptiwa's prominent ally); Nasiletsnöm (Bear, Tawakwaptiwa's MMZ, and wife of Kuktiwa [Snake, sometime Snake chief]); Siwihongqa (Sun, ZD of Talaskwaptiwa); Sakwngöysi (Piikyas, daughter of Kuwanwaytiwa [Rabbit, Tobacco

HP009268

chief in Soyalangw]); Tuvahepnöm (Rabbit, wife of Lomalewtiwa [Maasaw, One Horn society chief]); Kyelnömtiwa (Sand, Tsa'kmongwi); Talasngönsi (Piikyas, wife of Kyelnömtiwa); Palatsqa (Piikyas, son of Talasngönsi and Kyelnömtiwa); and Posiwngönsi (Maasaw, DD of Loololma). Thus ritual office and ties to prominent clanhouses loom large in these allotments too.

Without examining additional Sections, what appears most interesting about Mayhugh's and Murphy's allotments thus concerns what they suggest about Orayvi's social structure and its configuration of property in cornfields. In the area of the floodplain selected for discussion, most allottees on both occasions had close associations with Loololma's and Tawakwaptiwa's Bear clan family, and that family's Soyalangw ceremony and sodality. The allotments discussed are within or close to the area identified by Bradfield and Levy, and though he is geographically inexact, probably also Titiev, as Bear ''clan land''. Rather than by matrilineal ties, however, the individual allottees are most obviously associated through ritual, affinal, and conjugal connections to the Bear clanhouse and other prominent houses associated with sodality chiefship (Snake, Patki, Lizard, Sand, Badger, and Parrot), including children, affines, and siblings of affines in those houses. This pattern clearly resonates with the house model of social ties, as a more adequate conceptualization of Orayvi social structure than a lineage model.

POPULATION

The obverse aspect to land restriction for the materialist hypothesis is population pressure. Bradfield (1971: 62) concluded that Orayvi's total population before 1865 was never more than 700 persons (his later account [Bradfield, 1995: 428; 448, n. 28] reiterated this position without alteration). Bradfield's inferences of late 19th century Hopi and Orayvi population patterns may appear plausible from his mode of exposition, but they are not well grounded historically. As shown below, his use of historical sources was highly selective, and mostly ignored Spanish-era documents. Bradfield (1971: 62) and Levy (1992: 115–116) hypothesized substantial immigration to Orayvi from other villages in the late 19th century. Ethnohistoric evidence for this immigration, however, is lacking (with the exception of the Second Mesa move in spring 1906). There are sharp, culturally emphasized distinctions among Hopi dialects (that continue to cause dissension over linguistic standardization): families immigrating, say, in the 1870's–1890's would have been markedly differentiated from Orayvi Hopis by their accents, for observers like Peter Staufer and H.R. Voth, who were both fluent. Voth's diaries from the 1890's and early 1900's reported no influx of immigrants or the presence of speakers of different Hopi dialects. I thus agree with Cameron (1999: 76), who concluded that population increase (which she did think was present) was not caused by late 19th-century immigration.

Older Hopis do identify population pressure as a factor in the split, calling attention to a historical prophecy or predication that once the house rows extended beyond a certain point, the population would need to disperse. No Orayvis appear to have died in the smallpox epidemic of 1898–1899 (Whiteley, 1988a: 90–91). Again, specific evidence of a hitherto-unknown internal population increase in the two decades before the split is lacking, however, and I do not find Bradfield's historical assessment persuasive. While it is impossible to reconstruct an entirely reliable diachronic picture, there are indications Orayvi's population in the late 19th century was lower than it had been for much of the previous three centuries. The great majority of Hopi population estimates from the late 16th century forward are higher than for 1900. Upham modelled pre-European Hopi population at 29,305 in 1520 (Rushforth and Upham, 1992: 94–95). Even if he is wrong by 75%, that would still yield a total population of more than 7,000—more than three times the 1900 total. The Coronado documents of 1540 suggest a Hopi population of ca. 8,000, from which I infer the Orayvi area contained 1,500–3,000 inhabitants (Whiteley, 1988a: 15). In 1583, Luxán, a generally reliable chronicler of the Espejo expedition (in contrast to Espejo himself), estimated Hopi population at 12,000 (Hammond and Rey, 1929: 105–108). In 1664, a record of

HP009269

the Franciscan missions indicated 1,236 souls at Orayvi, 900 at Awat'ovi and Wàlpi, and 830 at Songòopavi and Musangnuvi (Brew, 1949: 17). After the Pueblo Revolt, population surged from an influx of Rio Grande refugees. How many joined Orayvi's orbit—and how many survivors of Awat'ovi's destruction in 1700 removed there too—is indeterminable, but some did (cf. Whiteley, 2002; Thompson, 1950: 31–32). Even after many refugees returned to Jemez, Isleta, and elsewhere in 1716, and before the return migrations of the 1740's (including of Payupki, the Tiwa community on the west side of Second Mesa, overlooking the Oraibi Valley), total counts in the 1740's and after are much higher than for the late 17th century (e.g., Brew, 1949: 29–34). In 1745, Fray Carlos Delgado, who led the repatriation of Payupki to Sandia, reported of the six extant towns (Wàlpi, Musangnuvi, Songòopavi, and Orayvi, with two new additions—Supawlavi and Hanoki), ''I can assure your reverence (since I saw it, and the count was made by me and my companions) that there are 10,846 persons among them, including young and old'' (Hackett, 1937, III: 414). In 1760, again from first-hand observation, Father Juan de Lezaún reported, ''more than eight thousand Indians'' in five Hopi pueblos (Hackett, 1937, III: 469). In 1775, Escalante reported a Hopi population of 7,494 (E.B. Adams, 1963: 135). Given that Orayvi was the largest Hopi town, it is probable that its size exceeded 1,000 people: ''It is like the capital of the province the largest and best arranged of all and perhaps of all the Interior Provinces. . . . Its population approximates eight hundred families'' (Morfi, 1782, in Thomas, 1932: 108)—which at six to the family would yield 4,800 people. The only very low estimate during this period, and unlike *any* of the others, is Anza's figure of 796 for all Hopi villages in 1780; Hopis suffered from drought and smallpox that year, but as Brew (1949: 37) noted, Anza's estimate is ''ridiculous'', reflecting the brevity and circumstances of his visit.

For the mid-19th century, Hopi totals were reported at 2,450 in 1846; 10,950 in 1850 (Orayvi's share was 5,000); 6,720 in 1851, prior to a smallpox outbreak in 1852; 2,000–2,500 in 1856; and 2,500 in 1861 (Schoolcraft, 1851–1857, I: 244, 519; III: 633; Whipple, 1855: 13; Donaldson, 1893: 15, 35; Correll, 1979, II: 41). Even if we use one of the lowest of these figures (Charles Bent's in 1846), 2,450 total Hopis (or 350 families in Bent's estimate, i.e., at seven per family) would still suggest a population for Orayvi of 1,000–1,200, since it typically accounted for roughly half the 19th century Hopi totals. Major H. L. Kendrick's estimate in June 1856 followed a visit from his base at Fort Defiance (Correll, 1979, II: 42–45):

> The so-called ''Seven Pueblos of Moqui'' are situated some 90 or 100 miles to the west of us. . . . At present there may be some 2000 or 2500 inhabitants in these seven Pueblos. They say that their numbers are decreasing, which is undoubtedly true (Kendrick to Meriwether, 6-12-1856, quoted in Corrrell, 1979, II: 41–42).

Pueblo Agent John Ward's similar estimate of 2,500 in 1861 (NB: after the smallpox epidemic of 1852) reported 800 at Orayvi (Donaldson, 1893: 35).

In 1863, Kit Carson reported 4,000 Hopis, based on his time spent in the villages during the Navajo roundup (Donaldson, 1893: 34). The same year, Charles Poston gave an estimate of 4,000–7,000 (Donaldson, 1893: 33), and in 1869, Special Agent Vincent Colyer reported a total of 4,000 (Donaldson, 1893: 36). Kendrick's, Carson's, Ward's, and Colyer's figures were based on firsthand experience. From their restudy of historic Hopi population estimates, Rushforth and Upham concluded:

> From 1664 until 1851, the Hopi population averaged about 6,400 (plus or minus 25 percent) and was distributed among six villages (five, after Awatovi's detruction). Oraibi was the largest of the villages, containing perhaps as many as one-fourth or even one-third of the total Hopi population. . . .
>
> The end of Hopi population stability occurred in 1852. . . . Some time during the period from late 1851 to November 1853 . . . , another severe smallpox epidemic devastated the Hopi. . . . The smallpox epidemic . . . thus, resulted in a major demographic transformation of the Hopis (Rushforth and Upham, 1992: 108; 113).

Even despite severe famine in the mid-late 1860's (Whiteley, 1988a: 38), and *possibly* smallpox ca. 1868 (Beadle, 1873: 587), total Hopi population remained near or above 2,000; after a visit (to First Mesa) in 1873 with Mormon explorer Jacob Hamblin, Beadle (1873: 586) estimated 3,000 in total. In

HP009270

1879, Mormon Wilford Woodruff spent several days at Orayvi, reporting a population of ''about 1,000 people'', and noting, like Bourke (below), from his visits between 1874 and 1881, a large number of children (Woodruff, 10-23-1879). Woodruff was accompanied by Ira Hatch, who had lived in Hopi villages as a missionary (Peterson, 1971: 181–182), whom Bourke (1884: 363) characterized as the ''shrewdest and brightest person'' in the Mormon community at Sunset, and who spoke Hopi ''with fluency''.

Bourke's own account of Orayvi population stated:

> Personally, I have made several trips to Oraybe; the first in October 1874, with General Crook, and the last in October 1881. . . .
>
> The population of Oraybe cannot be far from 1500. . . .
>
> A number of half-ruined and abandoned houses would seem to attest the gradual diminution of population, but there was nothing to strengthen such an idea if one turned to the herds of burros, goats, dogs, and naked children.
>
> Of the last, we saw and counted eighty-five on the roofs of one street. . . .
>
> Looking back into the broad valley, we scanned an expanse of broad acres of corn, melons, and beans, and pumpkins, and in every house store-rooms, piled high with these products, spoke of plenteous harvests. . . .
>
> Altogether, Stroul [his companion] counted 203 children, of both sexes, between one month and eight years of age. The count was made with great care and under the best advantages, and I am persuaded is somewhat under the real number in the town. We did not see many horses, but there were numbers of burros and good-sized herds of sheep and goats. Saddles and bridles for horses and donkeys were in every house (Bourke, 1884: 329–333).

Bradfield (1971: 62) argued that Bourke's note about children indicated a rapidly growing population. Perplexingly, however, Bradfield failed to present Bourke's concurrent actual population estimate (1500) for Orayvi (as well as his report of abundant harvests). Bradfield speculated that Orayvi's population grew from ''660'' in 1866 to ''900'' in 1890; two thirds of that growth owed to natural increase, he claimed, and one third to a purported migration from Songòopavi following a smallpox epidemic of 1866–1867. But Bradfield stated no concrete evidence for *any* of these assumptions: for the claimed rate of natural growth (which depends on unsupported inferences from selected population figures), for the supposed epidemic of 1866–1867 (as opposed to that of 1851–1853, for which evidence is very good [Donaldson, 1893: 53]), or for a supposed move from Songòopavi.

In 1885, Navajo Agent John Bowman estimated Orayvi at 1,050 out of a Hopi total of 2,139 (Census of Moquis Pueblos Indians, 1885), and in 1890, Orayvi was estimated at 905–ca. 1,000, out of a Hopi total of 1,996 (Clark, 1893: 49–50). In the same year (1890), Navajo Agent Vandever (1890: 168) reported 2,200 Hopis in all. From first-hand observation (probably supported by discussions with Alexander Stephen and Thomas Keam), Fewkes estimated Orayvi's population in 1891 at 1,200 (Fewkes, 1922: 275). Mayhugh's (2-14-1983) figure of 853 people (excluding nine allottees at Mùnqapi) may have been undercounted (see chap. 9). Superintendent Burton reported Orayvi as ''nearly 1,000 people'' in 1902 (Burton, 4-29-1902) and ''1,000 people'' in 1904 (Burton, 7-15-1904).

Bradfield's account of Mùnqapi and Kiqötsmovi population was similarly speculative, rather than based on identified historical records. He inferred a major migration in 1907–1912, following his sense that the Oraibi Wash had completely downcut by 1907:

> The secondary migration has commonly been attributed to loss of morale on the part of the people who stayed on at the old pueblo. Its real cause I suggest, was loss of farm land in the lower third of the valley due to the dissection of the wash. Some families moved down to Kyakots'movi, at the foot of the mesa, so as to be nearer to the fields in the upper two-thirds of the valley upon which they were now largely dependent for a living; others moved away to Moencopi in search of new farm land (Bradfield 1971:45).

Social and economic causes of migration to Mùnqapi may well owe in part to pressures on Orayvi resources, but plausible population figures from 1902–1914 indicate no precipitous increase just after the split. Bradfield's explanation of relocation by Friendlies to Kiqötsmovi seems rather forced, and it is unclear why he would dismiss the social causes of that gradual post-split movement, which are stated as mere matters of fact by many Hopis involved, i.e., religious conversions and personal disagreements with the

autocratic and, after his return from California, increasingly contrarian Tawakwaptiwa (cf. Titiev, 1944: 94). It is also hard to see how removal to Kiqötsmovi would have much enhanced access to lands in the upper Oraibi Valley, and indeed in late 1909, Tawakwaptiwa sought to drive out from Kiqötsmovi most of those who had taken up residence there (see above). Bradfield was evidently unaware of the impact of the allotment program of 1908–1911, and its role in re-arranging use-rights in the Oraibi Valley. As noted above, the returned Hostiles moved from Orayvi to Paaqavi during this period, and, via the allotment program, secured rights to farm in the upper Oraibi Valley—intentionally separated from the Friendlies, most of whom received allotments south of the Mennonite mission. Although allotment was suspended in January 1911, the question of ratification remained unresolved for several years, with continuing effects on actual land use.

Bradfield (1995: 429; 448, n.29) inferred a population of 100–120 Mùnqapi residents at the split, supplemented shortly thereafter by 80 Orayvi emigrants, and asserted that about 140 people migrated from Orayvi to Kiqötsmovi in 1908–1911. He cited no source for any of these inferences either, however, and not even a reference to Levy's (1992) study of Orayvi population. At Mùnqapi, the 1900 census recorded 86 people (see chap. 10). By 1902, 150 Hopis were recorded, and others continued to move in: 150–200 were noted in 1903 (Godfrey, 1988a: 44, citing 1903 letters by Western Navajo Superintendent, Milton Needham). A government buyout of Mormon settlers from Tuba City in February 1903 (Whiteley, 1988a: 37) allowed wider Hopi access to farmland, and the opening of the Moencopi Day School in October 1905 (ARCIA, 1906: 193) may also have attracted more residents from Orayvi. In 1905, the village was listed as having ''about 150'' inhabitants, with 38 Hopi pupils enrolled in the new Moencopi Day School at its opening in October; again in 1906, the total reported was 150 (ARCIA, 1905: 180; 1906: 193, 481). In December 1906, Mennonite missionary J.B. Frey, who had been living at Mùnqapi since 1905, reported that Mùnqapi ''has 200 inhabitants'' (he listed Orayvi at 800) (Frey, 12-18-1906). And in 1908 (before the allotment census of that year), the total figure for Mùnqapi was 182, but with an almost identical number of pupils, 39, enrolled at the Moencopi Day School as in 1905 (ARCIA, 1908: 80, 143); the latter would again suggest there had been no sudden increase after the split. In 1914, Gregory (1915: 119) estimated the Mùnqapi population at 210–225. In short, the pattern of increase was much more gradual than Bradfield's projection.

Superintendent Lemmon's (8-30-1906) record, one week before the split, showed Orayvi's population at 924 (presumably *including* the ca. 50 recent migrants from Second Mesa). I believe that figure is a little too low. But at ca. 875 (close to Bradfield's 1906 total, taken from *Old Oraibi*, of 880), Lemmon's count may represent a *decrease* over the previous two decades, notably in the wake of migrations to Mùnqapi. Bradfield's idea that Orayvi in 1906 was in a population boom unheard of in its history is not supported by the historical record.

CIRCUMSCRIPTION

If a pure relationship between population size and ecological carrying capacity was not the cause of hitherto uncountenanced pressure, other historical forces, largely neglected in the anthropological record, had recently impinged upon Orayvi's domain, however. Following U.S. annexation of New Mexico in 1848, influences on the remote Hopi were for a long time indirect (cf. Whiteley, 2004a). The most significant was intermittent conflict between the U.S. Army and the Navajo, especially after the establishment of Fort Defiance in 1851. I noted above Bradfield's inclusion, in the updated version of his thesis, of the effect of Navajo livestock on the erosion of the Hopi Washes. This is a very important issue. However, as with the greater part of Bradfield's ''historical'' accounts, his claim that Navajos occupied Black Mesa with their livestock from the 17th century forward is quite simply wrong. Bradfield (1995: 426) depended for this position on two sources. The first was an article by Hoover (1931) on Navajo nomadism, written before any systematic ethnohistoric research on changing Navajo human geography. Brad-

HP009272

field's only other source was the Navajo Land Claim research of the 1960's, which sought to prove Navajo occupancy of Black Mesa by interpreting tree-ring dates from sites purported to be Navajo. Notwithstanding that some of this research has subsequently been reproduced in a few academic sources (e.g., Kemrer 1974, Brugge 1994), its conclusions are highly questionable, not least because of its context in adversarial litigation between Navajo and Hopi. Its dendrochronological methodology, cultural inferences, and use of the documentary record, were convincingly refuted by Florence Ellis (e.g., Ellis, 1974b), and indeed the Indian Claims Commission dismissed the archaeological findings:

> The Commission has concluded that the weight of this archaeological evidence failed to overcome the many historical accounts written during this early American period which do not show any substantial Navajo tribal movement into the overlap area prior to the establishment of the 1868 Navajo Treaty Reservation (Indian Claims Commission, 1970: 304-305).

In short, Bradfield's almost exclusive dependence on this research was ill-advised, both for the beginnings of Navajo appearance on Black Mesa and for the chronology of Navajo pastoralism.

Prior to the mid-19th century, Navajo residence sites were concentrated in regional areas, the westernmost of which lay at Canyon de Chelly. Raiding Pueblo and Hispano villages occurred throughout the 18th and 19th centuries, from the Rio Grande west to Hopi (e.g., Reeve, 1958, 1959, 1960, 1971; McNitt, 1972). That pattern was predicated on residence in defensible locations distant from the raiding targets. As W.E. Freeland put it, in the context of harassment of Hopis below Burro Springs by Navajos in 1911:

> . . . it is my understanding that before the coming of the white man that the Hopis, while living in mortal dread of raids by the hostile tribes, were able to keep the settlements of these hostile peoples about the distance of a night's march from the villages. This would be about 40 or 50 miles as the Hopi is particularly noted for his running long distances. . . . The Hopi's position was impregnable and he could easily make a night march and be back at his mesa fortress before there was time for any counter attack. . . . (Freeland, 11-14-1911).

Throughout the 18th century, Navajo population was much lower than in the late 19th and it was located considerably farther east. In 1786, during peace with the Spanish, Navajo population was estimated at:

> [S]even hundred families more or less with four or five persons to each one [ca. 2,800–3,500 total population] in its five divisions of San Matheo, Zebolleta, or Canon, Chusca, Hozo, Chelli with a thousand men of arms; that their possession consists of five hundred tame horses; six hundred mares with their corresponding stallions and young; about seven hundred black ewes, forty cows also with their bulls and calves. . . . (Garrido y Duran, 1786, quoted in Reeve, 1960: 204).

Canyon de Chelly was first occupied by Navajos in the 1750's, as they moved south and west from Dinétah, old ''Navajo land'', in northwestern (modern) New Mexico, and from the Cebolleta area near Mount Taylor, owing to Ute and Comanche pressures (Brugge, 1972; Reeve, 1960: 202). In 1796, Lt.-Col. Antonio Cordero, ''a veteran of the New Mexico presidial forces who participated in a number of campaigns against the Apaches'' (McNitt, 1972: 36; cf. Matson and Schroeder, 1956), compiled a thorough report on all Apache groups, including the Navajo, whose westernmost location, as in Garrido y Duran's report of 1786, was Canyon de Chelly (McNitt, 1972: 36, n. 14; cf. Reeve, 1971: 105)—80 miles east of Orayvi.

From raiding and their own husbandry, which was evidently on a very small scale through the 18th century (Kelley, 1986a: 308), Navajos built up livestock holdings significantly in the early to mid-19th century, fostering a *rico* system, with some headmen holding very large herds (cf. Kelley, 1986b: 18–19):

> The Nabajos are an industrious, intelligent, and warlike tribe of Indians, who cultivate the soil, and raise sufficient grain and fruits of various kinds for their own consumption. They are the owners of large flocks and herds of cattle, sheep, horses, mules and asses. It is estimated that the tribe possesses 30,000 head of horned cattle, 500,000 head of sheep, and 10,000 head of horses, mules, and asses; it is not a rare instance for one individual to possess 5,000 to 10,000 sheep, and 400 to 500 head of other stock (Bent, 1846, in Schoolcraft, 1851–1857, I: 243–244).

When Fort Defiance was established north of Windowrock in 1851, the U.S. army's relations with Navajos were intermittently peaceful and hostile. In 1855, New Mexico territorial governor, David Meriwether, sought a lasting treaty that would acknowl-

HP009273

edge the true extent of Navajo territory. Though unratified by Congress, the ensuing Treaty of Laguna Negra was treated very seriously by all parties, including the principal Navajo leaders (McNitt, 1964: 195; McNitt, 1972: 261). The agreed western boundary, at the ''Meriwether line'', ran from the confluence of the Chinle Wash with the San Juan River on the north to the confluence of the Zuni River with the Little Colorado River on the south (McNitt, 1964: 198–199; for the boundaries, see McNitt, 1972: 437). The line, a little to the west of Ganado, seems to have been a genuine reflection of western Navajo extent at that juncture. Navajos were gradually beginning to move farther west, especially during periods of hostility with the soldiers at Fort Defiance, however.

The Ives Colorado River expedition of 1857–1858 traveled eastward from the Hopi Mesas to Fort Defiance, encountering the first, sparsely populated Navajo settlements near Steamboat Canyon (Ives, 1861: 28). In 1858, W.D. Whipple, cartographer to a military expedition from the fort, produced a ''Sketch of the Navajoe Country'' (see Wheat, 1960, vol IV: 100):

> [I]t is an excellent map so far as it goes. It shows in the west the Moqui (Hopi) towns, and the ''Grazing Ground of the Navajoes'' is outside (just west of) the ''Boundary line of the Navajoe Country as fixed by the Meriwether Treaty'' (Wheat, 1960, vol. IV: 101).

These indications of western Navajo extent coincide with the Hopi conception of their own historic boundary line, arranged with Navajo leaders, that passes just west of modern Ganado. This resulted from an agreement around 1850, and was underwritten by the exchange of *tìiponi*s, or sacred palladia between prominent leaders in both tribes (e.g., Nequatewa, 1936: 52–59; MacGregor, 8-6-1938). That agreement has frequently been cited by Hopi representatives in court testimony involving land disputes with the Navajo over the last five decades. The *tìiponi* received by the Hopi leaders is still maintained by patrilateral heirs to the Snake clan *momngwit* at Wàlpi; it was presented to the court in the 1960's during the Healing vs. Jones case (that addressed Hopi and Navajo aboriginal use areas), and has been produced before U.S. Senate hearings on Hopi and Navajo land rights (cf. J. and S. Page, 1982: 209).

At the height of the Civil War, in July 1862, Brigadier General J.H. Carleton, commanding the Union Army in New Mexico, effectuated a brutal plan to defeat the Navajo and Apache. Those who surrendered were to be transferred to a military reservation for four years at Fort Sumner on the Pecos River in eastern New Mexico; all males who resisted were to be shot. Kit Carson led the devastating Navajo campaign. By December 1864, 8,354 Navajos, approximately two-thirds of the entire Navajo population, had surrendered. Carson's campaign forced fleeing Navajos westward: perhaps 4,000 fled across the Colorado Plateau, including near the Hopi Mesas (Correll, 1972: 33). Some sought refuge on Black Mesa in the upper reaches of the Hopi Washes, as Navajos had occasionally done during military campaigns of the Mexican period (e.g., Brugge, 1964), but it was only after release from Fort Sumner in 1868 that Navajos really began to encroach upon Hopi lands and waters, with a serious impact on erosion. The 1868 Navajo Treaty Reservation was placed in the heart of contemporary Navajo country, straddling the recently created border between New Mexico Territory and Arizona Territory: its western edge lay just east of Ganado, and 50 miles east of First Mesa. The government distributed livestock to released Navajos who moved to the reservation:

> It was estimated that 8,000 sheep, and 1,025 goats were placed on the reservation at that time [1868]. Amsden states ([1934]: 198–199) that 30,000 sheep and 2,000 goats were distributed to these Indians in 1869, and 3 years later 10,000 more were brought in. Although these figures are low in comparison to the 48,000 Navajos . . . and 800,000 to more than 1 million sheep and goats reported on the reservation in recent years [i.e., the 1930's], it is evident that the period following 1868 marked a great increase in grazing and was the beginning of a critical time in the erosion history of the area (Thornthwaite et al., 1942: 69).

The 1868 Reservation could not accommodate growing Navajo population and pasture for livestock, however. Impelled by political-economic forces (see below), some Navajos began moving west and south with their flocks almost immediately. In April 1870, the first Hopi Agent, A.D. Palmer (4-

HP009274

23-1870) recommended that firearms be distributed to the Hopi to defend against Navajo encroachment. The plan was put into effect the following year: ''During the month of May, 1871 the [Hopi] villagers killed six Navajos for stealing or attempting to steal livestock from their pueblos'' (Stephens, 1961: 62). By the 1880's, there was direct competition over water sources with all the Hopi villages, including Orayvi. As Scott noted in 1893, ''The springs about the Moqui pueblos are the value, as water commands the lands'' (Donaldson, 1893: 47).

During the 1870's, Mormon settlers from Utah Territory also began to intrude upon Orayvi's domain, establishing communities at Mùnqapi, Tuba City, and along the Little Colorado River. Indian Agents started to recommend establishment of a reservation to protect Hopi resources:

> The Navajo Indians, immediately on the east, have for some time manifested a disposition to encroach upon their best grazing lands, and have only been restrained from doing so by the presence and influence of their agent. On the west and southwest, within the last twelve months, about 400 emigrants [i.e., Mormons] have settled not far from the lands claimed by this tribe, and I understand several hundred more are expected in less than a year. This being the state of the case, I would most respectfully and earnestly recommend that a reservation, of sufficient extent (say thirty miles square [i.e., 900 square miles], so as to include all their villages and grazing lands) to meet their wants, be at once set apart by the Government for them, before any further encroachments be made upon the domain which they have so long occupied (ARCIA, 1876: 5–6).

That in 1876 an Indian Agent (W.B. Truax) resident at Keam's Canyon for more than a year should describe Navajo residences as ''on the east'' of the Hopi is an important indication of contemporary Navajo extent vis-à-vis Orayvi. Truax's successor, W.R. Mateer, continued to report Navajo encroachment on Hopi farms and pastures in the late 1870's (Stephens, 1961: 65).

Western additions to the Navajo Reservation in 1878 and 1880 (as far as what would become in 1882 the eastern boundary of the Hopi Reservation) recognized some of these de facto movements. The by now primarily pastoral Navajo economy faced increasing effects of political-economic trends emerging from the dominant society, mediated by a ''flood of traders'':

> The individual Navajo household was . . . under almost constant pressure both to increase and to diversify its production, particularly during the early railroad era, after wool prices fell. . . .
>
> The pressure to pay their trading-post debts . . . induced families to raise more stock. If that was not enough, they also produced rugs and jewelry for trade.
>
> The pressure on families to increase market production also allowed them to survive on marginal range and to colonize more of it, because they no longer needed to farm. Grazing, however, altered the natural environment. As both human and animal populations grew, people colonized more and more land until finally the range was filled. But population growth did not stop, and families continued to depend on livestock or even expand it, because neither the merchants nor the government offered a non-land-based alternative (wage work), and the demand for handicrafts was too low to support most families. The land consequently became overgrazed and erosion set in.
>
> The pressure on households to produce for the market may have even quickened population growth. . . .
>
> The market orientation of individual households, together with its corollary, the decay of the self-sufficient community, also almost eliminated communal land tenure, the pre-Fort Sumner form. The dominant form of land tenure became that of households, singly or in small groups, through original claim or inheritance. A vestige of communal tenure survived, however, in the outfit, as land competition, drought, and range erosion, forced many households to seek new land . . . (Kelley, 1986b: 30–32).

Kelley's account encapsulates the causes of Navajo movement onto Hopi lands in the 1880's and thereafter, including north, south, and west of Orayvi. While Hopis experienced some aspects of the same market forces, their subsistence economy remained largely autonomous, and Hopi population was stable overall, growing at a very gradual rate (see below).

On December 4, 1882, Hopi Agent J.H. Fleming proposed boundaries that on December 16 became the Executive Order Moqui (Hopi) Reservation (2,499,558 acres):

> In addition to the difficulties that have arisen from want of a reservation with which you are familiar, I may add that the Moquis are constantly annoyed by the encroachment of the Navajos, who frequently take possession of their springs, and even drive their flocks over the growing crops of the Moquis. Indeed their situation has been rendered most trying from this cause, and I have been able to limit the evils only by appealing to the Navajos through their chiefs, maintaining the rights of the Moquis. With a reservation I can protect them in civilization. Being by nature a quiet and peaceable tribe, they have been too easily

> imposed upon, and have suffered many losses (Fleming, 12-4-1882).

Several attempts to remove Navajos from the Hopi Reservation occurred over the next few years, with little success. In 1888, Herbert Welsh, head of the Indian Rights Association, undertook a month-long inspection of conditions on the Hopi Reservation:

> At each of the [Hopi] communities mentioned the complaint of the people was the same,—the injuries which were inflicted upon them by the continual intrusions and depredations of the Navajos who steal their corn, their melons, their horses, and who in many instances have settled upon their reservation, and treat the Moqui lands as though they belonged to them, making use of the Moqui water, springs and driving the lawful owner from them. . . . For years they have received assurances from the government that the Navajos shall be restrained but without result (Welsh, 9-26-1888).

In response, on October 10, 1888, troops were sent. In the field, Col. E.A. Carr was persuaded against removing Navajos from the Hopi Reservation, however, by Chee Dodge, the influential Navajo leader (Stephens, 1961: 84, citing Carr, 11-15-1888). This military decision favored white settlers, whom, it was thought, would be more vulnerable to Navajo incursion, if Navajos were forcibly excluded from the Hopi Reservation. Hopis protested by withholding compliance from government programs they had in some instances petitioned for. In 1889, the Boarding School at Keam's Canyon opened (following a petition in its favor from First and Second Mesa leaders):

> From the very beginning the Hopis attempted to use this school as a political weapon. Their philosophy was simply this: ''If the government will protect the Hopis against the encroachments of the Navajos, we will send our children to school; if not, we won't'' (Stephens, 1961: 85, quoting Keam, 1-15-1890).

In June 1890, principal Hopi leaders, including Loololma from Orayvi, journeyed to Washington, where they met with Commissioner of Indian Affairs, T.J. Morgan. Again, they complained of Navajo encroachment, especially on their meager water sources (Moquis Chiefs conference minutes, 6-27-1890). Shortly thereafter, in October 1890, Morgan visited the reservation with the Commander of the Department of Arizona, Brigadier General A.D. McCook. They met with Hopi leaders at Keam's Canyon:

> La-lo-la-my [Loololma] said that the Navajos trespassed so much upon their watering places that it was difficult for them to find sufficient water for their own herds; that the Navajos were stronger, and took advantage of them by not only appropriating the water of their springs but often stealing their corn, melons, and other fruit, their sheep, goats, and even horses; that the Navajo agent, Vandever, had repeatedly promised to drive the Navajos back upon their own reservation, but his promises were always forgotten, at least never fulfilled (Donaldson, 1893: 56).

Shortly after the Commissioner's departure, encroachment resumed:

> I wish to state concerning the Navajoes that notwithstanding your orders, they have been moving their herds out among the [Hopis] ever since you left. Until now they have eaten the last vestige of the [Hopis'] corn stalks and the most of their winter grass. They are a standing insult to the Government and robbers of the weak and the complaints of the [Hopis] are not only just but call for most decisive action on the part of the Government.
>
> I certainly think that troops should be sent at once to drive the Navajo herds from among the [Hopi] even though the department should not be ready to deal with the whole Navajo tribe (Collins 11-28-1890).

The invasion by Navajo livestock clearly had an adverse effect on ground cover and associated patterns of soil erosion.

Establishment of the Hopi Reservation did nothing to settle disputes between Orayvi and the Mormons. Since Mùnqapi was not included in the reservation boundaries, even officially, Hopis there were still operating largely on their own recognizance, without even the formality of Indian Agency purview. Despite good relations early on, Orayvi farmers conflicted with Mormons over water and land use throughout the period from 1879–1902, when the latter left Tuba City. Tuuvi's complaint in 1879 about Mormon appropriation of Hopi fields and water to Agent Mateer has been cited above. In 1882, Talti, Tuuvi's brother-in-law, reported to F.H.Cushing that the Mormons ''took our cotton fields away'' (Cushing, 1922: 263). In 1885, Tuuvi was beaten up by Mormons in the Mùnqapi area in a conflict over fields (Christensen, 1885).[7] In 1892, Mayhugh allotted nine Hopis at Mùnqapi (Mayhugh, 2-19-1894), but soon after, he learned of ongoing land disputes with Mormon settlers:

[7] Tuuvi died ca. 1887 (from natural causes, according to older Hopis I have asked about this).

HP009276

> The Oraibis claim that their families once owned all of the land at Tuba City and used all of the water and the Mormons came there about 20 years ago and commenced driving them gradually from the best land and have taken the water until they have little or none—they further state that one Lot Smith a leading Mormon plowed up this spring the planted crop of corn, beans, and melons of one family[8]. . . . Supt. Collins [of the Hopi Sub-Agency] believes a great injustice has been perpetrated upon the Oraibi village of the Moqui tribe in this particular by the Mormon settlers, in which opinion I concur (Mayhugh 6-22-1892).

Mayhugh's nine Hopi allotments comprised 601 acres along Moenkopi Wash, and he allotted 167 acres to three Navajos downstream (Godfrey, 1988a: 34). Mormon settlers forcibly appropriated Hopi fields in the allotments, however. In 1896, Acting Navajo Agent Constant Williams came from Fort Defiance to investigate:

> [Williams] confirmed that several Mormons had taken from the Hopi the dam and ditches around Moenkopi, and had falsely obtained a decree from local courts awarding them, as prior and original appropriators, all the waters of Moenkopi Wash (Godfrey, 1988a: 36).

In response to Williams' recommendations, Indian Service Inspector James L. McLaughlin reallotted the lands (to eleven Hopis and five Navajos) in 1899, and on January 8, 1900, these were included in the newly established Western Navajo Reservation (Nagata, 1970: 34). Farming and grazing rights in the Mùnqapi area have been contested between Hopis and Navajos ever since. In 1995, the U.S. District Court awarded an exclusive Hopi use area around Mùnqapi of 83,000 acres, but did not join this to the main Hopi Reservation.

Within the 1882 Hopi Reservation, Navajos progressively encircled the Hopi villages. Charles Burton, the new Superintendent at the revived Hopi Agency, reported in 1899:

> Many Navajos from the Navajo Reservation have settled along the water courses and at the watering places on Moqui land. Why this has been allowed I cannot understand, as the Navajo Reservation is the largest in the United States and the Moqui Reservation is comparatively small. These places taken by the Navajoes are the very best ones on the reservation and control most of the water supply. The two tribes are bitter enemies, and there is constant friction, stealing of horses, destroying of each other's crops, fighting, and murder going on among them.
>
> . . . I earnestly recommend that . . . the Navajo be returned to his own reservation or placed under the control of the superintendent (ARCIA, 1899: 382–384.)

Burton may have had in mind a specific murder of a Hopi man that he reported in September 1899 (Burton, 9-11-1899). The previous year (in December 1897/January 1898), Tuveyesva, a prominent member of Orayvi's Bear clan (''Real Bear'', according to Tawakwaptiwa), was killed and had his jewelry stolen by two Navajo men (Titiev, n.d.a: Households I 200-204, S 543-545, and X 595′-596′; H.R. Voth diary for January 1898—see Part II, chap. 19). Tuveyesva was the incumbent Soyalmongwi (Titiev, n.d.a: Household S 543-45), chief of the Winter Solstice ceremony, at Tawa'ovi kiva, the Friendly kiva to which Loololma and Sakwhongiwma had removed ca. 1896. As such, Tuveyesva held an office closest in line to succeed Loololma as Kikmongwi; after his death, his brother, Talahoyiwma, was trained for that role (see above), but he too died between 1900 and 1904, so Tawakwaptiwa was chosen.

During Murphy's allotment efforts in 1908–1911, he reported:

> . . . it will be necessary to remove certain Navajos from the vicinity of the Moqui villages, if not from the Moqui reservation; I find practically all the springs in the possession of Navajos, and I find Navajos living within three miles of some of the Moqui villages (Murphy, 7-10-1908).

Murphy received no authorization for removal, however, and was subsequently instructed to allot Navajos on the Hopi Reservation (Valentine, 2-25-1909).

It has been estimated that in 1882, there were 300 Navajos living within the boundaries of the Hopi Reservation (Healing v. Jones [210F. Supp 125, 1962]: 137). In 1902 and 1903, that population had increased to an estimated 1,837, and in 1905, to 1,865 (ARCIA, 1902: 686; 1903: 63; 1905: 594)—thus representing a major increase in two decades. By 1907, Superintendent Miller (10-18-1907) estimated 2,000 Navajos on the Hopi reservation, ''scattered over all of the reservation except the central part which is occupied by the Hopi.'' Since the mid-19th

[8] At the time Mayhugh wrote this, Lot Smith had in fact just been killed by a Navajo man in a dispute over pasturage.

century, Navajo population had been growing continuously at a higher rate than for any other Native North American society. As Bent reported in 1846:

> Their numbers are variously estimated at from 1000 to 2000 families or from 7000 to 14,000 souls.
>
> The Navajoes, so far as I am informed, are the only Indians on the continent, having intercourse with white men, that are increasing in numbers (Bent, 1846, in Schoolcraft, 1851–1857, I: 243–44).

Johnston's study of long-term Navajo demographic patterns inferred a population total in 1870 of 11,000, which, by 1910, had risen to 26,624 (Johnston, 1966: 86). Johnston (1966: 139) concluded that annual growth rate of the Navajo population from 1870–1957 was 2.33 percent, ''a truly remarkable rate to have been sustained over so long a period'' (cf. Phelps-Stokes Fund, 1939: 3). Navajo population has continued to grow at high rate: current estimates report a total population of ca. 300,000. In contrast, growth of the Hopi population has been much more gradual: the current estimate, of both on- and off-reservation residents, is ca. 12,000.

Since the ca. 1,800 Navajos on the Hopi Reservation in 1900 owned ca. 70,000 sheep and goats (see above), the sixfold increase of human population since 1882, would suggest an equally steep rate for livestock over this period, directly resulting in the crowding out of Hopi pastures and springs, and the depletion of vegetation cover. Thornthwaite et al. concluded similarly:

> At least until the time of the Civil War, the concentration of human and domestic animal population of the Navajo and other tribes of this area of northeastern Arizona was relatively low, and their use of the land could have changed it but little from the natural condition. . . .
>
> [After the Civil War] It appears to have taken 15 to 25 years for the increased grazing on this land to reduce the vegetal cover to such an extent that changes in erosion became recognizable to the human inhabitants. . . . (Thornthwaite et al., 1942: 68–69, 127).

In sum, the recency and manner of Navajo entry into Orayvi's domain had a highly restrictive impact on Orayvi's resources, and must have affected pasture along the Hopi Washes significantly. H.F. Robinson (see above regarding his report on Murphy's dam) was sent again to inspect conditions on the Hopi Reservation in 1914. His report emphasized Navajo encroachment on grazing lands, springs and water holes ''that belong rightfully to the Hopis'':

> . . . the thrifty and pushing Navajos have preempted their land and water and by gradual but continued encroachments has hemmed them in, and their area is now so restricted that they are only able to work out a very short distance before they encounter the flocks of the Navajos with their aggressive disposition, who drive the Hopis back toward the mesas and prevent them by force, from grazing their flocks on their own lands which have been preempted and are now occupied by their neighbors and enemies (Robinson 5-26-1914).

The broader compass of American settlement in northern Arizona had further effects on both Hopi and Navajo livelihoods. In 1882, completion of the railroad brought a new wave of American settlers into Orayvi's broad domain, including the towns of Flagstaff, Winslow, and Holbrook (e.g., Cline, 1976). Competition for cattle range especially near the Little Colorado River sometimes affected Orayvi's herds directly. In 1960, giving testimony for Hopi land claims, two older Hopis independently reported most of Orayvi's cattle were rustled by Navajos and white cowboys in 1890. The first witness was Tuwaletstiwa (aka K.T. Johnson, Bow clan, born ca. 1876, son of Sakwmasa, Coyote):

> My father's cattle used to graze along the river bank and watered down there. They ran all the way from Dinnebito down. They went down as far as ten miles below Leupp. His [i.e., my] father had thirty-six head of cattle. There were nineteen Oraibi people who had their herds in that area. He can remember their names and name them.
>
> There were a few Navahos around below the Gray Mountain turn beyond the river canyon. This is over west of Cameron. There were no Navahos at all in the area of Leupp or on down the Little Colorado from Leupp.
>
> When K.T. Johnson was about fifteen years old the Hopi in Old Oraibi did not want their children to go to school. The government in order to compel them to go to school had the army round all of the Hopi up and return them to their villages. This happened to the nineteen men with cattle. They were returned to the villages and held there. The only one who brought in his cattle was Roger Quotchatewa's [Qötshaytiwa's] father. The Navahos over beyond Gray Mountain heard that the Hopi had been brought in to the villages by the army and were being held there and they came down and drove off the Hopi cattle. Roger's father was the only one who ended up with any cattle. His [my] father lost his cattle too (Johnson, n.d.).

HP009278

Tuwaletstiwa's account of Navajo absence from areas down the Oraibi Wash is corroborated by my interviews with older Hopis from Orayvi in the 1990's, who reported that Navajos who had entered the 1882 Hopi Reservation by ca. 1900 were located principally to the northeast, and were known indeed as ''Hoopaqtasavam'' (''northeast Navajos''). Following Tuwaletstiwa's testimony, Roger Qötshaytiwa (Greasewood, born ca. 1896, son of Tuwamöyniwa, Rabbit) confirmed his account:

> Father ran area around Leupp and below with cattle. He confirms Johnson about the nineteen people down in the area around Leupp. He tells a story about white cowboys rounding up some of the cattle when the Navahos came in and taking some about the same time. His father brought his cattle back to the village and it was from this herd my father saved I got my start (Quochetewa, n.d.).

The army's appearance to force Orayvi children (including Tuwaletstiwa) to school in Keam's Canyon occurred in November 1890, when Commissioner Morgan arrived with General McCook (e.g., Scott, 1893: 57). Tuwaletstiwa's remark about the absence at that time of Navajos from the Leupp area suggests Navajos began to move into Orayvi's domain to the southwest only in the 1890's. Citing a report by S.M. Brosius of 10-17-1898 (enclosing an affidavit by a Navajo man, Husteen Be-Jah), Godfrey inferred:

> Some time in the 1880's, a few Navajo families moved to Shonto Springs in Oraibi Wash [i.e., Masìipa—see above]. . . . In the winter of 1896–97, sixteen Navajo families drifted into the lower Dinnebito Wash part of Hopi country. . . . White cattlemen had forced these Navajo families to graze on the north side of the Little Colorado River. . . . Eventually they found grass and water for their sheep in the lower Dinnebito Wash at present-day Sand Springs (Godfrey, 1988b: 108).

Navajo territorial expansion to the south and southwest was restricted by the burgeoning presence of settler towns and ranches along the railroad, which were subject to civic, and, if necessary, military protection. The effect was to encourage Navajos who needed new pastures to occupy Hopi lands.

The larger changes Euro-American settlers brought accompanied a formal imposition of hegemonic institutions, which sharply confronted Orayvi's autonomy and exacerbated ideological conflict (by sending dissenters to Alcatraz, for example). The effects of Euro-American colonization on Orayvi's sphere (cf. Whiteley, 1988a, and see Part II) may be summarized as: (1) settlement (at the outer limits); (2) imposition of institutions including schools (whose intent was compulsory acculturation, notably at Keam's Canyon in 1887 and Orayvi in 1892) and land allotment (particularly from 1891–1894); (3) missionization (beginning especially with H.R. Voth's arrival in 1893, and intensified with the construction of a church on the mesa top in 1902); (4) trading posts (notably at Keam's Canyon and Tuba City in the 1870's, and at Kiqötsmovi in the 1890's); (5) tourism (focusing on the Snake Dance), that particularly reached Orayvi in the 1890's. These forces directly impacted pre-split Orayvi's total environment—social, material, and ideational. But the transformations they introduced were mostly superstructural, and conflict over their import was in the first instance ideological rather than driven by internal competition over the productive land base. As noted at the beginning of this chapter, Hopi metaphysics emphasizes the inseparability of superstructure and base, and ideological conflicts would clearly have implicated the effects of moral conduct on environmental conditions. Social conflict was, however, significantly exacerbated by circumscription ensuing from Navajo and Mormon encroachment on Orayvi and Mùnqapi resources, which in turn derived ultimately from the larger political-economic changes introduced to the region by the dominant society since 1850.

ORAYVI'S LANDS AND RESOURCES: CONCLUSIONS

This chapter's concern with Orayvi's human ecology, social organization of production, and existing materialist explanations of the split, has drawn attention to a series of factors. First, Orayvi's economy involved an array of productive strategies: subsistence agriculture was the main arm, but wide-ranging foraging, pastoralism, and trade were major components in overall production. The total productive base occupied a much larger geographic area than the Oraibi Valley.

Second, the arrangement of use rights to fields, while often conceptualized via the generic Hopi sense of clans as collective groups, in practice entailed variant forms; Hopi discourse has been misconstrued by anthropological arguments favoring corporatist descent-group models of joint rights and practices. Most notably, land tenure involved chiefly fields of the ritual sodalities associated with the clanhouses governing those rituals. These hierarchically determined *wimvaavasa* have been mistakenly interpreted as clan lands under the descent-theory model. Other so-called ''clan lands'' were more generic areal aggregations of fields farmed by particular households. And many other fields, particularly those not dependent on flood-irrigation along the mainstream of the Oraibi Wash, are more aptly thought of as household fields; they exhibit different patterns of inheritance, not only matrilineal. As Nagata and G.B. Page (quoted above) pointed out, the model of clan lands developed by Forde for First and Second Mesas (adopted by Titiev and Bradfield, and modified by Levy, for Third Mesa) does not correspond with reliable ethnographic reports of Orayvi land use before the split. Orayvi's much larger population and number of clans appears to have been the setting for a more hierarchical social formation than at First and Second Mesas. Authority over field use in the floodplain (cf. H.R. Voth's diary in part II, chap. 19) appears to have been much more the province of the Kikmongwi, Qaletaqmongwi, and the other clanhouse/sodality chiefs, than it was collective clan property (and in this regard, I agree with Levy's hierarchical approach to Orayvi land rights).

Third, the question of population pressure on carrying capacity of Orayvi's productive base—the primary plank of Bradfield's and Levy's explanations of the split—has been shown to be more historically complex than allowed by these two theorists. It appears that intermittent gullying and backfilling of the Oraibi Wash was present by the early 1890's, and probably much earlier. Exacerbation of arroyo-cutting must be explained in significant part by the increased presence of livestock on the Hopi Washes, especially as a result of late 19th-century Navajo inmigration and competition for resources. There is no clear evidence for downcutting through the prime floodplain cornfields until after Orayvi split; moreover, continuous gullying occurred in the upper Oraibi Valley before, not after, the lower valley floodplain. The most serious impact of erosion patterns did not commence until after both the split itself and earlier migrations to Mùnqapi had already redistributed a major portion of the Orayvi population. Moreover, the fact that the Hostiles invited about 50 people from Second Mesa to move into Orayvi in March, 1906, and evidently assigned them areas in which to plant, would suggest that, even though subject to contestation, there were usable field areas beyond those required for the pre-existing population.

Fourth, survey, allotment, and other documentary records contribute significant information to our understanding of land conditions, social aspects of Orayvi land use, and resource availability. Two government attempts to redistribute Hopi lands via allotment were ecologically incompetent and socially counterproductive, and each phase caused a good deal of disruption over land rights, including influencing the second Orayvi split in November 1909. But the allotment programs provide an important historical lens, inter alia, upon land conditions in the Oraibi Valley. Although he eventually opposed allotment, Loololma's (earlier) instructions to chosen clans to reclaim Mùnqapi, and his own selection of a house site at Mumurva in 1890, mark threads of the agential response to historical forces that helped shape the Orayvi split. The government sought to break up Hopi political autonomy, in part by persuading people to move out from the redoubt mesa-top villages into the valleys, in accordance with the Dawes Act, especially after the leaders' visit to Washington in 1890. Indeed, Loololma's move to Mumurva was in conformity with this, but was also part of a strategy to secure Orayvi's domain against settler and Navajo encroachment. If land pressure *tout court* was the driving force Bradfield argues, such actions, together with government programs to get people to move down off the mesas (that persisted after the suspension of the allotment program in 1894), provided potential economic alternatives. The Hopi Agency, the

HP009280

Mennonite mission, and traders (including Thomas Keam at Keam's Canyon, Frederick Volz, and Lorenzo Hubbell at Kiqötsmovi [Whiteley, 1988a: 101–103]), in addition to introducing some other economic alternatives (including a little wage work and marketing of products), provided supplementary resources in drought years, notably 1902–1903, when the mission shipped two train carloads of corn from Kansas (Whiteley, 1988a: 98).

Fifth, some demographic and economic changes in Orayvi's total domain in the late 19th century have received little attention in the anthropological record. These include: (a) Navajo encroachment, especially in the two decades prior to the split, following pressure from the U.S. army and subsequently from the U.S. political economy; (b) Mormon settlements, first at Mùnqapi and then at Tuba City (and along the Little Colorado River), which directly competed with Orayvi farms along the Moenkopi Wash until 1902; (c) American settlement in towns established along the railroad, notably Flagstaff and Winslow, which impacted Native American migration geography, in part forcing Navajo pastoralists into Orayvi's domain. Establishment of the Hopi Agency in 1869 and the Hopi Reservation in 1882 had mixed results on Hopi life-chances: in some respects, Indian Agencies did offer protections for Hopi resources, at least intermittently when official agreements were enforced. But the downgrading of the Hopi Indian Agency into a peripatetically manned subagency from 1883–1899, and the government's failure, even when the military was called in for the purpose, to enforce Hopi rights, permitted the more aggressive Navajo to appropriate waters and pastures closer and closer to the Hopi villages. Navajo movement onto Orayvi lands and springs was a direct result of U.S. policy and the effects of American settlement from the 1850's forward.

The total pattern of Orayvi's human ecology, economic resources, organization and social relations of production, arrangement of land rights, and recent historical experience of circumscription, shows significant discrepancies with accounts presented by the principal material-determinist hypotheses of the Orayvi split. Material and demographic pressures were profoundly important factors, and, in general, a hypothesis that foregrounds material conditions receives considerable corroboration from the documentary record. But it must be far more nuanced, both culturally and historically, to account for the totality of material causes and effects evident in that record, than a simple reduction to unrelieved, internally generated population pressure on (inaccurately inferred) ecological conditions in the Oraibi Valley. Ecological and economic pressures did not emerge from a historical vacuum, were not caused by sudden land loss from arroyo-cutting through the prime floodplain cornfields before 1906, and did not interact with a social organization of production by nested descent groups. There was competition for land and resources at Orayvi, especially but not only between factions, but this does not appear to have been the result of specific ecological conditions rather than endemic patterns of internal Puebloan conflict, that were clearly evident at the other Hopi Mesas too, where no comparable split occurred. Attempts to alleviate conflict with Agency intervention called for wholesale redistribution of lands by factions both before and after the split (casting further doubt on the clan model of land tenure).

Orayvi's social hierarchy refracted primarily through the house, clan, and sodality system, especially represented by *wimvaavasa*, ritual or chiefly fields. Like the social system itself, as described in chapter 3, land tenure is more parsimoniously explained via the house model, with its incorporation of affines and other cognatic relatives, than by an orderly hierarchy of lineages. It is to Orayvi's actual houses, ordinary dwellings as well as *maisons*, that my inquiry turns next.

HP009281

CHAPTER 5

ORAYVI'S HOUSES

In chapter 3, I discussed the conceptual basis and theoretical underpinnings of Hopi households and ''houses'' especially vis-à-vis the lineage-theory representation of Hopi social structure. Here, my attention shifts to the determination of Orayvi's actual houses, kivas, and some of their social correlates, at the time of the split. In 1906, Orayvi had about 25 blocks of houses, most composed of contiguous rooms on two, three, or four stories (for a comprehensive account of Orayvi's changing architecture during the late 19th and early 20th centuries, see Cameron 1999, some of whose arguments I follow here). Some were ordinary family houses, others were clanhouses. Still others were interstitial: in some cases incipient or emergent clanhouses, physical containers for the potential development of new ''clans'', more or less socially distinct from their mother clans.

Orayvi's houses have been identified by several numbering systems. Correspondences among these systems are rather complicated, and require some cross-correlation for an understanding of active houses and households at the split. Beginning with the work of the Mindeleff brothers and Alexander Stephen in 1887, this chapter outlines and correlates the different systems as they developed through time. Some of the differences, especially between Titiev and Stephen, raise interpretive questions for the identification of households and clanhouses, and are important to highlight for that reason.

THE MINDELEFF/STEPHEN SURVEYS OF 1887–1888

In 1881, Victor and Cosmos Mindeleff began a study of Pueblo architecture for the Bureau of American Ethnology (Nabokov, 1989; Cameron, 1999: 38–39). They succeeded in mapping several Hopi villages in 1882–1883, but Orayvi resisted, having similarly refused all Agency censuses since these were first attempted in the 1870's. In 1885, for example, Navajo Agent John H. Bowman successfully recorded a census of the other Hopi villages but was compelled to note that ''The inhabitants of Oraibi do not have any intercourse with whites that they can avoid and it is impossible to take a census of them. Their number [1,050] is therefore estimated and is nearly correct'' (Census of Moquis Pueblos Indians, 1885). Finally, in 1887, aided by Stephen (V. Mindeleff, 1891: 104), the Scottish ethnologist resident at Keam's Canyon and First Mesa, the Mindeleffs drew up a detailed architectural plan of Orayvi (Nabokov, 1989: xxiii). The ensuing publication (V. Mindeleff, 1891: 104–108) reported 154 numbered houses, containing 149 ''families,'' belonging to 21 named ''gentes'' (what Cosmos Mindeleff [1900], a decade later, would term ''clans''), grouped into ''phratries''; five houses were vacant.

This is a critical moment for the study of Orayvi society, providing the baseline data for all later identifications of Orayvi's houses and their associated families and clans. I thus include the entire passage containing the enumeration below. Stephen's list of families

HP009282

appears under Victor Mindeleff's subheading, ''Localization of Gentes'' (where the Mindeleffs concluded that evidence for clan localization in a village was lacking), as follows:

> In the older and more symmetrical examples there was doubtless some effort to distribute the various gentes, or at least the phratries, in definite quarters of the village, as stated traditionally. At the present day, however, there is but little trace of such localization. In the case of Oraibi, the largest of the Tusayan villages, Mr. Stephen has with great care and patience ascertained the distribution of the various gentes in the village, as recorded on the accompanying skeleton plan (Pl. XXXVII). An examination of the diagram in connection with the appended list of the families occupying Oraibi will at once show that, however clearly defined may have been the quarters of various gentes in the traditional village, the greatest confusion prevails at the present time. The families numerically most important, such as the Reed, Coyote, Lizard, and Badger, are represented in all of the larger house clusters.

Families Occupying Oraibi

[See house plan—house numbers in blue]

1. Kokop .....winwuh .....Burrowing owl.
2. Pikyas .....nyumuh .....Young corn plant.
3. Bakab .....winwuh .....Reed (*Phragmites communis*).
4. Tuwa .....winwuh .....Sand.
5. Tdap.....nyumuh .....Jack rabbit.
6. Honan.....winwuh .....Badger.
7. Isn .....winwuh .....Coyote.
8. See 3 ..... Reed.
9. Kukutc .....winwuh .....Lizard.
10. Honau .....nyumuh .....Bear.
11. Honau ..... Bear.
12. See 3 ..... Reed.
13. See 7 ..... Coyote.
14. Tcuin ..... Rattlesnake.
15. Awat ..... Bow.
16. Kokuan ..... Spider.
17. See 9 ..... Lizard.
18. See 3 ..... Reed.
19. See 1 ..... Burrowing owl.
20. See 1 ..... Burrowing owl.
21. See 5 ..... Rabbit.
22. See 9 ..... Lizard.
23. See 9 ..... Lizard.
23½. See 9 ..... Lizard.
24. See 2 ..... Young corn.
25. Gyazro .....nyumuh .....Paroquet.
26. See 2 ..... Young corn.
27. wah .....nyumuh .....Eagle.
28. See 7 ..... Coyote.
29. See 27 ..... Eagle.
30. See 9 ..... Lizard.
31. See 9 ..... Lizard.
32. See 7 ..... Coyote.
33. See 7 ..... Coyote.
34. See 2 ..... Young corn.
35. See 6 ..... Badger.
36. See 16 ..... Spider.
37. Batun .....winwuh .....Squash.
38. See 15 ..... Bow.
39. See 15 ..... Bow.
40. See 1 ..... Burrowing owl.
41. See 1 ..... Burrowing owl.
42. See 6 ..... Badger.
43. Tdawuh .....winwuh .....Sun.
44. See 1 ..... Burrowing owl.
45. See 25 ..... Paroquet.
46. See 1 ..... Burrowing owl.
47. See 1 ..... Burrowing owl.
48. See 3 ..... Reed.
49. See 3 ..... Reed.
50. See 3 ..... Reed.
51. See 3 ..... Reed.
52. See 27 ..... Eagle.
53. See 25 ..... Paroquet.
54. See 1 ..... Burrowing owl.
55. See 5 ..... Rabbit.
56. See 9 ..... Lizard.
57. Pobol .....winwuh .....Moth.
58. See 6 ..... Badger.
59. See 5 ..... Rabbit.
60. See 5 ..... Rabbit.
61. See 7 ..... Coyote.
62. See 7 ..... Coyote.
63. Atoko .....winwuh .....Crane.
64. See 3 ..... Reed.
65. See 9 ..... Lizard.
66. Keli .....nyumuh .....Hawk.
67. See 7 ..... Coyote.
68. See 43 ..... Sun.
69. Kwan .....nyumuh .....Mescal Cake.
70. See 27 ..... Eagle.
71. See 27 ..... Eagle.
72. See 2 ..... Corn.
73. See 6 ..... Badger.
74. See 7 ..... Coyote.
75. See 7 ..... Coyote.
76. See 27 ..... Eagle.
77. See 3 ..... Reed.
78. See 3 ..... Reed.
79. See 3 ..... Reed.
80. See 9 ..... Lizard.
81. See 43 ..... Sun.
82. See 25 ..... Paroquet.
83. See 9 ..... Lizard.
84. See 9 ..... Lizard.
85. See 43 ..... Sun.
86. See 3 ..... Reed.
87. See 3 ..... Reed.
88. See 7 ..... Coyote.
89. See 3 ..... Reed.
90. Vacant
91. See 2 ..... Corn.
92. See 25 ..... Paroquet.
93. See 25 ..... Paroquet.
94. See 10 ..... Bear.
95. See 10 ..... Bear.
96. See 4 ..... Sand.
97. See 4 ..... Sand.

HP009283

98. See 4 ..... Sand.
99. See 3 ..... Reed.
100. See 2 ..... Corn.
101. See 2 ..... Corn.
102. See 7 ..... Coyote.
103. See 7 ..... Coyote.
104. See 3 ..... Reed.
105. See 3 ..... Reed.
106. See 3 ..... Reed.
107. See 5 ..... Rabbit.
108. See 7 ..... Coyote.
109. See 5 ..... Rabbit.
110. See 5 ..... Rabbit.
111. See 3 ..... Reed.
112. See 5 ..... Rabbit.
113. Vacant
114. Vacant
115. See 3 ..... Reed.
116. See 6 ..... Badger.
117. See 43 ..... Sun.
118. See 7 ..... Coyote.
119. See 43 ..... Sun.
120. See 5 ..... Rabbit.
121. See 43 ..... Sun.
122. See 3 ..... Reed.
123. See 4 ..... Sand.
124. See 4 ..... Sand.
125. See 3 ..... Reed.
126. See 3 ..... Reed.
127. See 43 ..... Sun.
128. See 2 ..... Corn.
129. See 9 ..... Lizard.
130. See 4 ..... Sand.
131. See 4 ..... Sand.
132. See 7 ..... Coyote.
133. See 9 ..... Lizard.
134. See 25 ..... Paroquet.
135. See 25 ..... Paroquet.
136. See 6 ..... Badger.
137. See 6 ..... Badger.
138. Vacant
139. See 10 ..... Bear.
140. See 3 ..... Reed.
141. See 25 ..... Paroquet.
142. See 25 ..... Paroquet.
143. See 43 ..... Sun.
144. See 5 ..... Rabbit.
145. See 15 ..... Bow.
146. Vacant
147. See 6 ..... Badger.
148. Katcin .....nyumuh .....Katcina
149. See 7 ..... Coyote.
150. See 6 ..... Badger.
151. See 6 ..... Badger.
152. See 6 ..... Badger.
153. See 6 ..... Badger.

Counting No. 23½, this makes 154 houses; 149 occupied, 5 vacant

Reed Families	25	Corn Families	9
Coyote Families	17	Sun Families	9
Lizard Families	14	Sand Families	8
Badger Families	13	Eagle Families	6
Rabbit Families	11	Bear Families	5
Paroquet Families	10	Bow Families	4
Owl Families	9	Spider Families	2

Snake, Squash, Moth, Crane, Hawk, Mescal cake, Katcina, one each. (V. Mindeleff, 1891: 104–108).

As indicated by the bracketed remarks, ''See house plan—house numbers in blue'' the 154 houses were cross-referenced to a street plan. None of the three published versions of an Orayvi plan (V. Mindeleff, 1891: plates XXXVI [in pocket] and XXXVII [facing page 82]; C. Mindeleff, 1900: plate XXVIII) contain the ''house numbers in blue'', however. (For simplicity, hereafter I will refer to the two versions published in Victor Mindeleff's volume just as ''Plate XXXVI'' and ''Plate XXXVII''; Cosmos Mindeleff's version published in 1900 is excluded from further discussion here, in part because it introduces identification errors—''Owl'' for some ''Bow'' houses, for example.) Victor Mindeleff's Plate XXXVI, just titled ''Oraibi,'' shows the most architectural detail: it was constructed from architectural drawings made at a scale of 20 feet to one inch on five graphed sheets (V. Mindeleff n.d.a; see figs. 5.1–5.5). Although the sheets are archived under Victor Mindeleff's name, Cosmos most probably drafted them, since he is credited with all the brothers' surveys and plats of pueblos except Zuni (V. Mindeleff, 1891: 14). Their 1887–1888 field party left Washington on September 1, and undertook several other surveys before reaching Orayvi, which appears to have been surveyed in late 1887 or January 1888 (J.W. Powell, 1892: xxx–xxxi).

The five architectural sheets contain 24 houseblock numbers in associated strings loosely corresponding with house rows: 1, 1′, 1″, 2, 2′, 3, 3′, 4, 4′, 5, 5′, 5″, 6, 7, 8, 8′, 8″, 9, 10, 11, 12, 12′, 12″, 13. A few of these block numbers mark individual houses and one (1″) is not quite clear: Plate XXXVII only shows it in outline, while on Plate XXXVI it appears to be an occupied structure. In addition, the five sheets show a sequence of 148 numbers placed by house ladders that might be read to indicate occupied

HP009284

Figure 5.1. "O-rai-be Sheet 1" draft map (scale 20 ft = 1 inch) by Cosmos and Victor Mindeleff, 1887/1888 (National Anthropological Archives MS 2621, Sheet 1).

HP009285

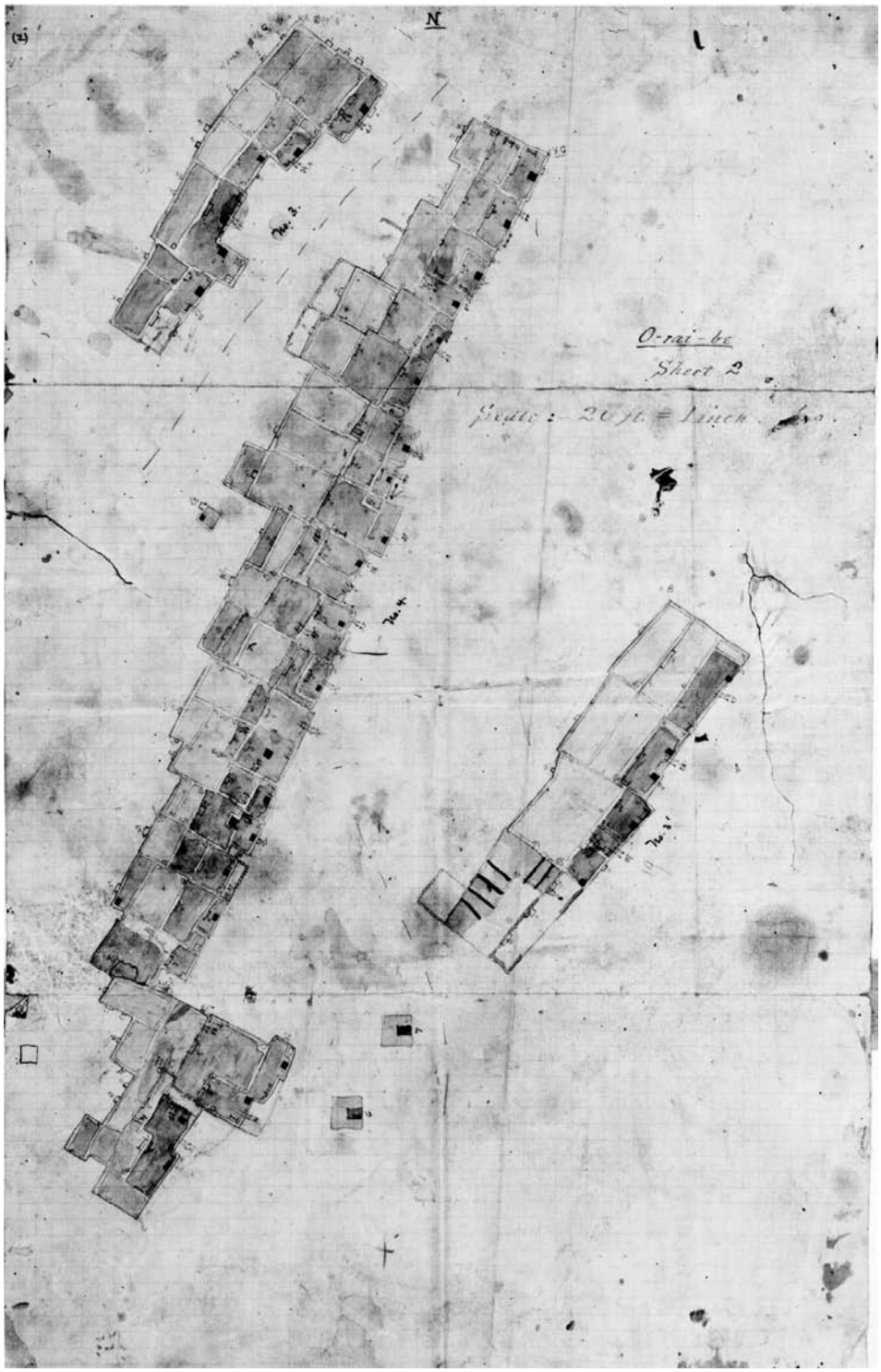


Figure 5.2. "O-rai-be Sheet 2" draft map (scale 20 ft = 1 inch) by Cosmos and Victor Mindeleff, 1887/1888 (National Anthropological Archives MS 2621, Sheet 2).

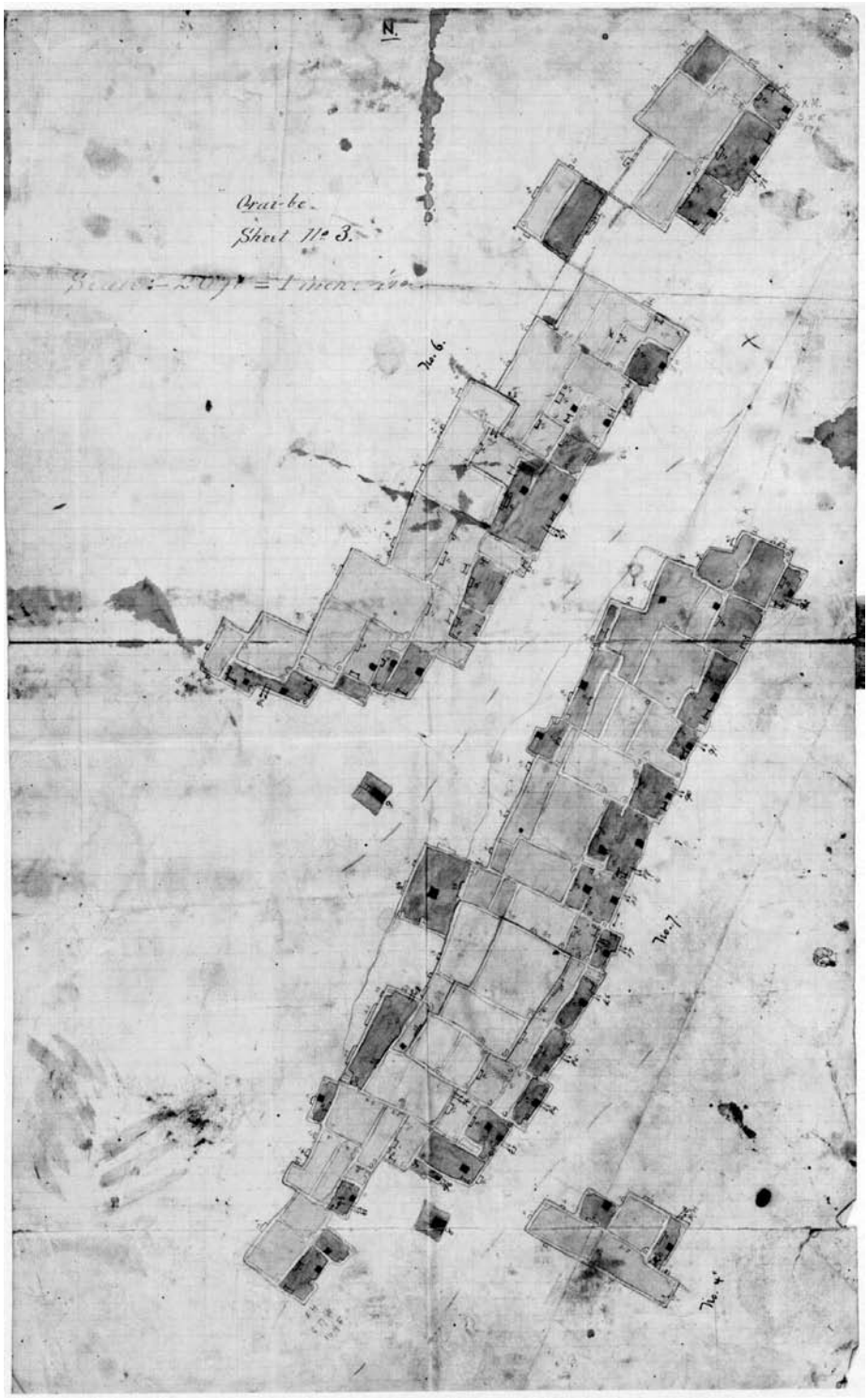


Figure 5.3. "O-rai-be Sheet 3" draft map (scale 20 ft = 1 inch) by Cosmos and Victor Mindeleff, 1887/1888 (National Anthropological Archives MS 2621, Sheet 3).

HP009287

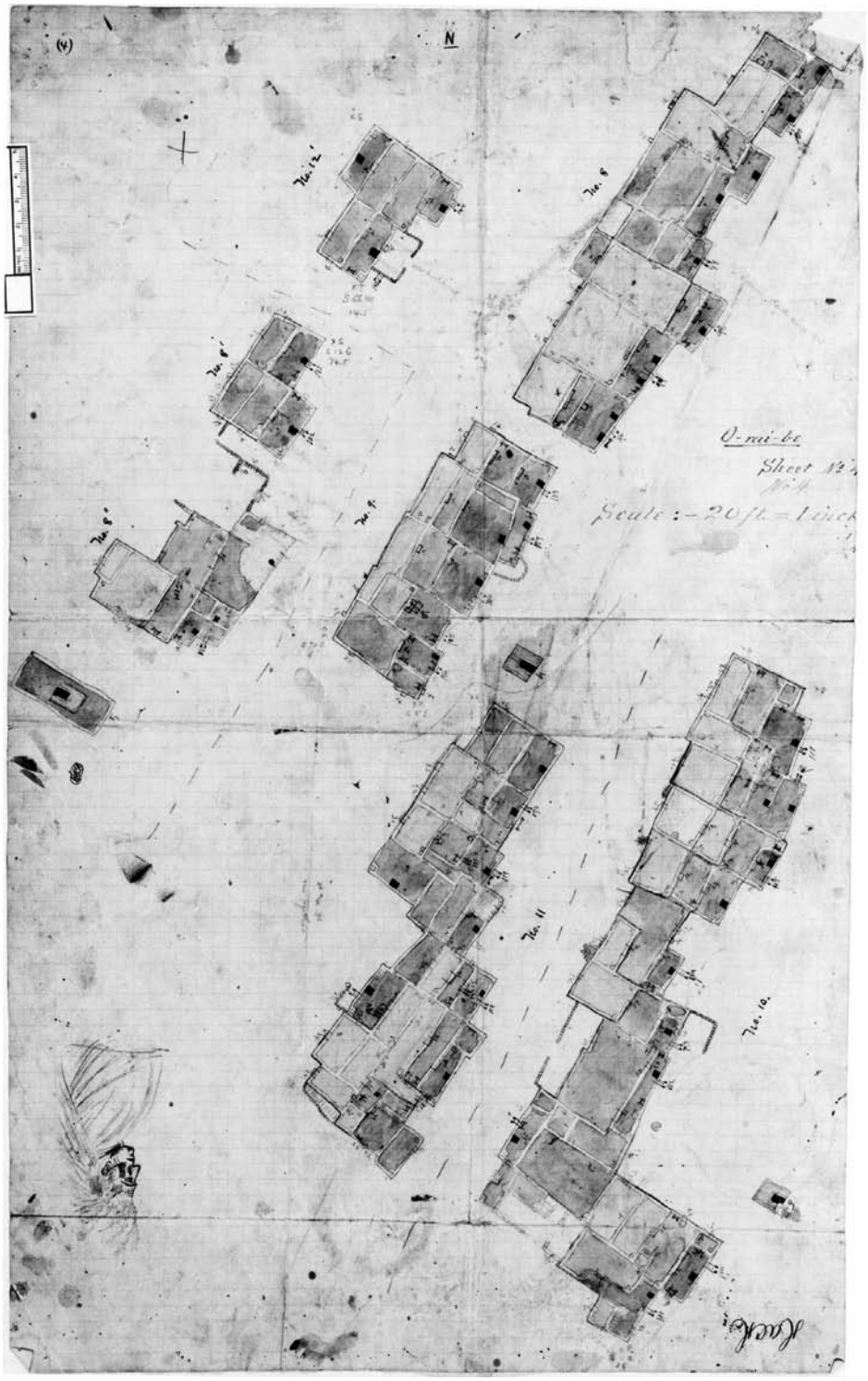


Figure 5.4. ''O-rai-be Sheet 4'' draft map (scale 20 ft = 1 inch) by Cosmos and Victor Mindeleff, 1887/1888 (National Anthropological Archives MS 2621, Sheet 4).

HP009288

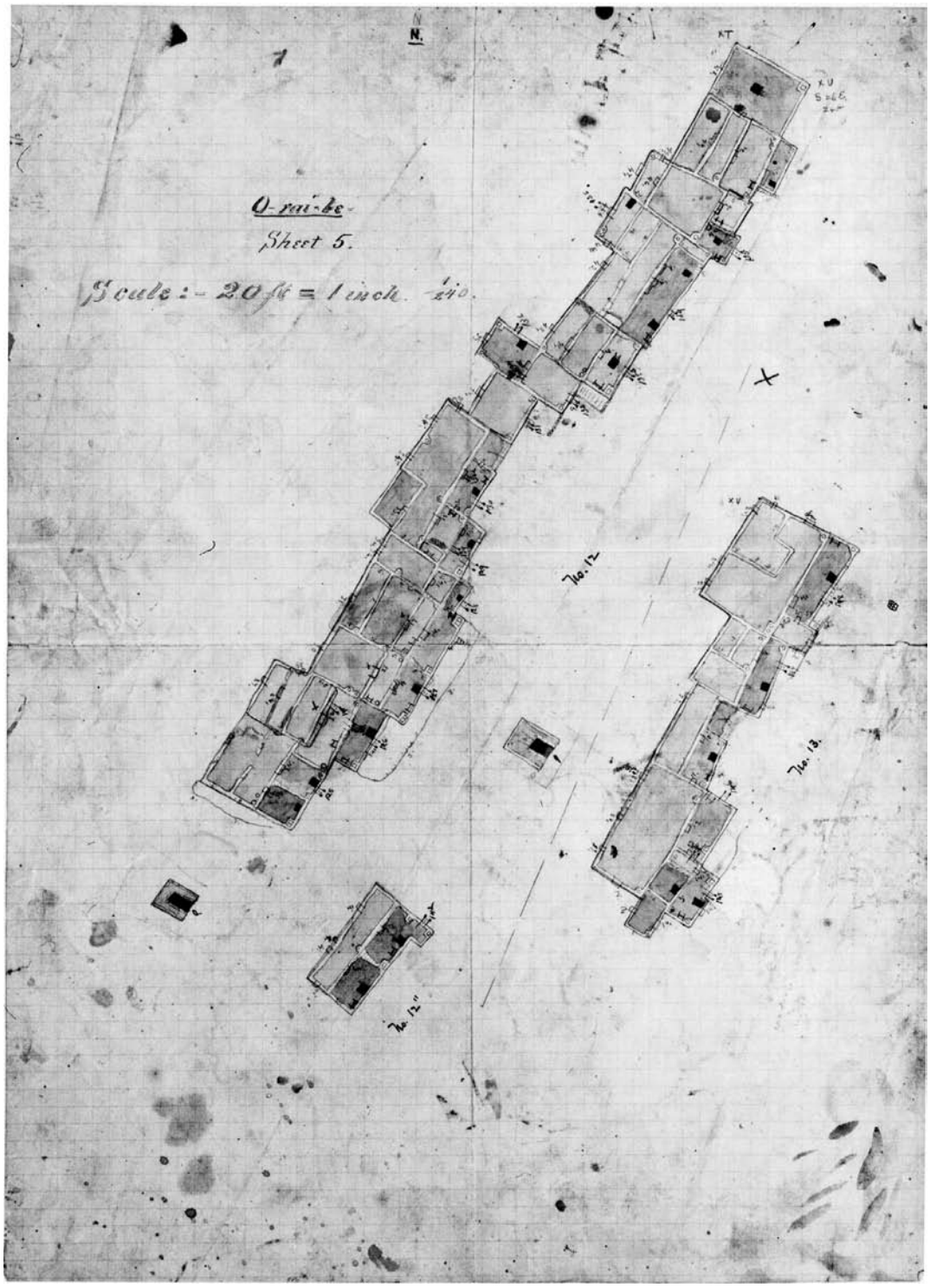


Figure 5.5. "O-rai-be Sheet 5" draft map (scale 20 ft = 1 inch) by Cosmos and Victor Mindeleff, 1887/1888 (National Anthropological Archives MS 2621, Sheet 5).

HP009289

houses (the Mindeleffs' field notebook that could confirm this is missing [Cameron, 1999: 39]); however, the number sequence of the ladders is not the same as for the ''house numbers in blue'' on a second manuscript map; see below). Another number sequence on the sheets, 1–11, denominates 11 kivas (Hano kiva is missing, although it does appear on Plate XXXVI). The five sheets do not contain gens-identifications of houses, nor kiva names, nor house numbers per se.

Plate XXXVII, titled ''Key to Oraibi Plan, Also Showing Localization of Gentes'', was taken from a second manuscript map (V. Mindeleff, n.d.b; fig. 5.6). At a scale of 40 feet to one inch, and lacking architectural detail (it does contain some tiny measurement figures), this map appears to have been made by both Cosmos Mindeleff and Alexander Stephen (perhaps as a rough copy of the information on the five sheets, or perhaps as their first draft; see V. Mindeleff, 1891: 44–45): my guess is that Mindeleff drafted the plan and Stephen added the substantive information afterwards. The handwriting on the map—title, kiva names, and gens identifications of houses—is undoubtedly Stephen's (compared, for example, to his writing of signatory names and notes to the 1894 petition against allotment, discussed in chap. 9), and I will refer to this as ''Stephen's map''. This map contains the mysterious ''house numbers in blue'', missing from all published versions of the Orayvi street plan, and indeed from all published discussions of Orayvi's buildings subsequently. Following the Mindeleffs' departure for Washington, Stephen revisited Orayvi in late March 1888 (Stephen, 1936: 1179), and continued to work on the project in the following fiscal year (J.W. Powell, 1893: xvii–xviii). Perhaps from the visit of March 1888, or not long thereafter, Stephen added architectural information, including a 13th kiva (Katsin kiva—newly completed), and the now apparently finished Spider house in the northwesternmost block of the village (the Mindeleffs' houseblock #1), that appeared only as two partial walls on the first of the five sheets (fig. 5.1) and on Plate XXXVI.

Stephen's map (fig. 5.6) included house numbers in blue pencil, houses marked by gens identifications, houseblock numbers in black ink, and kivas with both handwritten names (in black ink) and numbers (1–13, in blue pencil; incidentally, while the houseblock numbers are identical to those listed on the five sheets, the numbering sequence of kivas [discounting the two kivas not shown on the sheets] differs). Some of the gentes are indicated by written names (e.g., Snake, Spider, Crane); others by various hatch marks; no key is included for the hatch marks, but we may presume they are identical (as are the written gens names) with those on Plate XXXVII. Figure 5.7, presented to make the information in figure 5.6 more clearly legible, is redrawn from Plate XXXVII, with the addition of the missing house numbers, houseblock numbers, and kiva numbers; the kiva names as they appear on figure 5.6 are discussed below in a comparison with another list of Orayvi kivas Stephen produced during this same period. Stephen's house-numbering system, from 1 to 153 (including 23½), begins at the southwest corner of the village and proceeds back and forth along the house rows, with the last number at the southeastern edge of the village. A comparison of the passage quoted above from Victor Mindeleff's volume that lists the 154 houses with the house numbers on figure 5.6 makes it clear that these were the intended ''house numbers in blue''. Table 5.1 shows Stephen's house numbers grouped according to the Mindeleffs' houseblock numbers, and, for comparison, includes additional columns with Titiev's lettering system for the houseblocks and houses, which I address next.

HARGRAVE'S AND TITIEV'S MAPS, 1928–1933

In 1923, the National Geographic Society began tree-ring research in Southwestern Pueblos, and collected some of its first beam samples at Orayvi (Douglass, 1929). During a second visit in 1928, Lyndon Hargrave carried a traced outline of Victor Mindeleff's Plate XXXVI, onto which he (or possibly Andrew Douglass; see Cameron, 1999: 39) had assigned room numbers (1 to 596) and street numbers (1 to 8), proceeding from the southeastern edge of the village to the northwest (Hargrave, n.d.). Since Hargrave's map

HP009290

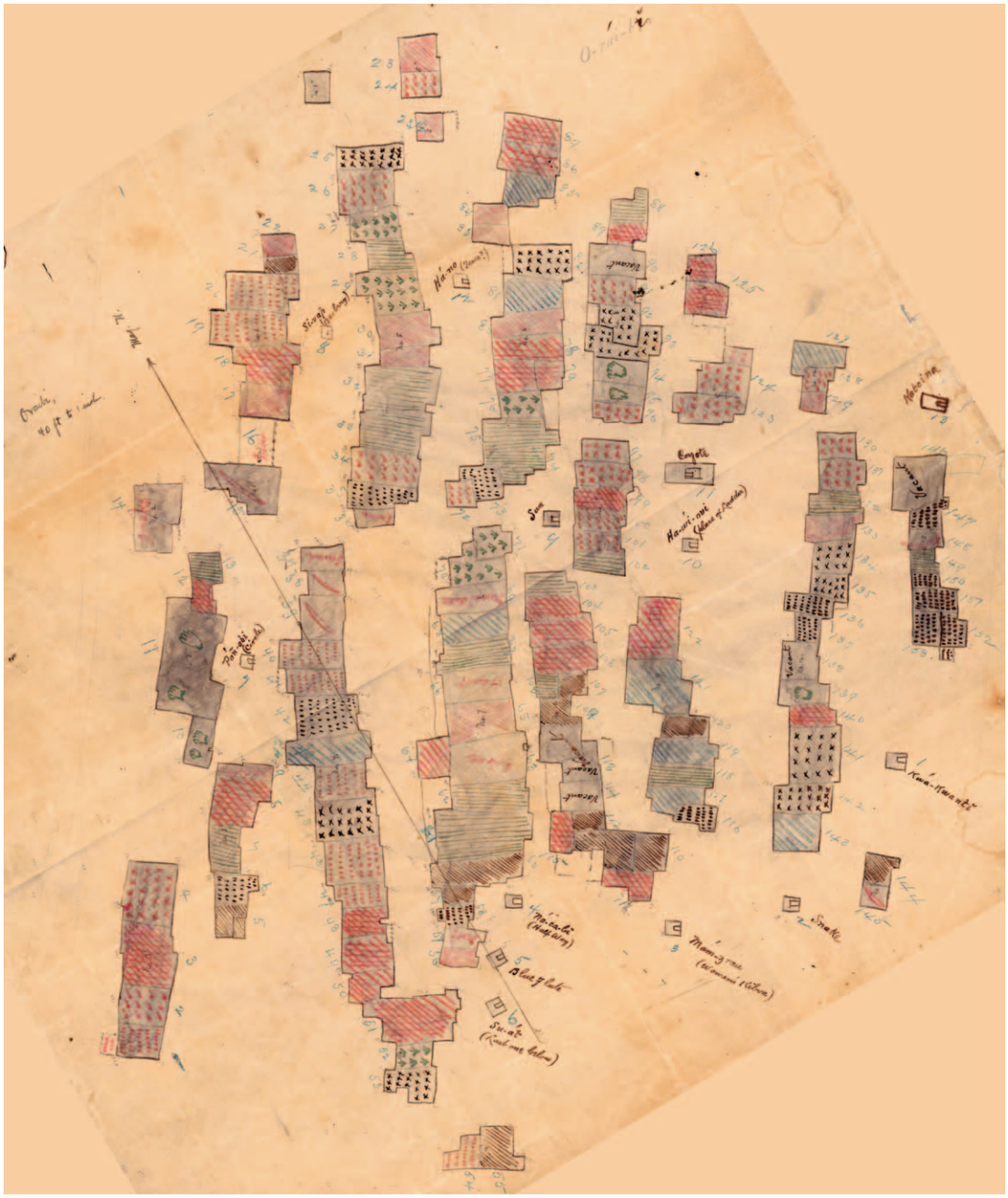


Figure 5.6. Stephen's map of Orayvi clans and houses, 1888 (National Anthropological Archives MS 2621, Mindeleff Oraibi Street Plan).

HP009291

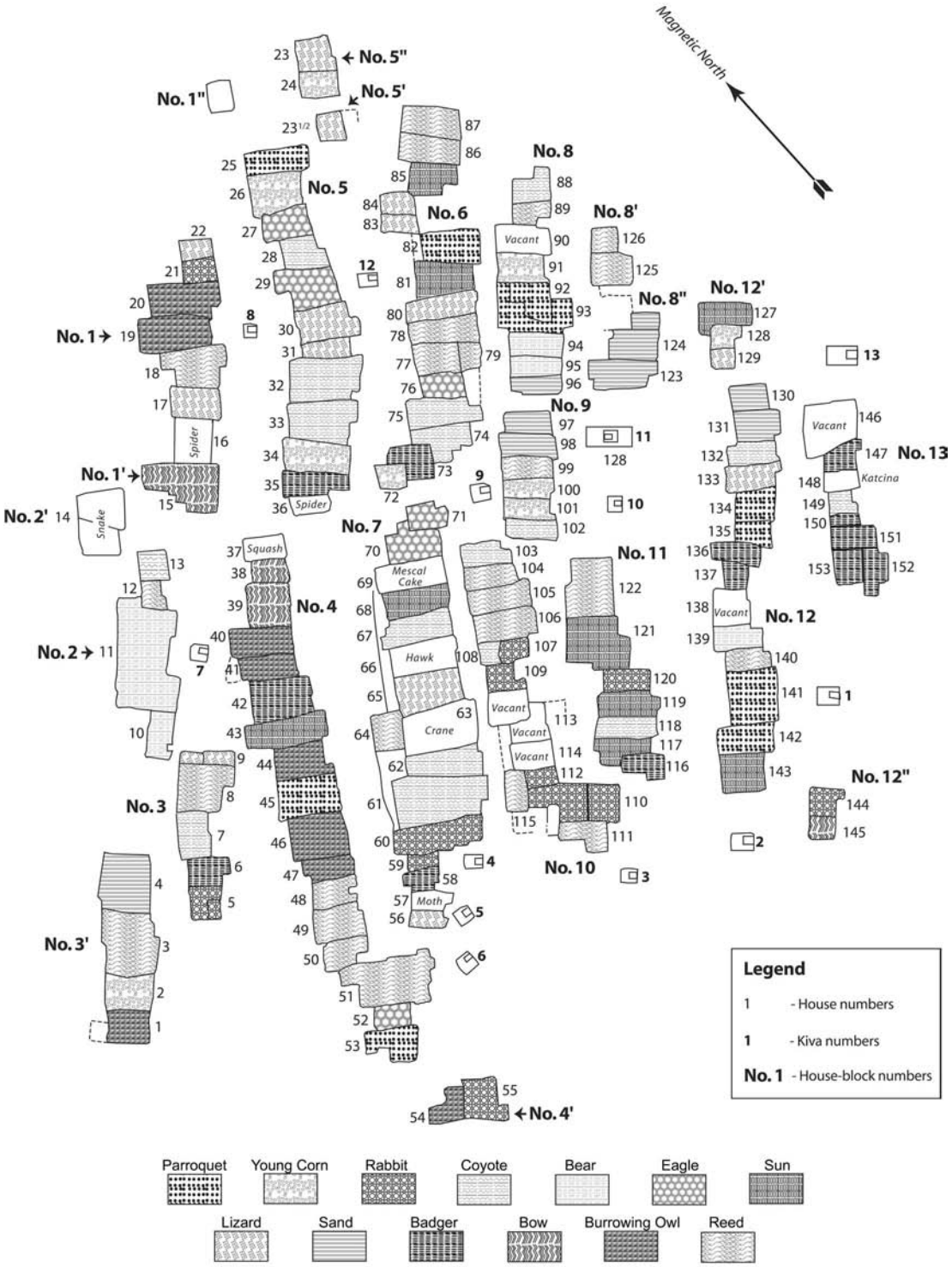


Figure 5.7. Redrawn Orayvi street plan of 1888, combining information on Stephen's map and Mindeleff's Plate XXXVII (V. Mindeleff, 1891).

TABLE 5.1

Orayvi's Houses and Houseblocks: Stephen/Mindeleff's System (with comparisons to Titiev's houseblocks)

Steph house	Mindlf block	Titiev block	Steph house	Mindlf block	Titiev block	Steph house	Mindlf block	Titiev block	Steph house	Mindlf block	Titiev block
1	3′	V	37	4	M	72	6	L	116	11	E
2			38			73			117		
3			39			74			118		
4			40			75			119		
			41			76			120		
5	3	Q	42			77			121		
6			43			79			122		
7			44			78					
8			45			80			123	8″	F
9			46			81			124		
			47			82					
10	2	R	48			83			125	8′	F
11			49			84			126		
12			50			85					
13			51			86			127	12′	D
			52			87			128		
14	2′	X	53						129		
						88	8	I			
15	1′	S	54	4′	J	89			130	12	C
16	[1′]		55			90			131		
						91			132		
17	1	S	56	7	K	92			133		
18			57			93			134		
19			58			94			135		
20			59			95			136		
21			60			96			137		
22			61						138		
			61			97	9	H	139		
None	1″	U	62			98			140		
			63			99			141		
23	5″	P	64			100			142		
24			65			101			143		
			66			102					
23½	5′	O	67						144	12″	A
			68			103	10	G	145		
25	5	N	69			104					
26			70			105			146	13	B
27			71			106			147		
28						107			148		
29						108			149		
30						109			150		
31						110			151		
32						111			152		
33						112			153		
34						113					
35						114					
36						115					

HP009293

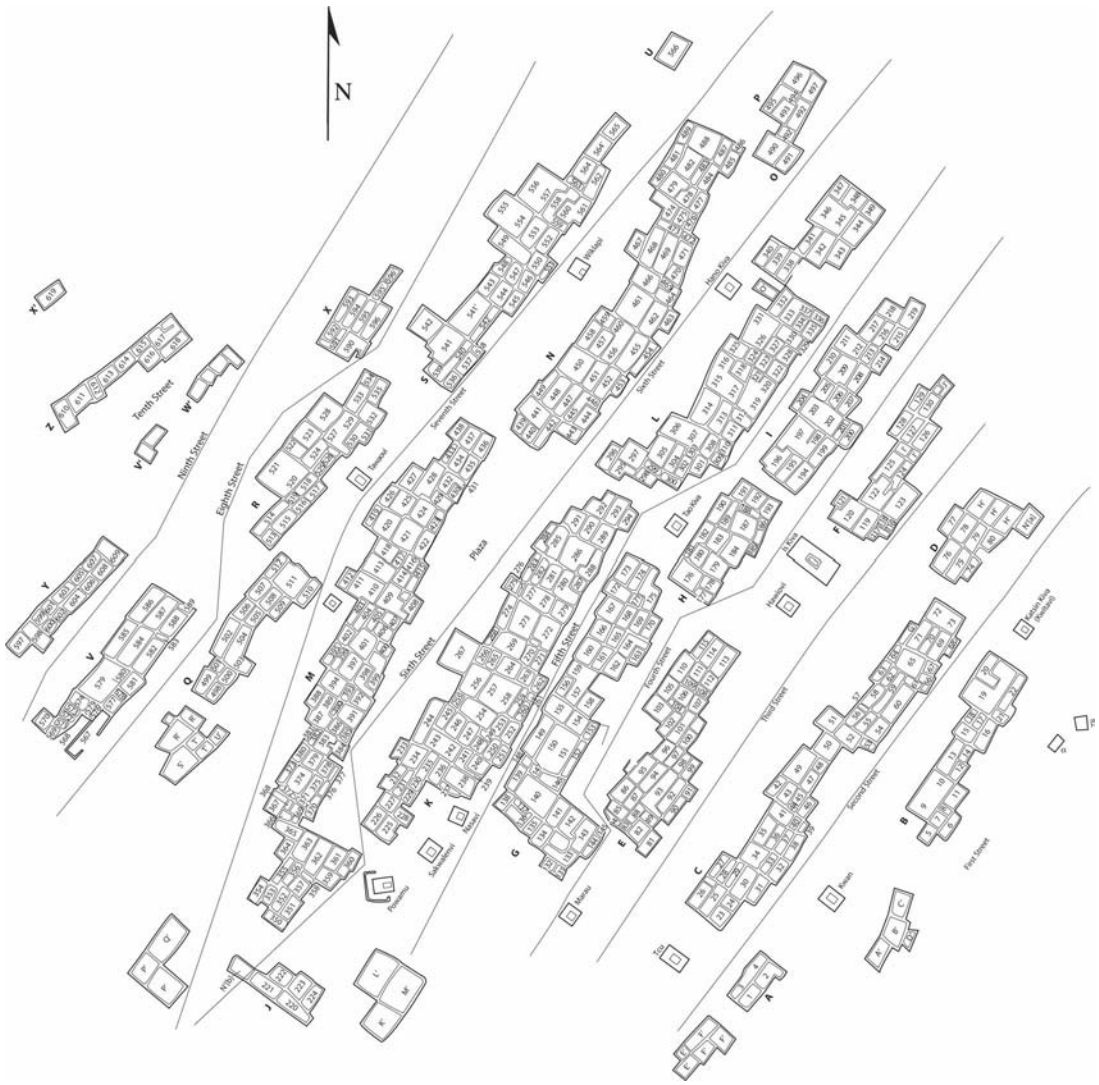


Figure 5.8. Redrawn rendering of Titiev's field map of Orayvi (of 1933–1934).

(again for simplicity, I will refer to this as ''Hargrave's map'' even if Hargrave was not its actual author) contains no reference, implicit or explicit, to Stephen's map or the Mindeleffs' five architectural sheets, it may be presumed Hargrave had not examined these. Hargrave's numbering of rooms began at the opposite end of the village from Stephen's (southeast, as opposed to southwest): so, Hargrave's room #1 lies within Stephen's house #145, close to the end of Stephen's listing; Stephen's house #1, on the other hand, is close to the end of Hargrave's listing, including a suite of 10 rooms numbered 567–576.

In 1933, Titiev (1944: 51, n. 40) brought a copy of Hargrave's map to Orayvi, and on the basis of this field map (included with Titiev, n.d.a) conducted the household census. Titiev (1944: 51, 52) also indicated he used a blank copy of V. Mindeleff's Plate XXXVII, but from the census notes (Titiev, n.d.a), it is clear that this was subsidiary to Hargrave's map. Figure 5.8 is redrawn from

HP009294

Titiev's field map (fig. 5.8 also appears in chap. 15 as figs. 15.1–15.12, broken out into sections, on which the specific information is more legible), with some minor emendations from Hargrave's map (Hargrave, n.d.), and from a later copy of the latter by Terah Smiley of the Tree Ring Laboratory (Smiley, n.d.). Titiev's census began at (Hargrave's) room #1 and followed Hargrave's sequence by rows, generally northward and westward through the village. In his census notes, Titiev, presumably with direct input from Tawakwaptiwa and Talayesva, identified houses by suites of consecutively numbered rooms (in some cases single rooms; in a few cases, the numbering is not quite consecutive). Titiev inscribed several new features absent from Hargrave's map, including houses and rooms constructed after 1888, as well as extensions and additions to Hargrave's room-numbering system. Titiev added a ''Cluster'' letter to distinguish each houseblock as it appeared on Hargrave's map (the lettering runs from A–X, excluding T and W for no obvious reason; the letters are mostly lowercase in the census notes, but for clarity, I have reproduced them as uppercase). Comparison of the Mindeleffs' houseblock numbers with Titiev's cluster letters on table 5.1 shows identical houseblocks, with one exception: Titiev's single cluster F was, for the Mindeleffs, two houseblocks, 8′ and 8″ (evidently, two rooms constructed since 1888 connected the formerly separated blocks into one: on Titiev's map the connecting rooms were added [with a letter designation I′]—they do not appear on Hargrave's map).

Titiev evidently never found Stephen's map (cf. Titiev, 1934: 92–93), for his inquiry to Parsons about it (discussed in a letter from Parsons to Titiev on 6-21-1934) shows he had not been able to compare the house numbers in blue with his own household listings. For Stephen's data, Titiev's comparison of clan distribution by houses (1944: 54, chart VII) utilized ''a blank outline plan of Oraibi'' on which Fred Eggan had ''inserted the names of various households, ascertained from Stephen's *published* data. . . . '' (Titiev, 1944: 51–53, emphasis added). It may be presumed that there is a generally good correspondence between Eggan's inferred household names and Stephen's actual houses, but it is likely there are imperfections, especially, for example, at the southern end of the Mindeleffs' houseblock 10 (Titiev's houseblock G), where Titiev (1944: 53, n. 44) adverted to some confusion.

Titiev extended Hargrave's room-numbering system to those rooms constructed since 1888 lying to the northwest of the northwesternmost house rows shown on the Mindeleff and Stephen maps. Titiev grouped these room numbers, 597–619, by two cluster letters denominating post-1888 clusters: Y (rooms 597–609) and Z (rooms 610–618). (In his household census, Titiev listed a ''room 619'' in a house lettered X′, but only the letter appeared on his map.) For other houses built since 1888 (scattered throughout the village), Titiev introduced a separate lettering system—distinguished from the houseblock letters by apostrophes—A′ through X′ (N′ appears twice by error—I have identified the two as N′ [a] and N′ [b], respectively), plus α and β. Some of these letters were applied to a suite of contiguous apparent ground-floor rooms, others to single rooms (at least at the ground-floor level; see Cameron, 1999: 41). Table 5.2 lists Titiev's houses by streets, houseblocks, suites of numbered rooms comprising separate houses, and other post-1888 houses by their letter designations. (Although Titiev himself did not designate 9th and 10th streets per se, for clarity they are included here: 9th and 10th streets were added to Hargrave's map by Smiley [n.d.] in the 1940's.) Figure 5.8 includes all this information, as well as the kiva names Titiev used on the map (identical to those in *Old Oraibi*, except for Hotcitcivi [Powamu kiva on the map], and some spellings).

In many instances, Hargrave's room identifications were ascertained from ruined buildings (cf. Titiev, 1944: 51), and his inferred ''rooms'' raise questions in several cases. For example, his room #19 appears as a single room with no interior segments, even though another room (#20) is apparently built on top of a section of it; was that upper-story room built on top of pre-existing walls in room #19 (that ought to have produced an additional room with its own number), or did the builders trust to the strength of #19's roof—a rare occurrence according

HP009295

to Victor Mindeleff (1891: 144)? Was ''room'' #57 a discernibly separate room? It is hard to tell on Cosmos Mindeleff's architectural sheet 5 (fig. 5.5), although Plate XXXVI did render it as an apparently very small room (perhaps a storage room). But whether or not it merited a separate room number in Hargrave's designations is not clear. There is no indication of a wall on any map (by Hargrave, Titiev, or the Mindeleffs) dividing Hargrave's room #72 from room #73. Were these separate rooms (on different stories?) or not? Rooms #567 and #568 were evidently not completely enclosed by walls—were they ''rooms'' or exterior ''yards''? And so on (other discrepancies occur especially at room #s 116, 117, 366–384, 400, 414, 419, 423, 426, 427, 565).

If we cannot be sure about rooms designated in some cases, it follows that we cannot directly ascertain the exact architectural forms of distinct houses and the physical basis of households designated by suites of such rooms. The house I rented in Paaqavi in the early 1980's, built ca. 1910, was a single ground-floor room at the far end of a house row with a partial interior wall across half of the house's width. At the very end of the house-row—never evidently connected by an interior doorway—was a room partly below ground that had served as a workshop for Masahongniwa (Snake/Lizard), who had first built the one-room house and adjacent below-ground room with his wife, Kwaahongsi (Desert Fox). Over the years the house had undergone several modifications (evident from the masonry): windows filled in, doors partly filled in and made into windows, and doorways shifted. But the one-room footprint and adjacent semisubterranean room appeared to have been consistent through time. My landlady (an adoptive granddaughter of Kwaahongsi and Masahongniwa) had reared six children in the one-room house. Though separate, the two rooms clearly belonged together as the property of the family, and should be considered as indexing a single household. But at least in recent memory, the semisubterranean room was not a dwelling-space and did not form a conjoint dwelling with the ground-floor room (in this connection, it is noteworthy that, in his archaeological survey of Wàlpi, Charles Adams [E.C. Adams, 1983: 48] designated six different room types). Had this particular configuration confronted Hargrave in 1928 and Titiev in 1933—especially if the structures had been abandoned and some elements had been carried off over more than two decades—it is unlikely such distinctions would have been apparent. The point is not surpassingly important for my purpose: it is acceptable to treat as broadly correct the physical room-suites identified by Titiev from Hargrave's numbered rooms as indices of households. But Hargrave's and Titiev's data on Orayvi's rooms and houses cannot be taken as an exact guide, say, by archaeologists seeking to reconstruct Puebloan households from apparent room-suites.

HOUSES AND HOUSEHOLDS ACCORDING TO CAMERON AND LEVY

Catherine Cameron's important work (1999) on Orayvi's changing architecture included some additional differences in identifiers for Orayvi's houses and households. These differences are both her own introductions and derive from another numbering system developed by Jerrold Levy. Insofar as Cameron's or Levy's numbering systems differ from those of the Mindeleffs, Stephen, Hargrave, and Titiev (notably in Cameron, 1999: figs. 3.1, 3.2, 6.1, 6.3, 6.4, 6.6, 6.8), it is worth noting those differences here. For the Mindeleffs' data, Cameron (1999: 49) worked with the Mindeleffs' five architectural sheets, but evidently not with Stephen's map. For most of her figures and descriptions of Orayvi's architecture, Cameron conjoined the Mindeleffs' houseblock numbers (as an archaeologist, Cameron preferred the term ''roomblocks'') with Hargrave's room numbers (fig. 5.9 reproduces Cameron's fig. 3.2). For structures built since 1888, Cameron included two of Titiev's houseblock letters (Y, Z), his house letters (A′–X′, α, β), and his added room numbers (597–618). Except in the listings of her Appendix 1, however, Cameron did not utilize Titiev's main sequence of houseblock letters (A–X), even when discussing Titiev's own identified households, for which he used a combination of a houseblock letter with a string of room

HP009296

TABLE 5.2

Titiev's Designation of Orayvi Streets, Houseblocks, and Houses by Room-suites, 1933–1934

"Street"[1]	"Cluster"[2] [Block]	House by Suite of Room Numbers[3]
First	A	1
	A	2; 3; 4
	B	5; 6; 7; 8
	B	9; 10; 11
	B	12; ½ of 13
	B	½ of 13; 14
	B	15; ½ of 16
	B	16; 17; 18
	B	19; 20; 21; 22
	None	α [1 room]
	None	β [1 room]
	None	A′ [1 room]
	None	B′ [1 room]
	None	C′ [1 room]
	None	D′ [1 room]
	None	E′ [2 rooms]
	None	F′ [3 rooms]
Second	C	23; 24; 25; 26
	C	27; 28; 29; 30; 31
	C	32; 33; 34
	C	35; 36; 37; 38
	C	39; 40; 41
	C	42; 43; 44; 45; 46
	C	47; 48; 49
	C	50
	C	51; 52; 53
	C	54; 55; 56; 57
	C	58; 59; 60
	C	61; 62; 63 ("cutting across 59")
	C	64; 65; 66; 67
	C	68; 69; 70; 71; "later extended to 72; 73"
	[C]	G′
	D	74; 75; 76
	D	77; 78; 79; 80
	[D]	H′ [3 rooms]
	[D]	N′ [a] [1 room]
Third	E	81; 82; 83; 84; 85; 86; 87; 88; 89
	E	90; 91; 92; 93; 94; 95
	E	96; 97; 98; 99
	E	100; 101; 102; 103
	E	104; 105; 106; 107
	E	108; 109; 110; 111; 112
	E	113; 114; 115
	F	116; 117; 118; 119; 120; 121
	F	122; 123
	F	124; 125; plus I′ [2 rooms]
	F	126; 127; 128
	F	129; 130
	[F]	J′ [2 rooms]

TABLE 5.2—*(Continued)*

"Street"	"Cluster" [Block]	House by Suite of Room Numbers
Fourth	G	131; 132
	G	133
	G	134; 135
	G	136; 137; 138
	G	139; 140; 146; 147; 148
	G	141; 142; 143; 144; 145
	G	149
	G	150; 151; 152
	G	153; 154; 155
	G	156; 157; 158; 159
	G	160; 161; 162; 163; 164; 165; 166
	G	167; 168; 169; 170
	G	171; 172; 173; 174; 175
	H	176; 177; 178
	H	179; 180; 181
	H	182; 183; 184
	H	185; 186; 187; 188; 189; 190
	H	191; 192; 193
	I	194; 195; 196
	I	197; 198; 199
	I	200; 201; 202; 203; 204
	I	205; 206; 207
	I	208; 209; 210
	I	211; 212; 213; 214
	I	215; 216; 217
	I	218; 219
Fifth	None	K′ [1 room]
	None	L′ [1 room]
	None	M′ [1 room]
	J	220; 223; 224
	J	221; 222
	[J]	N′ [b] [1 room]
	K	225; 226
	K	227; 228; 229; 230; 231; 232
	K	233; 234; 235; 236; 237; 238
	K	239; 240; 241; 242; 243
	K	244
	K	245; 246; 247; 248; 249; 250; 251
	K	252; 253; 254; 255
	K	256; 257; 258; 259; 260; 261
	K	262; 263; 264; 265; 266
	K	267
	K	268; 269; 270; 271
	K	272; 273; 274
	K	275; 276; 277; 278; 279
	K	S part of 287; 280; 281; 282; 283
	K	N part of 287; 284; 285; 286; 288
	K	289; 290; 291
	K	292; 293; 294
	L	295; 296
	L	297; 298; 299; 300
	L	301; 302; 303; 304; 305
	L	306; 307; 308; 309; 310

HP009297

TABLE 5.2—*(Continued)*

"Street"	"Cluster" [Block]	House by Suite of Room Numbers
	L	311; 312; 313; 314
	L	315; 316; 317; 318; 319; 320; 321
	L	322; 323; 324; 325
	L	326; 327; 328; 329; 330; 331
	L	332; 333; 334; 335; 336; 337
	[L]	O′ [1 room]
	L	338; 339; 340
	L	341; 342; 343
	L	344; 345; 346
	L	347; 348; 349; 349′
Sixth	M	350; 351; 352; 353; 354
	M	355; 356; 357; 358
	M	359; 360; 361; 362; 363; 364
	M	365
	M	366; 367; 368; 369; 370; 371; 372
	M	373; 374; 375; 376
	M	377; 378; 379; 380
	M	381; 382; 383; 384
	M	385; 386; 387; 388; 389; 390; 391
	M	392; 393; 394
	M	395; 396; 397; 398; S part of 399
	M	N part of 399; 400; 401; 402
	M	403; 404; 405; 406; 407
	M	408; 409; 410; 411; 412
	M	413; 414; 415; 416; 417; 418
	M	419; 420; 421; 422
	M	423; 424; 425; 426
	M	427; 428; 429; 430; 431; 432
	M	433; 434; 435
	M	436; 437; 438
	N	439; 440; 441; 442; 443
	N	444; 445; 446; 447; 448; 449
	N	450; 451; 452; 453
	N	454; 455; 456; 457; 458; 459; 460
	N	461; 462; 463
	N	464; 465; 466
	N	467; 468; 469; 470; 471
	N	472; 473
	N	474; 475; 476
	N	477; 478; 479; 480
	N	481; 482; 483; 484
	N	485; 486; 487; 488; 489
	O	490; 491
	P	492′; 492; 493; 494; 495
	P	496; 497
Seventh	None	P′ [2 rooms]
	None	Q′ [1 room]
	None	R′ [1 room]
	None	S′ [1 room]
	None	T′ [2 rooms]
	None	U′ [1 room]
	Q	498; 499; 500; 501

TABLE 5.2—*(Continued)*

"Street"	"Cluster" [Block]	House by Suite of Room Numbers
	Q	502; 503; 504
	Q	505; 506
	Q	507; 508; 509
	Q	510; 511; 512
	R	513; 514; 515; 516; 517; 518; 519; 520; 521
	R	522; 523; 524; 525; 526
	R	527; 528; 529; 530; 531
	R	532; 533
	R	534; 535
	S	536; 537; 538; 539; 540; 541; 542
	S	541′ [1 room]; 542′ [1 room]
	S	543; 544; 545
	S	546; 547; 548
	S	549; 550; 551
	S	552; 553; 554; 555
	S	556; 557; 558; 559; 560; 561
	S	562; 563; 564
	S	564′ [1 room]; 565
	U[4]	566
Eighth	V	567; 568; 569; 570; 571; 572; 573; 574; 575; 576
	V	577; 578; 579; 580; 581
	V	582; 583; 584; 585
	V	586; 587; 588; 589
	X	590; 591; 592
	X	593; 594; 595; 596
	X	595′ [1 room]; 596′ [1 room]
[Ninth][5]	Y	597; 598; 599; 600; 601; 602
	Y	603; 604; 605; 606
	Y	607; 608; 609
	None	V′ [2 rooms]
	None	W′ [4 rooms]
[Tenth]	Z	610
	Z	611
	Z	612; 613
	Z	614
	Z	615; 616
	Z	617; 618
	X′	619 [1 room]

[1] "Streets" lie just southeast of houseblock strings.

[2] Titiev uses N′ twice, in Second and Fifth streets, respectively. I have added [a] and [b] to distinguish the two households in question.

[3] Number of rooms listed on post-1887 houses are based on Titiev's depiction of one storey only (other stories may have been present).

[4] There is no T or W houseblock in Titiev's listing (for no evident reason).

[5] Titiev's map has a street-line but no "9th Street" per se. Blocks Y and Z were built after 1887; houses V′, W′, and X′ (619) were probably built after 1906.

HP009298

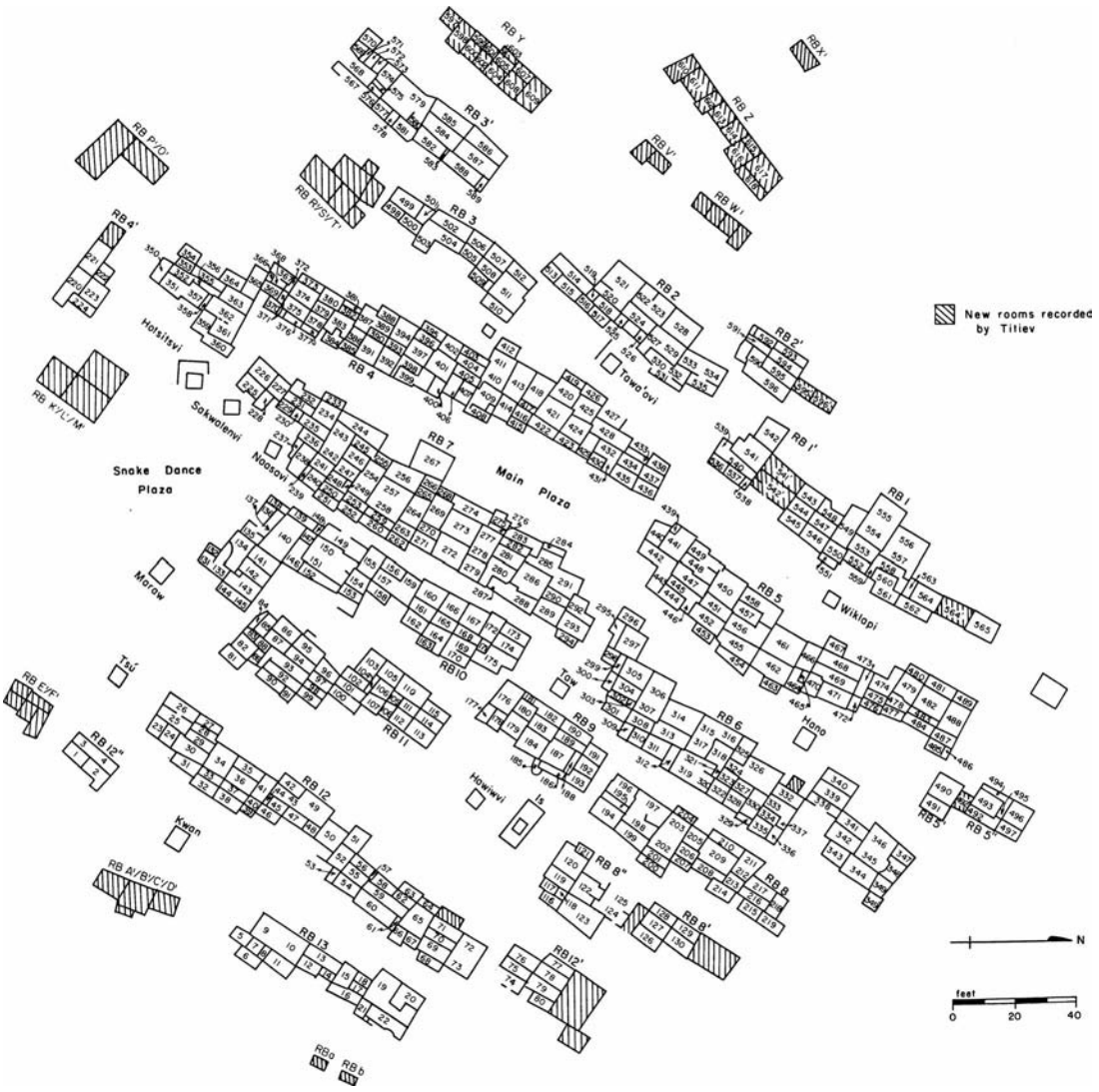


Figure 5.9. Cameron's rendering of the Mindeleffs' street plan of Orayvi with room numbers as used by Titiev (Cameron, 1999: fig. 3.2).

numbers. For example, where in his census Titiev designated one household as ''C 23, 24, 25, 26'' (i.e., the suite of rooms numbered 23–26 in houseblock C), in Cameron's figure 3.2 (1999: 42), the room numbers are shown, but the houseblock letter C is not; instead the block is listed according to the Mindeleffs' system, as ''12''.

In her subsequent discussion, Cameron (1999: chap. 6 and Appendix 1) also utilized Levy's renumbering (1–193) of Titiev's identified households, which substituted single household numbers for the cluster letter and suites of room numbers Titiev used. To take the same example just mentioned, Titiev's household ''C 23, 24, 25, 26'' was given the number ''20'' by Levy (Cameron, 1999: 85, fig. 6.1). Levy's numbering system is simpler than Titiev's, but there are some discrepancies in house and household identifications (e.g., Levy's count of 193 houses vs. my own of 192, and some differences in house boundaries). Further, Levy's numbers overlay and effectually reified Titiev's (and Har-

HP009299

grave's) designations of rooms and room-suites as indicative of households. These two factors encumber comparisons among Titiev's, the Mindeleffs', and Stephen's designations of houses and households. I have not, therefore, adopted Levy's numbering system, nor have I superimposed any new numbering system on Titiev's identified room-suites or households. When discussing Titiev's households, it is more straightforward to use his alphanumeric system. For the reader interested in a specific comparison with Cameron's and Levy's identifications, table 5.3 includes a column correlating Levy's household designations (inferred from Cameron, 1999: 85, 115–119) with Titiev's.

HOUSE AND HOUSEHOLD INFERENCES FROM GOVERNMENT CENSUS DATA

Ancillary records for identifying Orayvi's houses and households are found in government censuses for 1890, 1900, and 1908. These are not subject to specific analysis for their household information here, but it may be useful to present some summary information for comparative purposes. The 1890 census was less successful than Stephen's 1888 survey, and statistics generated were somewhat speculative (Clark, 1893: 49–50). Total population was estimated at 905, a figure Special Enumerator E.S. Clark thought was too high, though he also acknowledged that ''white men long acquainted with the Oraibis estimate their number at 1,000'' (Clark, 1893: 49–50). Houses and households were counted variously. Clark (1893: 50) thought there were about ''165 houses'' at Orayvi. A deputy enumerator counted 160 sections in ''five long rows'', noting, ''some of these sections accommodate more than one family; then, if the five rows be regarded as so many tenement houses, each section could be counted as two or three houses'' (Donaldson, 1893: 47), though he chose to stay with a several-story section as the index of a single house. House owners (''all women''), however, were counted at 170 (Donaldson, 1893: 45), an identical number for household heads—a correspondence evident at all the other villages too, perhaps suggesting household heads were interpreted as female since ''the women are the house-owners in the towns on the mesas'' (Donaldson, 1893: 48).

The discrepancy between the 1890 house counts—whether it be 160, 165, or 170—and Stephen's figure of occupied houses in 1888 (149) suggests different modes of assessing the composition of Orayvi households. Even more indicative in this regard are Mayhugh's two allotment lists of 1892/1894 (Mayhugh, n.d.a, n.d.b), even though, after adjustments, these account for only 786 individuals in total (see chap. 9, especially tables 9.2, 9.3). Only counting (male) household heads, eliminating repetitions, and discounting individuals listed singly (24 widowers and widows, 14 unmarried persons, and seven orphans on both lists together), a total of 86 household heads emerges for Orayvi allottees, with four additional apparent households (lacking a male household head), resulting in up to 90 allottee households in all; of those refusing allotment, an identical number, 86 (sheer coincidence), of household heads is listed, with 12 additional apparent families, or up to 98 resistant (and/or not yet allotted) households in all. Given the allotting agents' statutory patriarchal and nuclear-family biases, this suggests a total range of Orayvi households of 172–188 at a minimum, and up to 24 more if widows and widowers—separated off, in the actual sequences of names, from preceding and subsequent households—are treated as occupying separate houses.

The 1900 census of Orayvi (Oraibi, 1900; see chap. 10, table 10.1) contains two household enumerations. The first (by H.S. Kampmeier) recorded 42 Hopi ''dwellings'' (numbered 1–41 and 46 [in the sequence, #s 42–45 are Navajo dwellings and families, presumably in the Third Mesa vicinity]) with an equal number (42) of ''families''. The second (by A. Ritter) recorded an additional 98 dwellings (numbered 1–98 in a separate sequence), comprising ca. 119 Orayvi families. The total number of ''dwellings'' recorded was thus 140, nine fewer than Stephen's count of occupied houses in 1888—despite much construction since then (see Cameron, 1999)—and the figure 140 probably included some inhabited houses in Kiqötsmovi, making the number in Orayvi itself still lower. The 140 dwellings accommodated ca. 158

TABLE 5.3

Levy's Renumbering System for Titiev's Households

"Street"	"Cluster"	MT house by suite of room numbers	Levy #
First	A	1	1
	A	2; 3; 4	2
		not shown on Cameron 1999:85, 115–119	3
		not shown on Cameron 1999:85, 115–119	4
	B	5; 6; 7; 8	5
	B	9; 10; 11	6
	B	12; ½ of 13	7
	B	½ of 13; 14	8
	B	15; ½ of 16	9
	B	½ of 16; 17; 18	10
	B	19; 20; 21; 22	11
	None	α [1 room]	12
	None	β [1 room]	13
	None	A′ [1 room]	14
	None	B′ [1 room]	15
	None	C′ [1 room]	16
	None	D′ [1 room]	17
	None	E′ [2 rooms]	18
	None	F′ [3 rooms]	19
Second	C	23; 24; 25; 26	20
	C	27; 28; 29; 30; 31	21
	C	32; 33; 34	22
	C	35; 36; 37; 38	23
	C	39; 40; 41	24
	C	42; 43; 44; 45; 46	25
	C	47; 48; 49	26
	C	50	27
	C	51; 52; 53	28
	C	54; 55; 56; 57	29
	C	58; 59; 60	30
	C	61; 62; 63 ("cutting across 59")	31
	C	64; 65; 66; 67	32
	C	68; 69; 70; 71; "later extended to 72; 73"	33
	[C]	G′	34
	D	74; 75; 76	35
	D	77; 78; 79; 80	36
	[D]	H′ [3 rooms]	37
	[D]	N′ [a] [1 room]	66
Third	E	81; 82; 83; 84; 85; 86; 87; 88; 89	38
	E	90; 91; 92; 93; 94; 95	39
	E	96; 97; 98; 99	40
	E	100; 101; 102; 103	41
	E	104; 105; 106; 107	42
	E	108; 109; 110; 111; 112	43
	E	113; 114; 115	44
	F	116; 117; 118; 119; 120; 121	45
	F	122; 123	46
	F	124; 125; plus I′ [2 rooms]	47

TABLE 5.3—*(Continued)*

"Street"	"Cluster"	MT house by suite of room numbers	Levy #
	F	126; 127; 128	48
	F	129; 130	49
	[F]	J′ [2 rooms]	50
Fourth	G	131; 132	51
	G	133	52
	G	134; 135	53
	G	136; 137; 138	54
	G	139; 140; 146; 147; 148	55
	G	141; 142; 143; 144; 145	56
	G	149	57
	G	150; 151; 152	58
	G	153; 154; 155	59
	G	156; 157; 158; 159	60
	G	160; 161; 162; 163; 164; 165; 166	61
	G	167; 168; 169; 170	62
	G	171; 172; 173; 174; 175	63
	H	176; 177; 178	64
	H	179; 180; 181	65
	H	182; 183; 184	67
	H	185; 186; 187; 188; 189; 190	68
	H	191; 192; 193	69
	I	194; 195; 196	70
	I	197; 198; 199	71
	I	200; 201; 202; 203; 204	72
	I	205; 206; 207	73
	I	208; 209; 210	74
	I	211; 212; 213; 214	75
	I	215; 216; 217	75½
	I	218; 219	76
Fifth	None	K′ [1 room]	77
	None	L′ [1 room]	78
	None	M′ [1 room]	79
	J	220; 223; 224	80
	J	221; 222	81
	[J]	N′ [b] [1 room]	82
	K	225; 226	83
	K	227; 228; 229; 230; 231; 232	84
	K	233; 234; 235; 236; 237; 238	85
	K	239; 240; 241; 242; 243	86
	K	244	87
	K	245; 246; 247; 248; 249; 250; 251	88
	K	252; 253; 254; 255	89
	K	256; 257; 258; 259; 260; 261	90
	K	262; 263; 264; 265; 266	91
	K	267	92
	K	268; 269; 270; 271	93
	K	272; 273; 274	94
	K	275; 276; 277; 278; 279	95
	K	part 287; 280; 281; 282; 283	96
	K	part 287; 284; 285; 286; 288	97
	K	289; 290; 291	98
	K	292; 293; 294	99
	L	295; 296	100

HP009301

TABLE 5.3—*(Continued)*

"Street"	"Cluster"	MT house by suite of room numbers	Levy #
	L	297; 298; 299; 300	101
	L	301; 302; 303; 304; 305	102
	L	306; 307; 308; 309; 310	103
	L	311; 312; 313; 314	104
	L	315; 316; 317; 318; 319; 320; 321	105
	L	322; 323; 324; 325	106
	L	326; 327; 328; 329; 330; 331	107
	L	332; 333; 334; 335; 336; 337	108
	[L]	O′ [1 room]	109
	L	338; 339; 340	110
	L	341; 342; 343	111
	L	344; 345; 346	112
	L	347; 348; 349; 349′	113
Sixth	M	350; 351; 352; 353; 354	114
	M	355; 356; 357; 358	115
	M	359; 360; 361; 362; 363; 364	116
	M	365	117
	M	366; 367; 368; 369; 370; 371; 372	118
	M	373; 374; 375; 376	119
	M	377; 378; 379; 380	120
	M	381; 382; 383; 384	121
	M	385; 386; 387; 388; 389; 390; 391	122
	M	392; 393; 394	123
	M	395; 396; 397; 398; part of 399	124
	M	part of 399; 400; 401; 402	125
	M	403; 404; 405; 406; 407	126
	M	408; 409; 410; 411; 412	127
	M	413; 414; 415; 416; 417; 418	128
	M	419; 420; 421; 422	129
	M	423; 424; 425; 426	130
	M	427; 428; 429; 430; 431; 432	131
	M	433; 434; 435	132
	M	436; 437; 438	133
	N	439; 440; 441; 442; 443	134
	N	444; 445; 446; 447; 448; 449	135
	N	450; 451; 452; 453	136
	N	454; 455; 456; 457; 458; 459; 460	137
	N	461; 462; 463	138
	N	464; 465; 466	139
	N	467; 468; 469; 470; 471	140
	N	472; 473	141
	N	474; 475; 476	142
	N	477; 478; 479; 480	143
	N	481; 482; 483; 484	144
	N	485; 486; 487; 488; 489	145
	O	490; 491	146
	P	492′; 492; 493; 494; 495	147
	P	496; 497	148
Seventh	None	P′ [2 rooms]	149
	None	Q′ [1 room]	150
	None	R′ [1 room]	151
	None	S′ [1 room]	152
	None	T′ [2 rooms]	153

TABLE 5.3—*(Continued)*

"Street"	"Cluster"	MT house by suite of room numbers	Levy #
	None	U′ [1 room]	154
	Q	498; 499; 500; 501	155
	Q	502; 503; 504	156
	Q	505; 506	157
	Q	507; 508; 509	158
	Q	510; 511; 512	159
	R	513; 514; 515; 516; 517; 518; 519; 520; 521	160
	R	522; 523; 524; 525; 526	161
	R	527; 528; 529; 530; 531	162
	R	532; 533	163
	R	534; 535	164
	S	536; 537; 538; 539; 540; 541; 542	165
	S	541′ [1 room]; 542′ [1 room]	166
	S	543; 544; 545	167
	S	546; 547; 548	168
	S	549; 550; 551	169
	S	552; 553; 554; 555	170
	S	556; 557; 558; 559; 560; 561	171
	S	562; 563; 564	172
	S	564′ [1 room]; 565	173
	U	566	174
Eighth	V	567; 568; 569; 570; 571; 572; 573; 574; 575; 576	175
	V	577; 578; 579; 580; 581	176
	V	582; 583; 584; 585	177
	V	586; 587; 588; 589	178
	X	590; 591; 592	179
	X	593; 594; 595; 596	180
	X	595′ [1 room]; 596′ [1 room]	181
[Ninth]	Y	597; 598; 599; 600; 601; 602	182
	Y	603; 604; 605; 606	183
	Y	607; 608; 609	184
	None	V′ [2 rooms]	185
	None	W′ [4 rooms]	186
[Tenth]	Z	610	187
	Z	611	188
	Z	612; 613	189
	Z	614	190
	Z	615; 616	191
	Z	617; 618	192
	X′	619 [1 room]	193

"families" (three family numbers—75, 76, 81—were repeated, presumably by error, so the intended family total should be 161, but among 16 individuals recorded twice [see chap. 10] there were three entire or almost entire families—hence my reduction of families to 158). Excluding duplicates, an additional 14 or 15 household heads (the discrep-

HP009302

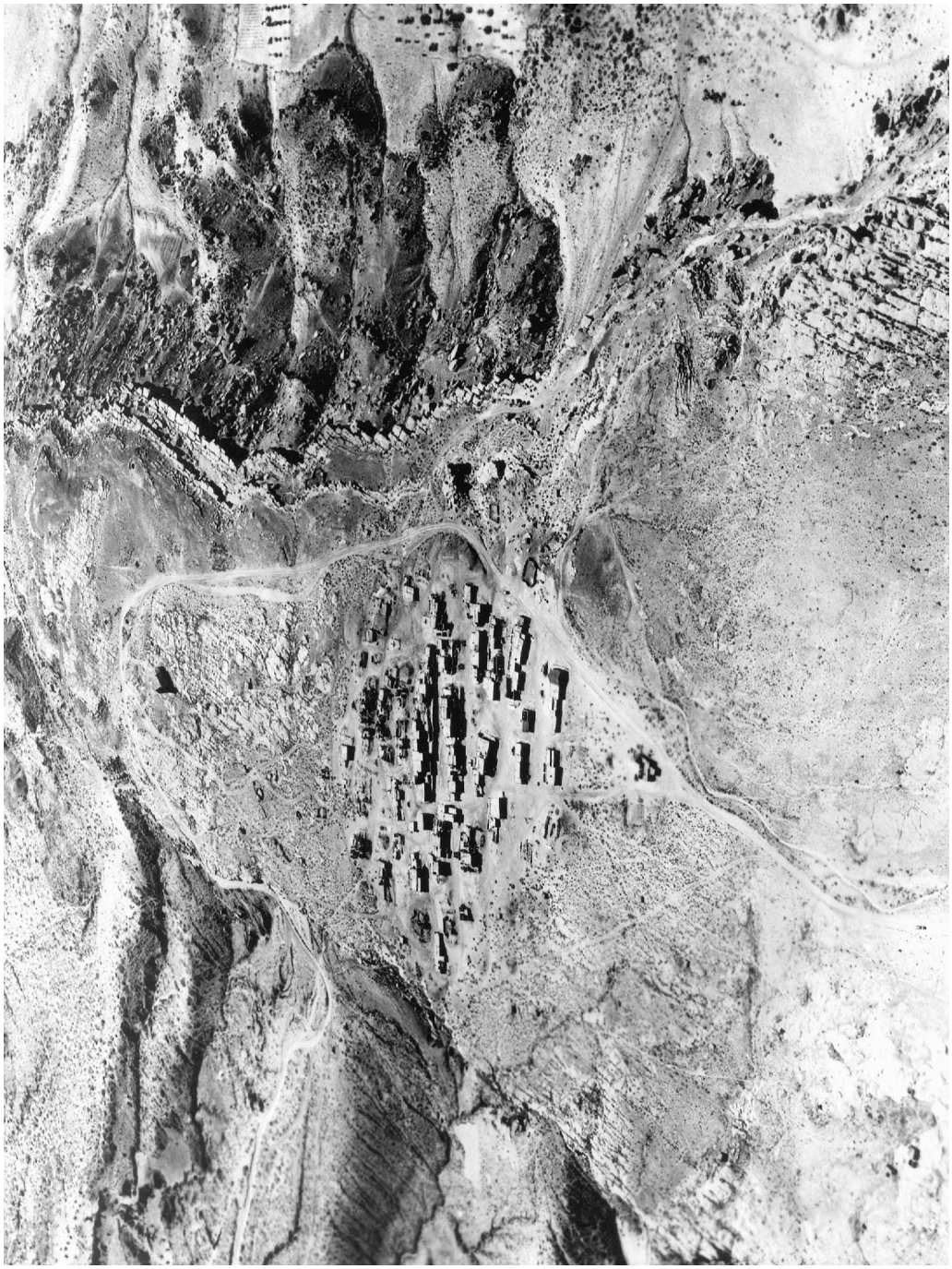


Plate 5.1. Orayvi from the air, 1934, looking east. Mennonite church visible beyond the village. Sinclair Expedition Photograph #331685, American Museum of Natural History.

HP009303

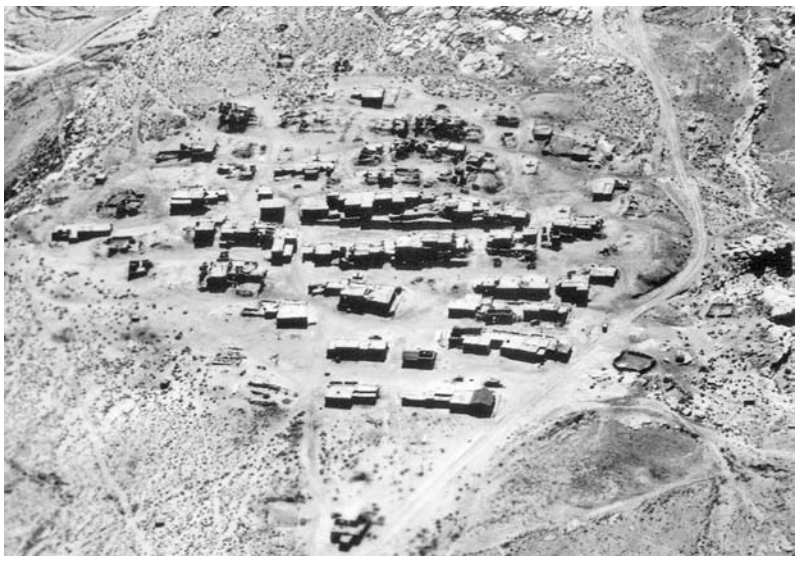


Plate 5.2. Orayvi from the air, 1934, looking east (detail of village). Sinclair Expedition Photograph #331685, American Museum of Natural History.

ancy is one man, Kwaavaho, a widower) appear on the Mùnqapi census, raising the Third Mesa total of families on the 1900 census to 172 or 173. In my estimation, ca. 150 people were missing from both censuses (see chap. 10, table 10.3). To the 172 or 173 households, we might thus notionally add, on the basis of comparable criteria used in the censuses themselves, perhaps an additional 20–25 households.

The 1908 allotment censuses of Orayvi, Hotvela, and Mùnqapi (Oraibi 1908, Hotevilla 1908, Moencopi, n.d.; see chap. 12) yield additional comparative figures. For Orayvi and Hotvela, the enumerator designated family unit numbers that included widowers and widows listed singly, as well as some perceived divisions (by nuclear family) within apparent extended-family households. The Mùnqapi census does not list parallel numbers for such individuals or internal familial divisions, but all the Mùnqapi households were single-family. By my own count from these censuses, based just on household heads of groups listed consecutively without line breaks, Orayvi in 1908 comprised 121 households, with an additional 12 singly listed widows/widowers etc, yielding up to 133 ''families''. By the census enumerator's count (i.e., including identified family divisions within apparent extended-family households), there were even more: 148 families in total. For Hotvela, my count yields 72 households, counting by household heads, and five additional widows/widowers to yield up to 77 households; again, the official enumerator was still higher, counting 91 family units in all. Mùnqapi shows 40 households, counted according to household heads, with seven possible additions from single widows/widowers, or up to 47 households in total. (For comparison, Murphy [4-23-1908] reported 180 people in ''35 families'' during his re-allotment effort at Mùnqapi in 1908.) At a minimum (discounting the single widows/widowers, etc.), my count yields a total number of households (all with attachments, direct or lingering, to Orayvi houses) in the 1908 censuses of 233; at a maximum, using the census enumerators' count for Orayvi and Hotvela, and adding the seven widows/widowers at Mùnqapi, this yields 286 potential household/family entities—almost twice as many as Stephen's 1888 count of inhabited houses.

Substantive evidence to suggest a disproportionate increase in Orayvi's population between 1885 and 1906 is poor (see chap.

HP009304

Plate 5.3. Orayvi from the air, 1934, looking north. Sinclair Expedition Photograph #331688, American Museum of Natural History.

4), and there is equally little evidence to suggest a dramatic (i.e., >92%) increase in the number of households from 1888–1908, attributable either to immigration *or* natural growth. Discrepancies in numbers of households (between, say, Stephen's count in 1888 and those of the census-takers in 1908) owe, in my view, to two factors: (1) different criteria employed for identifying households, and (2) new house construction inspired by government encouragement and assistance to establish nuclear family households, including at a remove from the villages. By 1892 20 such houses were present at Kiqötsmovi (Mayhugh, 1892; see chap. 4); houses built in Orayvi since 1888, especially to the northwest, may owe in part to the same stimulus.

CLANS AND HOUSES

Titiev (1944: 53) compared 136 houses on his own and Stephen's lists and, despite differences in nomenclature (Stephen listed 21 gentes in all, whereas Titiev had 30 clans, and some of their names differ), Titiev located (what he regarded as) a reasonably high degree of correspondence (65%—88 houses) between houses according to ''clans'', and an even higher degree of correspondence (86%—117 houses) if the houses were identified by ''phratries''. Cameron (1999: 68) read from the variance that ''as many as 35 percent of the households had either died out or changed their place of residence within a period of about fifteen years—a fairly high proportion of household movement''. My own reading would place the discrepancy principally in the differences in clan nomenclature between Stephen and Titiev, rather than in any household morbidity or movement. As discussed in chapters 2 and 3, several of the names Titiev (e.g., 1944: 52) used to identify discrete clans are of doubtful validity: these include Crow (genealogically inseparable from Parrot and Katsina with any consistency), Gray Hawk (similarly inseparable from Eagle), Cedar (probably inseparable from Kookop, possibly from Agave and Maasaw), Gray Badger, Navajo Badger (to some extent genealogically separable from Titiev's ''Real Badger'', but questionable as indicating separate clans). Additionally, Stephen evidently used some

HP009305

Plate 5.4. Orayvi from the air, 1933, looking north. Active and recently active kivas include: (in foreground) Hotsitsivi/Powamuy kiva at left, Maraw kiva at right; (upper right) Hawiwvi at left, Is kiva at right; (upper center) Taw kiva. Courtesy Special Collections, University of Arizona Library.

HP009306

Plate 5.5. Orayvi *kiisonvi* (plaza), looking southwest from atop Houseblock N; the girl is standing on top of the Spider clanhouse. Photograph by A.C. Vroman, 1900 (Photo No. N 29467, Cat. No. H4855.13). Peabody Museum, Harvard University.

names more encompassingly in 1888 than in his list of Orayvi gens names recorded in 1894 (Petition against Allotment, 3-28/29-1894; reproduced in table 9.6); absent from Stephen's 1888 listing but present in 1894 were Maasaw (as distinct from Coyote), Greasewood (as distinct from Reed), and both Corn and Cloud, of the ''Patki'' group of gentes (where only Piikyas [Young Corn], but neither Cloud nor Patki, occurred in 1888).

Additionally, Titiev (1944: 52, see table 2.1 above) confused two other identifications in his and Stephen's respective house listings. Titiev differentiated Stephen's ''Moth'' from his own ''Butterfly''. But from Stephen's list of families (V. Mindeleff, 1891: 106; see above), as well, incidentally, as the 1894 petition, it is clear that the same name is intended in Hopi: Stephen's ''Moth'' is a translation of his ''Pobol winwuh'', i.e., *poovol-* + *-wungwa*, ''butterfly'' (combinatory) + ''clan member'', whereas Titiev has ''Polinyam'', i.e., *poli-* + *-ngyam*, ''butterfly'' (alternate combinatory) + ''clan''. Second, where Titiev (1944: 52) inferred from Stephen a separate clan name—Burrowing Owl—from any in his own list, this was in fact Stephen's translation of ''Kokop'' (V. Mindeleff, 1891: 105), which Stephen revised in 1894 to mean ''all fuels.'' Titiev used ''Kokop'' without translation, but it is clear that he and Stephen both intended the same group. *Kookopngyam*, the clan in question, is referred to nowadays in English as ''Fire clan''. If the reference in *kookop-* is to a bird—as opposed to embers or sticks (both similar lexemes), an issue of persistent Hopi

HP009307

discussion, at least among non-clanmembers—it is now generally agreed that the totemic species in question is *kokophoya*, a black-throated sparrow, rather than *koko*, the burrowing owl.

In this same clan set (Titiev's Phratry VI), Stephen listed only two other gentes besides ''Kokop'' in 1888: Coyote and Mescal Cake (the latter being Stephen's translation of ''Kwan'', rendered ''Agave'' by Titiev). In 1894, Stephen included a ''Má-sau-üh'' (Maasaw) gens, belonging to the ''Kó-kop'' or ''All fuels group.'' Titiev also included *Leengyam*, Millet clan (not recorded by Stephen), in his Phratry VI, but noted explicitly (Titiev, n.d.a: Household E') that this was ''tied with Coyote group''. Titiev's Cedar clan also raises questions that I believe help resolve some discrepancies in this clan set. He listed two individuals as ''Real Ho'' (Real Cedar): Tsootsongo and his ''younger brother'' Nasiletstiwa (Titiev, n.d.a: Households L 297–300, L 322–25, N 450–53), both of whom died before the split, even though two living individuals in this clan were listed in *Old Oraibi* (1944: 52, Chart VI). Tsootsongo (which may have been a nickname; it just means ''smoking [tobacco]'') possessed a special war medicine that was used in the Hostiles' ritual declaration of war in June 1891, launched from the Kookop clanhouse:

> Man named Cócongo (Real Howungwa—only Howungwa & close to Kokop, used to act as Masau'u, Kwan member) was the special Kokop man who knew best the power of killing & ruining having inherited it from Kokop ancestors of Macito's time. Only one to know the true innermost secrets of ruination (Titiev, n.d.a: Household L 322–25).

Thus although ''Real Howungwa,'' Tsootsongo was thus simultaneously the ''special Kookop man,'' who had inherited his distinctive power from ''Kokop ancestors''. In short, the relationship among these ''clans'', especially Kookop and Cedar, was very close, and in this regard, note also Tsootsongo's Maasaw and Kwan ritual identities, which speak to other divisions, or perhaps merely name variants, within this totemic set (see also chap. 3's discussion of this set). In sum, as regards the seven clan names in Titiev's Phratry VI (Masau'u, Coyote, Water Coyote, Kokop, Millet, Agave, and Cedar), four are accommodated by Stephen's (1888) more generic ''Coyote,'' two by Stephen's ''Kokop,'' and one or two (Agave and Masau'u) by Stephen's ''Kwan''. Individuals Titiev's record implied as living in the ''special Kwan house'' were all Maasaw *clan* according to his informants (Titiev, n.d.a: passim). The principal difference between Stephen and Titiev thus lies in *clan identifications*, and does not speak to household movement or population questions at all.

As regards houses and households, a comparison of Stephen's and Titiev's maps of numbered houses (see figs. 5.6, 5.7, and 5.8) shows that many room-suites designating households for Titiev do appear to correspond closely with Stephen's numbered houses. There are, however, a number of discrepancies: Table 5.1 shows examples of lack of fit between their respective house boundaries. Of Titiev's total listing of 192 houses, 37 that do not appear on Stephen's or the Mindeleffs' maps were inferentially built after 1888 (cf. Cameron, 1999: 42, figure 3.2), leaving 155 houses in all, very close to Stephen's 154. Although their total numbers coincide, some noncorrespondences between their respective house boundaries raise questions about household constitution (see table 5.4[1]). For example, in a sequence of rooms encompassing the (uxorilocal) house of Loololma and Nakwavenqa (Maasaw clan), Titiev (n.d.a: Household K 244) was clear that their house (a single room) was separate from two adjacent houses (K 239–243 and K 245–251, respectively), noting, ''Just Lol. & Wife lived here—Dtrs—Sisters—Mo Not here.'' Stephen rendered this entire group of rooms (i.e., Titiev's K 239–251) as a single house, #61, belonging to the Coyote gens (again, Stephen does not list a Maasaw gens in 1888). Loololma was certainly Kikmong-

[1] Stephen's gens names are as published except for Kookop, Piikyas, Butterfly, Kwan, Sparrowhawk, Parrot; for Kookop, Piikyas, and Kwan I have used his Hopi terms re-spelled according to current orthography; his published translations of these as ''Burrowing owl,'' ''Young corn plant'' or ''Corn,'' and ''Mescal cake,'' respectively, have been the cause of some confusion. As noted above, Stephen's Hopi term that he translates ''Moth'' is Poovoli, i.e., Butterfly; since ''Hawk'' is an unspecific translation of his Hopi term *Kyeele*, I have used the more diagnostic Sparrowhawk; for the quaintly spelled and archaic Paroquet, I have substituted Parrot.

HP009308

TABLE 5.4
Stephen's and Titiev's Orayvi Houses Compared

Stephen			Titiev		
Block	House	Gens	House	Clan	Notes
3′	1	Kookop	V 567,568,569,570,572,573,574,575,576	Maasaw	
	2	Piikyas	V 577,578,579,580,581	Piikyas	
	3	Reed	V 582,583,584,585	Reed	
	4	Sand	V 586,587,588,589	Sand	
3	5	Rabbit	Q 498,499,S500	Rabbit	Q 498,499,500,501 single house for MT; NB Plate XXXVI
	6	Badger	Q N500,501,S502,503		
	7	Coyote	Q N502,504,505,506	Rabbit	Q 502,503,504 single house for MT
				Real Coyote	Q 505,506 single house for MT
	8	Reed	Q 507,508,509,S510,S511,S512	Real Coyote	Q 507,508,509 single house for MT
	9	Lizard	Q N510,N511,N512	Sun	Q 510,511,512 single house for MT; NB Plate XXXVI
2	10	Bear	R 513,514,515	Lizard	R 513,514,515,516,517,518,519,520,521 single house for MT
	11	Bear	R 516,517,518,519,520,521,522, 523,524,525,526,527,528,S529,S530		[R S530,531,532 not rooms on Plate XXXVI]
	12	Reed	R N529,533		
				Bear	R 522,523,524,525,526 single house for MT
				Bear	R 527,528,529,530,531 single house for MT
				Lizard	R 532,533 single house for MT
	13	Coyote	R 534,535	Real Coyote	
2′	14	Snake	X 590,591,592,593,594,595,596	Snake	X 590,591,592 single house for MT
				Snake	X 593,594,595,596 single house for MT
1′	15	Bow	S 536,537,538,539,540,541,542	Bow	
	16	Spider	S 541′,42′ Home of B.Flute sum.offerings	Spider	Not on Plate XXXVI; "Spider" on XXXVII & Stephen's map
1	17	Lizard	S 543,544,545	Lizard	
	18	Reed	S 546,547,548,549,550,551	Reed	S 546,547,548 single house for MT
				Maasaw	S 549,550,551 single house for MT
	19	Kookop	S 552,553,554,555 Real Kokop house	Kookop	"The real Kokop house from which attack on Lololoma occurred" MT (n.d.a)
	20	Kookop	S 556,557,558,559,560,561	Rabbit	
	21	Rabbit	S S562,563	Lizard	S 562,563,564 single house for MT
	22	Lizard	S N562,564		
				Reed	S 564′,565 single house for MT; not on XXXVII & ms. map;565 as walls on Plate XXXVI
1″			U 566	Patki	
5″	23	Lizard	P 496,97	Lizard	
	24	Piikyas	P 492,493,494,495	Patki	P 492′,492,493,494,495 single house for MT (492′ post-Mindeleff)

HP009309

TABLE 5.4—*(Continued)*

Stephen			Titiev		
Block	House	Gens	House	Clan	Notes
5′	23½	Lizard	O 490,491	Desert Fox	
5	25	Parrot	N 485,486,487,488,489	Parrot	
	26	Piikyas	N 479,480,481,482,483,484	Eagle	N 477,478,479,480 single house for MT
				Piikyas	N 481,482,483,484 single house for MT
	27	Eagle	N N474,N475,N476,477,478	Coyote	N 474,475,476 single house for MT
	28	Coyote	N 472,473,S474,S475,S476	Eagle	N 472,473 single house for MT
	29	Eagle	N 467,468,469,470,471	Lizard	[467 resited NE-SW: Plates XXXVII-XXXVI]
	30	Lizard	N N461,N462,463,464,465,466	Lizard	N 464,465,466 single house for MT
	31	Lizard	N S461,S462	Desert Fox	N 461,462,463 single house for MT
	32	Coyote	N 454,455,456,457,458,459,460	Desert Fox	
	33	Coyote	N 450,451,452,453	Piikyas	
	34	Piikyas	N 444,445,446,447,448,449	R Badger	
	35	Badger	N 439,441,N442,443	Spider	N 439,440,441,442,443 Real Spider house MT
	36	Spider	N 440,S442	Spider	
4	37	Squash	M 436,437,438	Squash	
	38	Bow	M 433,434,435	Squash	
	39	Bow	M 427,428,429,430,431,432	Bow	
	40	Kookop	M 423,424,425,426	Bow	
	41	Kookop	M 419,420,421,422	Sun	
	42	Badger	M 413,414,415,416,417,418	Maasaw	
	43	Sun	M 408,409,410,411,412	Maasaw	
	44	Kookop	M 400,N401,N402,403,404,405,406,407	Sun	M pt399,400,401,402 single house for MT
				R Badger	M 403,404,405,406,407 single house for MT
	45	Parrot	M 395,396,397,398,399,S401,S402	Maasaw	M 395,396,397,398,pt399 single house for MT
	46	Kookop	M 388,389,389,390,391,392,393,394	Katsina	M 392,393,394 single house for MT
	47	Kookop	M 385,386,387	Kookop	M 385,386,387,388,389,390,391 single house for MT
	48	Reed	M 377,378,379,380,381,382,383,384	Greasewood	M 377,378,379,380 single house for MT
				Kookop	M 381,382,383,384 single house for MT
	49	Reed	M 373,374,375,376	Reed	
	50	Reed	M 366,367,368,369,370,371,372	Reed	
	51	Reed	M 359,360,361,362,363,364, 365	Eagle	M359,60,61,62,63 single house for MT
	52	Eagle	M 355,356,357,358	Parrot/Crow	
	53	Parrot	M 350,351,352,353,354	Parrot/Crow	
4′	54	Kookop	J 221,222	R Badger	
	55	Rabbit	J 220, 223,224	Rabbit	
7	56	Lizard	K 225,26	Lizard	

HP009310

TABLE 5.4—*(Continued)*

Stephen			Titiev		
Block	House	Gens	House	Clan	Notes
	57	Butterfly	K S227,228	Butterfly	K227,228,229,230,231,232 single house for MT
	58	Badger	K N227,229,S231,S232	″	
	59	Rabbit	K 230,N231,N232	″	
	60	Rabbit	K 233,234,235,236,237,238	G Badger	
	61	Coyote	K 239,240,241,242,243,244,245, 246,247,248,249,250,251	Rabbit	K 239,240,241,242,243 single house for MT
				Maasaw	K 244 single house for MT
				Rabbit	K 245,246,247,248,249,250,251single house for MT
	62	Coyote	K 252,253,254,255	R Coyote	
	63	Crane	K 256,257,258,259,260,261	R Coyote	
	64	Reed	K 267	Reed	
	65	Lizard	K 262,263,264,265,266,268, 269, 270, 271	Crane	K 262,263,264,265,266 single house for MT
				Lizard	K 268,269,270,271 single house for MT
	66	Sparro-whawk	K 272,273,274 Kɛlɛ house	Sparrowhawk	
	67	Coyote	K 275,276,277,278,279	Millet	
	68	Sun	K 280,281,282,283, pt287, Real Sun house	Sun	
	69	Kwan	K 284,285,286,288, pt287	Maasaw	
	70	Eagle	K 289,290,291	Piikyas	
	71	Eagle	K 292,293,294	Piikyas	
6	72	Piikyas	L 295,296	Patki	
	73	Badger	L 297,298,299,300	R Badger	
	74	Coyote	L 301,302,303,304,305	Desert Fox	
	75	Coyote	L 306,307,308,309,310	Desert Fox	
	76	Eagle	L 311,312,313,314	Desert Fox	
	77	Reed	L 315,317	Eagle	315,316,317,318,319,320,321 single house for MT
	79	Reed	L S319	″	
	78	Reed	L 316,318,320,321	″	
	80	Lizard	L 322,323,324,325	Greasewood	
	81	Sun	L 326,327,328,329,330,331	Greasewood	
	82	Parrot	L 332,333,334,335,336,337	Lizard	
	83	Lizard	L S338,S339,S340	Spider	L 338,339,340 single house for MT
	84	Lizard	L N338,N339,N340	″	
	85	Sun	L 341,342,343	Sun	
	86	Reed	L 344,345,346	Greasewood	
	87	Reed	L 347,348,349	Greasewood	L 347,348,349,349′ single house for MT (349′ post Mindeleff)

HP009311

TABLE 5.4—*(Continued)*

Stephen			Titiev		
Block	House	Gens	House	Clan	Notes
8	88	Coyote	I 218,219	R Coyote	
	89	Reed	I 215,216,217	Greasewood	
	90	Vacant	I 211,212,213,214	Greasewood	
	91	Piikyas	I 208,209,210	Greasewood	
	92	Parrot	I 205,206,207	Parrot	
	93	Parrot	I 200,201,202,203,204	Bear	
	94	Bear	I N197,N198,N199	Bear	I 197,198,199 single house for MT
	95	Bear	I S197,S198,S199	″	
	96	Sand	I 194,194,196	Sand	
9	97	Sand	H 191,192,193	Sand	
	98	Sand	H 185,186,187,188,189,190	Sand	
	99	Reed	H N182,N183,N184	Greasewood	H 182,183,184 single house for MT
	100	Piikyas	H S182,S183,S184	″	
	101	Piikyas	H 179,180,181	Piikyas	
	102	Coyote	H 176,177,178	R Coyote	
10	103	Coyote	G 173,174,N175	Coyote	G 171,172,173,174,175 single house for MT
	104	Reed	G 171,172,S175	″	
	105	Reed	G 167,168,169,170	Rabbitbrush	Real Siva′p House (MT)
	106	Reed	G 163,164,165,166	Patki	G 160,161,162,163,164,165,166 single house for MT
	107	Rabbit	G 161,162	″	
	108	Coyote	G 160	″	
	109	Rabbit	G 156,157,158,159	Sparrowhawk	
	110	Rabbit	G 140,141,142,143,144,145	Rabbit	G 139,140,146,147,148 single house for MT
				Rabbit	G 141,142,143,144,145 single house for MT
	111	Reed	G 131,132,133,134	Reed	G134,135 individual house on MT
				Greasewood	G 133 individual house on MT
				Eagle	G 131,132 individual house on MT
	112	Rabbit	G 146,147	Rabbit	
	113	Vacant	G 153,154,155	Piikyas	
	114	Vacant	G 150,151,152	Rabbit	
				Rabbit	G 149 single house for MT; outline only [walls] on Mindeleff sheets
	115	Reed	G 139,148		G 135,136,137,138 outline only on Plate XXXVII
11	116	Badger	E 81,82,83	N Badger	E 81–89 single house for MT
	117	Sun	E 84,85,86,87,88,89,S93	″	
	118	Coyote	E S90,S92,C93,S94,S95	Sun	E 90,91,92,93,94,95 single house for MT
	119	Sun	E N90,91,N92,N93,N94,N95	″	
	120	Rabbit	E 96,97,98,99	Desert Fox	

HP009312

TABLE 5.4—*(Continued)*

Stephen			Titiev		
Block	House	Gens	House	Clan	Notes
	121	Sun	E 100,101,102,103,104,105,106,107	Sun	E 100,101,102,103 single house for MT
				Rabbit	E 104,105,106,107 single house for MT
	122	Reed	E 108,109,110,111,112,113,114,115	Sand	E 108,109,110,111,112 single house for MT
				Rabbit	E 113,114,115 single house for MT
8″	123	Sand	F 116,117,118,119,120,121	Sand	
	124	Sand	F 122,23	Sand	
8′	125	Reed	F 126,127,128	Greasewood	
	126	Reed	F 129,130	Greasewood	
12′	127	Sun	D N77,H′		H′ is adjacent to D 77,78,79,80, on Mind. Map, tho ‘new room’ by MT
				Patki	D 77,78,79,80 single house for MT
	128	Piikyas	D S77,78,79,80	″	
	129	Lizard	D 75,76	Lizard	D 74,75,76 single house for MT; D 74 outline only on Mindeleff map
12	130	Sand	C 72,73	Sand	
	131	Sand	C 68,69,70,71	″	MT says C 68,69,70,71 ‘‘later extended to 72,73’’
	132	Coyote	C 64,N65,N66,67	Sand	C 64,65,66,67 single house for MT
	133	Lizard	C N59, N60,61,62,63,S65,S66	Desert Fox	C 61,62,63 single house for MT ‘‘cutting across 59’’
	134	Parrot	C 58,S59,S60	Lizard	
	135	Parrot	C 54,55,56,57	Lizard	
	136	Badger	C 51,52,53	Parrot	C 53 outline only on Mind. ms. map
	137	Badger	C 50	G Badger	
	138	Vacant	C 47,48,49	G Badger	
	139	Bear	C 42,43,44,45,46	Greasewood	
	140	Reed	C 39,40,41	Lizard	
	141	Parrot	C 32,33,34,35,36,37,38	Bear	C 35,36,37,38 single house for MT
				Patki	C 32,33,34 single house for MT
	142	Parrot	C 27,28,29,30,31	Katsina	
	143	Sun	C 23,24,25,26	Sun	
12″	144	Rabbit	A 2,4	Rabbit	A 2,3,4 single house for MT
	145	Bow	A 1,3	Bow	A 1 single house for MT
13	146	Vacant	B 19,20,22	N Badger	Vacant; B 19,20,21,22 single house for MT
	147	Badger	B N16,17,18,21	Badger	B 16,17,18 single house for MT
	148	Katcina	B 15,S16	Parrot	B 15 & ½ of 16 single house for MT
	149	Coyote	B N12,N13,14	Desert Fox	B ½ of 13 & 14 single house for MT
	150	Badger	B S12,S13	Desert Fox	B 12 & ½ of 13 single house for MT
	151	Badger	B 10,11	N Badger	B 9,10,11 single house for MT
	152	Badger	B 5,6,7,8	Patki	
	153	Badger	B 9	N Badger	

HP009313

TABLE 5.4—*(Continued)*

Stephen			Titiev		
Block	House	Gens	House	Clan	Notes
			New houses marked by Titiev		
			α	Sand	
			β	Spider	
			A′	Sparrowhawk	
			B′	Greasewood	
			C′	Maasaw	
			D′	Piikyas	
			E′	Millet	
			F′	Lizard	
			F 124,125 outline only on Mindeleff Plate XXXVI and XXXVII	Patki	
			G′	Spider	
			J′	Patki	
			N′ [a]	Reed	
			K′	R Coyote	
			L′	R Badger	
			M′	R Coyote	
			N′ [b]	Reed	
			O′	Rabbit	
			P′	Reed	
			Q′	Reed	
			R′	Maasaw	
			S′	Katsina	
			T′	Reed	
			U′	Reed	
			X 595′, 596′	Lizard	
			Y 597, 598, 599, 600, 601, 602	Kookop/Maasaw	
			Y 603, 604, 605, 606	Reed	
			Y 607, 608, 609	Reed	
			V′	Rabbit	
			W′	Rabbit	
			Z 610	Piikyas	
			Z 611	Reed	
			Z 612, 613	Piikyas	
			Z 614	Piikyas	
			Z 615, 616	Rabbit	
			Z 617, 618	Lizard	
			X′ or 619	Parrot	

HP009314

wi in 1888 and had probably been married to Nakwavenqa for more than 40 years (Mayhugh [n.d.a] recorded their ages as 65 and 60, respectively, in 1892, with some of their children already in their 30's and 40's). There is no indication that Loololma and Nakwavenqa had recently moved into this house from another (say, in Titiev's census notes, which typically do record such moves), or that they may have moved here after Stephen's inquiries. Titiev's houses K 239–243 and K 245–251 both have Rabbit clan heads with no evident close relationships to Loololma, Nakwavenqa, or any Coyote clan members.

Stephen may have been under some duress in his efforts to obtain reliable social information; Orayvi's prior resistance to a census has been noted above. He received a better welcome in some parts of town than others, and indicated, in March 1888, that Loololma was circumspect, preventing him from talking with certain individuals (Stephen, 1936: 1177–1181). There may simply be errors in Stephen's record of Orayvi households, although Victor Mindeleff (1891: 104, above) described it as constructed ''with great care and patience''. By this time, Stephen's knowledge of Hopi seems to have been at least fair; he had been living at Keam's Canyon for seven years (Dockstader, 1979: 526), and although he communicated primarily in Navajo, the annotations on his map suggest good command of Hopi morphology and phonology. Cameron (1999: 70–72) inferred a significant degree of new building in the late 19th century (which she attributed to population growth, although for reasons indicated above [and see chap. 4], I am skeptical this was the cause). Both new construction and the simple passage of time from 1888–1906 suggest social re-alignment in some households, deriving especially from the developmental cycle, and such changes too may account for differences between Stephen and Titiev.

My point is simply that, while their house totals are virtually the same, a significant number of houses were either differently identified by Stephen, or, as Cameron has demonstrated, underwent structural modification between 1887 and 1901–1906, linking rooms previously separated, or separating rooms previously linked. If occupied suites of rooms are a direct index of continuous, discrete social units (''families'' for Stephen, ''households'' for Titiev), the room-suites themselves should correspond. Where they do not—for example, in suites that Stephen counted as a single unit, but that Titiev divided into two separate units—either there are different conceptions of the household group, or a transition must have occurred in the developmental cycle to produce two households previously united as one. Whether the pair of households remained part of the same ''house'', in Lévi-Straussian terms, or one of them began to reflect the formation of a new house, may have been subject to negotiation through time. On the ground, such a transition might translate to two sisters in adjacent room-suites with their families (Titiev's [1944: 46–48] hypothesis for new household and lineage formation). In 1906 were these two households (belonging to one *maison*) or one? Parsons (1939: 6) points out that among the Pueblos, ''Joint households are common in the West, i.e., a married daughter or kinswoman may occupy an adjacent room which is thought of as her own house, and both West and East there are clusters of houses belonging to the same kin.'' This may be the firmest statement recognizing a household as a discrete entity deriving principally from marriage itself, i.e., the room(s) taken up by the married daughter become(s) a new house (and in time potentially a new *maison*) by virtue of her marriage.

Where two sisters lived in adjacent room-suites, however, Titiev's identification of the suites as indicative of discrete household units raises questions. In his dissertation, Titiev alluded to this in a passage excised from the parallel text in *Old Oraibi*: ''When all the differences due to vacancies in Stephen's day which had since been filled in, and to the question of *whether two sisters in adjacent houses should be scored as one or as two households* had been adjusted. . . . '' (Titiev, 1934: 93, emphasis added). If there were interconnecting doorways between those room-suites, or if inmarrying husbands cooperated in farming the same fields for their wives, and if the sisters cooperated in processing and distributing field and other prod-

HP009315

ucts, to what extent were these separate households (i.e., as production and consumption groups)? Presumably one or two rooms within the complex were reserved for ritual materials; but would that location be indicative in itself of a distinction between the house of one sister or the other as, say, the ''true clanhouse''? It is for such reasons that inferring household form from Titiev's somewhat opaque identifications of clanhouses is virtually impossible (see below). And since he does not indicate *how* he ''adjusted'' the scoring of two adjacent sisters as one or two households, his inferences of household unity or separation remain unclear.

This issue is important for determining the exact composition, average size, and form of Orayvi's households. Cameron (1999: 54–55) maintained there was insufficient space for daughters to build too closely to their mothers, and agreed with V. Mindeleff on the lack of clan localization:

> The present study suggests that clans may never have been localized at Hopi villages. A glance at the closely packed houses on Mindeleff's map suggests that building a new house at Orayvi close to a set of rooms in an established roomblock would have been difficult. At Orayvi, the matrilineal extended family seems to have been only a temporary configuration, and households composed of nuclear families may have been the most common type even in the past. The construction of houses in long, linear roomblocks may have meant that younger women rarely had the opportunity to relocate in spatial proximity to their mothers (Cameron, 1999: 55).

In itself, this is convincing, but from another aspect, does not account for the frequent presence on Titiev's census of sister pairs in adjacent room-suites (see chap. 7, table 7.1). My earlier analysis of Titiev's household data (Whiteley, 1988a: 169–170) concluded that the normative form of the Orayvi household was the nuclear family, a conclusion Cameron (1999: 53) affirmed. But my analysis relied on Titiev's discrimination of households by separation of room-suites. At this point, I still maintain—supported indeed by Parsons' and Brainard's observations, and in opposition to Titiev's *published* statements—that the typical form of the Orayvi household was the nuclear family. The more encompassing sense of the ''house'', however, allows for internal household differentiation for some purposes (say, economic cooperation) and social unity for others (say, ritual practice). The question of adjacent sister pairs becomes especially significant in the location and identification of clanhouses.

ORAYVI'S WUNGWKIKI, CLANHOUSES

Titiev listed 31 clanhouses in his Chart VI (1944: 52; 1934: after page 90; see fig. 2.1 herein), remarking that these were identified by several informants (1944: 51). Nowhere in *Old Oraibi*, his dissertation, his other publications, or fieldnotes that I have seen, however, is there an identification of more than a few specific clanhouses. Neither have I been able to locate Titiev's (1944: 52) concurrently cited list of 30 clan heads. Titiev did list sodality and kiva chiefs in *Old Oraibi* (1944: 242–243, 245), an important index of some clan heads, and, via his census notes—that list the residences of these individuals, or those of their sister(s) or mother—of their associated clanhouses. Titiev (1972: 15) formally began the household census on August 13, 1933. Two days earlier, during the morning of August 11 (10 days after his arrival), he went around the village (for the first time) with Don Talayesva and ''got much information about the former inhabitants of the pueblo'' (Titiev, 1972: 13). This may have been an occasion on which he recorded some information about clanhouses and clan leaders. Since he began the census on the 13th, however, the progression of his inquiry—as recounted both in *Old Oraibi* (1944: 51, quoted in chapter 3 above) and his dissertation (1934: 89)—suggests the information on clanhouses was collected rather briefly before this. In his published diary (Titiev, 1972: Explanation of figure 20, between pp. 50–51), Titiev listed nine clanhouses still occupied in 1933; only *one* of these (the Sun clanhouse), however, corresponds with *any* of the clanhouses identified in his household census notes. Among the remainder of those listed as occupied in 1933—Rabbit, Parrot, Bear, Greasewood, Maasaw, Real Badger, Gray Badger, and Piikyas—several (especially Parrot [whose ''clan house'' noted for 1933 was built after 1888], Greasewood, Maasaw, and Gray Badger) would not, from

HP009317

other information in his census notes and Leslie White's records, appear to be in the same locations as the probable clanhouses prior to 1906. Indeed Gray Badger's status as a separate entity with its own clanhouse I find questionable: the house Titiev (1972: between pp. 50–51) recorded as the ''true Gray Badger clan house'' was occupied in 1933 by Puhumana, but prior to 1906 it had been occupied by women (Kuwannömsi and later Tsorhoynöm) he identified (Titiev, n.d.a: passim) as ''Real Badger.'' Further, although in other households Puhumana was indeed listed as ''Gray Badger,'' in this particular household listing she appears simply as ''Badger'' (Titiev, n.d.a: Household M 403–407).

A further disconcertion for the question of clanhouses occurs in Titiev's remarks explaining his ''House and Street Plan of Oraibi, 1933:''

> True clan houses, that is, the houses that are supposed to contain each clan's basic fetish, are indicated in parentheses following the names of the occupants [appearing on an accompanying list]. Theoretically, these fetishes must never be moved, even if a house is abandoned. *Many real clan houses are not indicated because they are no longer remembered* (Titiev, 1972: Explanation of figure 20, between pp. 50–51, emphasis added).

What ''no longer remembered'' means exactly is unclear. Had Titiev not retained his field notes about clanhouses, and, writing this explanatory passage thirty years later, was he no longer able to remember their locations? Or is the intended reference to his Orayvi informants who, amid the ruins of Orayvi in 1933–1934, could no longer remember the locations of the old clanhouses? If the latter, this directly contradicts Titiev's statement in *Old Oraibi* (1944: 51) that 31 clanhouses were recorded on a blank copy of V. Mindeleff's Plate XXXVII from ''a number of informants'' prior to his undertaking the household census. Together with the fact that several houses identified in his diary as true clanhouses in 1933 are discrepant with those recorded or suggested as such in the household census notes, Titiev's clanhouses are much less certain than he claims in *Old Oraibi.* The mere presence of leading clan members in houses occupied in 1933 would seem to be the only index of Titiev's derivation of their status as clanhouses, and the idea that some clanhouses had shifted since 1906 would suggest that the architectural structure per se may not have been a strong feature of the ''house'' as social form.

Based on the census notes and Titiev's lists of sodality and kiva chiefs, it is possible to infer which houses (or combined adjacent houses of two sisters) were associated with prominent clan members. White's field notes (L.A. White, n.d.b) also help to pinpoint the location of Titiev's intended ''clan houses''. White included a list of heads of 24 ''clans'', as well as a list of sodality heads and kiva chiefs (see tables 6.2, 6.3, 6.4), although not all the clan names correspond with Titiev's listings, or with the listings on White's Orayvi Genealogies (L.A. White, n.d.a). In Titiev's census notes, only six houses are identified as clanhouses—from notations in the household listing like ''real Spider house''—as follows: Rabbitbrush, Sparrowhawk, Sun, Spider, Kookop, and Millet. A seventh is obliquely referred to as the ''special Kwan house'' in the record of another household (X 595′–596′): the association is with a woman (of the special Kwan house) married by a man from X 595′–596′ and, with the total array of census data, it is possible to trace her natal house (not recorded by Titiev) to household K 284–288. With the caveat discussed above about identification of discrete households among room-suites, and based on inferences from the totality of sources discussed, table 5.5 lists the clanhouses, according to Titiev's alphanumeric house listing. Since several of Titiev's ''clans'' are of questionable distinctiveness, it follows that not all clanhouses are equally discernible as discrete; some of the *söqavung* (commoner) clans, in particular, like Rabbit, are less clear in this regard.

←

Plate 5.6. Orayvi *kiisonvi*, looking from the north side of Houseblock K near Nakwavenqa's (Maasaw clan) house (K 244); the large house at center rear is the Spider clanhouse (N 439-43) at the northeast end of the plaza. Painting by Louis Akin, 1904. Courtesy of Bruce Babbitt.

HP009318

Plate 5.7. Sparrowhawk clanhouse (K 272-74) on the south side of the *kiisonvi*. Photograph by H.R. Voth, 1890's (H.R. Voth photo #1626). Courtesy of Mennonite Library and Archives, Bethel College, North Newton, KS.

HP009319

TABLE 5.5

Orayvi Clanhouses as Indicated Directly by Titiev (n.d.a), and as Suggested Indirectly by Titiev (n.d.a; 1944: 242–45), and White (n.d.b)

Phratry (MT)	Clan houses in Chart VI (Titiev 1944:52)	Source of identification
		Identified directly by Titiev in Census Notes (n.d.a)
VI	Millet	E′ - "Lɛhu House"
VIII	Sivaap	G 167–70 - "Real Sivaap House"
IX	Chicken Hawk [Sparrowhawk]	K 272–74 - "Kɛlɛ House"
IV	Sun	K 287 - "Real Sun House"
II	Spider	N 439–43 - "Real Spider House"
VI	Kokop	S 552–55 - "The Real Kokop House"
		Identifiable via Titiev (n.d.a) and White (n.d.b)
I	Rabbit[1]	Q 498–501, G 139–48, K 239–43, or K 245–51?
	Katcina[2]	C 27–31?
	Parrot[3]	N 485–89
	Crow[4]	M 350–54 plus M 355–58
II	Bear[5]	R 522–26
	Spider	N 439–43
III	Sand[6]	F 122–23, or F 116–21 plus F 122–23
	Lizard[7]	N 467–71
	Snake[8]	X 590–92 plus X 593–96
IV	Sun[9]	K 287 [probably plus K 280,282,282,283]
	Gray Hawk[10]	L 315–21
	Eagle[11]	M 359–64
V	Greasewood[12]	M 377–80?
	Reed[13]	M 373–76?
	Bow[14]	M 423–26 plus M 427–32
VI	Masau'u[15]	K 284–88, M 395–99?
	"Real Coyote"[16]	K 256–61 plus K 252–55
	"Water Coyote"[16]	N 454–60 & N 461–63, or L 301–05 & 306–10
	Kokop[17]	S 552–55
	Millet[18]	E′ [K 275–79]
	Agave[19]	K 284–88?
VII	"Real Badger"[20]	N 444–49
	"Gray Badger"[21]	C 47–49 plus C 50
	"Navaho Badger"[22]	E 81–89?
	Butterfly	K 227–32
VIII	Young Corn[23]	K 292–94 plus K 289–91
	Patki[24]	G 160–66
	Rabbitbrush	G 167–70
IX	Chicken Hawk	K 272–74
	Crane[25]	K 262–66
	Squash[26]	M 433–35 plus M 436–38

(For identifications of specific individuals in the following passages, see chaps. 7, 8, and 15.)

[1] Rabbit: unclear. It may have been Household Q 498–501, headed by Pongyawunqa (White Lineage 3), MZ of Qöyahongniwa, and married to Tuwahoyniwa, head of Crane clan. Qöyahongniwa (aka Masave'yma) is listed by White (n.d.b) as Rabbit clan head, and by Voth (1901) as Powamuy Rabbit-Tobacco representative (perhaps Pipmongwi). But Pongyavensi's house, K 239–43 (she is Qöyahongniwa's M), intuitively seems less likely than that of her Z Pongyawunqa. On the other hand, according to Titiev (1944: 81), Lomayaktiwa was Soyal Tobacco chief at Sakwalenvi; his Z (Humiyamqa WRabL2G2) lived at G 139–

HP009320

TABLE 5.5

48; her daughter, Tuvahepnöm first married the Almongwi, then the Kwanmongwi, suggesting high rank. According to Voth (Dorsey and Voth, 1901), Talasyamtiwa was Soyal Tobacco Chief for Loololma after 1896 (not Tangaqve'yma, as Titiev [1944: 81] indicates). The Rabbit clanhouse in Titiev's diary (1972: Explanation of fig. 20) is ''True clan house #24'' (house of Siwingöynöm and Kuwanwari); the equivalent on Titiev n.d.a is probably K 239–43, or K 245–51.

[2] Katsina: C 27–31 is possible. This was the house of Sikyahoynöm, M of Masawistiwa (listed by Titiev [1944: 242], as Katsina chief in Powamuy, and as Katsina clan), though White (n.d.b) records him as Parrot/Katsina. Masawistiwa was Lomanakwsu's MZDS (Lomanakwsu is variously identified as Parrot and Katsina by Titiev, 1944, and n.d.a). But the identity of the ''Katsina clan'' is unclear. The head of Katsin kiva, Singöytiwa, is in Titiev's Parrot/Crow lineage (White's Katsina/Crow). It is possible that Parrot, Katsina, and Crow only recently emerged in the late 19th century as differentiating descriptors, with Parrot being the major term, and Lakon their principal ceremony; Katsina and Crow (i.e., Raven; cf. Crow Mother Katsina) both seem to emerge from the Powamuy context, especially—again clan identification is by ceremonial attributes, not genealogy per se.

[3] Parrot: N 485–89 is the most likely house. This was the home of Sakwyamqa (Lakon chief) and her EB (her sister Huminömsi appears to have no older-generation familial attachments in her house [I 205–07]). The Parrot clanhouse in Titiev's diary (1972: Explanation of fig. 20) is ''True clan house #3'' (house of Masamöysi); the equivalent on Titiev (n.d.a) is probably Z 611–614.

[4] Crow (Raven): unclear, again given difficulties of distinguishing Crow from Parrot and Katsina. Inferentially Titiev probably refers to two adjacent Zs again (Tökyawuuti [HH M 350–54] and Simöynöm [M 355–58]). The other possibility is their Z [?], Tahomana at C 51–53, but Titiev (n.d.a) notes there that ''M and Zs did not live here.''

[5] Bear: R 522–26. The Bear clanhouse in Titiev's diary (1972: Explanation of fig. 20) is ''True clan house #9'' (house of Tawakwaptiwa); the equivalent on Titiev (n.d.a) is probably R 522–26.

[6] Sand: again 2 Zs live next door to each other (and several others in the vicinity): Qöyangöysi (F122–23) and Sikyangöysi (F 116–21); Sikyangöysi is M of Kuwannömtiwa, Qötsakwahu, and Humiyestiwa, each of whom has a prominent role.Qöyangöysi (female Owaqöl head) and Sikyangöysi's B is Masatoyniwa, male Owaqöl head, and chief of Hawiwvi kiva. Another of their Zs, Sakwngöynöm, is M of Qöyahoyniwa, listed by White (n.d.b) as Sand clan head, but while both he and his Bs held prominent roles at Hotvela, none of these was in Owaqöl, the clan's principal ritual. Hence it is likely that F 122–23, or a combination of F 122-23 and F 116-21 are the clanhouse. Positions of all major Sand clan houses lie on three sides around Hawiwvi and Is kivas (including Hooqa'ö's house at C 68–73, Qötsvenqa's at C 64–67 [MT records that Hooqa'ö's M and Qötsvenqa's M were Zs], Qötshaynöm's at I 194–96, and Talasngaynöm's at E 108–12—perhaps suggesting this was a later arriving clan, building at southern part of village (my informants indicated Sand clan was from Sikyatki; others say from Awat'ovi—both are possible, since some from Sikyatki went first to Awat'ovi).

[7] Lizard: N 467–71, home of Tangaqwaynöm (Maraw chief and M of Kuwanwikvaya et al.).

[8] Snake: either X 590–92 (house of Tangaqhoynöm) or X 593–96 (house of Kwaavi) or perhaps best considered as a combination of both (single small structure in 1887, though divided). Even though Titiev indicates Kwaavi and Tangaqhoynöm are only clan Zs, I infer this means that they are MZD to each other; probable that Kuktiwa was from X 590–92, and Masangöntiwa from X 593–96.

[9] Sun: K 287—Real Sun House (Titiev, n.d.a); but 287 is split between two households on Titiev (n.d.a); S part goes with K 280–83 (Sun); N part goes with 284–88 (Maasaw). The Sun clanhouse in Titiev's diary (1972: Explanation of fig. 20) is ''True clan house #26'' (house of Hahay'i), probably K 280–87 in Titiev (n.d.a). NB: this is the *only* house marked in both Titiev's census notes and his published diary as a true/real clanhouse.

[10] ''Gray Hawk'': the only household discussed in this context is L 315–21 (Titiev, n.d.a); but (this is indicative of new clan/house formation) the household head was Sakwwaysi #1, D of Sinömsi, matriarch of the Eagle clan (Household M 359–64), Z of Katsinmana et al. Again, it is very unlikely that this was a separate clan with its own ''clan fetish''.

[11] Eagle: very probably M 359–64 (Katsinmana's house and her M, Sinömsi, lived here also).

[12] Greasewood: unclear. Probably Nasinömqa's house (M 377–80)—her B, Lomankwa'yma, and MB, Talaswungwniwa, were both Tsa'kmongwi. Titiev (n.d.a: Household R 513–21) lists her S Sikyahongiwma as ''real Tep''; again, note that M 365 (next door but two) is Humikwapnöm (Nasinömqa's MZ); the two intervening houses (M 366–72, M 372–76) are Reed. At M 366–72, Titiev notes that Tuwamöynöm [Reed]'s ''clan Z'' [i.e., Nasinömqa] lived across at M 377–80; this is a possible indication of the source and location of an original split between Greasewood and Reed from a single clan. Note in this context also that White (n.d.b) lists Poliyestiwa (who became Tsa'kmongwi in Orayvi) as head of *both* Greasewood and Reed clans (''same for both''). There is also a possibility of interclan exchange marriage here: Masangöntiwa married Tuwamöynöm, Nasinömqa's ''clan Z;'' Tuvengnga (Greasewood, probably Talaswungwniwa's MB) is probably Masangöntiwa's F. The Greasewood clanhouse in Titiev's diary (1972: Explanation of fig. 20) is ''True clan house #27'' (house of Lilly Qöyangöynöm and Herbert Hamana); the equivalent on Titiev (n.d.a) is L 326-31.

[13] Reed: unclear. Titiev does not list a single Reed clan member as a society officer. Possibly Tuwamöynöm's house (M 373–76) was the clanhouse; again, two clan Zs, though in separate lineages, according to White (n.d.a) live next door to each other:

HP009321

TABLE 5.5

Masahongnöm at M 366–72. But since there are no apparent ritual offices, it is hard to identify a clanhouse. Again, White (n.d.b) indicates Poliyestiwa (Greasewood) as head of both clans.

[14] Bow: unclear. M 423–426 (especially) and M 427–32 are likely; Siwunqa at M 423–26 is succeeded by Nakwahongqa. Nakwahongqa's EZ, Qöyahongnöm, lived at M 427–32. Qöyahongnöm's Ss listed by Titiev (1944) as Al chiefs at Orayvi after Qötsventiwa, Siwunqa's DS; Qötsventiwa's M, Talasvenqa, must have moved to S 536–42 after marriage. Tuwaletstiwa, who took Al paraphernalia from Hotvela and burned it, indicated it came from his house in Orayvi and had rightfully belonged to him. All this would suggest M 423–26 as the clanhouse, but in what sense are 423–26 and 427–32 truly separate houses?

[15] Maasaw: unclear. Perhaps K 284–88, but Titiev (1944: 52) also lists an ''Agave'' clanhouse. Stephen's Kwan house is MT's K 284–88. Lomalewtiwa (Maasaw clan according to Titiev), the Kwanmongwi after Na'sastiwa, had two Zs: Nakwavenqa (W of Loololma) at K 244, and Tangaqwunqa at K 284–88; Titiev indicates at both these houses, ''no M or Z here''. Household M 408–12 (Humiyonsi's house) is another possibility for ''Maasaw'' clanhouse; it may be significant that Stephen lists this as Kookop: this may have been the house that Yukiwma was said to have been attached to and from which he and Loololma (according to my informants) had a tunnel (to K 244). A main Kookop house is also at M 381–84 (Masawunqa's house, where Talangayniwa and Patupha also lived). The Maasaw clanhouse in Titiev's diary (1972: Explanation of fig. 20) is ''True clan house #16'' (house of Don Talayesva and Irene Tuvewaynöm, ''old Masau'u clan house'' [1972: 23]); they moved into Posiwngönsi's house after she died; she was D of Tawangyawnöm; the equivalent house on Titiev (n.d.a) is M 395–99.

[16] Coyote: unclear. Again 2 Zs are living next door to each other: Nakwamöysi (K 256–61) and Kuwanhoynöm (K 252–55), who seem to be the heart of the clan. White (n.d.b) identifies Pongyaletstiwa (S of Nakwamöysi) as clan head in 1906. Are these two really separate households? Kyarvenqa's house (I 218–19) is a less likely possibility, though her B Qömawuhiwma was kiva chief at Is kiva. Regarding the proximity of Titiev's ''Real Is'' and Maasaw clans/lineages: at V 577–81, Titiev (n.d.a) notes Tangaqyestiwa (Real Is) is ''related clan bro. to preceding''; the preceding house (V 567–76) is that of Honyamqa (Maasaw). Does their suggested lineage proximity owe to the fact that both were allies of Loololma (Honyamqa is his D)? If so, have Coyote and Maasaw become more ''lineally'' proximate to each other in the circumstances of the split, while Kookop and Maasaw (presumably originally lineally close—and closer than either was to Coyote) have become further apart as ''lineages''? See also Is/Pa Is notes under Desert Fox (below).

[17] Desert Fox: unclear. 2 Zs living next door to each other (Kuwannngaynöm [L 301–05] and Nuvayonsi [L 306–10]) may be the heart of the clan. But two other adjacent Desert Fox households right across the street at N 454–60 and N 461–63, headed by Zs (Talanömqa and Qöyakwapnöm), are another possibility. Talanömqa and 2 of her Zs (both also reared in this house, i.e., N 461–63) all married to men with high status or connections: Talanömqa's H is Tawaletstiwa, S of Lomanakwsu; her YZ Sakwnömsi's H is Masawistiwa (Taw chief, Powamuy Katsina chief); and Qötsyamqa [probably the oldest Z]'s H is Lomahongiwma. So the latter might be the highest status Desert Fox group, but whether it truly had a clanhouse with its own fetish, etc., is unclear. In comments on S 536–42, Titiev notes Lomasi (Pa Is) is ''just clan bro to above''—''above'' (S 534–35) is Humita (Real Is); typically ''just clan bro/sister'' in the notes appears to mean MZC or MMZDC, which may suggest Real Is and Pa Is are better thought of as houses of the same clan, rather than separate clans.

[18] Millet: Titiev (n.d.a) marks E′ as ''Real Leehu House.'' E′ and F′ (same structure) were built after 1887; Nuvangaysi (Millet clan M) is married to Tuvewuhiwma (Spider, Antelope officer), and they must move into E′ after that time. Honyesnöm (Snake, Snake society, Z of Masangöntiwa, M of Puhunömtiwa) moves into F′: both houses are close to the Snake kiva, a Hostile nexus, whose chief was Masangöntiwa. It appears that these two families, as principals in the Snake-Antelope ceremonies, moved here together in the 1890's as the factional rift was consolidating, reflecting the Hostile focus on the Snake and Antelope sodalities. Probably K 275–79 was the Millet clanhouse before this; one D, Tuvenömsi, lived there before 1906. Titiev notes ''Tuvenömsi's family lived at E′ mostly'', suggesting they continued to have attachment to K 275–79. The latter house also completes a sequence of clanhouses on the south side of Orayvi's main plaza. It seems likely that Leehu is a Coyote subclan; although it is interesting that none of the Millet people are recorded by White (all had gone to Hotvela in 1906), and White and his students did not have Hostile informants.

[19] Agave: ? Titiev (n.d.a: X 595′-96′) notes ''Cora'' (Maasaw) lived at the ''special Kwan house'' (presumably before moving to Kiqötsmovi before 1906); Cora was DD of Tangaqwunqa, who lived at K 284–88, suggesting the special Kwan house was this one (see above on Maasaw).

[20] Real Badger: The Real Badger clanhouse in Titiev's diary (1972: Explanation of fig. 20) is ''True clan house #21'' (perhaps N 444–49, but if so N 439–43, formerly the Spider clanhouse, has been taken over by Piikyas).

[21] Grey Badger: unclear. This appears to comprise two of White's (n.d.a) lineages, but there is a concentration at the houses of two Zs: C 50 (Tsorngaysi, YZ) and C 47–49 (Tsorvenqa, EZ). The Grey Badger clanhouse in Titiev's diary (1972: Explanation of fig. 20) is ''True clan house #17'' (house of Puhumana); the equivalent on Titiev (n.d.a) is probably M 403–07, but before Puhumana lived there, it was home of ''Real Badger'' women (Titiev, n.d.a).

[22] Navajo Badger: unclear. Hongsi is listed at B 19–22 (vacant on Stephen's listing); her mother Tuvenömqa lived at E 81–89, but she had evidently died before 1900 (the only census on which she appears is Mayhugh's in 1892). So was E 81–89 vacant, did Hongsi move back there, or in what way was it a ''real clan house''?

HP009322

TABLE 5.5

[23] Piikyas: most likely indicated by two adjacent senior Zs at K 289–91 (Nasilewnöm) and K 292–94 (Nasihongsi). The other possibility is N 450–53, home of the youngest of four Zs, Talangöysi; or V 577–81, home of the oldest, Tsorowuuti, but K 289–94 seems likeliest. The Piikyas clanhouse in Titiev's diary (1972: Explanation of fig. 20) is ''True clan house #20'' (house of Qöyawaysi); the equivalent on Titiev (n.d.a) is probably N 439–43, which had been the Spider house before the split. It appears this house may have been taken over by Qöyawaysi from N 450–53 (she is DD of Talangöysi recorded there on Titiev (n.d.a). But Titiev may be mistaken here; he puts a question mark by the identification of the Badger house, suggesting he was unsure of the reference; if Badger house is west rather than east of the Piikyas house, then Titiev may intend N 450–53 for the Piikyas house.

[24] Patki: probably G 160–66 (house of Simöysi, Z of Lomahongva, listed by White [n.d.b] as Gray Flute chief [though his clan is listed as Piikyas]). Simöysi and all her Cs were initiated into Gray Flute, the main Patki ceremony at Orayvi. G 160–66 is next door to the ''Real Sivap house''. There is significant confusion in clan identifications among Siva'p, Patki, and Piikyas; it seems probable splits among them were relatively recent. Titiev (1944: 242) lists successive Gray Flute chiefs as Siva'p, Piikyas, and Patki, respectively. It appears to me too that Patki may be ancillary at Orayvi compared to its centrality at Wàlpi (where it owns Kwaakwant) and Songòopavi; Patki migration narratives seem to focus more on Songòopavi and Wàlpi than on Orayvi.

[25] Crane: unclear. See discussion in text regarding relations among Crane, Sparrowhawk, and Squash, as determined by separate houses. Tuwamöysi, one of Titiev's clearest indications as part of (Real) Crane sibling group and B of Tuwahoyniwa (listed by White [n.d.b] as Crane clan head), was living (K 262–66) next door but one (discounting K 267, which appears to be an add-on outside the main course of the house-row) to Sowimana (K 272–74), who is listed by Titiev as in the Sparrowhawk house. Again, according to White (n.d.a), these two (Sowimana [White's Qötskwapnöm] and Tuwamöysi) were Zs, and it is not at all clear that Crane and Sparrowhawk had different ritual hereditaments.

[26] Squash: again not clear that this is a separate clan from Crane and Sparrowhawk. Yamsi (M 433–435) and her D Posiwyesnöm (M 436–38) lived next door to each other catty-corner across the plaza from K 272–74. White (n.d.b) lists Tuveletstiwa and his EZ Talahepnöm (other Cs of Yamsi) as Pumpkin clan heads, i.e., at M 433–35. But Titiev identifies Namitngawma (Yamsi's B, but living with Posiwyesnöm at M 436–38) as holding a principal Squash ritual role (head of Wuwtsim at Hano kiva). Stephen identifies M 433–438 as a single house: this is most likely candidate as the Squash clanhouse, if it is to be considered a separate clan: according to White (n.d.a), Yamsi's M is Z of Tuwamöysi et al.

KIVAS

In effect ''men's houses,'' kivas were a primary locus for motivating collective plans of a ritual and political nature. Kivas received formal names from the clan sponsoring building or refurbishment, but were mostly referred to by a ritual sodality or clan name: Sakwalenvi, Blue Flute place, named by the Spider clan (that owns the Blue Flute ceremony) is an example of the first; Kwan kiva, ''One Horn society kiva'', and Maraw kiva, ''Maraw society kiva'', examples of the second; and Is kiva, ''Coyote kiva'', and Katsin kiva, Katsina [clan] kiva, examples of the third. Because of the clan association, and in contrast to the dual-system kivas of the eastern Pueblos, Parsons regarded a Hopi kiva as ''primarily a clan house'', and saw the growth of kivas as parallel to the growth of clanhouse-clusters: ''according to clan needs, the kiva will bud, so to speak, like the house cluster; when the clan overflows or in part migrates, a new kiva will be built'' (Parsons, 1939: 1156).

Stephen's map (fig. 5.6) indicated 13 named kivas, although only 12 appeared on V. Mindeleff's Plates XXXVI and XXXVII (Titiev [1944: 245] also discussed 13 kivas, with three additional unlocated kivas; cf. White's listing of kivas in table 6.4). Katcina (Katsin) kiva appears to have been a later addition to Stephen's map, and it may have been under construction at the time of the first survey in 1887/1888. Stephen (1936: 1179) reported visiting this kiva, probably later in 1888, where he was not welcomed; Katsin kiva, at the eastern edge of the village was also reported by Dorsey and Voth (1901: 11). Stephen's discussion of Orayvi's kivas (Stephen, 1936: 1177–1179) largely followed the information on his map. On the map, the kivas are numbered (in blue pencil) and listed as on p. 237, with comparisons to Stephen's notes (Stephen, 1936: 1177) and Titiev's listing (1944: 245).

With the exception of Sun, or ''Táwa'', kiva, evidently Stephen's mistaken rendering of Taw kiva (Singers' kiva), all the rest are recognizable from subsequent renderings.

HP009323

Kivas and the ritual sodalities they headquartered constituted a major structural nexus of factional alignments. Several kivas—Sakwalenvi, Orayvi's *mong-* or chief kiva, Tsu' kiva, and Naasavi—became primary sites of the Hostile faction. As the factionalism progressed, the Bear clan owners of Soyalangw (notably Loololma and Sakwhongiwma) withdrew from Sakwalenvi to Pongovi (near the Bear clanhouse), subsequently renamed Tawa'ovi (''Sun above-place'') probably by Talaskwaptiwa (Sun clan) who succeeded them as chief of Soyalangw ca 1904. Pongovi became a principal Friendly faction locale. Indications in Titiev's census (see chap. 7) of individuals transferring for Soyalangw from one kiva to another reflect this rupture (cf. Dorsey and Voth, 1901: 11). Other kivas evidently had mixed memberships, but as the sodalities themselves began to fracture, more withdrawals and realignments of kiva membership occurred. In addition to the 13 recorded on Stephen's map, Titiev (1944: 83, 245) indicated another kiva (''Kiacsuckiva'' [Kyarsurkiva], ''Parrot-tail kiva'') was built by the Hostiles as a Taw (Singers' society) kiva during the factional division of sodalities. This kiva was located immediately north of Hawiwvi, and was built between 1901 and 1906. A photograph of the area in August 1901 (Whiteley [1998: 2] misdated it to the 1890's), clearly shows Hawiwvi kiva and Is kiva, but no other kiva in between (see plate 5.8). Another photograph of this area in October 1906 shows all three, with the new kiva just to the north of Hawiwvi (plate 5.9). Its status as a Hostile kiva is affirmed by the fact that, like Sakwalenvi, there was no trace of its persistence in 1930's aerial photographs (plate 5.4; and for a land view of this area ca. 1930, see Whiteley, 1988b: 64–65), both kivas apparently having been obliterated soon after the split. Titiev (1944: 83) recorded the builder of Kyarsurkiva as a conservative member of the Singers' society.

Map listing	Stephen 1888 notes	Titiev 1933–1934
1. Kwá-Kwantĭ	Kwan, agave	Kwan (Agave kiva)
2. Snake	Chŭa, snake	Tcu (Rattlesnake kiva)
3. Mám-zrau (Women's Kibva)	Mamzrau	Marau kiva
4. Ná-ca-bi (Half Way)	Nashábki, halfway	Nasavi (Middle-place kiva)
5. Blue Flute	Chakwalena, blue flute	Sakwalenvi (Blue Flute kiva)
6. Su-át (Last one below)	Suátkyabĭ, last one below	Hotcitcivi (Zig-zag kiva)/Powamu kiva
7. Póñ-obi (Circle)	Poñobi, circle	Pongovi/Tawa'ovi (Circle kiva/Sun above kiva)
8. Si-vap (Berberry), Siva'pchomo	Sivwap, Bigelovia	Wiklavi (fold-of-fat kiva) or Wikwa'lobi
9. Sun	Táwa, sun	Tao (Singers' kiva)
10. Ha-wí-ovi (place of Ladder)	Hawiovi, place of ladder	Hawiovi (Going-down kiva)
11. Coyote	Is, coyote	Is (Coyote kiva)
12. Há-no (Tewa?)	Hanó	Hano kiva
13. Katcina	Kachin	Katcin (Katcina kiva)

HP009324

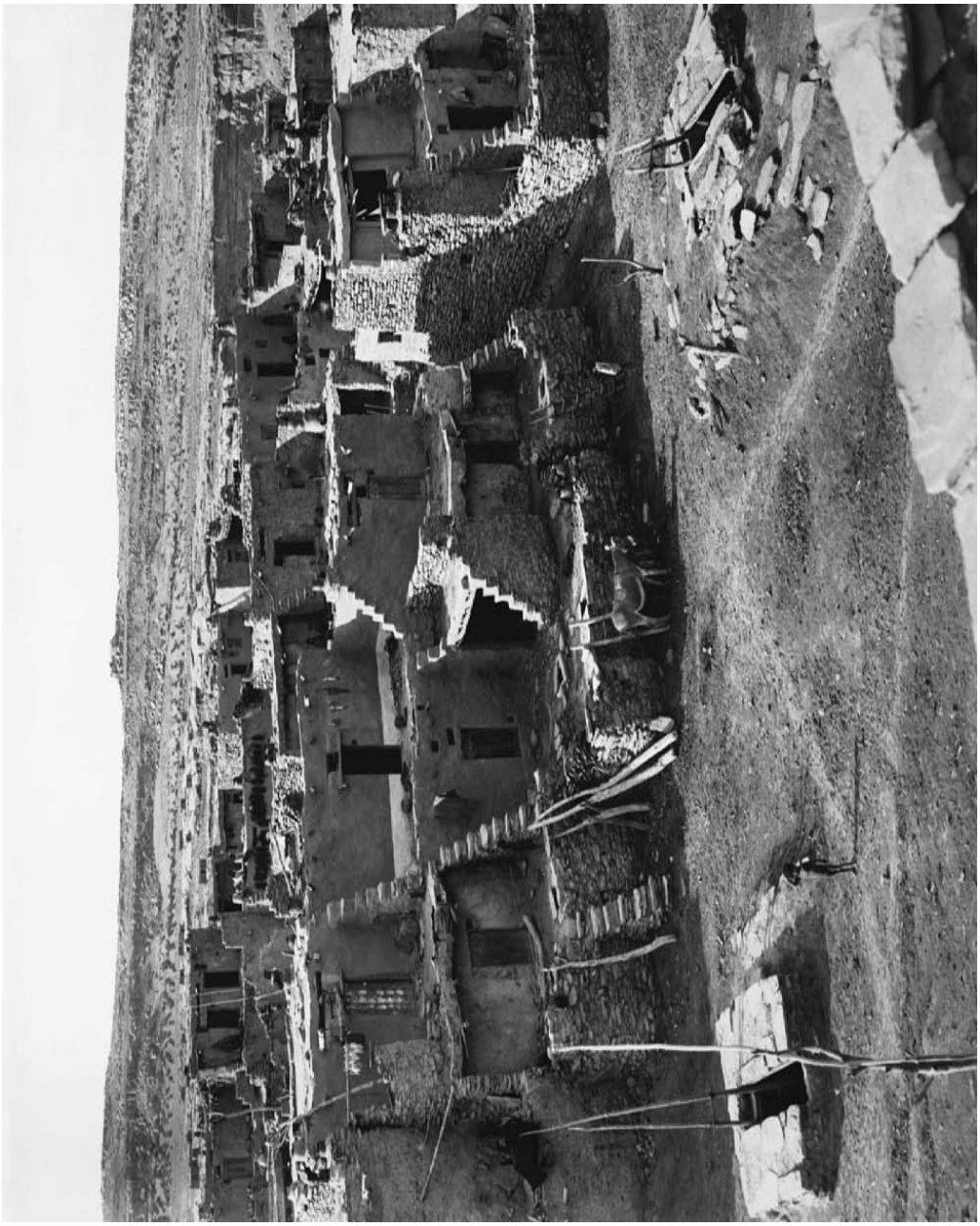


Plate 5.8. Northeast section of Orayvi, looking north from atop Houseblock C toward Houseblock H, in August 1901, showing Hawiwvi (on left) and Is kiva (on right). Photograph by Charles Carpenter. Courtesy of Field Museum of Natural History.

HP009325

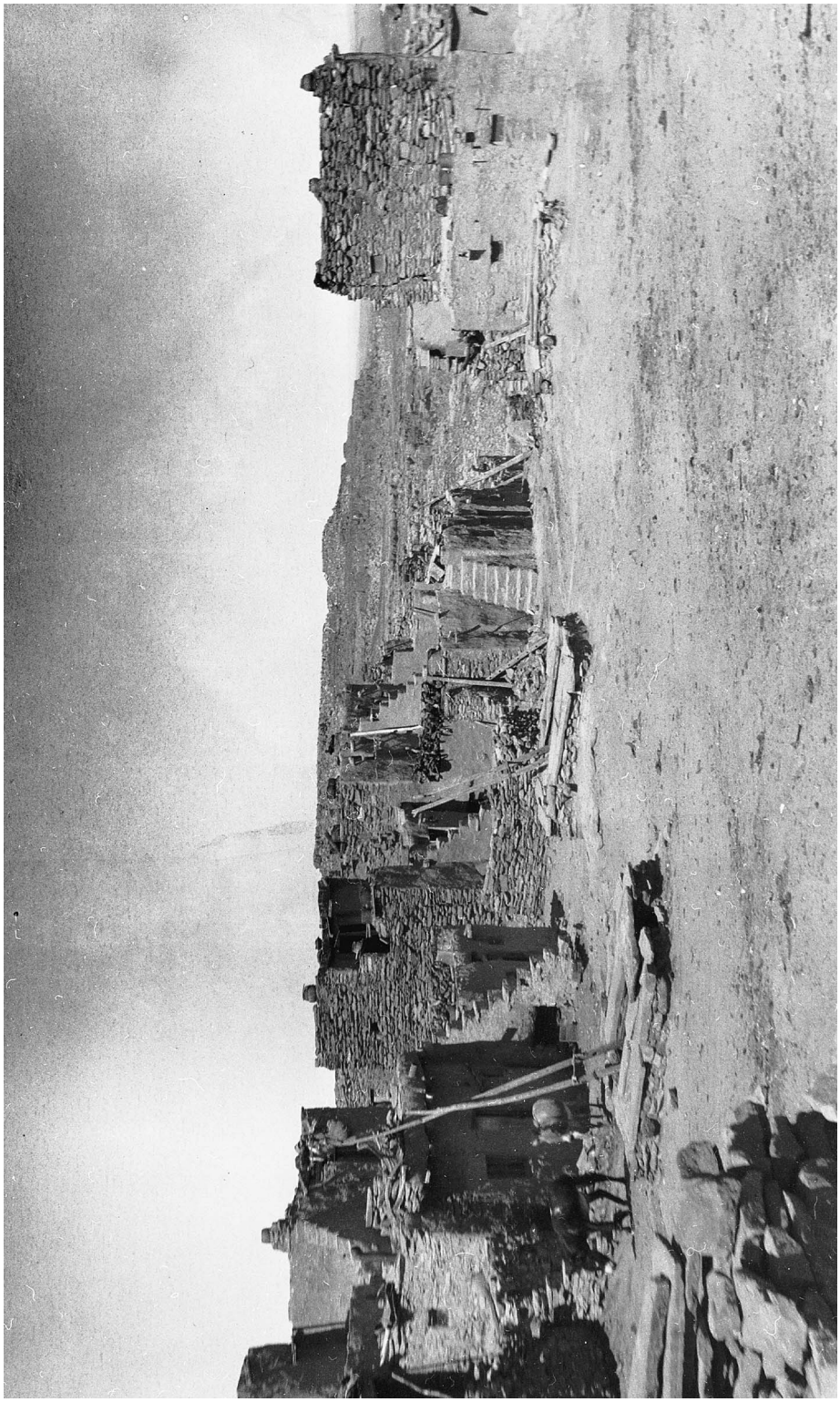


Plate 5.9. Northeast section of Orayvi, looking northeast, in October 1906, showing Houseblock H (on left), Houseblock F (center), and Houseblock D (on right); kivas shown, from left to right, are Hawiwvi, Kyarsurkiva, and Is kiva. Photograph by Jo Mora. Courtesy of John R. Wilson.

HP009326

Plate 5.10. Orayvi southwest side, looking northwest into the "Snake plaza", showing Houseblock J (at left), Houseblock, and Houseblock E on right; also shown are Tsu' kiva (foreground), Maraw kiva (behind Tsu' kiva), Sakwalenvi (in distance on right), and Hotsitsivi (in distance on left). Photograph by A.C. Vroman 1899–1900 (Photo No. N 31624; Cat. No. H4855.12). Peabody Museum, Harvard University.

HP009327

CHAPTER 6
LESLIE WHITE'S ORAYVI GENEALOGIES

Having considered the theoretical framing, human ecology, and built environment of Orayvi's social forms, the remainder of part I turns to Orayvi's people and their patterned interrelationships. Reconstruction of the 1906 population depends on cross-correlation of a series of census records, both by ethnographers and government agents. After Stephen's ''gens-house'' census of 1888, discussed in chapter 5, the next ethnographic census was recorded by Leslie White's field school. In 1932, White led the Laboratory of Anthropology field school in ethnology to Third Mesa. Over two months, two students in the party, Edward Kennard and Jess Spirer, working under White's direction, compiled matrilineal genealogies of the Third Mesa population (L.A. White, n.d.a). (While Levy [1992] referred to these as ''Kennard's genealogies'', the originals are identified under White's name, and White was closely involved as director of the research; see Whiteley, 2003a.) More than 1,600 named individuals were included. The genealogies, naturally, were not focused temporally, but inferentially refer to roughly a century and a half back from 1932. They provide a vital counterpoint to Titiev's household census (see chap. 7), and directly conditioned his follow-up research into Orayvi social forms in 1933–1934.

Towards the end of the field session, White reported favorably on the genealogical research. With a little, though not much, exaggeration, he wrote, ''We have genealogies of every single family in Oraibi, Hotavila, Bakavi, and Moenkopie—besides a raft of other data'' (L.A. White, 8-16-1932). In contrast to Titiev's dependence on Tawakwaptiwa as his key informant, research on the genealogies was more broadly inclusive:

> I should like to say that we worked long and intensively with these genealogies. We did not secure them from a few informants; we used many. For most of them we had abundant sources of information. At Moenkopie old women came around where we were working to make sure that they were not being left out! I am not saying, of course, that they are absolutely accurate. But they have all been checked and re-checked (L.A. White, 11-4-1932).

As shown in chapter 3, White's approach to Hopi kin groups did not fix them on a nested scale of households, lineages, clans, and phratries (cf. Whiteley, 2003a). Descriptors for specific groups on the genealogy charts vary. When White sent two charts (Greasewood and ''Hovakap'' [sic]) to Parsons, he described them formally as ''Lineage genealogies'' (Titiev [1934: 85] also described them as ''lineage diagrams''), and used *clan* only in quotation marks, i.e., ''genealogy of Greasewood 'clan''' (L.A. White, 11-4-1932). Similarly, in his summary of the field school (L.A. White, 8-24-1932), White referred to the genealogies as of ''each maternal lineage,'' describing ''name-bearing maternal lineages'' as grouped ''into exogamous units'' (avoiding ''clan'' for that referent); his use of clan there—like Parsons'—appears reserved for the maximal exogamous units (Titiev's phratries). Discrepant listings on the charts may well represent an inchoate classificatory scheme in this regard. On some

HP009328

charts, *-nyam* (= *-ngyam*) is translated ''clan.'' On others, names in Hopi are left untranslated (e.g., *Masnyam, Hovahkapnyam, Kokopnyam*). Another form is a Hopi-English hybrid, Pumpkin-Crane-Kɛlɛ, with neither a ''clan'' nor *-nyam* suffix added. A final form features just an English name, like ''Bow'', with no indication that this denominates a ''clan'' per se. In his fieldnotes (L.A. White, n.d.b), White lists ''clan'' names, and clan heads, in some cases differently than the descriptors recorded on the genealogies. White's record of clan, sodality, and kiva heads is reproduced below (tables 6.2–6.4).

When White was still intending (into late 1934) to publish the field school's report, the genealogies were to be included (Whiteley 2003a). After White handed over responsibility to Titiev to incorporate the field school's results with the latter's own work into a single report—the document that became *Old Oraibi*—the genealogies were still slated for inclusion, but technical problems of publication prevented this (Titiev, 1944: 49, n. 37). I present the field-school genealogies here in parallel order to Titiev's arrangement (see table 2.1) of clans in phratries (the sequence of pages in copies of the charts I have seen is less systematically ordered). To help identifications in the genealogies, I reproduce individual lineages on separate figures. Adhering to White's listings and orthography, the figures are as follows:

Tapnyam—Rabbit Clan, Pipnyam—Tobacco Clan: four lineages (figs. 6.1–6.4)
Kyacnyam—Parrot Clan: two lineages [one lineage divided into two] (figs. 6.5, 6.6)
Angwusnyam—Crow Clan, Katcínnyam—Katcina Clan: one lineage (fig. 6.7)
Honnyam—Bear Clan, Piqösnyam: three lineages (two recently introduced from Second Mesa) (figs. 6.8–6.10)
Kokyaŋnyam—Spider Clan: two lineages (figs. 6.11–6.12)
Sand: two lineages (figs. 6.13–6.14)
Lizard: four lineages (figs. 6.15–6.18)
Sun—Tawanyam: two lineages (one recently introduced from Second Mesa) (figs. 6.19–6.20)
Eagle: one lineage (fig. 6.21)
Tepnyam—Greasewood Clan: although it appears on the figure to be divided into two lineages, I represent this as a single lineage (Solimana, who appears in Generation 4 as the daughter of an unnamed mother, was in fact the child of Nasinömqa in Generation 2, whose other children are correctly marked in Generation 3) (fig. 6.22)
Bakapnyam—Reed Clan: two lineages (figs. 6.23–6.24)
Bow: one lineage (fig. 6.25)
Masnyam, Hovahkapnyam, Kokopnyam: two lineages (figs. 6.26–6.27)
Man Coyote: three lineages (figs. 6.28–6.30)
Water Coyote: two lineages (figs. 6.31–6.32)
Honánnyam—Badger Clan: four lineages (one ''From Awatoßi;''another descended from a woman identified as married to a Navajo man) (figs. 6.33–6.36)
Butterfly: one lineage (fig. 6.37)
Píkyas: one lineage (fig. 6.38)
Patkinyam—Patki Clan: two lineages (figs. 6.39–6.40)
Pumpkin-Crane-Kɛlɛ: one lineage (fig. 6.41)

I have retained the designations on the original charts, copying and superimposing White's clan/lineage name where the pertinent group of lineages appearing on a single page in the original is here divided into separate figures. I have also superimposed lineage numbers (L1, L2, etc.) and generation numbers (G1, G2, etc.; in each lineage the oldest generation is G1), as an aid for cross-referencing with the government censuses. Most of my identifications on the latter are keyed to Titiev's census rather than to White's genealogies. Titiev's census does not include all individuals recorded on the genealogies, however. Where such an individual appears on government censuses (chaps. 9–13), and may be identified by reference to White's charts, I use an abbreviation of the chart name, assigned lineage number, and assigned generation number. For example, ''WBarL1G3'' means White's Bear/Bearstrap chart, Lineage 1, Generation 3; ''WLizL3G1'' means White's Lizard Lineage 3 Generation 1. Table 6:1 provides a complete list of abbreviations. Where identifying such an individual on a government census is indicative (I do not treat all children's names as such, unless they help identify adult relatives whose identities are otherwise in doubt), I include a standard ortho-

HP009329

graphic revision of the name as listed in White's charts, together with the abbreviations of clan name and lineage and generation numbers noted in parentheses. For example, an older woman, who appears on Mayhugh's 1892 allotment schedule (see table 9.2) as Coach quop nim mer (#1274), probably died before 1900, since she is not listed on any census thereafter. She does not appear in Titiev's household census, but was recorded by White on his Pumpkin-Crane-Kɛlɛ chart as Qïtckwapnim; I therefore identify her on Mayhugh's schedule as ''Qötskwapnöm [WPCKL1G2]''. Similarly, Nasiwunqa (Lizard) is listed by Titiev (n.d.a: Household K 268–271) as having four unnamed children (''young not important''); one of her sons appears on seven censuses from 1892–1910 (indeed twice—as ''Chil lee'' [#288] and ''Chil lil lee'' [#351]—on Mayhugh's list of Orayvis refusing allotment [see table 9.3], and twice again—as ''Cha la'' [#244, #717]—on the Orayvi census of 1900 [see table 10.1]). He appears on White's Lizard charts as Djölɛ in the lineage I have numbered as 1 in Generation 4. (This man lived in Paaqavi for most of his life, known both by his Hopi name, Tsölö, ''raindrop'', and his English name, Joseph Robinson.) In the identification column on the censuses, I thus include him as ''Tsölö (WLizL1G4)''. All such identifying names from White's genealogies are included in a secondary master list in chapter 8 (table 8.2), following the primary list (table 8.1) keyed to Titiev's names. I have not prepared an explicit table of correspondences between standard orthographic renderings and White's renderings; in all cases, the names are sufficiently distinctive to be identified with the aid of the Lineage and Generation numbers added to White's charts. Neither have I sought to correlate all the names on Titiev's census with those on White's charts. In summary tables identifying Hostile and Friendly adults (chap. 15, tables 15.5–15.29), I include columns giving White's rendering of the names and his identification of pertinent clans (that differ to some extent with Titiev's).

The genealogies missed a number of living individuals, including the entire Millet clan. They sometimes list the same individual twice under different names (e.g., Nasiwisiwma and Suta'yma, Spider), occasionally list a sibling set twice (including in separate generations), and contain other discrepancies. But, in company with H.R. Voth's records, they constitute a valuable check on Titiev's clan identifications, which have become naturalized in subsequent ethnographic literature. For example, White presented two lineages designated Masnyam, Hovahkapnyam, Kokopnyam (Titiev's ''Masau'u'' and ''Kokop'' clans), evidently a single ''clan'' in the conception of White's informants. Similarly, by identifying individuals as simultaneously Maasaw and Kookop, Voth (1901: 13) implies a unitary social form; he listed Loololma's sons Lomavuwyawma and Kuwanveniwma in this way, whereas Titiev recorded them only as Maasaw. And while Titiev's clan listing includes Kwan, he recorded no individuals under this rubric; Voth (1903b: 4), however, listed six members of the Owaqöl society as ''Kwan (Agave) clan'', all of whom were recorded by Titiev only as Maasaw.

Similarly, the arrangement of Katsina, Crow, and Parrot groups in White's genealogies does not correspond with Titiev's listings, and neither, as noted in chapter 3, do the Pumpkin-Crane-Kɛlɛ or Badger lineages. While not entirely clear from the charts, the intent seems to be to group Katsina and Crow (or Raven, the more correct species translation for *angwusi*) together as conjoint names for one lineage, whereas Parrot occupies two lineages united in their first generation—by Qöyangaysi, who heads one and is shown as a sibling on the other. Individuals on the lineage headed just by Qöyangaysi (WPrtL2) were mostly recorded as ''Kachina'' or ''Real Kachina'' on Titiev's household census. There are frequent variations among identifications for this group's descendants nowadays, with individuals often listed by all three terms—Parrot, Raven, and Katsina. This is not a recent phenomenon, however: Voth (1901: 74), for example, listed Masahongva as a member of all three; while Titiev identified Polingyawma as Parrot in one context and Crow in another, all five of his grandchildren referred to him as Katsina clan (Whiteley 1986). Polingyawma's mother, Tökyawuuti, was the head of a household (M 350–354) marked as Parrot on

HP009330

Titiev's plan of ''clan and household distribution prior to 1906'' (1944: 54, Chart VII); the household next door (M 355–358), headed by Simöynöm, is marked Crow, though it is clear from both Titiev's census notes (n.d.a: Households M 350–354 and M 355–358) and White's charts that Tökyawuuti and Simöynöm were actual sisters. White's charts group Bear and Bear-strap as conjoint names for three lineages at Orayvi (two only recently [in 1932] introduced, after the split, from Second Mesa). Conceivably the Piqösngyam (Bear-strap) reference might only be intended to apply to the new lineages from Second Mesa, although, in my fieldwork, at least one of these (Lineage 3) was unambiguously Bear clan (from Musangnuvi). Moreover, in the 1894 anti-allotment petition (see chap. 9), Tawakwaptiwa evidently identified himself as Bear-strap, which would confirm that White's conjoint name for this lineage referred to the Orayvi Bear group.

White's charts do not include a Tsu'ngyam (Snake/Rattlesnake clan) but place all those whom Titiev identified thus within Lizard lineages. In Hopi discourse, (Rattle)snake clan is a more prestigious identification. While some individuals, especially those of the clanhouse that owns the Maraw ceremony, are unequivocally identified as Lizard clan, for others the Snake/Lizard slippage appears to reflect contingencies of social context. Individuals identified by Titiev as Snake clan were listed similarly by Voth (1903a: 282–83) as ''Tcū (Rattlesnake) clan.'' White, Kennard, and Spirer, like Titiev the following year, apparently gained little, if any, access to Hostile faction informants (cf. Whiteley, 2003a). White's own principal informant for clan, sodality, and kiva heads in 1906 was Qöyawayma (Badger clan; see chaps. 4 and 5). He was a Friendly faction member in 1906, about seven years older than Tawakwaptiwa (for inferred ages in 1906, see chap. 14, tables 14.8–14.10); in 1892, he was evidently a Hostile (see chap. 9, table 9.3), suggesting that, overall, he was less factionally invested than Tawakwaptiwa. As noted in chapter 5 (see also part II, chap. 19), beginning before the split, Qöyawayma long worked for the Mennonite mission. After the split, he removed to Kiqötsmovi, which would confirm that he was not a strong adherent of Tawakwaptiwa's party. Qöyawayma may have been a more reliable witness in certain respects than Tawakwaptiwa, who clearly retained an ongoing political agenda. In contrast to the genealogy charts, Qöyawayma did discuss a Snake clan with White (L.A. White, n.d.b), noting that its head, Masangöntiwa, passed authority to his own sister's son, Puhunömtiwa (a relationship confirmed by the genealogies). Both clearly came from the *Tsu'wungwki*, Rattlesnake clanhouse (Titiev's X 590–596; see figs. 5.6–5.8, and table 5.5). Most members of this clan set, including these two individuals, were Hostile. Titiev recorded Masangöntiwa as Snake in one household and Lizard in another; Puhunömtiwa only as Lizard. Of three Snake clan Friendlies in Titiev's record, two are listed as ''Real Snake''. Even though most Hostile members of this set were recorded by Voth as Rattlesnake, Titiev listed them as Lizard, or alternatively as Snake or Lizard. Discrepant listings for several Hostiles of the Snake *sodality* in the 1890's are indicated below.

Only one of these, Suuqawma, was listed by Titiev as ''Real Snake'', and he was evidently of the same lineage (Lineage 3 in White's ''Lizard'' genealogies, although

	Voth (1903a)	Titiev (1944)	Gen. charts (1932)	White (n.d.b)
Masangöntiwa	Rattlesnake	Snake/Lizard	Lizard	Snake
Puhunömtiwa	Rattlesnake	Lizard	Lizard	Snake
Suuqawma	Rattlesnake	Real Snake	Lizard	NA
Tuutuspa	Rattlesnake	Lizard	Lizard	NA
Masaatiwa	Rattlesnake	Lizard	Lizard	NA
Sikyahongniwa	Rattlesnake	Lizard	Lizard	NA
Masahongniwa	Rattlesnake	Lizard	Lizard	NA
Nuvakwahu	Rattlesnake	Sand	NA	NA

HP009331

there are confusions in this lineage—see chap. 15, fig. 15.18) as the other individuals whom Tawakwaptiwa identified in that way. But if Qöyawayma regarded Masangöntiwa and Puhunömtiwa as heads of the Snake clan, why did Tawakwaptiwa not consider them ''Real Snake''? The answer lies, I believe, in their leading roles in the opposing faction, especially in a prominent politico-ritual sphere: as heads of the Snake sodality and Snake kiva. Factional interest thus played a role in Tawakwaptiwa's clan identifications, and is evident also in the field-school genealogies, which similarly depended on Friendly faction informants. Elsewhere (Whiteley 1985), I have adverted to how clan identifications are affected by interpersonal relationships; the cases just outlined in these various clan sets represent specific instances of this tendency.

In addition to the genealogy charts, White's fieldnotes (L.A. White, n.d.b) also contain useful information on office-holders at the time of the split. Tables 6.2, 6.3, and 6.4 list the clan chiefs, sodality chiefs, and kiva chiefs as recorded by White in 1932 from Qöyawayma (for comparisons, see Titiev, 1944: 242–243; 245; see also chap. 15, table 15.45). Most of the names are listed by Titiev, so the identifications in standard orthography are keyed to table 8.1 (rather than to White's genealogies). For clan heads (table 6.2) and sodality chiefs (table 6.3), I also reproduce White's orthography; since many of the names are the same, for kiva chiefs (table 6.4), I just list the identification in standard orthography. One name (Naangöyva) appearing on the sodality chiefs list cannot be equated with either Titiev's census names or White's genealogies. Two names (Puhu'iwma and Kosili) appearing on the kiva chiefs list are similarly discrepant; Titiev (1944: 245) listed a Ko'sili (Paa'is) as the chief of Is kiva. Table 6.4 includes White's listing also of ''Soyal officers'' and general (i.e., village) officers.

HP009332

Figure 6.1. Leslie White's ''Oraibi Genealogies'': Tapnyam – Rabbit Clan, Pipnyam – Tobacco Clan, Lineage 1.

HP009333

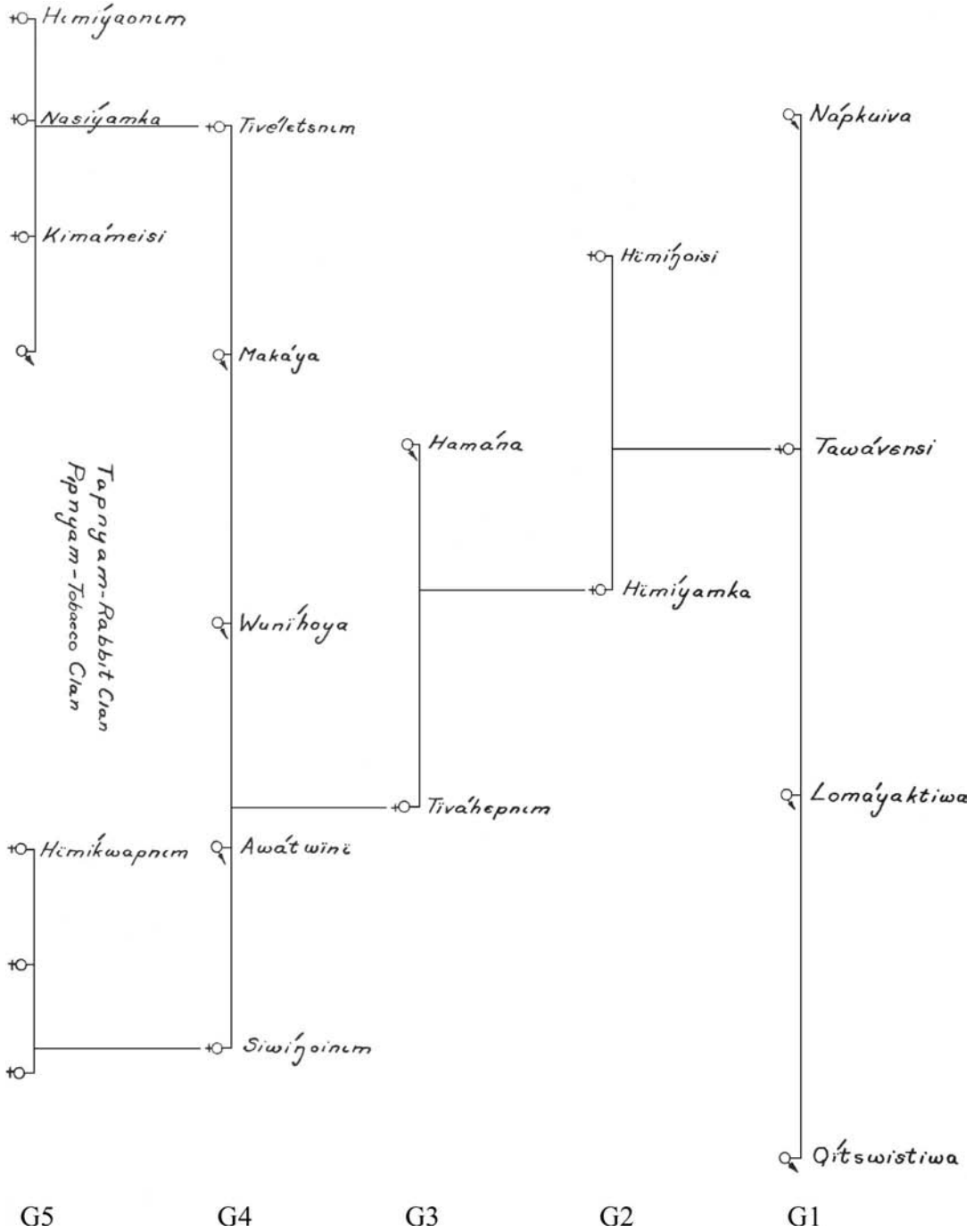


Figure 6.2. Leslie White's ''Oraibi Genealogies'': Tapnyam – Rabbit Clan, Pipnyam – Tobacco Clan, Lineage 2.

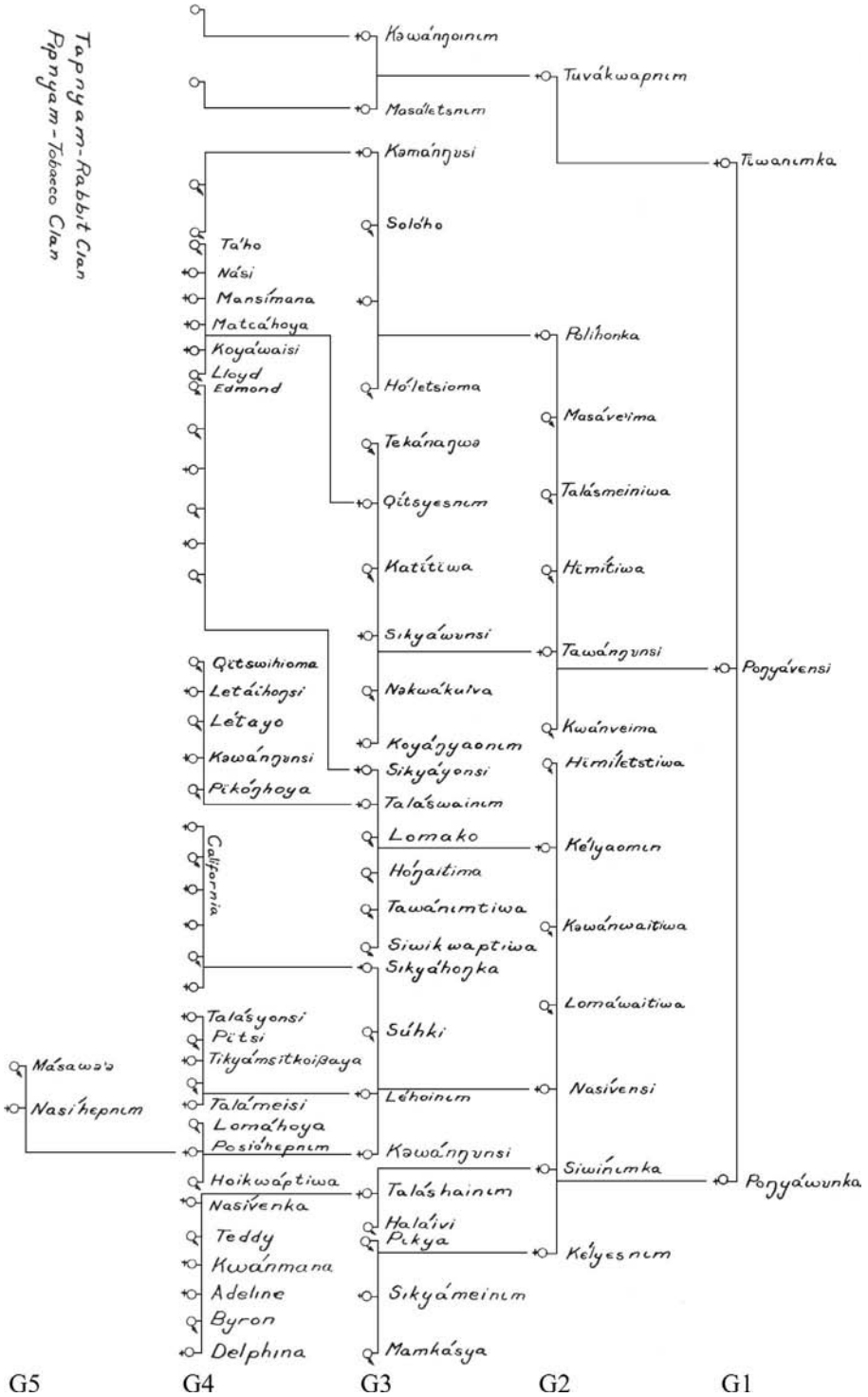


Figure 6.3. Leslie White's ''Oraibi Genealogies'': Tapnyam – Rabbit Clan, Pipnyam – Tobacco Clan, Lineage 3.

HP009335

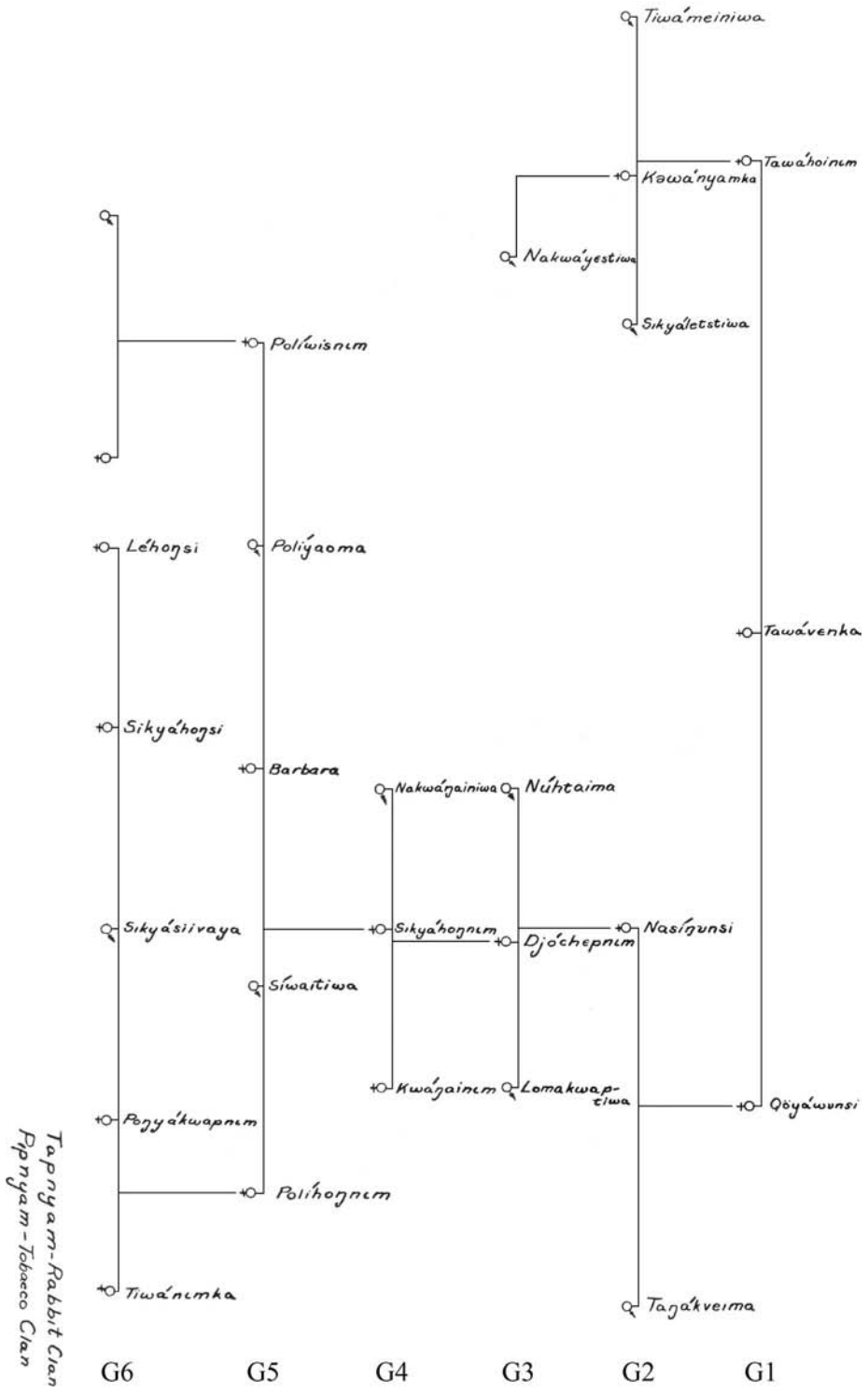


Figure 6.4. Leslie White's ''Oraibi Genealogies'': Tapnyam – Rabbit Clan, Pipnyam – Tobacco Clan, Lineage 4.

HP009336

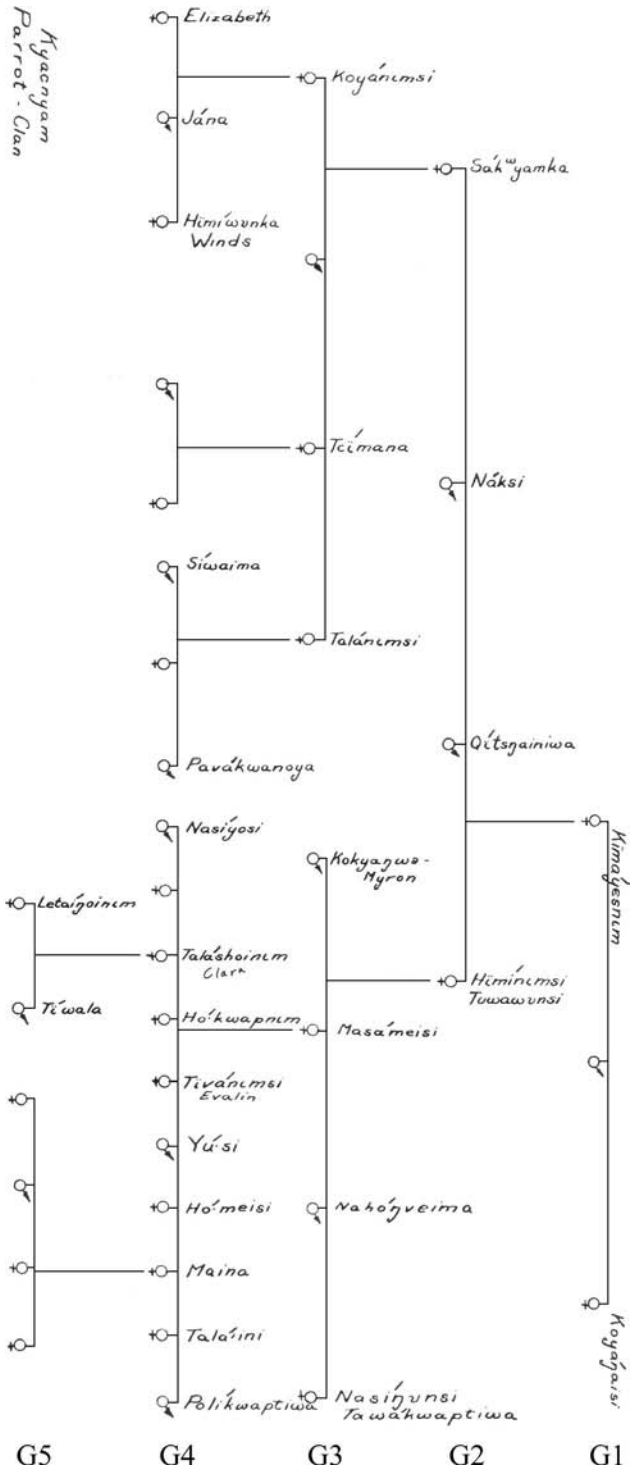


Figure 6.5. Leslie White's ''Oraibi Genealogies'': Kyacnyam – Parrot Clan, Lineage 1.

HP009337

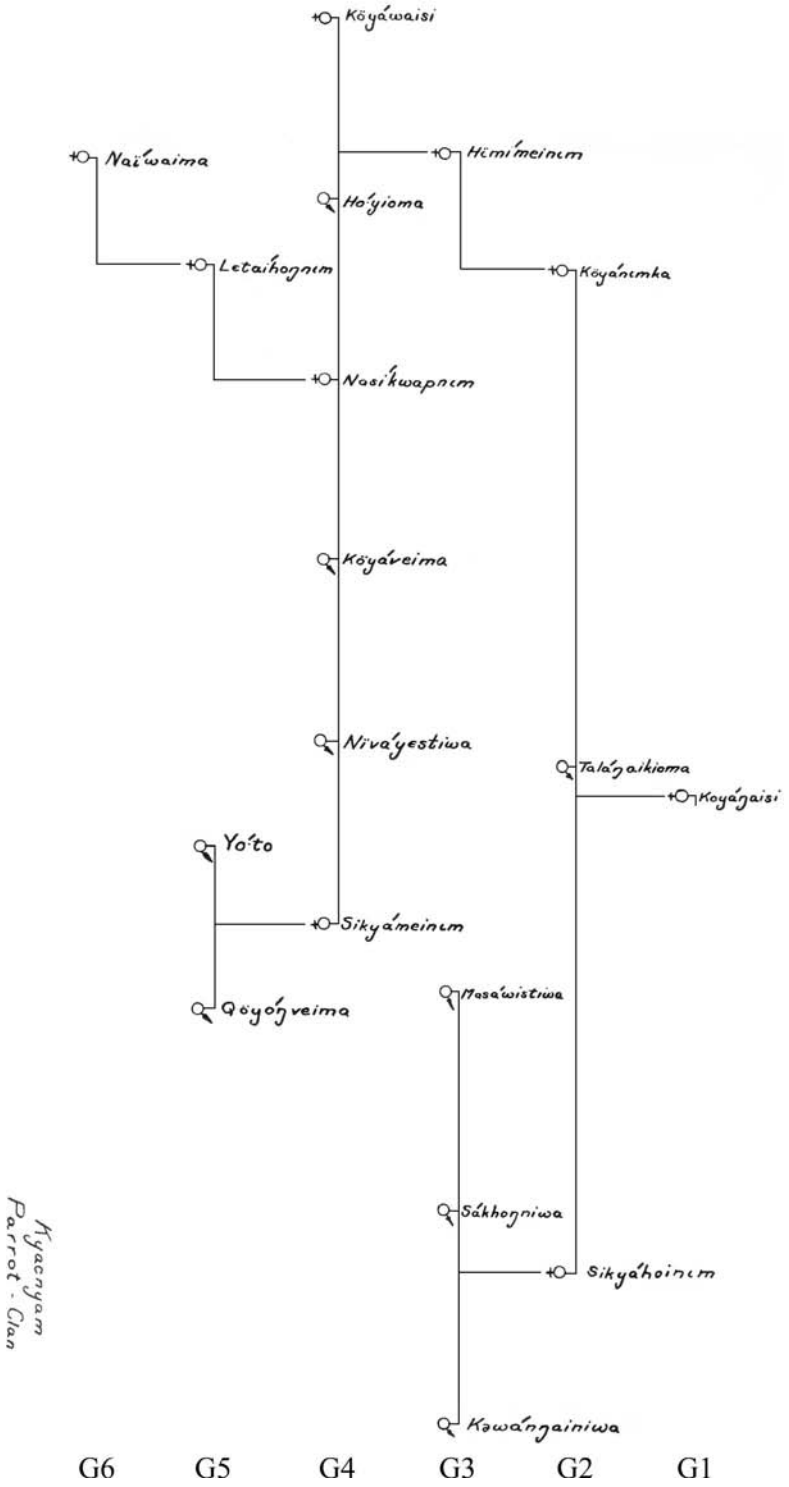


Figure 6.6. Leslie White's ''Oraibi Genealogies'': Kyacnyam – Parrot Clan, Lineage 2.

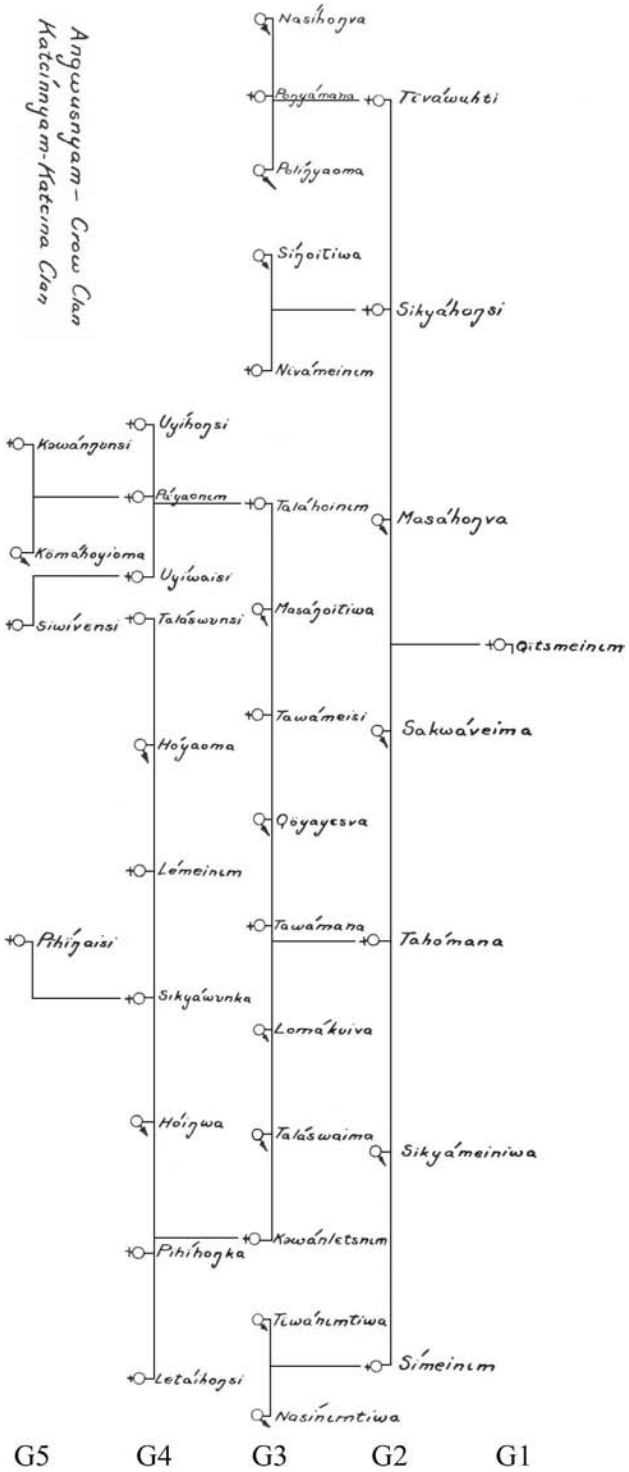
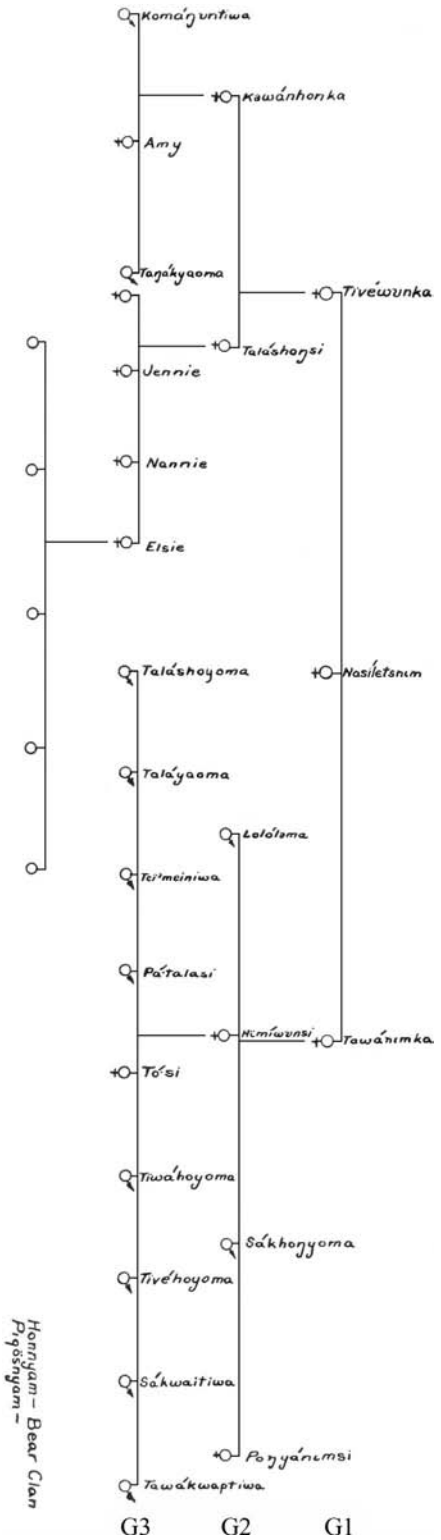


Figure 6.7. Leslie White's ''Oraibi Genealogies'': Angwusnyam – Crow Clan, Katcínnyam – Katcina Clan, Lineage 1.

HP009339



←

Figure 6.8. Leslie White's ''Oraibi Genealogies'': Honnyam – Bear Clan, Piqösnyam [Bear-strap clan], Lineage 1.

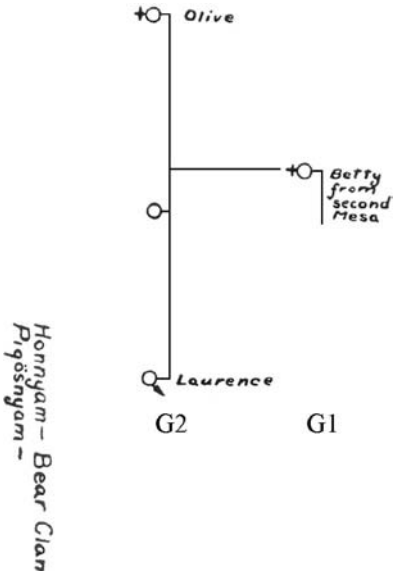


Figure 6.9. Leslie White's ''Oraibi Genealogies'': Honnyam – Bear Clan, Piqösnyam, Lineage 2.

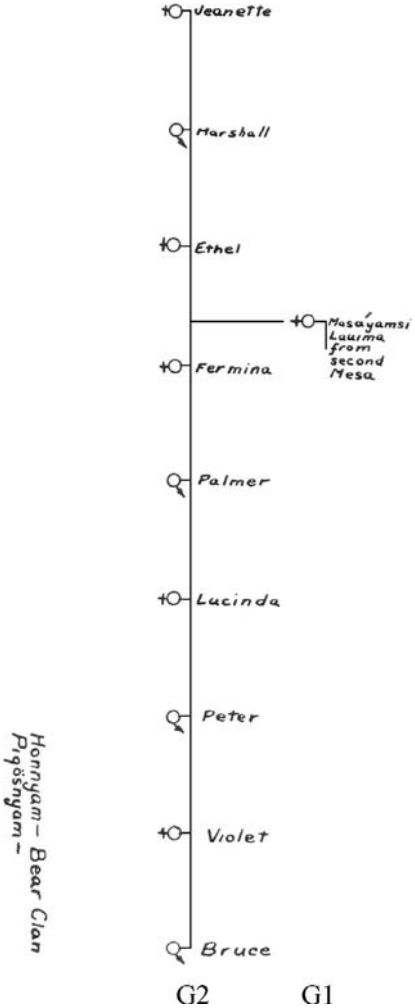


Figure 6.10. Leslie White's ''Oraibi Genealogies'': Honnyam – Bear Clan, Piqösnyam, Lineage 3.

HP009341

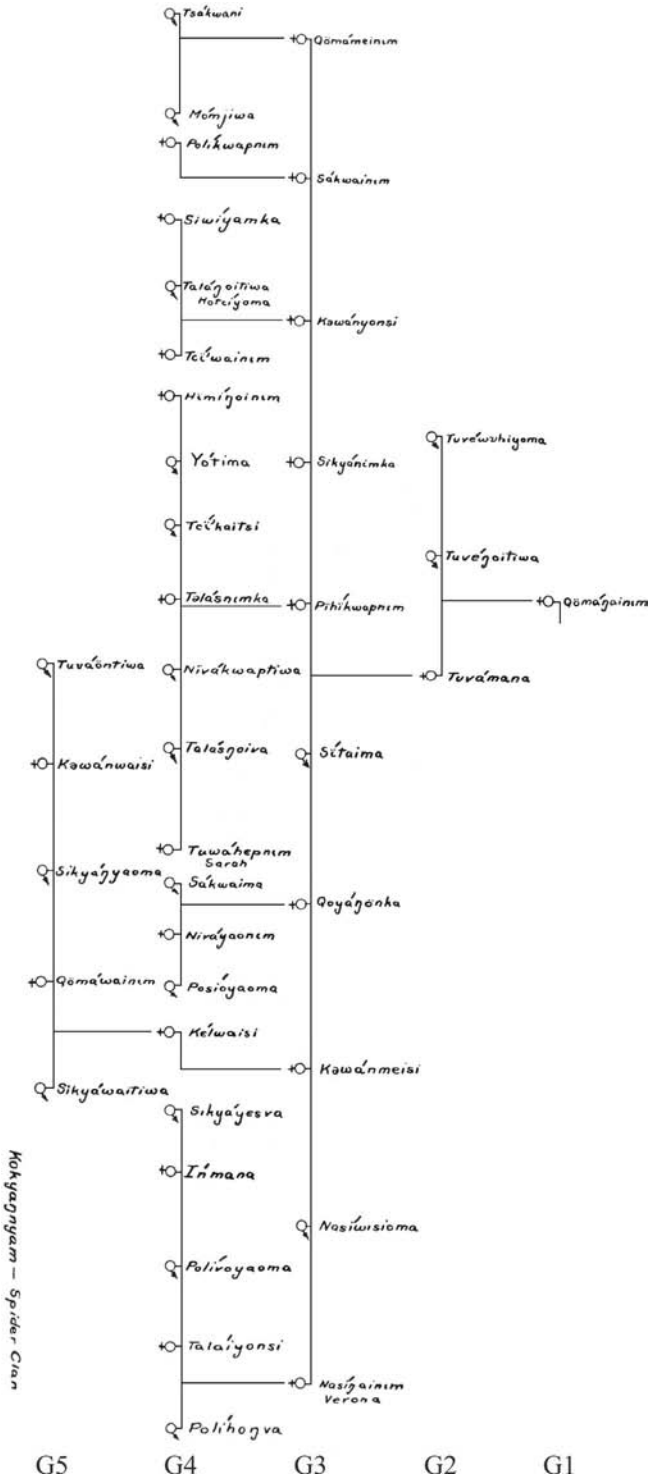


Figure 6.11. Leslie White's ''Oraibi Genealogies'': Kokyaŋnyam – Spider Clan, Lineage 1.

Figure 6.12. Leslie White's ''Oraibi Genealogies'': Kokyaŋnyam – Spider Clan, Lineage 2.

HP009343

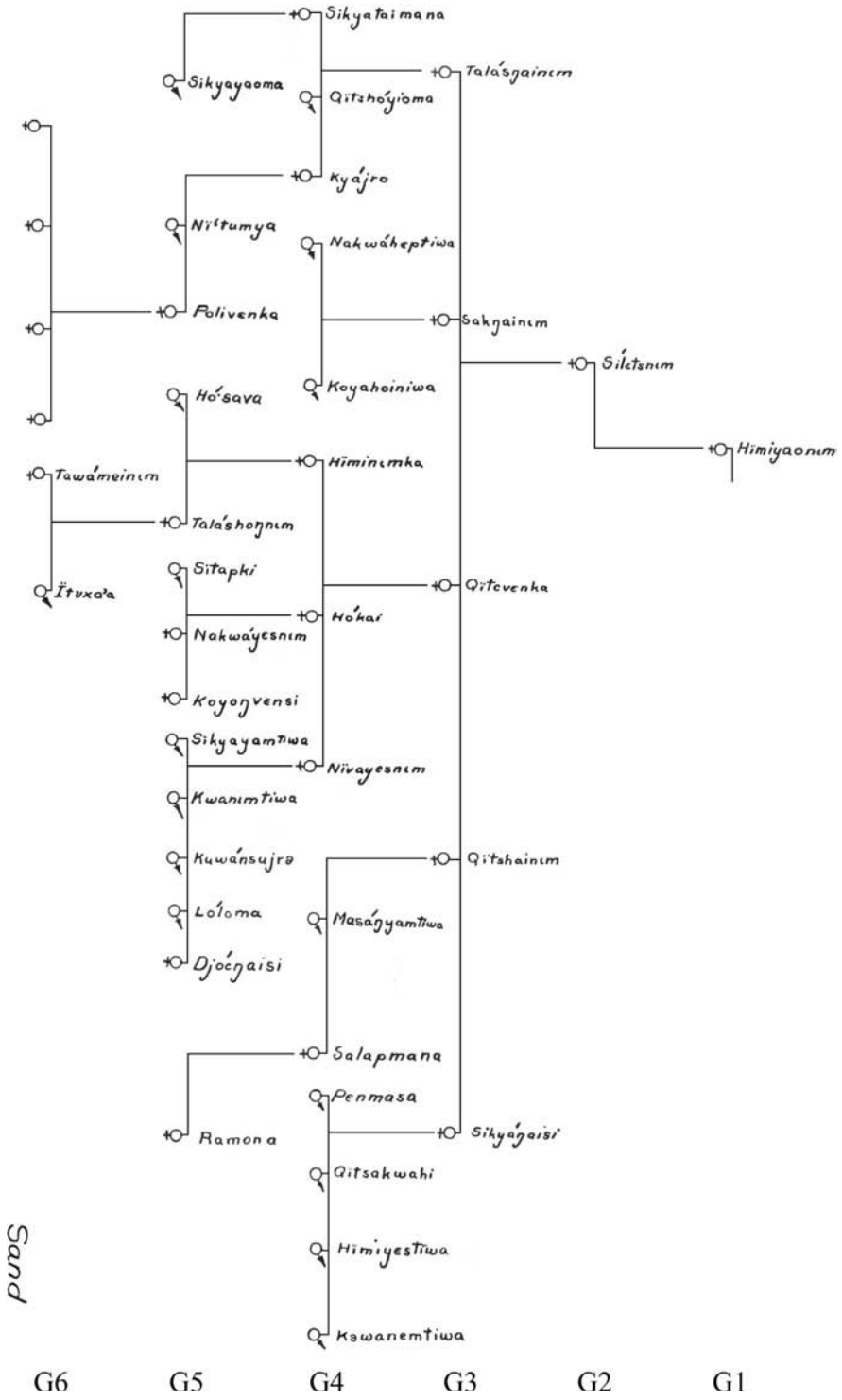


Figure 6.13. Leslie White's ''Oraibi Genealogies'': Sand, Lineage 1.

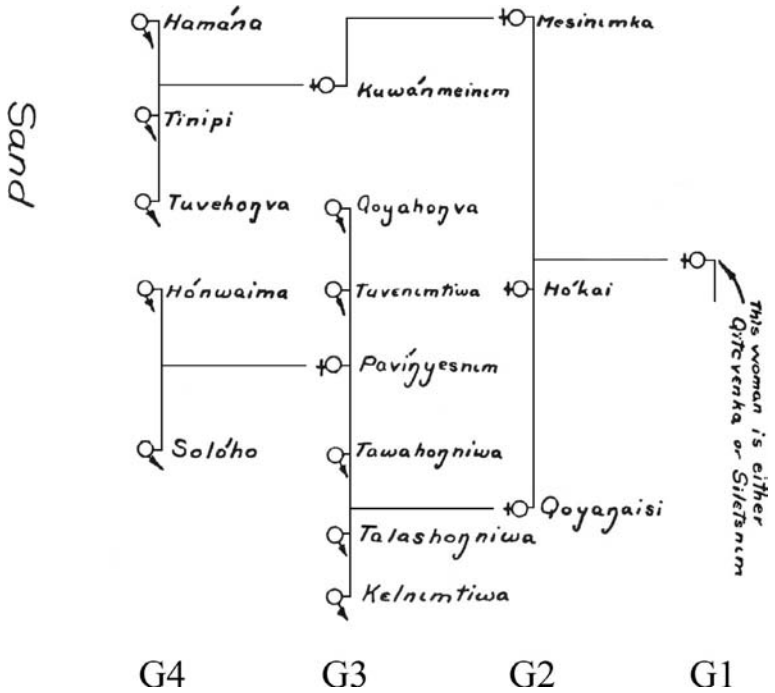


Figure 6.14. Leslie White's ''Oraibi Genealogies'': Sand, Lineage 2.

HP009345

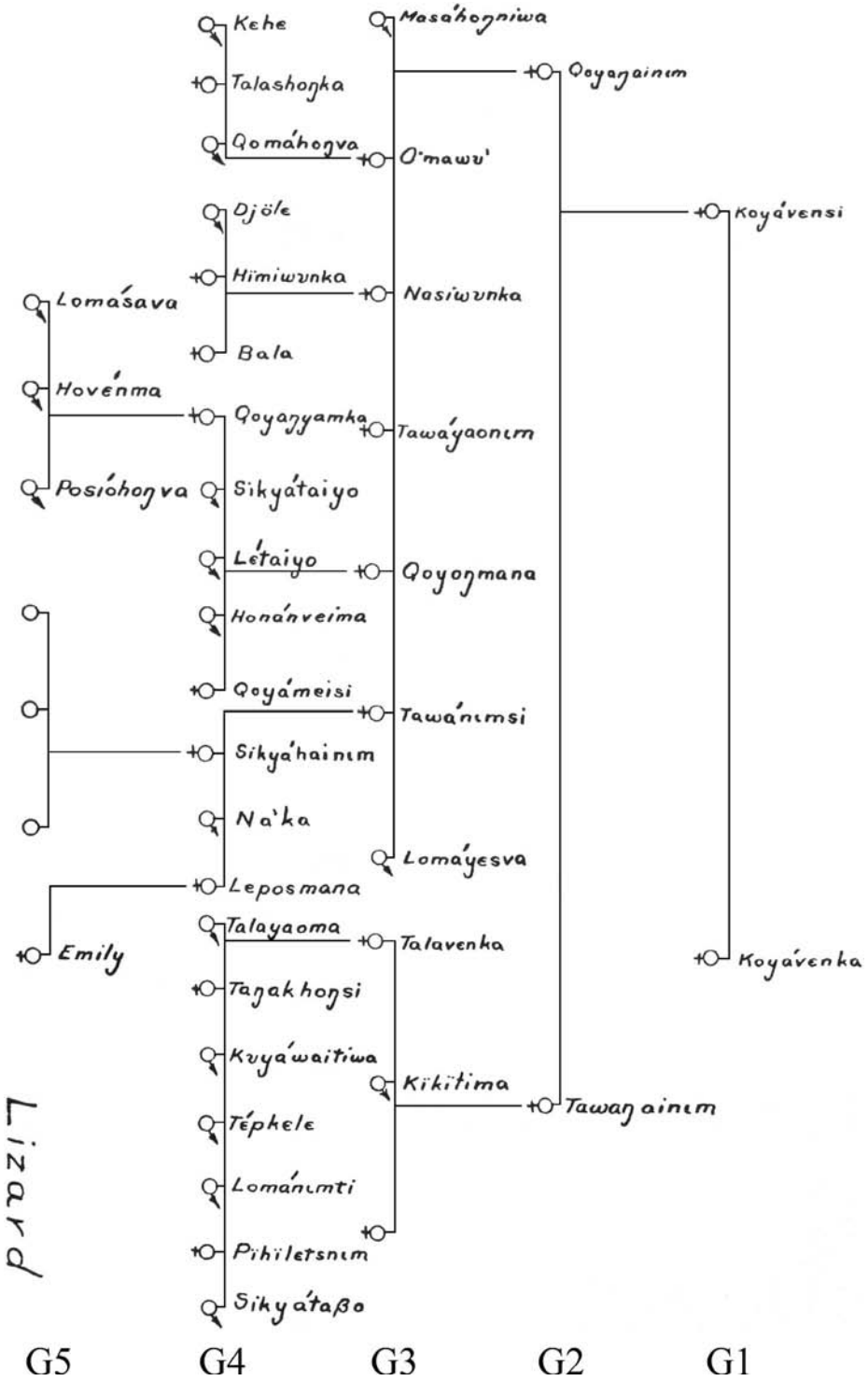


Figure 6.15. Leslie White's ''Oraibi Genealogies'': Lizard, Lineage 1.

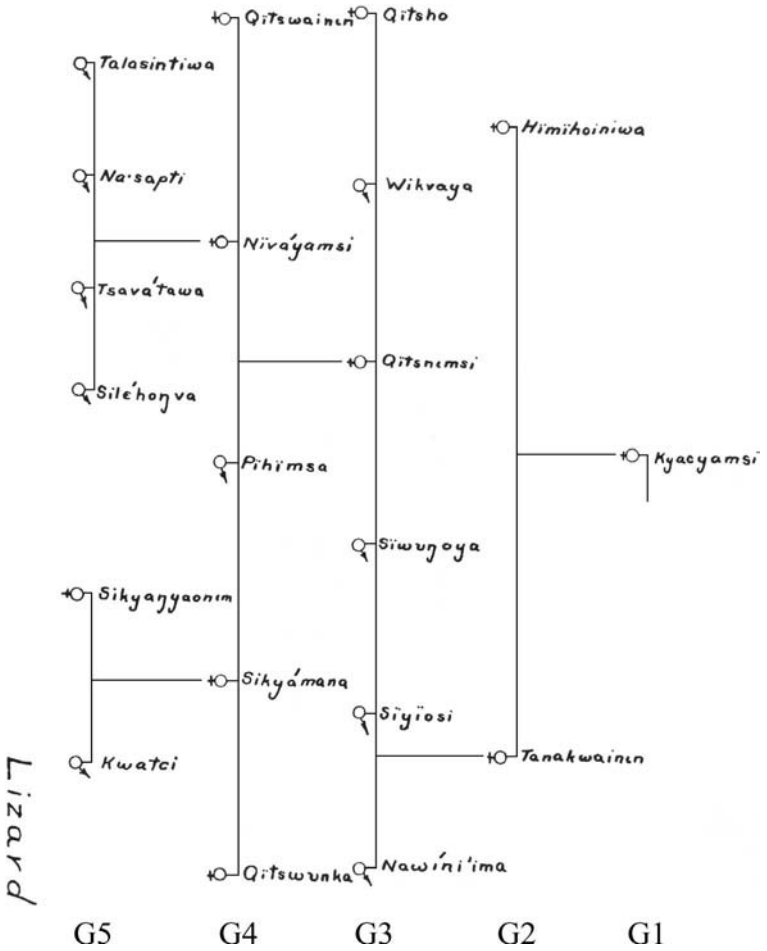


Figure 6.16. Leslie White's ''Oraibi Genealogies'': Lizard, Lineage 2.

HP009347

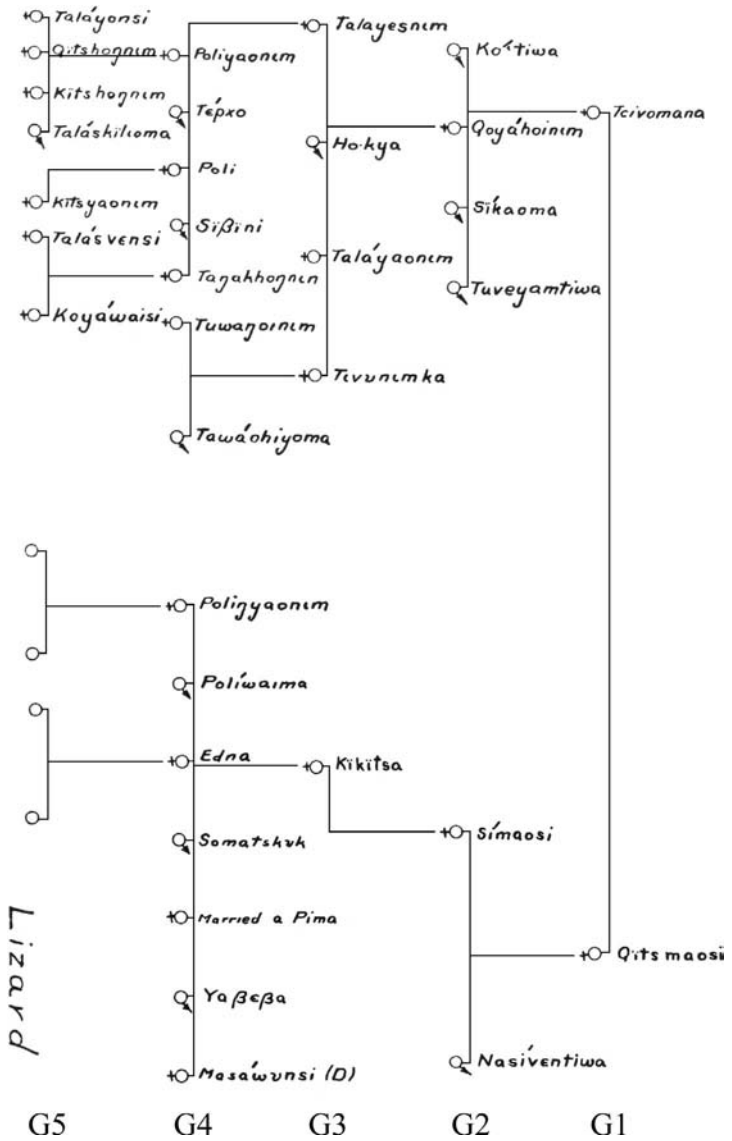


Figure 6.17. Leslie White's ''Oraibi Genealogies'': Lizard, Lineage 3.

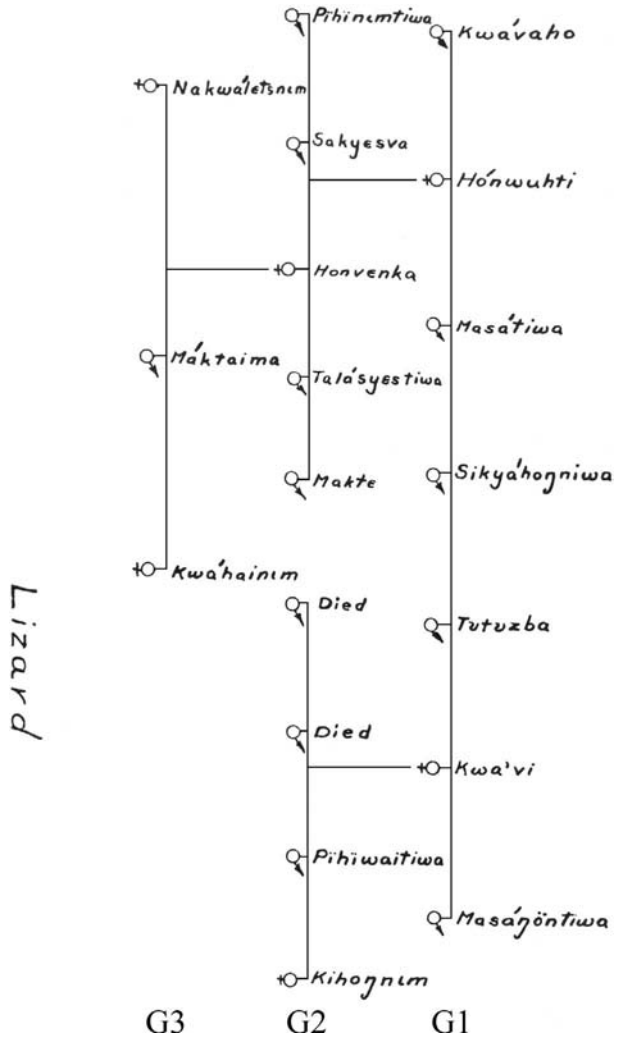


Figure 6.18. Leslie White's ''Oraibi Genealogies'': Lizard, Lineage 4.

HP009349

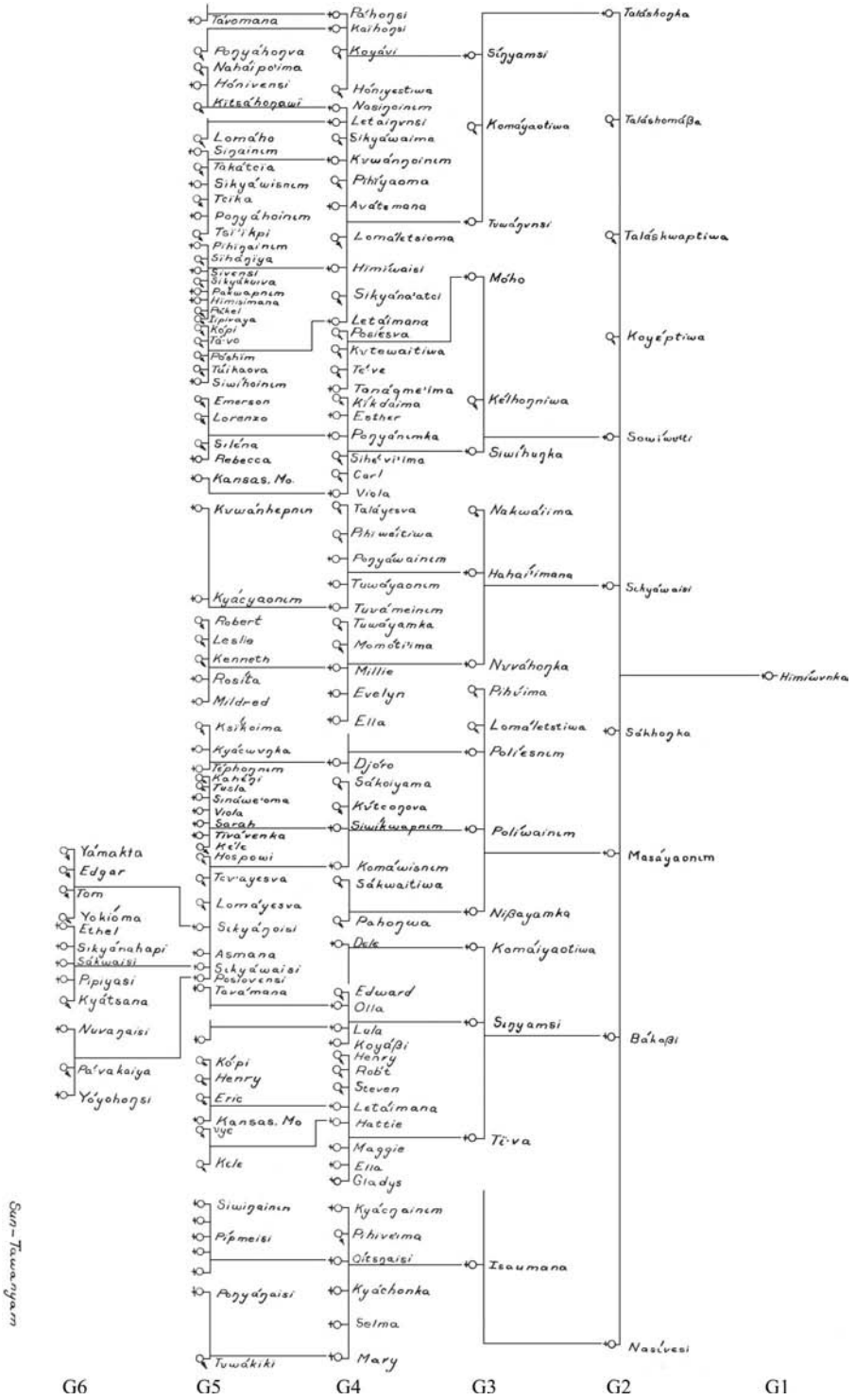
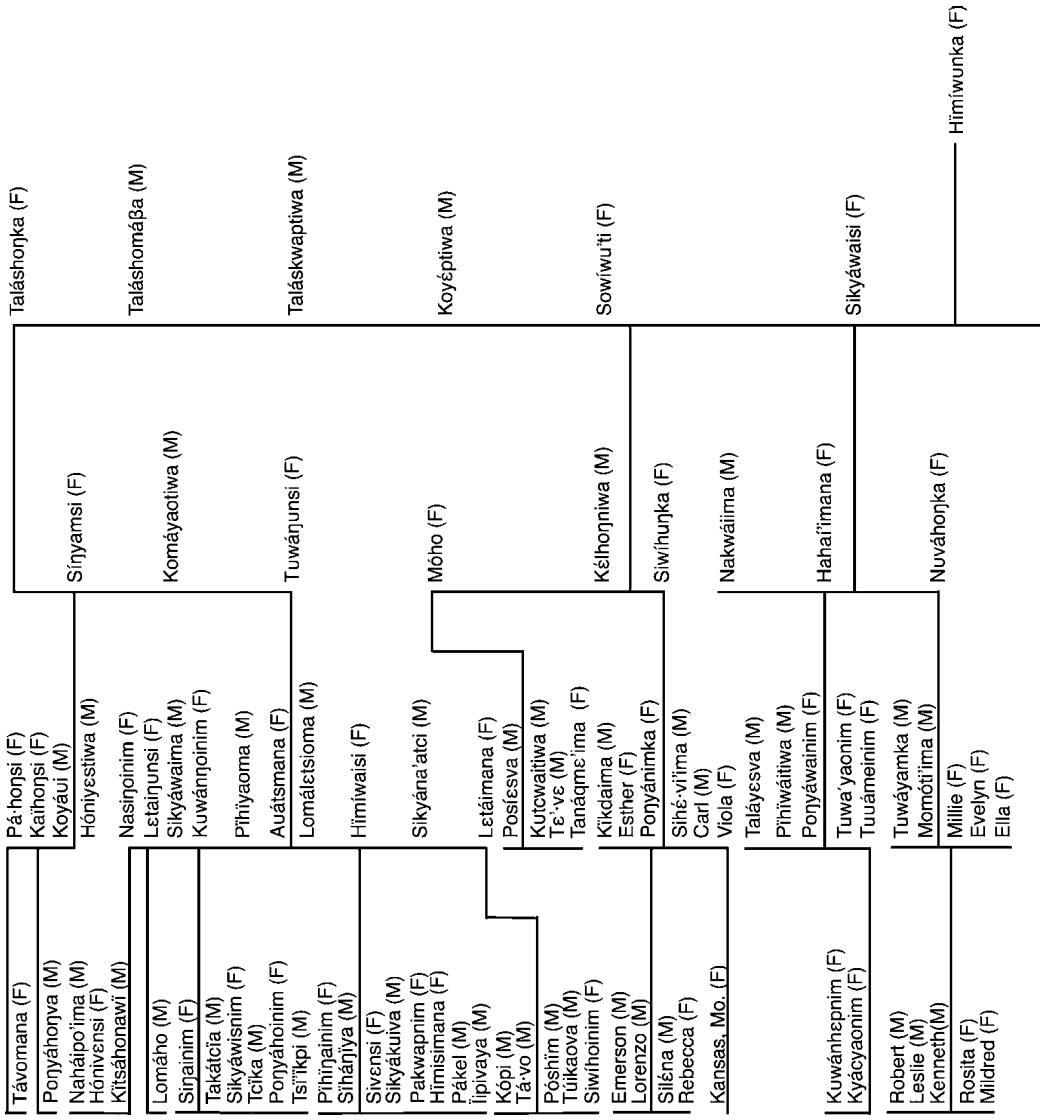


Figure 6.19a. Leslie White's ''Oraibi Genealogies'': Sun – Tawanyam, Lineage 1.


Távomana (F)
Ponyáhonya (M)
Nahái̇po'ima (M)
Hóni̇vensi (F)
Kítsáhonawi (M)
Pá·honsi (F)
Kaíhonsi (F)
Koyáui (M)
Hóniyestiwa (M)
Síŋyamsi (F)
Nasiŋoinim (F)
Lɛtáiŋunsi (F)
Sikyáwaima (M)
Kuwáŋŋoinim (F)
Komáyaotiwa (M)
Taláshomáβa (M)
Lomáho (M)
Siŋainim (F)
Takátcïa (M)
Sikyáwisnim (F)
Tcïka (M)
Ponyáhoinim (F)
Tsi'''ïkpi (M)
Pïhiŋainim (F)
Sïhánïya (M)
Pïhïyaoma (M)
Auátsmana (F)
Tuwáŋunsi (F)
Lomálɛtsioma (M)
Taláskwaptiwa (M)
Sivensi (F)
Sikyákuiva (M)
Pakwapnim (F)
Hïmisimana (F)
Pákel (M)
Ïipivaya (M)
Hïmiwaisi (F)
Sikyána'atci (M)
Kópi (M)
Tá·vo (M)
Lɛtáimana (F)
Posíɛsva (M)
Móho (F)
Koyéptiwa (M)
Póshïm (M)
Túïkaova (M)
Siwíhoinim (F)
Kutcwaitiwa (M)
Tɛ·'vɛ (M)
Tanáqmɛ'ima (F)
Kélhonniwa (M)
Sowíwu'ti (F)
Emerson (M)
Lorenzo (M)
Kïkdaima (M)
Esther (F)
Ponyánimka (F)
Siwíhunka (F)
Silɛ́na (M)
Rebecca (F)
Sihɛ́·vïima (M)
Carl (M)
Viola (F)
Nakwáiima (M)
Kansas, Mo. (F)
Kuwánhepnim (F)
Kyácyaonim (F)
Tuwa'yaonim (F)
Tuuámeinim (F)
Hahai'imana (F)
Sikyáwaisi (F)
Tïáyɛsva (M)
Pïhïwáitiwa (M)
Ponyáwainim (F)
Robert (M)
Leslie (M)
Kenneth(M)
Tuwáyamka (M)
Momótïima (M)
Nuváhonka (F)
Rosita (F)
Mildred (F)
Millie (F)
Evelyn (F)
Ella (F)
Himíwunka (F)

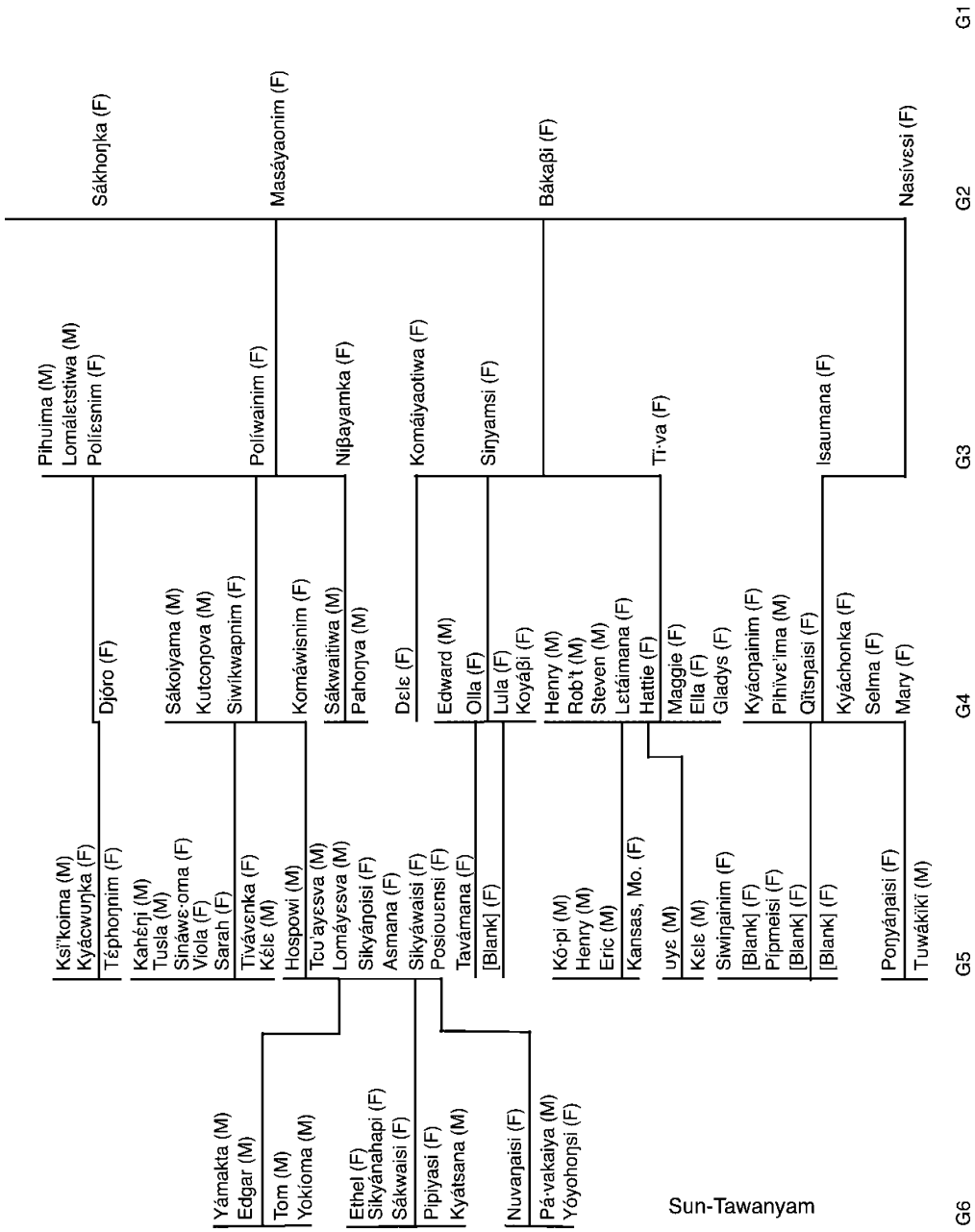


Figure 6.19b. Transcription of figure 6.19a.

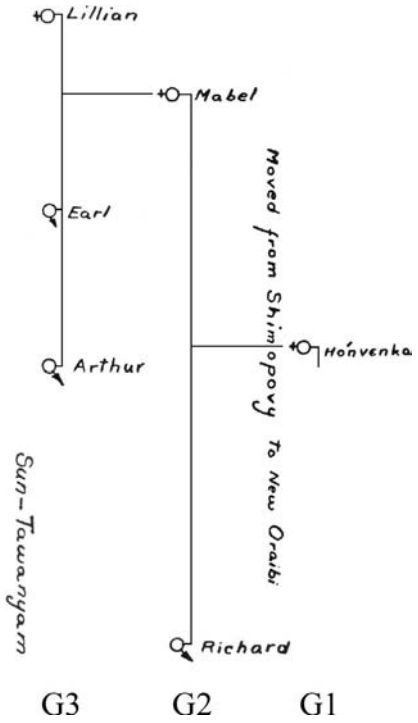


Figure 6.20. Leslie White's ''Oraibi Genealogies'': Sun – Tawanyam, Lineage 2.

HP009353

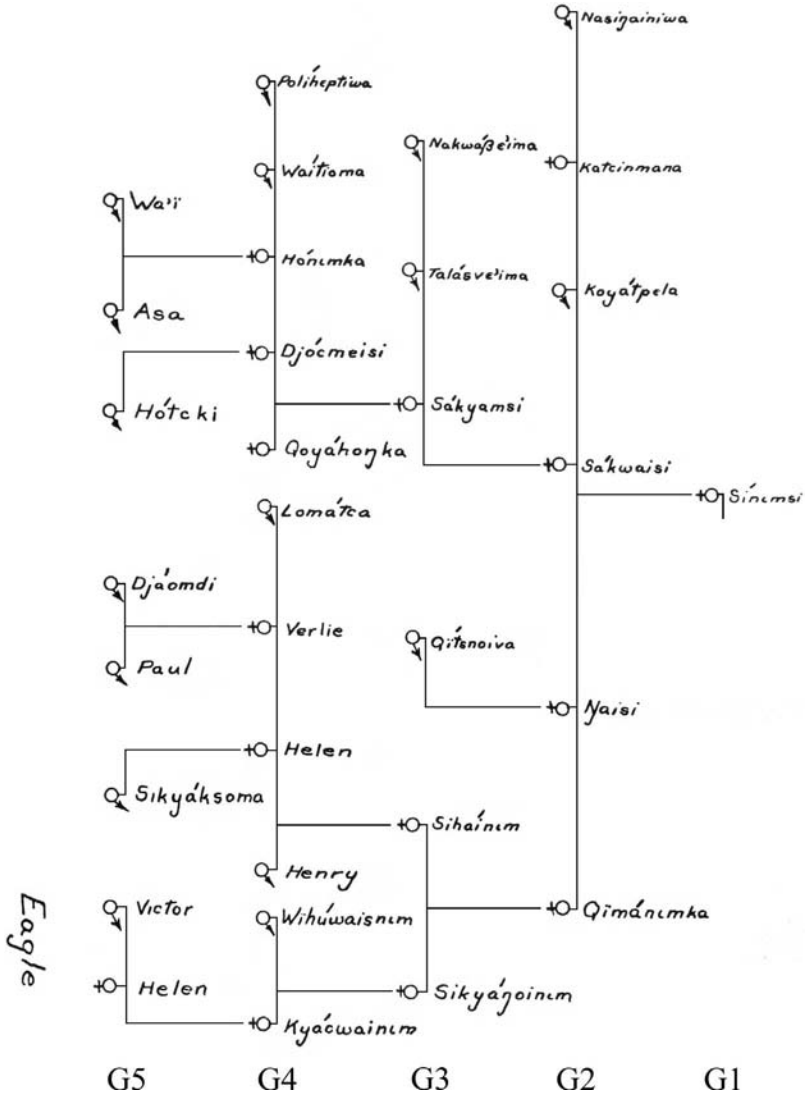


Figure 6.21. Leslie White's ''Oraibi Genealogies'': Eagle, Lineage 1.

HP009355

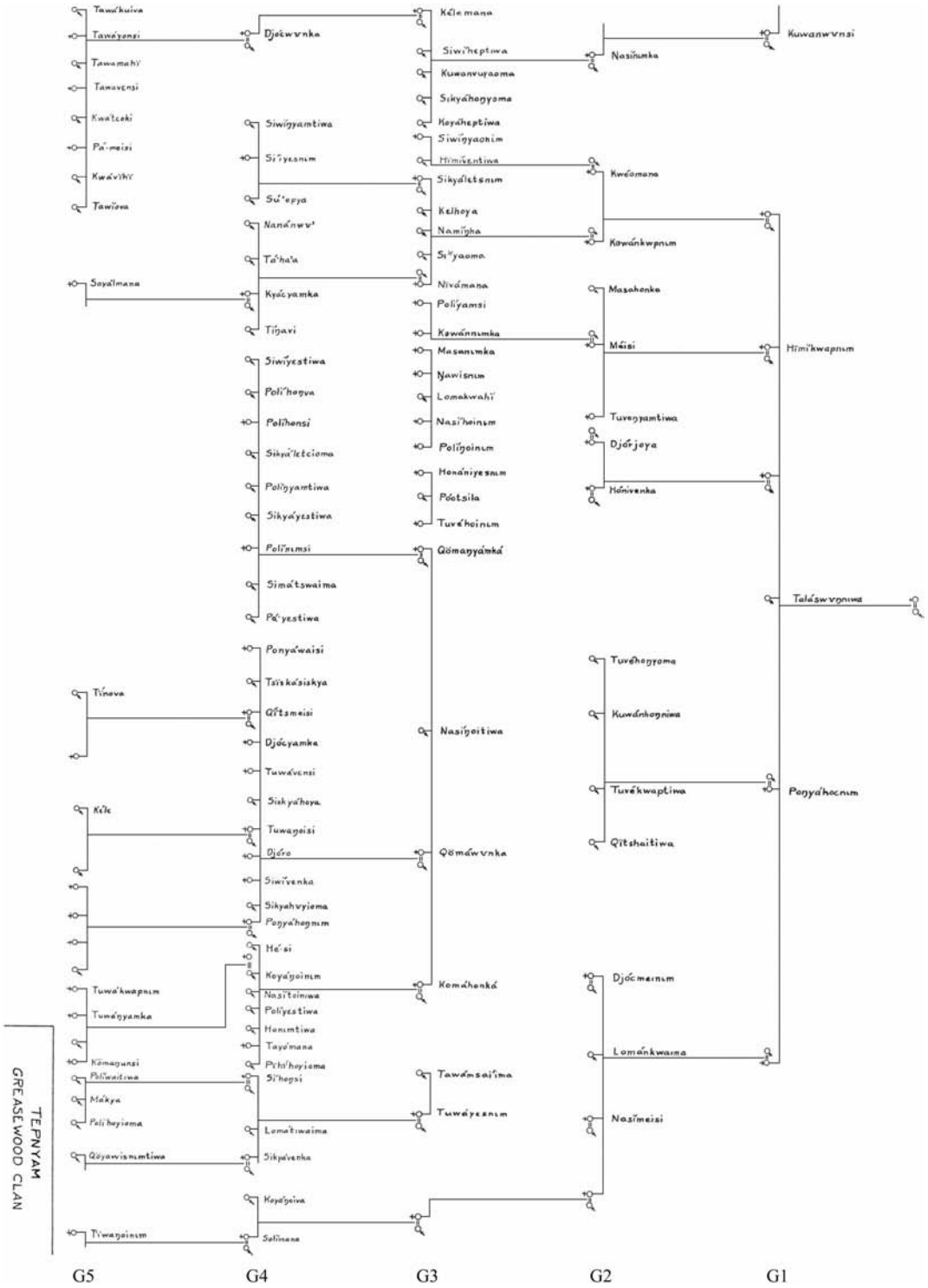
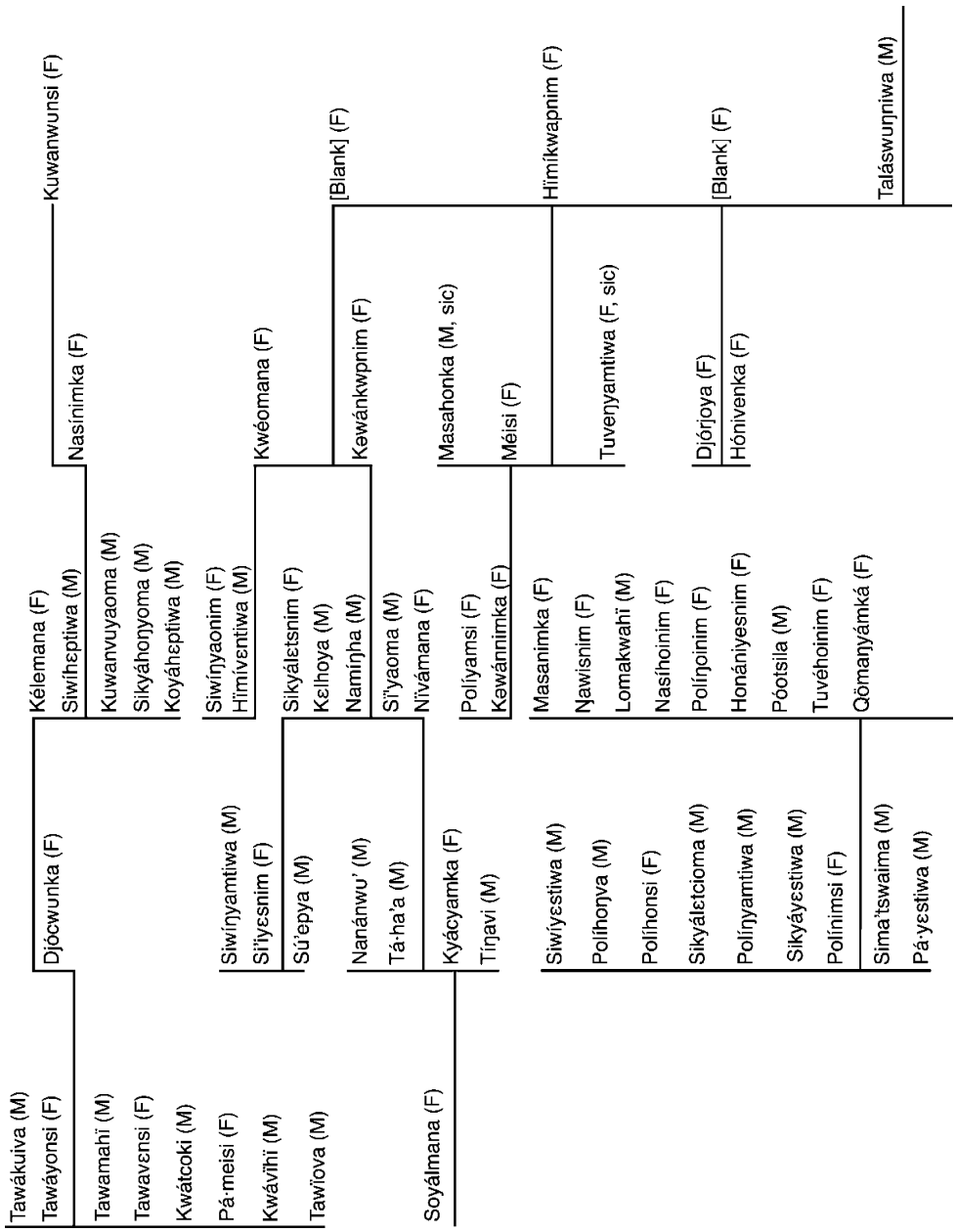


Figure 6.22a. Leslie White's ''Oraibi Genealogies'': Tepnyam – Greasewood Clan, Lineage 1.


Tawákuiva (M)
Tawáyonsi (F)
Pá·meisi (F)
Kwávïhï (M)
Tawïova (M)
Tawamahï (M)
Tawavɛnsi (F)
Kwátcoki (M)
Djócwunka (F)
Kélemana (F)
Siwíhɛptiwa (M)
Kuwanvuyaoma (M)
Sikyáhonyoma (M)
Koyáhɛptiwa (M)
Nasínimka (F)
Kuwanwunsi (F)
Siwïyamtiwa (M)
Sïïyɛsnim (F)
Siwíŋyaonim (F)
Hïmívɛntiwa (M)
Kwéomana (F)
Sú'epya (M)
Sikyáletsnim (F)
Kɛlhoya (M)
Nanánwu' (M)
Tá·ha'a (M)
Namínha (M)
Kewánkwpnim (F)
[Blank] (F)
Soyálmana (F)
Kyácyamka (F)
Tíŋavi (M)
Sï'yaoma (M)
Nïvámana (F)
Masahonka (M, sic)
Méisi (F)
Poliyamsi (F)
Kewánnimka (F)
Himíkwapnim (F)
Tuveŋyamtiwa (F, sic)
Siwíyɛstiwa (M)
Políhonya (M)
Políhonsi (F)
Sikyáletcioma (M)
Políŋyamtiwa (M)
Sikyáyɛstiwa (M)
Polínimsi (F)
Sima'tswaima (M)
Pá·yɛstiwa (M)
Masanimka (F)
Nawisnim (F)
Lomakwahï (M)
Nasíhoinim (F)
Políŋoinim (F)
Honániyesnim (F)
Póotsila (M)
Tuvéhoinim (F)
Qómanyámká (F)
Djórjoya (F)
Hónivenka (F)
[Blank] (F)
Taláswuŋniwa (M)

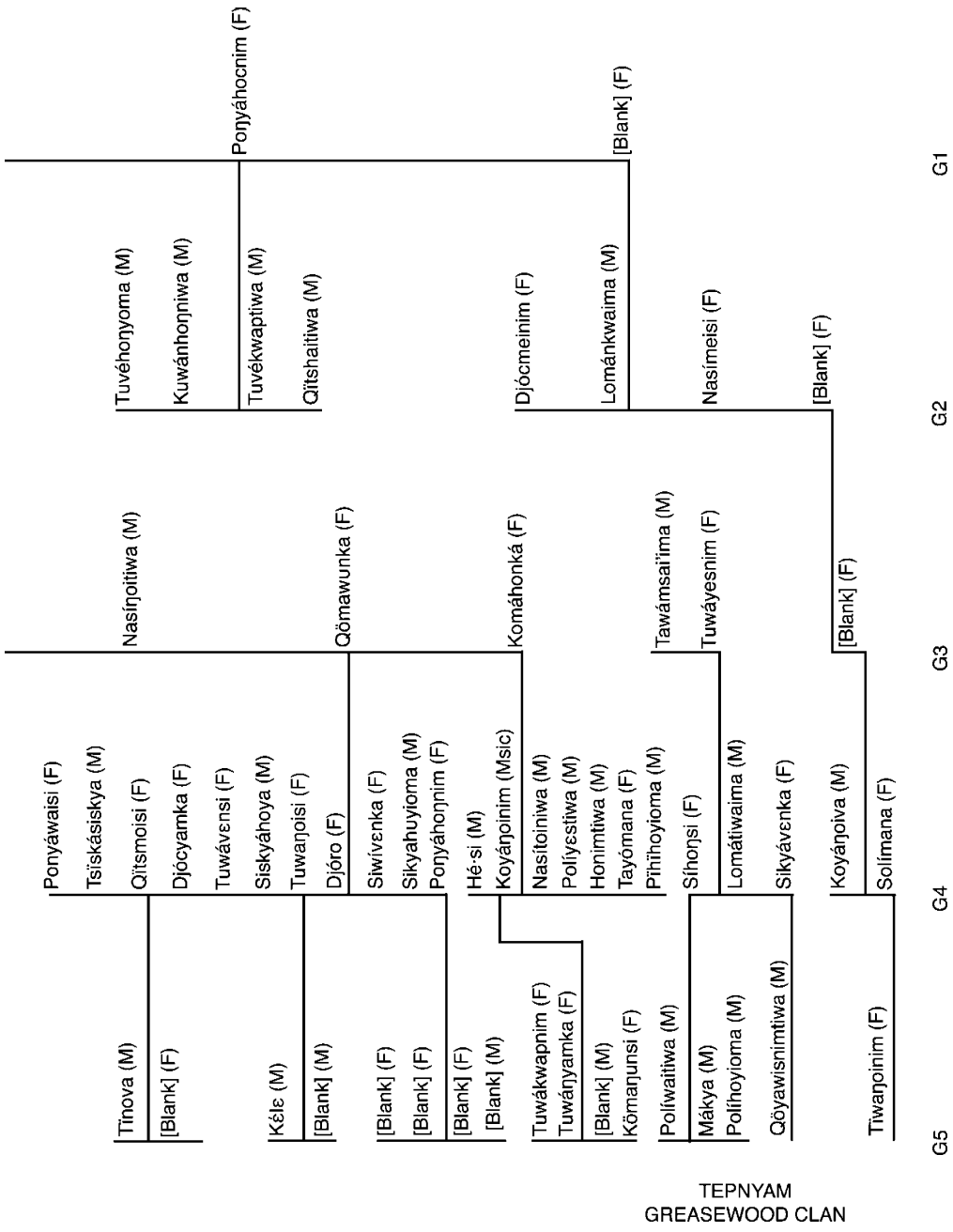


Figure 6.22b. Transcription of figure 6.22a.

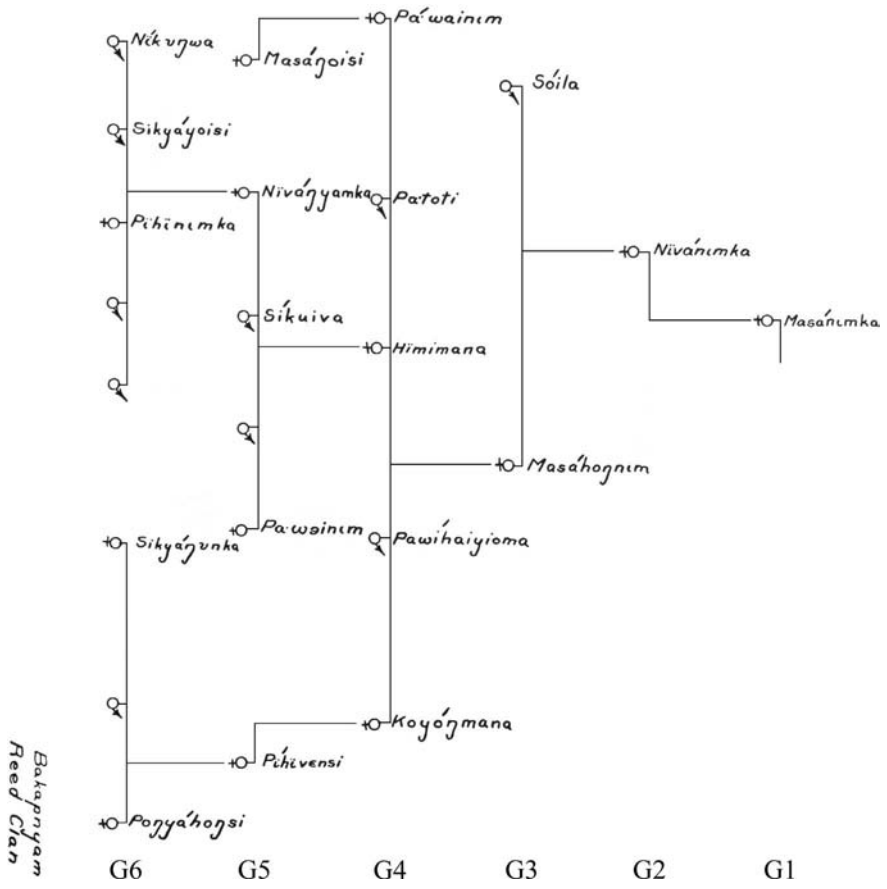


Figure 6.23. Leslie White's ''Oraibi Genealogies'': Bakapnyam – Reed Clan, Lineage 1.

HP009359

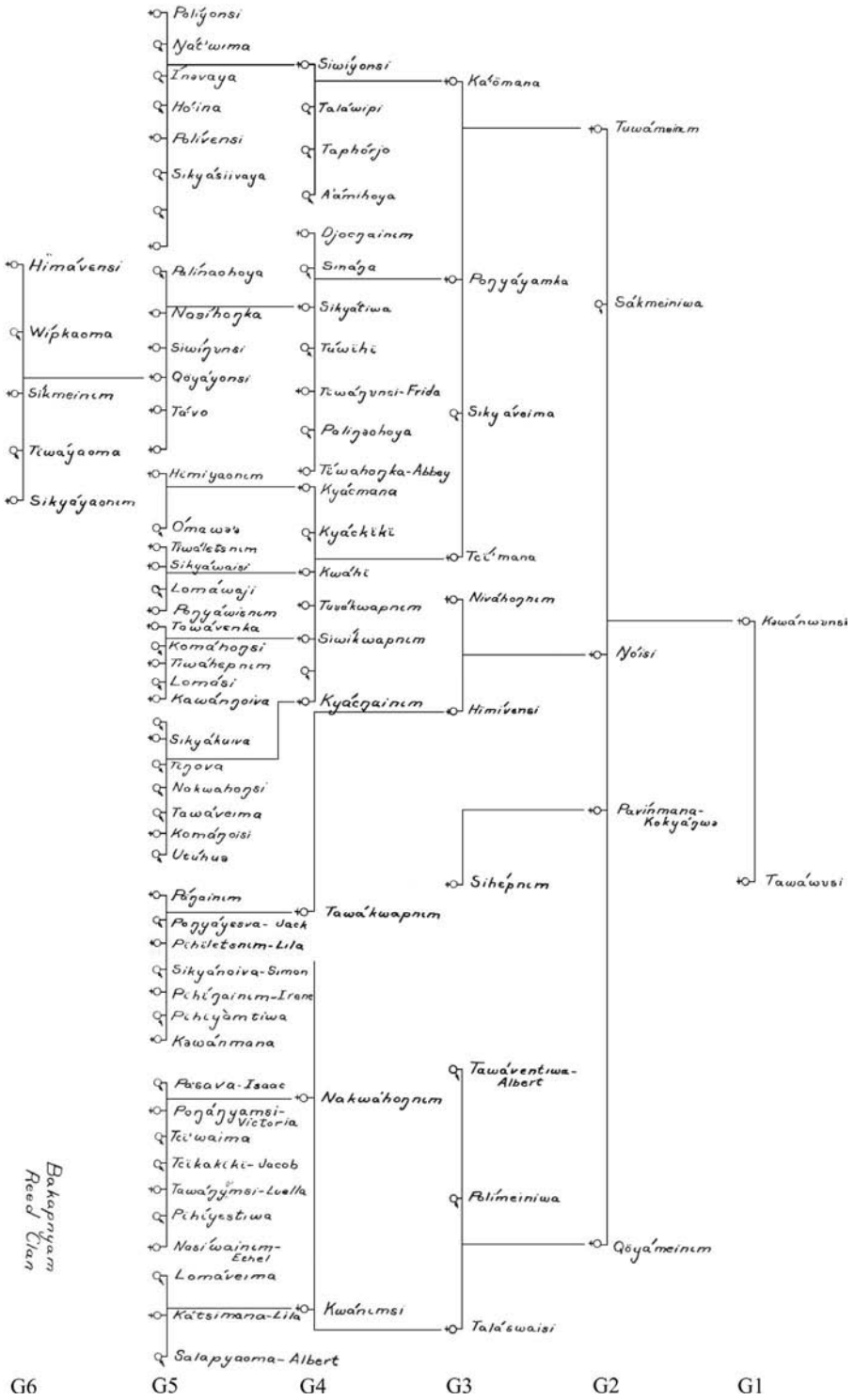
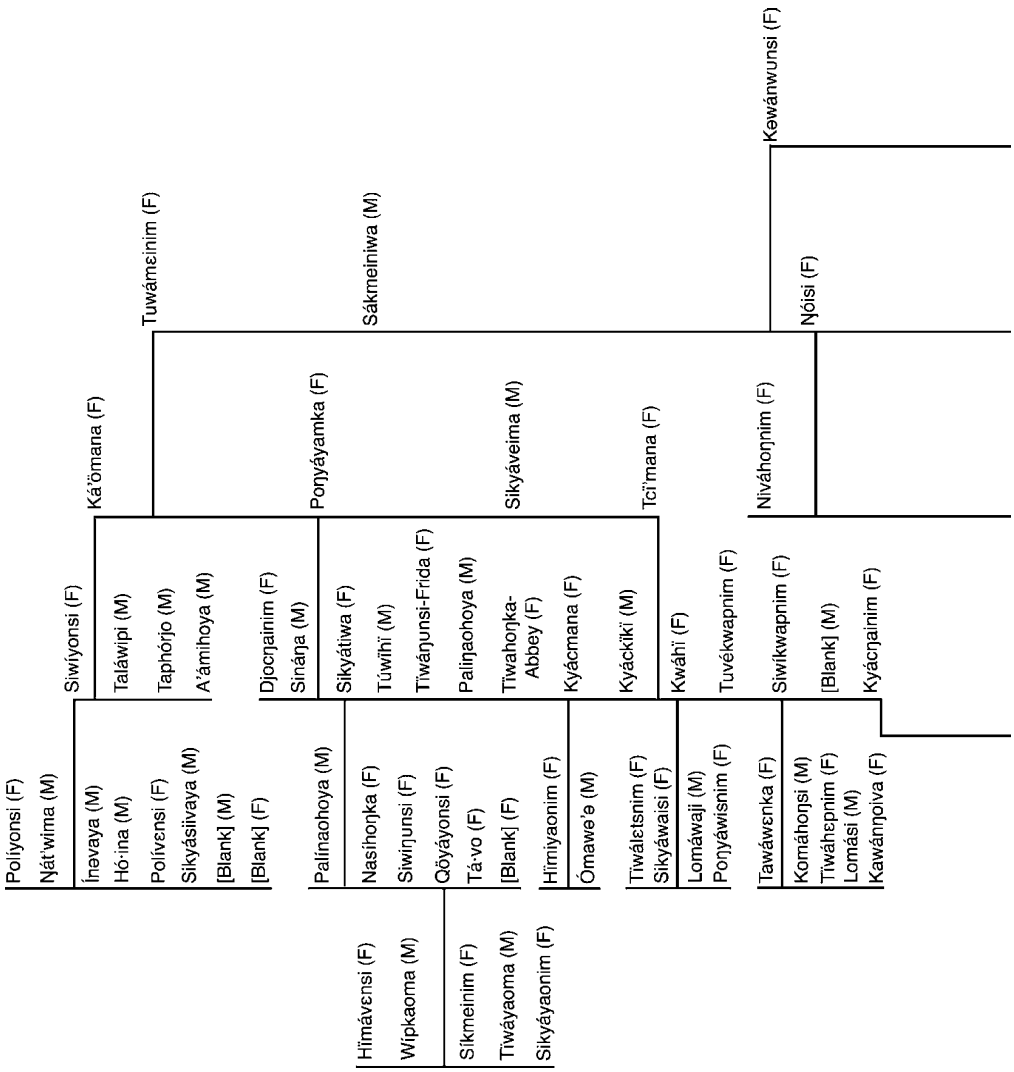


Figure 6.24a. Leslie White's ''Oraibi Genealogies'': Bakapnyam – Reed Clan, Lineage 2.


Kewánwunsi (F)
Tuwámɛinim (F)
Sákmeiniwa (M)
Ńóisi (F)
Ká·ömana (F)
Ponyáyamka (F)
Sikyáveima (M)
Tcï'mana (F)
Niváhoŋnim (F)
Siwíyonsi (F)
Taláwipi (M)
Taphórjo (M)
A'ámihoya (M)
Djocŋainim (F)
Sinánja (M)
Sikyátiwa (F)
Túwïhï (M)
Tïwánunsi-Frida (F)
Palinaohoya (M)
Tïwahonka-Abbey (F)
Kyácmana (F)
Kyáckïkï (M)
Kwáhï (F)
Tuvékwapnim (F)
Siwíkwapnim (F)
[Blank] (M)
Kyácnainim (F)
Poliyonsi (F)
Ńát'wima (M)
Ínevaya (M)
Hó·ina (M)
Polívensi (F)
Sikyásiivaya (M)
[Blank] (M)
[Blank] (F)
Palínaohoya (M)
Nasíhonka (F)
Siwínunsi (F)
Qóyáyonsi (F)
Tá·vo (F)
[Blank] (F)
Hïmiyaonim (F)
Ómawe'e (M)
Tïwálɛtsnim (F)
Sikyáwaisi (F)
Lomáwaji (M)
Ponyáwisnim (F)
Tawáwɛnka (F)
Komáhonji (M)
Tïwáhepnim (F)
Lomási (M)
Kawánnoiva (F)
Hïmávɛnsi (F)
Wípkaoma (M)
Síkmeinim (F)
Tïwáyaoma (M)
Sikyáyaonim (F)

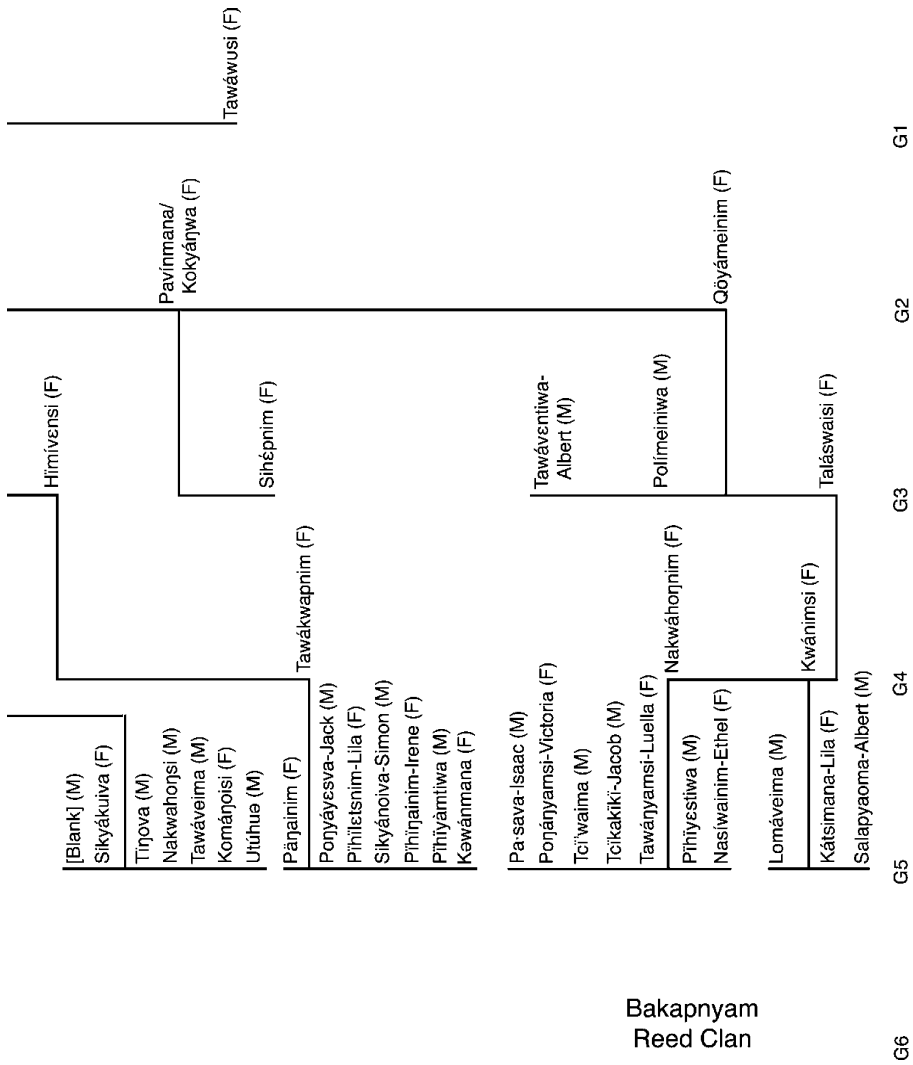


Figure 6.24b. Transcription of figure 6.24a.

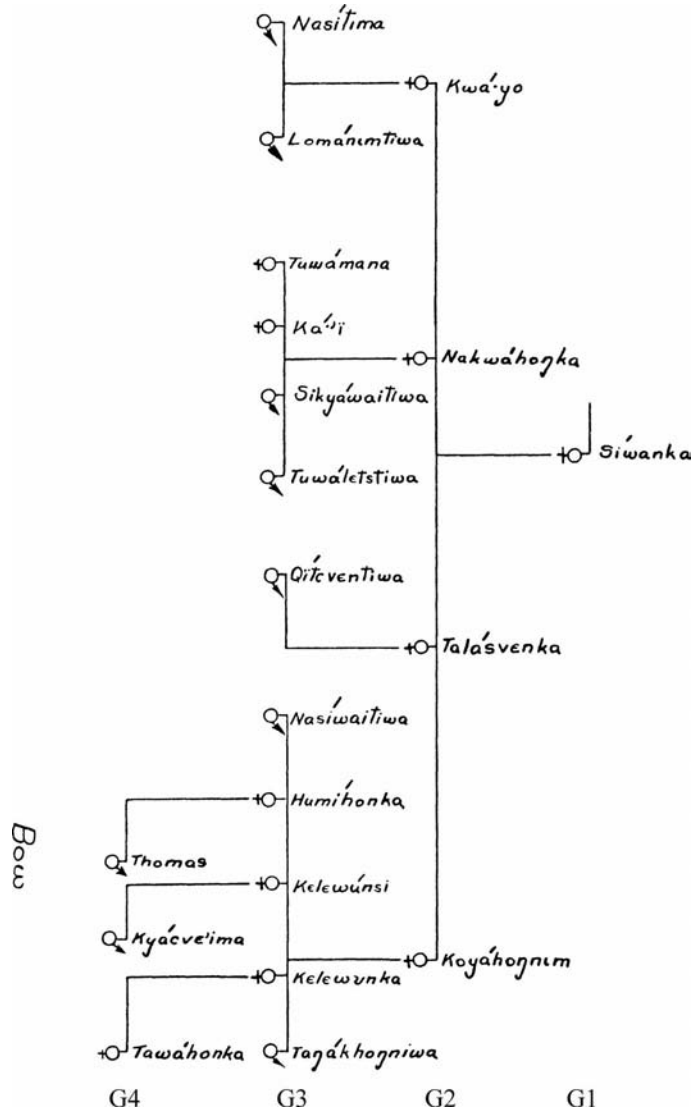


Figure 6.25. Leslie White's ''Oraibi Genealogies'': Bow, Lineage 1.

HP009363

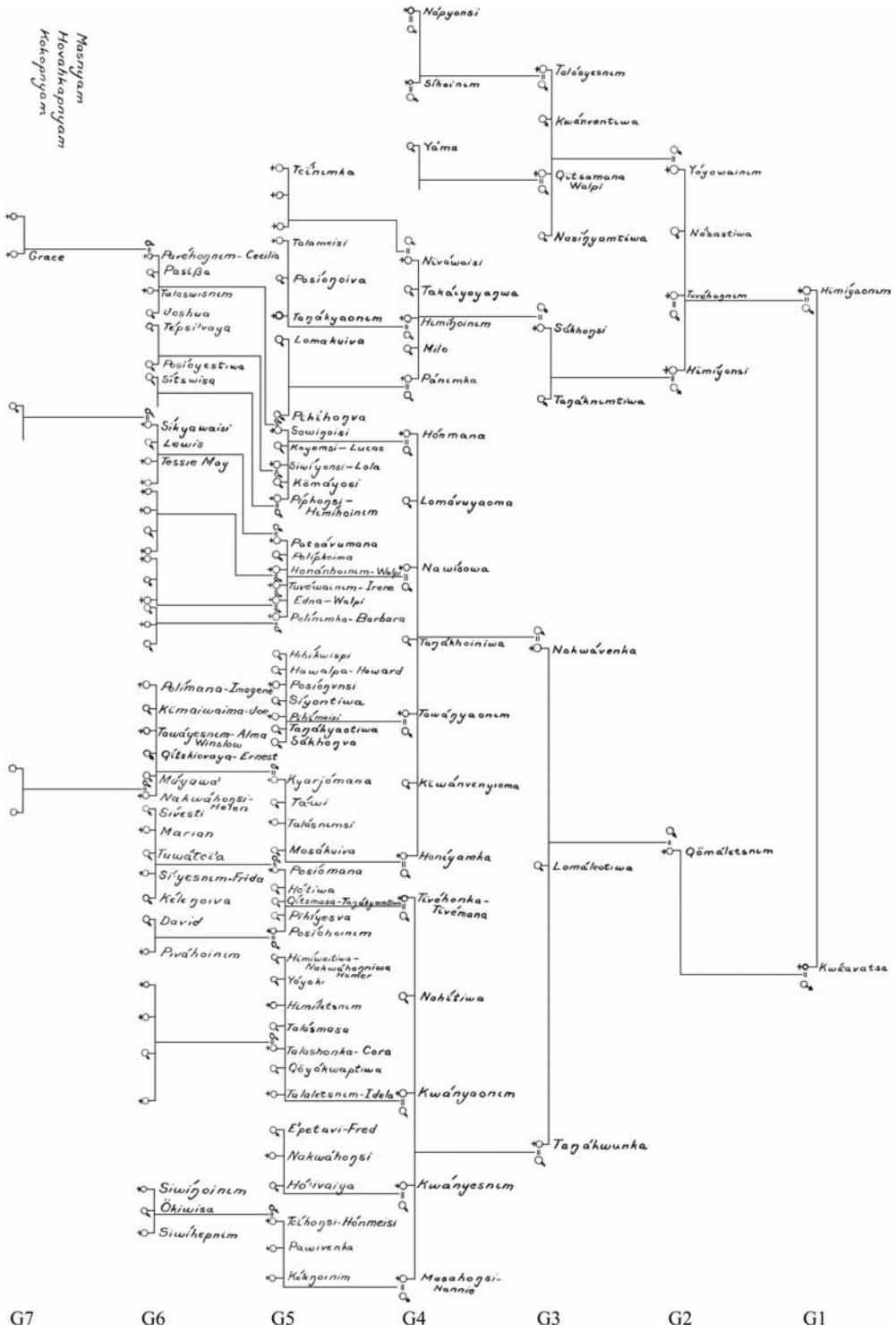
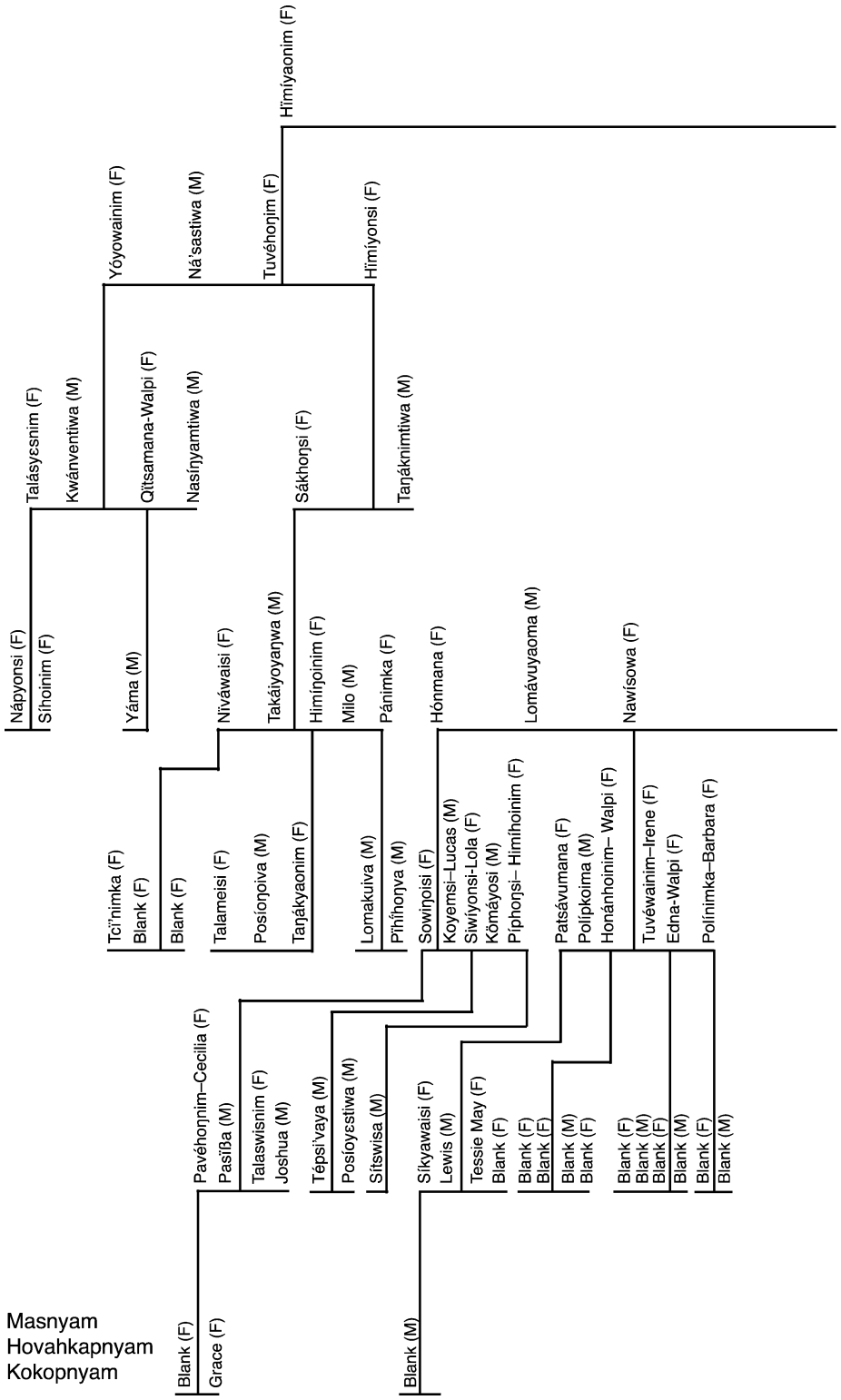


Figure 6.26a. Leslie White's ''Oraibi Genealogies'': Masnyam, Hovahkapnyam, Kokopnyam, Lineage 1.


Masnyam
Hovahkapnyam
Kokopnyam
Blank (F)
Grace (F)
Pavéhoŋnim–Cecilia (F)
Pasíßa (M)
Talaswisnim (F)
Joshua (M)
Tépsi'vaya (M)
Posíoyestiwa (M)
Sítswisa (M)
Blank (M)
Síkyawaisi (F)
Lewis (M)
Tessie May (F)
Blank (F)
Blank (F)
Blank (F)
Blank (M)
Blank (F)
Blank (F)
Blank (F)
Blank (M)
Blank (F)
Blank (M)
Blank (F)
Blank (M)
Blank (F)
Blank (M)
Tcí'nimka (F)
Blank (F)
Blank (F)
Talameisi (F)
Posíoŋoiva (M)
Taŋákyaonim (F)
Lomakuiva (M)
Pïñíhonya (M)
Sowiŋoisi (F)
Koyemsi–Lucas (M)
Siwíyonsi-Lola (F)
Kómáyosi (M)
Píphoŋsi– Himíhoinim (F)
Patsávumana (F)
Polípkoima (M)
Honánhoinim– Walpi (F)
Tuvéwainim–Irene (F)
Edna-Walpi (F)
Polínimka–Barbara (F)
Nápyonsi (F)
Síhoinim (F)
Yáma (M)
Niváwaisi (F)
Takáiyoyaŋwa (M)
Himíŋoinim (F)
Milo (M)
Pánimka (F)
Hónmana (F)
Lomávuyaoma (M)
Nawísowa (F)
Talásyesnim (F)
Kwánventiwa (M)
Qïtsamana-Walpi (F)
Nasíñyamtiwa (M)
Sákhoŋsi (F)
Tanáknimtiwa (M)
Yóyowainim (F)
Ná'sastiwa (M)
Tuvéhoŋim (F)
Hïmíyonsi (F)
Hïmíyaonim (F)

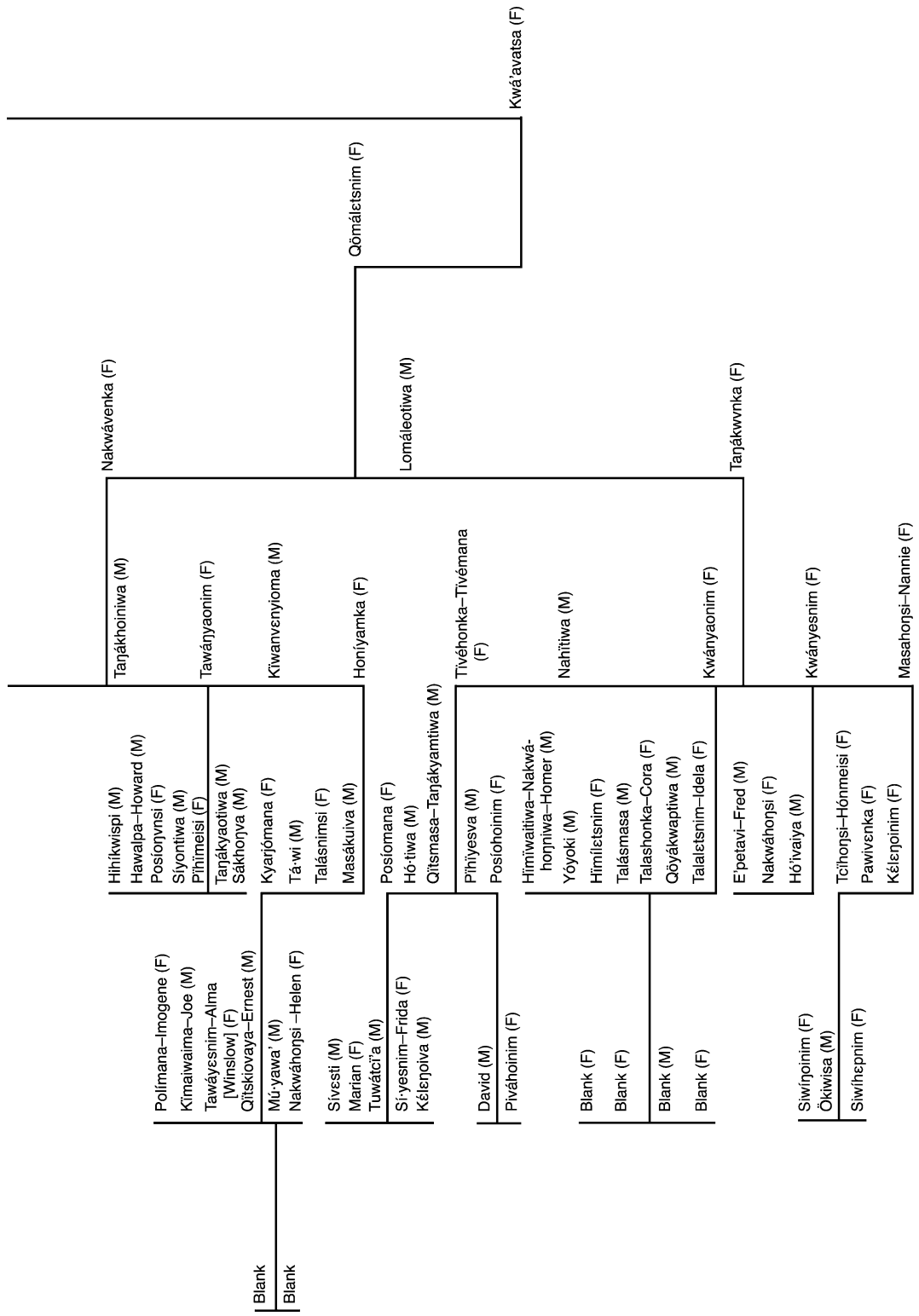


Figure 6.26b. Transcription of figure 6.26a.

HP009366

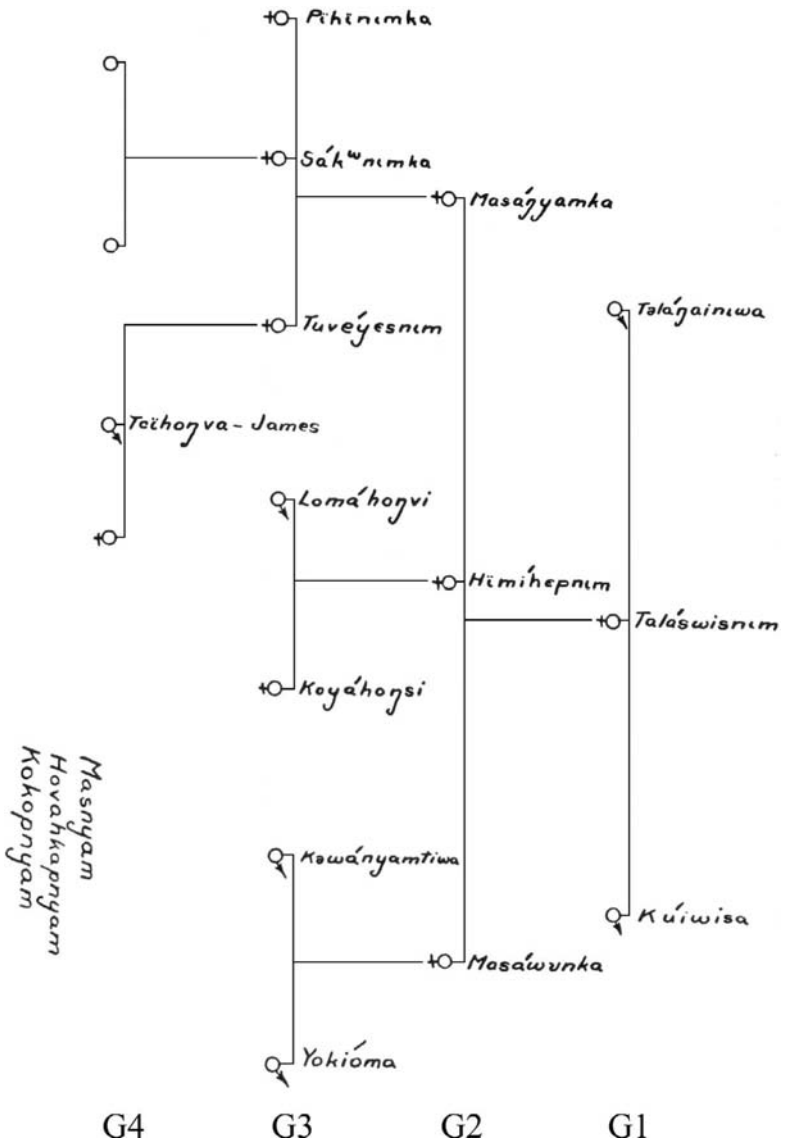


Figure 6.27. Leslie White's ''Oraibi Genealogies'': Masnyam, Hovahkapnyam, Kokopnyam, Lineage 2.

HP009367

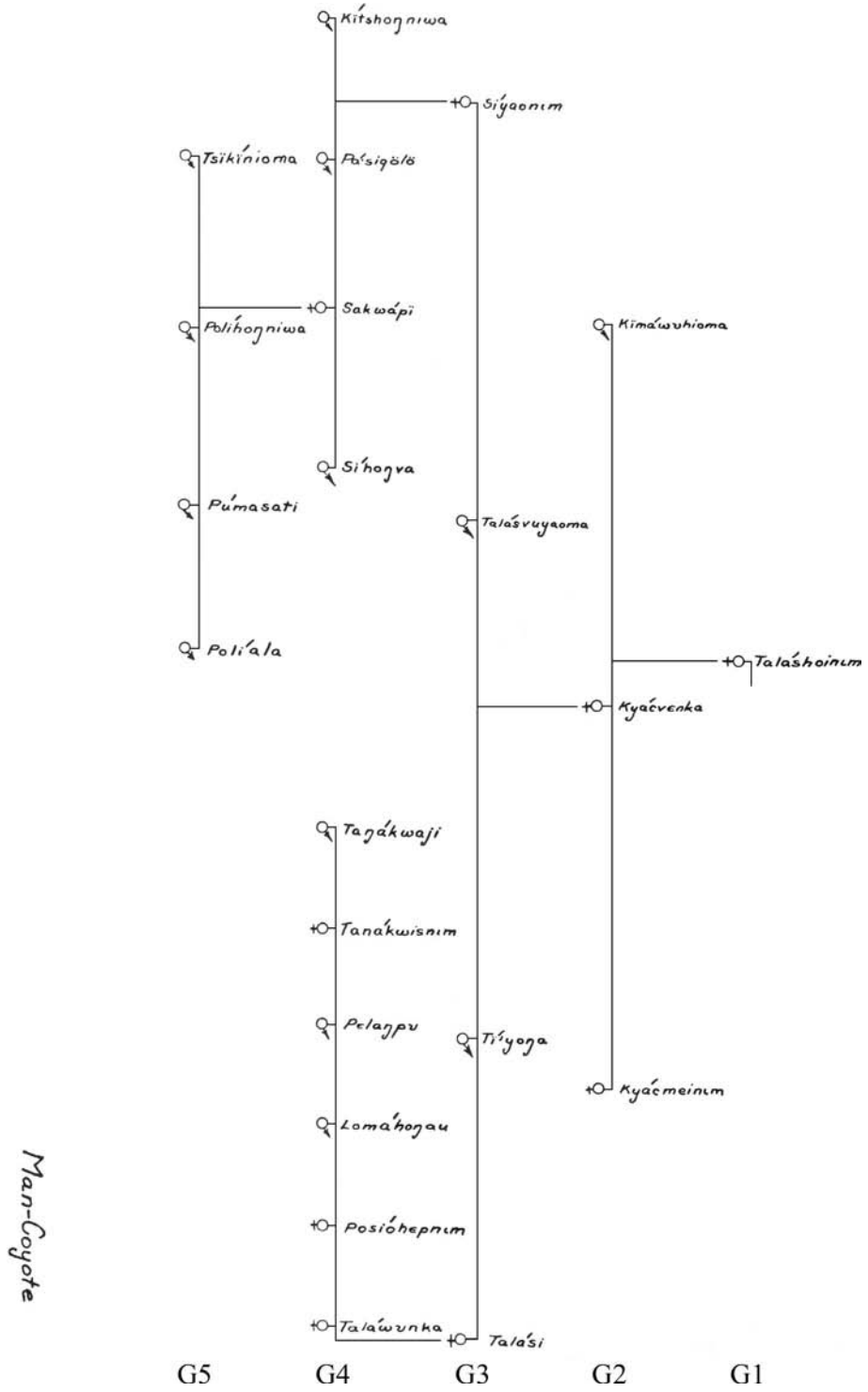


Figure 6.28. Leslie White's ''Oraibi Genealogies'': Man Coyote, Lineage 1.

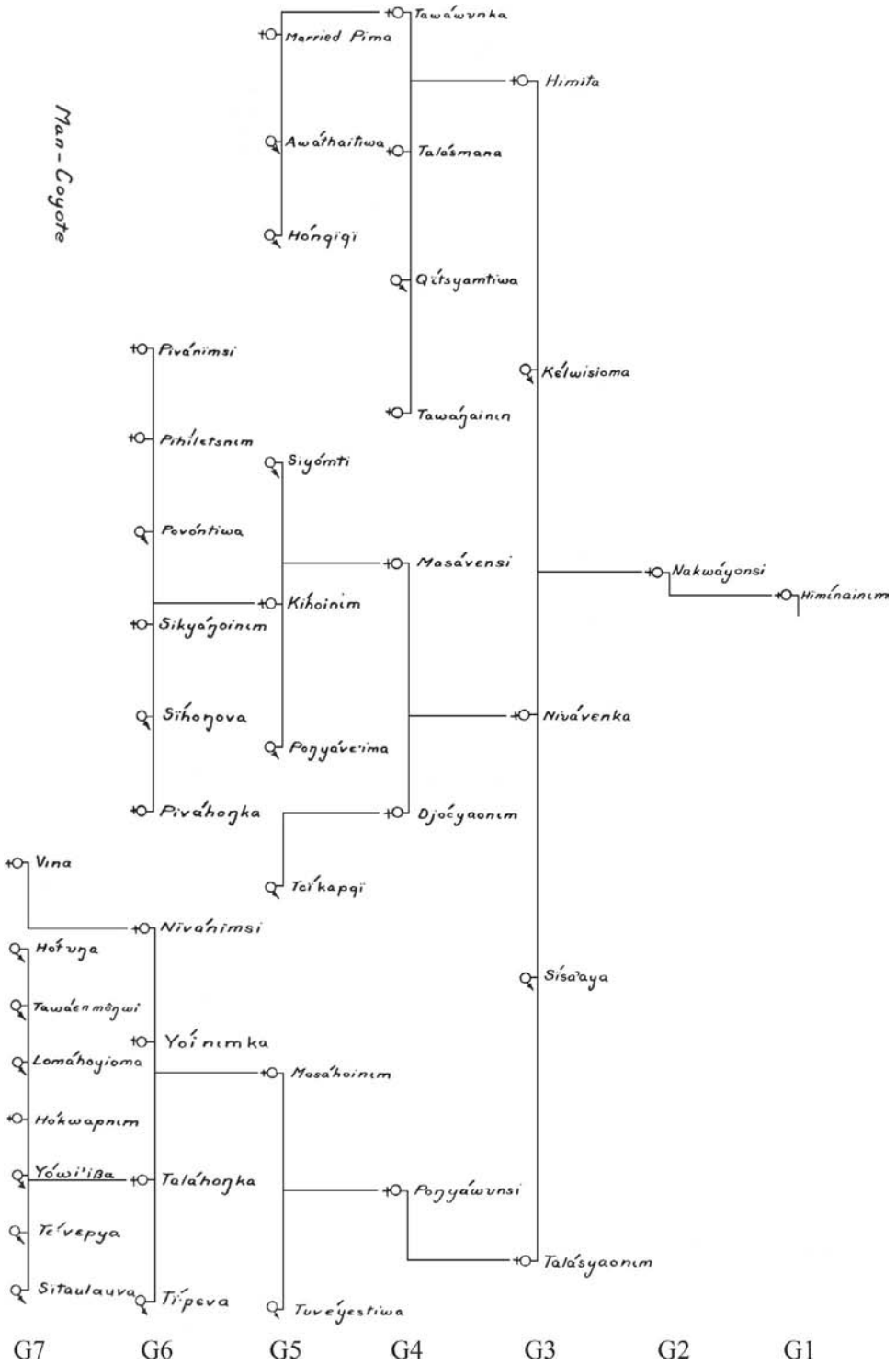


Figure 6.29. Leslie White's ''Oraibi Genealogies'': Man Coyote, Lineage 2.

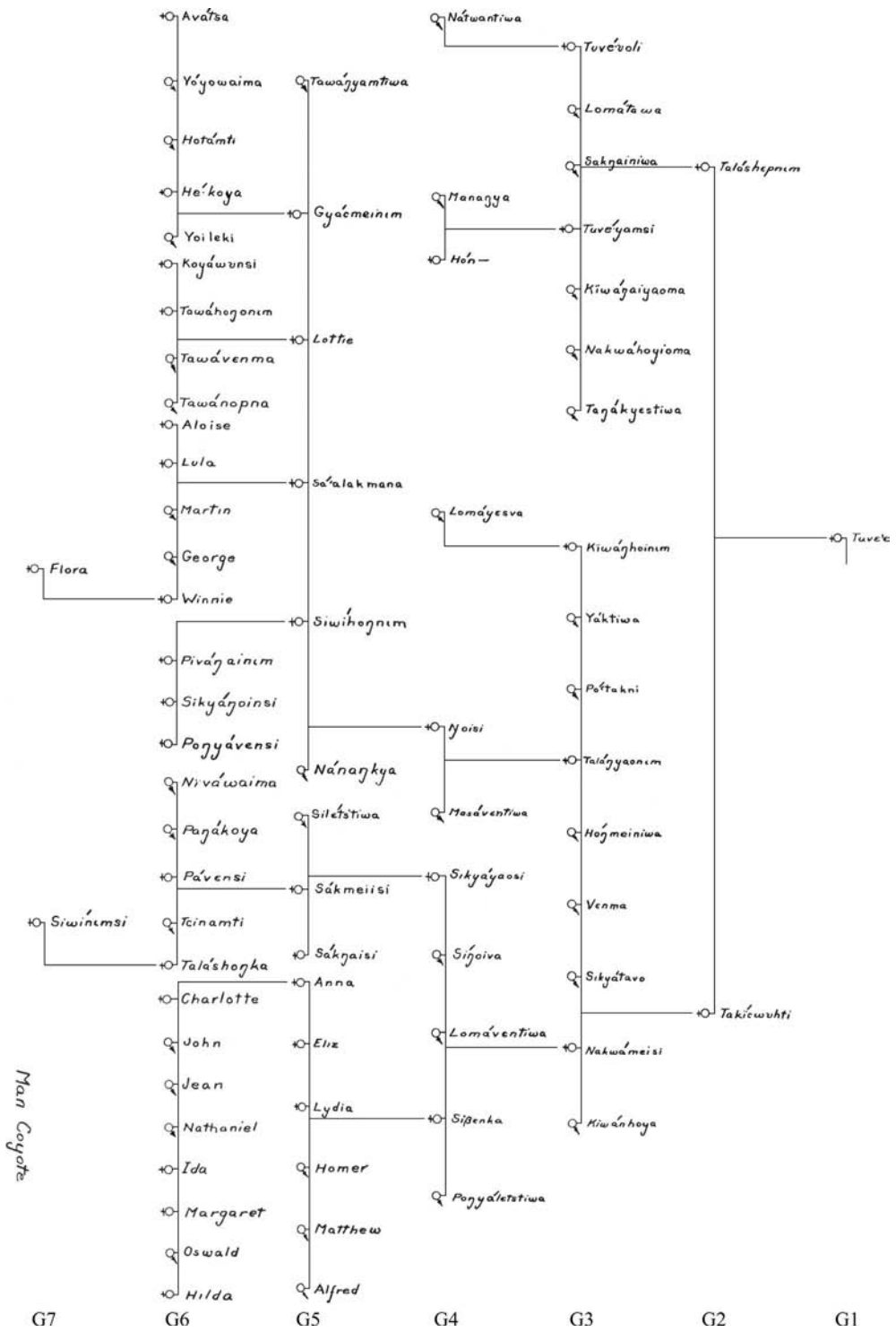


Figure 6.30. Leslie White's ''Oraibi Genealogies'': Man Coyote, Lineage 3.

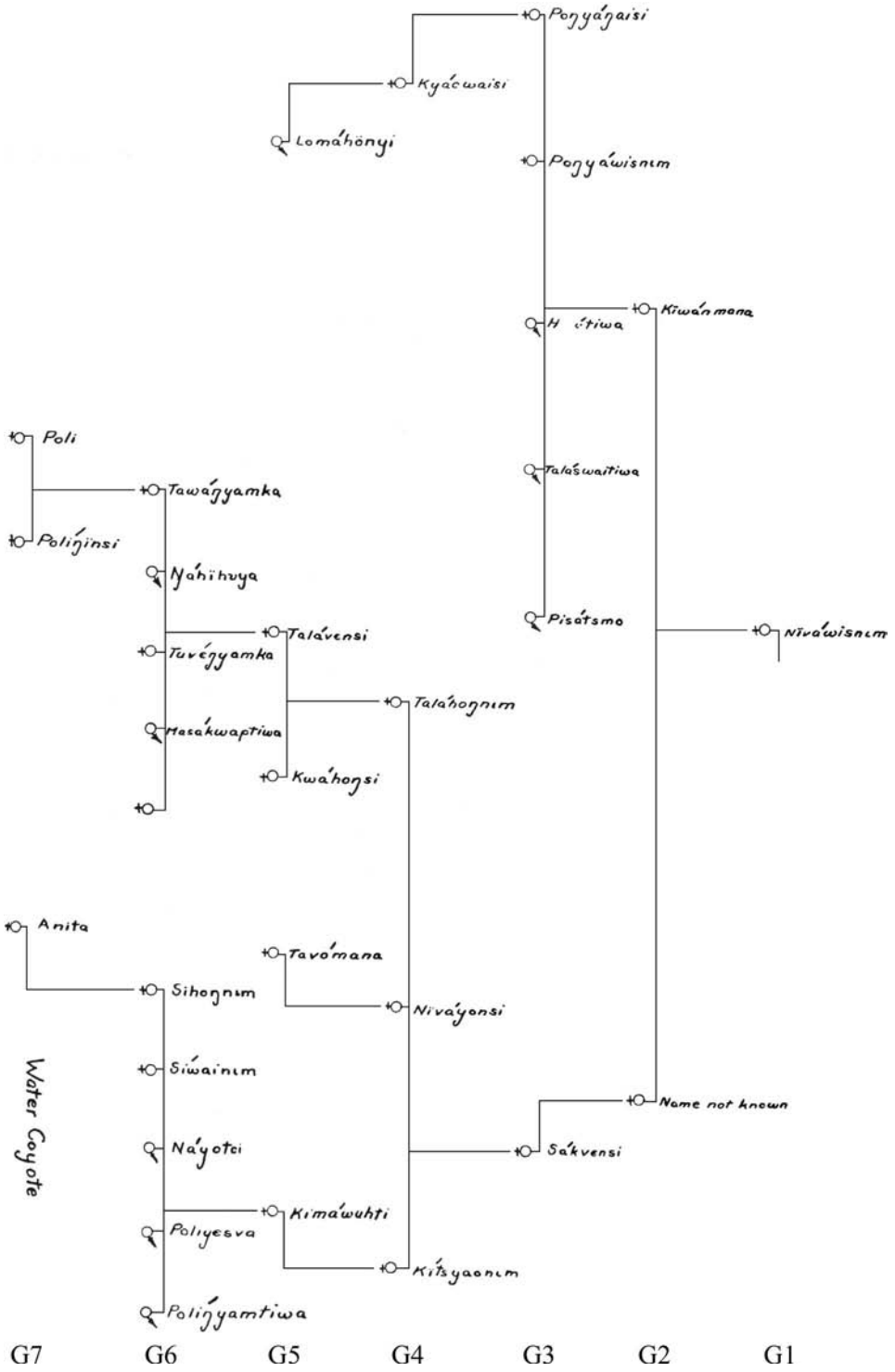


Figure 6.31. Leslie White's ''Oraibi Genealogies'': Water Coyote, Lineage 1.

HP009371

Figure 6.32. Leslie White's ''Oraibi Genealogies'': Water Coyote, Lineage 2.

HP009372

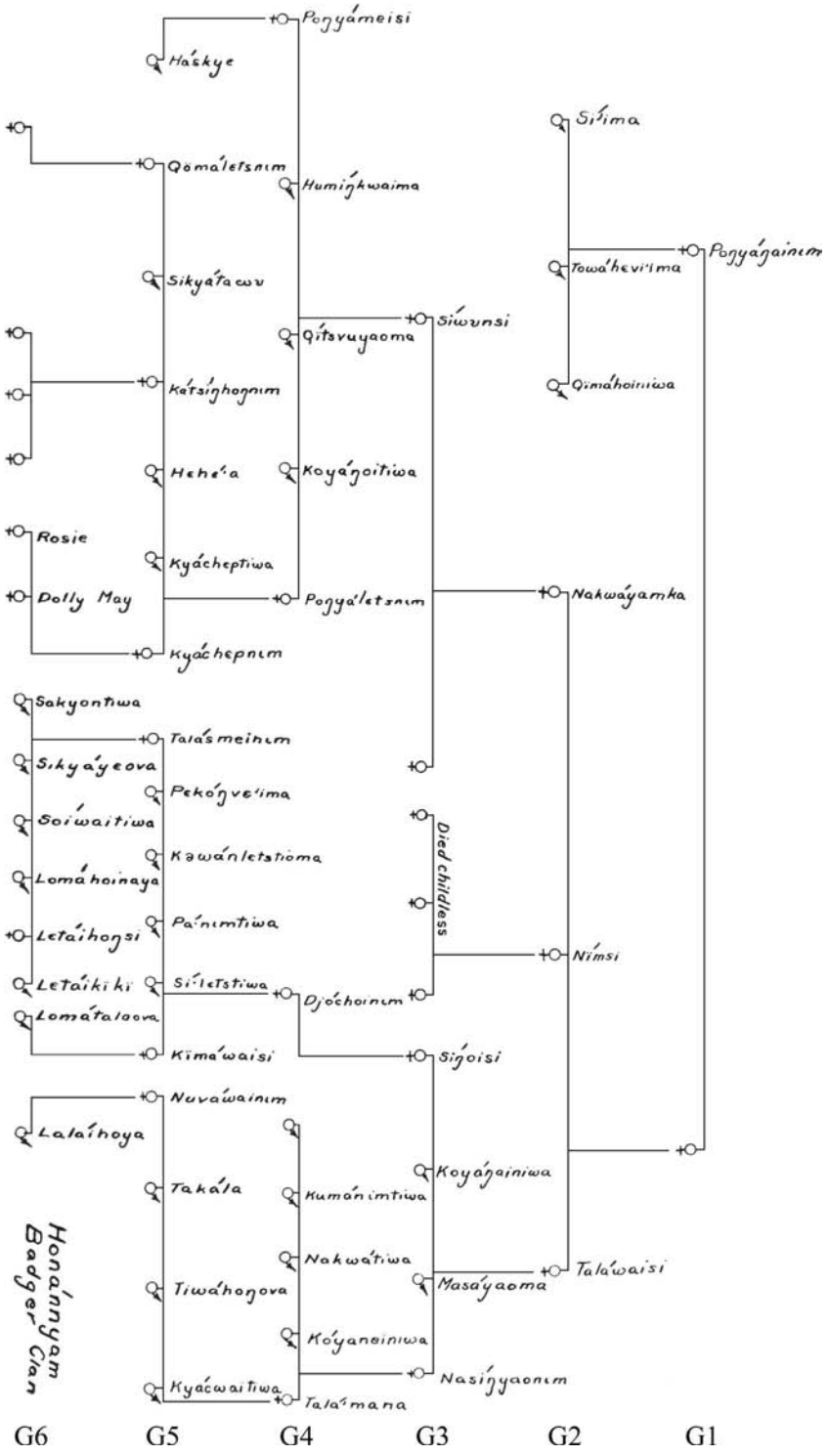


Figure 6.33. Leslie White's ''Oraibi Genealogies'': Honánnyam – Badger Clan, Lineage 1.

HP009373

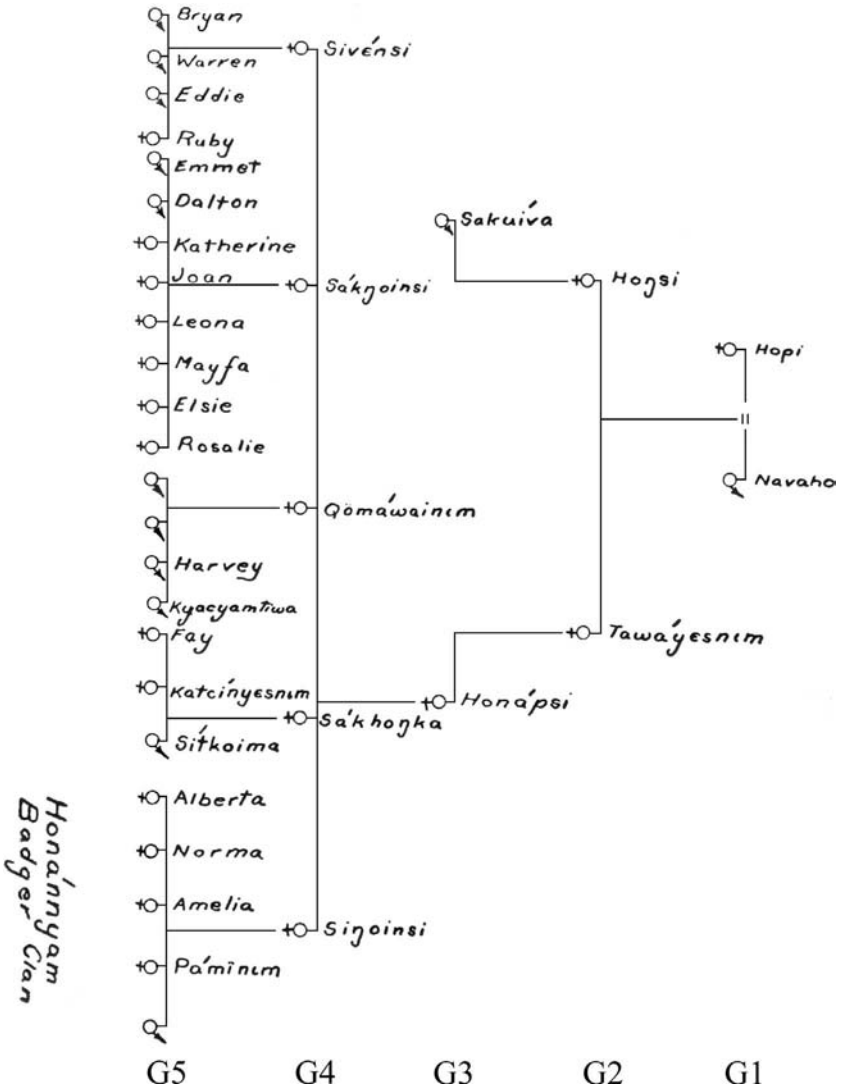


Figure 6.34. Leslie White's ''Oraibi Genealogies'': Honánnyam – Badger Clan, Lineage 2.

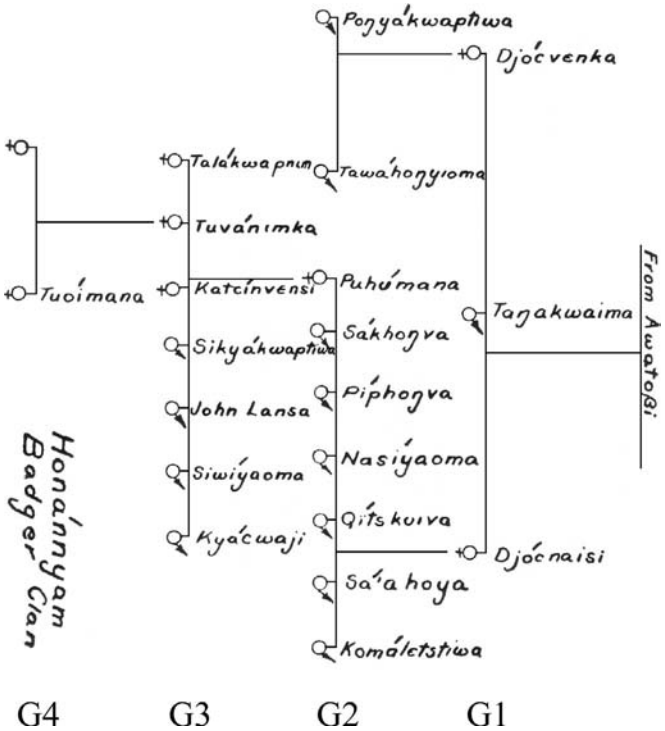


Figure 6.35. Leslie White's ''Oraibi Genealogies'': Honánnyam – Badger Clan, Lineage 3.

HP009375

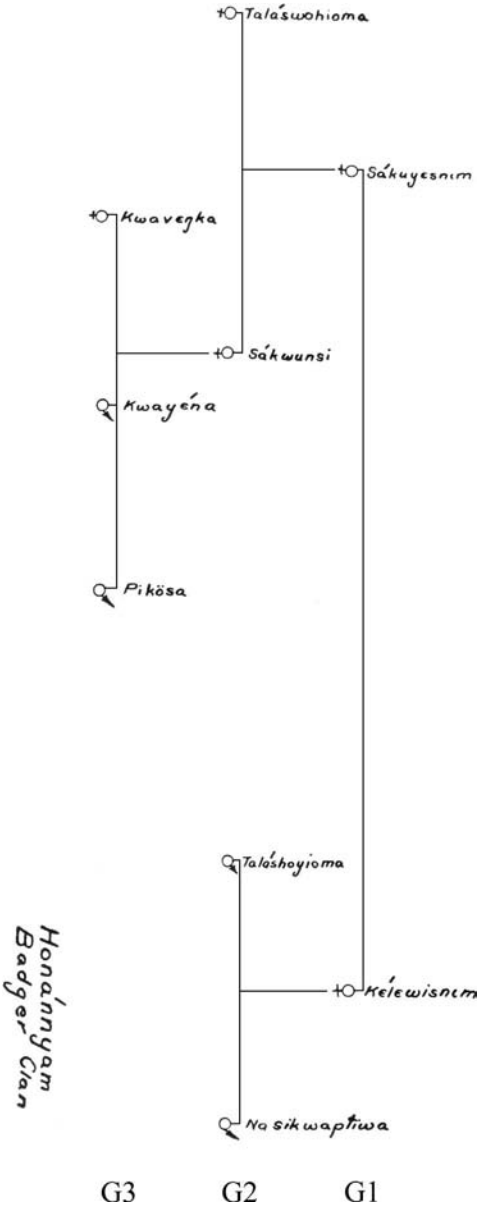


Figure 6.36. Leslie White's ''Oraibi Genealogies'': Honánnyam – Badger Clan, Lineage 4.

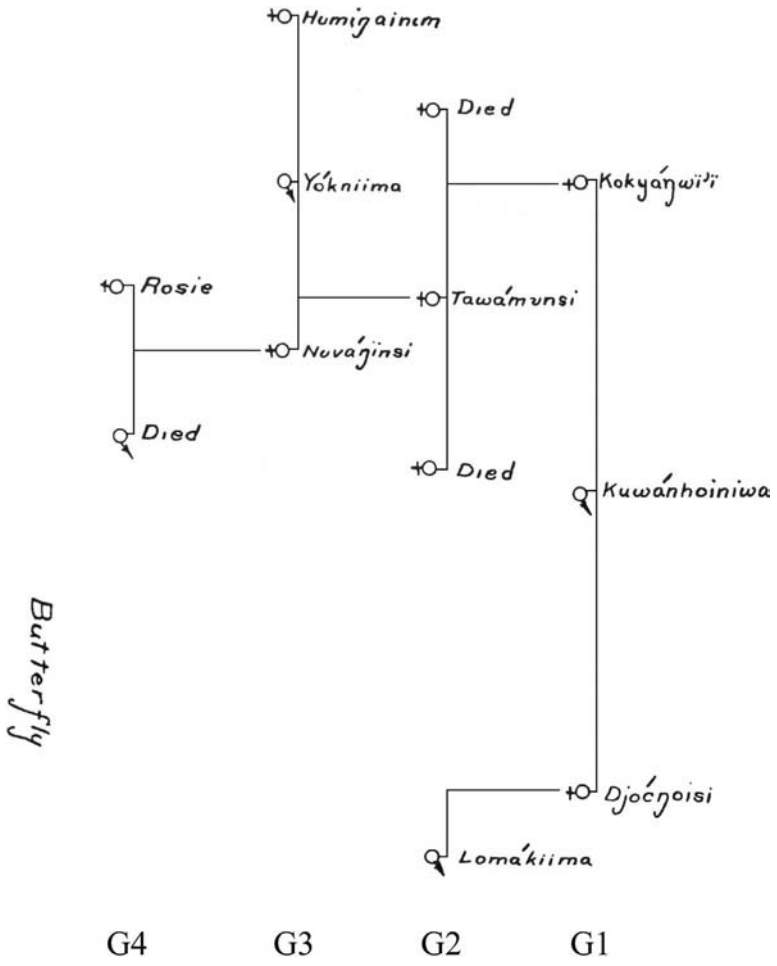


Figure 6.37. Leslie White's ''Oraibi Genealogies'': Butterfly, Lineage 1.

HP009377

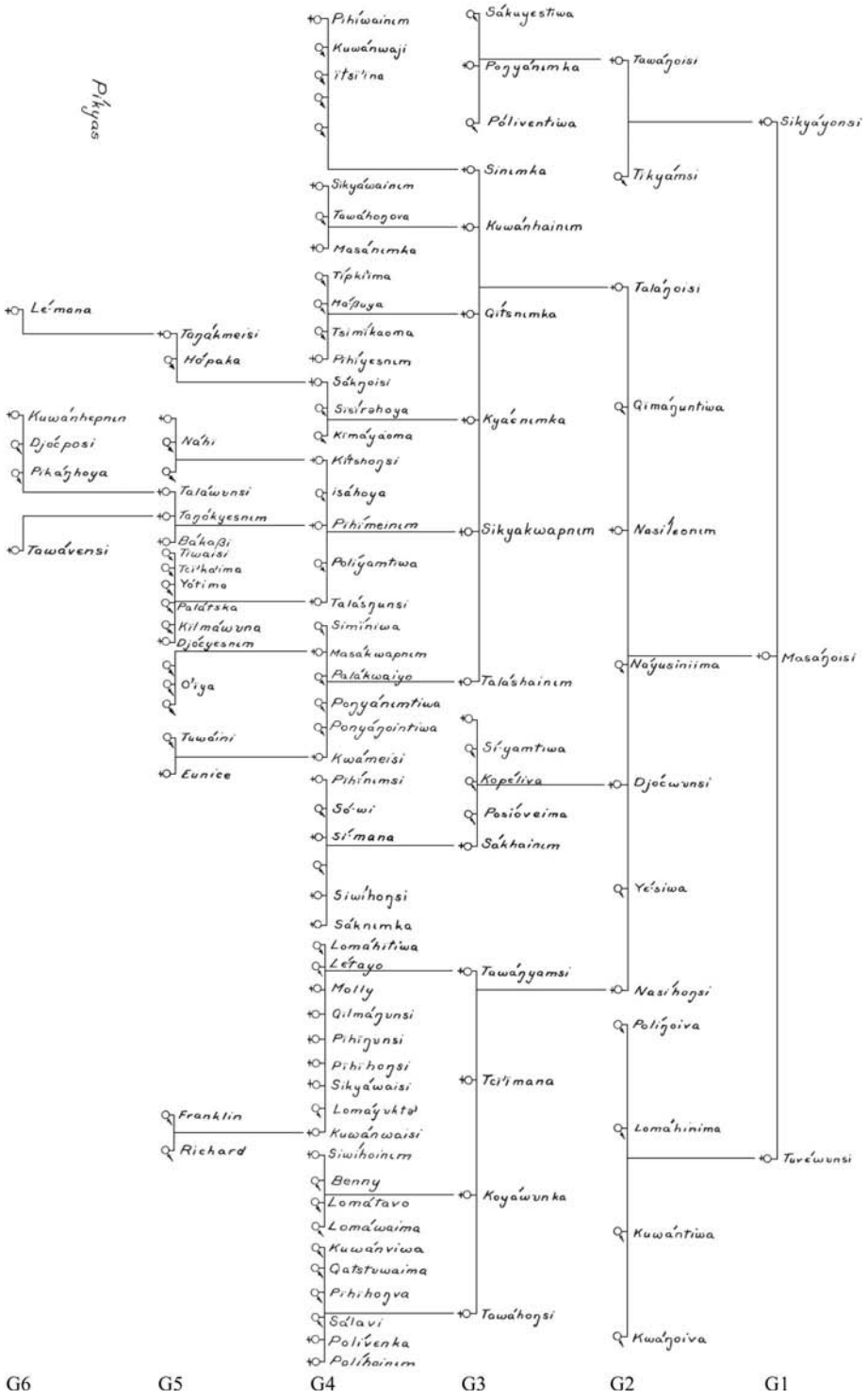


Figure 6.38. Leslie White's ''Oraibi Genealogies'': Píkyas, Lineage 1.

Figure 6.39. Leslie White's ''Oraibi Genealogies'': Patkinyam – Patki Clan, Lineage 1.

HP009379

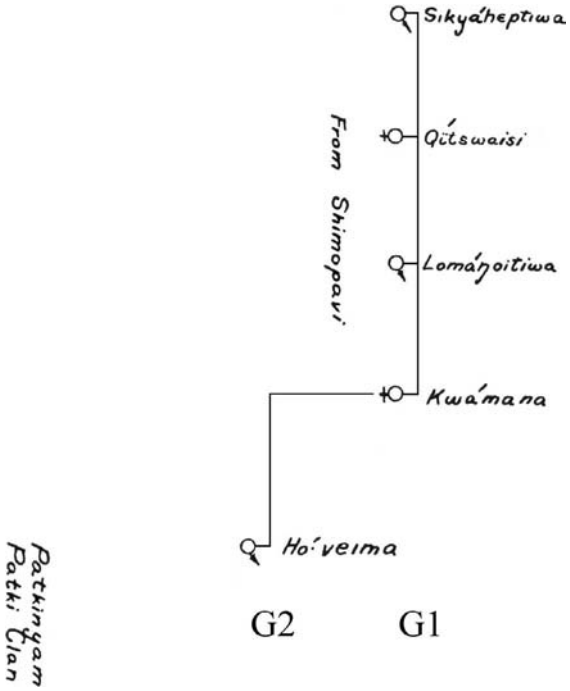


Figure 6.40. Leslie White's ''Oraibi Genealogies'': Patkinyam – Patki Clan, Lineage 2.

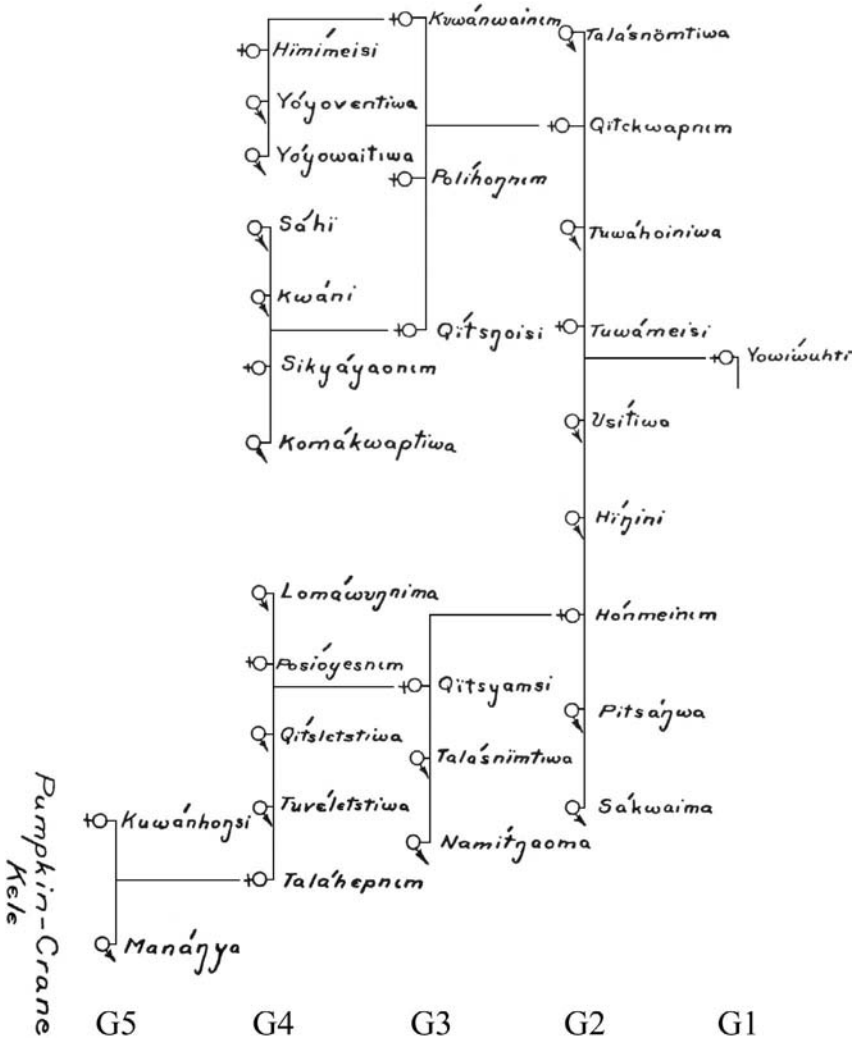


Figure 6.41. Leslie White's ''Oraibi Genealogies'': Pumpkin-Crane-Kɛlɛ, Lineage 1.

TABLE 6.1

Abbreviations for White's Genealogy Charts Used as Identifiers for Individuals Not Recorded by Titiev

Abbreviation	White genealogy chart name	General clan reference
WBar	Honnyam - Bear Clan, Piqösnyam - [Bearstrap]	Bear
WBfly	Butterfly	Butterfly
WBgr	Honánnyam - Badger Clan	Badger
WBow	Bow	Bow
WEgl	Eagle	Eagle
WGrs	Tepnyam - Greasewood Clan	Greasewood
WKat	Angwusnyam - Crow Clan, Katcínnyam - Katcina Clan	Katsina
WLiz	Lizard	Lizard/Snake
WMC	Man-Coyote	Coyote
WMHK	Masnyam, Hovahkapnyam, Kokopnyam	Maasaw, Kookop
WPat	Patkinyam - Patki Clan	Patki
WPCK	Pumpkin-Crane-Kɛlɛ	Sparrowhawk/Crane/Squash
WPik	Píkyas	Piikyas
WPrt	Kyacnyam - Parrot Clan	Parrot
WRab	Tapnyam - Rabbit Clan, Pipnyam - Tobacco Clan	Rabbit/Tobacco
WRed	Bakapnyam - Reed Clan	Reed
WSnd	Sand	Sand
WSpd	Kokyaŋnyam - Spider Clan	Spider
WSun	Sun - Tawanyam	Sun
WWC	Water Coyote	Desert Fox

HP009382

TABLE 6.2
Clan Heads ca. 1906 (as reported by Qöyawayma: White, n.d.b: 53–55)

Clan (LW)	Name (LW)	P-Split (LW)	Identification	Clan (MT)
Bear	Lololoma >	d a 1906	Loololma	Bear
	Tawakwaptiwa	Orayvi	Tawakwaptiwa	Bear
Kokopnyam	Yokioma	Hotvela	Yukiwma	Kookop
Eagle	Na kwá veima	Hotvela	Nakwave'yma	Gray Hawk
Rabbit	Qoi ya hoŋ ŭ niwa	Orayvi	Qöyahongniwa	Rabbit
Reed[1]	Po li yés tiwa	Orayvi	Poliyestiwa	Greasewood
Badger	Qo ma hoĭn i wa >	d a 1906	Qömahoyniwa	Real Badger
	Si'lɛtstiwa	Mùnqapi	Siletstiwa	Real Badger
Spider (& Bluebird)	Dŭvɛŋoiitiwa >	Hotvela	Tuvengöytiwa	Spider
	Sï'tai i ma	Hotvela	Nasiwisiwma	Spider
Kwani	Na'sastiwa	d a 1906	Na'sastiwa	Greasewood/Reed
Pumpkin	Ki'hoya >	Hotvela	Tuveletstiwa	Squash
	Dalahɛp'nim [EZ]		Talahepnöm	Squash
Red tail Hawk [sic]	Dalasön tiwa	d a 1906	Talasngöntiwa	Sparrowhawk
Sand	Qoi ya hoiniwa	Hotvela	Qöyahoyniwa	Sand
Sivapnyam	Si'yŭmtiwa	Mùnqapi	Siyamtiwa	Piikyas
Butterfly	Da wa mŭnsi	Orayvi>NO	Tawamunsi	Butterfly
Sun	Dalas kwaptiwa	Orayvi d >	Talaskwaptiwa	Sun
	Da la yɛsva	Orayvi	Talayesva (WSunL1G4)	Sun
Snake	Mas a üntiwa	H>B d. >	Masangöntiwa	Snake/Lizard
	Pŭ hŭ nimtiwa	Hotvela	Puhunömtiwa	Lizard
Lizard	Wik ßaya	Orayvi	Kuwanwikvaya	Lizard
Cedar	Na si lɛtstiwa	d a 1906	Nasiletstiwa	Real Cedar
Coyote	Bo'nya létstiwa	H>B>H	Pongyaletstiwa	Real Coyote
Crane	Dŭ wá hoi niwa	Mùnqapi	Tuwahoyniwa	Real Crane
Greasewood see Reed: same for both[1]	Po li yɛs tiwa	Orayvi	Poliyestiwa	Greasewood
Bow	Kö tcvɛ ntiwa	Hotvela	Qötsventiwa	Bow
Corn	"same as Bi kyas nyam"			
[elsewhere LW says:]	Yés i wa (Pikyas)	Mùnqapi	Yeesiwa	Piikyas
Parrot	Na wŭ'ŋiwa >		Naawungwni'yma	Katsina
Parrot & Kachina	Ma sa hoŋ u va	Orayvi	Masahongva	Parrot

[1] Two clan pairs (Greasewood and Reed, and Parrot and Parrot/Katsina) are listed as headed by the same individuals, and it appears that White's informant was partly guided by knowledge of sodality heads—a confusion (between "clans" and sodalities) also made by other informants, suggesting their formal discreteness in anthropological accounts is less clear emically. For example, White (n.d.b: 53) lists a "Kwani" (Kwan, Agave) clan headed by Na'sastiwa; while Na'sastiwa was the Kwanmongwi, head of the Kwan sodality (e.g., Voth, 1912b: 115; Titiev, 1944: 242), the weight of evidence suggests he was a member of the Greasewood or Reed clan (Titiev's Phratry V). Later on, White's fieldnotes (n.d.b: 107) record Na'sastiwa as Reed clan (Qöyawayma was the informant then also, twelve days after this first record). Na'sastiwa's inclusion on White's Masnyam-Hovahkapnyam-Kokopnyam genealogical chart (fig. 6.26) appears to be an error, for in Titiev's notes (n.d.a: passim) and in *Old Oraibi* (1944: 242, 245), Na'sastiwa is noted as Greasewood clan (mostly; on page 242 of *Old Oraibi*, Titiev describes him as "Reed, but son of a Masau'u man", while on page 245, he is "Greasewood, but the son of a Kokop man"). If Titiev is correct that Na'sastiwa achieved his sodality role because of his father's clan (i.e., patrilaterally), then he obviously was not a member of this clan himself and could not have been its head. Interestingly, White does not include a Maasaw clan in this list from his fieldnotes (so I would infer he intends the Kwani clan to stand for Titiev's Maasaw clan). Similarly White does not list clans or heads for: a) Paa'is clan, Water Coyote/Desert Fox (I infer he intended the Coyote clan head to cover Desert Fox too); b) Crow clan (I infer his informant regarded this as inseparable from Katsina and/or Parrot); c) Gray Hawk clan (inferentially folded into Eagle—White's clan head for Eagle is identified by Titiev's notes [n.d.a: passim] as Gray Hawk clan); d) Millet clan (probably enfolded into Coyote); e) Gray Badger clan (enfolded into Badger); f) Navajo Badger clan (enfolded into Badger); or g) Patki clan (enfolded into "Corn"). Millet is absent from White's genealogy charts (as are all the individuals Titiev identifies as Millet clan, none of whom are included on any of White's other charts) and does not appear in his notes (Millet was probably a subclan/alternative name for a family within Coyote). The absence of separate listings for Gray Badger

(Footnotes continued on next page)

HP009383

TABLE 6.3

Sodality Heads ca. 1906 (as reported by Qöyawayma; White, n.d.b: 61–79)

Sodality (order as listed)	Head	Identification	"Clan" (LW)
Aa'alt (Two Horn)	Kotcvɛntiwa	Qötsventiwa	Bow "In charge of all ceremonies"
Taatawkyam (Singers)	Da lá ŋa kioma d a 1906> Ma sa wistiwa	Talangakiwma Masawistiwa	Parrot Parrot
Kwaakwant	Na'sastiwa d a 1906> Lo má lɛ̀ otiwa d a 1906	Na'sastiwa Lomalewtiwa	Kwan Kwan
Wuwtsim	Talaswŭ'ntiwa	Talasngöntiwa	Kele ("Hawk")
Snake	Masáŋöntiwa	Masangöntiwa	Snake
Antelope	Dŭvɛŋoitiwa	Tuvengöytiwa	Spider
Grey Flute	Loma hóng va	Lomahongva	Pikyas
Blue Flute	Lomahongyoma	Lomahongiwma	Spider
Momtsit	Na'ŋöi va	Naangöyva	?
Maraw	Taŋakwa Wikvaya	Tangaqwaynöm (f) Kuwanwikvaya (m)	Lizard Lizard
Owaqöl	Hŭmi ao nim d a 1906 Masatoi niwa d a 1906> Kɛl nɛmtiwa	Humiyawnöm (f) Masatoyniwa (m) Kyelnömtiwa	Sand Sand Sand
Lakon	Dawá mŭnsi Nák sŭ d a 1906 [sic]	Tawamunsi (f) Lomanaksu (m)	Butterfly Parrot
Powamuy	Si'ima d ca. 1900> Qoï ma hoiniwa d ca. 1908> Siletstiwa	Si'yma Qömahoyniwa Siletstiwa	Badger Badger
Katsina	Nawŭŋniwa d a 1906> Masáhongva	Naawungwni'yma Masahongva	Katsina Parrot
Soyal Officers			
Soyalmongwi	Lololama/Sakoŋioma d a 1906> Tawakwaptiwa	Loololma/Sakwhongiwma Tawakwaptiwa	Bear Bear
Tsa'kmongwi	Talaswŭŋŭniwa> Poliyestiwa	Talaswungwniwa Poliyestiwa	Greasewood Greasewood
Qaleetaqa	Masáŋöntiwa ("Warrior for all wimi") > Talasvŭyaoma	Masangöntiwa Talasvuwyawma	Snake Coyote
Pipmongwi	Lomayaktiwa> Masáve'ima	Lomayaktiwa Masave'yma	Rabbit Rabbit
[Village] Officers			
Kikmongwi	Tawakwaptiwa	Tawakwaptiwa	Bear
Kyarmongwi	Masáhongva	Masahongva	Parrot
Qaleetaqa	Masáŋöntiwa	Masangöntiwa	Snake
Tsa'kmongwi	Da las wŭŋ niwa	Talaswungwniwa	Greasewood
Pipmongwi	Lomáyaktiwa d a 1906> Qöi ya hoŋ ŭ niwa	Lomayaktiwa Qöyahongniwa	Rabbit Rabbit

←

and Navajo Badger corresponds to my informants' accounts that these were not separate clans from Badger (although they do appear as genealogically separable: see chap. 15). Patki is the only clan whose complete absence from this list is surprising, even though White lists two clan heads for the proximate Corn/Piikyas and Siva'p (Rabbitbrush) clans; the individuals listed (Yeesiwa and Siyamtiwa) were in all probability MB and ZS to each other, thus again raising questions about the separability of these two clans (and see chap. 15). (White also mistakes one clan name in English, listing a Red Tail Hawk clan, rather than what he evidently means, i.e., Sparrowhawk).

HP009384

TABLE 6.4

Kivas and Kiva Chiefs ca. 1906 (as reported by Qöyawayma: White, n.d.b: 101–07)

#	Kiva	Head	''Clan'' (LW)	Notes (White, n.d.b: 101–07)
1	Hemis kiva			There in 1890. Was the first one that was ruined. Used for taking new members into hemis kachina
2	Paaqölvi			''Where the water settles.'' Very old. Don't know what was used for - went into disuse long ago.
3	Hano kiva		Pikyas?	Named after Tewa people. It was in use in 1885. Was used to initiate people into Tsutskut (pl.[orthog. modified]) (Tsuku, sing). These were clowns. Did not wear masks. Associated with Kachinas. Quit using kiva about—after 1906. Maybe it belongs to Pikyas.
4	Wiklavi/Wiklapi	Puhu'iwma [?] d a 1906> Yuyahiwva	Sivap Sivap [sic] [Patki MT]	Used by Momtsit (Sword Swallowers [sic]) also called Qaleetaqa—Warrior. Siva'pngyam kept it up. Puhu'iwma-Siva'p clan—kept it up. He died before 1906. Yuyahiwva Siva'p took his place. Alive in 1906—stayed at Oraibi.
5	Pongovi	Talaskwaptiwa	Sun	Circles. In use 1932, also 1885. Now used for Soyal; since 1906. Tawakwaptiwa takes care of it. Talaskwaptiwa took care of it before Tawakwaptiwa.
6	Sakwalenvi (mong)	Lomayestiwa	Spider	Blue Flute, mong kiva. Was in use 1885. Quit using it after 1906. Was built for Soyal only. Lomayestiwa (Spider) took care of it. Went to Hotavila 1906. No one took it after 1906.
7	Honan kiva/Povoli kiva	Si'yma> Siletstiwa	Badger Badger	(first ''had control over it'' [perhaps referring to Butterfly clan]). Was in use in 1885. Si'yma was head. Siletstiwa took it after Si'yma. Used for Powamuy. In use 1932.
8	Al kiva or Naasavi	Qötsventiwa	Bow	(mong kiva). Used for Alwimi. Qötsventiwa was head - went to Hotavila. Tangaqhongniwa (Bow - nephew of Qöts. . .) tried to take his place. He went insane. . . Nasiwaytiwa tried next. . . he went insane kind of. He quit. Kiva fell into disuse.
9	Taw kiva	Talangakiwma d a 1906> Masawistiwa	Parrot/Kachina Parrot/Kachina	Singers kiva. In use in 1885. Talangakiwma (Kachina or Parrot clan) took care of it, died before 1906. Masawistiwa took his place. He was alive in 1906 - stayed at Oraibi. Then moved to lower village. He was Parrot or Kachina clan. Is beginning to cave in now. Was used for Tawwimi [Singers] only.
10	Hawiwvi	Masatöyniwa > Talasngöntiwa	Sand Kele	(''going down on steps''). In use in 1885. Masatöyniwa (Sand) took care of it. Talasngöntiwa (Kele) took his place. He was alive in 1906. Stayed at Old Oraibi—moved below—died 1926. This kiva was used by Lakon, Wuwtsim, Owaqöl ceremonies.
11	Maraw kiva	Kuwanwikvaya Qötsnömsi	Lizard Lizard	In use in 1885. [Kuwan]wikvaya (Lizard) and his sister Nömsi (alive now) took care of kiva. They stayed at Oraibi in 1906. Moved below later.
12	Tsu' kiva	Masangöntiwa	Snake/Lizard	In use in 1885. Nuvakwahu (Snake or Sand clan) took care of kiva. Masangöntiwa took his place. He was Snake or Lizard. He went to Hotavila 1906. Tuveyamtiwa (Snake or Lizard) took it afterwards. . . . Kiva caved in long time ago—after altar to Hotavila [sic]. Kiva was used for Snake wimi.
13	Kwan kiva	Lomalewtiwa	Kwan	Used in 1885. Na'sastiwa (Reed) took care of it. Tangaqwa'yma (Badger) took it afterwards. He died shortly. Lomalewtiwa (Kwan [sic]) took it. Alive 1906—stayed at Oraibi. Died 1918. Kiva caved in. Maasaw dressed up here. Also Kwan wimi. Tsootsongo and Naangöyva were first. [Both] old in 1890. Mokyaatiwa (Rabbit) took their place. . . .
14	Is kiva	Kosili	Coyote	Coyote—was made from an old kiva about 1900. Never used it because of trouble. Kosili was man who suggested making the kiva. [NB Is kiva recorded by Stephen in 1888; MT's Ko'sili/Sinkwa, Paa'is (n.d.a), listed as Coyote clan in Titiev, 1944; 245].

HP009385

CHAPTER 7

TITIEV'S HOUSEHOLD CENSUS

INTRODUCTION

Titiev devoted much of his fieldwork at Orayvi in 1933–1934 to a reconstruction of the 1906 population. Over five months, he went through Hargrave's map (see chap. 5) with Tawakwaptiwa (principally) and Don Talayesva (as interpreter). His goal was a record of each ''household'' (designated by a suite of rooms) by its occupants, their relationships, kinship and ritual statuses, and marriages (Titiev, 1944: 51). Beginning at the southwest corner of the village in Cluster A, Titiev's numbered households proceed (following Hargrave's numbering system) along each street from southwest to northeast, as indicated in figure 5.8. Titiev followed this order in querying Tawakwaptiwa.

Titiev (1944: 49–51) devised the ''household'' research to try to resolve the dual question of ''clan'' boundaries and multiple-clan identifiers for many individuals. These problems predated 1932, but had not been resolved by White's field school, thus inspiring Titiev's interest in returning to the field. While *Old Oraibi* interpreted ''households'' as functioning corporate matrilineal units, the households in his census notes do not readily reflect that model. He wanted Tawakwaptiwa to focus temporally to ca.1901–1906, but as Cameron (1999: 43) pointed out, ''Titiev often included in households the deceased, the unborn, and the absent''. Numerous individuals had died long before 1900. In some cases, it is very difficult to get a sense of when or if a particular household configuration is located in time at all, since Titiev's record conflates multiple phases of a household developmental cycle. Several individuals are listed as ''died during famine'', which occurred ''during Kuyingwu's time'' (Kuyngwu was Loololma's father, who, according to Tawakwaptiwa, oversaw the role of Kikmongwi while Loololma was young). The temporal reference here is probably to the 1860's. But if some persons appearing as household members in Titiev's census died four decades before the split, their import for conceptualizing that household as a structural unit in 1901–1906 is at best tangential.

Each household listing typically focused on a married couple and their children. The primary arrangement of data basically shows nuclear or extended cognatic family groups—rather than matrilineage segments. Not until Titiev reached Household K 245–51 (see passage quoted from this household listing in chap. 3) did he fully realize that the standard residential pattern was a matrilocal/uxorilocal nuclear unit, from which daughters typically moved out at marriage (sometimes into adjacent room-suites). Within each numbered household, Titiev recorded multiple social characteristics of each named individual, including: sex, spouse(s), clan, sodalities, faction, post-split movements, and children (see figs. 7.1 and 7.2). He began each household with the apparent male household head, followed by the female household head. This arrangement is problematic since only the female was continuously attached to the house; where she had prior or subsequent husbands, they are often

HP009386

Figure 7.1. Sample page from Titiev's census notes (Titiev, n.d.a: Households B 9-11, B 12½-13).

HP009387

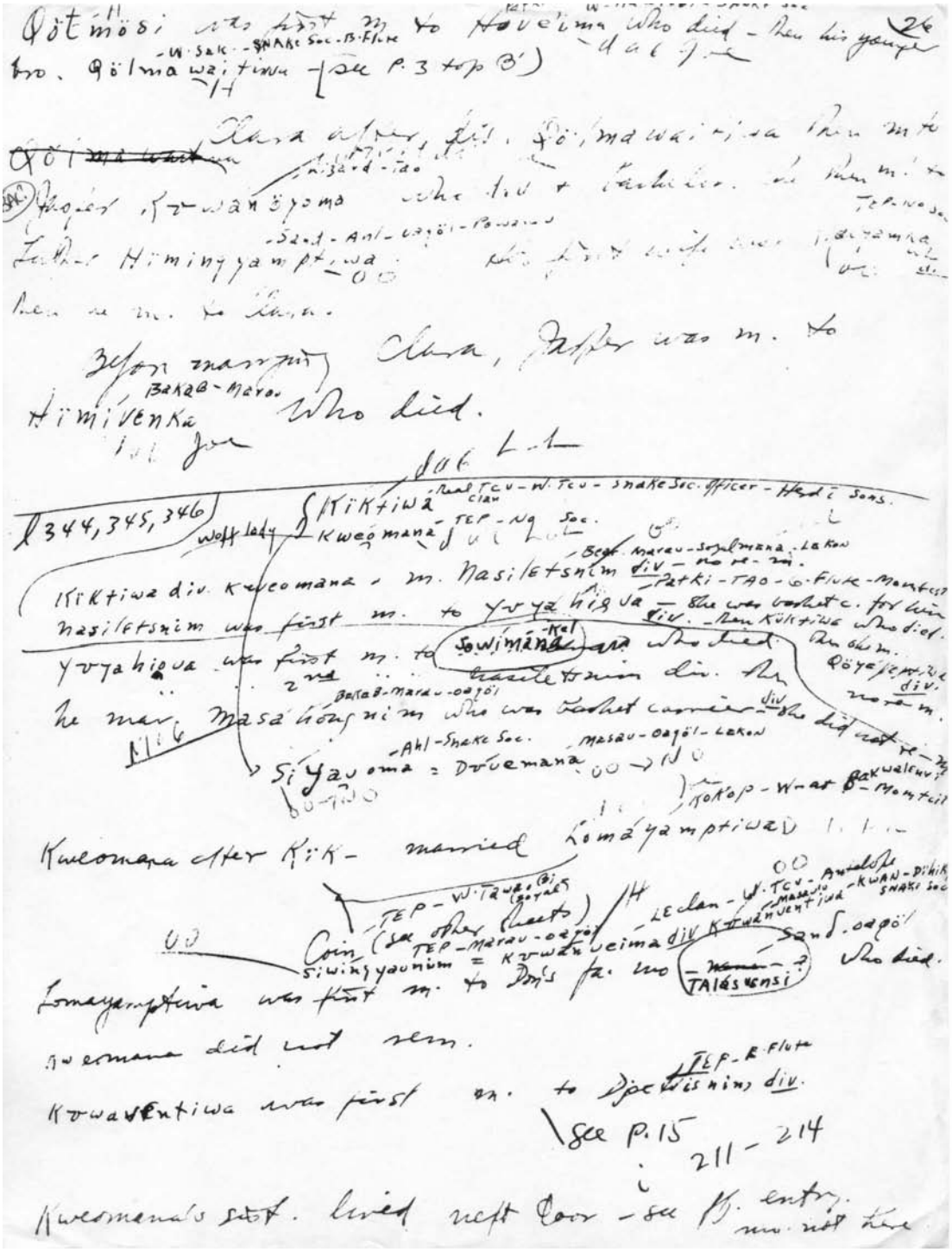


Figure 7.2. Sample page from Titiev's census notes (Titiev, n.d.a: [end of Household L 341-43], Household L 344-46).

HP009388

listed adjacent to or after the husband identified first as the apparent male household head. In my basic transcription of the census, and in the resultant table 7.1, I list the female household head first in accordance with the matrilocal/uxorilocal pattern. Titiev listed the sequence of marriages for each individual in the household, and as the census progressed from one household to the next, listed numerous other marriages for affines in the house, or even affines of those affines. Since such listings of serial marriages frequently recur for an individual each time s/he reappears in a different household, the result is highly repetitive. While this redundancy is not a bad thing, in that it reaffirms individual characteristics (and in some cases, a sodality membership forgotten in one household was remembered in another), extra-household marriages obviously indicate nothing about the structure of a household. Some marriages for individuals listed in a household, like those of the female household head, and sometimes one or more of her daughters, evidently remained residentially anchored in or associated with that house. But for the great majority of serial marriages listed, especially those of the female household head's husband(s) and sons, marital residence was obviously elsewhere than in this house.

Titiev's representation of the Orayvi population in his household census is fundamentally accurate, and exhibits a high degree of correspondence with other census records. Tawakwaptiwa appears to have had an excellent social memory, but it was not perfect, and neither, as noted above, was he a disinterested observer. He missed some marriages (that appear on government censuses), and in some cases did not inform Titiev of certain offices held by political opponents. For example, the prominent Hostile leader in the 1890's, Heevi'yma (Kookop) was noted in a variety of documents as Orayvi's War Chief (e.g., Fewkes, 1922; Donaldson, 1893; on a description accompanying the photograph of Hostile leaders at Fort Wingate in 1892 [see plate 9.1]; and on the Hostile camp census of October 1906). Having been a principal long-term opponent to Loololma, Heevi'yma continued to oppose Tawakwaptiwa: I infer this was a factor in Tawakwaptiwa's failure to indicate Heevi'yma's social position. Perhaps the least reliable aspect of Tawakwaptiwa's memory concerns whether it was before or after 1906 that certain individuals died, married, or removed to Mùnqapi. Some 22 individuals are recorded as having died before 1906, when other census records indicate they were still living, in some instances for several years after the split (see table 14.11). In my own inquiries into Hopi oral history, calendrical dates have often proved least reliable (perhaps owing, particularly for older generations, to the storied Hopi antipathy to temporality). Further, Tawakwaptiwa was clearly more familiar with young children of close relatives, and reported on that age group far more extensively for some households than others—especially those of the opposing faction. Fluctuations in the record, again with implications for modelling household form, thus derive from time and perspective in Tawakwaptiwa's memory.

In most cases, we must presume that Tawakwaptiwa's assignment of sodality memberships is accurate (there are no other major sources in any event, with the partial exception of H.R. Voth's records, which I include in chap. 15, tables 15.30–15.45, where they augment Titiev's listings). Titiev's assignment of ''clan'' identities is more problematic, at least in some instances. Those identities, as I have argued, are partly subject to social perspective. Particular differences (cf. chaps. 3 and 6) occur between some of Titiev's identifications and those of other ethnographers; these include variant mixtures of Snake/Lizard, Greasewood/Reed, Katsina/Parrot/Raven, Badger, Patki/Piikyas/Rabbitbrush, Sparrowhawk/Crane/Squash, Maasaw/Kookop, and Coyote/Fox/Millet. Significant discrepancies thus occur in seven of Titiev's nine phratries; if we add the Bear/Bearstrap question noted in chapter 6, and the Eagle/Gray Hawk issue, all nine of Titiev's phratries include problematic clan designations. Some contradictions are seen most clearly in chapter 15's listing of the 1906 population by clans, where Titiev's identifications are juxtaposed with White's (tables 15.5–15.29). Only the ''phratry'' groups consistently maintain their separate identities across different ethnographers' records.

HP009389

METHODOLOGICAL NOTE

I have been working on and off with Titiev's census since 1980, when a copy was kindly provided by Barton and Margaret Wright while I was in the field. I have drawn upon it extensively in prior work (e.g., Whiteley, 1983, 1988a, 1988b), but I had never tried to transcribe it comprehensively until the present project. Formal transcription and tabulation proceeded intermittently over 18 months from fall 2001 to spring 2003, with the aid of two students (Lawrence Pomeroy and Anne Horton Kelly). Barbara Pepper also transcribed Titiev's census (for Jerrold Levy's analysis of the Orayvi population) in the late 1980's and early 1990's, but that transcription has not been easily accessible to other researchers. I first saw a draft of her transcription (Pepper, n.d.a), archived in the Fred Eggan collection at the University of Chicago, in August 2002, when my own transcription was already far along. Pepper replaced Titiev's spellings with names rendered in standard orthography (without diacritics). Pepper's draft informed Kenneth Hill's *Hopi Kin Database* (Hill, n.d.; Hill's references to Pepper's transcription follow the pagination of the draft), which was also assembled with the data deriving from Levy's project (Hill, personal commun., 2004).

On the draft, name correlation from one household to another was incomplete, so many names appear in variant transcriptions. After seeing Pepper's draft, I drew on its orthographic inferences to aid my own transfer of names into the current standard, while eliminating variants of the same name. In October 2004, Hill kindly made his database (Hill, n.d.) of Third Mesa names and kin relationships available to me. The database arranges key data from Pepper's draft by individuals in order of their appearance throughout Titiev's census, again eliminating name variants. The database also correlates individual names with White's genealogy charts, with the 1900 and 1910 censuses of Orayvi, and with a 1945 census of Hotvela. Hill's database has provided another important check against my own transcriptions of Titiev's census. In July 2005, I learned of a final version of Pepper's transcription (Pepper, n.d.b) at the Museum of Northern Arizona, that I examined at that time. This later version utilizes the single name-form standardizations (unaccented) of Hill's database (but with an orthographic oddity [substituting *š* for *ö*] evidently introduced inadvertently by transfer between database formats). Hill's database assigns numbers to individuals, again in order as they appear in Titiev's census. Hill adduces some interpretive inferences from Third Mesa scholar and co-compiler of the Hopi Dictionary, Emory Sekaquaptewa, and also analyzes name morphology and meanings. Hill shows the names in two forms—both with and without diacritics. Simply for reference purposes (i.e., I do not use them in any other context), table 8.3 (see chap. 8) shows those names that, in the diacritically modified version of current orthography, take accents.

As noted, neither Pepper's transcription nor Hill's database include Titiev's original name transcriptions. Pepper's draft rendering of the same name in multiple variants partly reflected parallel variations in Titiev's transcriptions from one household to another, and partly retrojected morphological corrections to Titiev's renderings. For example, Titiev rendered the name of a Greasewood man variously as Na'usitiwa and Ná·usi. Pepper's draft renderings include Naa'usiitiwa, Na'östiwa, Na'ötsi, and Na'uysi (the correct form in standard orthography is Naa'usitiwa). In eliminating transcription variants, Hill's database and Pepper's final version elide differences present in Titiev's record, and, while clearly meticulous in seeking to represent the actual historical name, they opt for variants that may not be correct in every case. Meanings of Hopi names often cannot be parsed accurately without a direct knowledge of the name-giver's intended reference, especially when the subject is lexically absent (offstage, as it were) from the morphemes present in the name itself (Whiteley, 1992a). The vast majority of Hill's morphological analyses of names seem to me intuitively correct, and represent a marvelous resource for the imagistic building blocks of Hopi naming conventions. But there are a few instances where I have doubts, based both on my fieldwork and on the documentary record. For example, Titiev's Dïdïcpa (rendered Tʋtʋzba by White) is rendered

by Pepper and Hill ''Tötötspa'', in contrast to pronunciations I have heard and recorded (he was a founding member of Paaqavi) as ''Tuutuspa'', and although unable to infer a meaning, I am confident of the phonological accuracy of this transcription.

For this reason, there are a few differences—and only a few, perhaps no more than a dozen—between my renderings and those in Hill's database and Pepper's final version. Such variations confirm the ethnological value of retaining Titiev's original renderings on tables 7.1 and 7.2, together with a separate column of ''identifications'' in standard orthography. The accuracy of Pepper's transcription (both versions) is extremely high. There are a very few errors in her representation of sodality memberships for particular individuals (where a membership is transposed from its actual holder to an adjacent individual). Overall, our respective transcriptions are commensurate, but this was less the inevitable outcome than it may appear: Titiev's field census is by no means an easy read (figs. 7.1 and 7.2 reproduce two of the more legible pages). Even as checked against Pepper's and Hill's work, there may still be lexical errors in my name-forms (though I trust these are not too frequent). My knowledge of the Hopi language is that of a long-term ethnographic fieldworker, rather than a linguist. Sometimes I had to choose a particular name-form I did not know by direct aural experience from among options suggested in differing renderings by Titiev, White, Stephen, Voth, Pepper, Hill, or one of the government censuses. In such cases, I have relied on my experience and transcription of other names and name-forms pronounced by Third Mesa Hopis over the years (with a few exceptions, I have been able to conduct some fieldwork every year from 1980–2005), and on an informal knowledge of Hopi phonology that, while trained to some extent, derives more from vernacular habit than formal study.

TABLES 7.1 AND 7.2

For clarity of exposition and to eliminate much repetition, tables 7.1 and 7.2 reduce the information from my basic transcription of Titiev's census. I reproduce Titiev's orthographic renderings of names as exactly as possible (except for diphthong markers; see below), both for their historical value per se (both ethnographically and linguistically), and as a check on current transcription. In cases where the same individual appears with differing transcriptions by Titiev from one household to another, my column of identifications nonetheless renders that individual with a single transcription in standard orthography, in order to facilitate name recognition; I hold to this rule even where Titiev's transcriptions of the same individual's name differ significantly from each other. Household L 344–346 (see fig. 7.2) from my basic transcription provides one of the briefer examples of Titiev's record (see below for abbreviations; information in parentheses mostly indicates sex, clan, and sodality information; standard orthographic renderings of personal names are added in brackets after the name's first appearance, for ease of reference—otherwise Titiev's transcriptions are retained):

L 344, 345, 346:
FHH: Kweómana [Kwewmana] (''Wolf Lady'') (TEP, No Soc.) d a 6, Lol
= Kïktiwa [Kuktiwa]: (Real Tcu clan, W. Tcu, Snake soc. officer), herd w Ss, d a 6, Lol, div.
= Lomáyamptiwa [Lomayamtiwa]: (Kokop, W. at Sakwalenvi, Momtcit), d a 6, Joe (Don's FF)

Children with Kïktiwa:
1. Síyauoma [Siyawma] (male): (AHL, Snake soc.) OO>NO = Dúvemana [Tuvemana] (Marau, Oaqöl, Lakon), OO>NO

Children with Lomáyamptiwa:
1. Coin [Humiventiwa] (male): (Tep, W. Tawaoβi, Soyal)
2. Siwíngyaunim [Siwingyawnöm] (female): (Tep, Marau, Oaqöl) OO = Kυwánveima [Kuwanve'yma] (Lϵ clan, W. Tcu, Antelope) H div. = Kυwánventiwa [Kuwanventiwa] (Masau'u, Kwan, Snake Soc, Dïhikya) OO

Comments:
– Kïktiwa div. Kweómana, then = Nasiletsnim [Nasiletsnöm] (Bear, Marau, Soyalmana for Lol, Lakon), OO, div. no re=

HP009391

– Nasiletsnim first = Yʊyáhiova [Yuyahiwva] (Patki, Tao, G. Flute, Momt.), M, she was basket carrier for him div. Then = Kïktiwa who d., then = Qöyáyeptiwa [Qöyayeptiwa] div. no re=.
– Yʊyáhiova first = Sowímana [Sowimana] (Kel) who d. then he = Nasiletsnim div. = Masáhongnim [Masahongnöm] (Bakab, Marau, Oaqöl) M a 1906, who was basket carrier, div. She did not re=
– Lomáyamptiwa first = Talásvɛnsi [Talasvensi] (Sand, Oaqöl, Don's FM), who d.
– Kweómana did not re=.
– Kʊwánventiwa first = Djocwisnim [Tsorwisnöm] (Tep, B Flute), div.
– Kweómana's sister lived next door.
– Mother not here

[Note: my transcription includes both Titiev's abbreviations (see below for sodality, faction, and post-split abbreviations) and my own. Here, some additional abbreviations by Titiev are: ''herd w''—herding partners (a note typically added only to the male household head, sometimes to his sons; this information is excluded from tables 7.1 and 7.2); div.—divorced; d.—died; Lɛ—Leehu (Millet) clan; Momt.—Mòmtsit (Warriors sodality); Kel—Kyelngyam (Sparrowhawk clan); ''basket carrier''—means someone previously unmarried who marries a widow/widower. My own abbreviations include: FHH—female household head; =—marriage; re=—re-marriage; and standard kinship identifiers: F—father; M—mother; FM—father's mother, etc. My standardized list under ''Comments'' groups evidently extrahousehold marriages at the end (these are typically scattered among Titiev's list of names in the household).]

In this entry, the reported marriages of Nasiletsnöm, Yuyahiwva, Qöyayeptiwa, Sowimana, Masahongnöm, Talasvensi, and Tsorwisnöm are either totally irrelevant to the residential household group per se, or only marginally relevant to it, as describing nonnatal spouses' former or subsequent marriages.

In constructing table 7.1, I elected to include only marriages of the female household head, and of her daughters as listed in each household, reasoning that her husband(s)' and sons' marriages would also be listed in their wives' households. I may thus be skewing the data somewhat more toward a matrilineal/matrilocal model than is warranted. This reduction has not eliminated all duplications, for example, where a daughter (with her husband[s]) in one household is also listed separately as a female household head in another. Matrilocality and uxorilocality remain key principles in Hopi discourse and practice, both at Third Mesa and elsewhere, but neither entail nor derive from systematically composed corporate matrilineal descent groups tightly arranged into residential clusters. Completing the construction of table 7.1, the decision to exclude female spouses of the household's male children, and other wives of the female household head's husband(s), proved largely justified: 102 individuals (of the overall total of 1,152) had been left out, mostly female spouses who, for whatever reason, had not been listed separately by Titiev in their own natal or uxorilocal households. Numerous repetitions of the same sequences of marriages had been successfully eliminated with no loss of information (only of its serial replication). Table 7.2 includes all those individuals (the missing 102) excluded by this selection process and absent from table 7.1. Table 7.2 also includes an addendum identifying the leading male Second Mesa Hostiles (mentioned in a discussion at Household M 399–402) who moved into Orayvi at the invitation of Lomahongiwma and his brother Lomayestiwa (for the latter, see plates 9.1, 9.3, 11.4).

Tables 7.1 and 7.2 reproduce names in Titiev's orthography, except for occasional diphthong-markers, that Titiev indicates with a crescent under two letters; for example below the *au* in Masaíyauoma (now standardized to Masayawma). Like any field interviewer writing at pace, Titiev was not consistent in his usage, and indeed fairly often transcribed a name a little differently when it appeared in more than one household (sometimes even where it appeared more than once in a single household). For syllable stress, Titiev set out by placing a stress accent over a vowel, but as the pages of the census progress such accents shifted to the whole syllable, often occurring above, or

HP009392

even following, a syllable's terminal consonant. In rendering Titiev's transcriptions, I have not standardized among his variants for the same name, but reproduce the name as it appears within a specific household listing; where that name occurs variously even within a single household, I use that form which seems from his overall transcription patterns to be his most consistent intention.

Proceeding from Household A 1 through X' 619, table 7.1 arranges Titiev's census data into nine columns, from left to right:

Column 1) FE HH HEAD: female household head; in a few cases, this column is interrupted to indicate other individuals living in the household—the female household head's mother's brother or her own brothers; in one instance a bachelor male household head is listed here.

Column 2) HUSBAND(S): husband(s) of the female household head, listed down the column in order of marriage. If divorce or death is indicated (''div.'' or ''d.'') as the cause of remarriage, this follows the name.

Column 3) CHILDREN: female household head's children, listed serially below the husband (Column 2) who was their father. In conformity with Titiev's census, and for clarity, gender is indicated after the child's name (gender is not indicated for individuals in other columns since it is evident from the column titles).

Column 4) DAU'S HUSBAND(S): husband(s) of the female household head's daughters, in order of marriage.

Column 5) CLAN: clan name as identified by Titiev (MT), of the individual listed within the row.

Column 6) SODALITIES: sodality memberships of the individual identified within the row/row cluster.

Column 7) OFFICE(S) ETC.: any office(s) or distinctive social positions held by the individual within the row/row cluster.

Column 8) POST-SPLIT; FAC: movements after the split by the individual within the row. In some cases this column includes movements before the split (i.e., to Mùnqapi), or Titiev's record that the person died before 1906, so neither removed nor remained. This column mostly comprises six variants (for abbreviations see below): (i) remained at Orayvi; (ii) removed at some point after the split to Kiqötsmovi; (iii) removed to Mùnqapi before the split; (iv) removed to Hotvela in 1906; (v) removed to Hotvela in 1906, returned to Orayvi, and subsequently removed to Paaqavi; (vi) died before 1906. Variants (i)-(iii) indicate the person was of the Friendly faction; (iv)-(v) that s/he was a Hostile. Indications following a semicolon list Titiev's additional notations of factional allegiance (''Lol'' is a Friendly allied to Loololma, ''Joe'' means a Hostile allied to Lomahongiwma, ''no'' or ''none'' means that the individual was neutral, and ''?'' means that Tawakwaptiwa or Talayesva did not report or know the individual's factional allegiance); typically Titiev only gave this additional indication for a person he recorded as having died before 1906, since otherwise, factional alignment is directly implied by the individual's post-split movements.

Column 9) IDENTIFICATION: current orthographic transcription of the name of the individual within the row. (For additional abbreviations, see below).

For ease of reference, information for an individual (clan, sodalities, post-split movements and faction) is grouped within alternating gray/white blocks. For many individuals, who were initiated into no or only one named religious sodality, this means the block contains just one row; but for an individual with more than one sodality membership, a row-cluster that includes all the named sodalities is blocked out.

Let me illustrate with three examples from table 7.1. First, in Household A 1, reading across the rows from left to right, beginning in column 2, Masaíyauoma (the second husband of Qaiyówuhti of column 1), was a member of the Badger clan (column 5), an initiate of the Kwan and Powamu sodalities (column 6), held no offices (column 7), died before 1906, but had been aligned with the Hostile faction under ''Joe'' (column 8), and is identified according to the current orthographic standard as Masayawma (column 9). Second, in Household B 12 & ½ of 13, beginning again at column 2, Lomáhôngyoma (the husband of Qötcyamka from column 1)

HP009393

was nicknamed ''Uncle Joe,'' belonged to the Spider clan (column 5), was an initiate of Mòmtsit, of the Wuwtsim sodality at Sakwalenvi kiva, and of the Soyal and Blue Flute sodalities (column 6), was chief of the Blue Flute sodality (column 7), moved in 1906 to Hotvela, then back to Orayvi, and subsequently to Paaqavi (column 8), and is identified in current orthography as Lomahongiwma (column 9). In this same household, column 3, immediately below Qötcyamka (column 1) and Lomáhôngyoma (column 2) indicates their three children: Tcôcñöiva, who died at some point before 1933–1934, Honwaji, who also died at some point before 1933–1934, and Wishövi (all Pa Is [Desert Fox] clan, i.e., the clan of their mother). Third, in Household C 50, beginning at column 3, Puhúmana was the fourth child[1] of Tcócnaisi (column 1) and Kuwánwikwaiya (column 2); she was a member of the Gray Badger clan (column 5), an initiate of the Marau, Lakôn, and Oaqöl sodalities (column 6), held no offices (column 7), removed to Hotvela at the split and then returned to Orayvi (very unusually, she did not remove from Orayvi again at the second split) (column 8), and is identified in current orthography as Puhumana (column 9). Immediately below Puhúmana, in column 4 are two successive husbands, Taláswaitiwa and Kuwánventiwa (the latter noted as having died at some point before 1933–1934).

Unlike table 7.1, table 7.2 is arranged as an alphabetical list of names, utilizing the current orthographic standard (Identification, column 1), with nine succeeding columns showing: (2) Titiev's transcription of the name, (3) sex, (4) clan, (5) sodalities, (6) offices, (7) post-split and/or factional data, (8) household(s) where the individual appears in Titiev's census, (9) spouse, (10) other relative(s) who explain the individual's mention within a particular household. As with table 7.1, I retain Titiev's clan listings and orthographic renderings of sodalities, etc. An individual with his or her suite of characteristics is again grouped within alternating gray/white blocks. Let me give two examples, again reading from left to right. First, Humiwaynöm (column 1), rendered Humiwainim by Titiev (column 2), was female (column 3), a member of the Real Coyote clan (column 4), an initiate of the Maraw and Lakon (transcribed in the table according to Titiev's orthography, i.e., Marau and Lakon [sometimes Lakôn]) sodalities (column 5), held no offices (column 6), died before the split, but had been aligned with the Friendly faction under Loololma (column 7), was mentioned by Titiev in a discussion at Household K 284–286, part 287, 288 (column 8), was married to Tuwaletstiwa (column 9), but is not identified by other relatives (column 10). Second, Katsina (column 1), rendered Katcina by Titiev (column 2), was male (column 3), of the Greasewood clan (column 4), was initiated into no higher-order sodality but used Hawiwvi kiva (column 5), held no offices (column 6), removed in 1906 to Hotvela, and was thus a Hostile, though there is no additional indication of faction (column 7), appeared in Titiev's discussion at Household C 47–49 (column 8), is not identified by spouse (column 9), but is identified as the son of Tsorwisnöm of that household (column 10).

[1] Meaning the fourth child mentioned in the household entry; birth order is often not clear in the household listings.

ABBREVIATIONS, CONTEXT, AND GLOSSARY FOR TABLES 7.1 AND 7.2

At the beginning of his census notes, Titiev added a typewritten legend for his abbreviations, which reads as follows:

> Key:
> *Census Data from Old Oraibi.*
> These data were collected at Old Oraibi in 1933–1934. Chief Tawaqwaptiwa served as the principal informant, and Don Talayesva as interpreter and secondary informant. . . .
>
> Abbreviations:
> O.O. for Old Oraibi; N.O. for New Oraibi; H. or Hot. for Hotevilla; B for Bakavi; M for Moenkopi.
> W—followed by a kiva name, means that the individual entered the Wuwutcim at that kiva.
> d.a. fuss; or d.a. 1906, means that the person had died long before the split of 1906, and was not affiliated with Hostiles or Friendlies.
> Joe. Refers to a Hostile on the side of ''Uncle Joe'' Lomahongyoma.
> Lol. Refers to a Friendly on the side of chief Lololoma
> H. means a Hostile who went to Hotevilla in 1906.
> H→O.O.→B. indicates one who went to Hotevilla in 1906, returned to Oraibi, and then moved on to Bakavi.

HP009394

M. a 6 or M. a 1906. A resident of Moenkopi prior to 1906. Invariably, a Friendly.

O.O.→N.O. One who stayed at Oraibi in1906, but later moved to New Oraibi (Titiev, n.d.a: insert filed with census notes).

In addition, Titiev used numerous other abbreviations or Hopi terms throughout the census that require some elucidation. Let me begin with some general terms, and then proceed by columns in order.

General abbreviation:	Signification:
R.	Real
ofcr.	Officer
d.	Died (sometimes the implicit reason for spousal remarriage)
div.	Divorced (reason for spousal remarriage)

Village name:

MT rendering and abbreviation	Standard orthography and context
Oraibi (OO)	Orayvi (Third Mesa)
New Oraibi (NO)	Kiqötsmovi (Third Mesa)
Bakabi (B/Bak)	Paaqavi (Third Mesa)
Hotevilla (H/Hot)	Hotvela (Third Mesa)
Moenkopi (M/Moenc/Moenk)	Mùnqapi (Orayvi colony near Tuba City)
Mishongnovi (Mish)	Musangnuvi (Second Mesa)
Chimopovy (Chim)	Songòopavi (Second Mesa)
Shipaulovi (Ship)	Supawlavi (Second Mesa)
Walpi	Wàlpi (First Mesa)
Sichomovi	Sitsom'ovi (First Mesa)
Hano	Haano (First Mesa)

CLAN
(table 7.1 column 5; table 7.2 column 4)

In *Old Oraibi* Titiev (1944: 52–53; see table 2.1) listed 30 living clans in nine phratries distributed among 147 households. In the census notes, Titiev used a mixture of English and Hopi terms to refer to clan identities. He typically, uses ''Tep'' for Greasewood; Bakab, βakaβi, or ''Bamboo'' for Reed; Real Is for Coyote (White's ''Man Coyote''); ''Pa Is'' for Paa'isngyam, which is usually literally translated into English ''Water Coyote''—I translate this Desert Fox, the species (*Vulpes macrotis*) having been identified by a knowledgeable older member of this clan (cf. Whiteley, 1985). Titiev identified three sectors of the Badger clan: Real Badger, Gray Badger, and Navajo Badger, distinctions I have critiqued above (cf. Whiteley, 1986). As noted, White's Badger lineages are not identified in the same way, although there does seem to be a correspondence between the lineage identified as ''from Awat'ovi'' and one other Badger lineage with what Titiev refers to as the Gray Badger clan, and between Titiev's Navajo Badger clan and a lineage in which the apical ancestress is identified as a Navajo woman (some of my own consultants contend she was born into the Hopi Badger clan, captured as a girl by Navajos, but returned in adulthood to Orayvi).

Although the modifier *Real* appears only by a Badger segment and by Coyote (Real Is) in *Old Oraibi*, in the census notes Titiev (presumably upon Tawakwaptiwa and Talayesva's emphasis) repeatedly used Real to distinguish certain members within most clans, including: Real Bear, Real Eagle, Real Gray Hawk, Real Katcina, Real Tep (Greasewood), Real Atok (Crane), Real Lɛhu (Millet), Real Tcu/Real Snake, Real Ho (Cedar), Real Siβap (Rabbitbrush), and Real Sand. Sometimes Titiev listed a village or Mesa in parentheses after the clan name; in some instances this indicates that the individual in question was actually from that village: e.g., Patki (1M) refers to a Patki clan member from First Mesa; Rabbit (Walpi), Bear (Hano) similarly. But in other instances, the reference is apparently to the origin of that clan before it reached Orayvi. At Household V 577–81, for example, a family including the chief of Mùnqapi, Frank Siyamtiwa, is listed as Piikyas (Young Corn) clan, but modified as really ''Hanóvikiacniam (Hano Pikiac)'', i.e., Piikyasngyam from Haano; the suggestion here is that all that clan ultimately derived from Tanoan people (referred to as *Haanom* by Hopis), not that Siyamtiwa's family was recently from the First Mesa village of Haano. The same is true of Nuvayestiwa (Household M 373–76), identified as ''Katcina (Mishongnovi),'' where the reference again is to the origins of that clan as a whole before it reached Orayvi. In addition to the above designations, Titiev also deploys the following spellings in the census notes, which are reproduced in tables 7.1 and 7.2.

In the tables, I abbreviate Titiev's modifiers of Badger as follows:

HP009395

MT Spelling	Std. Orthography	English usage/translation
Ahl	Alngyam	Horn clan (First Mesa)
Aouta	Awatngyam	Bow clan
Aswungwa	Aasangyam	Tansy Mustard clan (First Mesa)
Crow-Parrot/Parrot (Crow) etc.		Parrot/Raven (uncertain distinction)
Djoc	Tsorngyam	Bluebird clan (Second Mesa)
Ho (Real Ho.)	Hoongyam	Cedar clan (extinct by 1906)
Kɛlɛ	Kyelngyam	Sparrowhawk clan
Kiac	Kyarngyam	Parrot clan
Lɛ/Lɛhu	Leengyam	Millet clan
Masau/Masau'u	Masngyam	Maasaw clan
Pa Is	Paa'isngyam	Desert Fox clan (lit. ''water coyote'')
Patki	Patkingyam	Water clan (lit. ''divided spring'')
Pikiac	Piikyasngyam	Young Corn clan
Piköc	Piqösngyam	Bearstrap clan (Second Mesa)
Qala	Qalangyam	Sun Forehead clan (Second Mesa)
Sißap/Siva'ap	Sivapngyam	Rabbitbrush clan

Gray Badger	G Badger
Real Badger	R Badger
Navajo Badger	N Badger
Navajo/Real Badger	N/R Badger (uncertain designation)

On occasion, Titiev simply identified someone as ''Badger'' without any modifier; this is allowed to stand as such in the tables.

SODALITY
(table 7.1 column 6; table 7.2 column 5)

Orayvi included more than a dozen ritual sodalities (see chap. 2, table 2.2). Male initiates are listed in this column, including:

Soyalangw
: Originally headquartered at Sakwalenvi, Orayvi's chief kiva, in the years before the split, the Soyalangw society (Sosyalt) divided, Loololma and Sakwhongiwma leading Friendly members to Pongovi (aka Tawa'ovi). Entries in this column sometimes indicate which Soyalangw the individual belonged to, by kiva.

Wuwtsim
: The Wuwtsim society was centered at four kivas, owing to the number of initiates: Sakwalenvi, Hawiwvi, Hano, and Tsu' kivas, and with the split of Soyalangw, some Wuwtsimt also met at Tawa'ovi kiva. Kiva affiliations are thus listed for Wuwtsim initiates. The other three societies each occupied their own kiva (Naasavi for Two Horn, Kwan kiva for One-Horn, and Taw kiva for the Singers), which is not listed in this column

Blue Flute, Gray Flute
: Rather than kivas, these two sodalities were centered in the *wungwki* (clanhouse) of the respective clan owners (Spider for Blue Flute, Patki for Gray Flute).

Snake, Antelope
: During the late 1890's most Friendly members of the Snake and Antelope sodalities withdrew and the public performances were only conducted by the Hostile faction. Some entries in this column indicate Friendly members who performed a few dances at Orayvi after the split.

Other male sodality initiations listed include: Mòmtsit, the Warriors; Povort, a shamans' sodality, in which Patupha of the Kookop clan was prominent: Tsutskut, the clown sodality, owned by the Eagle clan; Nasotanwiwimkyam (Titiev's Nakya), or Sword-swallowers' sodality owned by the Bluebird and/or Spider clan; and Yayat, a Magicians' sodality, owned by the Greasewood clan. Women's society initiates and male members of those societies—Maraw, Lakon, and Owaqöl—are also listed in this column. Powamuy society initiates are listed too; where no initiation into Powamuy is indicated, the implication is that the individual belonged to the Katsina society.

As regards sodality memberships, and also

HP009396

MT listing	Standard Orthography	Full rendering (English usage/translation
Tao	Taw	Taatawkyam (Singers society)
Kwan	Kwan	Kwaakwant (One Horn society)
Ahl	Al	Aa'alt (Two-Horn society)
Marau	Maraw	Mamrawt society
W/Wu/Wuwucim	Wuwtsim	Wuwtsim sodality
Sakwal/Sakwalenvi	Sakwalenvi	Sakwalenvi kiva (''Blue Flute kiva'')
W Sakwalenvi		A member of Wuwtsim at Sakwalenvi kiva
Hawi/Hawioßi	Hawiwvi	Hawiwvi kiva (''going down place'')
W Hawioßi		A member of Wuwtsim at Hawiwvi kiva
Hano	Haano	Hano kiva (''Tanoans' kiva'')
W Hano		A member of Wuwtsim at Hano kiva
Tcu	Tsu'	Tsu' kiva (''Rattlesnake kiva'')
W Tcu		A member of Wuwtsim at Tsu' kiva
Soyal Hawioßi		A member of Soyalangw at Hawiwvi
Tawa'oßi	Tawa'ovi	Tawa'ovi kiva (''Sun above place,'' a.k.a Pongovi)
W Tawaoßi		A member of Wuwtsim at Tawa'ovi
Soyal Tawaoßi		A member of Soyalangw at Tawa'ovi (i.e., reflecting the factional split in Soyalangw, when the Friendlies removed from Sakwalenvi to Tawa'ovi)
Pongovi	Pongovi	Pongovi kiva (''Circle place,'' aka Tawa'ovi)
Soy/Soyal	Soyalangw	Winter Solstice sodality
Momtcit	Mòmtsit	Warriors' sodality
G Flute	Masilelent	Gray Flute sodality
BF/B Flute	Sakwalelent	Blue Flute sodality
Pow/Powamu		Powamuy sodality (''Bean Dance'')
Katcina	Katsina	A member of the Katsina sodality
Oaqöl	Owaqöl	Owaqölt sodality
Lakon/Lakôn	Lakon	Lalkont sodality
Nakya	Nasotanwimkya	A member of the Sword-swallowers sodality (now extinct)
Clown society	Tsutskut	The initiated Clown society
None		Not initiated into First- or Second-Order ceremony
None (Tcu kiva)		Not initiated into Wuwtsim; used Tsu' kiva for other ritual (Katsina & Social) & secular activities
Pocwimkya/Posiowimkya	Poswimkya	Medicine society initiate (now extinct)
Povosti	Povort	Medicine society
Yaya	Yayat	Conjurers/Magicians society (now extinct at Third Mesa)

officers (see below), I adhere to the information Titiev gives in the particular household, although in some cases an individual's sodality listings differ from one household to another (typically an additional sodality is mentioned). For example, Nasihongniwa is listed in Households L 341–43 and M 350–54: in the former, his sodalities are indicated with a question mark; in the latter he is recorded as initiated into Wuwtsim at Hawiwvi kiva and the Powamuy society. To locate the sodality memberships or offices of a particular individual, it is necessary to consult all the households in which that individual appears (unless the individual was alive and an adult in 1906, in which case sodality listings are consolidated in chap. 15's tables 15.5–15.29). The first master list in chapter 8 (table 8.1) indicates all households where each individual listed appears in tables 7.1 or 7.2; in the majority of cases, there are no more than two or three households. There are a few exceptions to the rule of leaving individual sodality and office listings exactly as reported in the particular household. These concern cases where the individual's sodality memberships were listed more completely in a household where that individual appears either as an affine, or as the affine of an affine, but gets excluded on these grounds from that

HP009397

MT term	Standard Orthography	Office/role/meaning
mongwi	mongwi	chief/chief priest
Katcinmongwi	Katsinmongwi	chief of the Kachina sodality
Taomongwi	Tawmongwi	chief of the Singers sodality
Motcmongwi	Motsmongwi	chief of the Warriors sodality
Clown mongwi	Tsukumongwi	chief of the Clown sodality
Pipmongwi	Pipmongwi	Tobacco chief (especially for Soyalangw)
Chaakmongwi	Tsa'kmongwi	Crier chief
Kelemongwi	Kyelmongwi	chief of the Wuwtsim sodality (lit. Sparrowhawk chief)
Lakonmongwi	Lakonmongwi	Lakon sodality chief
Bakabi chief		Village chief at Paaqavi
Kaletaka	qaleetaqa	guardian/guard/warrior (where this appears adjacent to a sodality membership, it refers to that sodality)
F of Katcinas	Katsinna	the Katsina father, who directs the performers in a Katsina ceremony
(G Flute, etc.) kaletaka	qaleetaqa	(Gray Flute sodality) guard
Real Kaletaka	qaleetaqa	A member of Mòmtsit/true battle veteran
dïhikya	tuuhikya	curing shaman (not associated with sodality membership)
Soyalmana	Soyalmana	Soyalangw maiden (a special ritual role)
Masau'u personator		A man entitled to personate Maasaw at certain ceremonies (e.g., Sopkyawma, a communal harvest festival)

household in table 7.1 (for reasons outlined above). In such instances, I have imported the more complete information about sodality memberships and offices to the household where that individual *is* listed in table 7.1 or 7.2, substituting the fuller listing for Titiev's actual record in the household. In one case, additional information about a particular individual that appears in an appendix to the census (most of the information is not included per se, since it concerns a period significantly before the split, and appears to be somewhat random in overall quality; it was taken from Don Talayesva's father, Tuvenömtiwa, probably 70 years old in 1933–1934). This is Heev'iyma, who is only listed as a Gray Flute Kaletaka in the Appendix, but I have added that to his listing in households P′ and S 543–45.

Further abbreviations of sodality information are listed on p. 310.

''H/at H/at Hot'' in the sodalities column refers to Hotvela (e.g., ''BF at H'' means a member of the Blue Flute sodality at Hotvela, but not in that sodality when the person lived at Orayvi; ''W Sak at Hot'' means a member of Wuwtsim at Sakwalenvi kiva in Hotvela—but not, the implication is, at Sakwalenvi when the person was still living at Orayvi).

Offices
(table 7.1 column 7; table 7.2 column 6)

There is a *mongwi*, or chief (see above), of every society (collectively, Wimmomngwit, sodality chiefs), and certain other offices are indicated by this term also: Kikmongwi (Village Chief), Qaletaqmongwi (War Chief), Tsa'kmongwi (Crier Chief), Pipmongwi (Tobacco Chief), etc. Kiva chiefs too are *mongwi*s (i.e., *kivamongwi*), and *mongwi* may be applied to the leader of a rabbit hunt (*maqmongwi*, hunt chief), of an eagle-gathering expedition (*kwaamongwi*, eagle chief), etc. In his transcriptions, Titiev mixed English ''chief'' with Hopi *mongwi* throughout, and I do not list all the variants below. In this column, only those chiefs, or *mongwi*s, that indicate a significant office (rather than, say, a particular hunt-expedition chief) are listed. Other types of special roles are also included as distinctive features of a person's social roles.

Post-split movements
(table 7.1 column 8; table 7.2 column 7)

''Post-split'' refers to where an individual was located after the split. The usual pattern consists of a few variants in Titiev's own list

HP009398

of abbreviations, quoted above. Occasional exceptions should be fairly self-explanatory, combining abbreviation conventions. For example: ''H→Chim'' means moved from Hotvela to Songòopavi; ''OO→B after schl; →H at='' means moved from Orayvi to Paaqavi after returning from school, and then to Hotvela at marriage; ''H→M lately'' means moved to Hotvela, and then recently (i.e., as of 1934) to Mùnqapi; ''OO→M at 2='' means moved from Orayvi to Mùnqapi at second marriage.

HP009399

TABLE 7.1
Titiev's Household Census (I)

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD A 1								
Qaiyówuhti				Aouta (Bow)	Marau		d a 1906	Kwayowuuti
	Masáñainiwa d.			Rabbit			d a 1906	Masangayniwa
		Lománimptiwa, M		Bow	W Hawioßi G Flute B Flute Momtcit Powamu Oaqöl	Dressed O. Girls	OO	Lomanömtiwa
		Nasítima d., M		Bow	W Hawioßi Soyal Hawioßi		OO	Nasitima
	Masaíyauoma div.			Badger	Kwan Powamu		d a 1906; Joe	Masayawma
	Qwacakwa div. (''real Navajo'')			G Badger	W Hawioßi Powamu		d a 1906; Lol	Kwaatsakwa
	Lɛ́-ɛ (Walpi) div.) (''Navajo name'')			Corn			d a 1906 d a 1906	Le'e Le'e
HOUSEHOLD A 2–4								
Nasívensi				Rabbit	Lakon		M a 1906 d	Nasivensi
	Nátwantiwa			Coyote	W Hano G Flute	G Flute Kaletaka	OO→NO	Natwantiwa
		Kuwánñönsi, F		Rabbit	None		M a 1906	Kuwanngönsi
			Sikyalécioma	Greasewood	W Hawioßi		M a 1906	Sikyaleetsiwma
		Lɛ́hoynim, F		Rabbit	Marau		OO→NO	Leehoynöm
		Qölmáhoyioma, M		Rabbit	W Tawa'oßi		OO→NO	Qömahoyiwma
HOUSEHOLD B 5–8								
Póvoli				Patki	Marau Oaqöl		d a 1906	Poovoli
	Lomákí'ima			Butterfly	W Sakwalenvi		H→Chim.	Lomaki'yma
		Síkwaptiwa, M		Patki	W Tcu		H; Joe	Siikwaptiwa

HP009400

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD B 9–11								
Honápsi				N/R Badger	Lakôn Oaqöl		OO→NO	Honapsi
	Sï'wungya			Lizard	W Hano Marau		OO 1906	Söwungwya
		Siñönsi, F		N/R Badger	Marau		OO→NO	Singönsi
			Motcka	Patki	W Tawa'oßi G Flute		OO→NO	Motsqa aka Qöy-awisiwma
		Sakhonka, F		N/R Badger	Marau		OO→NO	Sakwhongqa
			Kuwánnöniwa	Katcina	Tao Powamu		OO→NO	Kuwanngöyniwa
		Sakñönsi, F		N/R Badger	None (Christian)		OO→NO	Sakwngönsi
			Siwíkwaptiwa	Rabbit	None (Tcu kiva)		OO→NO	Siwikwaptiwa; aka Seba James
		Qölmáwainim, F		N/R Badger	Marau		OO→NO	Qömawaynöm
			Myron	Parrot	Powamu Soyal		OO	Polikwaptiwa
		Sívensi, F		N/R Badger	None		OO d	Sivensi
			Qöcmasa	Masau'u	None		OO→NO	Qötsmasa
HOUSEHOLD B 12 & ½ of 13								
Qötcyamka				Pa ls	Marau		H→OO→B	Qötsyamqa
	Lomáhôngyoma (''Uncle Joe'')			Spider	Momtsit W Sakwalenvi B Flute	B Flute chief	H→OO→B	Lomahongiwma
		Tcôcñöiva d., M		Pa ls	W Sakwalenvi B Flute		H→OO→B	Tsorngöyva
		Honwaji d., M		Pa ls	B Flute		H→OO→B	Honwari
		Wishövi, M		Pa Is	B Flute		H→OO→B	Wishövi

HP009401

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD B ½ of 13 & 14								
Talávensi				Pa Is	Marau		OO→M→B	Talavensi
	Qölmánimptiwa div.			R Badger	W Sakwalenvi		OO→NO	Qömanömtiwa
		Masákwaptiwa, M		Pa Is	None		OO→NO→B	Masakwaptiwa
		Duvéngyamka, F		Pa Is	None		OO→M→B	Tuvengyamqa
			Siemptiwa	Pikiac		Moenkopi chief		Siyamtiwa
		George Ñáhuya, M		Pa Is	None		OO→M	Ngahuwya
	Talásveima			Eagle	W Hano		M a 1906	Talasve'yma
		Ta'wa, F		Pa Is	None		OO→M	Taawa (#1)
			Savípi	Badger	None		OO→M	Saviipi
	Jack Sikyáveima			Bamboo	Kwan Snake		H→M→B	Sikyave'yma
HOUSEHOLD B 15 & ½ of 16								
Talánumsi				Parrot	Lakôn Oaqöl		d a 1906	Talanömsi
	Qöchongyioma			Snake	W Sakwalenvi		d a 1906	Qötshongiwma
		Siwaíyima, M		Parrot	None		d a 1906; Joe	Siwa'yma
	Tanákhongva			Lizard	Kwan		H; Joe	Tangaqhongva
HOUSEHOLD B 16–18								
Nasíngyaunim				Badger	Marau Lakôn		H	Nasingyawnöm
	Kuwányesva			Greasewood	Soyal W Sakwalenvi		d a 1906; Joe	Kuwanyesva
		Nakwátiwa, M		Badger	W Sakwalenvi Powamu		H	Nakwatiwa
		Qölmánimptiwa, M		Badger	W Sakwalenvi		OO→NO	Qömanömtiwa
		Qöyáwai'ima, M		Badger	Ahl Powamu Snake		OO→NO	Qöyawayma

HP009402

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD B 19–22								
Hongsi				N Badger	Lakôn Oaqöl		H	Hongsi
	Lománaksu			Parrot	Soyal W Sakwalenvi Lakôn	Soyal ofcr Lakôn ofcr	H; Lol>Joe	Lomanakwsu [aka Siitalawva]
		Tawáletstiwa, M		N Badger	W Sakwalenvi Lakôn		d a 1906; Joe	Tawaletstiwa
		Sakúvaiya, M		N Badger	W Tcu		H→B; Joe	Sakwkuyvaya
HOUSEHOLD α								
Huminímka				Sand			H	Huminömqa
	Nakwátiwa			Badger	W Sakwalenvi Powamu		H	Nakwatiwa
		Taláshongnim, F		Sand	Oaqöl Lakôn		OO→H	Talashongnöm
			Masángötiwa	Parrot	W Hawioßi		H	Masangöytiwa
		Kuwánhongnim, F		Sand	Oaqöl		d a 1906	Kuwanhongnöm
			Ñõñtiwa	Bear	W Hawioßi Soyal		d a 1906; Joe	Ngöntiwa
		Póli, F		Sand	Oaqöl			Pooli
		Qölmangyamptiwa, M		Sand			H→M	Qömangyamtiwa
HOUSEHOLD ß								
Qömámoynim				Spider	B Flute		[H→OO→B]	Qömamöynöm
	Kuwánnimptiwa			Sand	Kwan		[H→OO→B]	Kuwannömtiwa
		Ora d., F		Spider	None		[H→OO→B]	Ora
			Tcinámpti	Coyote	None		M a 1906	Tsinamti
		Tcakwáni, M		Spider	None		[H→OO→B]	Tsakwani
HOUSEHOLD A′								
Políhongnim				Kɛlɛ	Lakôn Oaqöl Marau		OO→NO	Polihongnöm
	Sákhongniwa			Katcina	Kwan Powamu		OO→NO	Sakwhongniwa

HP009403

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD B′								
Wύwunka				Greasewood	Oaqöl Lakôn		H	Wuuwunqa aka Qömawunqa
	Nakwáheptiwa			Sand	Kwan	Kwan chief at H	H	Nakwaheptiwa
		Qöcmoysi, F		Greasewood	Oaqöl		H	Qötsmöysi
			Hove'ima	Patki	W Hawioßi Snake		d a 1906; Joe	Hoove'yma
			Qölmawaitiwa (YB of Hove'ima)	Patki	W Sakwalenvi Snake B Flute		H	Qömawaytiwa
		Sikyáhoyoma, M		Greasewood	Kwan		H 1906	Sikyahoyiwma
		Duwávensi, F		Greasewood	None		H 1906	Tuwavensi
			Sákwaitiwa	Sun	Tao		H 1906	Sakwwaytiwa (#1)
		Póngyah hoya, F		Greasewood	None (Christian)		H 1906	Pongyaahoya
			Otto	Rabbit	None		[OO→NO]	Lomavitu
		Sískyahoya, M		Greasewood				Siskyahoya
		Duwángösi, F		Greasewood			OO 1906[H 1906 acc Hstcmp cen]	Tuwangöysi
		Tcócyamka, F		Greasewood			H 1906	Tsoryamqa
			Lomáhöyoma	Spider	W Sakwalenvi (H) B Flute (H)		H 1906	Lomahoyiwma (Masanömtiwa)
		Pongyáwaisi, F		Greasewood			H 1906	Pongyawaysi
			Dυνέngyauoma	Pikiac	W Tcu		H 1906	Tuvengyawma (#1)

HP009404

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD C′								
Dʊvɛ́mana				Masau'u	Oaqöl Lakôn		OO→NO	Tuvemana
	Siyauma			Greasewood	Ahl Tcu		OO→NO	Siyawma
		Hó·tiwa, Ralph, M		Masau'u	None		OO→NO	Hootiwa
		Pósiomana, F		Masau'u	?		OO→M→NO	Poosiwmana
			Qölmáhöyoma d.	Rabbit	W Tawaoßi Powamu			Qömahoyiwma
			Pavinyauoma div.	Lizard	Tao		M a 1906	Pavönyawma
			Políwaima	Lizard	None		H→B	Poliwayma
		Qöcmasa, Scott, M		Masau'u	Snake (No W)		OO→NO	Qötsmasa
		Posíhoynim, F		Masau'u	?		OO→NO	Posihoynöm
			Síwaitiwa	Rabbit	None		B→M	Siwaytiwa
		Pʊhʊyesva, M		Masau'u	None		OO→NO	Puhuyesva (Siwuna)
HOUSEHOLD D′								
Tawángyamsi				Pikiac	Marau			Tawangyamsi
	Dan Tïyôngwa div.							Töyongwa
	Pavinyauoma			Lizard	Tao		M a 1906	Pavönyawma
HOUSEHOLD E′								
Nʊvángaisi				Lɛhu	Oaqöl		d a 1906	Nuvangaysi
	Dʊvewuhioma ("Joe's B")			Spider	W Sakwalenvi Antelope		H 1906[d a 1906 at D 74]	Tuvewuhiwma
		Síheptiwa, M		Lɛhu	W Hawioßi		H 1906	Siheptiwa
		Talánimptiwa, M		Lɛhu	W Sakwalenvi		H	Talanömtiwa
		Dʊvenimsi, F		Lɛhu	None		d a 1906	Tuvenömsi
			Nahongvi	Parrot	W Sakwalenvi Lakôn		H 1906	Nahongvi'yma
		Tcochongnim, F		Lɛhu	None		H 1906	Tsorhongnöm
			Puhúwaitiwa	Snake	W Sakwalenvi B Flute		[H]	Puhuwaytiwa (#2)
		Masauwaitiwa, M		Lɛhu	W Hawioßi		H 1906	Masawaytiwa
		Kuwánveima, M		Lɛhu	W Tcu Antelope		H 1906	Kuwanve'yma
		Tcochongsi, F		Lɛhu	None		H 1906	Tsorhongsi
			Políyamptiwa	Pikiac	Ahl		H 1906	Poliyamtiwa

HP009405

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD F′								
Hónyesnim				Lizard	Marau		d a 1906; Joe	Honyesnöm
	Masaíyauoma			Badger	Kwan Powamu		d a 1906	Masayawma
		Puhúnimptiwa, M		Lizard	W Tcu Snake B Flute at H Marau at H		H 1906	Puhunömtiwa
		Kuwánvenka, F		Lizard	Marau		d a 1906	Kuwanvenqa
			Talásñayakioma	Eagle (Mish.)				Talasngayakiwma
		Sákyesva, M		Lizard	Kwan Snake at H		H 1906	Sakwyesva
		Talásyestiwa, M		Lizard	Ahl Snake		H 1906	Talasyestiwa
HOUSEHOLD C 23–26								
Siwíhonka				Sun	None		d a 1906	Siwihongqa
	Dʊvéyamptiwa			Snake	Tao Snake		OO→NO	Tuveyamtiwa
		Taláwaitiwa, M		Sun	W Tawaoßi Snake		OO	Talawaytiwa
		Sihóngka, F		Sun	?		OO	Sihongqa
			1st Mesa man					
		Kúktaima, M		Sun	None		d a 1906; Lol	Kuktayma
		Puhúkwaptiwa, M		Sun	W Tawaoßi Snake		OO	Puhukwaptiwa
		Pôngyánimka, F		Sun	None		OO→NO	Pongyanömqa
			Horace	Kɛlɛ	None		OO→NO	Horace (Kwaani)
		Tá·ho, M		Sun	Snake			Taaho
		Pôñyáyaunim, F		Sun	None		OO→NO	Pongyayawnöm
Siwíhonka's M, Sowíwuhti, lived here with her D				Sun				Sowiwuuti

HP009406

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD C 27–31								
Sikyáhoynim				Katcina	Lakôn Powamu		OO→NO	Sikyahoynöm
	Lomáasiniwa			Sand	Kwan		OO→NO	Loma'asniwa
		Masáwistiwa, M		Katcina	Tao Powamu	Taomongwi	OO→NO	Masawistiwa
		Sákhongniwa, M		Katcina	Kwan		OO→NO	Sakwhongniwa
		Kʋwánñöniwa, M		Katcina	Tao Powamu		OO→NO	Kuwanngöyniwa
HOUSEHOLD C 32–34								
Sakwunka				Patki	Marau		d a 1906	Sakwwunqa
	Masáheptiewa			G Badger	W Hawioßi		d a 1906	Masaheptiwa
		Po·voli (adop), F		Patki			d a 1906	Poovoli
			Lomákí'ima	Butterfly	W Sakwalenvi		H→Chim.	Lomaki'yma
HOUSEHOLD C 35–38								
Nasíletsnim				Bear	Marau Soyal Lakôn	Soyalmana	OO	Nasiletsnöm
	Yʋyá.hiova div.			Patki	Tao B Flute			Yuyahiwva
	Kuktiwa			Snake	W Tcu Snake		OO	Kuktiwa
		Hóletstiwa, M		Bear	None		d	Hooletstiwa
HOUSEHOLD C 39–41								
Sikyámana				Lizard	Marau		d a 1906	Sikyamana
	Singötiwa			Parrot	W Hawioßi Powamu		OO→NO	Singöytiwa
		Kwá·tci, M		Lizard	None		OO→M	Kwaatsi
HOUSEHOLD C 42–46								
Sikyáletsnim				Greasewood	Oaqöl		OO	Sikyaletsnöm
	Humíletstiwa div.			Rabbit	W Hawioßi		OO	Humiletstiwa
		Siwíngyamptiwa, M		Greasewood	None		OO	Siwingyamtiwa
	Duwáswukioma			Badger	None			Tuwaswukiwma

HP009407

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD C 47–49								
Tcócvenka				G Badger	?		H→B	Tsorvenqa
	Lomámsai'ima			Pa Is	Tao Snake		H 1906→B	Lomamsa'yma
		Talásyauoma, M		G Badger	Tao		d a 1906; Joe	Talasyawma
		Tawáhongioma, M		G Badger	Tao Powamu		H→B	Tawahongiwma
		Nakwáyauoma, M		G Badger	Tao Powamu		H→B	Nakwayawma aka Pongyakwaptiwa
HOUSEHOLD C 50								
Tcócnaisi				G Badger	Marau		d a 1906	Tsorngaysi
	Kuwánwikwaiya ("1st Christian")			Lizard	W Hano Marau		OO→NO	Kuwanwikvaya
		Piphongva, M		G Badger	Ahl B Flute Powamu		H 1906	Piphongva
		Nasíyauoma, M		G Badger	Kwan		M a 1906	Nasiyawma
		Qölmáletstiwa, M		G Badger	Kwan Powamu B Flute Marau		H 1906	Qömaletstiwa
		Puhúmana, F		G Badger	Marau Lakôn Oaqöl		H→OO	Puhumana
			Taláswaitiwa	Pa Is	W Hawioßi B Flute Snake	BF Kaletaka Snake Kaletaka	H→B	Talaswaytiwa
			Kuwánventiwa d.	Masau'u	Kwan Snake		OO	Kuwanventiwa
		Sákhongva, M		G Badger	Tao Powamu		H 1906, B at =	Sakwhongva (#1)
		Tawáiyesva, M		G Badger	Ahl		H→B	Tawayesva
		Qötckuiva, M		G Badger	Kwan Powamu		OO→NO	Qötskuyva
		Duwáswukioma, M		G Badger	None		H→B→OO 1910	Tuwaswukiwma

HP009408

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD C 51–53								
Tahómana				Parrot	Powamu		H 1906	Tahomana
	Lomáletstiwa (''Chief's god-F'')			Sun	W Hawioßi Powamu		H 1906	Lomaletstiwa
		Masangötiwa, M		Parrot	W Hawioßi		H 1906	Masangöytiwa
		Qöyáyesva, M		Parrot	Tao Powamu		H 1906	Qöyayesva
		Lomákʋiva, M		Parrot	None		H 1906	Lomakuyva
		Taláswai'ima, M		Parrot	W Hawioßi (H)		H 1906	Talaswa'yma
HOUSEHOLD C 54–57								
Qö·qötca				Lizard	Marau Oaqöl		H→B	Qööqötsa
	Taláswuhioma			G Badger	Kwan		H→B	Talaswuhiwma
		Tanákhongva, M		Lizard	Kwan		H	Tangaqhongva
		Sʋmátckuku, M		Lizard	None	dïhikya	H	Sumatskuku
		Masáyesva, M		Lizard	Snake		H→OO→B	Masayesva
		Políwaima, M		Lizard	None		H→OO→B	Poliwayma
		Ya-iva, M		Lizard	None		H→OO→B	Yayva
		Frances, F		Lizard	None		H→OO→B	Frances
			Tcimöka	Pikiac	None		OO→B lately	Tsimöyqa
		Hazel, F		Lizard	None		H→OO→B	Hazel
			Pongyáveima	Coyote	None		M→B (at =)	Pongyave'yma
		Edna, F		Lizard	None		H→OO→B	Edna
			Mohave man					
HOUSEHOLD C 58–60								
Qöyávenka				Lizard	Marau		d a 1906; Joe	Qöyavenqa
	Chim. man d.							
	Sákwistiwa			Bakab	W Sakwalenvi Marau		d a 1906; Joe	Sakwwistiwa
		Nasíkwaptiwa, M (C of Sákwistiwa's 1st W)		G Badger	W Sakwalenvi Powamu		H→B	Nasikwaptiwa
		Taláshoioma, M (C of Sákwistiwa's 1st W)		G Badger	Ahl		H→B	Talashoyiwma

HP009409

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD C 61–63								
Qömáwuhti				Pa Is	Marau		H 1906	Qömawuuti
	Sikyáhongniwa			Lizard	W Tcu Snake		H 1906	Sikyahongniwa
		Políyesva, M		Pa Is	Ahl Snake Powamu		H 1906	Poliyesva
		Síhongnim, F		Pa Is	Marau Lakôn		H 1906	Sihongnöm
			Dυνέngyamptiwa	Greasewood	W Tcu		H 1906	Tuvengyamtiwa
		Políngyamptiwa, M		Pa Is	W Tcu Snake		H 1906	Polingyamtiwa
		Síwainim, F		Pa Is	Marau		H 1906	Siwaynöm
			Poliwuhioma [added per S 541′–42′]	Spider	W Sakwalenvi B Flute Soyal	Soy chief at H	H 1906	Poliwuhiwma
			Tanákyauoma	Bear	W Tcu Snake B Flute		H 1906	Tangaqyawma
HOUSEHOLD C 64–67								
Qöcvenka				Sand	Marau Oaqöl Lakôn		H 1906	Qötsvenqa
	Kuwánhoya			Patki	W Hawioßi Antelope		d a 1906	Kuwanhoya
		Nuváyesnim, F		Sand	Marau Oaqöl Lakôn		H 1906	Nuvayesnöm
			Qötcyauoma	Pa Is	W Sakwalenvi Momtcit B Flute Soyal	B Flute Kaletaka at H Soy Kaletaka at H	H 1906	Qötsyawma
		Humínimka, F		Sand			H 1906	Huminömqa
			Nakwátiwa	R Badger			H 1906	Nakwatiwa

HP009410

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD C 68–73								
Hohka-ε				Sand	Oaqöl		H 1906	Hooqa'ö
	Nakwáveima			Eagle	Ahl		H 1906	Nakwave'yma
		Nakwáyesnim, F		Sand	Oaqöl		H 1906	Nakwayesnöm
			Poliwuhioma	Spider	W Sakwalenvi B Flute Soyal	 Soy chief at H	H 1906	Poliwuhiwma
		Súhtapki, M		Sand	W Sakwalenvi (H)		H 1906	Suutapki
		Qöyôngvensi, F		Sand			H 1906	Koyongvensi
			Polímöniwa	Bakab	W Sakwalenvi (H)		H 1906	Polimöyniwa
HOUSEHOLD G′								
Qöyanöñka				Spider	B Flute		H 1906	Qöyangönqa
	Tawáhongniwa			Sand	W Hawioßi B Flute		H 1906	Tawahongniwa
		Posíoyauoma, M		Spider	W Tcu B Flute		H 1906	Posiwyawma
HOUSEHOLD D 74–76								
Maúsi				Lizard	Marau		d a 1906; Joe	Mawsi
	Duvéwuhioma			Spider	W Sakwalenvi Antelope		d a 1906; Joe	Tuvewuhiwma
		Kó·tiwa, M		Lizard	Tao Momtcit G Flute	 Masau'u GF Kaletaka	d a 1906; Joe	Kootiwa

HP009411

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD D 77–80								
Sikyayamka				Patki	Marau Lakôn Oaqöl		OO→M	Sikyayamqa
	Nakwáhohioma			Coyote	W Hawioßi Momtcit	Real Kaletaka	d a 1906; Lol	Nakwahoyiwma
		Qöyauwisioma, M		Patki	W Tawaoßi G Flute		OO→NO	Qöyawisiwma aka Motsqa
		Tawavensi, F		Patki	Marau Oaqöl		d a 1906; Lol	Tawavensi
			Sʋwíyestiwa	Greasewood	W Hano		M a 1906	Siwiyestiwa
Tawavensi	Sʋwíyestiwa							
		Masaiyesnim, F		Patki			OO→M→NO	Masayesnöm
			Roland	Masau'u				Ngahutiwa
		Depdöyika, M		Patki			OO	Teptuyqa
HOUSEHOLD H′								
Moho				Sun	Marau Oaqöl		OO→NO	Mooho
	Qölmáyestiwa			Greasewood	W Sakwalenvi Snake		OO→NO	Qömayestiwa
		Posioyesva, M		Sun	None		OO→Calif.	Posiwyesva
		Qötcwaitiwa, M		Sun	Kwan (Chim.)		OO→Chim.	Qötswaytiwa
		Dɛ́·ɛvɛ, M		Sun			OO→NO	Teeve
HOUSEHOLD N′ [a]								
Pongyáyamka				Reed	Marau Oaqöl		H→B	Pongyayamqa
	Qöcákwahu			Sand	W Sakwalenvi		H→B	Qötsakwahu
		Harry Siñna, M		Reed	W Hawioßi [H]		H→B→H	Sinnga
		Don Diwuha, M		Reed	None		H→B	Tuuwaha
		Dʋwahônka, F		Reed	Marau		H→B	Tuwahongqa
			Poliyauoma	Rabbit	None		H→B	Poliyawma
		Palöngahoya, M		Reed			H→B	Palöngawhoya
		?, F [Bessie Hume-tewa]	Reed					
			Eric [Humetewa]	Sun	None		M a 1906	Eric

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD E 81–89								
Dʊvɛnimka ("Navajo")				Badger	None		d a 1906; Joe	Tuvenömqa
	Tcóckwaptiwa			Reed	Momtcit	Real Kaletaka	d a 1906	Tsorkwaptiwa
		Hongsi, F		Badger	Lakôn Oaqöl		H 1906	Hongsi
			Lománaksu	Parrot	W Sakwalenvi Lakôn		H	Lomanakwsu
		Tawahöyoma, M		Badger	Ahl Nakya		d a 1906; Lol	Tawahoyiwma
		Qwacákwa, M		Badger	W Hawioßi Powamu		Lol	Kwaatsakwa
		Políhongka, F (D of Tuwanömqa, but reared by FM, Hongsi)		Rabbit	Lakon Oaqöl		H	Polihongqa
			Tawaventiwa	Reed	Ahl G Flute		H	Tawaventiwa
then Políhongka	Tawaventiwa							
		Talahongva, M		Rabbit	None		H	Talahongva
		Qölmangösi, F		Rabbit			H	Qömangöysi
			Maktáima	Lizard	Snake		H	Maqtay'yma
		Sakwusioma, M		Rabbit			H	Sakwwisiwma
		Pó·sio, F		Rabbit			H	Poosiw
			Kahöngi	Sun	Ahl		H	Qahöngi
		Hó·lɛ-cioma, M		Rabbit			H	Hooletsiwma

HP009413

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD E 90–95								
Sikyawaisi				Sun			d a 1906	Sikyawaysi
	Hómikni			Lizard	W Hawioßi Momtcit	dïhikya	OO	Homikni
		Hahay'i, F		Sun	Oaqöl Lakôn		OO	Hahay'i [M of Don Talayesva]
			Duvɛnimptiwa	Sand	W Hawioßi Momtcit		OO	Tuvenömtiwa [F of Don Talayesva]
		Nakwai'ima, M		Sun			OO	Nakwa'yma
		Nuvahongka, F		Sun	Oaqöl		OO→NO	Nuvahongqa
			Masáwistiwa	Katcina	Tao Powamu		OO→NO	Masawistiwa
HOUSEHOLD E 96–99								
Kwáyesnim				Pa Is	Not known		H→OO→B	Kwaayesnöm
	Wungni'ima			Reed	W Tcu B Flute		H→OO→B	Wungwni'yma
		Qöyáyamptiwa, M		Pa Is	W Tcu B Flute Snake	Flute mongwi at H	H→OO→B	Qöyayamtiwa
		Tangakhepnim, F		Pa Is			H	Tangaqhepnöm
			Qöyañötiwa	R Badger	W Tcu Powamu		H	Qöyangöytiwa
		Duwangyamptiwa, M		Pa Is	W Hawioßi		H→OO→B	Tuwangyamtiwa
		Talaíyamptiwa, M		Pa Is	None		H→OO→B	Talayamtiwa
		Lomákuivaiya, M		Pa Is	W Hawioßi		H→OO→B	Lomakuyvaya
		Dumósi, M		Pa Is	None		H→OO→B	Tumosi
Tangakhepnim	Qöyañötiwa							
		Nuváhoyioma, M		Pa Is	W Tcu at H		H	Nuvahoy'iwma [aka Pu'yawma]
HOUSEHOLD E 100–03								
Nuvayamka				Sun	Marau		H	Nuvayamqa
	Lomángötiwa			Patki	W Hano		H	Lomangöytiwa
		Sákwaitiwa, M		Sun	Tao		H	Sakwwaytiwa (#1)
		Páhongva, M		Sun	Ahl		H	Paahongva

HP009414

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD E 104–07								
Qöyáwunsi				Rabbit			d a 1906; Joe	Qöyawunsi
	Nasítiwa			Pa Is	W at ?		d a 1906; Joe	Nasitiwa
		Kuwányamsi, F		Rabbit	None		d a 1906	Kuwanyamsi
			Kiáchongniwa	Spider	W Sakwalenvi Antelope Momtcit	duhikya Ant. Chief	H→B; Joe	Kyarhongniwa
Kuwányamsi	Kiáchongniwa							
		Haú·to, M		Rabbit				Hawto
HOUSEHOLD E 108–12								
Talásñainim				Sand	Oaqöl		H	Talasngaynöm
	Násastiwa			Greasewood	Kwan G Flute	Kwanmongwi	d a 1906; Joe	Na'sastiwa
		Qötchöyoma, M		Sand	Ahl		H	Qötshoyiwma
		Taláskwapnim, F		Sand	Marau Oaqöl		d a 1906; Joe	Talaskwapnöm
			Talasvvyauma	R Coyote	W Hawioßi G Flute Momtcit Soyal	Soy. Kaletaka	OO→M; Lol	Talasvuyawma
		Kiaro. . . , F		Sand	Oaqöl Marau	Maraumongwi at H	H	Kyaaro (#1)
			Qölmaletstiwa div.	G Badger	Kwan B Flute Snake Oaqöl Powamu	F of Katcinas	H; Joe	Qömaletstiwa
			Qötcyamptiwa	R Coyote	W Sakwalenvi Soyal	Soy. ofcr	OO	Qötsyamtiwa
			Sakhöyoma div.	Sun	Ahl		H	Sakwhoyiwma
Taláskwapnim	Talasvvyauma							
		Sikyayauma, M		Sand	Kwan			Sikyayawma
Kiaro. . .	Qölmaletstiwa							
		Nütumya, M		Sand	Ahl		H	Nuutumya
		Polívenka, F ("did not live here")		Sand	None		H	Polivenqa
			Nasingötiwa	Greasewood	W Tcu		H	Nasingöytiwa

HP009415

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD E 113–15								
Duvákwapnim				Rabbit	Not known		H	Tuvakwapnöm
	Puhúnimptiwa			Lizard	W Tcu Snake Snake B Flute Marau Powamu		OO→H OO H H H H	Puhunömtiwa
		Masáletsnim, F		Rabbit	?		H	Masaletsnöm
			Frank Kívina	Patki (1M)	Wu at ?			Kavena
		Kuwánönim, F		Rabbit	?		H	Kuwanöynöm
			Pongyáyauoma	Kokop	Ahl		H	Pongyayawma
		Sak. . . , F		Rabbit			H	Sakw. . .
			Tcïkáici	Spider	None		H	Tsöqaytsi
HOUSEHOLD F 116–21								
Sikyáñösi				Sand	?		d a 1906; Joe	Sikyangöysi (#1)
	Náwung'niima			Katcina	Powamu W Sakwalenvi	Katcinmongwi	d a 1906; Joe	Naawungwni'yma
		Kuwannimptiwa, M		Sand			H→B	Kuwannömtiwa
		Qöcákwahu, M		Sand			H→B	Qötsakwahu
		Humíyestiwa, M		Sand	Tao Powamu		H only	Humiyestiwa
HOUSEHOLD F 122–23								
Koyangösi				Sand	Oaqöl	Oaqölmongwi	OO	Qöyangöysi
	Taláswungniwa div.			Greasewood	W Sakwalenvi B Flute	Chaakmongwi	H	Talaswungwniwa
		Kɛlnimptiwa, M		Sand	W Hawioßi Oaqöl	Chaakmongwi S of Oaqölmongwi	OO	Kyelnömtiwa
	Ye·siwa			Pikiac	W Sakwalenvi Soyal	Pikiacmongwi Ahöla Kachina in Soy	OO→M; Lol	Yeesiwa

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD F 124–25 & I′								
Qötcwaisi				Patki	Marau		H	Qötswaysi
	Masátiwa			Lizard	W Tcu Snake		H	Masaatiwa
HOUSEHOLD F 126–28								
Pongyáhosnim				Greasewood	Oaqöl		H→OO→H	Pongyahosnöm
	Nápküiva div.			Rabbit	Tao Powamu H	Katcinmongwi at H	H	Napkuyva
	Dʋwámöniwa			Rabbit	W Tcu Snake		H→OO	Tuwamöyniwa
		Dʋvékwaptiwa, M		Greasewood	W Tcu		H	Tuvekwaptiwa
		Qöcthaitiwa, M		Greasewood	None		H→OO→NO	Qötshaytiwa
Pongyáhosnim's M, Sakwhepnöm, also lived here				Greasewood	Lakon		[d a 1906]	Sakwhepnöm
HOUSEHOLD F 129–30								
Sakwaisi				Greasewood	?		d a 1906; Joe	Sakwwaysi (#2)
	Qöyavʋyauma			Kokop	W Tcu Momtcit B Flute	BF Kaletaka	d a 1906; Joe	Qöyavuwyawma
		Qömáyônsi, F (moved to Walpi with 2nd husband)		Greasewood	Marau Oaqöl		H	Qömayonsi
			Sikyáletstiwa d.	Rabbit	W Sakwalenvi		d a 1906; Lol	Sikyaletstiwa
			Síhɛptiwa	Lɛ	W Hawioßi		H	Siheptiwa
			Pónktima	[Walpi]				Pongtima

HP009417

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD J′								
Kwámana				Patki	Marau		d a 1906; Joe	Kwaamana
	Tawámsai'ima			Reed	W Sakwalenvi Snake Powamu at H		H	Tawamsa'yma
		Talásyamka, F		Patki	Lakôn		H	Talasyamqa
			Sakyesva div.	Lizard	Kwan Snake		H	Sakwyesva
			Duvengyauma	Pa Is	W Tcu at H		H	Tuvengyawma (#2)
		Nasíhongnim, F		Patki	Marau		OO	Nasihongnöm
			Posioyesva				OO	Posiwyesva
		Hó·veima, M		Patki	W Hawioßi Snake		d a 1906; Joe	Hoove'yma
		Qölmawaitiwa, M		Patki	W Sakwalenvi Snake		H	Qömawaytiwa
		Tanákvenka, F		Patki	Marau		H	Tangaqvenqa
			Qötchongniwa	R Coyote	W Tcu		H	Qötshongniwa (#1)
HOUSEHOLD G 131–32								
Sákyamsi				Eagle	Marau		H	Sakwyamsi
	Duvéngötiwa (''Joe's EB'')			Spider	Ahl Antelope	Sun Watcher at H	H	Tuvengöytiwa
		Poliheptiwa, M		Eagle	W Sakwalenvi Antelope		H→B	Poliheptiwa
		Hônnimka, F		Eagle	None		H	Honnömqa
			Duvéhongioma	Greasewood	Tao Po·siowimkya [sic - Poswimkya]		H	Tuvehongiwma
			Masángötiwa	Parrot	W Hawioßi		H	Masangöytiwa
		Tcócmösi, F		Eagle	?		H	Tsormöysi
			Qömákwaptiwa	R Coyote	W Tcu			Qömakwaptiwa
		Waihtioma, M		Eagle	None		H	Waytiwma
		Köyángyaunim, F		Eagle	None		H	Qöyangyawnöm
			Téphongva div.	Pikiac	None		H	Tephongva

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD G 133								
Solímana				Greasewood	Marau Oaqöl Lakôn Powamu		OO	Solimana
	Qöyángöiva div.			Sand	W Hawioßi		OO; later→B	Qöyangöyva
		Dʊwángönim, F		Greasewood	Oaqöl		H→B	Tuwangöynöm
			Masayesva	Lizard	None		H→B	Masayesva
		Wáwainim, F		Greasewood	Oaqöl		OO	Wawaynöm
			Sʊsʊ́irʊya	Pikiac	Powamu		OO	Susuruwya
	Masahongva			Parrot	Powamu Oaqöl Tao Momtcit	Powamumongwi	OO	Masahongva
HOUSEHOLD G 134–35								
Kaï'mana				Reed	Oaqöl Marau		OO	Qa'ömana
	Qöyahongniwa			Rabbit	W Hawioßi Ahl ("after Ahl cure") G Flute Oaqöl Powamu Momtcit		OO	Qöyahongniwa
		Talawípi, M		Reed	W Hawioßi		OO→M	Talawipi
		Síyonsi, F		Reed	Marau Oaqöl		OO→NO	Siyonsi
			Qöckuiva	G Badger	Kwan Powamu		OO→NO	Qötskuyva

HP009419

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD G 136–38								
Talásmösi				Greasewood	?		H→B	Talasmöysi
	Tawáhongioma			G Badger	Tao Powamu		H→B	Tawahongiwma
		Kuwánnimka, F		Greasewood	Oaqöl		H→B	Kuwannömqa
			Tjócñöiva d.	Pa Is	W Sakwalenvi B Flute		H→B	Tsorngöyva
			Masakwaptiwa	Pa Is			OO→NO	Masakwaptiwa
		Políngaisi, F		Greasewood	None		H→B	Polingaysi
			Puhúyesva	Eagle	None			Puhuyesva
HOUSEHOLD G 139–40/G 146–48								
Duváhepnim				Rabbit	Oaqöl		OO	Tuvahepnöm
	Tanákhongniwa			Bow	Ahl	Ahl chief	d a 1906; Lol	Tangaqhongniwa
		Makaiya, M		Rabbit	None		OO	Maqaya
		Wunvya, M		Rabbit	None		OO→M	Wunuwya
		Siwingönim, F		Rabbit			OO	Siwingöynöm
			Kuwánwaji				H	Kuwanwari
HOUSEHOLD G 141–45								
Kɛlyaunim				Rabbit	Oaqöl			Kyelyawnöm
	Lomáwvyauoma			Masau'u	W Sakwalenvi		OO	Lomavuwyawma
		Seba James, M		Rabbit	None		OO→NO	Siwikwaptiwa
		Taláswainim, F		Rabbit	None		OO→NO	Talaswaynöm
			Masakwaptiwa div.	Pa Is			OO→NO	Masakwaptiwa
		Claude, M		Rabbit	W Tawaoßi Powamu			Tawanömtiwa
		Quincy, M		Rabbit	None			Quincy James
		Josephine, F		Rabbit	Oaqöl			Josephine
			King	Sand	None			Tuvehongva

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD G 149								
Dʊwangyaunim				Rabbit	Lakôn Oaqöl		H	Tuwangyawnöm
	? div.							
	Köya'pɛla div.			Eagle	Tao Tcuku	Clown mongwi	H	Qöyatpela
		Taláshöniwa, M		Rabbit	Tao		OO	Talashoyniwa
		Sônwaisi, F		Rabbit	Marau Oaqöl		H	Sonwaysi
			Qöyáhongva	Sand	Tao Momtcit		H	Qöyahongva
	Yʊ'sima			Masau'u	W at ? Ahl		d a 1906; Joe	Yuwsiyma
HOUSEHOLD G 150–52								
Sônwaisi				Rabbit	Marau Oaqöl		H→OO→H	Sonwaysi
	Qöyáhongva			Sand	Tao Momtcit		H→OO→H	Qöyahongva
		Duwahongnim, F		Rabbit	Oaqöl		H→OO→H	Tuwahongnöm
			Masáwaitiwa	Lɛhu	W Hawioßi		H	Masawaytiwa
		Duwawunka, F		Rabbit	Oaqöl Antelope		H→OO→H	Tuwawunqa
			Nasingñötiwa	Greasewood	W Tcu		H	Nasingöytiwa
		Duwayônsi, F		Rabbit	Oaqöl		H→OO→H	Tuwayonsi
			Dʊvengyauoma	Pa Is	W Tcu		H	Tuvengyawma (#2)
		Masayestiwa aka Qötcáveima, M		Rabbit	Tao		H→OO→H	Masayestiwa/Qöt-save'yma
Sônwaisi's MB, Mokyatiwa, also lived here				Rabbit	Ahl Tcuku Momtcit B Flute [Antelope]	BF Kaletaka	H→OO→H	Mokyaatiwa

HP009421

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD G 153–55								
Sikyákwapnim				Pikiac	Marau Lakôn Oaqöl		H	Sikyakwapnöm
	Siwíhongniwa			Rabbit	Ahl		d a 1906; Joe	Siwihongniwa
		Qöyáwaisi, F		Pikiac	Oaqöl Soyal Lakôn		OO	Qöyawaysi aka Tal-asngönsi
			1st hus d.					
			Kɛlnimptiwa				OO	Kyelnömtiwa
		Puhúmönim, F		Pikiac	Oaqöl		H	Puhumöynöm
			Singöva	Coyote	W Hawioßi			Singöyva
			Kiacnötiwa	Reed	W Sakwalenvi Momtcit		H	Kyarngöytiwa
		Qötchongsi, F		Pikiac	Marau Oaqöl		H	Qötshongsi
			Qöyahöyoma	G Badger	Tao Powamu		H	Qöyahoyiwma (#1)
		Poliyamptiwa, M		Pikiac	Ahl		H	Poliyamtiwa
		Tawáhongva, M		Pikiac	Ahl		H	Tawahongva
HOUSEHOLD G 156–59								
Kuwánwainim				Kɛlɛ	Lakôn Marau		OO	Kuwanwaynöm
	Kuwánhongva			Sivaap	Ahl G Flute		OO	Kuwanhongva
		Humímösi, F		Kɛlɛ	G Flute Lakôn		NO	Humimöysi
			Kiacveima	Bow	Ahl		NO	Kyarve'yma
		Yoiwaitiwa, M		Kɛlɛ	None		OO→NO	Yoywaytiwa

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD G 160–66								
Si'mösi				Patki	Marau G Flute		d a 1906; Lol	Simöysi
	Humimsai'ma			Greasewood	W Hawioßi		d a 1906; Lol	Humimsa'yma
		Yônsi, F ("now Christian")		Patki	Marau G Flute		OO→NO	Yonsi
			Talasnimptiwa ("now Christian")	Squash	W Hano G Flute		NO a 1906	Talasnömtiwa
		Siwíletstiwa, M		Patki	W Hawioßi G Flute		d a 1906; Lol	Siwiletstiwa
		Nakwawistiwa, M		Patki	W Hawioßi G Flute		d a 1906; Lol	Nakwawistiwa
		Natkôtiwa, M		Patki	W Hano		d a 1906; Lol	Natkotiwa
		Sakyamptiwa, M		Patki	W Hawioßi G Flute Antelope		OO→NO	Sakwyamtiwa
HOUSEHOLD G 167–70 (Real Sivaap House)								
Qöyáyesnim				Sivaap	Oaqöl Lakôn		OO	Qöyayesnöm
	Qömahöniwa			R Badger	Ahl Powamu G Flute	Powamu chief	OO	Qömahoyniwa
		Kuwanhongva, M		Sivaap	Ahl G Flute		OO→NO	Kuwanhongva
		Saknimptiwa, M		Sivaap	Ahl G Flute		OO→NO	Sakwnömtiwa

HP009423

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD G 171–75								
Talásnösi				Coyote	Marau		d a 1906; Lol	Talasngöysi
	Masáhongva			Parrot	Tao Powamu Katcina Momtcit	Katcina chief	OO→NO	Masahongva
		Sálako, F		Coyote	Marau Oaqöl		OO→NO	Sa'lako
			Kuwanlɛcioma d.	R Badger	Tao Powamu		OO→NO	Kuwanleetsiwma
			Puhuwaitiwa	Sun	W Hawioßi Powamu		OO→NO	Puhuwaytiwa (#1)
		Nánankia, M		Coyote	None		off-Res 1906	Naanankya
		Kíacmönim, F		Coyote	Oaqöl		OO	Kyarmöynöm
			Dʋwaventiwa	Pikiac	W Hawioßi		M a 1906	Tuwaventiwa
		Siwíhongnim, F		Coyote	None		OO→M	Siwihongnöm
			Mi-wɛ d.	Lizard	None		M a 1906	Miywe
			Lomahôyo	Rabbit	None		M a 1906	Lomahoyo
		Lottie, F		Coyote			OO→M	Lottie
HOUSEHOLD H 176–78								
Siyaunim				R Coyote	?		H	Siyawnöm
	Qötcventiwa			Bow	Ahl B Flute	Ahl chief	H	Qötsventiwa
		Síhongva, M		R Coyote	Ahl		H	Sihongva
		Sakwapa, F		R Coyote	Marau Oaqöl Lakôn		H→OO	Sakwapu
			Piqösa	G Badger			OO; now B	Piqösa
			Lomaki'ima	Butterfly			H→2 Mesa	Lomaki'yma
			Humiletstiwa	Rabbit			OO	Humiletstiwa
			Lomanimptiwa				OO	Lomanömtiwa
		Qölmakwaptiwa, M		R Coyote	W Tcu		H	Qömakwaptiwa
		Qötchongniwa, M		R Coyote	W Tcu		H	Qötshongniwa (#1)

HP009424

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD H 179–81								
Taláshainim				Pikiac	None		H→M lately	Talashaynöm
	Akau'si div. (''Real Navajo'')			Eagle	W Hawioßi		M a 1906	Aqawsi
		Pongyánimptiwa, M		Pikiac	W Tcu		H	Pongyanömtiwa
		Pongyangnötiwa, M		Pikiac	Ahl		M a 1906	Pongyangöytiwa
		Siwiyamptiwa, M		Pikiac	Ahl		H→M	Siwiyamtiwa
		Dʊwáventiwa, M		Pikiac	W Hawioßi		M a 1906	Tuwaventiwa
		Masákwapnim, F		Pikiac	None		H	Masakwapnöm
			Sakhongva div	G Badger			H	Sakwhongva (#1)
			Kʊwanveima div	Lɛ clan	W Tcu Antelope		H	Kuwanve'yma
			Sikyálɛcioma	Greasewood	W Hawioßi		M a 1906	Sikyaleetsiwma
	Qötcáta div.			Spider	B Flute W Sakwalenvi		H	Lomayestiwa
	Duvingma div.			Sand	Ahl Momtcit		H	Tuuvingma
	Akau'si (again)							Aqawsi
HOUSEHOLD H 182–84								
Qömángyamka				Greasewood	None		OO→M; Lol	Qömangyamqa
	Kuwánhöniwa			Butterfly	W Hano		d a 1906; Lol	Kuwanhoyniwa
		Siwíyestiwa, M		Greasewood	W Hano		M a 1906	Siwiyestiwa
		Sikyáyestiwa, M		Greasewood	W Hano, later: W Tawaoßi Soyal	Soy ofcr	OO→NO	Sikyayestiwa
		Poli-ßáyestiwa, M		Greasewood	W Hawioßi		M a 1906	Poli Paayestiwa
		Sikyálɛcioma, M		Greasewood	W Hawioßi		M a 1906	Sikyaleetsiwma
		Políhongsi, F		Greasewood	None		M a 1906	Polihongsi
			Robert Tálas	Sun	W Tawaoßi		M a 1906	Puhuyawma
			Ray Honkïkï	Coyote	None		OO→M at =	Honkuku
		Polínïmsi, F		Greasewood	None		M a 1906	Polinömsi
			Lɛhongva	Lizard	Soyal (no Wuwts-im)		M a 1906	Leehongva

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD H 185–90								
Sákñönim				Sand	Lakon Oaqöl		d a 1906	Sakwngöynöm
	Hʊngíniwa			Kɛlɛ	W Hawioßi Momtcit		d a 1906; Joe	Hungiiniwa
		Dúvingma, M		Sand	Ahl	Kick-race chief	H	Tuuvingma
		Qöyahoyniwa, M		Sand	W Hawioßi	W chief at H	H	Qöyahoyniwa
		Nakwáheptiwa, M		Sand	Kwan	Kwan chief at H	H	Nakwaheptiwa
HOUSEHOLD H 191–93								
Talashongnim				Sand	Oaqöl		H	Talashongnöm
	Masangötiwa			Parrot			H	Masangöytiwa
HOUSEHOLD I 194–96								
Qöchainim				Sand	Oaqöl Marau		H	Qötshaynöm
	Nayôngoniwa			Katcina	Ahl		d a 1906; Joe	Nayongawniwa
		Masangyamptiwa, M		Sand	W Hawioßi		H	Masangyamtiwa
		Sala·vi, F		Sand	Oaqöl		d a 1906; Joe	Salaavi
			Nakwawistiwa	Patki	W Hawioßi G Flute		d a 1906; Lol	Nakwawistiwa
			Poliyesva	Pa Is	Ahl		H	Poliyesva
HOUSEHOLD I 197–99								
Kuwánhonka				Bear	Soyal		d a 1906; Joe	Kuwanhongqa
	Pongyalɛtstiwa			Real Is	W Tcu		H→OO→B	Pongyaletstiwa
		Ñöntiwa, M		Bear	W Hawioßi		d a 1906; Joe	Ngöntiwa
		Tanakyauoma, M		Bear	W Tcu Snake B Flute		H	Tangaqyawma

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD I 200–04								
Dʊvéwunka				Bear	Soyal			Tuvewunqa
	Tcátcaka			Masau'u	Kwan		d a 1906;?	Tsaatsaqa
		Kʊwanhonka, F		Bear	Soyal		d a 1906; Joe	Kuwanhongqa
		Talashongsi, F		Bear	None		H→OO→B	Talashongsi
			Pongyákwaptiwa	G Badger	Tao		H→OO→B	Pongyakwaptiwa aka Nakwayawma
		Talahöyoma, M		Bear	W Sakwalenvi		d a 1906; Lol	Talahoyiwma
		Dʊveyesva, M		Bear	W Hano Soyal		d a 1906; Lol	Tuveyesva
Talashongsi	Pongyákwaptiwa							
		Síhtioma, M [added per C 47–49]		Bear	None		H→OO→B	Si'öqtiwma
		Poli. . . , F [added per C 47–49]		Bear	None		H→OO→B	Elsie
		Masáhmana, F [added per C 47–49]		Bear	None		H→OO→B→NO	Masa'mana
		Kiáchoya, M [added per C 47–49]		Bear	None			Kyarhoya
		Herman, M [added per C 47–49]		Bear	None			Herman

HP009427

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD I 205–07								
Humínimsi				Parrot	Marau Lakon		OO	Huminömsi
	Lománkwai'ima			Greasewood	W Sakwalenvi	Chaakmongwi in Soy.	d a 1906; Lol	Lomankwa'yma
		Nasíngönsi, F		Parrot	Oaqöl Marau Soyal Lakon		OO	Nasingönsi
			[Tawakwaptiwa]	Bear	Katcina Antelope W Hawioßi Soyal,Hawioßi Soyal,Sakwalenvi Soyal,Tawaoßi Flute	Kikmongwi		Tawakwaptiwa
		Masamösi, F		Parrot	Marau Oaqöl Lakon		OO	Masamöysi
			Nasingyamptiwa	Masau'u	Kwan		OO	Nasingyamtiwa
			Pá·nimptiwa	R Badger	W Hawioßi G Flute Powamu		OO	Paanömtiwa
Masamösi	Nasingyamptiwa							
		Myron Polikwapti-wa, M		Parrot	Soyal Tawaovi		[OO]	Polikwaptiwa (My-ron)
		Mina, F		Parrot	Oaqöl Soyal		OO	Honmana (#2) (Mina)
			John Lansa	G Badger	Marau kiva		OO	Lansa (John)
		Clara, F		Parrot	Oaqöl		OO	Clara
			Jacob A'auniwa	Pa Is	None at OO W Tcu at H		H	Aa'awniwa (Jacob)

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD I 208–10								
Pôngyáhôsnim				Greasewood	Oaqöl		H→OO→H	Pongyahosnöm
	Talangakioma [inserted per Appx]			Katcina	Tao G Flute Powamu	ex-Taomongwi	d a 1906; none	Talangakiwma
	Napkʋiva			Rabbit	Tao	Katcina Father at OO Katcinmongwi at H	H	Napkuyva
		Dʋvéhongyoma, M		Greasewood	Tao Povosti [Poswimkya]		H	Tuvehongiwma
		Unnamed, F		Greasewood	None			
		Unnamed, F		Greasewood	None			
		Dʋvékwaptiwa, M		Greasewood	W Tcu		H	Tuvekwaptiwa
	Dʋwámöniwa			Rabbit	W Hano Snake		H→OO	Tuwamöyniwa
		Roger Qöchaitiwa, M		Greasewood	None		OO→NO	Qötshaytiwa
HOUSEHOLD I 211–14								
Síletsnim				Greasewood	None		d a 1906; Joe	Siletsnöm
	Lomáyestiwa (''Joe's real B'')			Spider	W Sakwalenvi B Flute		H	Lomayestiwa
		Djoswusnim, F		Greasewood	B Flute		H	Tsorwisnöm
			Kʋwanventiwa div	Masau	Kwan Snake	dïhikya	OO	Kuwanventiwa
			Píphongva	G Badger	Ahl B Flute Powamu		H	Piphongva
		Hónvenka, F		Greasewood	None		H	Honvenqa
			Hïmíhongyoma div	Pa Is	W Hano	dïhikya	M a 1906	Humihongiwma
			Qöcvuyauma	R Badger	W Tcu Snake Powamu	dïhikya Powamu chief at H	H	Qötsvuwyawma
		Duwanimptiwa, M		Greasewood	W Hawioßi		H	Tuwanömtiwa (#1)

HP009429

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD I 215–17								
Hónvenka (moved here at =; see I 211–14)				Greasewood	None		H	Honvenqa
	Hïmíhongyoma div.			Pa Is	W Hano	dïhikya	M a 1906	Humihongiwma
	Qöcvuyauma			R Badger	W Tcu Snake Powamu	dïhikya Powamu chief at H	H	Qötsvuwyawma
HOUSEHOLD I 218–19								
Kiacvenka				R Is	None		[d a 1906]	Kyarvenqa
	Qöyahöyoma d.			Pikiac [Snake/Lizard at Q 507]	None [W Hawioßi - at Q 507] [Snake - at Q 507]		d a 1906; Lol	Qöyahoyiwma (#2) aka Siisiva
		Talasvʋyauma, M		R Is	W Hawioßi Soyal G Flute Momtcit Powamu		M a 1906	Talasvuwyawma
		Talásie, F		R Is	Oaqöl		M a 1906	Talasi
			Lománöniwa d.	Rabbit	W Hano		d a 1906; Lol	Lomamöyniwa
			Siwiyestiwa	Greasewood	W Hano		M a 1906	Siwiyestiwa
	Na'usitiwa			Greasewood	W Sakwalenvi		d a 1906; Joe	Naa'usitiwa
		Tïyowa (Dan), M		R Is	W Hawioßi		M a 1906	Töyongwa
HOUSEHOLD K′								
Báyamka				R Is	Oaqöl		M a 1906	Paayamqa
	Kwanveima			Rabbit	Kwan		M a 1906	Kwanve'yma
		Esther, F		R Is			M a 1906	Esther
			Navajo at Moenc.					
HOUSEHOLD L′								
Singönsi				N Badger	Marau		OO→NO	Singönsi
	Qöyawusioma			Patki	W Tawaoßi		OO→NO	Qöyawisiwma aka Motsqa
					G Flute Soyal			

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD M′								
Sißenka				R Is	Marau Lakon Oaqöl		OO→NO	Sivenqa
	Qöyáwaima			R Badger	Ahl Powamu Snake		OO→NO	Qöyawayma
		Anna, F		R Is	Oaqöl		OO→NO	Tuvengyamsi
			Chas. Fredericks	[Bear]	W Tawaoßi Soyal		OO→NO	Tuwahoyiwma
HOUSEHOLD J 220,223–24								
Kɛlyesnim				Rabbit	None		d a 1906; Lol	Kyelyesnöm
	Políyesva			Pa Is	Ahl		H	Poliyesva
		Nakwákʋ'va, M		Rabbit	W Hawioßi		OO→NO	Nakwakuyva
HOUSEHOLD J 221–22								
Talámana				R Badger	None		d a 1906; Joe	Talamana
	Políngöiva			Pikiac	Ahl		d a 1906; Joe	Polingöyva
		Kiácwaitiwa, M		R Badger	W Sakwalenvi Powamu	dïhikya P chief at H	H	Kyarwaytiwa
		Dʋwahongva, M		R Badger	Ahl Powamu		H	Tuwahongva
		Nuváwainim, F		R Badger	Powamu		H	Nuvawaynöm
			Dʋvɛkwaptiwa				H	Tuvekwaptiwa
		Pïhïnainiwa, M		R Badger	W Sakwalenvi (H) Powamu		H	Puhungayniwa
HOUSEHOLD N′ [b]								
Pavinmana				Reed	Marau		d a 1906;?	Pavönmana
	Pañötiwa ("from Chim.")			Eagle			d a 1906;?	Paangöytiwa
		Si·hepnim, F		Reed	Marau Oaqöl		H	Sihepnöm
			Piphongva div [see elsewhere]				H	Piphongva
			Síheptiwa	Lɛ	W Hawioßi		H	Siheptiwa
		Qwalɛtsnim, F		Reed	Marau		d a 1906; Joe	Kwaaletsnöm
			Pongyánimptiwa	Pikiac	W Tcu Snake		H	Pongyanömtiwa

HP009431

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD K 225–26								
Nuváyamsi				Lizard	Marau		M a 1906	Nuvayamsi
	Tanákhöniwa			Masau	W Sakwalenvi Soyal Momtcit		M a 1906	Tangaqhoyniwa
		Léhongva, M		Lizard	Soyal (No Wu at Tawa'ovi]		M a 1906	Leehongva
		Tcavátawa, M		Lizard	None ("all Cs born at M, so no soc & no kiva at OO")		M a 1906	Tsavatawa
		Násaptï, M		Lizard	None; ″ ″ ″			Naasaptu
		Talasintiwa, M		Lizard	None; ″ ″ ″			Talasintiwa
HOUSEHOLD K 227–32								
. . . .				Butterfly	Marau Oaqöl Lakon	Lakon ofcr	M a 1906	
	Tïvi			Pikiac	W Hano		M a 1906	Tuuvi
		Kokyongmana, F		Butterfly	Lakon	Lakon chief	d a 1906;?	Kookyangwmana
			Kɛlwushioma	Lɛ	W Hawioßi		d a 1906;?	Kyelwisiwma
Kokyongmana	Kɛlwushioma							
		Tawámunsi, F ("now Christian")		Butterfly	Lakon Oaqöl	Lakon ofcr	OO→NO	Tawamunsi
			Pongyáyestiwa	Patki	Ahl G Flute		OO→NO	Pongyayestiwa

HP009432

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD K 233–38								
Sákwunsi				G Badger	Powamu		d a 1906; Joe	Sakwwunsi
	Ühongva d.			Eagle	?		d a 1906; Joe	Uhongva
		Piqösa, M		G Badger	W Sakwalenvi		OO→B lately	Piqösa
		Qöyáhöyoma, M		G Badger	Tao Powamu		H	Qöyahoyiwma (#1)
		Kwavenka, F		G Badger	None		H→OO→B	Kwaavenqa
			Kɛlhoya d.	Greasewood	W Hano		d a 1906; Lol	Kyelhoya
			Lomaköiva	Parrot	None		H→OO→B	Lomakuyva
		Kiacyauoma, M		G Badger	Tao Powamu		M a 1906	Kyaryawma
	Nakwaletstiwa			Reed	W Sakwalenvi Momtsit		H	Nakwaletstiwa
HOUSEHOLD K 239–43								
Pongyávɛnsi				Rabbit	Marau		d a 1906; Lol	Pongyavensi
	Qwávaho			Lizard	W Hawioßi Momtsit G Flute		M a 1906	Kwaavaho
		Köyáhongniwa, M		Rabbit	Ahl→W Hawioßi Powamu G Flute Oaqöl Momtsit		M a 1906	Qöyahongniwa
		Talasmöniwa, M		Rabbit	W Hawioßi Soyal Tawa'oßi		M a 1906	Talasmöyniwa
		Humítiwa, M		Rabbit	W Hawioßi		M a 1906	Humitiwa
		Tawáñonsi, F		Rabbit	Marau Oaqöl Lakon		M a 1906	Tawangönsi
			Nakwáwaitiwa div.	Greasewood	Ahl	dïhikya	[OO→H→ 2M]	Nakwawaytiwa
			Hômihóngnioma	Pa Is	W Hano	dïhikya	M a 1906	Humihongiwma
		Kwanveima, M		Rabbit	Kwan		M a 1906	Kwanve'yma

HP009433

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD K 244								
Nakwávenka				Masau'u	None			Nakwavenqa
	Lololoma			Bear	W Sakwalenvi Soyal	Soy. Chief	[d a 1906]	Loololma
		Tanakhöniwa, M		Masau'u	Soyal W Sakwalenvi Momtcit		M a 1906	Tangaqhoyniwa
		Lomávʋyauoma, M		Masau'u	Soyal W Sakwalenvi		OO→NO	Lomavuwyawma
		Nawisoa, F		Masau'u	Marau Oaqöl		OO	Nawisowa
			Hʋmínkwaima	R Badger	Ahl Powamu		OO	Huminkwa'yma
		Kʋwanvɛnnioma, M		Masau'u	Soyal W Sakwalenvi		OO→NO	Kuwanveniwma
		Tawángyaunim, F		Masau'u	Marau Soyal Oaqöl	Soyalmana	OO→NO	Tawangyawnöm
			Sikyáyestiwa	Greasewood	W Hano Soyal at Tawaoßi		OO→NO	Sikyayestiwa
		Honmana, F		Masau'u	None		d a 1906	Honmana (#1)
			Taláshoyniwa	Rabbit	Tao		OO→NO	Talashoyniwa
		Honyamka, F		Masau'u	Marau		M a 1906	Honyamqa
			Nasínimptiwa	Parrot	Kwan		M a 1906	Nasinömtiwa

HP009434

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD K 245–51								
Qömáhongnim				Rabbit	Marau Lakon Oaqöl		OO→1 Mesa p 1906	Qömahongnöm
	Hʊmíhöniwa			Lizard	W Hano G Flute Momtcit		OO→1 Mesa p 1906	Humihoyniwa
		Talásyamptiwa, M		Rabbit	W Hawioßi G Flute Snake Powamu Soyal	Katcina father Soy. Pipmongwi for several years	OO→1 Mesa p 1906	Talasyamtiwa
		Kɛlmösi, F		Rabbit	Oaqöl Lakon		OO→NO	Kyelmöysi
			Talásveima div.	Eagle	W Hano		OO→NO	Talasve'yma
		Siwíhongva, M		Rabbit	W Hano G Flute		OO→1 Mesa	Siwihongva
		Kïkutcmana, F		Rabbit	Marau Oaqöl		M a 1906	Kuukutsmana
			F. Siemptiwa div	Pikiac	W Hano (then Ta-waoßi)		M a 1906	Siyamtiwa
			Dʊvéhöyoma	Bear	W Sakwalenvi Snake Soyal	Soy. ofcr	OO	Tuvehoyiwma
		Tcúhôngnim, F		Rabbit	Marau Oaqöl		OO→Walpi p 1906	Tsu'hongnöm
			Sakyamptiwa div	Patki	W Hawioßi G Flute Antelope		OO→NO	Sakwyamtiwa
			Síletstiwa	R Badger	W Sakwalenvi Powamu	Powamu chief	OO→M p 1906	Siletstiwa
			Köyangöiva	Sand	W Hawioßi		OO→B later	Qöyangöyva
			Mongwi (sic)	R Badger			(Walpi)	Mongwi
			Dïkwi		Ahl		(Walpi)	Tuukwi

HP009435

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD K 252–55								
Kʋwanhoynim				R Coyote	Marau Oaqöl Lakon	Marau ofcr	d a 1906	Kuwanhoynöm
	Polihoyniwa d. (''killed by Mexicans'')			[Reed]	W Sakwalenvi Momtcit [Appx]	Tsa'akmongwi [Appx]	d a 1906; Lol	Polihoyniwa
		Lomayesva, M		R Coyote	Kwan		OO→M	Lomayesva (#1)
	Masangöntiwa			Snake	W Sakwalenvi Snake Soyal Momtcit	Snake chief Soy. Kaletaka	d a 1906; Joe	Masangöntiwa
HOUSEHOLD K 256–61								
Nakwámösi				R Coyote	Marau Lakon Oaqöl		OO→NO	Nakwamöysi
	Kʋwányaktiwa			Pikiac	Tao Antelope	Ant. Mongwi	d a 1906;?	Kuwanyaktiwa
		Síñöva, M		R Coyote	W Hawioßi		OO→NO	Singöyva
		Talasñösi, F		R Coyote	Marau Lakon		d a 1906; Lol	Talasngöysi
			Masahongva				OO	Masahongva
		Pongyáléetstiwa, M		R Coyote	W Tcu		H→OO→B	Pongyaletstiwa
		Síßenka, F		R Coyote	Marau Oaqöl		OO→NO	Sivenqa
			Qöyawaima	R Badger			OO→NO	Qöyawayma

HP009436

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD K 262–66								
Dʊwamösi				R Crane	Lakon Oaqöl		OO→M	Tuwamöysi
	Mokyáhtiwa div.			Rabbit	Ahl B Flute Momtcit Antelope	BF Kaletaka Masau actor Clown actor	H→OO→H	Mokyaatiwa
	Qoyáyɛptiwa div.			Sun	W Sakwalenvi >Soyal Tawaoßi Momtcit		OO	Qöyayeptiwa
	Kɛlhôngniwa div.			Sun	W Hawioßi		OO→M	Kyelhongniwa
Dʊwamösi's 3 Bs lived here until married:								
Dʊwahöniwa				R Crane	W Hawioßi G Flute		OO	Tuwahoyniwa
Tcokí'ima				R Crane	Kwan G Flute		d a 1906; Lol	Tsoki'ymav aka Qötsyestiwa
Picángwu				R Crane	W Hawioßi Lakon [Antelope]		H→OO→H	Pitsangwa
HOUSEHOLD K 267								
Nasímösi				Reed	Marau Lakon		d a 1906; Joe	Nasimöysi
	Súkauoma			R Snake	W Tcu Snake		H→OO→B	Suuqawma
		Tawámsai'ima, M		Reed	W Sakwalenvi Snake Powamu		H	Tawamsa'yma
		Dʊwáyɛsnim, F		Reed	Marau Oaqöl		H→OO→B→OO	Tuwayesnöm
			Loma'lɛohtiwa div.	Masau'u	Kwan	Kwanmongwi	OO [d p 1906]	Lomalewtiwa
			Humíletstiwa	Rabbit	W Hawioßi		OO	Humiletstiwa
		Lomádʊwaí'ima, M		Reed	Ahl		M a 1906	Lomatuwa'yma

HP009437

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD K 268–71								
Nasíwunka				Lizard	Oaqöl		H→OO→B	Nasiwunqa
	Sákyɛstiwa			Patki	Kwan		H→OO→B	Sakwyestiwa
		4 children - "too young in 1906"						
HOUSEHOLD K 272–74 (Kɛlɛ House)								
Sowímana				Kɛlɛ	Lakon		d a 1906; Lol	Sowimana
	Sakwïnï			G Badger	W Hawioßi Powamu		OO	Sakwwunu
		Kʊwánwainim, F		Kɛlɛ	Lakon Oaqöl G Flute		OO→NO	Kuwanwaynöm
			Kʊwánhongva	R Sißap	Ahl G Flute		OO→NO	Kuwanhongva
		Qöcnösi, F		Kɛlɛ	Lakon Oaqöl G Flute		OO	Qötsngöysi
			Kʊwánvɛnioma	Masau'u	W Sakwalenvi (Tawaoßi)		OO→NO	Kuwanveniwma
		Políhôngnim, F		Kɛlɛ	Lakon Oaqöl Marau G Flute		OO→NO	Polihongnöm
			Sákhongniwa	Katcina	Kwan Powamu		OO→NO	Sakwhongniwa

HP009438

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD K 275–79								
Dʊvɛ́nïmsi				Lɛ	None		d a 1906; Joe	Tuvenömsi
	Nahŏ́ngvi'ima			Parrot	W Sakwalenvi Lakon		H	Nahongvi'yma
		Maggie, F		Lɛ			H	Maggie
			Leonard	Coyote (2M)				Leonard
		Kiáckwapnim, F		Lɛ	None		H	Kyarkwapnöm
			Kwánimptiwa div.	Sand	None; Tao kiva at H		H	Kwaanömtiwa
			Tawángyauoma div.	Pikiac	Ahl at H		H	Tawangyawma #1
			Qölma'intiwa	Greasewood	W Sakwalenvi H		H	Qöma'intiwa
		Hʊmíyamptiwa, M		Lɛ	Kwan at H		H	Humiyamtiwa
HOUSEHOLD K 280–83,287-part (287 is Real Sun House)								
Políyesnim				Sun	Lakon Oaqöl	Lakon ofcr	d a 1906; Joe	Poliyesnöm
	Nʊvási'ima			Spider	Tao Momtcit Antelope B Flute	Ant. mongwi	d a 1906;?	Nuvasi'yma
		. . .Tcóro, F		Sun	Lakon Oaqöl		d a 1906; Joe	. . .Tsooro
			Kʊwánhongniwa	Greasewood	W Hawioßi at H		H	Kuwanhongniwa
. . .Tcóro	Kʊwánhongniwa							
		Kíveima, Henry, M		Sun	W Hawioßi at H		H	Kiive'yma
		Tɛ́phongnim, F		Sun	None		H	Tephongnöm
			Kɛlwai'ima	Lɛ	W Hawioßi at H		H	Kyelwayma
		Kiácwunka, F		Sun	None		H	Kyarwunqa
			Navajo man div.					
			A'aúniwa, Jacob	[Pa Is]	W Tcu at H		H	Aa'awniwa

HP009439

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD K 284–88,287-part								
Tanákwunka				Masau	None		OO→NO	Tangaqwunqa
	Qöyangainiwa			R Badger	W Sakwalenvi Soyal Powamu	(Old Judge) Soy. Kaletaka	OO	Qöyangayniwa
		Dʊvémana, F		Masau	Oaqöl	dïhikya	OO→NO	Tuvemana
			Si'yaúma	Greasewood	Ahl Snake Momtcit		OO→NO	Siyawma
		Kʊwányaunim, F		Masau	Lakon Oaqöl		OO→NO	Kuwanyawnöm
			Saknimptiwa	R Sißap	Ahl Soyal G Flute		OO→NO	Sakwnömtiwa
		Kʊwányesnim, F		Masau	Oaqöl Lakon		OO→NO	Kuwanyesnöm
			Poliestiwa div.	Greasewood	W Sakwalenvi > Tawaoßi	ex-Chaakmongwi	OO→NO	Poliyestiwa
			Dïwalɛtstiwa	Bow	W Hawioßi Snake		OO→NO	Tuwaletstiwa
		Masáhongsi, F		Masau	Marau Lakon Oaqöl		OO→NO	Masahongsi
			Lá·pï d.	Bear	Soyal W Tawaoßi Snake		OO	Laapu (aka Talay-awma)
			Nasíhongva	Parrot	Tao Powamu		OO→NO	Nasihongva
		Nahïtiwa, M		Masau	None		OO→M→NO	Ngahutiwa
HOUSEHOLD K 289–91								
Nasílɛonim (Si-yamtiwa's MZ)				Pikiac	Marau Lakon Oaqöl	Fe. chief of Moenk.	OO→M M a 1906 elswr	Nasilewnöm
	Lɛtóksi'ima			Pa Is	W Hawioßi		OO→M [M a 1906 elswr]	Lötoksi'yva

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD K 292–94								
Nasíhôngsi				Pikiac	Marau Oaqöl		d a 1906; Lol	Nasihongsi
	Kɛ́lhôngniwa			Sun	W Hawioßi		OO→M	Kyelhongniwa
		Tawóhongsi, F		Pikiac	Marau Oaqöl		OO→M	Tawahongsi
			Nʋváyestiwa div.	Katcina	Tao		OO→M	Nuvayestiwa
			Síletstiwa	R Badger	W Sakwalenvi & Tawaoßi Powamu	Powamu chief	OO→M	Siletstiwa
		Qöyáwunka, F		Pikiac	None		M a 1906	Qöyawunqa
			Dʋwángötiwa	Pa Is	W Hawioßi		M a 1906	Tuwangöytiwa
		Tawángyamsi, F		Pikiac	Marau		M a 1906	Tawangyamsi
			Tïyôngwa div.	R Coyote	W Hawioßi		M a 1906	Töyongwa
			ßavinyauoma	Lizard	Tao		M a 1906	Pavönyawma
HOUSEHOLD L 295–96								
Tawángösi				Patki	None		d a 1906; Joe	Tawangöysi
	Lomángö'va			Sand	Ahl Momtcit		H	Lomangöyva
		Sakyɛstiwa, M		Patki	Kwan		H→OO→B	Sakwyestiwa
		Polívɛntiwa, M		Patki	Ahl Antelope	dïhikya	H	Poliventiwa

HP009441

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD L 297–300								
Nakwaíyamka				R Badger	Powamu		d a 1906; Joe	Nakwayamqa
	Tcótcungwu			R Ho clan	Ahl Nakyá	Masau'u persona-tor; special Kokop power holder; ma-jor role in attack on army, 1891	d a 1906; Joe	Tsootsongo
		Síwunsi, F		R Badger	Powamu		d a 1906; Joe	Siwunsi
			Nʊvákwahu	Sand	W Tcu Snake Momtcit		d a 1906; Joe	Nuvakwahu
Nakwaíyamka's EB, Tcainiwa, also lived here				R Badger	Ahl Powamu Momtcit		d a 1906; Joe	Tsayniwa
Síwunsi	Nʊvákwahu							
		Qöcvuyauoma, M		R Badger	W Tcu Snake Powamu	dïhikya Powamu chief at H	H	Qötsvuwyawma
		Hïminkwai'ima, M		R Badger	Ahl Powamu		OO	Huminkwa'yma
		Talasñötiwa, M		R Badger	Tao Powamu		d a 1906; Joe	Talasngöytiwa
		Qoyángötiwa, M		R Badger	W Tcu Powamu		H	Qöyangöytiwa
		Pongyáyɛsnim, F		R Badger	?		d a 1906; Joe	Pongyayesnöm
			Síhɛptiwa	Lɛ	W Hawioßi at H			Siheptiwa
		Pongyálɛtsnim, F		R Badger	Powamu Oaqöl		H	Pongyaletsnöm
			Qöyáyɛsva	Parrot	Tao Powamu		H	Qöyayesva

HP009442

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD L 301–05								
Kʊwánñainim				Pa Is	Lakon		d a 1906; Joe	Kuwanngaynöm
	Dïvingma			Sand	Ahl	Kick-race chief	H	Tuuvingma
		Pongyamösi, F		Pa Is	Lakon		d a 1906; Joe	Pongyamöysi
			Sákküyivaiya	N Badger			H→OO→B	Sakwkuyvaya
		Taláswaitiwa, M		Pa Is	W Hawioßi Snake		H→OO→B	Talaswaytiwa
		Dʊvɛngyauoma, M		Pa Is	W Tcu (H)		H	Tuvengyawma (#2)
		Písatcmô, M		Pa Is	Kwan (Walpi)		Walpi a 1906	Pisatsmo
HOUSEHOLD L 306–10								
Nʊváyônsi				Pa Is	Marau		H	Nuvayonsi
	Nápkʊiva d.			Rabbit	Tao Momtcit Powamu		H	Napkuyva
		Talávɛnsi, F		Pa Is	Marau		OO→M→B	Talavensi
			Qölmánimptiwa	R Badger	W Sakwalenvi Powamu		OO→NO	Qömanömtiwa
	Yɛ'siwa div.			Pikiac	W Sakwalenvi Soyal	Moenk. Chief Soy. ofcr Ahöla	M a 1906	Yeesiwa
	Qöyatpɛla			Eagle	Tao Clown	Clown chief	H	Qöyatpela
		Kwáhôngsi, F		Pa Is	Marau Oaqöl		H→OO→B	Kwaahongsi
HOUSEHOLD L 311–14								
Kwáhôngsi (''moved here at ='')			Pa Is	Marau	Oaqöl		H→OO→B	Kwaahongsi
	Masáhôngniwa			Lizard	Kwan Snake		H→OO→B	Masahongniwa
		Tcumösi, F		Pa Is	None		H→OO→B	Tsu'möysi
			Dïwuhu				H→OO→B	Tuuwaha

HP009443

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD L 315–21								
Sak'waisi				Eagle	?		d a 1906; Joe	Sakwwaysi (#1)
	Yʊ'si'ima			Masau	Ahl		d a 1906; Joe	Yuwsiyma
		Nakwáve'ima, M		Eagle	Ahl		H	Nakwave'yma
		Sak'yamsi, F		Eagle	Marau		H	Sakwyamsi
			Dʊvɛ́ngötiwa	Spider	Momtcit Ahl Antelope B Flute		H	Tuvengöytiwa
		Talasveima, M		Eagle	W Hano		OO→NO	Talasve'yma
HOUSEHOLD L 322–25								
Djócmenim				Greasewood	Soyal Lakon	Soyalmana Lakonmongwi	d a 1906; Lol	Tsormöynöm
	Batúpha (aka Dï Döka)			Kokop	W Hawioßi Momtcit Pocwimkya [Poswi-mkya]	dïhikya	d a 1906; Joe	Patupha [Töötöqa]
		Qölmangyamka, F		Greasewood	Lakon		M a 1906	Qömangyamqa
			Kʊwánhöniwa	Butterfly	W Hano G Flute Powamu		d a 1906; Lol	Kuwanhoyniwa
		Qölmáhônka, F		Greasewood	Lakon	Lakon ofcr	OO	Qömahongqa
			Qölmáwohioma	R Is	W Hawioßi G Flute Momtcit	GF Kaletaka	OO	Qömawuhiwma
		Qölmáwunka, F (aka Wuuwunqa)		Greasewood	Lakon		H	Qömawunqa
			Nakwáhɛptiwa	Sand	Kwan	Kwanmongwi at H	H	Nakwaheptiwa

HP009444

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD L 326–31								
Qölmáhônka				Greasewood	Lakon	Lakon ofcr	OO	Qömahongqa
	Qölmáwohioma			R Is	W Hawioßi G Flute Momtcit	GF Kaletaka	OO	Qömawuhiwma
		Nasítöniwa, M		Greasewood	W Hawioßi Soyal (Tawaoßi)	Chaakmongwi	OO→M	Nasitöyniwa
		Políestiwa, M		Greasewood	W Sakwalenvi	ex-Chaakmongwi	OO	Poliyestiwa
		Hæsi, M		Greasewood	W Tawaoßi Soyal		M a 1906	Hessi
		Tayomana, F		Greasewood	Lakon		d a 1906; Lol	Tayomana
			Lápï	Bear	W Tawaoßi Soyal Snake G Flute		OO	Laapu (aka Talay-awma)
		Pʊhʊhoyoma, M		Greasewood	W Hawioßi		OO→M	Puhuhoyiwma
		Hôn-nïmtiwa, M		Greasewood	W Tawaoßi		OO→M	Honnömtiwa
		Qöyángönim, F		Greasewood	None		OO	Qöyangöynöm
			Hamána	Sand	None [i.e. Wu] Powamu at Marau kiva Oaqöl		OO	Hamana
HOUSEHOLD L 332–37								
Kiacyamsi				Lizard	Oaqöl Lakon		d a 1906; Lol	Kyaryamsi
	I'kwiltiwa			Reed	?			Ikwiltiwa
		Humíhöniwa, M		Lizard	W Hano Momtcit G Flute		OO→Walpi	Humihoyniwa

HP009445

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD O′								
Kɛl'mösi				Rabbit	Lakon Oaqöl		OO→NO	Kyelmöysi
	Talásveima div.			Eagle	W Hano		OO→M a 1906→ OO→NO	Talasve'yma
		Tawámana d., F [added per B 13–14]		Rabbit				Tawamana
		Lomávitu, M		Rabbit			OO→NO	Lomavitu
		Yówaisi, F		Rabbit			OO→NO	Yoywaysi
			Pueblo Indian d.					
			Sikwi div.	[Bear]	[W Tawaoßi]		[OO→NO]	Talashongiwma
	Qölmánimptiwa			R Badger	W Sakwalenvi Powamu		OO→NO	Qömanömtiwa
HOUSEHOLD L 338–40								
Kʊwánmösi (''real niece to Joe'')				Spider	Marau B Flute		H	Kuwanmöysi
	Pʊhʊ́msai'ma			Lizard	W Hawioßi		d a 1906; Lol	Puhumsa'yma
		Kɛ́lwaisi, F		Spider	Marau		H	Kyelwaysi
			Qölmáyʊsi	Masau'u	W Hawioßi		OO→H at =	Qömayuwsi

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD L 341–43								
ßákaßi				Sun	Marau		OO→M	Paaqavi #1
	Sikyáhongniwa div.			Lizard	W Tcu Snake		H	Sikyahongniwa
		Dʋwángönsi, F		Sun	Marau Oaqöl		M a 1906	Tuwangönsi
			Nasíhongniwa d.	Crow Parrot	?		d a 1906; Joe	Nasihongniwa
			Talásvʋyauma	[blank]	W Hawioßi Soyal (Tawaoßi) G Flute Momtcit	Soy. Kaletaka GF Kaletaka	M a 1906	Talasvuwyawma
		Síngyamsi, F		Sun	Marau Oaqöl Lakon		M a 1906	Singyamsi
			Hïmíhongyioma div. (''drove out Yokioma'')	Coyote	W Hano		M a 1906	Humihongiwma
			Pongyáñötiwa	Pikiac	Ahl		M a 1906	Pongyangöytiwa
	Lomáhinma d.			Patki/Pikiac	W Hano Momtcit [Nakya]		d a 1906; Lol	Lomahinma
		Qölmáyautiwa, M		Sun	W Tawaoßi		OO→NO	Qömayawtiwa
	Nayúsini'ima			Pikiac	W Sakwalenvi Soyal	Soy. ofcr	d a 1906; Lol	Nayusini'yma

HP009447

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD L 344–46								
Kweómana				Greasewood	None		d a 1906; Lol	Kwewmana
	Kïktiwa div.			R Tcu	W Tcu Snake	Snake ofcr	d a 1906; Lol	Kuktiwa
		Síyauoma, M		Greasewood	Ahl Snake		OO→NO	Siyawma
	Lomáyamptiwa			Kokop	W Sakwalenvi Momtcit		d a 1906; Joe	Lomayamtiwa
		Hïmíventiwa, M		Greasewood	W Tawaoßi Soyal		[OO→NO]	Humiventiwa
		Siwíngyaunim, F		Greasewood	Marau Oaqöl		OO	Siwingyawnöm
			Kʋwánveima div.	Lε	W Tcu Antelope		H	Kuwanve'yma
			Kʋwánventiwa	Masau'u	Kwan Snake	dïhikya	OO	Kuwanventiwa

HP009448

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD L 347–49 (''corrects preceding entries'' - MT)								
Kʊwánkwapnim (Z of Kweómana, above)				Greasewood	Marau Oaqöl		H→OO→B	Kuwankwapnöm
	Yôkíoma div.			Kokop	Momtcit Ahl Antelope		H	Yukiwma
		Nakwáwaitiwa, M		Greasewood	Ahl Yaya at Mish.	dïhikya	OO→H→2M	Nakwawaytiwa
	Tanákhöyioma div.			R Coyote	Kwan Momtcit		OO	Tangaqhoyiwma
		Sikyáletsnim, F		Greasewood			OO	Sikyaletsnöm
		Kélhoya, M		Greasewood	W Hano		d a 1906; Lol	Kyelhoya
	Dïvéwaitiwa div.			Patki	W Hawioßi G Flute Momtcit		OO→B lately	Tuvewaytiwa
		Nuvámana, F		Greasewood			OO	Nuvamana (#1)
		Nasíyamptiwa, M		Greasewood	Kwan at H		H→OO→B→ H at =	Nasiyamtiwa
	Kiáchongniwa div.			Spider	W Sakwalenvi Momtcit Antelope Nakyawimkya	dïhikya now Ant. Chief at H though living at Bak.	H→OO→B	Kyarhongniwa
	Dïvéwaitiwa (again)							Tuvewaytiwa

HP009449

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD M 350–54								
Dïkyáwuhti ("call selves Kiac but really Crow")				Kiac	Powamu		OO	Tökyawuuti
	Lɛtôksi'iva			Pa Is	W Hawioßi		M a 1906	Lötoksi'yva
		Nasíhongniwa, M		Kiac	W Hawioßi Powamu		d a 1906; Joe	Nasihongniwa
		Políngyauoma, M		Kiac	Ahl Powamu B Flute	dïhikya (lightning)	H→OO→B	Polingyawma
		Nasíhongva, M		Kiac	Tao Powamu		OO→NO	Nasihongva
		Pongyámana, F		Kiac	Powamu		OO→NO	Pongyamana
			Qöcyamptiwa	R Is	W Sakwalenvi Soyal		OO	Qötsyamtiwa
HOUSEHOLD M 355–58								
Símönim (Z of Dïkyáwuhti, above)				Crow (Parrot)	Powamu		d a 1906;?	Simöynöm
	Tawáhöyoma			N Badger	Ahl Powamu		d a 1906; Joe	Tawahoyiwma
		Nasínimptiwa, M		Crow (Parrot)	Kwan Powamu		M a 1906	Nasinömtiwa
		Dïwánimptiwa, M		Crow (Parrot)	Ahl Powamu		M a 1906	Tuwanömtiwa (#2)
		Singötiwa, M (adop w/i clan)		Crow (Parrot)			OO→NO	Singöytiwa

HP009450

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD M 359–64								
Sínömsi (lived here with D)				Eagle	?		d a 1906;?	Sinömsi
	Kɛ́lwistiwa			Ho	Kwan	Kwan chief	d a 1906;?	Kyelwistiwa
		Katcínmana, F		Eagle	Marau Oaqöl		M a 1906→OO	Katsinmana
			Tïvi div. (founder of Tuba City)	Butterfly [''Pikiac'' above]	?		M a 1906	Tuuvi
Katcínmana	Tïvi div.							
		Sikyángönim, F		Eagle	Oaqöl		d a 1906; Joe	Sikyangöynöm
			Políngyauoma	Parrot/Crow	Ahl Powamu B Flute	dïhikya	H→OO→B	Polingyawma
		Síhainim, F		Eagle	Oaqöl		H	Sihaynöm
			Taláshongniwa	Sand	Ahl Antelope		H	Talashongniwa
	Aksingpu (Walpi)			Badger				Aqwsingpu
(then) Sikyángön-im	Políngyauoma							
		Kiacwainim, F		Eagle	Oaqöl		OO→H at 3rd =	Kyarwaynöm
			Sihú'ya d.	Greasewood	Snake No Wuwucim		d a 1906; Joe	Sihu'ya
			Nasítima d.	Bow	W Hano		OO	Nasitima
			Albert	[Reed]	Ahl G Flute		H	Tawaventiwa
		Puhúyesva, M		Eagle	None		H→OO→B	Puhuyesva
(then) Kiacwain-im	Nasítima							
		Victor Auta, M		Eagle				Awta (Victor)
		Bert, M		Eagle				Bert
		Helen, F		Eagle				Helen

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD M 365								
Humíkwapnim				Greasewood	None		H	Humikwapnöm
	Küíwisa ("real B toYokioma")			Kokop	W Tcu Nakyawimkya		H	Qöywisa
		Talásmösi, F		Greasewood	Oaqöl		H→OO→B	Talasmöysi
			Tawáhongnioma	G Badger	Tao Powamu		H→OO→B	Tawahongiwma
		Masáhônka, F		Greasewood	None		H	Masahongqa
			Síhôngva	R Is	Ahl Antelope		H	Sihongva
		Dʊvéngyamptiwa, M		Greasewood	W Tcu		H	Tuvengyamtiwa
HOUSEHOLD M 366–72								
Dʊwámönim				Reed	Marau		H→OO→B→OO	Tuwamöynöm
	Kʊwánñöva d. ("killed by Navajos")			Lizard	?		d a 1906; Lol?	Kuwanngöyva
	Dʊvéwaitiwa div.			Patki	W Hawioßi G Flute Momtcit		OO→B lately	Tuvewaytiwa
		Ka-ï-mana, F		Reed				Qa'ömana
	Masángñöntiwa d.			Lizard	W Sakwalenvi		d a 1906; Joe	Masangöntiwa
		Tcúmana, F		Reed			M a 1906	Tsu'mana (#1)
			Dʊwánimptiwa	Crow/Parrot	Ahl Powamu		M a 1906	Tuwanömtiwa (#2)
		Sikyáveima, M		Reed	[Kwan] [Snake]		H→OO→B→M→B	Sikyave'yma
	Nasíngainiwa			Eagle	[W Sakwalenvi]	dïhikya	[H→OO→B]	Nasingayniwa

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD M 373–76								
Masáhongnim				Reed	Marau		M a 1906	Masahongnöm
	Yʊyáhiova			Patki	Tao G Flute		M a 1906	Yuyahiwva
		Hïmimana, F		Reed	Marau		M a 1906	Humimana
			Siwíyamptiwa div.	Pikiac	Ahl		H→M	Siwiyamtiwa
			Nʊváyɛstiwa	Katcina (Mishongno-vi)	Tao		OO→M	Nuvayestiwa
		ßáwainim, F		Reed	Marau		d a 1906; Lol	Paawaynöm
			Síleɛtstiwa	R Badger	Powamu W Sakwalenvi then Tawaoßi	Powamu chief		Siletstiwa
		Qöyôngo, F		Reed	Oaqöl Marau		M a 1906	Koyongo aka Ko-yongmana
			Pongyáwaima	Pa Is	W Hawioßi Snake		M a 1906	Pongyawa'yma
		Hïmívenka, F		Reed	None		d a 1906; Lol	Humivenqa
			Jasper				OO→B	Kuwanöyiwma
		ßátoti, M [inserted per M 423–26]		Reed	?		M a 1906	Paatoti

HP009453

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD M 377–80								
Nasínimka				Greasewood	None		d a 1906;?	Nasinömqa
	Talásñöñtiwa			Kɛlɛ	W Hawioßi Snake	Kɛlɛmongwi (W chief) "good clown"	OO→NO	Talasngöntiwa
		Solímana, F		Greasewood			OO	Solimana
		Sikyáhongnioma, M		Greasewood	W Hawioßi then Tawaoßi		OO→M	Sikyahongiwma
		Kʊwánvʊyauoma, M		Greasewood	W Hawioßi G Flute	dïhikya	OO→M	Kuwanvuwyawma
		Kɛlɛ́mana, F		Greasewood	None		d a 1906; Lol	Kyelemana
			Hïmíwaima (Joe's MB)	Spider	W Sakwalenvi Momtcit B Flute Antelope	Momtcit chief	d a 1906; Joe	Humiwayma
		Siwíhɛptiwa, M		Greasewood	W Tawaoßi		OO→M	Siwiheptiwa
		Qöyáhɛptiwa, M		Greasewood	W Tawaoßi		OO→M	Qöyaheptiwa
HOUSEHOLD M 381–84								
Masáwunka				Kokop	Marau		H	Masawunqa
	Qötcvʊ'tima			Pikiac	?		d a 1906; Joe?	Qötsvuwtima
		Masangyamka, F		Kokop	None		H	Masangyamqa
			Lomáyaktiwa	Rabbit	W Sakwalenvi Soyal	Soy. ofcr	H	Lomayaktiwa
		Kʊwányamtiwa, M		Kokop	W Hano B Flute	BF Kaletaka at H	H	Kuwanyamtiwa
Masáwunka's Bs also lived here:								
Talángainiwa				Kokop	W Hawioßi Momtcit		H	Talangayniwa
ßatupha				Kokop			d a 1906; Joe	Patupha

HP009454

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD M 385–91								
Masangyamka				Kokop	None		H	Masangyamqa
	Lomáyaktiwa			Rabbit	W Sakwalenvi Soyal		H	Lomayaktiwa
		Masáhoyioma, M		Kokop	W Sakwalenvi Momtcit		H	Masahoyiwma
		Dʋvéyɛsnim, F		Kokop	None			Tuveyesnöm
		Pʋhʋ́nimka, F		Kokop	None		H later moved	Puhunömqa
			Talásñötiwa d.	R Badger	Tao		d a 1906; Joe	Talasngöytiwa
			Masángötiwa	Parrot	W Hawioßi		H	Masangöytiwa
		Qöcnimptiwa, M		Kokop	None		d a 1906; Joe	Qötsnömtiwa
		Saknimka, F		Kokop	None		H	Sakwnömqa
			ßahôngßa	Sun	Ahl		H	Paahongva
		Síngainim, F		Kokop	None		d a 1906; Joe	Siingaynöm
HOUSEHOLD M 392–94								
Qöyánimka				Katcina	Powamu		OO→M	Qöyanömqa
	Náyʋsini'ima			Pikiac	W Sakwalenvi then Tawaoßi Soyal		d a 1906; Lol	Nayusini'yma
		Hïmímönim, F		Katcina	Powamu		OO→M	Humimöynöm
			Lomáyɛsva	R Is	Kwan		OO→M	Lomayesva (#1)
	Hônmöiniwa			R Is	W Sakwalenvi Momtcit		d a 1906; Lol	Honmöyniwa

HP009455

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD M 395–99								
Tawángyaunim ("D of Lololoma")				Masau'u	Marau Oaqöl Lakon Soyal	Soyalmana	OO→NO	Tawangyawnöm
	Sikyáyɛstiwa			Greasewood	W Hano		OO→NO	Sikyayestiwa
		Posioñöñsi, F		Masau'u	Oaqöl		OO	Posiwngönsi
			Puhúwaitiwa	Sun	W Hawioßi Powamu		OO→NO	Puhuwaytiwa (#1)
		HiHíkwispi, M		Masau'u	None		OO→M	Hihikwispi
		Hawálpa, M		Masau'u	None		OO→Winslow	Hawalpa
		Sakhôngva, M		Masau'u	None		OO→NO	Sakwhongva (#2)
		Síyôntiwa, M		Masau'u	None		OO	Siyontiwa
HOUSEHOLD M 399–402								
Qötcávatca				Sun	Marau		d a 1906; Joe	Qötsavatsa
	Sikyáhɛptiwa div.			Pikiac/[Patki]	Ahl		H	Sikyaheptiwa
		Sakhöyoma, M		Sun	Ahl		H	Sakwhoyiwma
	Yukioma			Kokop	Ahl Momtcit Antelope		H	Yukiwma
		Qölmáwisnim, F ("became Christian")		Sun	Marau		Walpi a 1906	Qömawisnöm
			Lomáyɛsva (Walpi)	Aswungwa			Walpi a 1906	Lomayesva (#2)
		Siwíkwapnim, F		Sun	None		H	Siwikwapnöm
			Kiácwaitiwa	[R] Badger	Powamu W Sakwalenvi	dïhikya	H	Kyarwaytiwa
		Qötchongva, M		Sun	Ahl		H	Qötshongva

HP009456

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD M 403–07								
Kʊwánnumsi				R Badger	Powamu		d a 1906;?	Kuwannömsi
	Kʊwánvasi			Masau'u			d a 1906;?	Kuwanvasi
		No children						
Kʊwánnumsi's B, Nʊvávɛntiwa, lived here				R Badger	Ahl		d a 1906;?	Nuvaventiwa
(then) Qŏcvɛnsi				R Badger	Powamu		d a 1906; Joe	Qötsvensi
	Nawíni'ima div.			Lizard	Kwan		OO→NO	Nawini'yma
	Dĭdĭcpa			Lizard	W Tcu Snake Momtcit		H→OO→B	Tuutuspa
		Tanákwisioma, M		R Badger	W Hawioßi Powamu	Now dĭhikya	H→Hano	Tangaqwisiwma
		Mácvüngtiwa, M		R Badger	W Tcu Powamu		Hano a 1906	Matsvöngtiwa
(then) Tcóchönim after Qŏcvɛnsi d.				R Badger	Powamu Oaqöl		OO→NO	Tsorhoynöm
	Lomáhôngvi div.			Kokop	Tao Momtcit		H	Lomahongvi
		Síletstiwa, M		R Badger	Powamu	Powamu chief	OO→M	Siletstiwa
		Pánimptiwa, M		R Badger			OO	Paanömtiwa
		Kʊwánletcioma, M		R Badger	Tao Powamu		OO→NO	Kuwanleetsiwma
		Pöokong, M		R Badger	None		OO	Pööqangw
		Talásmönim, F		R Badger			OO→M	Talasmöynöm
			Navajo man					
		Qölmáwaisi, F		R Badger	Marau		OO→NO	Qömawaysi
(then) Pʊhʊ́mana after Tcóchön-im→NO				R Badger				Puhumana
	Kʊwánvɛntiwa			Masau'u	Kwan Snake Powamu	dĭhikya	OO→M	Kuwanventiwa

HP009457

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD M 408–12								
Humíyônsi				Masau'u	Oaqöl		d a 1906; Lol	Humiyonsi
	Masátöniwa			Sand	W Hawioßi Oaqöl B Flute Momtcit	Oaqölmongwi	OO	Masatöyniwa
		Tanáknimptiwa, M (''Chief's real F'')		Masau'u	W Hawioßi		OO→M d	Tangaqnömtiwa
		Sakhôngsi, F		Masau'u	Marau Lakon Oaqöl		OO→M	Sakwhongsi
			Siwínimptiwa	Patki	W Hawioßi G Flute		OO→M	Siwinömtiwa
		Yówainim, F		Masau'u	Marau Oaqöl		d a 1906; Lol	Yoywaynöm
			Sikyámöniwa	Parrot	Tao Soyal Powamu	Soy. ofcr F of Katcinas	OO	Sikyamöyniwa
HOUSEHOLD M 413–18								
Yówainim (see M 408–12)	Sikyámöniwa							
		Kʊwánvɛntiwa, M		Masau'u	Kwan Snake Powamu	dïhikya	OO→M	Kuwanventiwa
		Nasingyamptiwa, M		Masau'u	Kwan		OO	Nasingyamtiwa
		Qötcámana, F		Masau'u	None		1 Mesa a 1906	Qötsamana
			1st Mesa man					
		Talásyɛsnim, F		Masau'u	Oaqöl		OO→M	Talasyesnöm
			Bawikya					Paawikya (Sam) aka Lomawaytiwa

HP009458

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD M 419–22								
Ismana				Sun	Marau		OO→NO	Ismana
	Lománimptiwa div.			Bow	W Hano→ Hawioßi G Flute B Flute Nakyawimkya Powamu Oaqöl	head of Hawi. kiva	OO	Lomanömtiwa
		Dʋvéngösi, F		Sun	Marau		OO	Tuvengöysi
			Kwánveima div.	Rabbit	Kwan		M a 1906	Kwanve'yma
			Kó·pi	Sun			M a 1906	Koopi
		Qőcñaisi, F		Sun	None		OO→M	Qötsngaysi
			Solóho	Rabbit	None		M a 1906	Soloho
	Singőtiwa div.			Parrot	W Hawioßi Powamu		OO→NO	Singöytiwa
		Kiáchongka, F		Sun	None		OO→M	Kyarhongqa
			Násaptï	Lizard	None		M a 1906	Naasaptu
		Kiácñainim, F		Sun	None		OO→M	Kyarngaynöm
			Hólɛtcioma	Rabbit	None		H→M	Hooletsiwma
		Pʋhʋ́veima, M		Sun	None		born OO p 1906	Puhuve'yma
	Nasínimptiwa			Parrot	Kwan Powamu	F of Katcinas	M a 1906	Nasinömtiwa

HP009459

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD M 423–26								
Síwunka				Bow	Marau		d a 1906; Joe	Siwunqa
	Si'ima			R Badger	Tao Powamu Momtcit	Powamu chief	d a 1906; Lol	Si'yma
		Nakwáhôngka, F		Bow	Marau	Marau ofcr	OO	Nakwahongqa
Nakwáhôngka (listed 1st by MT, but Síwunka is her M)								Nakwahongqa
	Sákmasa			R Is	W Hawioßi Momtcit		OO	Sakwmasa
		Dʋwálɛtstiwa, M		Bow	W Hawioßi Snake	("burned Ahl paraphernalia")	OO→NO	Tuwaletstiwa
		Sikyáwaitiwa, M		Bow	None		M a 1906	Sikyawaytiwa
HOUSEHOLD M 427–32								
Qöyáhôngnim				Bow	Marau	Marau ofcr	OO	Qöyahongnöm
	Sákwaima			Kɛlɛ	W Hawioßi G Flute		d a 1906; Lol	Sakwwa'yma
		Kɛ́lwunsi, F		Bow	None		d a 1906; Lol	Kyelwunsi
			Qötcvʋyauoma	G Badger [Real Badger at I 211]	W Tcu Snake Powamu	dïhikya Pow. chief at H	H	Qötsvuwyawma
		Tangákhongniwa, M		Bow	Ahl	Ahl chief	d a 1906; Lol	Tangaqhongniwa
		Nasíwaitiwa, M		Bow	Ahl	Ahl chief after EB	OO	Nasiwaytiwa
		Humíhôngka, F		Bow	None		OO	Humihongqa
			Navajo man d.					
			Navajo man					
		Kɛ́lwunka, F		Bow	Marau		d a 1906; Lol	Kyelwunqa
			Qölmáyautiwa	Sun	W Tawaoßi		OO→NO	Qömayawtiwa
		Kɛ́lwunka's D,Tawáhôngka, lived here with MM after M d.		Bow			OO→NO	Tawahongqa

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD M 433–35								
Yamsi				Squash	Marau		H	Yamsi
	Masáhongi			Reed	W Tcu Momtcit		H	Masahongi
		Talá́hɛpnim, F		Squash	Lakon Oaqöl		H	Talahepnöm
			Qöyáhöniwa	Sand	W Hawioßi	Wu.mongwi at H	H	Qöyahoyniwa
		Qötclɛtstiwa, M		Squash	W Tcu	Ass't Wu.mongwi, H	H	Qötsletstiwa
		Dʋvélɛtstiwa, M		Squash	W Tcu G Flute		H	Tuveletstiwa
		Posióyɛsnim, F		Squash	Lakon		d a 1906; Joe	Posiwyesnöm
			Qöcnöva	Eagle	Tao		H	Qötsngöyva
Talá́hɛpnim	Qöyáhöniwa							
		Puhʋ́ñönvaiya, M		Squash	W Hawioßi at H		H	Puhungönvaya
		Lena, F		Squash			d a 1906	Lena
		Pʋtʋ́nya, M		Squash	?		d a 1906; Joe	Putungwya
HOUSEHOLD M 436–38								
Posióyɛsnim				Squash	Lakon		d a 1906	Posiwyesnöm
	Qöcnöva			Eagle	Tao		H	Qötsngöyva
Posióyɛsnim's MB, Namítñauma, lived w her				Squash	W Hano	Drummer at Wu	d a 1906; Joe	Namitngawma

HP009461

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD N 439–43 (Real Spider House)								
Dʊvámana ("real Z to Joe")				Spider	B Flute		H	Tuvamana
				Soyal	Soyalmana			
	Tangákyɛsva			Pa Is	Kwan		H	Tangaqyesva
		Humíwai'ima, M (aka Yóta)		Spider	W Sakwalenvi		d a 1906; Joe	Humiwayma
					Momtcit B Flute	Momtcit mongwi		
		Kʊwánmösi, F		Spider	Marau B Flute		H	Kuwanmöysi
			Pʊhúmsai'ima d.	Lizard	W Hawioßi		d a 1906; Lol	Puhumsa'yma
			Sakyamptiwa div.	Patki	W Hawioßi G Flute Antelope		OO→NO	Sakwyamtiwa
			Masángyamptiwa	Sand	W Hawioßi		H	Masangyamtiwa
		Qölmámönim, F		Spider	B Flute		H→OO→B	Qömamöynöm
			Kʊwánnimptiwa	Sand	Kwan	Bakabi chief	H→OO→B	Kuwannömtiwa
		Qöyángönka, F		Spider	B Flute		H	Qöyangönqa
			Tawáhongniwa	Sand	W Hawioßi B Flute		H	Tawahongniwa
		Sakwainim, F		Spider	B Flute		H	Sakwwaynöm
			Tawáyɛsva	G Badger	Ahl		H→OO→B	Tawayesva
		Nasíngainim, F		Spider	Marau B Flute		H	Nasingaynöm
			Dʊwáhongva	R Badger	Powamu Ahl		H	Tuwahongva
		Nasíwisioma, M		Spider	Tao at H B Flute Antelope	ex-Ant. chief at H	H	Nasiwisiwma

HP009462

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD N 444–49								
Síngösi				R Badger	Marau Oaqöl		OO	Singöysi
	Sakhongyioma (''Lol's EB'')			R Bear	W Sakwalenvi		d a 1906	Sakwhongiwma
		Djóchönim, F		R Badger	Oaqöl Powamu		OO→NO	Tsorhoynöm
			Lomáhôngvi (Couple separated at split)	Kokop	Tao Momtcit Nakya		H	Lomahongvi

HP009463

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD N 450–53								
Talangösi				Pikiac	Marau Oaqöl		H	Talangöysi
	Nasíletstiwa			R Ho	Ahl Antelope		d a 1906; Joe	Nasiletstiwa
		Qöcnimka, F		Pikiac	Marau Lakon Oaqöl		OO→B lately	Qötsnömqa
			Talasyauoma d.	G Badger	W Hawioßi Powamu		d a 1906; Joe	Talasyawma
			Kʋwánvɛntiwa div.	Masau	Kwan Snake		OO→M	Kuwanventiwa
			Kʋwánveima	Lɛ	W Tcu Antelope		H	Kuwanve'yma
			Piqösa	G Badger	W Sakwalenvi Powamu		OO→B lately	Piqösa
		Kiacnimka, F		Pikiac	Marau Oaqöl		OO	Kyarnömqa
			Kʋwánwaitiwa	Rabbit	W Hawioßi Powamu G Flute Soyal	Soy. ofcr	OO	Kuwanwaytiwa
		Kʋwánhainim, F		Pikiac	Marau Oaqöl		H	Kuwanhaynöm
			Kʋwányamptiwa	Kokop	W Hano (W Sak at Hot) B Flute	BF mongwi at H	H	Kuwanyamtiwa
		Sinimka, F		Pikiac	Marau Antelope		H	Sinömqa
			Masangyamptiwa div.	Sand				Masangyamtiwa
			Tangakahongva	Lizard				Tangaqhongva

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD N 454–60								
Qöyákwapnim				Pa Is	Marau Oaqöl		M a 1906	Qöyakwapnöm
	Siwíltima			Bakab/Walpi	W Hano at OO		M a 1906	Siwiltima
		Humíhôngyioma, M		Pa Is	W Hano at OO	dïhikya	M a 1906	Humihongiwma
		Sikyángainim, F		Pa Is	None		d a 1906; Lol	Sikyangaynöm
			Qŏchöyioma	Sand	Ahl			Qötshoyiwma
		Pongyáwai'ima, M		Pa Is	W Hawioßi Tcu		M a 1906	Pongyawayma
		Duwángötiwa, M		Pa Is	W Hawioßi	dïhikya	M a 1906	Tuwangöytiwa
		Qöyángyamptiwa, M		Pa Is	W Tawaoßi		M a 1906	Qöyangyamtiwa
		Qöcwunsi, F		Pa Is	None		M a 1906	Qötswunsi
			Kiácyaouma	G Badger	Tao Powamu		M a 1906	Kyaryawma
		Lomáhɐptiwa, M		Pa Is	W Hawioßi		M a 1906	Lomaheptiwa

HP009465

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD N 461–63								
Talánimka				Pa Is	Oaqöl Lakon		H→OO→B	Talanömqa
	Tawálɛtstiwa			N Badger	W Sakwalenvi Lakon Nakya	Lakonmongwi	d a 1906; Joe	Tawaletstiwa
		Humi, F		Pa Is	Lakon Oaqöl		H	Humi
			Nakwángainiwa	Rabbit	W Sakwalenvi		H	Nakwangayniwa
		Dʋvéyaunim, F		Pa Is	Lakon		H→OO→B	Tuveyawnöm
			Políhɛptiwa	Eagle	W Tcu Antelope		H→OO→B	Poliheptiwa
		Polímösi, F		Pa Is	Lakon		H→M	Polimöysi
			Pongyánimptiwa	Pikiac	W Tcu		H	Pongyanömtiwa
		Kiáchôngnim, F		Pa Is	Marau		OO→M at 2=	Kyarhongnöm
			Mú·na	Kɛlɛ	Kwan G Flute		OO	Muuna
			Poli ßayɛstiwa	Greasewood	W Hawioßi	"Govt Judge at M"	M a 1906	Poli Paayestiwa
Saknumsi (Talánimka's YZ)				Pa Is	Marau Lakon		d a 1906; Joe	Sakwnömsi
	Masáwistiwa			Katcina	Tao Powamu	Tao chief Katcina chief	OO→NO	Masawistiwa
Qőtcyamka (lived here before B 12)				Pa Is				Qötsyamqa

HP009466

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD N 464–66								
Qöcnimsi				Lizard	Marau Oaqöl	Marau chief	OO→NO	Qötsnömsi
	Tanákveima			Rabbit	W Sakwalenvi Soyal	Soy. Tobacco chief	d a 1906; Lol	Tangaqve'yma
		Pʋhúmsai'ma, M		Lizard	W Hawioßi Marau		d a 1906; Lol	Puhumsa'yma
		Nʋváyamsi, F		Lizard	Marau		M a 1906	Nuvayamsi
			Tangákhöniwa	Masau'u	W Sakwalenvi Momtcit		M a 1906	Tangakhoyniwa
		Qöcwunka, F		Lizard	Marau		d a 1906; Lol	Qötswunqa
			Lomáköiva	Parrot	Powamu (Tao kiva)		H→B at =	Lomakuyva
		Kʋwánhɛptiwa, M		Lizard	W Tawaoßi		OO→M	Kuwanheptiwa
		Sikyámana, F		Lizard	Marau		d a 1906; Lol	Sikyamana
			Síngötiwa	Parrot	W Hawioßi			Singöytiwa
		Sínimptiwa, M		Lizard	W Hawioßi		d a 1906; Lol	Sinömtiwa
HOUSEHOLD N 467–71								
Tangákwainim				Lizard	Marau	Marau chief	d a 1906; Lol	Tangaqwaynöm
	Mátcioma d.			Crane	W Hawioßi		d a 1906	Matsiwma
		Kʋwánwikvaiya, M		Lizard	W Hano Marau Momtcit	Marau ofcr	OO→NO	Kuwanwikvaya
		Nawínima, M		Lizard	Kwan		OO→NO	Nawini'yma
		Qöcnimsi, F		Lizard	Marau Lakon		OO→NO	Qötsnömsi
		Wʋ́wʋpa, M		Lizard	W Sakwalenvi		d a 1906; Lol	Wuwupa
	Tcotcungwï div.			R Ho clan	Ahl Nakyá	Masau'u persona-tor; special Kokop power holder	d a 1906; Joe	Tsootsongo
	Sive'ima			Kookop	W Hawioßi Yaya		d a 1906	Sive'yma

HP009467

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD N 472–73								
Síhainim				Eagle	Oaqöl		H	Sihaynöm
	Taláshôngniwa			Sand	Ahl Antelope		H	Talashongniwa
		Pongyáñösi, F		Eagle	Marau Oaqöl		H	Pongyangöysi
			Lomákwahu	Greasewood	W Sakwalenvi	ex-Chaakmongwi at H	H	Lomakwahu
		Dʊwáyɛsva, M		Eagle	None		H	Tuwayesva
		Dʊwáwusnim, F		Eagle	None		H	Tuwawisnöm
			Sikyákwaptiwa	G Badger	None		OO→B after schl;→H at=	Sikyakwaptiwa
		Dʊwáni'ima, M		Eagle	None		H	Tuwani'yma
		Lomácka'ima, M		Eagle	None		H	Lomatsqa'yma
HOUSEHOLD N 474–76								
Nʊvávenka				R Is	None		H→M lately	Nuvavenqa
	Sihôngniwa			G Badger	Ahl Powamu		H	Sihongniwa
		Pongyángyamptiwa, M		R Is	Ahl		d a 1906; Joe	Pongyangyamtiwa
		Masávensi, F		R Is	None		M a 1906	Masavensi
			Lomáduwai'ima	Reed	Ahl Tcu		M a 1906	Lomatuwa'yma
		Sikyáyɛsnim, F		R Is	None		H	Sikyayesnöm
			Sumáckïkï	Lizard	None	dïhikya	H	Sumatskuku
		Sihkaiki, M		R Is	None		d a 1906; Joe	Siykyayki
HOUSEHOLD N 477–80								
Ñaisi				Eagle	Marau		H	Ngaysi
	Túauvaiya			G Badger	W Sakwalenvi B Flute Momtcit Soyal	Soy. ofcr. at Sak-wal.	d a 1906; Joe	Tu'awvayya
		Qŏcnöva, M		Eagle	Tao Antelope at H		H	Qötsngöyva

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD N 481–84								
Kiácnimka				Pikiac	Marau Oaqöl Lakon		M→OO	Kyarnömqa
	Kʊwánwaitiwa			Rabbit	W Hawioßi Soyal G Flute Powamu	 Soy. Pipmongwi F of Katcinas	M a 1906→OO	Kuwanwaytiwa
		Sákñösi, F		Pikiac	None		M a 1906→OO→B	Sakwngöysi
			Poli ßayestiwa	Greasewood	W Hawioßi		M a 1906	Poli Paayestiwa
		Qölmáyauma, M		Pikiac	W Tawaoßi		M→OO	Qömayawma
		Sʊsʊjrʊ́hya, M		Pikiac	None		M→OO	Susuruwya
HOUSEHOLD N 485–89								
Kʊwányamka				Parrot	Lakon Oaqöl	Lakon chief	H	Kuwanyamqa (#1) (Sakwyamqa)
	Nakwáletstiwa div.			Reed	W Sakwalenvi Momtcit		H	Nakwaletstiwa
		Nahôngvi'ima, M		Parrot	W Sakwalenvi Lakon	 Lakonmongwi at H ("tho no cer. at H")	H	Nahongvi'yma
	Qöyátpela			Eagle	Tao Clown	 Clown chief	H	Qöyatpela
		Tcúmana, F		Parrot	Lakon		H	Tsu'mana (#2)
			Políwisioma	Sand	W Sakwalenvi at H		H	Poliwisiwma (Su-utapki)
Kʊwányamka's EB, Qőcñainiwa, lived here				Parrot	Tao		d a 1906; Joe	Qötsngayniwa

HP009469

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD O 490–91								
Qöyávi				Pa Is	Marau		H	Qöyavi
	Lománankwusa			R Sand	Ahl Momtcit		M→OO→H 1906	Lomanangkwusa
		None; helped rear ZCs						
HOUSEHOLD P 492′,492–95								
Hǒnlɛtsnim				Patki	Marau		OO→NO	Honletsnöm
	Lomáveima			Masau'u	Ahl Momtcit		d a 1906; Lol	Lomave'yma
		Pongyáyɛstiwa, M		Patki	Ahl G Flute		OO→NO	Pongyayestiwa
		Kiácyesva, M		Patki	Tao		M a 1906	Kyaryesva
		Dʋvéyauoma, M		Patki	W Tcu B Flute→G Flute		M a 1906→OO	Tuveyawma
		Siwímana, F		Patki	None		d a 1906; Lol	Siwimana
			Kʋwánvʋyaoma	Greasewood	W Hawioßi G Flute	dĭhikya	M a 1906	Kuwanvuwyawma
		Kʋwánñötiwa, M		Patki	Tao Tcu	"good interpreter"	OO→NO	Kuwanngöytiwa
		Ñötima, M		Patki	None		off-Res in 1906	Ngöyti'yma
HOUSEHOLD P 496–97								
Tá·wa				Lizard	None		d a 1906;?	Taawa (#2)
	Qöyáhongnioma ("fr. Chim.")			Pikiac	W Hano, OO		d a 1906;?	Qöyahongiwma
		Talávɛnka, F		Lizard	None		M a 1906	Talavenqa
			Hɛ́s-si	Greasewood	W Tawaoßi		M a 1906	Hessi
		Kʋkʋ́itima, M		Lizard	None		d a 1906; Lol	Kukuytima

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD P′								
Qöyámönim				Reed	Marau Lakon		H	Qöyamöynöm
	Hɛ́vi'ima div. ("real B to Yukio-ma"; at S 546 says "MZS to Yukio-ma")			Kokop	Tao Momtcit	"Called out but not real Chaakmong-wi"	H	Heevi'yma
		Waísi, F		Reed	Marau		[d a 1906]; Joe	Waysi [Talaswaysi]
			Qöcnöva	Eagle	Tao	"in attack on Lol."		Qötsngöyva
		Qölmánumsi, F		Reed	Marau			Qömanömsi
			Tangakhongva	Lizard				Tangaqhongva
		Albert (policeman), M		Reed				Tawaventiwa
	Lomáyauoma			Real Is	W Hawioßi	Masau'u personator	H	Lomayawma
		Polímöniwa, M		Reed	W Sakwalenvi at H			Polimöyniwa
HOUSEHOLD Q′								
ßawainim				Reed	Marau Oaqöl		d a 1906; Lol	Paawaynöm
	Silɛtstiwa			R Badger	Powamu W Sakwalenvi		M a 1906	Siletstiwa
		Masangönsi, F		Reed	Marau		M a 1906	Masangönsi
			Lomáhöyo	Rabbit	None		M a 1906	Lomahoyo

HP009471

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD R′								
Nawísoa				Masau'u	Marau Oaqöl		OO	Nawisowa
	Humínkwai'ima			Badger	Ahl Powamu		OO	Huminkwa'yma
		ßalávoli, F		Masau'u			OO	Palavoli
		Pachávvmana, F		Masau'u	Oaqöl		OO	Patsavumana/Patsa-va
			Qölmáwaitiwa	Patki	W Sakwalenvi B Flute Snake		H	Qömawaytiwa
		Dvvéwainim, F		Masau'u	Marau Oaqöl		OO	Tuvewaynöm
		Políwunka, F		Masau'u	Marau		[Winslow]	Poliwunqa
			Küta	Bear (Hano)	W Hano at Walpi	Hano Hopi	[Winslow]	Qööta
		Polínimka, F [spouses info added fr N481]		Masau'u	None		OO→NO→ Walpi	Polinömqa (#1)
			Qölmáyauma div.	Pikiac	W Tawaoßi		M→OO	Qömayawma
			Puhúkwaptiwa div.	Sun	W Tawaoßi Snake		OO→NO	Puhukwaptiwa
			Dúngöva	[Walpi]				Tuungöyva
		Honánhönim, F		Masau'u	Oaqöl		OO→Walpi	Honanhoynöm
			Shálakhoya	Rabbit [Wal-pi]			[Walpi]	Sa'lakhoya
		Polípqö'ima, M		Masau'u	Snake Powamu		OO	Polipqö'yma
HOUSEHOLD S′								
Qöyánimka				Katcina	Powamu	OO→M (to live w D)		Qöyanömqa
	Nayúsini'ima div.			Pikiac	W Sakwalenvi Soyal	Soy. ofcr	d a 1906; Lol	Nayusini'yma
		Humímönim, F		Katcina			M→OO→M	Humimöynöm
			Lomáyesva	R Is				Lomayesva (#1)
	Hőnmöniwa			R Is	W Sakwalenvi Momtcit Soyal	Soy. ofcr	d a 1906; Lol	Honmöyniwa

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD T′								
Qölmánimsi				Reed	Marau		d a 1906; Joe	Qömanömsi
	Tangákhongva			Lizard	Kwan		H	Tangaqhongva
HOUSEHOLD U′								
Síhɛpnim				Reed	Marau		H	Sihepnöm
	Píphongva div.			G Badger	Ahl Powamu B Flute	Ahl chief at H F of Katcinas	H	Piphongva
	Síhɛptiwa			R Lɛ	W Hawioßi			Siheptiwa
HOUSEHOLD Q 498–501								
Pongyáuwunka				Rabbit	Oaqöl		OO	Pongyawunqa
	Dʊwáhöniwa			R Atok	W Hawioßi G Flute		OO	Tuwahoyniwa
		Kʊwánwaitiwa, M		Rabbit	W Hawioßi G Flute Soyal Powamu	Soy. Pipmongwi	M→OO	Kuwanwaytiwa
		Nasívɛnsi, F		Rabbit	Lakon		d a 1906; Lol	Nasivensi
			Nátwantiwa	R Is	W Hano→Tawaoßi G Flute Momtcit	GF Kaletaka	OO→NO	Natwantiwa
		Kɛ́lyaunim, F		Rabbit	Oaqöl		OO→NO	Kyelyawnöm
			Lomávʊyauma	Masau'u	W Sakwalenvi		OO→NO	Lomavuwyawma
		Kɛ́lyɛsnim, F		Rabbit	?		d a 1906; Lol	Kyelyesnöm
			Políyɛsva	Pa Is	Ahl Powamu		H	Poliyesva
		Humílɛtstiwa, M		Rabbit	W Hawioßi		OO	Humiletstiwa
		Siwínimka, F		Rabbit	Oaqöl		d a 1906; Lol	Siwinömqa
			Nasítöniwa	Greasewood	W Hawioßi Soyal	Chaakmongwi	OO→M	Nasitöyniwa
		Lomáwaitiwa, M		Rabbit	W Tawaoßi		OO→NO	Lomawaytiwa aka Sam Paawikya

HP009473

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD Q 502–04								
Tjôchɛpnim				Rabbit	Marau		M a 1906	Tsorhepnöm
	Súsai'ya d.			R Is	Tao		d a 1906;?	Suusay'ya
		Nakwángainiwa, M		Rabbit	W Sakwalenvi		H	Nakwangayniwa
		Sikyáhongnim, F		Rabbit	None		H→OO→B	Sikyahongnöm
			Taláshöyoma	G Badger	Ahl Powamu		H→OO→B	Talashoyiwma
		Nutai'ima, M		Rabbit	None		M a 1906	Nuta'yma
	Akáusi			Eagle	W Hawioßi		M a 1906	Aqawsi
		Kwángainim, F		Rabbit	None		born at M	Kwaangaynöm
			Masáköiyva d.	Masau'u	W Hawioßi		M a 1906	Masakuyva
			Nʊváwai'ima	R Is	None		M a 1906	Nuvawa'yma
HOUSEHOLD Q 505–06								
Sákmösi				R Is	Oaqöl		M a 1906	Sakwmöysi
	Kiácyesva			Patki	Tao G Flute		M a 1906	Kyaryesva
		Bayamka, F		R Is	Oaqöl		M a 1906	Paayamqa
			Kwanve'ima	Rabbit	Kwan		M a 1906	Kwanve'yma
		Tcinámpti, M		R Is	None		M a 1906	Tsinamti
		Nʊváwai'ima, M		R Is	None		M a 1906	Nuvawa'yma

HP009474

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD Q 507–09								
Pongyáwunsi				R Is	Marau		d a 1906; Lol	Pongyawunsi
	Lomankwai'ima div.			Greasewood	W Sakwalenvi → Tawa'oßi	Ex-Chaakmongwi	OO d [a 1906]	Lomankwa'yma
	Si'ima div.			R Badger	Powamu Tao G Flute Momtcit	Ex-Powamumongwi	d a 1906; Lol	Si'yma
	Ná·usi div.			Greasewood	W Sakwalenvi B Flute Momtcit		H→OO→B	Naa'usitiwa
		Dʋvéyɛstiwa, M		R Is	W Sakwalenvi		M a 1906	Tuveyestiwa
		Masáhönim, F		R Is	Marau		OO	Masahoynöm
			Dʋvéyaouma	Patki	W Tcu B Flute		M a 1906→OO	Tuveyawma
	Pongyámöniwa			G Badger	W Hawioßi Powamu Momtcit		d a 1906; Lol	Pongyamöyniwa

HP009475

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD Q 510–12								
Nʊváhôngka				Sun	None		OO→NO	Nuvahongqa
	Masáwistiwa			R Katcina	Tao Powamu	Ex-Katcina chief	OO→NO	Masawistiwa
		Yɛ́-i, M ("named by Navajos")		Sun			OO→NO	Ye-i
		Dʊwáyamka, F		Sun	None		OO→NO	Tuwayamqa
			Kóyɛmsi	Masau'u	None, Tao kiva		OO→NO	Kooyemsi
		Lɛ́-in mana, F		Sun	None		OO→NO	Le'inmana
			Ray Siemptiwa	[Rabbit]			born at M→NO	Siyamtiwa, Ray
		Kiaro, F		Sun	None		OO→NO	Kyaaro (#2)
HOUSEHOLD R 513–21								
Kʊwánvɛnka				Lizard	Marau		d a 1906; Joe	Kuwanvenqa
	Sikyáhongyioma			R Tep	W Hawioßi		OO→M	Sikyahongiwma
	Talásnaiyakioma (from Mishongnovi)			Eagle	None at OO			Talasngayakiwma
		Maktai'ima, M		Lizard	"Real Snake" Tcu kiva		H→Winslow	Maqtay'yma
		[Girl, reared by missionaries]						
Kʊwánvɛnka's M, Honyɛsnim, often lived here				Lizard	Marau			Honyesnöm

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD R 522–26								
Pongyánïmsi				Bear	Soyal Marau Lakon	Soyalmana	OO	Pongyanömsi
	Taláskwaptiwa			Sun	W Sakwalenvi Soyal G Flute Snake	Soyalmongwi	OO	Talaskwaptiwa
		Sakwaitiwa, M (adopted - see R 527–31)		Bear	None		OO	Sakwwaytiwa (#2)
		Tangákhöniwa, M (adopted - S of Lol)		Masau'u	W Sakwalenvi Momtcit		M a 1906	Tangaqhoyniwa
		Tawákwaptiwa, M (adopted after Mo dies)		Bear			OO	Tawakwaptiwa
Pongyánïmsi's M, Tawánimka, lived here before				Bear	Marau Lakon		d a 1906; Lol	Tawanömqa
	Kúyingwu			Pa Is	W at ? Snake Momtcit		d a 1906; Lol	Kuyngwu
		Pongyánïmsi, F		Bear				Pongyanömsi
		Sákhongyioma, M		Bear	W Sakwalenvi			Sakwhongiwma
		Lololoma, M		Bear	W Sakwalenvi Soyal		d a 1906; Lol	Loololma
		Humíwunsi, F		Bear			d a 1906	Humiwunsi
			Tangáknimptiwa	Masau'u			OO→M lately d	Tangaqnömtiwa

HP009477

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD R 527–31								
Humíwunsi				Bear	Marau Lakon		d a 1906	Humiwunsi
	Tangáknimptiwa			Masau'u	W Hawioßi		OO→M lately d	Tangaqnömtiwa
		Dʋvéhöyioma, M		Bear	W Sakwalenvi Snake		OO	Tuvehoyiwma
		Tawákwaptiwa, M		Bear	W Hawioßi →Sakwalenvi →Tawaoßi Soyal Antelope G Flute		OO	Tawakwaptiwa
		Sakwaitiwa, M		Bear	None		OO	Sakwwaytiwa (#2)
		Dʋwahöyioma, M		Bear	W Tawaoßi		OO→NO	Tuwahoyiwma
		Talashongyioma, M		Bear	W Tawaoßi		OO→NO	Talashongiwma
		Talaíyauoma, M		Bear	W Tawaoßi G Flute Snake		OO→NO a 1906	Talayawma aka Laapu
		Talashöya, M		Bear	None		d a 1906; Lol	Talashoya

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD R 532–33								
Omau'u				Lizard	Oaqöl		[M a 1906]	Oomawu
	Dʋvéhöyioma			Bear	W Sakwalenvi Snake		OO	Tuvehoyiwma
		Talásnimka, F		Lizard	Soyal Marau Oaqöl	Soyalmana	d a 1906; Lol	Talasnömqa
			Háski (fr. Walpi)	R Badger	Powamu Tawaoßi kiva		1906→Winslow; Joe	Haski
		Qömáhongva, M		Lizard	Snake Tawaoßi kiva		OO→M→B	Qömahongva
		Kɛ́hi, M		Lizard	Snake G Flute Tawaoßi kiva		born at M	Qehi
HOUSEHOLD R 534–35								
Humíta				R Is	None		d a 1906; Lol	Humita
	Qöyáyɛptiwa			Sun	W Sakwalenvi Momtcit Soyal	 Soy. ofcr	OO	Qöyayeptiwa
		Tawángainim, F		R Is	None		d a 1906; Lol	Tawangaynöm
			Nasítima	Bow	W Hano B Flute		OO	Nasitima
		Qőcyamptiwa, M		R Is	W Sakwalenvi Soyal	 Soy. ofcr	OO	Qötsyamtiwa
		Tawáwunka, F		R Is	Marau		OO	Tawawunqa
			Nasíwaitiwa	Bow	Ahl	Ahl chief	OO	Nasiwaytiwa
HOUSEHOLD S 536–42								
Talásvɛnka				Bow	Marau		d a 1906; Joe	Talasvenqa
	Lomási			Pa Is	Tao Antelope		d a 1906; Joe	Lomasi
		Qöcvɛntiwa, M		Bow	Ahl	ex-Ahl chief	H	Qötsventiwa

HP009479

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD S 541′–42′ (Home of B Flute summer offerings)								
Hókʋna				Spider	Marau B Flute		d a 1906	Hookuna
	Sákmöniwa			Reed	W Sakwalenvi B Flute Nakya	Chaakmongwi at H	H	Sakwmöyniwa
		Taláhôngsi, F		Spider	Marau B Flute		H	Talahongsi (#1)
			Qöyáyamptiwa	Pa Is	W Tcu Snake B Flute	B Flute chief at H, so →Sakwalenvi at H	[H]	Qöyayamtiwa
		Poliwuhioma, M		Spider	W Sakwalenvi B Flute Soyal	Soy. chief at H	H	Poliwuhiwma
		Siwíhongyioma, M		Spider	W Sakwalenvi H Soyal	Soy. ofcr at H	H	Siwihongiwma
		Kʋwánwunka, F		Spider	B Flute		H	Kuwanwunqa
			Qölmangyamptiwa	Sand	W Sakwalenvi H		H	Qömangyamtiwa
			Qőchongva	Sun	Ahl		H	Qötshongva
		Masánimptiwa, M		Spider	W Sakwalenvi H Soyal	Soy. ofcr at H	H	Masanömtiwa
		Qőckasa (''died young,'' no gender given)		Spider			d a 1906; Joe	Qötsqasa

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD S 543–45								
Qöyángainim				Lizard	None		[d a 1906]; Lol	Qöyangaynöm
	Taláshôngva			Sun	Tao		OO	Talashongva
		Nasíwunka, F		Lizard	None		H→OO→B	Nasiwunqa
			Sákyɛstiwa	Pikiac	Kwan		H→OO→B	Sakwyestiwa
		Tawáyaunim, F		Lizard	Marau Antelope		H→OO→B	Tawayawnöm
			Nasíkwaptiwa	G Badger	W Sakwalenvi Powamu	F of Katcinas	H→OO→B	Nasikwaptiwa
		Tawáyamsi, F		Lizard	Marau		d a 1906; Joe	Tawayamsi
			Dʋvéyɛstiwa div.	R Is	W Sakwalenvi		M a 1906	Tuveyestiwa
			Kʋwánvʋyauoma	Greasewood	W Hawioßi G Flute	dïhikya	OO→M	Kuwanvuwyawma
		Tawánïmsi, F		Lizard	None		H→OO→B	Tawanömsi
			Dʋvéyɛsva d.	Bear	W Hano Soyal	Soyalmongwi Tawaoßi after Sakwalenvi split	d a 1906; Lol	Tuveyesva
			Taláswaitiwa	Pa Is	W Hawioßi Snake		H→OO→B	Talaswaytiwa
		Omau'u, F		Lizard	Oaqöl		[M a 1906]	Oomawu
			Dʋvéhöyioma	Bear	W Sakwalenvi Snake		OO	Tuvehoyiwma
		Masáhôngniwa, M		Lizard	Kwan Tcu		H→OO→B	Masahongniwa
		Kʋwánöyoma, M		Lizard	Tao		OO→B lately	Kuwanöyiwma

HP009481

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD S 546–48								
. . .Ñösi				Reed	Marau		H	Ngöysi/Sikyangöysi #2
	Lomáhinma div.			Pikiac	W Hano		d a 1906; Lol	Lomahinma
		Humívɛnsi, F		Reed	Marau		H	Humivensi
			Puhui'ma	Sun	Ahl		H	Puhu'yma
		Nuváhôngnim, F		Reed	None at OO Soyal at H		H	Nuvahongnöm
			Sákhöyioma div.	Sun	Ahl		H	Sakwhoyiwma
			Qömáwaitiwa d.	Patki	W Tcu Snake B Flute		H	Qömawaytiwa
			Qőcñöva	R Eagle	Tao		H	Qötsngöyva
	Hɛ́vi'ima ("MZS to Yukioma")			Kokop	Tao Momtcit G Flute	Called out but not real Chaakmongwi G Flute Kaletaka	H	Heevi'yma
		Albert Policeman, M (aka Tawáventi-wa)		Reed			[H]	Tawaventiwa

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD S 549–51								
Hőnmana ("Lol's eldest D")				Masau'u	Marau		d a 1906; Lol	Honmana (#1)
	Taláshöniwa			Rabbit	Tao		OO→NO	Talashoyniwa
		Sowíngösi, F		Masau'u	None		off-Res	Sowingöysi
			Kʋwánňötiwa	Patki	Tao Snake		OO→NO	Kuwanngöytiwa
		Humíhönim, F		Masau'u	Oaqöl		OO→NO	Humihoynöm
			Humívɛntiwa	Greasewood	W Tawaoßi		OO→NO	Humiventiwa
		Síhaitiwa, M		Masau'u	None		off-Res	Sihaytiwa
		Síyɛsva, M		Masau'u	None		off-Res	Siyesva
		Siwíyônsi, F		Masau'u	None		OO→NO	Siwiyonsi
			Qőchaitiwa	Greasewood	None		H→OO→NO	Qötshaytiwa
		Koyɛmsi, M		Masau'u	No W Powamu Tao kiva		OO→NO	Kooyemsi
		Qölmáyʋsi, M		Masau'u	W Hawioßi		OO→H at =	Qömayuwsi
HOUSEHOLD S 552–55 (Real Kokop House)								
Qöyáhôngsi ("took part in attack on Lol - from this house")				Kokop	Marau		H	Qöyahongsi
	Tangakwai'ima d.			G Badger	Kwan	Kwanmongwi	d a 1906; Joe	Tangaqwa'yma
	Nakwáletstiwa			Reed	W Sakwalenvi Momtcit		H	Nakwaletstiwa
Qöyáhôngsi's M, Humíhepnim, lived here with her D				Kokop	None		H	Humihepnöm
	Mokiátiwa			Rabbit	Ahl Antelope B Flute Momtcit Real Clown	Masau'u personator	H	Mokyaatiwa

HP009483

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD S 556–61								
Kʊwányamka				Rabbit	None		H d [MT error; prob d a 1892]	Kuwanyamqa (#2)
	Nayʊ́sini'ma			Pikiac	W Sakwalenvi →Pongoßi	[Soy.] ofcr at Pongoßi	d a 1906; Lol	Nayusini'yma
		Nakwaíyɛstiwa, M		Rabbit	W Sakwalenvi Snake		OO→NO	Nakwayestiwa
		Lomámöniwa, M		Rabbit	W Hano		d a 1906; Lol	Lomamöyniwa
Kʊwányamka's M, Humíngösi, moved here after Kʊwán-yamka died				Rabbit	Marau Lakon		H	Humingöysi
	Dʊvéwai'ma			Pa Is	Ahl Momtcit		d a 1906;?	Tuvewa'yma
		Qőcwistiwa, M		Rabbit	Tao Momtcit		H	Qötswistiwa
		Humíngösi's ZD, Siwíngönim, lived here after her M died; returned to G 139–40/146–48 at =		Rabbit			OO	Siwingöynöm

HP009484

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD S 562–64								
Qöyáhönim				Lizard	None		H	Qöyahoynöm
	Humítöniwa			Kokop	Tao Nakya			Humitöyniwa
		Dïvĩnimka, F		Lizard	None		H	Tövönömqa
			Qŏchôngva div.	Sun	Ahl		H	Qötshongva
			Dʊvékwaptiwa	Greasewood	W Tcu		H	Tuvekwaptiwa
		Taláyɛsnim, F (''diff. F'')		Lizard	Marau Oaqöl Lakon		M a 1906	Talayesnöm
			Nasíyauoma	G Badger	Kwan Powamu		M a 1906	Nasiyawma
		Ñŏnka, F (''diff. F'')		Lizard	None		H	Ngönqa
			Tangákwusioma	[R Badger]			H→Hano	Tangaqwisiwma
		Kwɛ́tcma, M (''diff. F'')		Lizard	None		d 1906; Joe	Kwetsma
		Bavínyau'ma, M (''diff. F'')		Lizard	Tao	dïhikya but quit	M a 1906	Pavönyawma
HOUSEHOLD S 564′–65								
Humívɛnsi				Reed	Marau		H	Humivensi
	Pʊ́hʊ'ima			Sun	Ahl		H	Puhu'yma
		Tawákwapnim, F		Reed	Marau		H	Tawakwapnöm
			Políngyamptiwa	Pa Is	W Tcu Snake		H	Polingyamtiwa
Tawákwapnim	Políngyamptiwa							
		Pongyáyesva, M		Reed			H	Pongyayesva

HP009485

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD U 566								
Kaʋlátci (fr. Hano; →OO at =)				Patki	None		No fac	Kaalatsi [Tewa]
	Taláhongï			[G Badger]			No fac	Talahongi
		Kéla, M		Patki	None			
Kaʋlátci's B or MB, Lɛ́lɛcpi, also lived here				Patki				Leeletspi [Tewa]
HOUSEHOLD V 567–76								
Hőnyamka				Masau'u	Marau Lakon Oaqöl		M a 1906	Honyamqa
	Nasínimptiwa			Parrot-Crow	Kwan Powamu		M a 1906	Nasinömtiwa
		Kiarómana, F		Masau'u	Oaqöl		OO	Kyaaromana
			Taláwaitiwa	Sun	W Tawaoßi Snake		OO	Talawaytiwa
		Masákü̈iva, M		Masau'u	W Hawioßi		M a 1906	Masakuyva
		Lomátawi, M		Masau'u	None		M a 1906	Lomatawi
		Talásnïmsi, F		Masau'u	None		M a 1906	Talasnömsi
HOUSEHOLD V 577–81								
Tcorówuhti				Pikiac	Marau Oaqöl		OO→M	Tsorowuuti
	Tangákyɛstiwa			R Is	W Hawioßi G Flute Momtcit Powamu	F of Katcinas	OO→M	Tangaqyestiwa
		Sákhainim, F		Pikiac	Marau Oaqöl		M a 1906	Sakwhaynöm
			Talásmöniwa	Rabbit	W Hawioßi	dïhikya	M a 1906	Talasmöyniwa
		Posióve'ima, M		Pikiac	None		d a 1906; Lol	Posiwve'yma
		Siemptiwa, M		Pikiac	W Hano →Tawaoßi		M a 1906	Siyamtiwa (Frank)
		Qopílvï, M		Pikiac	W Tawaoßi		M a 1906	Kopölvu (Loma-hoyiwma)

HP009486

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD V 582–85								
Nasímösi				Reed	Marau		H→OO→ B→OO	Nasimöysi
	Súkau'ma			R Snake	W Tcu Snake		H	Suuqawma
		Tawamsai'ima, M		Reed	W Tcu Snake Powamu B Flute		H	Tawamsa'yma
		Dʊwáyɛsnim, F		Reed	Marau Oaqöl		H→OO→ B→OO	Tuwayesnöm
			Lomálɛotiwa	Masau'u	Kwan	Kwanmongwi	OO d p 1906	Lomalewtiwa, aka Mootsi
		Lomádʊwai'ma, M		Reed	Ahl Snake		M a 1906	Lomatuwa'yma
HOUSEHOLD V 586–89								
Mïsínimka				Sand	Oaqöl Marau		OO	Mösinömqa
	Talásventiwa d.			Kokop	Momtcit W Hawioßi		d a 1906	Talasventiwa
	Kwácakwa d.			N Badger	[W Hawioßi] [Powamu]		[d a 1906];[Lol]	Kwaatsakwa
		Kiópi, M		Sand			OO→M	Kiwpi
Kʊwánmönim (clan D of Mïsí-nimka)				Sand	Oaqöl		[OO]	Kuwanmöynöm
	Banimptiwa			R Badger	W Hawioßi G Flute Powamu			Paanömtiwa
		Humíngyamptiwa, M		Sand			[OO]	Humingyamtiwa
		Hamána, M		Sand			[OO]	Hamana
		Dʊvéhongva, M (Fa is Poliyestiwa)		Sand			[OO]	Tuvehongva
		Dʊmĭcaumï, M (Fa is Poliyestiwa)		Sand			[OO]	Tumöqawmö

HP009487

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD X 590–92								
Tangákhönim				Snake	Marau		no fac	Tangaqhoynöm
	Dïkyámsi			Pikiac	?		d a 1906; none	Tökyamsi
		Dʋvéyamptiwa, M		Snake	Tao Snake	ex-Snake chief	OO→NO	Tuveyamtiwa
	Lomátawa			R Is	Ahl Momtcit		d a 1906; Lol	Lomatawa
		Qöyáwainim, F		Snake	Snake	Snake mana	OO→NO	Qöyawaynöm
			Nakwaíyestiwa	Rabbit	W Sakwalenvi Snake		OO→NO	Nakwayestiwa
HOUSEHOLD X 593–96								
Kwávi				Snake	Snake		H	Kwaavi
	Mutiova div. (fr. Walpi)							Mutewva
	Nápküiva div.			Rabbit	Tao Powamu	Katcina chief at H	H	Napkuyva
		Qöchôngnioma, M		Snake	W Sakwalenvi		d a 1906; Joe	Qötshongiwma
	Taláswungniwa			Greasewood	W Sakwalenvi B Flute	ex-Chaakmongwi	H	Talaswungwniwa
		Pʋhʋ́waitiwa, M		Snake	W Sakwalenvi		H	Puhuwaytiwa (#2)
		Tcíyauma, M		Snake	None		d a 1906; Joe	Tsiyawma
HOUSEHOLD X 595′–96′								
Tawánïmsi				Lizard	None		H→OO→B	Tawanömsi
	Dʋvéyɛsva d.			R Bear	W Hano Soyal	Soy. ofcr at Ta-waoßi	d a 1906; Lol	Tuveyesva
		Máktï, M		Lizard			H→OO→B→NO	Maqtö
		Hattie, F		Lizard			H→OO→B	Hattie
			Hônnimptiwa	Greasewood	W Tawaoßi		OO→B at=	Honnömtiwa
	Taláswaitiwa			Pa Is	W Hawioßi Snake		H→OO→B	Talaswaytiwa
		Lɛ́taiyo, M		Lizard	None		born p 1906	Leetayo
		Sikyátayo, M		Lizard	None		born p 1906	Sikyatayo

HP009488

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD Y 597–602								
Pʊhʊ́nimka				Kokop	None		H	Puhunömqa
	Talásñötiwa			R Badger	Tao Powamu		d a 1906	Talasngöytiwa
(post-split) Clara				Masau'u			OO	Patsavumana/Patsa-va
	Kʊwánöyioma			Lizard			OO	Kuwanöyiwma
		Emily, F		Masau'u	Powamu Oaqöl			Emily
			Julius	Pikiac	Oaqöl			Palatsqa
		Lomáwusioma, M		Masau'u	None (Powamu)		OO	Lomawisiwma
		Nasíwisnim, F ("lives w F at Bak")		Masau'u	None		OO	Nasiwisnöm
		Jessie May, F		Masau'u			OO	Jessie May
HOUSEHOLD Y 603–06								
Dʊwáyɛsnim				Reed			H→OO→B→OO	Tuwayesnöm
	Mó·ci			Masau'u	Kwan	Kwanmongwi	OO d p 1906	Lomalewtiwa aka Mootsi
	Humilɛtstiwa							Humiletstiwa
(post-split) Sik-yávɛnka				Reed	Oaqöl		OO→NO→B	Sikyavenqa
	Lomákiaro			Sand	W Sakwalenvi		d a 1906; Joe	Lomakyaro
	Lomáwaitiwa			Rabbit	W Tawaoßi		OO	Lomawaytiwa aka Sam Paawikya
		Qöyáwisnim, F		Reed	None		born p 1906	Qöyawisnöm

HP009489

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD Y 607–09								
Sihôngsi				Reed	Marau Oaqöl Lakon		H→OO→B	Sihongsi
	Sakyámptiwa div.			Patki	W Hawioßi G Flute Antelope		[OO→NO]	Sakwyamtiwa
	Sakööívaiya			N Badger	W Tcu		H→OO→B	Sakwkuyvaya
		Políwaitiwa, M		Reed	None		H→OO→B	Poliwaytiwa
		Políhöyioma, M		Reed	None (Kwan kiva)		H→OO→B	Polihoyiwma
		Honáni, M		Reed	None		H→OO→B	Honani
HOUSEHOLD V′ ('store and house')								
	Ross			Rabbit	None		OO	Maqaya
HOUSEHOLD W′ ('house and store after 1906)								
	Quincy James			Rabbit	None		OO	Quincy James

HP009490

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD Z 610								
Qöyáwaisi				Pikiac	Soyal Oaqöl Lakon	Soyalmana	OO	Qöyawaysi (aka Talasngönsi)
	Taláhöyioma d.			Bear	W Sakwalenvi Soyal Momtcit		d a 1906; Lol	Talahoyiwma
		Hŏnwistiwa, M		Pikiac	No Wu Powamu		d a 1906; Lol	Honwistiwa
		Yó·tima, M		Pikiac	used Tao kiva		d a 1906; Lol	Yotima
		Tjócyɛsnim, F		Pikiac	Marau Oaqöl		OO	Tsoryesnöm
			Tawánimptiwa	Rabbit	W Tawaoßi Powamu Soyal		OO	Tawanömtiwa
		Tawángyauoma, M		Pikiac	Soyal (no Wu)		OO→NO	Tawangyawma #2
	Kɛ́lnimptiwa			Sand	W Hawioßi Oaqöl	Chaakmongwi	OO	Kyelnömtiwa
		Palatcka, M		Pikiac	Oaqöl		(OO)	Palatsqa
		Tcúkai'ima, M		Pikiac	Oaqöl Powamu		(OO)	Tsuqa'yma
		Dʋwási, M		Pikiac	Oaqöl Powamu		(OO)	Tuwasi
HOUSEHOLD Z 611								
Kwálɛtsnim				Reed	Marau		d a 1906; Joe	Kwaaletsnöm
	Pongyánimptiwa			Pikiac	W Tcu Snake		H	Pongyanömtiwa

HP009491

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD Z 612–13								
Qőcnimka				Pikiac	Marau Oaqöl Lakon		OO→B lately	Qötsnömqa
	Kʊwánvɛntiwa div.			Masau'u	Kwan Snake Powamu	dïhikya	OO→M	Kuwanventiwa
		Tcimöka, M		Pikiac	None		OO→B lately	Tsimöqa
		Má·vuya, M		Pikiac	None		OO→B lately	Maavuwya
		Pʊhʊ́yɛsnim, F		Pikiac	Oaqöl		OO→M lately	Puhuyesnöm
			Mojave Apache					
	Kʊwánveima div.			Lɛ	W Tcu Antelope		H	Kuwanve'yma
	Piqösa			G Badger	W Sakwalenvi Powamu		OO→B lately	Piqösa
HOUSEHOLD Z 614								
Kwámösi				Pikiac	Marau		H	Kwaamöysi
	Humíyɛstiwa			Sand	Tao Powamu	Taomongwi at H	H	Humiyestiwa
		Qöcvʊhioma, M		Pikiac	Tao at H		H	Qötsvuhiwma
HOUSEHOLD Z 615–16								
Lɛ́hönim				Rabbit	Marau		OO→NO	Leehoynöm
	Qömáyautiwa d.			Sun	W Tawaoßi		OO→NO	Qömayawtiwa
	Humívɛntiwa			Greasewood	W Tawaoßi		OO→NO	Humiventiwa

HP009492

TABLE 7.1—*(Continued)*

Fe HH Head	Husband(s)	Children	Dau's husband(s)	Clan	Sodalities	Office(s) etc.	Post-Split; Fac	Identification
HOUSEHOLD Z 617–18								
Omau'u ("moved here after R 532–33, before 1906")				Lizard	Oaqöl Lakon		OO	Oomawu
	Dʋvéhöyoma			Bear	W Sakwalenvi Snake Soyal	Soy. ofcr	OO	Tuvehoyiwma
		Talásnimka, F		Lizard	Marau Soyal Oaqöl	Soyalmana	OO	Talasnömqa
			Haski	R Badger	None (Powamu)		OO	Haski
		Qömáhôngva, M		Lizard	Snake Tcu kiva		OO	Qömahongva
		Kɛ́hi, M		Lizard	Snake G Flute Tawaoßi kiva		OO	Qehi
HOUSEHOLD X′ 619								
Honmana				Parrot	Oaqöl Powamu		OO	Honmana (#2)
	Lansa			G Badger	None		OO	Lansa

HP009493

TABLE 7.2
Titiev's Household Census (II)

Identification	Name (MT)	S	Clan	Sodalities	Office(s) etc.	P-Split; Fac	Household(s)	Spouse	Other relative
Asola	Asola	F				H	S 564–565	Pongyayesva	
Cora	Cora	F	Masau'u	None		NO a 1906	X 595′–596′	Maqtö	[D of Kuwanyawnöm]
Eka (Zuni at 1M)	Éca	M	Badger			(Walpi)	N 450–453	Qömayonsi	
Humingöynöm	Humíngönim	F	Masau'u	Oaqöl		OO→M	L 326–331	Puhuhoyiwma	
Humiwaynöm	Humiwainim	F	R Coyote	Marau Lakon		d a 1906; Lol	K 284–286, part 287, 288	Tuwaletstiwa	
Humiwaysi	Hʊmíwaisi	F	Sun	None		M a 1906	K 267	Kopölvu	
Humiwunqa	Hʊmíwunka	F	Sun	Lakon	Lakon ofcr	d a 1906; none	C 61–63 [Supp]	Hungiiniwa	
Inmana	In Mana	F	Spider			H	E 81–89	Sakwwisiwma	D of Nasingaynöm
Katsina	Katcina	M	Greasewood	None Hawioßi kiva		H	C 47–49		S of Tsorwisnöm
Kuwanletsnöm	Kʊwánletsnim	F	Parrot	Powamu		H	E′	Talanömtiwa	
Kuwanmana	Kʊwánmana	F	Pa Is	Marau Lakon Oaqöl		d a 1906; ?	L 297–300	Tsayniwa	
Kuwanngöynöm	Kʊwánñönim	F	Sun	None		M a 1906	N 464–466	Kuwanheptiwa	
Kuwanyonsi	Kuwányônsi ("real niece to Joe")	F	Spider	B Flute		H	F′	Talasyestiwa	
Kwaahu	Kwáhu	F	Reed	?		M a 1906	S 562–564	Pavönyawma	
Kwaanömsi	Kwánïmsi	F	Reed	Marau		H	C 51–53	Qöyayesva	
Kwaawunqa	Kwáwunka	F	Badger	None		d a 1906; ?	M 366–372	Sikyave'yma	
Kyarhepnöm	Kiachépnim	F	R Badger	Marau		H→M	M 395–399	Hawalpa	
Kyarngöynöm	Kiacñönim	F	Léhu			d a 1906; Joe	P492–495; S549–551	Kuwanngöytiwa	
Kyarwaysi	Kiacwaisi	F	Pa Is	Lakon Oaqöl		H→B→H	N′ [a]	Sinnga	
Kyaryamqa	Kiacyamka	F	Greasewood	None		OO d	L 341–343	Humingyamtiwa	
Kyelhoynöm	Kélhöynim	F	Patki				C 61–63 [App'x]	Lomatiwa	
Leetaymana	Lɛtaimana	F	Sun	None		M a 1906	K 239–243	Humitiwa	
Leposmana	Lepôsmana	F	Lizard	None		H→OO→B	K 239–243	Humitiwa	
Letayhongnöm	Letaihôngnim	F	Katcina	None		OO→M	Q 505–506	Nuvawa'yma	
Lomahongva	Lomáhongva	M	Patki	W Hawioßi G Flute	G Flute chief	OO	M 355–358		F of Singöytiwa
Lomatiwa	Lomátiwa	M	G Badger	Tao Powamu		d a 1906		Kyelhoynöm; Nasiletsnöm	

TABLE 7.2—*(Continued)*

Identification	Name (MT)	S	Clan	Sodalities	Office(s) etc.	P-Split; Fac	Household(s)	Spouse	Other relative
Masakwaptiwa, F.	Masákwaptiwa chief of Shipaulovi	M				[Shipaulovi]	M 433–435	Tuvamöynöm	
Masanömqa	Masanimka	F	Pikyas	None		H	E 96–99	Nuvahoyiwma	
Masayawnöm	Masáyaunim	F	Greasewood	?		d a 1906; Lol	G 160–166	Siwiletstiwa	
Mo'aqla (Walpi)	Moákala	F					E 90–95	Homikni	
Nakwahongniwa	Nakwahongniwa	M	Maasaw	Kwan G Flute		OO→NO	G 167–170		S of Kuwanyawnöm
Nakwahongnöm	Nakwahongnim	F	Reed	Marau			E 108–112	Sikyayawma	D of Talaskwapnöm
Nasikwapnöm	Nasíkwapnim	F	Katcina	Powamu		d a 1906; Lol	N 454–460	Pongyawa'yma	
Ngawusnöm	Nawisnim	F	Greasewood	?		H	G 153–155	Tawahongva	D of Tsorwisnöm
Nuvamana #2	Nuvámana	F	Masau'u			d a 1906; none	S 552–555	Mokyaatiwa	
Nuvawaysi	Nuvawaisi	F	Masau'u	None		OO→M	S 541–542	Qömangyamtiwa	
Nuvayawnöm	Nuváyaunim	F	Reed	None		M	B ½ of 13 & 14	Ngahuwya	
Paanömqa	ßanimka	F	Masau'u			OO→M	M 377–380; M 423–426	Sikyawaytiwa/Qöya-heptiwa	
Paaqavi #2	ßákaßi	F	Pikiac			H	K 280–283, part 287	Kiive'yma	
Palaqa'ö	Palakaï	F	Bow	Marau		d a 1906; Lol	Z 610	Kyelnömtiwa	
Pavönyesnöm	Pavínyesnim	F	Sand	Marau Oaqöl		OO→M	M 377–380	Qöyaheptiwa	
Poli. . .	Poli. . .	F	Lizard	None		M	M 377–380	Kuwanvuwyawma	[D of Talayesnöm]
Poli. . . (Irene)	Poli. . . (Irene)	F	Rabbit	None		H→OO→B	K 225–226	Tsavatawa	
Poli. . . (Winnie)	Poli (Winnie)	F	Real Coyote	Christian		OO>NO	Z 610	Tawangyawma #2	[D of Sa'lako]
Polinömqa #2	Polínimka	F	Rabbit	None			C 23–26	Taaho	
Poliwisnöm	Poliwisnim	F	Rabbit	None		H→OO→B	C 54–57	Poliwayma	
Poliyawnöm	Poliyaunim	F	Lizard	None		M a 1906	M 377–380	Siwiheptiwa	
Pongyamöynöm	Pongyámönim	F	Kokop			d a 1906	B 12–½ of 13	Tala'yma	M of Talangayniwa
Puhuhongva	Puhúhongva	M	Sand	W Sakwalenvi		H	L 297–300	Kwaanömsi	
Puhukwapnöm	Puhúkwapnim	F	Spider	B Flute		[H]	C 32–34	Siikwaptiwa	
Puhunömsi	Puhunimsi	F	Pikiac	Marau		M a 1906	K 225–226	Leehongva	
Qömakwapnöm	Qölmákwapnim	F	Rabbit	Marau		H	K 275–279	Kwaanömtiwa	D of Tuwahongnöm [Hill]
Qötsamsa'yma	Köcámsai'ima	M	Paa'is	None		H→OO→B	K 239–243	Leposmana	
Qötsheptiwa	Qöcheptiwa	M	Reed			d a 1906; ?	N′(b)		B of Pavönmana
Qötshongniwa #2	Qötchongniwa	M	Kele	W Hawioßi			D 74–76		F of Kootiwa
Qötsyesnöm	Qötcyesnim	F	Rabbit	None		M a 1906	C 39–41	Kwaatsi	
Qöyanömsi	Qöyánumsi	F	Kiac	Lakon Oaqöl		H	L 295–296	Poliventiwa	

HP009495

TABLE 7.2—*(Continued)*

Identification	Name (MT)	S	Clan	Sodalities	Office(s) etc.	P-Split; Fac	Household(s)	Spouse	Other relative
Qöyayonsi	Qöyayônsi	F	Reed	None		M a 1906	K 225–226	Leehongva	
Sakwvenqa	Sakvɛnka	F	Greasewood	Marau Lakon		[d a 1906]	M 392–394; S′	Honmöyniwa	M of Solimana
Si'öqtiwma	*Síhtioma*	*M*	*Bear*	*None*		*H→B*	*C 47–49*		*S of Talashongsi*
Siikwapnöm	Síkwapnim	F	Patki	G Flute		OO→NO	R 527–531	Talashongiwma	
Sikyahaynöm	Sikyáhainim	F	Lizard	None		[H→OO→B]	C 47–49; C 58–60	Sihtiwma	D of Tawayamsi
Sikyamöynöm	Sikyámönim	F	Katcina	Marau		OO→M	N 464–466	Kuwanheptiwa	
Sikyataymana	Sikyatai'mana	F	Sand	Oaqöl		d a 1906; Joe	Q 502–504	Nuuta'yma	
Sikyatuwa	Sikyáduwa	F	Reed	Oaqöl		M a 1906	N 454–460	Qöyangyamtiwa	
Sikyawunqa	Sikyáwunka	F	Parrot	None		H	G 131–132	Waytiwma	
Sikyawunsi	Sikyáwunsi	F	Rabbit			M a 1906	D 77–80	Teptuyqa	
Sikyayawsi	Sikyáyausi	F	R Coyote	None			F 126–128; I 208–210	Tuwamöyniwa	
Sileena	Silena	M	Masau'u	None		OO	V 586–589	Siwiyawnöm	
Sita'yma (Walpi)	Sítai'ma	M	Pikiac			(Walpi)	N 450–453	Qömayonsi	
Siwihongsi	Siwíhongsi	F	Pikiac			M	E 96–99	Tumosi	
Siwimöynöm	Siwímönim	F	Sand	Oaqöl		H→M	J 220–24; M 395–399	Hihikwispi	
Siwiyawnöm	Siwiyaunim	F	Reed	Marau		M a 1906	V 586–589	Kiwpi	D of Tsu'mana #1
Tala	Tála	F	Coyote	Oaqöl		H	B′; M 403–407	Sikyahoyiwma	Tangaqwisiwma (2nd hus)
Talahongqa	Taláhonka	F	R Is.			OO→M	G 134–135; H 182–184	Talawipi	
Talahongsi #2	Taláhongsi	F	Bear	Marau Lakon		2M→B	E 96–99	Talayamtiwa	
Talahoyniwa	Talahöniwa	M	Badger	Kwan Antelope			B′	Sakwngöynöm	F of Nakwaheptiwa
Talahoynöm	Taláhönim	F	Parrot-Crow	None		M a 1906	V 577–581	Kopölvu	D of Tahomana
Talangakiwma	Talángakioma		Katcina				C 61–63		
Talangyawnöm	Talángyaunim	F	R Coyote			d a 1906; Lol	K 256–261		M of Talasngöysi Z of Nakwamöysi
Talasngönsi	Talasñönsi	F	Pikiac	Oaqöl Soyal (post-split)		OO	I 200–204	Talahoyiwma	
Talasvensi	Talásvɛnsi	F	Sand	Oaqöl		[d a 1906]	L 344–346	Lomayamtiwa	
Talawunsi	Taláwunsi	F	Pikiac				E 96–99	Lomakuyvaya	
Tala'yma	Taláí'ima	M	Spider	Momtcit W Sakwalenvi	Motcmongwi	[d a 1906]	B 12–½ of 13	Pongyamöynöm	F of Talangayniwa

HP009496

TABLE 7.2—*(Continued)*

Identification	Name (MT)	S	Clan	Sodalities	Office(s) etc.	P-Split; Fac	Household(s)	Spouse	Other relative
Tangaqvensi	Tanákvensi	F	Sand	Oaqöl Lakon		d a 1906; Lol	K 245–251	Talasyamtiwa	
Tangaqwisnöm	Tangakwisnim	F	R Is.	None		M a 1906	V 586–589	Kiwpi	
Tasavu	Tasávu (“real Navajo”)	F	Real Nav.	None			C 39–41	Puhuve’yma	
Tawaamana	Tawáhmana	F	Masau’u	None		d a 1906; ?	M 373–376	Sakwunu	
Töyovaya	Diovaiya in ritual attack on army [1891]	M	G Badger	Soyal Sakwal. Powamu		d a 1906; Joe	L 322–325		
Tsiyakiwma	Tciyakioma	M	Lizard	None		d a 1906; Joe	L 347–349	Talasmöynöm	
Tsorngaynöm	Djocñainim	F	Reed			H→OO→B	N 454–460	Lomaheptiwa	
Tsorwunqa	Djôcwunka	F	Greasewood			off-R in 1906	G 133	ZD of Solimana	
Tuvamöynöm	Dʊvámönim	F	Sun	Oaqöl Lakon		H→OO→ Shipaulovi→OO	M 433–435	Tuveletstiwa; Frank Masakwaptiwa (chief of Supawlavi)	
Tuvehongnöm	Dʊvéhôngnim	F	Sand	Oaqöl Lakon		d a 1906; Joe	C 68–71; M 436–438	Namitngawma	M of Hooqa’ö
Tuvekwapnöm	Dʊvékwapnim	F	Sun	None		H	Z 614	Qötsvuhiwma	
Tuvengna	Duvengna	M	Greasewood	Yaya			F 124–125		F of Masaatiwa MB of Sikyahongiwma
Tuvengyamsi	Anna	F	R Coyote	Oaqöl		OO→NO	M; R 527–531	Tuwahoyiwma	
Tuwanömqa	Dʊwanimka	F	Rabbit	Lakon		d a 1906; ?	E 81–89; M 355–358	Tawahoyiwma	M of Polihongqa
Uyiwaysi	Yúwaisi	F	Parrot	None		H d	M 433–435	Tuveletstiwa	D of Talahöynöm
Wunsi	Wunsi	F	Pa Is	None		H	J 221–222	Puhungayniwa	
	Second Mesa Hostiles						Mentioned at:		
Humiyesva	Humiyɛsva	M	Sun Forehead				M 399–402		
Lomawuna	Lomáwuna	M	Sun Forehead				M 399–402		
Sikyayamtiwa	Sikyáyamptiwa	M	Eagle				M 399–402		
Talawisiwma	Taláwisyioma	M	Bearstrap				M 399–402		
Tuvewa’yma	Dʊvéwai’ima	M	Sun Forehead				M 399–402		
Talayamtiwa	Taláyamptiwa	M	Sun Forehead				M 399–402		
Tawahongniwa	Tawahôngniwa	M	Bluebird				M 399–402		

HP009497

CHAPTER 8
MASTER LISTS

This chapter contains two principal tables, and an ancillary list. Table 8.1 is keyed to the orthographically standardized Identifications from Titiev's census, arranged here in alphabetical order. Table 8.2 does the same for those names not recorded by Titiev but present on White's charts. As with Titiev's census represented in chapter 7, and on the government censuses (chaps. 9–13), original transcriptions of names are juxtaposed to the Identifications. Some government censuses included usable number designations by individual names; on others, I have added numbers in a sequence that follows the order of names in the particular census. These numbers (extant or added, respectively) are correlated with the individuals listed in the Identifications column on tables 8.1 and 8.2 (see table 6.1 for abbreviations used for White's charts). Purely for the record, table 8.3 gives all those names in tables 8.1 and 8.2 that, in the latest version of standard orthography, take diacritics (see chap. 1's discussion).

There are a number of children listed on the censuses, especially from 1906–1912, whom I am unable to identify with either Titiev's or White's records. These individuals are thus not included in the master lists in the present chapter. In later chapters they are included in the population of Orayvi under the name spelling as it appears on the relevant census, with an indication of which census (mostly 1908) that is. There is only one adult—listed on government censuses from 1892 through 1912—who cannot be located on either Titiev's census or White's genealogies: an albino man named Qömaveniwma, consistently aligned with the Hostile faction. He was most likely Patki clan. In 1892, he was identified by Allotting Agent Mayhugh as the brother of Kwaamana (of that clan); Kwaamana died at some point between 1900 and 1906; at Hotvela in 1908, Qömaveniwma was listed immediately following the household of Kwaamana's daughter, Talasyamqa; in 1912, Qömaveniwma was identified as ''uncle'' in the household of Siheptiwa (Millet clan)—for a time Kwaamana's next-door neighbor in Orayvi—and his wife Sihepnöm (Reed clan), but the relationship reference seems generic, and it is not clear to me why Qömaveniwma would not have been living with Talasyamqa at that point. Other than this single case, the matches between Titiev's and the government censuses is very good (with some exceptions, the same is true of White's charts also).

Table 8.1's columns run as follows:

Left-hand page

Column 1) (Identification): The individual name from Titiev's census, retranscribed into standard orthography. In a few cases, this is an English name, where Titiev recorded it that way. All individuals in this column appear on Table 7:1, except where {x} is added after an individual name, which indicates appearance instead on Table 7:2.

Column 2) (MT Clan): Titiev's assigned clan, mostly in English translation. Where (R) appears in parentheses, it indicates that

HP009498

'Real' is recorded in one household but not another. Similarly, such entries as ''Snake; Lizard'' indicate different records in two households. Untranslated Hopi clan names (Piikyas, Patki, Kookop) are rendered in standard orthography.

Column 3) (MT Household Nos.): All households in Tables 7:1 or 7:2 where the individual is listed.

Column 4) (1891 Hst): From the list of Hostiles arrested and taken to Fort Wingate in 1891 (eight are identified on Mayhugh's 1892 allotment census; one remains unidentified, but see chap. 9).

Column 5) (1892 M1): John S. Mayhugh's 1892 schedule of Orayvi allottees (beginning at #1208, and ending at #1631).

Column 6) (1892 M2): Mayhugh's list of ''Orabis Who Have Not Taken Land.''

Column 7) (1892 Mnq): List of nine individuals allotted by Mayhugh at Mùnqapi (two are duplicated on M1 or M2).

Right-hand page

Column 8) Duplicates the Identification (from Column 1) in abbreviated form for ease of reference across the page division.

Column 9) (1894 Hst): List of 19 Hostiles arrested in November 1894 and transported to Alcatraz.

Column 10) (1894 Ptt): Alexander Stephen's list of anti-allotment petition signatories from Orayvi, March 1894.

Column 11) (1900 Oray): 12th national census of Orayvi, 1900

Column 12) (1900 Mnq): 12th national census of Mùnqapi, 1900.

Column 13) (1906 10/30 Hstcp): Census of the Hostile camp by Supervisor Reuben Perry, on October 30th, 1906.

Column 14) (1906 11/8 RH): Census by Reuben Perry of the Returned Hostiles ''At Oraibi,'' November 8th, 1906.

Column 15) (1906 11/9 Hot): Census by Perry of ''People at Hodewella,'' neither arrested nor returned to Orayvi, November 9, 1906.

Column 16) (1906 11/9 Pris): List of prisoners taken by Perry from the Hostile camp and held at Keam's Canyon Agency, ca. November 9th 1906.

Column 17) (1906 11/9 Fr): List of (male) Orayvi signatories to an agreement with Perry not to molest the Hostiles returned to Orayvi, November 9th, 1906.

Column 18) (1908 Oray): Census of Orayvi in October 1908 by field matron Miltona Staufer (with notations into 1910).

Column 19) (1908 Mnq): Census of Mùnqapi, 1908.

Column 20) (1908 Hot): Census of Hotvela in October 1908.

Column 21) (1910 Paaq): Census of Paaqavi 1910, with supplements from Paaqavi village censuses in 1911 and 1912.

Column 22) (1910 altmt): Matthew M. Murphy's 1910 schedule of Orayvi, Paaqavi, and Hotvela allottees (beginning at #1254, going continuously to #1770, and with some subsequent additions: #s 2245, 2246, and #2447-#2462).

Column 23) (1912 Hot): Census of Hotvela by Agent Leo Crane, June 1912.

Table 8.2 follows the same trajectory for the identifying names taken from White's charts. Where no census column is listed (e.g., there is no listing for 1906 Prisoners or 1906 Friendlies, columns 16 and 17 on table 8.1), Titiev's names sufficiently identify all on those censuses, so none of White's additional names are needed. Table 8.2 follows the same pattern:

Column 1) (Name (Lineage; Generation)): lists the name recorded by White, rendered into current orthography, followed by a clan chart abbreviation, a lineage number, and a generation number in parentheses. For example, Halayvi (WRabL3G3): W stands for White, Rab for Rabbit, L3 for Lineage 3, and G3 for Generation 3. A complete list of clan chart abbreviations appears as table 6.1 (EN in brackets means ''English name'').

Column 2) (1892 M1): Mayhugh's schedule of Orayvi allottees

Column 3 (1892 M2): Mayhugh's list of ''Orabis Who Have Not Taken Land''.

Column 4) (1892 Mnq): Mayhugh's allottees at Mùnqapi.

Column 5) (1894 Ptt): Stephen's anti-allotment petition signatories from Orayvi.

Column 6) (1900 Oray): 1900 Orayvi census.

Column 7) (1900 Mnq): 1900 Mùnqapi census.

Column 8) (1906 Hstcmp): Perry's Hostile camp census.

HP009499

Column 9) (1906 RH): Perry's census of Returned Hostiles.
Column 10) (1906 Hot): Perry's census of people remaining at Hotvela.
Column 11) (1908 Oray): 1908 Orayvi census
Column 12) (1908 Mnq): 1908 Mùnqapi census.
Column 13) (1908 Hot): 1908 Hotvela census.
Column 14) (1910 Paaq): 1910 Paaqavi census (with 1911 and 1912 supplements).
Column 15) (1910 altmt): 1910 schedule of Orayvi, Paaqavi, and Hotvela allottees.
Column 16) (1912 Hot): 1912 Hotvela census.

HP009500

TABLE 8.1
Master List of Titiev's Census Names re: Government Censuses, 1891–1912

Identification (MT name in std. orthog.)	MT clan	MT household nos.	1891 Hst	1892 M1	1892 M2	1892 Mnq
Aa'awniwa (Jacob)	Desert Fox	I 205–207; K 280–283, part 287				
Aqawsi	Eagle	H 179–181; Q 502–504				9
Aqwsingpu (Walpi)	Badger	M 359–364				
Asola {x}		S 564–565				
Awta (Victor)	Eagle	M 359–364				
Bert	Eagle	M 359–364				
Clara	Parrot	I 205–207				
Edna [Qömahoynöm]	Lizard	C 54–57				
Eka (Zuni at Walpi) {x}	Badger	N 450–453				
Elsie [Polikwapnöm]	Bear	I 200–204; C 47–49; M 399–402				
Emily	Maasaw	Y 597–602				
Eric	Sun	N′ [a]				
Esther [Siwinömsi]	Real Coyote	K′				
Frances [Polingyawnöm]	Lizard	C 54–57				
Hahay'i	Sun	E 90–95			131	
Hamana (Herbert)	Sand	L 326–331; V 586–589				
Haski (David)	Real Badger	R 532–533; Z 617–618				
Hattie (Qöyangyamqa)	Lizard	X 595′–596′				
Hawalpa	Maasaw	M 395–398, part 399				
Hawto	Rabbit	E 104–07				
Hazel [Poliwunsi]	Lizard	C 54–57				
Heevi'yma	Kookop	P′; S 546–548	1		385	
Helen [not Helen Tuwawisnöm]	Eagle	M 359–364				
Herman [Lomahoyiwma]	Bear	I 200–204; C 47–49				
Hessi	Greasewood	L 326–331; P 496–497		1250		
Hihikwispi	Maasaw	M 395–398, part 399				
Homikni	Lizard	E 90–95		1373		
Honanhoynöm (Lucy)	Maasaw	R′				
Honani	Reed	Y 607–609				
Honapsi	N/R Badger	B 9–11			118	
Hongsi	Nav. Badger	B 19–22; E 81–89			169	
Honkuku (Ray)	Real Coyote	H 182–184				
Honletsnöm	Patki	P 492′, 492–495		1285		
Honmana (#1)	Maasaw	K 244; S 549–551		1226		
Honmana (#2) (Mina)	Parrot	I 205–207; X′ 619				
Honmöyniwa	Real Coyote	M 392–394; S′		1310		
Honnömqa	Eagle	G 131–132		1515		
Honnömtiwa	Greasewood	L 326–331; X 595′–596′				
Honvenqa	Greasewood	I 211–214; I 215–17			58	
Honwari	Desert Fox	B 12 & ½13			335	
Honwistiwa	Piikyas	Z 610		1623		
Honyamqa	Maasaw	K 244; V 567–576		1217		
Honyesnöm	Lizard	F′; R 513–521			4	
Hookuna	Spider	S 541–542			51	
Hooletsiwma	Rabbit	E 81–89; M 419–422				
Hooletstiwa	Bear	C 35–38		1452	211	
Hooqa′ö	Sand	C 68–73			177	
Hoosava (Qömangyamtiwa)	Sand	α; S 541′–42′				
Hootiwa (Ralph)	Maasaw	C′		1547		
Hoove'yma	Patki	B′; J′			195	
Horace (Kwaani)	Sparrowhawk	C 23–26		1445		
Humi	Desert Fox	N 461–463			166	

HP009501

	1894		1900		1906					1908			1910		1912
ID (abbrev)	Hst	Ptt.	Oray	Mnq	10/30 Hstcp	11/8 RH	11/9 Hot	11/9 Pris	11/9 Fr	Oray	Mnq	Hot	Paaq	altmt	Hot
Aa'awniwa															
Aqawsi	16			1							1				
Aqwsingpu															
Asola															
Awta										562				1753	
Bert															
Clara										383				1575	
Edna					8	27				17			13	1268	
Eka															
Elsie					384	55/177				35			34	1287	
Emily															
Eric															
Esther											94				
Frances			479		6	25				15			11	1266	
Hahay'i			435							353				1545	
Hamana			82							448				1641	
Haski			633									241			4
Hattie			29		89	127				133			85	1354	
Hawalpa			173							325				1518	
Hawto															
Hazel					7	26				16			12	1267	
Heevi'yma	156				121										
Helen															
Herman										40			33		
Hessi											49				
Hihikwispi			172							324				1517	
Homikni			441						20	359				1551	
Honanhoynöm										319				1512	
Honani					125?	142?									
Honapsi			295							209				1424	
Hongsi					117	148									
Honkuku			96							456				1468	
Honletsnöm										411				1607	
Honmana (#1)															
Honmana (#2)										382				1574	
Honmöyniwa			110						12						
Honnömqa			349		49							79			193
Honnömtiwa			740								270			1473	
Honvenqa			604		302							227			84
Honwari			536		111	18				3			4	1256	
Honwistiwa			47												
Honyamqa				52							60				
Honyesnöm			268												
Hookuna															
Hooletsiwma					464							178			126
Hooletstiwa			467							146					
Hooqa′ö			519		334		75					134			210
Hoosava			484/621		279							283			131
Hootiwa			555							495				1685	
Hoove'yma			586												
Horace			233							247				1453	
Humi			698	6	403		71					196			278

TABLE 8.1—*(Continued)*

Identification (MT name in std. orthog)	MT clan	MT household nos.	1891 Hst	1892 M1	1892 M2	1892 Mnq
Humihepnöm	Kookop	S 552–555			381	
Humihongiwma	Desert Fox/ Coyote	I 211–214; K 239–243; L 341–343; N 454–460		1426		
Humihongqa	Bow	M 427–432		1619		
Humihoyniwa	Lizard	K 245–251; L 332–337		1466		
Humihoynöm	Maasaw	S 549–551		1228		
Humikwapnöm	Greasewood	M 365			295	
Humiletstiwa	Rabbit	C 42–46; H 176–178; K 267; Q 498–501; Y 603–606		1592		
Humimana	Reed	M 373–376		1553		
Humimöynöm	Katsina	L 347–349; M 392–94; S′			259	
Humimöysi	Sparrowhawk	G 156–159		1361		
Humimsa'yma	Greasewood	G 160–166				
Humingöynöm	Maasaw	L 326–331				
Humingöysi	Rabbit	S 556–561			376	
Humingyamtiwa	Sand	V 586–589				
Huminkwa'yma	Real Badger	K 244; L 297–300; R′		1220		
Huminömqa	Sand	α; C 64–67			188	
Huminömsi	Parrot	I 205–207			86	
Humita	Real Coyote	R 534–535		1376		
Humitiwa	Rabbit	K 239–243			244	
Humitöyniwa	Kookop	S 562–564				
Humivenqa	Reed	M 373–376		1554		
Humivensi	Reed	S 546–548; S 564–565			389	
Humiventiwa	Greasewood	L 344–346; S 549–551; Z 615–616		1573		
Humiwayma	Spider	M 377–380; N 439–443			159	
Humiwaynöm	Real Coyote	K 284–286, part 287, 288			276	
Humiwaysi	Sun	K 267			84	
Humiwunqa	Sun	C 61–63				
Humiwunsi	Bear	R 522–526; R 527–531				
Humiyamtiwa	Millet	K 275–279				
Humiyestiwa	Sand	F 116–121; Z 614			305	
Humiyesva	Sun Forehead	M 399–402				
Humiyonsi	Maasaw	M 408–412		1430		
Hungiiniwa	Sparrowhawk	H 185–190			107	
Ikwiltiwa	Reed	L 332–337				
Inmana	Spider	E 81–89				
Ismana	Sun	M 419–422		1564		
Jessie May	Maasaw	Y 597–602				
Josephine	Rabbit	G 141–145				
Kaalatsi	Patki	U 566				
Katsina	Greasewood	C 47–49				
Katsinmana	Eagle	M 359–364				5
Kavena	Patki	E 113–115				
Kiive'yma	Sun	K 280–283, part 287				
Kiwpi	Sand	V 586–589		1270		
Kookyangwmana	Butterfly	K 227–232				
Koopi	Sun	M 419–422				
Kootiwa	Lizard	D 74–76				
Kooyemsi	Maasaw	Q 510–512; S 549–551		1231		
Kopölvu	Piikyas	V 577–581		1474	216?	
Koyongo	Reed	M 373–376		1555		
Koyongvensi	Sand	C 68–73			179?	

HP009503

	1894		1900		1906					1908			1910		1912
ID (abbrev)	Hst	Ptt.	Oray	Mnq	10/30 Hstcp	11/8 RH	11/9 Hot	11/9 Pris	11/9 Fr	Oray	Mnq	Hot	Paaq	altmt	Hot
Humihepnöm					244										152
Humihongiwma				12							18				
Humihongqa			193							285				1486	
Humihoyniwa		108	288						45	232				1441	
Humihoynöm			210							523				1712	
Humikwapnöm					155		15								
Humiletstiwa			593						26	469				1662	
Humimana				79							65				
Humimöynöm			160							396				1590	
Humimöysi			371							478				1669	
Humimsa'yma															
Humingöynöm										299					
Humingöysi															302
Humingyamtiwa			80							447				1640	
Huminkwa'yma			101						68	313				1506	
Huminömqa			482/617		278		64					282			13
Huminömsi			569							385				1577	
Humita															
Humitiwa				68							12				
Humitöyniwa															
Humivenqa			148												
Humivensi			52		264/520	83				119					55
Humiventiwa			601						30	522				1711	
Humiwayma															
Humiwaynöm			252												
Humiwaysi {x}			659								151				
Humiwunqa {x}															
Humiwunsi															
Humiyamtiwa					500							194			
Humiyestiwa			67		187			32				98			213
Humiyesva								67							
Humiyonsi			182												
Hungiiniwa			228												
Ikwiltiwa															
Inmana					148							264			52
Ismana			469							426				1620	
Jessie May															
Josephine			415?												
Kaalatsi															
Katsina {x}			591		469		46					216			98
Katsinmana			260		214	117				63			22–'11	2452	
Kavena															
Kiive'yma			238		134	99				49					258
Kiwpi										444				1637	
Kookyangwmana															
Koopi				70							14				
Kootiwa															
Kooyemsi			212							112				1340	
Kopölvu			77/498								136				
Koyongo			149												
Koyongvensi			522		336							136			211

TABLE 8.1—*(Continued)*

Identification (MT name in std. orthog)	MT clan	MT household nos.	1891 Hst	1892 M1	1892 M2	1892 Mnq
Kuktayma	Sun	C 23–26		1335		
Kuktiwa	(Real) Snake/ Liz'd	C 35–38; L 344–346		1560		
Kukuytima	Lizard	P 496–497			314	
Kuukutsmana	Rabbit	K 245–251		1469		
Kuwanhaynöm	Piikyas	N 450–453			93	
Kuwanheptiwa	Lizard	N 464–466		1464		
Kuwanhongniwa	Greasewood	K 280–283, part 287			66/ 283?	
Kuwanhongnöm	Sand	α			190	
Kuwanhongqa	Bear	I 197–199; I 200–204		1536	9	
Kuwanhongva	(Real) Rabbitbrush	G 156–159; G 167–170; K 272–274		1358		
Kuwanhoya	Patki	C 64–67			31	
Kuwanhoyniwa	Butterfly	H 182–184; L 322–325		1352		
Kuwanhoynöm	Real Coyote	K 252–255		1569	372?	
Kuwankwapnöm	Greasewood	L 347–349		1571		
Kuwanleetsiwma	Real Badger	G 171–175; M 403–407		1300/ 1496		
Kuwanletsnöm {x}	Parrot/Crow	E′; E 81–89			152	
Kuwanmana {x}	Desert Fox	L 297–300				
Kuwanmöynöm	Sand	V 586–589		1272		
Kuwanmöysi	Spider	L 338–340; N 439–443		1520	78/344	
Kuwanngaynöm	Desert Fox	L 301–305			292	
Kuwanngönsi	Rabbit	A 2–4		1597		
Kuwanngöyniwa [Otto Pentiwa]	Katsina	B 9–10; C 27–31		1258		
Kuwanngöynöm {x}	Sun	N 464–466				
Kuwanngöytiwa (Frank Jenkins)	Patki	P 492′, 492–495; S 549–551		1286		
Kuwanngöyva	Lizard	M 366–372				
Kuwannömqa	Greasewood	G 136–138				
Kuwannömsi	Real Badger	M 403–407				
Kuwannömtiwa	Sand	β; F 116–121; N 439–443			306	
Kuwanöyiwma (Jasper)	Lizard	M 373–376; S 543–545; Y 597–602		1263		
Kuwanöynöm	Rabbit	E 113–115				
Kuwanvasi	Maasaw	M 403–407				
Kuwanvenqa	Lizard	F′; R 513–521			5	
Kuwanveniwma	Maasaw	K 244; K 272–274		1442		
Kuwanventiwa	Maasaw	C 50; I 211–214; L 344–346; M 403–407; M 413–418; N 450–453; Z 612–613		1422		
Kuwanve'yma	Millet	E′; H 179–181; L 344–346; N 450–453; Z 612–613			397?	
Kuwanvuwyawma	Greasewood	M 377–380; P 492′, 492–495; S 543–545		1289		
Kuwanwari (Harvey)	[Piikyas] (LWPik)	G 139–140,146–148				
Kuwanwaynöm	Sparrowhawk	G 156–59; K 272–274		1359		
Kuwanwaytiwa	Rabbit	N 450–453; N 481–484; Q 498–501		1389		
Kuwanwikvaya	Lizard	C 50; N 467–471			209	
Kuwanwunqa	Spider	S 541–542				
Kuwanyaktiwa	Piikyas	K 256–261				
Kuwanyamqa (#1) see Sakwyamqa	[Real] Parrot	N 485–489; C 61–63 (App'x)				

HP009505

	1894		1900		1906					1908			1910		1912
ID (abbrev)	Hst	Ptt.	Oray	Mnq	10/30 Hstcp	11/8 RH	11/9 Hot	11/9 Pris	11/9 Fr	Oray	Mnq	Hot	Paaq	altmt	Hot
Kuktayma			420												
Kuktiwa		83	465							501					
Kukuytima															
Kuukutsmana				83							122				
Kuwanhaynöm			36		211		43								
Kuwanheptiwa									76	401				1594	
Kuwanhongniwa			236		132	97				47					259
Kuwanhongnöm			619												
Kuwanhonhva			649		389	49									
Kuwanhongva			368						33	476				1667	
Kuwanhoya		117													
Kuwanhoyniwa		99													
Kuwanhoynöm			254		52	114				69			28–’11	1305	
Kuwankwapnöm					115	151	47			83			63	1317	
Kuwanleetsiwma			381						52	203				1417	
Kuwanletsnöm			495		219		34					150			197
Kuwanmana															
Kuwanmöynöm			79							446				1639	
Kuwanmöysi			683		396							260			106
Kuwanngaynöm															
Kuwanngönsi			443								106				
Kuwanngöyniwa			766						43	219				1428	
Kuwanngöynöm				66							150				
Kuwanngöytiwa									5	518					
Kuwanngöyva															
Kuwannömqa					530	107				54			40	1300	
Kuwannömsi															
Kuwannömtiwa			685		137	1				5			5	1258	
Kuwanöyiwma		109?	151						82	187				1402	
Kuwanöynöm					227							113?			
Kuwanvasi															
Kuwanvenqa															
Kuwanveniwma		96	230						24	245				1451	
Kuwanventiwa			40						66	273				1475	
Kuwanve’yma								21							68
Kuwanvuwyawma			344						37		30				
Kuwanwari					208							238			40?
Kuwanwaynöm			369							477				1668	
Kuwanwaytiwa		92	719						22	413				1608	
Kuwanwikvaya		76	669						49	155				1372	
Kuwanwunqa					315							125			132
Kuwanyaktiwa															
Kuwanyamqa (#1)															

TABLE 8.1—*(Continued)*

Identification (MT name in std. orthog)	MT clan	MT household nos.	1891 Hst	1892 M1	1892 M2	1892 Mnq
Kuwanyamqa (#2)	Rabbit	S 556–561				
Kuwanyamsi	Rabbit	E 104–107				
Kuwanyamtiwa	Kookop	M 381–384; N 450–453			163	
Kuwanyawnöm	Maasaw	K 284–286, part 287, 288		1549		
Kuwanyesnöm	Maasaw	K 284–286, part 287, 288		1541		
Kuwanyesva	Greasewood	B 16–18			23	
Kuwanyonsi {x}	Spider	F′				
Kuyngwu	Desert Fox	R 522–526				
Kwaahongsi	Desert Fox	L 306–310; L 311–314			116	
Kwaahu {x}	Reed	S 562–564			248?	
Kwaaletsnöm	Reed	N′ [b]; Z 611			74	
Kwaamana	Patki	J′			192/355	
Kwaamöysi	Piikyas	Z 614			198	
Kwaangaynöm	Rabbit	Q 502–504				
Kwaanömsi {x}	Reed	C 51–53			325	
Kwaanömtiwa	Sand	K 275–279				
Kwaatsakwa	G/N Badger	A1; E 81–89; V 586–589		1268		
Kwaatsi	Lizard	C 39–41				
Kwaavaho	Lizard	K 239–243			241	
Kwaavenqa	Grey Badger	K 233–238		1437/ 1525		
Kwaavi	Snake/Lizard	X 593–596			318	
Kwaawunqa {x}	Badger	M 366–372				
Kwaayesnöm	Desert Fox	E 96–99		1479		
Kwanve'yma (Mark)	Rabbit	K′; K 239–243; M 419–422; Q 505–506			243	
Kwayowuuti	Bow	A1				
Kwetsma	Lizard	S 562–564			114	
Kwewmana	Greasewood	L 344–346				
Kyaaro (#1)	Sand	E 108–112		1485		
Kyaaro (#2) (Ella)	Sun	Q 510–512				
Kyaaromana	Maasaw	V 567–576		1218		
Kyarhepnöm {x}	Real Badger	M 395–398, part 399				
Kyarhongniwa	Spider	E 104–107; L 347–349			56	
Kyarhongnöm	Desert Fox	N 461–463				
Kyarhongqa	Sun	M 419–422				
Kyarhoya	Bear	I 200–204; C 47–49				
Kyarkwapnöm (Daisy)	Millet	K 275–279				
Kyarmöynöm	Coyote	G 171–175		1458		
Kyarngaynöm	Sun	M 419–422				
Kyarngöynöm {x}	Millet	P 492′, 492–495; S 549–551			137	
Kyarngöytiwa	Reed	G 153–155				
Kyarnömqa	Piikyas	N 450–453; N 481–484		1390		
Kyarvenqa	Real Coyote	I 218–219		1414	328	
Kyarve'yma	Bow	G 156–159		1618		
Kyarwaynöm	Eagle	M 359–364		1504		
Kyarwaysi {x}	Desert Fox	N′ [a]			290	
Kyarwaytiwa	Real Badger	M 399–402			20	
Kyarwunqa	Sun	K 280–283, part 287				
Kyaryamqa {x}	Greasewood	L 341–343				
Kyaryamsi	Lizard	L 332–337		1475		
Kyaryawma	Grey Badger	K 233–238; N 454–460		1528		

HP009507

	1894		1900		1906					1908			1910		1912
ID (abbrev)	Hst	Ptt.	Oray	Mnq	10/30 Hstcp	11/8 RH	11/9 Hot	11/9 Pris	11/9 Fr	Oray	Mnq	Hot	Paaq	altmt	Hot
Kuwanyamqa (#2)															
Kuwanyamsi															
Kuwanyamtiwa			35		210			15				12			
Kuwanyawnöm			223							503				1694	
Kuwanyesnöm			744							508				1701	
Kuwanyesva			526		475	8				9					
Kuwanyonsi			680		144	157	13					257			67
Kuyngwu															
Kwaahongsi			750		412	90				91			70	1324	
Kwaahu											27				
Kwaaletsnöm															
Kwaamana			579												
Kwaamöysi			68/577		188		56								
Kwaangaynöm				4							3				
Kwaanömsi			726		43							42			171
Kwaanömtiwa			515		72	161						56			287
Kwaatsakwa		39													
Kwaatsi			673							278				1479	
Kwaavaho				86							87				
Kwaavenqa			278		300					46			38	1298	
Kwaavi			32		507		77					2			147
Kwaawunqa															
Kwaayesnöm			384		171	11				23			15	1273	
Kwanve'yma											92				
Kwayowuuti															
Kwetsma			10		442										
Kwewmana															
Kyaaro (#1)			426		26		23					63			253
Kyaaro (#2)															
Kyaaromana				53						439				1362	
Kyarhepnöm					448							186			115
Kyarhongniwa					114	150		19		82			62	1316	
Kyarhongnöm			699							279				1480	
Kyarhongqa										430				1623	
Kyarhoya					386	57				39			32		
Kyarkwapnöm					332							243			3
Kyarmöynöm			377							392				1585	
Kyarngaynöm										431				1624	
Kyarngöynöm															
Kyarngöytiwa					417			1				82		2453	232
Kyarnömqa			720							414				1609	
Kyarvenqa															
Kyarve'yma			192							284				1485	
Kyarwaynöm			261							561				1752	
Kyarwaysi					121	149				159			98	1376	
Kyarwaytiwa			175		165			62				159			245
Kyarwunqa					136					51					
Kyaryamqa										343			114	1535	
Kyaryamsi															
Kyaryawma			279								99				

TABLE 8.1—*(Continued)*

Identification (MT name in std. orthog)	MT clan	MT household nos.	1891 Hst	1892 M1	1892 M2	1892 Mnq
Kyaryesva	Patki	P 492′, 492–495; Q 505–506		1566		
Kyelemana	Greasewood	M 377–380				
Kyelhongniwa	Sun	K 262–266; K 292–294		1404		
Kyelhoya	Greasewood	K 233–238; L 347–349		1572		
Kyelhoynöm {x}	Patki	C 61–63 [App'x]				
Kyelmöysi	Rabbit	K 245–251; O′		1387		
Kyelnömtiwa	Sand	F 122–123; G 153–155; Z 610		1382		
Kyelwayma	Millet	K 280–283, part 287				
Kyelwaysi	Spider	L 338–340				
Kyelwisiwma	Millet	K 227–232				
Kyelwistiwa	Cedar	M 359–364				
Kyelwunqa	Bow	M 427–432		1617		
Kyelwunsi	Bow	M 427–432				
Kyelyawnöm	Rabbit	G 141–145; Q 498–501		1241		
Kyelyesnöm	Rabbit	J 220, 223, 224; Q 498–501			266	
Laapu (aka Talayawma)	Bear	K 284–286, part 287, 288; L 326–331; R 527–531		1449		
Lansa (John)	Grey Badger	I 205–207; X′ 619				
Le'e	Corn	A 1				
Leehongva (Jackson)	Lizard	H 182–184; K 225–226		1238?		
Leehoynöm	Rabbit	A 2; Z 615–616		1600		
Leeletspi (Hanoki; Tewa name)	Patki	U 566				
Leetaymana {x}	Sun	K 239–243			82	
Leetayo	Lizard	X 595′–596′				
Le'inmana (Evelyn)	Sun	Q 510–512				
Lena [Kuwanhongsi]	Squash	M 433–435			256	
Leonard	Coyote	K 275–279				
Leposmana {x}	Lizard	K 239–243		1365		
Letayhongnöm {x}	Katsina	Q 505–506				
Loma'asniwa	Sand	C 27–31		1255		
Lomaheptiwa	Desert Fox	N 454–460				
Lomahinma	Patki/Piikyas	L 341–343; S 546–548				
Lomahongiwma	Spider	B 12 & ½13	2		332	
Lomahongva {x}	Patki	M 355–358		1612		
Lomahongvi	Kookop	M 403–407; N 444–449		1494		
Lomahoyiwma (see Masanömtiwa)	Spider					
Lomahoyiwma (see Kopölvu)	Piikyas					
Lomahoyo [Roger Honani]	Rabbit	G 171–175; Q′				
Lomaki'yma	Butterfly	B 5–8; C 32–34; H 176–178			123	
Lomakuyva	Parrot	C 51–53; K 233–238; N 464–466			149	
Lomakuyvaya	Desert Fox	E 96–99				
Lomakwahu	Greasewood	N 472–473				
Lomakyaro	Sand	Y 603–606				
Lomaletstiwa	Sun	C 51–53			146	
Lomalewtiwa	Maasaw	K 267; V 582–585; Y 603–606		1279		
Lomamöyniwa	Rabbit	I 218–219; S 556–561		1410		
Lomamsa'yma	Desert Fox	C 47–49			141	
Lomanakwsu	Parrot	B 19–22; E 81–89			168	
Lomanangkwusa	Real Sand	O 490–491			353	
Lomangöytiwa	Patki	E 100–103		1487		
Lomangöyva	Sand	L 295–296			285	

HP009509

	1894		1900		1906					1908			1910		1912
ID (abbrev)	Hst	Ptt.	Oray	Mnq	10/30 Hstcp	11/8 RH	11/9 Hot	11/9 Pris	11/9 Fr	Oray	Mnq	Hot	Paaq	altmt	Hot
Kyaryesva			140						78		5				
Kyelemana															
Kyelhongniwa		111	214						67	236	33			1443	
Kyelhoya			277												
Kyelhoynöm															
Kyelmöysi			664							419				1614	
Kyelnömtiwa									77	179				1394	
Kyelwayma					503										
Kyelwaysi			684		397	158						261			107
Kyelwisiwma															
Kyelwistiwa															
Kyelwunqa			189												
Kyelwunsi															
Kyelyawnöm			409							531				1720	
Kyelyesnöm															
Laapu		97	746						80						
Lansa			461?		13	33				150				1366	
Le’e															
Leehongva				59							160				
Leehoynöm			447							367				1559	
Leeletspi															
Leetaymana				69							13				
Leetayo					90	128				134			86	1355	
Le’inmana															
Lena															
Leonard															
Leposmana			128		65	121				126	145				
Letayhongnöm				18						399				1593	
Loma’asniwa		123	764						56	222				1431	
Lomaheptiwa				15?							134				
Lomahinma															
Lomahongiwma	1		533		108	16				1			1	1254	
Lomahongva		114	401						73	372				1565	
Lomahongvi								40				104			
Lomahoyiwma															
Lomahoyiwma															
Lomahoyo			444								108				
Lomaki’yma			612												
Lomakuyva			494		310			12				180			120
Lomakuyvaya					175	14				26			17	1276	
Lomakwahu			592		435		16					222			26
Lomakyaro															
Lomaletstiwa			492		216							146			200
Lomalewtiwa			55						21	238				1445	
Lomamöyniwa															
Lomamsa’yma			486			28				43			47–’12	1295	
Lomanakwsu					116	147				167			99	1381	
Lomanangkwusa					191			46				23			304
Lomangöytiwa			364		16	40						68			255
Lomangöyva			714		340			33/61							145

TABLE 8.1—*(Continued)*

Identification (MT name in std. orthog)	MT clan	MT household nos.	1891 Hst	1892 M1	1892 M2	1892 Mnq
Lomankwa'yma	Greasewood	I 205–207; Q 507–509			85	
Lomanömtiwa	Bow	A1; H 176–178; M 419–422		1563		
Lomasi	Desert Fox	S 536–542			315	
Lomatawa	Real Coyote	X 590–592		1314		
Lomatawi	Maasaw	V 567–576				
Lomatiwa {x}	G Badger	C 61–63 [App'x]				
Lomatsqa'yma	Eagle	N 472–473				
Lomatuwa'yma	Reed	K 267; N 474–476; V 582–585		1499		
Lomave'yma	Maasaw	P 492′, 492–495		1284		
Lomavitu (Otto)	Rabbit	B′; O′				
Lomavuwyawma	Maasaw	G 141–145; K 244; Q 498–501		1240		
Lomawaytiwa (see Paawikya)	Rabbit					
Lomawisiwma (Louis)	Maasaw	Y 597–602				
Lomawuna [2M] {x}	Sun Forehead	M 399–402				
Lomayaktiwa	Rabbit	M 381–384; M 385–391			336	
Lomayamtiwa	Kookop	L 344–346				
Lomayawma	Real Coyote	P′			70	
Lomayestiwa (Qötsata)	Spider	H 179–181; I 211–214	3		60	
Lomayesva (#1)	Real Coyote	K 252–255; M 392–394; S′			258	
Lomayesva (#2) (Walpi)	Asngyam	M 399–402				
Loololma	[Real] Bear	K 244; R 522–526		1208		
Lottie	Coyote	G 171–175				
Lötoksi'yva	Desert Fox	K 289–291; M 350–354				4
Maavuwya	Piikyas	Z 612–613				
Maggie	Millet	K 275–279				
Maqaya (Ross)	Rabbit	G 139–140, 146–148; V′				
Maqtay'yma	Lizard	E 81–89; R 513–521				
Maqtö (Honmaqtö, Jefferson)	Lizard	X 595′–596′				
Masaatiwa	Lizard	F 124–125			196	
Masaheptiwa	[G] Badger	C 32–34			139	
Masahongi	Reed	M 433–35				
Masahongniwa	Lizard	L 306–310; S 543–545		1262		
Masahongnöm	Reed	M 373–376		1552		
Masahongqa	Greasewood	M 365			296	
Masahongsi	Maasaw	K 284–286, part 287, 288		1542		
Masahongva	Parrot	G 133; G 171–175; K 256–261		1454		
Masahoyiwma	Kookop	M 385–391			338	
Masahoynöm	Real Coyote	Q 507–509		1440		
Masakuyva	Maasaw	Q 502–504; V 567–576		1219		
Masakwapnöm	Piikyas	H 179–181			201	
Masakwaptiwa, Frank (chief of Shipaulovi) {x}		M 433–435				
Masakwaptiwa (Herman)	Desert Fox	B 13–14; G 136–138; G 141–145		1418		
Masaletsnöm	Rabbit	E 113–115				
Masa'mana	Bear	I 200–204; C 47–49; M 399–402				
Masamöysi	Parrot	I 205–207			87	
Masangayniwa	Rabbit	A1				
Masangönsi	Reed	Q′				
Masangöntiwa	Snake/Lizard	K 252–255; M 366–372			371	
Masangöytiwa	Parrot/Crow	α; C 51–53; G 131–132; H 191–193; M 385–391			148	
Masangyamqa	Kookop	M 381–384; M 385–391			337	

HP009511

	1894		1900		1906					1908			1910		1912
ID (abbrev)	Hst	Ptt.	Oray	Mnq	10/30 Hstcp	11/8 RH	11/9 Hot	11/9 Pris	11/9 Fr	Oray	Mnq	Hot	Paaq	altmt	Hot
Lomankwa'yma		86	568												
Lomanömtiwa		79	468						44	334				1526	
Lomasi															
Lomatawa		90	66												
Lomatawi				55							63				
Lomatiwa															
Lomatsqa'yma															
Lomatuwa'yma				50							42				
Lomave'yma															
Lomavitu			667							424				1618	
Lomavuwyawma			408						72	530				1719	
Lomawaytiwa															
Lomawisiwma															
Lomawuna					385			68							
Lomayaktiwa			161		342		3					289			56
Lomayamtiwa															
Lomayawma	14				392			10				74			264
Lomayestiwa	5		574		309			70				223			108?
Lomayesva (#1)			159						10	395				1589	
Lomayesva (#2)															
Loololma		36	208												
Lottie			380							394				1587	
Lötoksi'yva				33							39				
Maavuwya										193				1409	
Maggie			337?		498?	168?						191?			185
Maqaya										242				1448	
Maqtay'yma					226							115			
Maqtö			28		88	126				132			84	1352	
Masaatiwa	4		661		261			8							148
Masaheptiwa			550												
Masahongi			194		428			83				207			243
Masahongniwa					411	89				90			69	1323	
Masahongnöm			147								187				
Masahongqa					488		30					252			45
Masahongsi			747							489				1680	
Masahongva		112	375						53	388				1581	
Masahoyiwma			164?		345		8	66				291			58
Masahoynöm			122							253				1458	
Masakuyva				54?							61				
Masakwapnöm			576		274		35/54					267			69
Masakwaptiwa															
Masakwaptiwa			530							537				1727	
Masaletsnöm			456		225							112			231
Masa'mana					385	56/178				37			30	1289	
Masamöysi			571							378				1570	
Masangayniwa															
Masangönsi			114								142				
Masangöntiwa			253		51	113				68			27–'11	1304	
Masangöytiwa			488/618		346		6	22				293			62
Masangyamqa			162		343		4					290			57

TABLE 8.1—*(Continued)*

Identification (MT name in std. orthog)	MT clan	MT household nos.	1891 Hst	1892 M1	1892 M2	1892 Mnq
Masangyamtiwa	Sand	I 194–196; N 439–443; N 450–453		1631		
Masanömqa {x}	Piikyas	E 96–99				
Masanömtiwa (aka Lomahoyiwma)	Spider	B′; S 541–542			55?	
Masatöyniwa	Sand	M 408–412		1429		
Masavensi	Real Coyote	N 474–476		1500		
Masawaytiwa	Millet	E′; G 150–152			396	
Masawistiwa	(Real) Katsina	C 27–31; E 90–95; N 461–463; Q 510–512		1320		
Masawunqa	Kookop	M 381–384			302	
Masayawma	[R] Badger	A1; F′			3	
Masayawnöm {x}	Greasewood	G 160–166		1507		
Masayesnöm (Lillian)	Patki	D 77–80			207	
Masayestiwa (Qötsave'yma)	Rabbit	G 150–152				
Masayesva	Lizard	C 54–57; G 133			184	
Matsiwma	Crane	N 467–471				
Matsvöngtiwa	Real Badger	M 403–407			321?	
Mawsi	Lizard	D 74–76				
Miywe	Lizard	G 171–175				
Mo'aqla (Walpi) {x}		E 90–95				
Mokyaatiwa	Rabbit	G 150–152; K 262–266; S 552–555			380	
Mongwi [sic] (of Walpi)	Real Badger	K 245–251				
Mooho	Sun	H′		1292		
Mootsi (see Lomalewtiwa)	Maasaw					
Mösinömqa	Sand	V 586–589		1269		
Motsqa/Qöyawisiwma (Tom)	Patki	B 9–11; D 77–80; L′			204	
Mutewva [Walpi]		X 593–596				
Muuna	Sparrowhawk	N 461–463		1360		
Naanankya	Coyote	G 171–175		1457		
Naasaptu	Lizard	K 225–226; M 419–422				
Naa'usitiwa	Greasewood	I 218–219; Q 507–509			327	
Naawungwni'yma	Katsina	F 116–121			303	
Nahongvi'yma	Parrot	E′; K 275–279; N 485–489			135	
Nakwaheptiwa	Sand	B′; H 185–190; L 322–325		1366		
Nakwahongnöm {x}	Reed	E 108–112				
Nakwahongqa	Bow	M 423–426		1585		
Nakwahongniwa, Homer {x}	Maasaw	G 167–170		1550		
Nakwahoyiwma	Coyote	D 77–80		1396		
Nakwakuyva	Rabbit	J 220, 223, 224			268?	
Nakwaletstiwa	Reed	K 233–238; N 485–489; S 552–555		1510		
Nakwamöysi	Real Coyote	K 256–261			24/275	
Nakwangayniwa	Rabbit	N 461–463; Q 502–504			234	
Nakwatiwa	[R] Badger	B 16–18; α; C 64–67			187	
Nakwavenqa	Maasaw	K 244		1209		
Nakwave'yma	Eagle	C 68–73; L 315–321			181/368	
Nakwawaytiwa	Greasewood	K 239–243; L 347–349		1574		
Nakwawistiwa	Patki	G 160–166; I 194–196		1610		
Nakwayamqa	Real Badger	L 297–300				
Nakwayawma (see Pongyakwaptiwa)	Grey Badger					
Nakwayesnöm	Sand	C 68–73			180	
Nakwayestiwa	Rabbit	S 556–561; X 590–592		1316		
Nakwa'yma	Sun	E 90–95		1374		
Namitngawma	Squash	M 436–438		1579		

HP009513

	1894		1900		1906					1908			1910		1912
ID (abbrev)	Hst	Ptt.	Oray	Mnq	10/30 Hstcp	11/8 RH	11/9 Hot	11/9 Pris	11/9 Fr	Oray	Mnq	Hot	Paaq	altmt	Hot
Masangyamtiwa			689					63				259			105
Masanömqa			39		213							14			
Masanömtiwa			21		316							126			134
Masatöyniwa		91	181							564				1755	
Masavensi											43				
Masawaytiwa			334		220/373			4				149			196
Masawistiwa			116							463				1655	
Masawunqa			158		243					67					
Masayawma			267?												
Masayawnöm															
Masayesnöm			646								115				
Masayestiwa			361?		375							36			
Masayesva			476		3					28			22	1279	
Matsiwma															
Matsvöngtiwa			754												
Mawsi															
Miywe			5	75							55				
Mo’aqla															
Mokyaatiwa			363		369	46/153				142					
Mongwi															
Mooho										482				1673	
Mootsi															
Mösinömqa			78							443				1636	
Motsqa			285						16	213					
Mutewva															
Muuna			370						29						
Naanankya										391				1584	
Naasaptu				61							158				
Naa’usitiwa					130					169			101	1383	
Naawungwni’yma			643												
Nahongvi’yma			332		495			77				189			208
Nakwaheptiwa			539		230			59				165			174
Nakwahongnöm					395							77			269
Nakwahongqa			184							289				1489	
Nakwahongniwa			224							504				1695	
Nakwahoyiwma			644												
Nakwakuyva										437				1630	
Nakwaletstiwa					245							10			150
Nakwamöysi			250		54	115				70				1306	
Nakwangayniwa				5	402			53				195			277
Nakwatiwa			481/615		277			45				281			12
Nakwavenqa			209												
Nakwave’yma			518		333			72				133			209
Nakwawaytiwa			280	42					79						
Nakwawistiwa															
Nakwayamqa															
Nakwayawma															
Nakwayesnöm			520		338							138		1758	19
Nakwayestiwa		93	63						85	540				1730	
Nakwa’yma			440							360				1552	
Namitngawma															

TABLE 8.1—*(Continued)*

Identification (MT name in std. orthog)	MT clan	MT household nos.	1891 Hst	1892 M1	1892 M2	1892 Mnq
Napkuyva	Rabbit	F 126–128; I 208–210; L 306–310; X 593–596			378	
Na'sastiwa	Greasewood	E 108–112			365	
Nasihongniwa	Crow/Parrot	L 341–343; M 350–354				
Nasihongnöm	Patki	J′				
Nasihongsi	Piikyas	K 292–294		1405		
Nasihongva	Parrot	K 284–286, part 287, 288; M 350–354			369	
Nasikwapnöm {x}	Katsina	N 454–460			261	
Nasikwaptiwa	Grey Badger	C 58–60; S 543–545			311	
Nasiletsnöm (Honanmana)	Bear	C 35–38		1561		
Nasiletstiwa	Real Ho	N 450–453			161	
Nasilewnöm	Piikyas	K 289–291				6
Nasimöysi	Reed	K 267; V 582–585		1283		
Nasingayniwa	Eagle	M 366–372			250	2
Nasingaynöm	Spider	N 439–443				
Nasingönsi	Parrot	I 205–207			89	
Nasingöytiwa	Greasewood	E 108–112; G 150–152			59	
Nasingyamtiwa	Maasaw	I 205–207; M 413–418		1341		
Nasingyawnöm	[R] Badger	B 16–18			76	
Nasinömqa	Greasewood	M 377–380			270	
Nasinömtiwa	Parrot/Crow	K 244; M 355–358; M 419–422; V 567–576		1216		
Nasitima	Bow	A 1; M 359–364; R 534–535		1491	90	
Nasitiwa	Desert Fox	E 104–107				
Nasitöyniwa	Greasewood	L 326–331; Q 498–501		1248		
Nasivensi	Rabbit	A 2; Q 498–501		1596		
Nasiwaytiwa	Bow	M 427–432; R 534–535		1616		
Nasiwisiwma	Spider	N 439–443			79/345	
Nasiwisnöm	Maasaw	Y 597–602				
Nasiwunqa	Lizard	K 268–271; S 543–545			350	
Nasiyamtiwa	Greasewood	L 347–349				
Nasiyawma	Grey Badger	C 50; S 562–564		1348		
Natkotiwa	Patki	G 160–166		1611		
Natwantiwa	[R] Coyote	A 2; Q 498–501		1595		
Nawini'yma	Lizard	M 403–407; N 467–471		1431		
Nawisowa	Maasaw	K 244; R′		1221		
Nayongawniwa	Katsina/Crow	I 194–196				
Nayusini'yma	Piikyas	L 341–343; M 392–394; S′; S 556–561		1423		
Ngahutiwa (Roland)	Maasaw	D 77–80; K 284–286, part 287, 288		1543		
Ngahuwya (George)	Desert Fox	B ½13 & 14				
Ngawusnöm {x}	Greasewood	G 153–155				
Ngaysi	Eagle	N 477–480			44	
Ngönqa	Lizard	S 562–564			111	
Ngöntiwa	Bear	α; I 197–199		1537	10	
Ngöysi (aka Sikyangöysi #2)	Reed	S 546–548; C 61–63 (Appx)			386	
Ngöyti'yma (Sam Jenkins)	Patki	P 492′, 492–495		1287		
Nuuta'yma	Rabbit	Q 502–504			236	
Nuutumya	Sand	E 108–112				
Nuvahongnöm	Reed	S 546–548			393	
Nuvahongqa	Sun	E 90–95; Q 510–512		1321		

HP009515

	1894		1900		1906					1908			1910		1912
ID (abbrev)	Hst	Ptt.	Oray	Mnq	10/30 Hstcp	11/8 RH	11/9 Hot	11/9 Pris	11/9 Fr	Oray	Mnq	Hot	Paaq	altmt	Hot
Napkuyva			749												301
Na'sastiwa			428		31?										
Nasihongniwa															
Nasihongnöm			580							486				1677	
Nasihongsi			215												
Nasihongva			597						59	338				1531	
Nasikwapnöm				17											
Nasikwaptiwa			15		62	118				123				1345	
Nasiletsnöm			466							386				1578	
Nasiletstiwa															
Nasilewnöm				34							40				
Nasimöysi					128	146				171			103	1384	
Nasingayniwa	11		153		297	79				64			49	1301	
Nasingaynöm			678		147		53					263			50
Nasingönsi			567							312				1505	
Nasingöytiwa			605		303							228			167
Nasingyamtiwa			570						55	377				1569	
Nasingyawnöm			307/527		476	9				10					143
Nasinömqa															
Nasinömtiwa				51							59				
Nasitima		80	187						54	560				1751	
Nasitiwa															
Nasitöyniwa		103	138						27	291				1491	
Nasivensi															
Nasiwaytiwa			94						8	454				1646	
Nasiwisiwma			679		143		11					256			283
Nasiwisnöm															
Nasiwunqa			243/716		194	109				85			64	1318	
Nasiyamtiwa										345			115	1536	
Nasiyawma			1	71							52				
Natkotiwa															
Natwantiwa											70				
Nawini'yma		78	670						39	275				1476	
Nawisowa			102							314				1507	
Nayongawniwa															
Nayusini'yma		38	72												
Ngahutiwa			745							488				1679	
Ngahuwya			532							266				1469	
Ngawusnöm					473							220			99
Ngaysi			725		42							40			169
Ngönqa			11		438		50					248		1761	109
Ngöntiwa			650												
Ngöysi			14		466					122					
Ngöyti'yma										412					
Nuuta'yma				3							57				
Nuutumya			427		28	159						65			254
Nuvahongnöm			109		311							181			121
Nuvahongqa			117							464				1656	

TABLE 8.1—*(Continued)*

Identification (MT name in std. orthog)	MT clan	MT household nos.	1891 Hst	1892 M1	1892 M2	1892 Mnq
Nuvahoyiwma [Pu'yawma]	Desert Fox	E 96–99				
Nuvakwahu	Sand	L 297–300				
Nuvamana (#1)	Greasewood	L 347–349		1576		
Nuvamana (#2) {x}	Maasaw	S 552–555				
Nuvangaysi	Millet	E′			395	
Nuvasi'yma	Spider	K 280–283, part 287				
Nuvavenqa	Real Coyote	N 474–476			39	
Nuvaventiwa	Real Badger	M 403–407				
Nuvawa'yma	Real Coyote	Q 502–504; Q 505–506				
Nuvawaynöm	Real Badger	J 221–222			22	
Nuvawaysi {x}	Maasaw	S 541–542				
Nuvayamqa	Sun	E 100–103		1488		
Nuvayamsi	Lizard	K 225–226; N 464–466		1235		
Nuvayawnöm {x}	Reed	B ½13 & 14				
Nuvayesnöm	Sand	C 64–67			174	
Nuvayestiwa	Katsina	K 292–294; M 373–376			260	
Nuvayonsi	Desert Fox	L 306–310				8
Oomawu	Lizard	R 532–533; S 543–545; Z 617–618			240	
Ora [English name]	Spider	β				
Paahongva	Sun	E 100–103; M 385–391		1490		
Paangöytiwa	Eagle	N′ [b]				
Paanömqa {x}	Maasaw	M 377–380; M 423–426		1401		
Paanömtiwa	Real Badger	I 205–207; M 403–407; V 586–589		1271		
Paaqavi (#1)	Sun	L 341–343		1424		
Paaqavi (#2) {x}	Piikyas	K 280–283, part 287				
Paatoti	Reed	[M 373–76]; M 423–26				
Paawaynöm	Reed	M 373–376; Q′		1558		
Paawikya (Sam, Lomawaytiwa)	Rabbit	M 413–418; Q 498–501; Y 603–606		1594		
Paayamqa	Real Coyote	K′; Q 505–506		1568		
Palaqa'ö {x}	Bow	Z 610		1587		
Palatsqa (Julius)	Piikyas	Y 597–602; Z 610				
Palavoli	Maasaw	R′		1222		
Palöngawhoya	Reed	N′ [a]				
Patsavumana/Patsava (Clara)	Maasaw	R′; Y 597–602		1223		
Patupha (Töötöqa)	Kookop	L 322–325; M 381–384	4		330	
Pavönmana	Reed	N′ [b]				
Pavönyawma	Lizard	C′; D′; K 292–294; S 562–564			112	
Pavönyesnöm {x}	Sand	M 377–380		1381		
Piphongva	Grey Badger	C 50; I 211–214; N′ [b]; U′			143	
Piqösa	Grey Badger	H 176–178; K 233–238; N 450–453; Z 612–613		1525		
Pisatsmo	Desert Fox	L 301–305				
Pitsangwa	(Real) Crane	K 262–266		1276		
Poli Paayestiwa	Greasewood	H 182–184; N 461–463; N 481–484		1354		
Poli. . . {x}	Lizard	M 377–380		1350		
Poli. . . (Irene) [Polihongnöm] {x}	Rabbit	K 225–226				
Poli. . . (Winnie) [Poliyonsi] {x}	Real Coyote	Z 610				
Poliheptiwa	Eagle	G 131–132; N 461–463		1514		
Polihongnöm	Sparrowhawk	A′; K 272–274		1275		
Polihongqa	Rabbit	E 81–89		1625		

HP009517

	1894		1900		1906					1908			1910		1912
ID (abbrev)	Hst	Ptt.	Oray	Mnq	10/30 Hstcp	11/8 RH	11/9 Hot	11/9 Pris	11/9 Fr	Oray	Mnq	Hot	Paaq	altmt	Hot
Nuvahoyiwma					181							156			239
Nuvakwahu															
Nuvamana (#1)			598							339					
Nuvamana (#2)															
Nuvangaysi															
Nuvasi'yma															
Nuvavenqa			709		322	59				97					90
Nuvaventiwa															
Ṇuvawa'yma			144								9?				
Nuvawaynöm					479		44					107			140
Nuvawaysi										302					
Nuvayamqa			365		17	41						69			256
Ṇuvayamsi				57							156				
Nuvayawnöm															
Nuvayesnöm			511		68		68					52			286
Ṇuvayestiwa			217	35					17		64				
Nuvayonsi			748		416	96				144				1330	
Ꝑomawu			90?							197				1413	
Ora					139	3				7			7	1260	
Paahongva			367?		18?	42?						70			59
Paangöytiwa															
Paanömqa			204							300					
Paanömtiwa			263							263				1466	
Paaqavi (#1)			657							262				1464	
Paaqavi (#2)					419							84		2454	234
Paatoti			150?								188?				
Paawaynöm			113												
Ṗaawikya			178						3	526				1715	
Paayamqa			142								93				
Palaqa'ö															
Palatsqa										184				1399	
Palavoli			103												
Palöngawhoya						78				80			59	1315	
Patsavumana			104							188				1403	
Patupha	13														
Pavönmana															
Pavönyawma			9								26				
Pavönyesnöm				21							89				
Piphongva	8		588		467			18				214			96
Ṗiqösa									6	190				1406	
Pisatsmo			610											1769	
Pitsangwa			247		341	154				143					
Poli Paayestiwa			723								73				
Poli. . .			3	73							31				
Poli. . . (Irene)			134		105	133				175			107		
Poli. . . (Winnie)										205				1419	
Poliheptiwa			700		183	66				104			75	1332	
Polihongnöm			525							370				1562	
Polihongqa			449		460		79					174			122

TABLE 8.1—*(Continued)*

Identification (MT name in std. orthog)	MT clan	MT household nos.	1891 Hst	1892 M1	1892 M2	1892 Mnq
Polihongsi	Greasewood	H 182–184				
Polihoyiwma	Reed	Y 607–609				
Polihoyniwa	Reed	K 252–255				
Polikwaptiwa (Myron)	Parrot	B 9–11; I 205–207				
Polimöyniwa	Reed	C 68–73; P′			72	
Polimöysi	Desert Fox	N 461–463			167	
Polingaysi	Greasewood	G 136–138			300	
Polingöyva	Piikyas	J 221–222			18	
Polingyamtiwa	Desert Fox	C 61–63; S 564′–565			158?	
Polingyawma	Parrot/Crow	M 350–354; M 359–364		1502		
Polinömqa (#1)	Maasaw	R′				
Polinömqa (#2) {x}	Rabbit	C 23–26				
Polinömsi	Greasewood	H 182–184		1356		
Polipqö'yma (Baldwin)	Snake	R′				
Polivenqa	Sand	E 108–112				
Poliventiwa	Patki	L 295–296			287?	
Poliwayma	Lizard	C′; C 54–57				
Poliwaytiwa	Reed	Y 607–609				
Poliwisiwma (see Suutapki)	Sand					
Poliwisnöm {x}	Rabbit	C 54–57				
Poliwuhiwma	Spider	C 68–73; S 541–542			52	
Poliwunqa (Edna)	Maasaw	R′				
Poliyamtiwa	Piikyas	E′; G 153–155				
Poliyawma	Rabbit	N′ [a]				
Poliyawnöm {x}	Lizard	M 377–380				
Poliyesnöm	Sun	K 280–283, part 287		1511		
Poliyestiwa	Greasewood	K 284–286, part 287, 288; L 326–331		1249		
Poliyesva	Desert Fox	C 61–63; I 194–196; J 220, 223, 224; Q 498–501				
Pongtima (Walpi)	Alngyam	F 129–130				
Pongyaahoya (Maybelle)	Greasewood	B′				
Pongyahosnöm	Greasewood	F 126–128; I 208–210		1324		
Pongyakwaptiwa/Nakwayawma	Grey Badger	C 47–49; I 200–204			11/212	
Pongyaletsnöm	Real Badger	L 297–300				
Pongyaletstiwa	Real Coyote	I 197–199; K 256–261		1535	8	
Pongyamana	Parrot/Crow	M 350–354		1433		
Pongyamöyniwa	Grey Badger	Q 507–509		1435/1523		
Pongyamöynöm {x}	Kookop	B 12 & ½13				
Pongyamöysi	Desert Fox	L 301–305				
Pongyangöysi	Eagle	N 472–473			36	
Pongyangöytiwa	Piikyas	H 179–181; L 341–343			95	
Pongyangyamtiwa	Real Coyote	N 474–476			41	
Pongyanömqa (Jenny)	Sun	C 23–26				
Pongyanömsi	Bear	R 522–526		1447		
Pongyanömtiwa	Piikyas	H 179–181; N′ [b]; N 461–463; Z 611			73	
Pongyavensi	Rabbit	K 239–243				
Pongyave'yma	Coyote	C 54–57				
Pongyawa'yma	Desert Fox	M 373–376; N 454–460			102	

HP009519

	1894		1900		1906					1908			1910		1912
ID (abbrev)	Hst	Ptt.	Oray	Mnq	10/30 Hstcp	11/8 RH	11/9 Hot	11/9 Pris	11/9 Fr	Oray	Mnq	Hot	Paaq	altmt	Hot
Polihongsi						96									
Polihoyiwma			61		122	139				161			92	1378	
Polihoyniwa															
Polikwaptiwa			572?							379				1571	
Polimöyniwa					394							76			266
Polimöysi					200		61					305			292
Polingaysi			257		531	103				58			48	2448	
Polingöyva															
Polingyamtiwa			54		265/ 522	85		37				276			78
Polingyawma	7		458		9	30				147				1363	
Polinömqa (#1)			107							317				1510	
Polinömqa (#2)															
Polinömsi			739								98				
Polipqö'yma										320				1513	
Polivenqa			430		29	164						66			
Poliventiwa			239		92			20				43			296
Poliwayma			477		4	23				13			20	1264	
Poliwaytiwa			60		120	138				160					
Poliwisiwma															
Poliwisnöm			132		103	132				174			106	1387	
Poliwuhiwma			18		508			52				203			18
Poliwunqa			106							316				1509	
Poliyamtiwa			395?		481			13				316			183
Poliyawma			133		104					176			108	1389	
Poliyawnöm			6	76							56				
Poliyesnöm			235												
Poliyestiwa		120	736						2	445				1638	
Poliyesva			625		289	172		2				96			227
Pongtima															
Pongyaahoya			546		233							167			176
Pongyahosnöm			301		350	37				19				1270	
Pongyakwaptiwa			654		381	53/175		81		33			27	1285	
Pongyaletsnöm			753		445		26					183			113
Pongyaletstiwa			648		388	48				41			35	1293	
Pongyamana			264							225				1434	
Pongyamöyniwa		77													
Pongyamöynöm															
Pongyamöysi															
Pongyangöysi			730		436		17					30			27
Pongyangöytiwa			694								78				
Pongyangyamtiwa															
Pongyanömqa			422							407				1603	
Pongyanömsi			84							331				1524	
Pongyanömtiwa			693		199			42				304			291
Pongyavensi															
Pongyave'yma											45				
Pongyawa'yma				16							10				

TABLE 8.1—*(Continued)*

Identification (MT name in std. orthog)	MT clan	MT household nos.	1891 Hst	1892 M1	1892 M2	1892 Mnq
Pongyawaysi	Greasewood	B′				
Pongyawunqa	Rabbit	Q 498–501		1591		
Pongyawunsi	Real Coyote	Q 507–509		1436		
Pongyayamqa	Reed	N′ [a]			308	
Pongyayawma	Kookop	E 113–115				
Pongyayawnöm	Sun	C 23–26				
Pongyayesnöm	Real Badger	L 297–300				
Pongyayestiwa	Patki	K 227–232; P 492′, 492–495		1305		
Pongyayesva (Jackson)	Reed	S 564–565				
Pooli	Sand	α				
Poosiw	Rabbit	E 81–89				
Poosiwmana (Jessie)	Maasaw	C′; Y 597–602?				
Poovoli	Patki	B 5–8; C 32–34			124	
Posihoynöm	Maasaw	C′				
Posiwngönsi	Maasaw	M 395–398, part 399		1215		
Posiwve'yma	Piikyas	V 577–581			218?	
Posiwyawma	Spider	G′				
Posiwyesnöm	[Real] Squash	M 433–435; M 436–438		1583		
Posiwyesva (John)	Sun	H′; J′		1296		
Pööqangw	Real Badger	M 403–407		1301		
Puhuhongva {x}	Sand	L 297–300				
Puhuhoyiwma	Greasewood	L 326–331		1251		
Puhukwapnöm {x}	Spider	C 32–34		1521		
Puhukwaptiwa	Sun	C 23–26; R′		1336		
Puhumana	Grey Badger	C 50; M 403–407			145	
Puhumöynöm	Piikyas	G 153–155			15	
Puhumsa'yma	Lizard	L 338–340; N 439–443; N 464–466			77/343	
Puhungayniwa [Taqala WBgrL1G5]	Real Badger	J 221–222				
Puhungönvaya [David Manangya]	Real Squash	M 433–435				
Puhunömqa	Kookop	M 385–391; Y 597–602			340	
Puhunömsi {x}	Piikyas	K 225–226				
Puhunömtiwa	Lizard	F′; E 113–115			1	
Puhuve'yma	Sun	M 419–422				
Puhuwaytiwa (#1)	Sun	G 171–175			133	
Puhuwaytiwa (#2)	Snake/Lizard	E′; X 593–596				
Puhuyawma (aka Robert Talas)	Sun	G 134–135; H 182–184; M 395–399				
Puhuyesnöm	Piikyas	Z 612–613				
Puhuyesva (Mike)	Eagle	G 136–138; M 359–364				
Puhuyesva (Siwuna)	Maasaw	C′				
Puhu'yma	Sun	S 546–548; S 564–565	5		388	
Putungwya	Squash	M 433–435			257?	
Qahöngi	Sun	E 81–89				
Qa'ömana	Reed	G 134–135; M 366–372			224	
Qehi	Lizard	R 532–533; Z 617–618				
Qömahongnöm	Rabbit	K 245–251		1467		
Qömahongqa	Greasewood	L 322–325; L 326–331		1247		
Qömahongva (Monroe)	Lizard	R 532–533; Z 617–618				
Qömahoyiwma	Rabbit	A 2; C′		1601		
Qömahoyniwa	Real Badger	G 167–170		1312		
Qöma'intiwa (Lemuel)	Greasewood	K 275–279				

HP009521

	1894		1900		1906					1908			1910		1912
ID (abbrev)	Hst	Ptt.	Oray	Mnq	10/30 Hstcp	11/8 RH	11/9 Hot	11/9 Pris	11/9 Fr	Oray	Mnq	Hot	Paaq	altmt	Hot
Pongyawaysi															
Pongyawunqa			136							434				1627	
Pongyawunsi			125												
Pongyayamqa			637		356	72				73			53	1309	
Pongyayawma					250							7			11
Pongyayawnöm										409				1605	
Pongyayesnöm															
Pongyayestiwa			271						46	227				1436	
Pongyayesva					268										80
Pooli			483/620												
Poosiw												179			127
Poosiwmana			556							496				1686	
Poovoli															
Posihoynöm															
Posiwngönsi			171							323				1516	
Posiwve'yma															
Posiwyawma					400	162						301			276
Posiwyesnöm			199												
Posiwyesva									75	485				1676	
Pööqangw										307				1499	
Puhuhongva			513		70/280			26				53			170
Puhuhoyiwma			737						42	272	48				
Puhukwapnöm			677		45		73					296			271
Puhukwaptiwa			421							309				1501	
Puhumana			459		10	31				148				1364	
Puhumöynöm					418		31					83			233
Puhumsa'yma			682												
Puhungayniwa					478							106			190
Puhungönvaya			200		427							213			
Puhunömqa					347		7					294			63
Puhunömsi											170				
Puhunömtiwa			453		223			47				109			228
Puhuve'yma															
Puhuwaytiwa (#1)			437							354				1546	
Puhuwaytiwa (#2)			33		501			23				244			136
Puhuyawma				65							148				
Puhuyesnöm										195				1411	
Puhuyesva			262		215					154				1370	
Puhuyesva															
Puhu'yma			51		263/519	82				118					54
Putungwya					426							212			
Qahöngi					169							163			249
Qa'ömana			322							544				1734	
Qehi															
Qömahongnöm			289							233				1442	
Qömahongqa			735							269				1472	
Qömahongva			92							199				1415	
Qömahoyiwma			446								71				
Qömahoyniwa		119	402						25	375				1567	
Qöma'intiwa					307							232			

TABLE 8.1—*(Continued)*

Identification (MT name in std. orthog)	MT clan	MT household nos.	1891 Hst	1892 M1	1892 M2	1892 Mnq
Qömakwapnöm {x}	Rabbit	K 275–279				
Qömakwaptiwa	Real Coyote	G 131–132; H 176–178		1533		
Qömaletstiwa	Grey Badger	C 50; E 108–112		1484		
Qömamöynöm	Spider	β; N 439–443		1519		
Qömangöysi	Rabbit	R 513–521				
Qömangyamqa	Greasewood	H 182–184; L 322–325		1353		
Qömangyamtiwa (see Hoosava)	Sand					
Qömanömsi	Reed	P′; T′			326	
Qömanömtiwa	Real Badger	B 13–14; B 16–18; L 306–310; O′		1416		
Qömawaynöm	N/R Badger	B 9–11				
Qömawaysi (Dell)	Real Badger	M 403–407		1304		
Qömawaytiwa	Patki	B′; J′; R′; S 546–548			193/356?	
Qömawisnöm	Sun	M 399–402				
Qömawuhiwma	Real Coyote	L 322–325; L 326–331		1246		
Qömawunqa (see Wuuwunqa)	Greasewood					
Qömawuuti	Desert Fox	C 61–63			156	
Qömayawma	Piikyas	N 481–484; R′		1393		
Qömayawtiwa	Sun	L 341–343; M 427–432; Z 615–616		1425		
Qömayestiwa	Greasewood	H′		1291		
Qömayonsi	Greasewood	F 129–130			65	
Qömayuwsi (Dennis)	Maasaw	L 338–340; S 549–551		1232		
Qööqötsa	Lizard	C 54–57			183	
Qööta	Bear (Walpi)	R′				
Qötsakwahu	Sand	F 116–121; N′ [a]			307	
Qötsamana	Maasaw	M 413–418		1339		
Qötsamsa'yma {x}	Desert Fox	K 239–243				
Qötsavatsa (Poliwaynöm)	Sun	M 399–402				
Qötshaynöm	Sand	I 194–196		1629		
Qötshaytiwa (Roger)	Greasewood	F 126–128; I 208–210; S 549–551				
Qötsheptiwa {x}	N′(b)			33		
Qötshongiwma	Snake;Lizard	B 15–16; X 593–596			47	
Qötshongniwa (#1)	Real Coyote	J; H 176–178		1534		
Qötshongniwa (#2) {x}	Sparrowhawk	D 74–76				
Qötshongsi	Piikyas	G 153–155				
Qötshongva	Sun	M 399–402; S 541–542; S 562–564			171	
Qötshoyiwma	Sand	E 108–112; N 454–460			106?/367	
Qötskuyva	Grey Badger	C 50; G 134–135		1403		
Qötsletstiwa	Squash	M 433–435		1582		
Qötsmasa (Scott)	Maasaw	B 9–11; C′				
Qötsmöysi	Greasewood	B′		1368		
Qötsngayniwa	Parrot	N 485–489				
Qötsngaysi	Sun	M 419–422				
Qötsngöysi	Sparrowhawk	K 244		1443		
Qötsngöyva	(Real) Eagle	M 433–435; M 436–438; N 477–480; P′; S 546–548			323	
Qötsnömqa	Piikyas	N 450–453; Z 612–613			97/347	
Qötsnömsi	Lizard	N 464–466; N 467–471		1461		
Qötsnömtiwa	Kookop	M 385–391			339	
Qötsqasa	Spider	S 541–542				
Qötsvenqa	Sand	C 64–67			32	
Qötsvensi	Real Badger	M 403–407				
Qötsventiwa	Bow	H 176–178; S 536–542		1529		

HP009523

	1894		1900		1906					1908			1910		1912
ID (abbrev)	Hst	Ptt.	Oray	Mnq	10/30 Hstcp	11/8 RH	11/9 Hot	11/9 Pris	11/9 Fr	Oray	Mnq	Hot	Paaq	altmt	Hot
Qömakwapnöm					377?							38?			
Qömakwaptiwa			560		55		18					131			24
Qömaletstiwa			425		247			54				4			6
Qömamöynöm			686		138	2				6			6	1259	
Qömangöysi			451		462							176			123
Qömangyamqa				48							95				
Qömangyamtiwa															
Qömanömsi			316												
Qömanömtiwa			528						34	418				1613	
Qömawaynöm			298							211				1426	
Qömawaysi										310				1502	
Qömawaytiwa			585		253							170			180
Qömawisnöm															
Qömawuhiwma			734						40	268				1471	
Qömawuqa															
Qömawuuti			501		514		55					202			226
Qömayawma			721							415				1610	
Qömayawtiwa			188						14	366				1558	
Qömayestiwa		102							84	481				1672	
Qömayonsi			629		453							271			
Qömayuwsi			213							113				1341	
Qööqötsa			474		2	22				12			10	1263	
Qööta															
Qötsakwahu			636		355	71				72			52	1308	
Qötsamana															
Qötsamsa'yma					173	12				24			19	1274	
Qötsavatsa															
Qötshaynöm			624		288							95			212
Qötshaytiwa			306		351	38				20				1271	
Qötsheptiwa			704												
Qötshongiwma			404												
Qötshongniwa (#1)			562		525							142			22
Qötshongniwa (#2)															
Qötshongsi			393		491							88			31
Qötshongva					149			36				71			262
Qötshoyiwma					281			79				284			14
Qötskuyva			463						63	546				1735	
Qötsletstiwa			196		425							209			
Qötsmasa			558							498				1688	
Qötsmöysi			542		240							171			181
Qötsngayniwa															
Qötsngaysi										429				1622	
Qötsngöysi			231							246				1452	
Qötsngöyva					40			6				41			173
Qötsnömqa			41							191				1407	
Qötsnömsi			668							276				1477	
Qötsnömtiwa			165?												
Qötsqasa			22												
Qötsvenqa			517		69							60			77
Qötsvensi															
Qötsventiwa	19		559		523			82				140			20

TABLE 8.1—*(Continued)*

Identification (MT name in std. orthog)	MT clan	MT household nos.	1891 Hst	1892 M1	1892 M2	1892 Mnq
Qötsvuhiwma (Andrew)	Piikyas	Z 614				
Qötsvuwtima	Piikyas	M 381–384				
Qötsvuwyawma	R/G Badger	I 211–214; L 297–300; M 427–432			57	
Qötswaysi	Patki	F 124–125			197	
Qötswaytiwa	Sun	H′				
Qötswistiwa	Rabbit	S 556–561	6		379	
Qötswunqa	Lizard	N 464–466		1463		
Qötswunsi	Desert Fox	N 454–460			105	
Qötsyamqa	Desert Fox	B 12 & ½13; N 461–463			333	
Qötsyamtiwa	Real Coyote	E 108–112; M 350–354; R 534–535		1377		
Qötsyawma	Desert Fox	C 64–67			173	
Qötsyesnöm {x}	Rabbit	C 39–41				
Qötsyestiwa (see Tsoki'yma)	Crane					
Qöyaheptiwa (aka Sikyakuku)	Greasewood	M 377–380			273	
Qöyahongiwma	Piikyas	P 496–497				
Qöyahongniwa	Rabbit	G 134–135; K 239–243			223	
Qöyahongnöm	Bow	M 427–432		1614		
Qöyahongsi	Kookop	S 552–555			383	
Qöyahongva	Sand	G 149; G 150–152			360	
Qöyahoyiwma (#1)	Grey Badger	G 153–155; K 233–238		1526		
Qöyahoyiwma (#2) (aka Siisiva)	Snake/Liz'd/ Piikyas	I 218–219				
Qöyahoyniwa	Sand	H 185–190; M 433–435			253	
Qöyahoynöm	Lizard	S 562–564			109	
Qöyakwapnöm	Desert Fox	N 454–460			101	
Qöyamöynöm	Reed	P′			71	
Qöyangayniwa	Real Badger	K 284–286, part 287, 288		1539		
Qöyangaynöm	Lizard	S 543–545			313	
Qöyangönqa	Spider	G′; N 439–443			128?	
Qöyangöynöm (Lilly)	Greasewood	L 326–331				
Qöyangöysi	Sand	F 122–123		1380		
Qöyangöytiwa	Real Badger	E 96–99; L 297–300				
Qöyangöyva	Sand	G 133; K 245–251			67	
Qöyangyamtiwa	Desert Fox	N 454–460			104	
Qöyangyawnöm	Eagle	G 131–132				
Qöyanömqa	Katsina	M 392–394; S′		1311		
Qöyanömsi x	Parrot	L 295–296			49	
Qöyatpela	Eagle	G 149; L 306–310; N 485–489			45	
Qöyavenqa	Lizard	C 58–60				
Qöyavi	Desert Fox	O 490–491			354	
Qöyavuwyawma	Kookop	F 129–130			62	
Qöyawayma	Badger	B 16–18; M′; K 256–261			26/279	
Qöyawaynöm	(Real) Snake	X 590–592		1317		
Qöyawaysi (see Talasngönsi)	Piikyas					
Qöyawisiwma (see Motsqa)	Patki					
Qöyawisnöm	Reed	Y 603–606				
Qöyawunqa	Piikyas	K 292–294		1407		
Qöyawunsi	Rabbit	E 104–107		1421		
Qöyayamtiwa	Desert Fox	E 96–99; S 541–542		1481		
Qöyayeptiwa	Sun	K 262–266; R 534–535		1375		
Qöyayesnöm	Rabbitbrush	G 167–170		1313		

HP009525

	1894		1900		1906					1908			1910		1912
ID (abbrev)	Hst	Ptt.	Oray	Mnq	10/30 Hstcp	11/8 RH	11/9 Hot	11/9 Pris	11/9 Fr	Oray	Mnq	Hot	Paaq	altmt	Hot
Qötsvuhiwma			70		189							99			216
Qötsvuwtima															
Qötsvuwyawma			603		301			58				226			83
Qötswaysi			662		262		37								149
Qötswaytiwa										483				1674	
Qötswistiwa								38							303
Qötswunqa															
Qötswunsi			385	14							100				
Qötsyamqa			534		109	17				2			2	1255	
Qötsyamtiwa			98												
Qötsyawma	9		510		67			49				51			285
Qötsyesnöm			282	44							23				
Qötsyestiwa															
Qöyaheptiwa			345						41		88				
Qöyahongiwma															
Qöyahongniwa			321						57	543				1733	
Qöyahongnöm			191							283				1484	
Qöyahongsi					246							11			151
Qöyahongva			356		368			48?				32			162
Qöyahoyiwma (#1)			396		490							87			30
Qöyahoyiwma (#2)															
Qöyahoyniwa					423			73				210			241
Qöyahoynöm			8		443					120					
Qöyakwapnöm				11							133				
Qöyamöynöm					393		39					75			265
Qöyangayniwa		37	742						19	461				1653	
Qöyangaynöm															
Qöyangönqa					399		40					300			275
Qöyangöynöm			741							271				1474	
Qöyangöysi				20						565				1756	
Qöyangöytiwa			388		177			41				154			237
Qöyangöyva			338						74				46–′12	1580	
Qöyangyamtiwa				13							82				
Qöyangyawnöm			353		61							130			
Qöyanömqa			111							404					
Qöyanömsi			240		93		48					44			297
Qöyatpela			706		41	91				145				1362	
Qöyavenqa															
Qöyavi					192		65					24			305
Qöyavuwyawma			635			179									
Qöyawayma			308						65	549				1739	
Qöyawaynöm			64							541				1731	
Qöyawaysi															
Qöyawisiwma															
Qöyawisnöm															
Qöyawunqa			220								127				
Qöyawunsi															
Qöyayamtiwa					317			43				119			128
Qöyayeptiwa		81	99						60	452				1644	
Qöyayesnöm			403							376				1568	

HP009526

TABLE 8.1—*(Continued)*

Identification (MT name in std. orthog)	MT clan	MT household nos.	1891 Hst	1892 M1	1892 M2	1892 Mnq
Qöyayesva	Parrot	C 51–53; L 297–300				
Qöyayonsi {x}	Reed	K 225–226				
Qöywisa	Kookop	M 365			294	
Quincy James [Lomako]	Rabbit	G 141–145; W′				
Sakw. . . [Nelson]	Rabbit	E 113–115				
Sakwapu	Real Coyote/ Yellow Fox	H 176–178		1532		
Sakwhaynöm	Piikyas	V 577–581			220	
Sakwhepnöm	Greasewood	F 126–128			63?	
Sakwhongiwma	Real Bear	N 444–449; R 522–526		1297		
Sakwhongniwa	Katsina	A′; C 27–31; K 272–274		1257		
Sakwhongqa	N/R Badger	B 9–11			121	
Sakwhongsi	Maasaw	M 408–412		1399		
Sakwhongva (#1)	Grey Badger	C 50; H 179–181				
Sakwhongva (#2)	Maasaw	M 395–398, part 399				
Sakwhoyiwma	Sun	E 108–112; M 399–402; S 546–548			392	
Sakwkuyvaya	G/N. Badger	B 19–22; L 301–305; Y 607–609			289	
Sakwmasa	Real Coyote	M 423–426		1584		
Sakwmöyniwa	Reed	S 541–542			50	
Sakwmöysi	Real Coyote	Q 505–506		1567		
Sakwngönsi	N/R Badger	B 9–11			122	
Sakwngöynöm	Sand	H 185–190			108	
Sakwngöysi	Piikyas	N 481–484		1391		
Sakwnömqa	Kookop	M 385–391			341	
Sakwnömsi	Desert Fox	N 461–463				
Sakwnömtiwa	(Real) Rabbitbrush	G 167–170; K 284–286, part 287, 288		1548		
Sakwvenqa {x}	Greasewood	M 392–394; S′				
Sakwwa'yma	Sparrowhawk	M 427–432		1613		
Sakwwaynöm	Spider	N 439–443		1522		
Sakwwaysi (#1)	Eagle	L 315–321			202	
Sakwwaysi (#2)	Greasewood	F 129–130			63?	
Sakwwaytiwa (#1)	Sun	B′; E 100–103		1489		
Sakwwaytiwa (#2) (Bert)	Bear	R 522–526; R 527–531		1448		
Sakwwisiwma	Rabbit	E 81–89				
Sakwwistiwa	Reed	C 58–60			154	
Sakwwunqa	Patki	C 32–34			140	
Sakwwunsi	Grey Badger	K 233–238				
Sakwwunu	Grey Badger	K 272–274		1273		
Sakwyamqa (MT's Kuwanyamqa #1)	Parrot	N 485–489; C 61–63 (App'x)			46	
Sakwyamsi	Eagle	G 131–132; L 315–321		1513		
Sakwyamtiwa	Patki	G 160–166; K 245–251; N 439–443; Y 607–609		1277		
Sakwyestiwa	Patki	K 268–271; L 295–296; S 543–545			349	
Sakwyesva	Lizard	F′; J′			6	
Salaavi	Sand	I 194–196		1630		
Sa'lako	Coyote	G 171–175		1456		
Sa'lakhoya [Walpi]	Rabbit	R′				
Saviipi	Badger	B ½13 & 14				
Sihaynöm	Eagle	M 359–364; N 472–473			35	

HP009527

	1894		1900		1906					1908			1910		1912
ID (abbrev)	Hst	Ptt.	Oray	Mnq	10/30 Hstcp	11/8 RH	11/9 Hot	11/9 Pris	11/9 Fr	Oray	Mnq	Hot	Paaq	altmt	Hot
Qöyayesva			752		444			64				182			112
Qöyayonsi											84				
Qöywisa	18				154		14					39			48
Quincy James			414							534				1723	
Sakw. . .			455		228							111			230
Sakwapu			564/613							333				1527	
Sakwhaynöm			75	38							169				
Sakwhepnöm															
Sakwhongiwma		84	687												
Sakwhongniwa			524						70	369				1561	
Sakwhongqa			296							220				1429	
Sakwhongsi			202							297					
Sakwhongva (#1)					273			5; 30				266			119
Sakwhongva (#2)			174							326				1519	
Sakwhoyiwma			108		25			60				62			252
Sakwkuyvaya			59		118	136				157			90	1374	
Sakwmasa			183						38	288				1488	
Sakwmöyniwa			17		313							123			133
Sakwmöysi			141								6				
Sakwngönsi			297							210				1425	
Sakwngöynöm			608												
Sakwngöysi			724							417				1612	
Sakwnömqa			163		344		5					292			60
Sakwnömsi															
Sakwnömtiwa			222						50	502				1693	
Sakwvenqa															
Sakwwa'yma		40													
Sakwwaynöm			676		484	5				115					
Sakwwaysi (#1)															
Sakwwaysi (#2)															
Sakwwaytiwa (#1)			366?		236			56							260
Sakwwaytiwa (#2)			85							332				1525	
Sakwwisiwma					463							177			125
Sakwwistiwa															
Sakwwunqa			551		47	152									
Sakwwunsi															
Sakwwunu		122	374						23	250					
Sakwyamqa			705		98							49			207
Sakwyamsi			347		59		38					128			218
Sakwyamtiwa			290						35	374				1566	
Sakwyestiwa			242		193	108				84					
Sakwyesva			583		257			25				18			153
Salaavi			626		290	170									
Sa'lako			382							204				1418	
Sa'lakhoya															
Saviipi											183				
Sihaynöm			729		431							26			159

TABLE 8.1—*(Continued)*

Identification (MT name in std. orthog)	MT clan	MT household nos.	1891 Hst	1892 M1	1892 M2	1892 Mnq
Sihaytiwa	Maasaw	S 549–551		1233		
Sihepnöm	Reed	N′ [b]; U′				
Siheptiwa	(Real) Millet	E′; N′ [b]; L 297–300; U′				
Sihongniwa	Grey Badger	N 474–476			38	
Sihongnöm	Desert Fox	C 61–63			157	
Sihongqa	Sun	C 23–26		1334		
Sihongsi	Reed	Y 607–609		1278		
Sihongva	Real Coyote	H 176–178; M 365		1531		
Sihu'ya	Greasewood	M 359–364			64	
Siikwapnöm {x}	Patki	R 527–531		1604		
Siikwaptiwa	Patki	B 5–8			125	
Siingaynöm	Kookop	M 385–391				
Sikyahaynöm {x}	Lizard	C 47–49; C 58–60				
Sikyaheptiwa	Piikyas/Patki	M 399–402			352	
Sikyahongniwa	Lizard	C 61–63; L 341–343			155	
Sikyahongiwma	(Real) Greasewood	M 377–380; R 513–521			271	
Sikyahongnöm	Rabbit	Q 502–504			231	
Sikyahoyiwma	Greasewood	B′		1369		
Sikyahoynöm	Katsina	C 27–31		1256		
Sikyakwapnöm	Piikyas	G 153–155			14	
Sikyakwaptiwa (Emory)	G. Badger	N 472–473				
Sikyaleetsiwma	Greasewood	A2; H 179–181; H 182–184		1357		
Sikyaletsnöm	Greasewood	C 42–46; L 347–349		1575		
Sikyaletstiwa	Rabbit	F 129–130		1329		
Sikyamana	Lizard	C 39–41; N 464–466		1343		
Sikyamöyniwa	Parrot/Crow	M 408–412; M 413–418		1338		
Sikyamöynöm {x}	Katsina	N 464–466			263	
Sikyangaynöm	Desert Fox	N 454–460				
Sikyangöynöm	Eagle	M 359–364		1503		
Sikyangöysi (#1)	Sand	F 116–121			304	
Sikyangöysi (#2) see Ngöysi	Reed					
Sikyataymana {x}	Sand	Q 502–504				
Sikyatayo	Lizard	X 595′–596′				
Sikyatuwa {x}	Reed	N 454–460			309	
Sikyavenqa	Reed	Y 603–606		1281		
Sikyave'yma	Reed	B 13–14; M 366–372			252/374?	
Sikyawaysi	Sun	E 90–95				
Sikyawaytiwa	Bow	M 423–426		1589		
Sikyawunqa {x}	Parrot	G 131–132				
Sikyawunsi {x}	Rabbit	D 77–80				
Sikyayamqa	Patki	D 77–80		1397		
Sikyayamtiwa [2M] {x}	Eagle (Sun)	M 399–402				
Sikyayawma	Sand	E 108–112		1486		
Sikyayawsi {x}	Real Coyote	F 126–128; I 208–210				
Sikyayesnöm	Real Coyote	N 474–476			40	
Sikyayestiwa	Greasewood	H 182–184; K 244; M 395–398, part 399		1213		
Sileena {x}	Maasaw	V 586–589		1400		
Siletsnöm	Greasewood	I 211–214				
Siletstiwa	Real Badger	K 245–251; K 292–294; M 373–376; M 403–407; Q′		1557		

HP009529

	1894		1900		1906					1908			1910		1912
ID (abbrev)	Hst	Ptt.	Oray	Mnq	10/30 Hstcp	11/8 RH	11/9 Hot	11/9 Pris	11/9 Fr	Oray	Mnq	Hot	Paaq	altmt	Hot
Sihaytiwa										110					
Sihepnöm					330		32					240			2
Siheptiwa			329/628		329			3				239			1
Sihongniwa			708		321	58				96				1331	89
Sihongnöm			505		157		36/57					308			187
Sihongqa			418												
Sihongsi			57		119	137				158			91	1375	
Sihongva					487			65				251			44
Sihu'ya			630												
Siikwapnöm			761							512				1705	
Siikwaptiwa			552		44			55				295			270
Siingaynöm															
Sikyahaynöm			129		66	122				127				1347	
Sikyaheptiwa	3				31		1								
Sikyahongniwa			502		513			31				201			225
Sikyahongiwma		88	343						48		103				
Sikyahongnöm			131		102	131				173			105	1386	
Sikyahoyiwma			541?		232		21	51				144			179
Sikyahoynöm			765							223				1432	
Sikyakwapnöm			392		353		63					93			103
Sikyakwaptiwa			460		12	32				149				1365	
Sikyaleetsiwma			442								105				
Sikyaletsnöm			594							470				1663	
Sikyaletstiwa			145		348					21					
Sikyamana															
Sikyamöyniwa		89							7	410				1606	
Sikyamöynöm										402				1595	
Sikyangaynöm															
Sikyangöynöm															
Sikyangöysi (#1)															
Sikyangöysi (#2)															
Sikyataymana			431												
Sikyatayo					91	129				135			87	1356	
Sikyatuwa			638								83				
Sikyavenqa			58							527				1716	
Sikyave'yma			156		299	81				66			51	1303	
Sikyawaysi															
Sikyawaytiwa			187							290				1490	
Sikyawunqa												153			
Sikyawunsi			283	45							24				
Sikyayamqa			645							387				1579	
Sikyayamtiwa															
Sikyayawma			432		27							64			268
Sikyayawsi															
Sikyayesnöm			711		325	62				99					92
Sikyayestiwa		118	169						69	321				1514	
Sileena			203							298					
Siletsnöm															
Siletstiwa			112						11		141				

TABLE 8.1—*(Continued)*

Identification (MT name in std. orthog)	MT clan	MT household nos.	1891 Hst	1892 M1	1892 M2	1892 Mnq
Simöynöm	Crow (Parrot)	M 355–358				
Simöysi	Patki	G 160–166		1609		
Singönsi	N/R Badger	B 9–11; L′			119	
Singöysi	Real Badger	N 444–449		1298		
Singöytiwa	Parrot/Crow	C 39–41; M 355–358; M 419–422; N 464–466		1342		
Singöyva	(Real) Coyote	G 153–155; K 256–261			25/278	
Singyamsi	Sun	L 341–343		1427		
Sinnga (Harry)	Reed	N′ [a]			310	
Sinömqa	Piikyas	N 450–453			99	
Sinömsi	Eagle	M 359–364				
Sinömtiwa	Lizard	N 464–466				
Si’öqtiwma {x}	Bear	C 47–49				
Siskyahoya	Greasewood	B′				
Sita’yma	Piikyas	N 450–453				
Sivenqa	Real Coyote	M′; K 256–261			27/280	
Sivensi	N/R Badger	B 9–11				
Sive’yma	Kookop	N 467–471				
Siwa’yma	Parrot	B ½15 & 16				
Siwaynöm	Desert Fox	C 61–63				
Siwaytiwa	Rabbit	C′				
Siwiheptiwa	Greasewood	M 377–380			272	
Siwihongiwma	Spider	S 541′–542′			53	
Siwihongniwa	Rabbit	G 153–155			13	
Siwihongnöm	Coyote	G 171–175				
Siwihongqa	Sun	C 23–26		1332		
Siwihongsi {x}	Piikyas	E 96–99				
Siwihongva	Rabbit	K 245–251		1468		
Siwikwapnöm	Sun	M 399–402			172	
Siwikwaptiwa	Rabbit	B 9–11; G 141–45		1242		
Siwiletstiwa	Patki	G 160–166		1506		
Siwiltima	Reed (Walpi)	N 454–460			100	
Siwimana	Patki	P 492′, 492–495		1290		
Siwimöynöm {x}	Sand	J 220, 223, 224; M 395–398, part 399				
Siwingöynöm (Neddy)	Rabbit	G 139–140, 146–148; S 556–561				
Siwingyamtiwa (Luke)	Greasewood	C 42–46				
Siwingyawnöm	Greasewood	L 344–346				
Siwinömqa	Rabbit	Q 498–501		1593		
Siwinömtiwa	Patki	M 408–412		1398		
Siwiyamtiwa	Piikyas	H 179–181; M 373–376			199	
Siwiyawnöm {x}	Reed	V 586–589			247	
Siwiyestiwa	Greasewood	D 77–80; H 182–184; I 218–219			205	
Siwiyonsi	Maasaw	S 549–551		1230		
Siwunqa	Bow	M 423–426				
Siwunsi	Real Badger	L 297–300				
Siyamtiwa (Frank)	Piikyas	B 13–14; K 245–251; K 289–291; V 577–581			217	
Siyamtiwa, Ray	Rabbit	Q 510–512				
Siyawma	Greasewood	C′; K 284–286, part 287, 288; L 344–346		1545		
Siyawnöm	Real Coyote	H 176–178		1530		

HP009531

	1894		1900		1906					1908			1910		1912
ID (abbrev)	Hst	Ptt.	Oray	Mnq	10/30 Hstcp	11/8 RH	11/9 Hot	11/9 Pris	11/9 Fr	Oray	Mnq	Hot	Paaq	altmt	Hot
Simöynöm															
Simöysi			399							373					
Singönsi			286							214					
Singöysi			688							282				1483	
Singöytiwa		104							71	425				1619	
Singöyva			249		53	116				71				1307	
Singyamsi			658								79				
Sinnga			639		357	73				74			61	1310	
Sinömqa			690		206		69					234			37
Sinömsi															
Sinömtiwa															
Si’öqtiwma			656		383	54/176				36			29	1288	
Siskyahoya			547		234										178
Sita’yma															
Sivenqa			309							550				1740	
Sivensi			299							212				1427	
Sive’yma															
Siwa’yma			407?												
Siwaynöm			503		509		70					204			221
Siwaytiwa					106	134									
Siwiheptiwa			342						81		104				
Siwihongiwma			20		314							124			135
Siwihongniwa			391		352			44							
Siwihongnöm			379							393				1586	
Siwihongqa			417							406				1602	
Siwihongsi				41											
Siwihongva															
Siwikwapnöm			176		166		24					160			246
Siwikwaptiwa			410							532				1721	
Siwiletstiwa			400												
Siwiltima				10							132				
Siwimana															
Siwimöynöm			627		291	171						97			215
Siwingöynöm										244				1450	
Siwingyamtiwa										472				1665	
Siwingyawnöm			602							274					
Siwinömqa			137												
Siwinömtiwa			201							296					
Siwiyamtiwa				78	272			27				285			15
Siwiyawnöm			326?								163				
Siwiyestiwa				27							112				
Siwiyonsi			211							111				1339	
Siwunqa															
Siwunsi															
Ṣiyamtiwa			76	82							121				
Siyamtiwa				84							123				
Siyawma			553						51	493				1683	
Siyawnöm			561		524		80					141			21

HP009532

TABLE 8.1—*(Continued)*

Identification (MT name in std. orthog)	MT clan	MT household nos.	1891 Hst	1892 M1	1892 M2	1892 Mnq
Siyesva	Maasaw	S 549–551		1229		
Siykyayki	Real Coyote	N 474–476			42	
Si'yma	Real Badger	M 423–426; Q 507–509				
Siyonsi	Reed	G 134–135			229	
Siyontiwa	Maasaw	M 395–398, part 399				
Solimana	Greasewood	G 133; M 377–380			68	
Soloho	Rabbit	M 419–422				
Sonwaysi	Rabbit	G 149; G 150–152			361	
Sowimana	Sparrowhawk	K 272–274		1274		
Sowingöysi (Laura)	Maasaw	S 549–551		1227		
Sowiwuuti	Sun	C 23–26		1330		
Söwungwya	Lizard	B 9–11			117	
Sumatskuku	Lizard	C 54–57; N 474–476			185	
Susuruwya	Piikyas	G 133; N 481–484				
Suuqawma	Real Snake	K 267; V 582–585		1282		
Suusay'ya	Real Coyote	Q 502–504			232	
Suutapki (aka Poliwisiwma)	Sand	C 68–73 (N 485–489)			178	
Taaho	Sun	C 23–26				
Taawa (#1)	Desert Fox	B ½13 & 14				
Taawa (#2)	Lizard	P 496–497				
Tahomana	Parrot	C 51–53			147	
Tala	Coyote	B′; M 403–407				
Talahepnöm	Squash	M 433–435			254	
Talahongi	Grey Badger	U 566				
Talahongqa {x}	Real Coyote	G 134–135; H 182–184		1441		
Talahongsi (#1)	Spider	S 541′–542′			54	
Talahongsi (Songoopavi) (#2) {x}	Bear	E 96–99				
Talahongva]Earl Albert]	Rabbit	E 81–89				
Talahoyiwma	Bear	I 200–204; Z 610		1621		
Talahoyniwa {x}	Badger	B′				
Talahoynöm {x}	Parrot/Crow	V 577–581			151	
Talamana	Real Badger	J 221–222			19	
Talangakiwma	Katsina	C 61–63		1260		
Talangayniwa	Kookop	M 381–384	7		342	
Talangöysi	Piikyas	N 450–453			92/162	
Talangyawnöm	Real Coyote	K 256–261				
Talanömqa	Desert Fox	N 461–463			165	
Talanömsi	(Real) Parrot	B ½15 & 16			48	
Talanömtiwa	Millet	E′			398	
Talas (Robert) (see Puhuyawma)	Sun					
Talashaynöm	Piikyas	H 179–181				1
Talashongiwma (James Sikwi)	Bear	O′; R 527–531		1451		
Talashongniwa	Sand	M 359–364; N 472–473			34	
Talashongnöm	Sand	α; H 191–193			189?	
Talashongsi	Bear	I 200–204			12/213	
Talashongva	Sun	S 543–545		1261		
Talashoya	Bear	R 527–531		1453		
Talashoyiwma	Grey Badger	C 58–60; Q 502–504			230	

HP009533

	1894		1900		1906					1908			1910		1912
ID (abbrev)	Hst	Ptt.	Oray	Mnq	10/30 Hstcp	11/8 RH	11/9 Hot	11/9 Pris	11/9 Fr	Oray	Mnq	Hot	Paaq	altmt	Hot
Siyesva															
Siykyayki			713		323	60									
Si'yma		75													
Siyonsi			325							547				1736	
Siyontiwa										328				1521	
Solimana			339							389				1582	
Soloho				46							25				
Sonwaysi			357		371		67					33			163
Sowimana															
Sowingöys										519					
Sowiwuuti			424							261				1463	
Söwungwya		121	294						9	208				1423	
Sumatskuku			475?/ 710		324	61				98					91
Susuruwya			722							416				1611	
Suuqawma					127	145				170			102		
Suusay'ya															
Suutapki			521		335							135			205
Taaho			423							408				1604	
Taawa (#1)										267				1470	
Taawa (#2)															
Tahomana			493		217							147			201
Tala					452?/ 527							145			23
Talahepnöm			197		424		76					211			242
Talahongi															
Talahongqa			123							259					
Talahongsi (#1)			16?/19		318		62					120			129
Talahongsi (#2)															
Talahongva			450		461							175			124
Talahoyiwma			45												
Talahoyniwa															
Talahoynöm			499								137				
Talamana					477							105			
Talangakiwma															
Talangayniwa	6							71				225			53
Talangöysi			692		204							17			43
Talangyawnöm															
Talanömqa			697		131	70				108				1338	
Talanömsi			405												
Talanömtiwa			330		505			39							
Talas															
Talashaynöm			575		271		52					269		1768	307
Talashongiwma			87							511				1704	
Talashongniwa			728		430							25			158
Talashongnöm			489/616		77/ 281a							286			16
Talashongsi			655		382	52/ 174				34			28	1286	
Talashongva			30											1497	
Talashoya			88												
Talashoyiwma			130		101	130				172			104	1385	

TABLE 8.1—*(Continued)*

Identification (MT name in std. orthog)	MT clan	MT household nos.	1891 Hst	1892 M1	1892 M2	1892 Mnq
Talashoyniwa	Rabbit	G 149; K 244; S 549–551		1225		
Talasi	Real Coyote	I 218–219		1411		
Talasintiwa	Lizard	K 225–226				
Talaskwapnöm	Sand	E 108–112				
Talaskwaptiwa	Sun	R 522–526		1446		
Talasmana	Real Coyote	R 534–535		1379		
Talasmöyniwa	Rabbit	K 239–243; V 577–581			219	
Talasmöynöm	Real Badger	M 403–407		1303/ 1498		
Talasmöysi	Greasewood	G 136–138; M 365			299	
Talasngayakiwma	Eagle	F′; R 513–521				
Talasngaynöm	Sand	E 108–112			366	
Talasngönsi (aka Qöyawaysi) {x}	Piikyas	G 153–155; I 200–204; Z 610		1622		
Talasngöntiwa	Sparrowhawk	M 377–380			269	
Talasngöysi	Real Coyote	G 171–175; K 256–261		1455		
Talasngöytiwa	Real Badger	L 297–300; M 385–391; Y 597–602			126	
Talasnömqa	Lizard	R 532–533; Z 617–618				
Talasnömsi	Maasaw	V 567–576				
Talasnömtiwa	Squash	G 160–166		1602		
Talasvenqa	Bow	S 536–542			316	
Talasvensi {x}	Sand	L 344–346				
Talasventiwa	Kookop	V 586–589				
Talasve'yma	Eagle	B 13–14; K 245–251; L 315–321; O′		1386		
Talasvuwyawma	Real Coyote	E 108–112; I 218–219; L 341–343			80	
Talaswa'yma	Parrot	C 51–53				
Talaswaynöm	Rabbit	G 141–145		1243		
Talaswaytiwa	Desert Fox	C 50; L 301–305; S 543–545; X 595′–596′			144	
Talaswuhiwma	Grey Badger	C 54–57			182	
Talaswungwniwa	Greasewood	F 122–123; X 593–596			317	
Talasyamqa	Patki	J′			194	
Talasyamtiwa	Rabbit	K 245–251		1383		
Talasyawma	Grey Badger	C 47–49; N 450–453			96/346	
Talasyesnöm	Maasaw	M 413–418		1340		
Talasyestiwa	Lizard	F′				
Talavenqa	Lizard	P 496–497				
Talavensi	Desert Fox	B ½13 & 14; L 306–310		1417		
Talawaytiwa	Sun	C 23–26; V 567–576		1333		
Talawipi	Reed	G 134–135			228	
Talawisiwma [2M] {x}	Bearstrap	M 399–402				
Talawunsi {x}	Piikyas	E 96–99				
Talayamtiwa	Desert Fox	E 96–99				
Talayamtiwa, Washington [2M] {x}	Sun Forehead	M 399–402				
Talayawma (see Laapu)	Bear					
Talayesnöm	Lizard	S 562–564		1349		
Tala'yma {x}	Spider	B 12 & ½13				
Tangaqhepnöm	Desert Fox	E 96–99		1480		
Tangaqhongniwa	Bow	G 139–140, 146–148; M 427–432		1615		
Tangaqhongva	Lizard	B 15 & ½16; C 54–57; N 450–53; P′; T′				
Tangaqhoyiwma	Real Coyote	L 347–349		1578		

HP009535

	1894		1900		1906					1908			1910		1912
ID (abbrev)	Hst	Ptt.	Oray	Mnq	10/30 Hstcp	11/8 RH	11/9 Hot	11/9 Pris	11/9 Fr	Oray	Mnq	Hot	Paaq	altmt	Hot
Talashoyniwa			696						15	109				1337	
Talasi				28							113				
Talasintiwa											157				
Talaskwapnöm															
Talaskwaptiwa		82	83						32	330				1523	
Talasmana			100							453				1645	
Talasmöyniwa				37							168				
Talasmöynöm											181				
Talasmöysi			256		529	102				57			43	2447	
Talasngayakiwma															
Talasngaynöm			429		32	39						61			144
Talasngönsi			46							180				1395	
Talasngöntiwa		116	229						47	251				1456	
Talasngöysi			376												
Talasngöytiwa															
Talasnömqa			91?							198				1414	
Talasnömsi											62				
Talasnömtiwa		98	759							513				1706	
Talasvenqa			23		312							275			25
Talasvensi															
Talasventiwa															
Talasve'yma		101	663						13	224				1433	
Talasvuwyawma				63							146				
Talaswa'yma			496		218							148			202
Talaswaynöm			411							538				1728	
Talaswaytiwa			24		85	123				129			82	1349	
Talaswuhiwma			473		1	21				11			9	1262	
Talaswungwniwa			31		506			76				1			146
Talasyamqa			584		258		51					19			154
Talasyamtiwa		100							36	346				1537	
Talasyawma	10														
Talasyesnöm			179							292				1492	
Talasyestiwa			269		256							116			66
Talavenqa											50				
Talavensi			529							264				1467	
Talawaytiwa			419							438				1631	
Talawipi			324							258					
Talawisiwma					428										
Talawunsi												86			236
Talayamtiwa			386		174	13				25			16	1275	
Talayamtiwa					515										
Talayawma															
Talayesnöm			2	72							53				
Tala'yma															
Tangaqhepnöm			389		178		60					155			238
Tangaqhongniwa										287					
Tangaqhongva			315		205			50				233			36
Tangaqhoyiwma			600						64	475					

TABLE 8.1—*(Continued)*

Identification (MT name in std. orthog)	MT clan	MT household nos.	1891 Hst	1892 M1	1892 M2	1892 Mnq
Tangaqhoyniwa	Maasaw	K 225–226; K 244; N 464–466; R 522–526		1234		
Tangaqhoynöm	Snake	X 590–592		1315		
Tangaqnömtiwa	Maasaw	M 408–412; R 522–526; R 527–531				
Tangaqvenqa	Patki	J′				
Tangaqvensi {x}	Sand	K 245–251		1384		
Tangaqve'yma	Rabbit	N 464–466		1460		
Tangaqwa'yma	Grey Badger	S 552–555			382	
Tangaqwaynöm	Lizard	N 467–471		1402		
Tangaqwisiwma	Real Badger	M 403–407			322	
Tangaqwisnöm {x}	Real Coyote	V 586–589				
Tangaqwunqa	Maasaw	K 284–286, part 287, 288		1540		
Tangaqyawma	Bear	C 61–63; I 197–199		1538		
Tangaqyestiwa	Real Coyote	V 577–581			214	
Tangaqyesva	Desert Fox	N 439–443		1517	127	
Tasavu {x}	Real Navajo	C 39–41				
Tawaamana {x}	Maasaw	M 373–376				
Tawahongiwma	Grey Badger	C 47–49; G 136–138; M 365			298	
Tawahongniwa	Sand	G′; N 439–443			265	
Tawahongqa	Bow	M 427–432				
Tawahongsi	Piikyas	K 292–294		1406		
Tawahongva	Piikyas	G 153–155				
Tawahoyiwma	(Nav.) Badger	E 81–89; M 355–358		1394		
Tawakwapnöm	Reed	S 564–565			391	
Tawakwaptiwa	Bear	I 205–207; R 522–526; R 527–531			88	
Tawaletstiwa	Nav. Badger	B 19–22; N 461–463			164	
Tawamana	Rabbit	B ½13 & 14; [O′]				
Tawamsa'yma	Reed	J′; K 267; V 582–585			191	
Tawamunsi	Butterfly	K 227–232		1306		
Tawangaynöm	Real Coyote	R 534–535		1492	91	
Tawangönsi	Rabbit	K 239–243			242	
Tawangöysi	Patki	L 295–296			286	
Tawangyamsi	Piikyas	D′; K 292–294		1409		
Tawangyawma (#1)	Piikyas	K 275–279			94	
Tawangyawma (#2) [Qömawunu]	Piikyas	Z 610				
Tawangyawnöm	Maasaw	K 244; M 395–398, part 399		1214		
Tawanömqa	Bear	R 522–526		1212		
Tawanömsi	Lizard	S 543–545; X 595′–596′		1265		
Tawanömtiwa (Claude James)	Rabbit	G 141–145; Z 610		1245		
Tawavensi	Patki	D 77–80			206	
Tawaventiwa (Albert)	Reed	M 359–364; P′; S 546–548			387	
Tawawunqa	Real Coyote	R 534–535		1378		
Tawayamsi	Lizard	S 543–545		1363		
Tawayawnöm	Lizard	S 543–545			312	
Tawayesva	Grey Badger	C 50; N 439–443				
Tayomana	Greasewood	L 326–331		1252		
Teeve (Raymond)	Sun	H′				
Tephongnöm	Sun	K 280–283, part 287				
Tephongva	Piikyas	G 131–132				

HP009537

	1894		1900		1906					1908			1910		1912
ID (abbrev)	Hst	Ptt.	Oray	Mnq	10/30 Hstcp	11/8 RH	11/9 Hot	11/9 Pris	11/9 Fr	Oray	Mnq	Hot	Paaq	altmt	Hot
Tangaqhoyniwa				56							155				
Tangaqhoynöm															
Tangaqnömtiwa		94									184?				
Tangaqvenqa			582		255							103			
Tangaqvensi															
Tangaqve'yma		87													
Tangaqwa'yma															
Tangaqwaynöm															
Tangaqwisiwma			755/ 757?		437			24				247		1760	
Tangaqwisnöm				31							117				
Tangaqwunqa			743							462				1654	
Tangaqyawma			651		337	173						137		1757	220
Tangaqyestiwa			73						62	363				1554	
Tangaqyesva			674		141		9					254			
Tasavu															
Tawaamana															
Tawahongiwma			255		528	101				56			42	2246	
Tawahongniwa					398			11				299			274
Tawahongqa			190							286				1487	
Tawahongsi			218	36							34/41				
Tawahongva			398		354							94			104
Tawahoyiwma															
Tawakwapnöm			53		266/ 521	84	59					277			79
Tawakwaptiwa		106	566						1	311				1504	
Tawaletstiwa	15														
Tawamana			666							420				1615	
Tawamsa'yma			578		252			17				101			182
Tawamunsi			272							228				1437	
Tawangaynöm															
Tawangönsi			281	43							19				
Tawangöysi			715		100							303			
Tawangyamsi			216								175				
Tawangyawma (#1)			37		212							13			41
Tawangyawma (#2)			50							183				1398	
Tawangyawnöm			170							322				1515	
Tawanömqa															
Tawanömsi			25		86	124				130			83	1350	
Tawanömtiwa			412							533				1722	
Tawavensi															
Tawaventiwa			448		459			78				173			267
Tawawunqa			95							455				1647	
Tawayamsi															
Tawayawnöm			19/	16	63	119				124			44–'12	1346	
Tawayesva			464?		483	4				114			79	1342	
Tayomana															
Teeve										484				1675	
Tephongnöm					135	100				50					257
Tephongva															

HP009538

TABLE 8.1—*(Continued)*

Identification (MT name in std. orthog)	MT clan	MT household nos.	1891 Hst	1892 M1	1892 M2	Mnq
Teptuyqa	Patki	D 77–80			208	
Tökyamsi	Piikyas	X 590–592				
Tökyawuuti	Parrot/Crow	M 350–354		1432		
Tövönömqa	Lizard	S 562–564			113	
Töyongwa (Dan)	Real Coyote	D′; I 218–219; K 292–294		1415	329	
Töyovaya {x}	Grey Badger	L 322–325				
Tsaatsaqa	Maasaw	I 200–204				
Tsakwani	Spider	β				
Tsavatawa	Lizard	K 225–226				
Tsayniwa	Real Badger	L 297–300			370	
Tsimöqa	Piikyas	C 54–57; Z 612–613				
Tsinamti	(Real) Coyote	β; Q 505–506				
Tsiyakiwma {x}	Lizard	L 347–349				
Tsiyawma	Snake/Lizard	X 593–596				
Tsoki'yma (aka Qötsyestiwa)	(Real) Crane	K 262–266		1476		
Tsooro (see Tsoryamqa)	Greasewood					
. . .Tsooro	Sun	K 280–283, part 287			284	
Tsootsongo	Real Ho	L 297–300; N 467–71			301	
Tsöqaytsi	Spider	E 113–115				
Tsorhepnöm	Rabbit	Q 502–504			233	
Tsorhongnöm	Millet	E′				
Tsorhongsi	Millet	E′				
Tsorhoynöm	Real Badger	M 403–407; N 444–449		1299/ 1495		
Tsorkwaptiwa	Reed	E 81–89				
Tsormöynöm	Greasewood	L 322–325		1372	331	
Tsormöysi	Eagle	G 131–132		1516?		
Tsorngaynöm {x}	Reed	N 454–460			225	
Tsorngaysi	Grey Badger	C 50				
Tsorngöyva	Desert Fox	B 12 & ½13; G 136–138			334	
Tsorowuuti	Piikyas	V 577–581			215	
Tsorvenqa	Grey Badger	C 47–49			142	
Tsorwisnöm	Greasewood	I 211–214				
Tsorwunqa {x}	Greasewood	G 133			274?	
Tsoryamqa (aka Tsooro)	Greasewood	B′; S 541–542				
Tsoryesnöm (Alice)	Piikyas	Z 610				
Tsu'hongnöm	Rabbit	K 245–251		1470		
Tsu'mana (#1)	Reed	M 366–372			246	
Tsu'mana (#2)	Parrot	N 485–489				
Tsu'möysi	Desert Fox	L 306–310				
Tsuqa'yma (Carl)	Piikyas	Z 610				
Tu'awvayya	Grey Badger	N 477–480			43	
Tumöqawmö	Sand	V 586–589				
Tumosi	Desert Fox	E 96–99				
Tuukwi	(Walpi)	K 245–251				
Tuungöyva (Cyrus) [Walpi]		R′				
Tuutuspa	Lizard	M 403–407			320	
Tuuvi	Piikyas	K 227–232; M 359–364				
Tuuvingma	Sand	H 179–181; H 185–190; L 301–305			291	
Tuuwaha (Don)	Reed	N′ [a]; L 311–314				
Tuvahepnöm	Rabbit	G 139–140, 146–148			377	
Tuvakwapnöm	Rabbit	E 113–115			2	

HP009539

	1894		1900		1906					1908			1910		1912
ID (abbrev)	Hst	Ptt.	Oray	Mnq	10/30 Hstcp	11/8 RH	11/9 Hot	11/9 Pris	11/9 Fr	Oray	Mnq	Hot	Paaq	altmt	Hot
Teptuyqa			647								114				
Tökyamsi															
Tökyawuuti			266							226				1435	
Tövönömqa			12		150		58					72			263
Töyongwa									83		174				
Töyovaya															
Tsaatsaqa															
Tsakwani					140					8			8	1261	
Tsavatawa				60							159				
Tsayniwa															
Tsimöqa			43							192				1408	
Tsinamti			143								7				
Tsiyakiwma															
Tsiyawma			34												
Tsoki'yma															
Tsooro															
. . .Tsooro			237		133	98				48					
Tsootsongo															
Tsöqaytsi					46							297			272
Tsorhepnöm				2							2				
Tsorhongnöm			331		502		49					245			137
Tsorhongsi					482		42					317			184
Tsorhoynöm										306				1498	
Tsorkwaptiwa															
Tsormöynöm															
Tsormöysi			350		56		19					132			308
Tsorngaynöm										545					
Tsorngaysi															
Tsorngöyva			535		110	106				53			39	1299	
Tsorowuuti			74							364				1555	
Tsorvenqa			487			29				44			48–'12	1296	
Tsorwisnöm			589		468		45					215			97
Tsorwunqa			341								37				
Tsoryamqa					238										
Tsoryesnöm			49?							182				1397	
Tsu'hongnöm			291							347				1538	
Tsu'mana (#1)			155	23							162				
Tsu'mana (#2)			707		99							50			206
Tsu'möysi					413	92				92			71	1325	
Tsuqa'yma										185				1400	
Tu'awvayya															
Tumöqawmö															
Tumosi					176	15				27			18	1277	
Tuukwi															
Tuungöyva															
Tuutuspa			259				2			128			49–'12	1348	
Tuuvi															
Tuuvingma			609		270			28				270			306
Tuuwaha			640		358	74				75			54	1311	
Tuvahepnöm										239				1446	
Tuvakwapnöm			454		224		66					110			229

HP009540

TABLE 8.1—*(Continued)*

Identification (MT name in std. orthog)	MT clan	MT household nos.	1891 Hst	1892 M1	1892 M2	1892 Mnq
Tuvamana	Spider	N 439–443		1518	129?/160	
Tuvamöynöm {x}	Sun	M 433–435			132	
Tuvehongiwma	Greasewood	G 131–132; I 208–210		1325?		
Tuvehongnöm {x}	Sand	C 68–73; M 436–438			176	
Tuvehongva (King)	Sand	G 141–145; V 586–589				
Tuvehoyiwma	Bear	K 245–251; R 527–531; R 532–533; S 543–545; Z 617–618			239	
Tuvekwapnöm {x}	Sun	Z 614				
Tuvekwaptiwa	Greasewood	F 126–128; I 208–210; J 221–222; S 562–564		1327		
Tuveletstiwa	Squash	M 433–435		1581		
Tuvemana	Maasaw	C′; K 284–286, part 287, 288		1546		
Tuvengnga {x}	Greasewood	F 124–125; R 513–521			7	
Tuvengöysi	Sun	M 419–422		1565		
Tuvengöytiwa	Spider	G 131–132; L 315–321		1512		
Tuvengyamqa	Desert Fox	B 13–14		1419		
Tuvengyamsi (Anna)	Real Coyote	M′; R 527–531			28/281	
Tuvengyamtiwa	Greasewood	C 61–63; M 365			297?	
Tuvengyawma (#1) may be same	Piikyas	B′				
Tuvengyawma (#2) may be same	Desert Fox	J′; G 150–152; L 301–305				
Tuvenömqa	N. Badger	E 81–89		1477		
Tuvenömsi	Millet	E′; K 275–279			136	
Tuvenömtiwa	Sand	E 90–95			130	
Tuvewaynöm (Irene)	Maasaw	R′		1224		
Tuvewaytiwa	Patki	L 347–349; M 366–372		1570		
Tuvewa'yma	Desert Fox	S 556–561			375	
Tuvewa'yma	Sun Forehead	M 399–402				
Tuvewuhiwma	Spider	E′; D 74–76			394	
Tuvewunqa	Bear	I 200–204			210	
Tuveyamtiwa	(Real) Snake	C 23–26; X 590–592		1331		
Tuveyawma (Tom Jenkins)	Patki	P 492′, 492–495; Q 507–509		1439		
Tuveyawnöm	Desert Fox	N 461–463				
Tuveyesnöm	Kookop	M 385–391			384	
Tuveyestiwa	Real Coyote	Q 507–509; S 543–545		1362		
Tuveyesva	(Real) Bear	I 200–204; S 543–545; X 595′–596′		1264		
Tuwahongnöm	Rabbit	G 150–152			362	
Tuwahongqa	Reed	N′ [a]				
Tuwahongva	Real Badger	J 221–222; N 439–443			21	
Tuwahoyiwma (Charles Fredericks)	Bear	R 527–531		1450		
Tuwahoyniwa	Real Crane	K 262–266; Q 498–501		1590		
Tuwaletstiwa (Johnson)	Bow	K 284–286, part 287, 288; M 423–426		1586		
Tuwamöyniwa	Rabbit	F 126–128; I 208–210		1323		
Tuwamöynöm	Reed	M 366–372			251/373	7
Tuwamöysi	(Real) Crane	K 262–266		1395		
Tuwangönsi	Sun	L 341–343			81	
Tuwangöynöm	Greasewood	G 133			69	
Tuwangöysi	Greasewood	B′				
Tuwangöytiwa	Desert Fox	K 292–294; N 454–460			103	
Tuwangyamtiwa	Desert Fox	E 96–99		1482		
Tuwangyawnöm	Rabbit	G 149			364	

HP009541

	1894		1900		1906					1908			1910		1912
ID (abbrev)	Hst	Ptt.	Oray	Mnq	10/30 Hstcp	11/8 RH	11/9 Hot	11/9 Pris	11/9 Fr	Oray	Mnq	Hot	Paaq	altmt	Hot
Tuvamana			675		142		10					255			64
Tuvamöynöm			436							361					
Tuvehongiwma			302?		48			14				78			192
Tuvehongnöm															
Tuvehongva			81							449				1642	
Tuvehoyiwma			89						58	196				1412	
Tuvekwapnöm					168	160						162			248
Tuvekwaptiwa			304		480			16							139
Tuveletstiwa			198					34				29			
Tuvemana			554							494				1684	
Tuvengnga			270												
Tuvengöysi			470							427				1621	
Tuvengöytiwa			346		58			9				127			217
Tuvengyamqa			531							265				1468	
Tuvengyamsi			310							557				1747	
Tuvengyamtiwa			504		156			35				307			186
Tuvengyawma (#1)															
Tuvengyawma (#2)					378	43				137				1358	73
Tuvenömqa															
Tuvenömsi			333		496		78								
Tuvenömtiwa			434						31	352				1544	
Tuvewaynöm			105							315				1508	
Tuvewaytiwa			599						61	344				2461	
Tuvewa’yma															
Tuvewa’yma															
Tuvewuhiwma	17		328												
Tuvewunqa															
Tuveyamtiwa		105	416						28	405				1601	
Tuveyawma			121							252				1457	
Tuveyawnöm			701		184	67				105			76	1333	
Tuveyesnöm					248							5			7
Tuveyestiwa		110	126								143				
Tuveyesva															
Tuwahongnöm			358		374		41					35			164
Tuwahongqa			641		359	75				76			55	1312	
Tuwahongva					146			29				262			49
Tuwahoyiwma		95	86						5	556				1746	
Tuwahoyniwa		113	135						18	433				1626	
Tuwaletstiwa			251							507				1700	
Tuwamöyniwa			300		349	36				18				1269	
Tuwamöynöm			154		298	80				65			50	1302	
Tuwamöysi			248							237				1444	
Tuwangönsi				64							147				
Tuwangöynöm			340							29			23	1280	
Tuwangöysi					237		22					168			177
Tuwangöytiwa			219								126				
Tuwangyamtiwa			387		172			7			179			1278	
Tuwangyawnöm			355		370	47				141					

TABLE 8.1—*(Continued)*

Identification (MT name in std. orthog)	MT clan	MT household nos.	1891 Hst	1892 M1	1892 M2	1892 Mnq
Tuwani'yma	Eagle	N 472–473				
Tuwanömqa {x}	Rabbit	E 81–89; M 355–358				
Tuwanömtiwa (#1)	Greasewood	I 211–214			61	
Tuwanömtiwa (#2)	Parrot/Crow	M 355–358; M 366–372			245	
Tuwasi (Cecil)	Piikyas	Z 610				
Tuwaswukiwma (Andrew)	[G.] Badger	C 42–46; C 50				
Tuwavensi	Greasewood	B′		1370		
Tuwaventiwa	Piikyas	G 171–175; H 179–181			200	
Tuwawisnöm (Helen)	Eagle	N 472–473				
Tuwawunqa	Rabbit	G 150–152			363	
Tuwayamqa	Sun	Q 510–512				
Tuwayesnöm	Reed	K 267; V 582–585; Y 603–606		1280		
Tuwayesva	Eagle	N 472–473				
Tuwayonsi	Rabbit	G 150–52; L 301–305				
Uhongva	Eagle	K 233–238				
Uyiwaysi {x}	Parrot	M 433–435				
Wawaynöm	Greasewood	G 133				
Waysi [Talaswaysi]	Reed	P′			324	
Waytiwma (Benjamin)	Eagle	G 131–132				
Wishövi	Desert Fox	B 12 & ½13				
Wungwni'yma	Reed	E 96–99		1478		
Wunsi [Tangaqwunsi] {x}	Desert Fox	J 221–222				
Wunuwya	Rabbit	G 139–140, 146–148				
Wuuwunqa/Qömawunqa	Greasewood	B′; L 322–325		1367		
Wuwupa	Lizard	N 467–471				
Yamsi	Squash	M 433–435		1580		
Yayva	Lizard	C 54–57				
Yeesiwa	Piikyas	F 122–123; L 306–310				3
Ye–i	Sun	Q 510–512		1322		
Yonsi	Patki	G 160–166		1603		
Yotima	Piikyas	Z 610				
Yoywaynöm	Maasaw	M 408–412; M 413–418				
Yoywaysi	Rabbit	O′				
Yoywaytiwa (Richard)	Sparrowhawk	G 156–159				
Yukiwma	Kookop	L 347–349; M 399–402; P′; S 546–548	8		170	
Yuwsiyma	Maasaw	G 149; L 315–321				
Yuyahiwva	Patki	C 35–38; M 373–376		1551		

HP009543

	1894		1900		1906					1908			1910		1912
ID (abbrev)	Hst	Ptt.	Oray	Mnq	10/30 Hstcp	11/8 RH	11/9 Hot	11/9 Pris	11/9 Fr	Oray	Mnq	Hot	Paaq	altmt	Hot
Tuwani'yma					434										
Tuwanömqa															
Tuwanömtiwa (#1)			611		308			80				224			88
Tuwanömtiwa (#2)				22							161				
Tuwasi										186				1401	
Tuwaswukiwma			462		11					156				1373	
Tuwavensi			543		235		74								261
Tuwaventiwa			695								4				
Tuwawisnöm			733		433							28			161
Tuwawunqa			359		372							34			168
Tuwayamqa			119							466				1658	
Tuwayesnöm			56		129	144	72			168			100	1382	
Tuwayesva			732		432							27			160
Tuwayonsi			360		379	44				138				1359	74
Uhongva															
Uyiwaysi			500?								138				
Wawaynöm										390				1583	
Waysi															
Waytiwma			352		60							129			219
Wishövi			537		112	19				4			3	1257	
Wungwni'yma			383		170	10				22			14	1272	
Wunsi					158							310			191
Wunuwya										243				1449	
Wuuwunqa			540		231		20					166			175
Wuwupa															
Yamsi			195		429		81					208			
Yayva			478		5	24				14			21	1265	
Yeesiwa				19							185				
Ye–i			118							465				1657	
Yonsi			760							514				1707	
Yotima			48							181				1396	
Yoywaynöm															
Yoywaysi										421				1616	
Yoywaytiwa			372							479				1670	
Yukiwma	12		157		164			69				164			244
Yuwsiyma			354												
Yuyahiwva			146								186				

TABLE 8.2

Master List of Additional Names Absent from Titiev's Census but Present on White's Genealogy Charts

	1892			1894	1900		1906			1908			1910		1912
Name (Lineage; Generation)	M1	M2	Mnq	Ptt.	Oray	Mnq	Hstcp	RH	Hot	Oray	Mnq	Hot	Paaq	altmt	Hot
Alfred (WMCL3G5) [EN]										554					
A'mihoya (WRedL2G4)		226			323										
Amy (WBarL1G3) [EN]					653		391	51		42			36		
Amy (WPatL1G4) [EN]										517					
Avatsmana (WSunL1G4)		83													
Awathaytiwa (WMCL2G5)										458					
Eliz (WMCL3G5) [EN]										551				1741	
Ep'e'tavi (WMHKL1G5)										509				1702	
Eunice (WPikL1G5) [EN]															214
Halayvi (WRabL3G3)										436				1629	
Heheya (WBgrL1G5)					756		446		27			184			114
Henry (WSunL1G4) [EN]											36				
Hokwaptiwa (WRabL3G4)					445						109				
Homer (WMCL3G5) [EN]										552				1742	
Honanngöysi (WRabL1G4)										422				1617	
Honanyesnöm (WGrsL1G3)							306					231			
Hookwapnöm (WPrtL1G4)										381				1573	
Hoomöysi (WPrtL1G4)					573					380				1572	
Hooyiwma (WPrtL2G4)		262								397				1591	
Hoy'ngwu (WKatL1G4)							221					151			198
Ho'yvaya (WMHKL1G5)										510				1703	
Humiki'yva (WWCL2G6)							202								293
Humiletsnöm (WMHKL1G5)										506				1697	
Humingaynöm (WBflyL1G3)										231					
Humiwunqa (WLizL1G4)					245; 718										
Humiwunqa (WPrtL1G4)					241		94					45			300
Katsinhongnöm (WBgrL1G5)							449					187			117
Kihu'ynöm (WMCL2G5)											47				
Kuwansuru (WSndL1G5)							74					58			289
Kwaahaynöm (WLizL4G3)												118			
Kwaangöysi (WRabL1G4)	1388				665										
Kwaave'yma (WRabL1G4)												37			165
Kyarheptiwa (WBgrL1G5)															118
Kyarkuku (WRedL2G4)											167				

HP009545

TABLE 8.2—*(Continued)*

	1892			1894	1900		1906			1908			1910		1912
Name (Lineage; Generation)	M1	M2	Mnq	Ptt.	Oray	Mnq	Hstcp	RH	Hot	Oray	Mnq	ot	Paaq	altmt	Hot
Kyarmana (WRedL2G4)											165				
Kyarngaynöm (WRedL2G4)											166				
Kyarwari (WBgrL3G3)							15	35						1368	
Kyelnömqa (WPatL1G4)	1605														
Leetayngönsi (WSunL1G4)											153				
Letayhongsi (WKatL1G4)							222					152			
Lolma (WSndL1G5)							73					57			288
Lomakwaptiwa (WRabL4G3)		75	3			47					38				
Lomaventiwa (WMCL3G4)		30; 277													
Lydia (WMCL3G5) [EN]										555				1745	
Masanömqa (WGrsL1G3)					590		471					218			
Masave'yma (WRabL3G2)				107											
Masawunsi (WLizL3G4)					480										
Matthew (WMCL3G5) [EN]										553				1743	
Milo (WMHKL1G4) [EN]										303					
Mongwu (WWCL2G6)										280				1481	
Mungyawu'u (WRabL1G4)										350				1541	
Munu'ya (WRabL1G4)						85									
Muuyaw (WMHKL1G6)										441				1634	
Nakwaletsnöm (WLizL4G3)												117			
Nakwayonsi (WWCL2G6)							185	69		107			78	1335	
Nananwu (WGrsL1G4)										342			113	1534	
Napyonsi (WMHKL1G4)					180					293				1493	
Na'qa (WLizL1G4)	1364				127		64	120		125	144				
Nasihongqa (WRedL2G5)											85				
Nasihoynöm (WGrsL1G3)							472					219			
Nasingöynöm (WSunL1G4)											154				
Ngahu (WPikL1G5)							493					90			33
Nuvangaynöm (WRabL1G4)					292					348				1539	
Nuvangönsi (WBflyL1G3)	1308				273					229				1438	
Nuvangyamqa (WRedL1G5)											68				
Nuvanömsi (WMCL2G6)					124					254				1459	
Oswald (WMCL3G6) [EN]										558				1748	
Ötsö'na (WPikL1G4)					691		207					235			38
Paahongsi (WSunL1G4)											81				
Paamöynöm (WBgrL2G5)										216					

HP009546

TABLE 8.2—*(Continued)*

	1892			1894	1900		1906			1908			1910		1912
Name (Lineage; Generation)	M1	M2	Mnq	Ptt.	Oray	Mnq	Hstcp	RH	Hot	Oray	Mnq	Hot	Paaq	altmt	Hot
Paavensi (WMCL3G6)											8				
Paawöynöm (WRedL1G5)						81									
Paayawnöm (WKatL1G4)											140				204
Pölangpu (WMCL1G4)		29; 282									120				
Polihongniwa (WMCL1G5)										336				1529	
Polikwapnöm (WSpdL1G4)							486	6		117			81	1343	
Polingöynöm (WGrsL1G3)							470					217			101
Polingyamqa (WWCL2G6)											102				
Polingyamtiwa (WGrsL1G4)						49					97				
Pongyawaynöm (WSunL1G4)										357					
Poshumi (WSunL1G5)											16				
Posiwhepnöm (WMCL1G4)											118				
Puhuvensi (WRedL1G5)											11				
Puhuwaynöm (WPikL1G4)							209					236			39
Pumasati (WMCL1G5)										337				1530	
Qömakwaptiwa (WPCKL1G4)										249				1455	
Qömangöntiwa (WPikL1G2)	1562														
Qömanömqa (WEglL1G2)	1505														
Qötskwapnöm (WPCKL1G2)	1274														
Qötsmöynöm (WKatL1G1)	1434				265										
Qöyakwaptiwa (WMHKL1G5)					226					505				1696	
Qöyamöysi (WLizL1G4)	1267				27		87	125		131			89	1351	
Qöyave'yma (WPrtL2G4)										398				1592	
Qöyawaysi (WRabL1G4)							380			139				1360	75
Qöyawaytiwa (WRabL1G4)							376								
Raana (WPrtL1G4)							95					46			
Sahö (WPCKL1G4)					234					248				1454	
Sakwyesnöm (WBgrL4G1)	1438														
Salavi (WPikL1G4)											35				
Sihoynöm (WMHKL1G4)										294				1494	
Siikuyva (WRedL1G5)						80					66				
Sikyahongqa (WRabL3G3)	1598										72				
Sikyana'tsi (WSunL1G4)											152				
Sikyangönsi (WRabL1G3)	1473									234					
Sikyangyawnöm (WLizL2G5)	1346				671					277				1478	
Sikyanömqa (WSpdL1G3)					681		145		12			258			65

HP009547

TABLE 8.2—*(Continued)*

	1892			1894	1900		1906			1908			1910		1912
Name (Lineage; Generation)	M1	M2	Mnq	Ptt.	Oray	Mnq	Hstcp	RH	Hot	Oray	Mnq	Hot	Paaq	ttaltmt	Hot
Sikyatawu (WBgrL1G5)					757		447		28			185			116
Sikyawaynöm (WPikL1G4)												15			
Sikyayamtiwa (WSndL1G5)					514		71					54			100
Sikyayawnöm (WPCKL1G4)	1444				232										
Sikyayonsi (WRabL3G3)										536				1725	
Simana (WPikL1G4)										365				1556	
Sivensi (WPatL1G4)	1606														
Siwimöynöm (WWCL2G6)						7	404					197			284
Siwivenqa (WGrsL1G4)	1371				544										
Siwiyesnöm (WPatL1G4)					763					516				1709	
Si'yta (WPatL1G4)					762					515				1708	
Sövöni (WLizL3G4)					7	77					54				
Sowi (WPikL1G4)						39									
Steven (WSunL1G4) [EN]						67					149				
Su'epya (WGrsL1G4)										471				1664	
Sumatswa'yma (WGrsL1G4)	1355														
Taaha'a (WGrsL1G4)										341			111	1533	
Talashaynöm (WRabL3G3)					139					435				1628	
Talaswayma (WPatL1G4)	1607														
Talayawnöm (WLizL3G3)		110?													
Talayesva (WSunL1G4)		134			438					355				1547	
Tangaqmöynöm (WSunL1G4)	1293														
Tangaqmöysi (WPikL1G5)											74				
Tangaqwari (WMCL1G4)						32									
Taphoro (WRedL2G4)		227													
Taqa'nangwa (WRabL3G3)											20				
Tawahoyiwma (WLizL3G4)							151					73			
Tawamöynöm (WSndL1G6)					490; 623		78					287			17
Tawamöysi (WKatL1G3)		153			497										
Tawangönqa (WWCL2G6)											101				
Tawangyamtiwa (WMCL3G5)	1459				378										
Tawayesnöm (WMHKL1G6)										440				1633	
Tingavi (WGrsL1G4)										340			112	1532	
Tsölö (WLizL1G4)		288; 351			244; 717		195	110		86			65	1319	
Tsöqapqö (WMCL2G5)											46				
Tsu'hongsi (WMHKL1G5)										491				1682	

HP009548

TABLE 8.2—*(Continued)*

	1892			1894	1900		1906			1908			1910		1912
Name (Lineage; Generation)	M1	M2	Mnq	Ptt.	Oray	nq	Hstcp	RH	Hot	Oray	Mnq	Hot	Paaq	altmt	Hot
Tupki'yma (WPikL1G4)										194				1410	
Tuupeva (WMCL2G6)										256				1461	
Tuvehoynöm (WGrsL1G3)					606		304					229			85
Tuvekwapnöm (WRedL2G4)						26									
Tuveletsnöm (WRabL2G4)										241				1447	
Tuwamana (WBowL1G3)	1588				185										
Tuwangönsi (WRedL2G4)					642		361	77		78			57	1314	
Tuwayawnöm (WSunL1G4)										358				1550	
Tuyqawva (WSunL1G5)											15				
Utuhu'u (WSndL1G6)							282					288			
Uyihongsi (WKatL1G4)											139				203
Viola (WSunL1G5) [EN]							167					161			247
Vivenqa (WRabL1G5)											124				
Yokni'yma (WBflyL1G3)										230				1439	
Yoyventiwa (WPCKL1G4)					373					480				1671	

HP009549

TABLE 8.3

Names in Tables 8.1 and 8.2 That Take Accents, in the Diacritically Modified Version of Standard Orthography

Names from Mischa Titiev master list

Unaccented form	*Accented form (Hill spellings)*
Homikni	Hómikni
Honkuku (Ray)	Hònkuku
Honnömtiwa	Honnȍmtiwa
Honvenqa	Honvènqa
Honyamqa	Honyàmqa
Hookuna	Hòokona
Hooqa'ö	Hòoqa'ö
Humihongqa	Humihòngqa
Humingyamtiwa	Humingyàmtiwa
Huminömqa	Huminȍmqa
Humivenqa	Humivènqa
Humiventiwa	Humivèntiwa
Humiwunqa	Humiwùnqa
Humiyamtiwa	Humiyàmtiwa
Ikwiltiwa	Iikwìltiwa
Katsina	Kàtsina
Kookyangwmana	Kòokyangwmana
Kootiwa	Kòotiwa
Kuwanhongqa	Kuwanhòngqa
Kuwankwapnöm	Kuwànkwapnöm
Kuwanleetsiwma	Kuwanlèetsiwma
Kuwannömqa	Kuwannȍmqa
Kuwannömtiwa	Kuwannȍmtiwa
Kuwanvenqa	Kuwanvènqa
Kuwanventiwa	Kuwàntiwa
Kuwanventiwa	Kuwanvèntiwa
Kuwanwaytiwa	Kuwanwàytiwa
Kuwanwaytiwa	Kuwanwàytiwa
Kuwanwunqa	Kuwanwùnqa
Kuwanyamqa	Kuwanyàmqa
Kuwanyamtiwa	Kuwanyàmtiwa
Kwaanömtiwa	Kwaanȍmtiwa
Kwaavenqa	Kwaavènqa
Kwaawunqa	Kwaawùnqa
Kwayowuuti	Kwayowùuti
Kyarhongqa	Kyarhòngqa
Kyarnömqa	Kyarnȍmqa
Kyarvenqa	Kyarvènqa
Kyarwaytiwa	Kyarwàytiwa
Kyarwunqa	Kyarwùnqa
Kyaryamqa	Kyaryàmqa
Kyelnömtiwa	Kyelnȍmtiwa
Kyelwunqa	Kyelwùnqa
Lomanangkwusa	Lomanànkwusa
Lomanömtiwa	Lomanȍmtiwa
Lomawaytiwa	Lomawàytiwa
Lomayamtiwa	Lomayàmtiwa
Masaatiwa	Masàatiwa
Masahongqa	Masahòngqa
Masa'mana	Masàamana

TABLE 8.3—*(Continued)*

Unaccented form	*Accented form (Hill spellings)*
Masangyamqa	Masang.yàmqa
Masangyamtiwa	Masangyàmtiwa
Masanömqa	Masanȍmqa
Masanömtiwa	Masanȍmtiwa
Masawaytiwa	Masawàytiwa
Masawunqa	Masawùnqa
Matsvöngtiwa	Matsvòngtiwa
Mokyaatiwa	Mokyàatiwa
Naanankya	Naanangk.ya
Naa'usitiwa	Naa'usìitiwa
Nakwahongqa	Nakwahòngqa
Nakwavenqa	Nakwavènqa
Nakwawaytiwa	Nakwawàytiwa
Nakwayamqa	Nakwayàmqa
Nasingyamtiwa	Nasing.yàmtiwa
Nasingyawnöm	Nasing.yawnöm
Nasinömtiwa	Nasinȍmtiwa
Nasiwaytiwa	Nasiwàytiwa
Nasiwunqa	Nasiwùnqa
Nasiyamtiwa	Nasiyàmtiwa
Ngahuwya	Ngahùwya
Ngönqa	Ngȍnqa
Nuuta'yma	Nùutayma
Nuutumya	Nùutumya
Nuvahongqa	Nuvahòngqa
Nuvavenqa	Nuvavènqa
Nuvaventiwa	Nuvavèntiwa
Nuvayamqa	Nuvayàmqa
Paanömqa	Paanȍmqa
Paanömtiwa	Paanȍmtiwa
Paayamqa	Paayàmqa
Polihongqa	Polihòngqa
Polingyamtiwa	Poling.yàmtiwa
Polingyawma	Poling.yawma
Polingyawnöm	Poling.yawnöm
Polinömqa	Polinȍmqa
Polinömqa	Polinȍmqa
Polivenqa	Polivènqa
Poliventiwa	Polivèntiwa
Poliwaytiwa	Poliwàytiwa
Poliwunqa	Poliwùnqa
Poliyamtiwa	Poliyàmtiwa
Pongyaahoya	Póngyàahoya
Pongyamana	Pongyàamana
Pongyangyamtiwa	Pongyangyàmtiwa
Pongyanömqa	Pongyanȍmqa
Pongyanömtiwa	Pongyanȍmtiwa
Pongyawunqa	Pongyawùnqa
Pongyayamqa	Pongyayàmqa
Puhunömqa	Puhunȍmqa
Puhunömtiwa	Puhunȍmtiwa
Puhuwaytiwa	Puhuwàytiwa
Putungwya	Putùwya
Qömahongqa	Qömahòngqa

TABLE 8.3—*(Continued)*

Unaccented form	*Accented form (Hill spellings)*
Qömangyamqa	Qömang.yàmqa
Qömangyamtiwa	Qömang.yàmtiwa
Qömanömtiwa	Qömanòmtiwa
Qömawaytiwa	Qömawàytiwa
Qömawuuti	Qömawùuti
Qötsnömqa	Qötsnòmqa
Qötsnömtiwa	Qötsnòmtiwa
Qötsvenqa	Qötsvènqa
Qötsventiwa	Qötsvèntiwa
Qötswaytiwa	Qötswàytiwa
Qötswunqa	Qötswùnqa
Qötsyamqa	Qötsyàmqa
Qötsyamtiwa	Qötsyàmtiwa
Qöyangönqa	Qöyangònqa
Qöyangyamtiwa	Qöyang.yàmtiwa
Qöyangyawnöm	Qöyang.yawnöm
Qöyanömqa	Qöyanòmqa
Qöyavenqa	Qöyavènqa
Qöyawunqa	Qöyawùnqa
Qöyayamtiwa	Qöyayàmtiwa
Sakwhongqa	Sakwhòngqa
Sakwnömqa	Sakwnòmqa
Sakwnömtiwa	Sakwnòmtiwa
Sakwvenqa	Sakwvènqa
Sakwwaytiwa	Sakwwàytiwa
Sakwwunqa	Sakwwùnqa
Sakwyamtiwa	Sakwyàmtiwa
Saviipi	Savìipi
Sihaynöm	Síhaynöm
Sihepnöm	Síhepnöm
Siheptiwa	Síheptiwa
Sihongniwa	Síhongniwa
Sihongnöm	Síhongnöm
Sihongqa	Síhòngqa
Sihongsi	Síhongsi
Sihongva	Síhongva
Sihu'ya	Sihùwya
Siikwapnöm	Sìikwapnöm
Siikwaptiwa	Sìikwaptiwa
Siingaynöm	Síngaynöm
Sikyaleetsiwma	Sikyalèetsiwma
Sikyataymana	Sikyàataymana
Sikyatayo	Sikyàatayo
Sikyavenqa	Sikyavènqa
Sikyawaytiwa	Sikyawàytiwa
Sikyawunqa	Sikyawùnqa
Sikyayamqa	Sikyayàmqa
Sikyayamtiwa	Sikyayàmtiwa
Siletsnöm	Síletsnöm
Siletstiwa	Síletstiwa
Simöynöm	Símöynöm
Simöysi	Símöysi
Singönsi	Síngönsi
Singöysi	Síngöysi

TABLE 8.3—*(Continued)*

Unaccented form	*Accented form (Hill spellings)*
Singöytiwa	Síngöytiwa
Singöyva	Síngöyva
Singyamsi	Sing.yamsi
Si'öqtiwma	{Sìitiwma}
Sinömqa	Sínòmqa
Sinömsi	Sínömsi
Sinömtiwa	Sínòmtiwa
Sita'yma	Sìitayma
Sivenqa	Sívènqa
Sivensi	Sívensi
Sive'yma	Síve'yma
Siwaynöm	Síwaynöm
Siwaytiwa	Síwàytiwa
Siwihongqa	Siwihòngqa
Siwingyamtiwa	Siwing.yàmtiwa
Siwingyawnöm	Siwing.yawnöm
Siwinömqa	Siwinòmqa
Siwinömtiwa	Siwinòmtiwa
Siwiyamtiwa	Siwiyàmtiwa
Siwunqa	Síwùnqa
Siyamtiwa	Síyàmtiwa
Siyawma	Síyawma
Siyawnöm	Síyawnöm
Siyesva	Síyesva
Siyonsi	Síyonsi
Sowiwuuti	Sowiwùuti
Suutapki	Sùutapki
Talahongqa	Talahòngqa
Talangakiwma	Talang.yakiwma
Talangyawnöm	Talang.yawnöm
Talanömqa	Talanòmqa
Talanömtiwa	Talanòmtiwa
Talasnömqa	Talasnòmqa
Talasnömtiwa	Talasnòmtiwa
Talasvenqa	Talasvènqa
Talasventiwa	Talasvèntiwa
Talaswaytiwa	Talaswàytiwa
Talasyamqa	Talasyàmqa
Talasyamtiwa	Talasyàmtiwa
Talavenqa	Talavènqa
Talawaytiwa	Talawàytiwa
Talayamtiwa	Talayàmtiwa
Tangaqnömtiwa	Tangaqnòmtiwa
Tangaqvenqa	Tangaqvènqa
Tangaqwunqa	Tangaqwùnqa
Tawahongqa	Tawahòngqa
Tawangyamsi	Tawang.yamsi
Tawangyawma	Tawang.yawma
Tawangyawnöm	Tawang.yawnöm
Tawanömqa	Tawanömqa
Tawanömtiwa	Tawanòmtiwa
Tawaventiwa	Tawavèntiwa
Tawawunqa	Tawawùnqa
Tökyawuuti	Tukyawùuti

HP009551

TABLE 8.3—*(Continued)*

Unaccented form	*Accented form (Hill spellings)*
Tövönömqa	Tövunȍmqa
Töyongwa	Tùuyongwa
Tsinamti	Tsinàmti
Tsiyakiwma	Tsíyakiwma
Tsöqaytsi	Tsöqàytsi
Tsorowuuti	Tsorowùuti
Tsorvenqa	Tsorvènqa
Tsorwunqa	Tsorwùnqa
Tsoryamqa	Tsoryàmqa
Tuvengyamqa	Tuveng.yàmqa
Tuvengyamsi	Tuveng.yamsi
Tuvengyamtiwa	Tuveng.yàmtiwa
Tuvengyawma	Tuveng.yawma
Tuvenömqa	Tuvenȍmqa
Tuvenömtiwa	Tuvenȍmtiwa
Tuvewaytiwa	Tuvewàytiwa
Tuvewunqa	Tuvewùnqa
Tuveyamtiwa	Tuveyàmtiwa
Tuwahongqa	Tuwahòngqa
Tuwangyawnöm	Tuwang.yawnöm
Tuwanömqa	Tuwanȍmqa
Tuwanömtiwa	Tuwanȍmtiwa
Tuwaventiwa	Tuwavèntiwa
Tuwawunqa	Tuwawùnqa
Tuwayamqa	Tuwayàmqa
Waytiwma	Wàytiwma
Wunuwya	Wúnùwya
Yoywaytiwa	Yoywàytiwa
Additional names from Leslie White master list	
Hookwapnöm (WPrtL1G4)	Hòokwapnöm
Hoomöysi (WPrtL1G4)	Hòomöysi
Hooyiwma (WPrtL2G4)	Hòoyiwma
Humiwunqa (WLizL1G4)	Humiwùnqa
Humiwunqa (WPrtL1G4)	Humiwùnqa
Kyelnömqa (WPatL1G4)	Kyelnȍmqa
Lomaventiwa (WMCL3G4)	Lomavèntiwa
Masanömqa (WGrsL1G3)	Masanȍmqa
Nasihongqa (WRedL2G5)	Nasihòngqa
Nuvangyamqa (WRedL1G5)	Nuvangyàmqa
Polingyamqa (WWCL2G6)	Polingyàmqa
Polingyamtiwa (WGrsL1G4)	Polingyàmtiwa
Qömanömqa (WEglL1G2)	Qömanȍmqa
Sikyahongqa (WRabL3G3)	Sikyahòngqa
Sikyanömqa (WSpdL1G3)	Sikyanȍmqa
Sikyayamtiwa (WSndL1G5)	Sikyayàmtiwa
Siwivenqa (WGrsL1G4)	Siwivènqa
Tawangyamtiwa (WMCL3G5)	Tawangyàmtiwa
Vivenqa (WRabL1G5)	Vivènqa
Yoyventiwa (WPCKL1G4)	Yoyvèntiwa

CHAPTER 9

GOVERNMENT RECORDS, 1891–1894

The core of this chapter is Mayhugh's allotment census of 1892: tables 9.2 and 9.3 (discussed below). The originals (cited more fully herein as Mayhugh, n.d.a, n.d.b) are located in the National Archives (Record Group 75, Moqui Allotment Schedules and Related Papers, 1894, # 11). Although Mayhugh's allotment schedules per se were submitted in February 1894, his correspondence (see Mayhugh, 6-9-1892 below) suggests that the census information itself was recorded in June 1892; I thus treat the demographic record as originating in that year. The present chapter additionally includes four other tables—tables 9.1, 9.4, 9.5, and 9.6—which I will discuss first. Table 9.1 lists nine Orayvi Hostiles arrested in 1891 and incarcerated at Fort Wingate; the most complete record I have found is on Mayhugh's list of ''Orabis Who Have Not Taken Land'' (table 9.3), where they are marked as ''Wingate'', or ''Fort Wingate''. Eight of the nine prisoners are thus recorded (see also Fewkes, 1922, and Donaldson, 1893, which discuss the arrests; cf. Whiteley, 1988a). The ninth prisoner was most likely (Albert) Tawaventiwa (Reed), the son of Heevi'yma. On a photograph of the prisoners (plate 9.1), a legend indicates two of the War Chief's (Heevi'yma's) sons were in the party arrested, and a letter by Navajo Agent David Shipley (12-14-1891 [reproduced in Part II]) also noted ''two sons of'' Heevi'yma as among those arrested. Tawaventiwa (Reed clan), who, after the split, was sent to Carlisle Indian School for five years, was about 15 years old in 1891, and was listed with Heevi'yma and his wife on Mayhugh's schedule (n.d.b). Heevi'yma's other ''son'' probably refers to his son-in-law, Puhu'yma (Sun clan), the husband of his daughter, Humivensi; Puhu'yma appears among Mayhugh's indications (n.d.b) of Fort Wingate prisoners.

Table 9.4 lists Mayhugh's allottees at Mùnqapi in 1892/93, nine individuals in all (as reported by a letter from Mayhugh to Commissioner of Indian Affairs D.M. Browning on May 3, 1893, cited by Godfrey [1988a: 81–82, ns. 45, 47]; I give the list, orthographically modified, as reproduced by Godfrey [1988a: 34]—I have not seen Mayhugh's original list). The Mùnqapi allottees included four married couples: Lötoksi'yva (Desert Fox; allottee #4) and Nasilewnöm (Piikyas; allottee #6), Nasingayniwa (Eagle; allottee #2) and Tuwamöynöm (Reed; allottee #7), Aqawsi (Eagle; allottee #9) and Talashaynöm (Piikyas; allottee #1), Yeesiwa (Piikyas; allottee #3) and Nuvayonsi (Desert Fox; allottee #8); as well as Katsinmana (Eagle; allottee #5), the widow of Tuuvi, the principal leader at Mùnqapi in the 1870's–1880's (Titiev [n.d.a: Household 359–64] indicated Katsinmana had divorced Tuuvi to marry a Wàlpi man, Aqwsingpu; if so, that remarriage probably occurred ca. 1885 and appears not to have lasted long, for Katsinmana clearly retained ongoing ties to Mùnqapi). Two of the allottees (Nasingayniwa and Tuwamöynöm) also appear on Mayhugh's list of ''Orabis Who Have Not Taken Land'' (table 9.3). (In 1899, Inspector James Mc-

HP009553

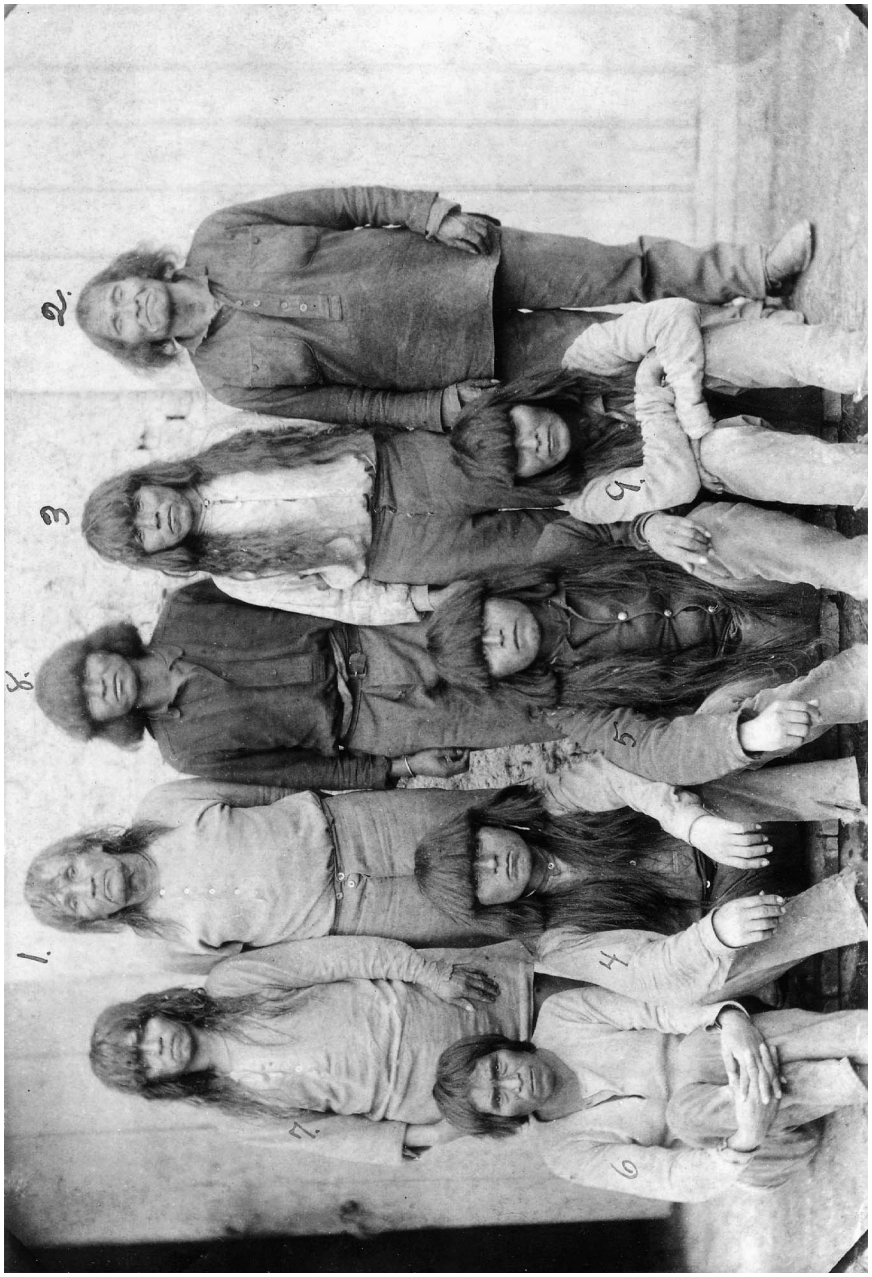


Plate 9.1. Hostiles incarcerated at Fort Wingate, January 26, 1892. Photograph formally titled: "Leaders of the Moqui Campaign. Fight took place June 24, 1891 between a detachment of troop 'D' 2nd A.S. Cavalry and 34 Moqui Indians (possibly Tewa); This picture was taken while they were prisoners, Jan. 26th, 1892." Based primarily on Mayhugh's notation of those at Fort Wingate in 1892 (written on M2) and on comparisons with other photos, my identifications are: back row, left to right, Lomayestiwa (Spider, [#7 on photo], identification certain), Heevi'yma (Kookop, [#1 identified as "Chief of War" on photo], identification certain), Qötswistiwa (Rabbit, [#8 on photo], identification inferential), Lomahongiwma (Spider [#3, identified as "Medicine Man" on photo], identification certain), Patupha (Kookop [#2, identified as "Medicine Man" on photo], identification certain); front row, Yukiwma (Kookop [#6 on photo], identification certain), Tawaventiwa (Reed [#4 identified as "Chief's Son poisoned all the water" on photo], identification inferential), Puhu'yma (Sun [#5, identified as "Chief's Son stole child from Keam's Canyon" on photo], identification inferential), and Talangayniwa (Kookop [#9 in photo], identification inferential). Photographer unknown. Negative no. 22,489. Courtesy Southwest Museum, Los Angeles.

HP009554

Laughlin re-allotted Mùnqapi lands (Godfrey, 1988a: 38–39) to 11 individuals. These included Aqawsi, Lötoksi'yva, Nasilewnöm, and Yeesiwa of the original allottees; and newly, Lomakwaptiwa (WRabL4G3), Nasinömtiwa (Parrot/Raven), Poli Paayestiwa (Greasewood), Siwiltima (Reed), Siyamtiwa (Piikyas), Talasmöyniwa (Rabbit), and Tuwanömtiwa #2 (Parrot/Raven) [the source for the complete 1899 list is Whiteley field notes 1992 (cf. Godfrey, 1988a: 38–39)]; seven of the 11 are identified on the 1900 census of Mùnqapi. The 1899 allottees are not included in tables 8.1 and 8.2.)

While Tawakwaptiwa (e.g., Titiev, n.d.a: household H 182–84, et passim) indicated practically all those who removed to Mùnqapi before 1906 were Friendlies, this is not confirmed by Mayhugh's 1892 Mùnqapi allottees. Two of these original allottees were sent to Alcatraz with the Hostile leaders in 1894: Nasingayniwa and Aqawsi, both of the Eagle clan (Aqawsi was born a Navajo and adopted into Orayvi's Eagle clan as a boy, according to my consultants). Both were married, and their wives, Tuwamöynöm (Reed) and Talashaynöm (Piikyas), respectively, also received allotments. In short, of the nine original Mùnqapi allottees in 1892, six were later allied with the Hostiles: Aqawsi appears to have remained at Mùnqapi, but Nasingayniwa, Tuwamöynöm, Talashaynöm, Nuvayonsi, and Katsinmana were all members of the Orayvi Hostile party in 1906. With the exception of Aqawsi, Tawakwaptiwa (Titiev, n.d.a: passim) did not indicate that *any* of these individuals had attachments to Mùnqapi.

Table 9.5 lists the 19 Hostiles arrested in November 1894 (Williams, 11-29-1894) and sent to Alcatraz for almost a year (cf. Whiteley, 1988a, 1988b; see plates 9.2, 9.3). Table 9.6 is a list of Orayvi signatories to a petition against the allotment program assembled in March 1894 (Petition against Allotment, 3-28/29-1894) by Thomas Keam, H.R. Voth, and A.M. Stephen (who compiled the petition's totemic signatures and accompanying names). The petition was successful (in that it helped terminate efforts to allot the Hopi Reservation until 1907). The clan (''gens'') identities were discussed further by Stephen in an appendix to the petition; in assigning them to larger sets (''groups of gentes''—Titiev's ''phratries''), Stephen erred in a few instances, influenced by his familiarity with the First Mesa pattern, where, for example, Eagle and Reed belong to the same maximal set (at Third Mesa they do not). Nonetheless, this is the first record I know of that assigned a significant number of named Orayvi individuals to a series of well-identified clans and clan sets.

TABLES 9.2 AND 9.3

Mayhugh was sent out to allot the Moqui Reservation in February 1892 (see chap. 4). Despite some difficulties (e.g., Mayhugh 6-9-1892), he succeeded in recording the first relatively complete census of Orayvi. In some instances, individual identities are unclear from his spellings. Especially for younger children, he recorded nicknames or abbreviated baby names. But in the great majority of cases, the names are recognizable from Titiev's, White's, and later government censuses. Mayhugh depended directly on Hopi informants. As he noted in a letter to the Commissioner of Indian Affairs:

> In company with the Interpreter I proceeded from Mesa to Mesa and visited every house in each Village and took their names—ages sex and relationship from the head of each family through the Interpreter who at best understands but little English. Consequently it took a great deal of care and time as we had to proceed very slowly and I may add cautiously as they were not inclined to give their names. . . .
>
> I next visited the Orabi's Village here I found great opposition to the work of enlisting names for allotments, but through the kind efforts of Chief Lo- Lo- Lo- mi—his brother and several other friendly Indians belonging to his band I secured all the names of his Lo- Lo- Lo- mi's band their ages, sex, and relationship in the regular order. I told Lo- Lo- Lo- mi I must see every one if possible so he ordered all his band down from the mesa to where I was camped and I succeeded in registering them all from the head of the family down to the infant a few days old.
>
> When I finished the names of Lo- Lo- Lo- mi's band I next proceeded to make an effort to enlist the names of what is known as the unfriendly Orabis as they had absented themselves when they heard I camped at the foot of the Mesa, and sent me word refusing to give me the desired information and for me not to come up on the Mesa—as they did not wish to have anything to do with Americans and threatened Lo- Lo- Lo- mi with death if they gave their names to me. I however sent them word I would come up the next morning on the Mesa (Mayhugh, 6-9-1892).

Mayhugh proceeded to describe his suc-

Plate 9.2. Prisoners arrested at Orayvi by Capt. Constant Williams, November 1894. Photograph by H.R. Voth Formal title: ''Soldiers surrounding Hopi prisoners arrested for seditious conduct and sent to Alcatraz Island'' (H.R. Voth No. 57). Courtesy of Mennonite Library and Archives, Bethel College, North Newton, KS.

cess in recording the ''unfriendly Orabis'' with the aid of three members of that party. However, the adjusted total for individuals he recorded of both parties (793) is probably too low, and does not match the total he estimated in 1893 (Mayhugh, 2-14-1893) of 853 individuals. I have not located Mayhugh's census notes, but the results of his work are recorded in two allotment schedules submitted in 1894 (Mayhugh, n.d.a, n.d.b), identifying 786 individuals in all; seven others allotted at Mùnqapi and not duplicated on either list, bring the total to 793. The first schedule (table 9.2), which I refer to as ''M1,'' falls within his total allotment schedule of the Hopi Reservation, which begins at First Mesa and moves west from village to village, ending with Orayvi. The Orayvi allotments begin at #1208 with Loololma, the Kikmongwi. Mayhugh listed some 424 Orayvi allottees, together with the coordinates of their allotments (excluded from table 9.2; see table 4.1).

Six names are duplicated on M1 (on tables 9.2 and 9.3, for such individuals, I have added a comment ''rec. 2x'' in the ''Remarks'' column), leaving a total of 418 allottees. Mayhugh grouped the allottees by families, mostly nuclear families evidently located in ''households.'' On tables 9.2 and 9.3 spaces

HP009556

Plate 9.3. Prisoners at Alcatraz, 1895. Photographer unknown. Courtesy of Mennonite Library and Archives, Bethel College, North Newton, KS. Identifications (based on a comparison with other photographs and the lists of prisoners (see table 9.5) include, back row, left to right: Heevi'yma (Kookop), third from left; middle row, Masaatiwa (Lizard), Polingyawma (Parrot), Qötsyawma (Desert Fox), Sikyaheptiwa (Piikyas/Patki), Piphongya (Badger), Tuvewuhiwma (Spider), Lomahongiwma (Spider, standing at right); front row: Qötsventiwa (Bow), Lomayestiwa (Spider), Patupha (Kookop), Talangayniwa (Kookop), unidentified, Yukiwma (Kookop). Others unidentified include: Aqawsi (Eagle), Lomayawma (Coyote), Nasingayniwa (Eagle), Qöywisa (Kookop), Talasyawma (Badger), and Tawaletstiwa (Badger).

HP009557

Plate 9.4. Loololma, with hoe, first on the list of Orayvi allottees, and first among the Orayvi petitioners against allotment. Photograph H.R. Voth Vollection, 1890's/1900's. Courtesy of Mennonite Library and Archives, Bethel College, North Newton, KS.

separating households have been eliminated: separate households are indicated by alternating gray/white blocks. Mayhugh instigated a convention in Orayvi censuses followed by all subsequent government censuses. He listed the great majority of household heads as husbands, with their wives and children comprising the body of the household. All marriages appear monogamous, with a single exception, Masangöntiwa, listed as having ''two wifes''. But what is striking about Mayhugh's identification of households, notwithstanding his cultural and bureaucratic bias, is that he seems to have had little difficulty identifying primarily nuclear-family units. While some widowed parents were identified in separate household nuclei on Mayhugh's lists, which probably amounts to the fact that they were living in an adjacent room or suite of rooms to the household of a married daughter, the capacity to identify nuclear-family units is suggestive in itself of

HP009558

the modal household type (see chaps. 3, 5, and 7).

Table 9.3 (M2) reproduces Mayhugh's second list, of ''Orabis Who Have Not Taken Land''. It comprises 399 individuals, indicated from 1-398 (one number [#136] is duplicated). Twenty names appear twice within this list, leaving an adjusted total of 379. Eleven individuals who appear on M2 are also found on M1.

Mayhugh's lists are an important indication of Orayvi's population at this juncture, and present some data for assessing factional composition. In his correspondence (see Part II, chap. 18), Mayhugh discussed his encounters with Loololma and Heevi'yma, whom he identified as the respective heads of the two factions. He (Mayhugh, 6-9-1892) estimated ''Haybemer's band'' at 299, a total not absolutely discernible from M2 itself. On M2, 67 names have ''H'' marked next to them, mostly in the male household head's position. Adding all individuals in those households yields approximately (some indications are not entirely clear) 205 individuals; 10 are duplicates, leaving an adjusted total of 195. Mayhugh tended to use ''unfriendlies'' rather than ''Hostiles'', but in a letter written shortly before he submitted the schedules, Mayhugh (11-29-1893) indicated, ''the letter H represents Hay be mers people known as the hostiles''. Whether or not ''H'' refers to ''Heevi'yma's band'' or to ''Hostiles'', it does seem to refer to faction: every one of the eight listed as incarcerated at Fort Wingate is marked ''H'', and I have found none marked ''H'' whom Titiev listed as Friendlies. Twenty-one household heads have ''good'' marked by them (yielding 86 all told in their households), evidently indicating that they had decided to accept allotment after all (none are duplicated); of these household heads, 16 were recorded by Titiev as Friendlies, 5 as Hostiles. Ninety-nine individuals (109, with 10 duplicates subtracted) on this list have no diagnostic faction marks; adding these to those marked ''H'', however, approaches close (294) to Mayhugh's estimate of 299 members in ''Heevi'yma's band''. Even so, it is not possible to infer the whole shape of the Hostile faction from these allotment lists. Most members of the Kookop and Spider clans rejected allotments, but not all. Perhaps most interesting on M2 is a couple marked neither ''H'' nor ''good'': Loololma's future heir as Kikmongwi, Tawakwaptiwa, and his wife Nasingönsi.

While hardly flawless, Mayhugh's assessment of ages provides a valuable counterweight to the sometimes peculiar guesses on the 1900 census, and a useful component to the total data set for comparing ages. In these census records from the 1890's, I have juxtaposed an Identification column in standard orthography with Mayhugh's listing, and to aid identification, Titiev's listing of their clan (occasionally White's clan identifications, where names are absent from Titiev's record).

HP009559

TABLE 9.1
Orayvi Prisoners at Fort Wingate 1891–1892

	Identification	Clan (MT)
1	Heevi'yma	Kookop
2	Lomahongiwma	Spider
3	Lomayestiwa (Qötsata)	Spider
4	Patupha (Töötöqa)	Kookop
5	Puhu'yma	Sun
6	Qötswistiwa	Rabbit
7	Talangayniwa	Kookop
8	Yukiwma	Kookop
9	Tawaventiwa?	Reed

HP009560

TABLE 9.2

Orayvi Allottees 1892–1893, by John S. Mayhugh ("M1")

Schedule of Allotment of lands in severalty made to Indians residing on the Moqui Indian Reservation in Arizona by US Special Allotment Agent John S. Mayhugh and US [blank] under act of Congress approved February 8th 1887 and the Ammendatory Act of February 28th 1891 and in accordance with instructions of the Hon. Commissioner of Indian Affairs dated January 25th 1892 Also office letter under date of August 31st 1892 marked Land and numbered 20347-1892 Gila and Salt River Meridian Duplicate [Oraibi Allotments Beginning at P43]

No.	Name of allottee	M/F	A	Identification	Clan (MT)	Remarks
1208	Lo lo lo my	M	65	Loololma	Bear	Head
1209	Nah qua ben ker	F	60	Nakwavenqa	Maasaw	W
1210	Hoo nimp te	M	14		Maasaw	S
1211	Wer yah keck ka″	M	10		Maasaw	S
1212	Tah wha nimp ka″	F	85	Tawanömqa	Bear	Wid. M of Lo lo lo my (#1208)
1213	She ki est e wah	M	19	Sikyayestiwa	Greasewood	Head
1214	To wong er yow er nim mah	F	17	Tawangyawnöm	Maasaw	W- D of Lo lo lo my (#1208)
1215	Bo se oh nimp she	F	1	Posiwngönsi	Maasaw	D
1216	Nah she nimp te wah	M	24	Nasinömtiwa	Parrot/Crow	Head
1217	Hoo me yump ker	F	22	Honyamqa	Maasaw	W- D of Lo lo lo my (#1208)
1218	Kay zo mon ner	F	8	Kyaaromana	Maasaw	D
1219	Lay mooi	M	3	Masakuyva	Maasaw	S
1220	Hoo me ming qui mah	M	26	Huminkwa'yma	Real Badger	Head
1221	Nah wish show wah	F	24	Nawisowa	Maasaw	W- D of Lo lo lo my (#1208)
1222	Pa″ lo-bol-ler mon ner	F	5	Palavoli	Maasaw	D
1223	Pah cha″ be mon ner	F	4	Patsavumana	Maasaw	D
1224	Too beng oie ish she	F	1	Tuvewaynöm	Maasaw	D
1225	Tah losh hoo we ne wah	M	45	Talashoyniwa	Rabbit	Head
1226	Hoo nau mon ner	F	42	Honmana #1	Maasaw	W- D of Lo lo lo my (#1208)
1227	Su wing oie she	F	7	Sowingöysi (Laura)	Maasaw	D
1228	Beep hoong oie she	F	6	Humihoynöm	Maasaw	D
1229	She ish te wah	M	5	Siyesva	Maasaw	S
1230	She we yoi she	F	3	Siwiyonsi	Maasaw	D
1231	Ko yomp she	M	2	Kooyemsi	Maasaw	S
1232	Narp he	M	6	Qömayuwsi	Maasaw	S
1233	She high te wah	M	4	Sihaytiwa	Maasaw	S
1234	Tah nock hoo we ne wah	M	32	Tangaqhoyniwa	Maasaw	Head - S of Lo lo lo my (#1208)
1235	Ne bah yump she	F	30	Nuvayamsi	Lizard	W
1236	Wey che lah	M	9		Lizard	S
1237	Mop coil hoo yah	M	14		Lizard	S
1238	She mah sah bah	M	1	Leehongva?	Lizard	S
1239	She we ben she	F	6		Lizard	D

HP009561

TABLE 9.2—*(Continued)*

No.	Name of allottee	M/F	A	Identification	Clan (MT)	Remarks
1240	Loo mah ber yow mah	M	35	Lomavuwyawma	Maasaw	Head-S of Lo lo lo my (#1208)
1241	Kay le yow nim mah	F	30	Kyelyawnöm	Rabbit	W
1242	Ner yoosh hoy yah	M	8	Siwikwaptiwa	Rabbit	S
1243	Tah losh wy nim mer	F	7	Talaswaynöm	Rabbit	D
1244	Ko my yump ker	F	5		Rabbit	D
1245	Oh hook er ne wah	M	3	Tawanömtiwa	Rabbit	S
1246	Coo mah wer-hoo-yu-mah	M	40	Qömawuhiwma	Real Coyote	Head
1247	Hoon ker	F	38	Qömahongqa	Greasewood	W
1248	Nah she to e ne mah	M	17	Nasitöyniwa	Greasewood	S
1249	Po le ish te wah	M	15	Poliyestiwa	Greasewood	S
1250	Nim ke mah	M	14	Hessi	Greasewood	S
1251	Kah zoo yah	M	9	Puhuhoyiwma	Greasewood	S
1252	Tu yu mon ner	F	13	Tayomana	Greasewood	D
1253	Cash noie she	F	6		Greasewood	D
1254	Shu ke e bah	M	1		Greasewood	S
1255	Loo mah she ne wah	M	49	Loma'asniwa	Sand	Head
1256	Se cah hoo nim mah	F	46	Sikyahoynöm	Katsina	W
1257	Shock hoong ne wah	M	16	Sakwhongniwa	Katsina	S
1258	Ben te wah	M	9	Kuwanngöyniwa	Katsina	S
1259	She kow y mah	M	3		Katsina	S
1260	Tay long er nah	M	40	Talangakiwma	Katsina	Single-B to She cah hoo nim mah (#1256)
1261	Tah losh hoong er bah	M	80	Talashongva	Sun	Head (Widr.)
1262	Mah shah hoong ne wah	M	20	Masahongniwa	Lizard	S
1263	Loo my ish bah	M	14	Kuwanöyiwma (Jasper)	Lizard	S
1264	Too bay ish bah	M	40	Tuveyesva	Bear	Head
1265	Ko yong mon ner	F	26	Tawanömsi	Lizard	W-D of Tah losh hoong bah (#1261)
1266	Hoo in now	M	6		Lizard	S
1267	Ko yah me ish she	F	1	Qöyamöysi (WLizL1G4)	Lizard	D
1268	Coo wah char qua	M	48	Kwaatsakwa	Grey/Nav. Badger	Head
1269	May she nimp ker	F	44	Mösinömqa	Sand	W
1270	Quo o pe	M	6	Kiwpi	Sand	S
1271	Bah nimp te wah	M	19	Paanömtiwa	Real Badger	Head
1272	Ko won may nim mah	F	17	Kuwanmöynöm	Sand	W- D of Coo wah char qua (#1268)
1273	Shock win nah	M	77	Sakwwunu	Grey Badger	Head
1274	Coach quop nim mer	F	66	Sowimana	Sparrowhawk	W [Qötskwapnöm (WPCKL1G2)]
1275	Bo le whe hah	F	16	Polihongnöm	Sparrowhawk	D
1276	Be chung wah	M	30	Pitsangwa	Crane	S [B of Qötskwapnöm acc White; B of Tuwamöysi (#1395) acc MT]

HP009562

TABLE 9.2—*(Continued)*

No.	Name of allottee	M/F	A	Identification	Clan (MT)	Remarks
1277	Shock yum te wah	M	18	Sakwyamtiwa	Patki	Head
1278	She hoong er she	F	16	Sihongsi	Reed	W-D of Lo mol e te wah (#1279)
1279	Loo mol e te wah	M	38	Lomalewtiwa	Maasaw	Head
1280	Tu wy ish nim mah	F	34	Tuwayesnöm	Reed	W- D of Sha″ cow mer (#1282)
1281	She cah bent ker	F	6	Sikyavenqa	Reed	D
1282	Sha cow mer	M	54	Suuqawma	Snake	Head
1283	Na″ she may she	F	52	Nasimöysi	Reed	W
1284	Loo mah be mer	M	48	Lomave'yma	Maasaw	Head
1285	Hoon litch nim mah	F	46	Honletsnöm	Patki	W
1286	Chu ah whe ah	M	12	Kuwanngöytiwa	Patki	S
1287	Ne oing te mah	M	9	Ngöyti'yma	Patki	S
1288	Tah te bah	M	5		Patki	S
1289	Coo won be yu mah	M	25	Kuwanvuwyawma	Greasewood	Head
1290	She win nim she	F	19	Siwimana	Patki	W- D of Loo mah be mer (#1284)
1291	Coo my ash te wah	M	38	Qömayestiwa	Greasewood	Head
1292	Tah losh hook ker	F	35	Mooho	Sun	W [Talashongqa (WSunL1G2) is MZ of Mooho, acc White]
1293	Tah nock me nim mer	F	7	Tangaqmöynöm (WSunL1G4)	Sun	D [acc White, M is Mooho]
1294	Shing i e she	F	14		Sun	D
1295	Po she o nim she	F	6		Sun	D
1296	Po she oh yes bah	M	2	Posiwyesva	Sun	S [acc White & MT, M is Mooho]
1297	Shock hoong you mer	M	65	Sakwhongiwma	Bear	Head- Brother of Lo lo lo my (#1208)
1298	Shing oie she	F	60	Singöysi	Real Badger	W
1299	Choz row	F	18	Tsorhoynöm	Real Badger	D [age ca. 38 - see 1495] (#1495; rec. 2x)
1300	Ku my esh bah	M	17	Kuwanleetsiwma	Real Badger	S - (#1496 - rec. 2x)
1301	Per er kong	M	10	Pööqangw	Real Badger	S
1302	Hoo yow e mah	M	3		Real Badger	S - (#1497 - rec. 2x)
1303	Tah losh me nim mah	F	7	Talasmöynöm	Real Badger	D - (#1498 - rec. 2x)
1304	Co mah oie she	F	2	Qömawaysi	Real Badger	D
1305	Poong yah ish te wah	M	45	Pongyayestiwa	Patki	Head
1306	Tow wow mon she	F	44	Tawamunsi	Butterfly	W
1307	Ty li hoon she	F	9		Butterfly	D
1308	Ne bah oing she	F	6	Nuvangönsi (WBflyL1G3)	Butterfly	D
1309	Merk be	M	1		Butterfly	S
1310	Hoon may ne wah	M	70	Honmöyniwa	Real Coyote	Head
1311	Co yow nimp ker	F	68	Qöyanömqa	Katsina	W
1312	Coo mah hoo ne wah	M	70	Qömahoyniwa	Real Badger	Head

HP009563

TABLE 9.2—*(Continued)*

No.	Name of allottee	M/F	A	Identification	Clan (MT)	Remarks
1313	Koy yah ish nim mer	F	65	Qöyayesnöm	Rabbitbrush	W
1314	Loo mah tow er	M	60	Lomatawa	Real Coyote	Head
1315	She cang ny ish she	F	58	Tangaqhoynöm	Snake	W
1316	Ner quy ish te wah	M	32	Nakwayestiwa	Rabbit	Head
1317	Ko yow i nim ma	F	30	Qöyawaynöm	(Real) Snake	W- D of Loo mah tow er (#1314)
1318	She ki you nim mah	F	4		(Real) Snake	D
1319	She hoo e nim mah	F	1		(Real) Snake	D
1320	Ma″ sha″ wish te wah	M	20	Masawistiwa	Katsina	Head
1321	Ne bah hook er	F	19	Nuvahongqa	Sun	W-D of Ne-bah me ne wah (#1373)
1322	Car-che-hoo-ne-yay-e	M	1	Ye-i	Sun	S
1323	Tu wah me ne wer	M	40	Tuwamöyniwa	Rabbit	Head
1324	Ku yong hoo nim mer	F	38	Pongyahosnöm	Greasewood	W
1325	Ta″ boo ke - you	M	11	Tuvehongiwma?	Greasewood	S
1326	Whe - kle - wah	M	10		Greasewood	S
1327	Nar sheet te wah	M	8	Tuvekwaptiwa	Greasewood	S
1328	She yump ker	F	3		Greasewood	D
1329	She carl itch te wah	M	19	Sikyaletstiwa	Rabbit	B of Ku-yong-hoo-nim mah [sic>Tuwamöyniwa]
1330	Ko yi yow nim mah	F	60	Sowiwuuti	Sun	Wid. M of To bay yump te wah [sic>Siwihongqa. See Oraibi 1900]
1331	To bay yump te wah	M	50	Tuveyamtiwa	Snake	Head
1332	She wee hook ker	F	44	Siwihongqa	Sun	W
1333	Chu hoo ne wah	M	8	Talawaytiwa	Sun	S
1334	She hoonk ker	F	7	Sihongqa	Sun	D
1335	Kerk te mah	M	4	Kuktayma	Sun	S
1336	She he be mah	M	2	Puhukwaptiwa	Sun	S
1337	Che hoo ne wah	M	6m		Sun	S
1338	She cah me ne wah	M	62	Sikyamöyniwa	Parrot/Crow	Head- (Widr.)
1339	Qu chom mah nah	F	12	Qötsamana	Maasaw	D
1340	Ta″ losh yish nim mah	F	6	Talasyesnöm	Maasaw	D
1341	Nah shing yom te wah	M	17	Nasingyamtiwa	Maasaw	S
1342	Shing oie te wah	M	24	Singöytiwa	Parrot /Crow	Head
1343	She com i na″	F	24	Sikyamana	Lizard	W
1344	Cash ho e nim mah	F	8		Lizard	D
1345	Nosh she y nim mah	F	7		Lizard	D
1346	She kong yow nim mer	F	4	Sikyangyawnöm (WLizL2G5)	Lizard	D
1347	Kosh che yump ker	F	1		Lizard	D

HP009564

TABLE 9.2—*(Continued)*

No.	Name of allottee	M/F	A	Identification	Clan (MT)	Remarks
1348	Nai she yah mer	M	40	Nasiyawma	Grey Badger	Head
1349	Ma″ hoo	F	30	Talayesnöm	Lizard	W
1350	Po-le- benk er	F	2	Poli. . .	Lizard	D
1351	To bay yump ker	F	1		Lizard	D
1352	Ke- wah-hoo-ne-wah	M	43	Kuwanhoyniwa	Butterfly	Head
1353	Ko mah yomp ker	F	34	Qömangyamqa	Greasewood	W
1354	Po-le- hoong bah	M	14	Poli Paayestiwa	Greasewood	S
1355	Shoot motch y e mah	M	6	Sumatswa'yma (WGrsL1G4)	Greasewood	S
1356	Po lei nimp she	F	1	Polinömsi	Greasewood	D
1357	Hoo nan ne	M	16	Sikyaleetsiwma	Greasewood	S
1358	Ker won hoong er bah	M	20	Kuwanhongva	Rabbitbrush	Head
1359	Ko- y- nim mah	F	20	Kuwanwaynöm	Sparrowhawk	W
1360	Mer nong er	M	4	Muuna	Sparrowhawk	S
1361	Her me may she	F	2	Humimöysi	Sparrowhawk	D
1362	Tu bay ish te wah	M	26	Tuveyestiwa	Real Coyote	Head
1363	Tu wy omp she	F	24	Tawayamsi	Lizard	W
1364	Loo mon nuck ker	M	3	Na'qa (WLizL1G4)	Lizard	S
1365	Hoo ne-ben- ker	F	1	Leposmana	Lizard	D
1366	Nar qui hip te wah	M	30	Nakwaheptiwa	Sand	Head
1367	Wer wick ker	F	28	Wuuwunqa	Greasewood	W
1368	Ko cho may e she	F	14	Qötsmöysi	Greasewood	D
1369	Noy e te wah	M	9	Sikyahoyiwma	Greasewood	S
1370	Tu wah ben she	F	8	Tuwavensi	Greasewood	D
1371	She we ben she	F	3	Siwivenqa (WGrsL1G4)	Greasewood	D
1372	Jose may nim	F	65	Tsormöynöm	Greasewood	Wid. M of Wer wick ah (#1367)
1373	Ne bah me mah also	M	50	Homikni	Lizard	(Widr.) Head
1374	Nah- qui- e- mah	M	14	Nakwa'yma	Sun	S
1375	Co yah yop te wah	M	40	Qöyayeptiwa	Sun	Head
1376	Hoo me tah	F	38	Humita	Real Coyote	W
1377	Coach yump te wah	M	22	Qötsyamtiwa	Real Coyote	S
1378	Tah wah went ker	F	10	Tawawunqa	Real Coyote	D
1379	Tah losh mon ner	F	5	Talasmana	Real Coyote	D
1380	Co you moie she	F	42	Qöyangöysi	Sand	Wid.
1381	Pah ben yish nim mah	F	2	Pavönyesnöm	Sand	D
1382	Kale nimp te wah	M	19	Kyelnömtiwa	Sand	S
1383	Tah losh yum te wah	M	20	Talasyamtiwa	Rabbit	Head
1384	Tah losh went ker	F	18	Tangaqvensi	Sand	W- D of Co-you noi she (#1380)
1385	Coach wish nim mah	F	1		Sand	D

HP009565

TABLE 9.2—*(Continued)*

No.	Name of allottee	M/F	A	Identification	Clan (MT)	Remarks
1386	Tu lash bay mah	M	24	Talasve'yma	Eagle	Head
1387	Cay lay may she	F	22	Kyelmöysi	Rabbit	W
1388	Quong noy ish she	F	1	Kwaangöysi (WRabL1G4)	Rabbit	D
1389	Co won wy te mah	M	32	Kuwanwaytiwa	Rabbit	Head
1390	Cash nimp ker	F	30	Kyarnömqa	Piikyas	W
1391	Sock noy e she	F	8	Sakwngöysi	Piikyas	D
1392	Shock me nim mer	F	6		Piikyas	D
1393	Bah wick me-cho-bo	M	1	Qömayawma	Piikyas	S
1394	Ta wha hoo ye	M	59	Tawahoyiwma	Navajo Badger	Head
1395	To whar may she	F	58	Tuwamöysi	Crane	W
1396	Ni quar hoo e mah	M	63	Nakwahoyiwma	Real Coyote	Head
1397	She ki yump ker	F	60	Sikyayamqa	Patki	W
1398	She we nimp te wah	M	23	Siwinömtiwa	Patki	Head
1399	Shar coong osh she	F	20	Sakwhongsi	Maasaw	W
1400	She len ner	M	4	Sileena	Maasaw	S
1401	Pah nimp ker	F	3	Paanömqa	Maasaw	D
1402	Ton ock er wah	F	80	Tangaqwaynöm	Lizard	Widow
1403	We she oo mah	M	9	Qötskuyva	Grey Badger	Orphan- GS [S of Kuwan-wikvaya [S of#1402] & Tsorngaysi]
1404	Kale hoong ne wah	M	50	Kyelhongniwa	Sun	Head
1405	Na″ she hoong she	F	51	Nasihongsi	Piikyas	W
1406	Tah wah hoong she	F	14	Tawahongsi	Piikyas	D
1407	Kow yow win ker	F	8	Qöyawunqa	Piikyas	D
1408	She scow wish nim mer	F	7		Piikyas	D
1409	Tow wong er yomp she	F	6	Tawangyamsi	Piikyas	D
1410	Loo mah me ne wer	M	30	Lomamöyniwa	Rabbit	Head
1411	Tah losh she	F	24	Talasi	Real Coyote	W
1412	Hoo me hoong she	F	7		Real Coyote	D
1413	Hoo me hoong er bah	M	1		Real Coyote	S
1414	Cash she e bent ker	F	67	Kyarvenqa	Real Coyote	Wid. M of Tah losh she (#1411)
1415	Hoo mah che bung te wah	M	12	Töyongwa	Real Coyote	S
1416	Coo mah nimp te wah	M	32	Qömanömtiwa	Real Badger	Head
1417	Tah lah ben she	F	30	Talavensi	Desert Fox	W
1418	Mar shar quop te wah	M	9	Masakwaptiwa (Herman)	Desert Fox	S
1419	Too ben yock ker	F	7	Tuvengyamqa	Desert Fox	D
1420	Too ben i yow nim mah	F	2		Desert Fox	D
1421	Ko yow wen she	F	65	Qöyawunsi	Rabbit	Wid. M of Jo-hip-na″ [Tsorhepnöm, #233 on M2]

HP009566

TABLE 9.2—*(Continued)*

No.	Name of allottee	M/F	A	Identification	Clan (MT)	Remarks
1422	Co won ben te wah	M	24	Kuwanventiwa	Maasaw	Son of She cah me ne wer (#1338)
1423	Ny osh she ne wah	M	52	Nayusini'yma	Piikyas	Head
1424	Tah long i nim mah	F	50	Paaqavi #1	Sun	W
1425	Too e che	M	13	Qömayawtiwa	Sun	S
1426	Hoo me hoong yu e we mah	M	24	Humihongiwma	D. Fox/R. Coyote	Head
1427	Shing oie omp she	F	20	Singyamsi	Sun	W- D of Ny osh she ne wah (#1423 [should be step-D])
1428	Nah she hi nim mah	F	6		Sun	D
1429	Ma″ sha tu ne wer	M	68	Masatöyniwa	Sand	Head- F of Sha″ coong she (#1399)
1430	Hoo me yung she	F	65	Humiyonsi	Maasaw	W
1431	Nar win ne	M	45	Nawini'yma	Lizard	Head
1432	Too wah	F	42	Tökyawuuti	Parrot/Crow	W [White has Tövawuuti: KatL1G2]
1433	Poo yah	F	11	Pongyamana	Parrot/Crow	D
1434	Co itch me	F	67	Qötsmöynöm (WKatL1G1)	[Parrot/Crow]	Widow- M of Too wah (#1432)
1435	Poo yung a me ne wah	M	76	Pongyamöyniwa	Grey Badger	Head - (#1523 - rec. 2x)
1436	Poo yung wen she	F	60	Pongyawunsi	Real Coyote	W
1437	Quar ben ker	F	11	Kwaavenqa	Grey Badger	D [sic: ZD of Pongyamöyniwa] (#1524 - rec. 2x)
1438	Shock yish nim mah	F	80	Sakwyesnöm (WBgrL4G1)	Badger	Wid.- Z of Poo yung a me ne wah [MM of Kwaavenqa acc White]
1439	Tu bay yow mer	M	28	Tuveyawma	Patki	Head- S of Loo mah bay mah (#1284)
1440	Mar sha″ hoo yu nim mer	F	26	Masahoynöm	Real Coyote	W- D of Poo yung a me ne wah (#1435) [should be step-D]
1441	Tah lah hook her	F	5	Talahongqa	Real Coyote	D
1442	Ko won ben yu mah	M	20	Kuwanveniwma	Maasaw	Head- S of Lo lo lo my (#1208)
1443	Cootch yoy she	F	17	Qötsngöysi	Sparrowhawk	W
1444	She kong yu er nim mah	F	2	Sikyayawnöm (WPCKL1G4)	[Sparrowhawk]	D
1445	Po lah quon e	M	1	Horace (Kwaani)	Sparrowhawk	S
1446	Tah losh quop te wah	M	40	Talaskwaptiwa	Sun	Head
1447	Po yung nim she	F	40	Pongyanömsi	Bear	W- Z of Lo lo lo my (#1208)
1448	Tah boo he yah	M	15	Sakwwaytiwa #2 (Bert)	Bear	S
1449	Larp bah	M	14	Laapu (aka Talayawma)	Bear	S
1450	Oh mi ti mah	M	9	Tuwahoyiwma	Bear	S
1451	Ker ke yon e bah	M	6	Talashongiwma	Bear	S
1452	Chu ow we yah	M	8	Hooletstiwa	Bear	S (#211 on M2 - rec. 2x)
1453	Tah losh hoo yah	M	7	Talashoya	Bear	S
1454	Mah sha″ hoong bah	M	28	Masahongva	Parrot	Head

HP009567

TABLE 9.2—*(Continued)*

No.	Name of allottee	M/F	A	Identification	Clan (MT)	Remarks
1455	Ung noi she	F	24	Talasngöysi	Real Coyote	W
1456	Shar lock ko	F	11	Sa'lako	Real Coyote	D
1457	Nar nock yer	M	7	Naanankya	Real Coyote	S
1458	Cash me nim mer	F	4	Kyarmöynöm	Real Coyote	D
1459	Tah wah yong te wah	M	1	Tawangyamtiwa (WMCL3G5)	Real Coyote	S
1460	Tah nock bay er mah	M	47	Tangaqve'yma	Rabbit	Head
1461	Nimp she	F	46	Qötsnömsi	Lizard	W
1462	Chic ci ish bah	M	14		Lizard	S
1463	Co che win ker	F	13	Qötswunqa	Lizard	D
1464	Bo hoo wish she o mah	M	7	Kuwanheptiwa	Lizard	S
1465	Bah be yu nim mah	F	3		Lizard	D
1466	Her me hoo e ne wah	M	49	Humihoyniwa	Lizard	Head
1467	Ku mah hoo nim mah	F	46	Qömahongnöm	Rabbit	W
1468	Se we hoong a ve	M	15	Siwihongva	Rabbit	S
1469	Co yo ong wen she	F	11	Kuukutsmana	Rabbit	D
1470	Chu hoong nim mer	F	7	Tsu'hongnöm	Rabbit	D
1471	Tu bay hoong she	F	6		Rabbit	D
1472	Ki won you mah	M	1		Rabbit	S
1473	She kong wen she	F	5	Sikyangönsi (WRabL1G3)	Rabbit	D
1474	She kar nim te wah	M	11	Kopölvu	Piikyas	S of Lay toke shee [sic: ZS of Nasilewnöm]
1475	Kah she yump she	F	85	Kyaryamsi	Lizard	Wid. - M of Her me hoo ne wer (#1466)
1476	Jo ke mah	M	90	Tsoki'yma (aka Qötsyestiwa)	Crane	Widr. - F of Ko you ma″ ker (#1311)
1477	Too- ben nimp ker	F	80	Tuvenömqa	Navajo Badger	Wid. - M of Qua char qua (#1268)
1478	Wong i ne wah	M	40	Wungwni'yma	Reed	Head
1479	Quis ish nim mah	F	40	Kwaayesnöm	Desert Fox	W
1480	Tah nock hip nim mer	F	8	Tangaqhepnöm	Desert Fox	S [sic]
1481	Merp ko	M	6	Qöyayamtiwa	Desert Fox	S
1482	Tah- lah-	M	8	Tuwangyamtiwa	Desert Fox	[S-left blank]
1483	Shu boy you yah	M	74	?	Eagle??	Widr.- F of Qui ish nim mer (#1479); [she was named by Eagle clan]
1484	Coo mol itch te wah	M	28	Qömaletstiwa	Grey Badger	Head
1485	Qua me ish nim mer	F	24	Kyaaro #1	Sand	W- D of Nah shosh te wah (M2 #365)
1486	She cam per	M	7	Sikyayawma	Sand	S [ZS of Kyaaro #1]
1487	Loo mong oie te wah	M	42	Lomangöytiwa	Patki	Head
1488	Ne by yump ker	F	40	Nuvayamqa	Sun	W

HP009568

TABLE 9.2—*(Continued)*

No.	Name of allottee	M/F	A	Identification	Clan (MT)	Remarks
1489	Nu by nik te wah	M	7	Sakwwaytiwa #1	Sun	S
1490	Pah hook she	M	5	Paahongva	Sun	S
1491	Nah sheet te wah	M	20	Nasitima	Bow	Head
1492	Tah wong i nim mah	F	19	Tawangaynöm	Real Coyote	W
1493	Jo mow	M	18	?	Real Coyote	S of Hoo me tah (#1376)
1494	Loo mah hoong e bah	M	48	Lomahongvi	Kookop	Head
1495	Jo so row	F	38	Tsorhoynöm	Real Badger	W - (#1299 - rec. 2x)
1496	Coo mah yish bah	M	7	Kuwanleetsiwma	Real Badger	S - (#1300 - rec. 2x)
1497	Hoo yow mer yah	M	6		Real Badger	S- (#1302 - rec. 2x)
1498	Tah losh may nim mer	F	5	Talasmöynöm	Real Badger	D- (#1303 - rec. 2x)
1499	Ah link te wah	M	22	Lomatuwa'yma	Reed	Head
1500	Mah sha″ benci	F	20	Masavensi	Real Coyote	W
1501	Tah lah hook er	F	2		Real Coyote	D
1502	Po ling yow mah	M	22	Polingyawma	Parrot/Crow	Head
1503	She kang o nim mah	F	20	Sikyangöynöm	Eagle	W
1504	Kay ro mon ner	F	4	Kyarwaynöm	Eagle	D
1505	Coo mah nimp ka″	F	60	Qömanömqa (WEglL1G2)	Eagle	[M or MZ of Sikyangöynöm (#1503)]
1506	She wel itch te wah	M	22	Siwiletstiwa	Patki	Head
1507	Mi sha″ yah nim mah	F	20	Masayawnöm	Greasewood	W- D of Tah losh noing te wah (M2 #269)
1508	Yo sow mon ner	F	4		Greasewood	D
1509	Yo yo key	M	1		Greasewood	S
1510	Nah qual itch te wah	M	42	Nakwaletstiwa	Reed	Head
1511	Po le ish nim mer	F	40	Poliyesnöm	Sun	W
1512	To beng oie te wah	M	40	Tuvengöytiwa	Spider	Head
1513	Shock yum she	F	40	Sakwyamsi	Eagle	W
1514	Hon wy te mah	M	13	Poliheptiwa	Eagle	S [M2 #203]
1515	Hoo nimp ker	F	12	Honnömqa	Eagle	D
1516	So wer te	F	1	Tsormöysi?	Eagle	D
1517	Tah nock ish bah	M	48	Tangaqyesva	Desert Fox	Head
1518	Too bah mon ner	F	40	Tuvamana	Spider	W
1519	Coo mah ne nim mer	F	14	Qömamöynöm	Spider	D
1520	May shee	F	17	Kuwanmöysi	Spider	D
1521	Be her quob be	F	3	Puhukwapnöm	Spider	D
1522	Sock y nim	F	6	Sakwwaynöm	Spider	D
1523	Boong yah me ne wah	M	60	Pongyamöyniwa	Grey Badger	Widr. (#1435 - rec. 2x)
1524	Quar bent ker	F	16	Kwaavenqa	Grey Badger	Orphan - (#1437 - rec. 2x)
1525	She com oing ne wah	M	17	Piqösa	Grey Badger	Orphan
1526	Qui ish bah	M	12	Qöyahoyiwma #1	Grey Badger	Orphan

HP009569

TABLE 9.2—*(Continued)*

No.	Name of allottee	M/F	A	Identification	Clan (MT)	Remarks
1527	Quar ben che	F	9	?		Orphan
1528	Coo char slar	M	6	Kyaryawma	Grey Badger	Orphan
1529	Coach ben te wah	M	38	Qötsventiwa	Bow	Head
1530	She ow whee	F	36	Siyawnöm	Real Coyote	W
1531	Owt tah	M	16	Sihongva	Real Coyote	S
1532	Shar quop pah	F	14	Sakwapu	Real Coyote	D
1533	Bah she coil le	M	7	Qömakwaptiwa	Real Coyote	S
1534	She catch me	M	5	Qötshongniwa #1	Real Coyote	S
1535	Pung yal itch te wah	M	24	Pongyaletstiwa	Real Coyote	Head (M2 #8)
1536	Ko won hoonk yah	F	24	Kuwanhongqa	Bear	W (M2 #9) - D of Whe ke by er (M2 #209)
1537	Ne oing te wah	M	16	Ngöntiwa	Bear	S (M2 #10)
1538	Tah lash she e by er	M	14	Tangaqyawma	Bear	S
1539	Co yong oie ne wah	M	42	Qöyangayniwa	Real Badger	Head
1540	When ka″	F	40	Tangaqwunqa	Maasaw	W
1541	Ke won yish nim mah	F	13	Kuwanyesnöm	Maasaw	D
1542	Ma ″sha″ hoong she	F	8	Masahongsi	Maasaw	D
1543	Mai her te wah	M	7	Ngahutiwa	Maasaw	S
1544	Po leng-oie she	F	21	?	Maasaw?	Widow- D of Co yung i ne wah (#1539)
1545	She ow mer	M	22	Siyawma	Greasewood	Head
1546	Tu be mon ner	F	20	Tuvemana	Maasaw	W- D of Co yung i ne wah (#1539)
1547	Ah nah hei er	M	1	Hootiwa	Maasaw	S
1548	Shock nim te wah	M	26	Sakwnömtiwa	Rabbitbrush	Head
1549	Co-wen yow nim mer	F	24	Kuwanyawnöm	Maasaw	W- D of Co yung i ne wah (#1539)
1550	Hoo ne wy te wah	M	1	Nakwahongniwa	Maasaw	S
1551	U yay hoo o bah	M	65	Yuyahiwva	Patki	Head
1552	Mai shong hoo nim ma″	F	62	Masahongnöm	Reed	W
1553	Hoo-me-mon-ner	F	10	Humimana	Reed	D
1554	Hoo me-bent-ker	F	9	Humivenqa	Reed	D
1555	Ker-yu-mon ner	F	6	Koyongo/Koyongmana	Reed	D
1556	Ne bah y mah	M	2		Reed	S
1557	She letz te wah	M	22	Siletstiwa	Real Badger	Head
1558	Bah y nim mah	F	20	Paawaynöm	Reed	W- D of U yay hoo o bah (#1551)
1559	She kai nimp she	F	2		Reed	D
1560	Kerk te wah	M	50	Kuktiwa	Snake	Head
1561	Hoo nan mon ner	F	46	Nasiletsnöm (Honanmana)	Bear	W
1562	Koo ming noi te wah	M	64	Qömangöntiwa (WPikL1G2)?	Piikyas	(Widr.) F of Hoo nan mon ner

HP009570

TABLE 9.2—*(Continued)*

No.	Name of allottee	M/F	A	Identification	Clan (MT)	Remarks
1563	Loo mah nimp te wah	M	28	Lomanömtiwa	Bow	Head
1564	Co you my min mah	F	26	Ismana	Sun	W
1565	Tah lah wen she	F	1	Tuvengöysi	Sun	D
1566	Coo wy ye bah	M	24	Kyaryesva	Patki	Head
1567	Shock may e she	F	19	Sakwmöysi	Real Coyote	W
1568	Pi yump ker	F	2	Paayamqa	Real Coyote	D
1569	Ko wom hoy min wah	F	46	Kuwanhoynöm	Real Coyote	Wid. M of Shock may she (#1567); M2 #372?
1570	To bay you way te wah	M	42	Tuvewaytiwa	Patki	Head
1571	Ke won quob be	F	40	Kuwankwapnöm	Greasewood	W
1572	Kay loo hou yah	M	19	Kyelhoya	Greasewood	S
1573	Co ing noyeng te wah	M	12	Humiventiwa (Coin)	Greasewood	S [ZS of #1571]
1574	Nah qui e te wah	M	20	Nakwawaytiwa	Greasewood	S
1575	She cal itch te wah	F	14	Sikyaletsnöm	Greasewood	D
1576	Nu bah mon ner	F	11	Nuvamana #1	Greasewood	D
1577	Pah wench	F	1		Greasewood	D
1578	Tah nock hoo you mah	M	60	Tangaqhoyiwma	Real Coyote	Widr.- F of Ke won quob be (#1571) [her ex-H acc. MT]
1579	Now meet now er mah	M	65	Namitngawma	Squash	Widr.
1580	She ki yum she	F	55	Yamsi	Squash	Widow- Z of Now meet now er mah (#1579)
1581	Ke hoo yah	M	10	Tuveletstiwa	Squash	S
1582	Coach litch te wah	M	12	Qötsletstiwa	Squash	S
1583	Bush ahu yish nim mah	F	14	Posiwyesnöm	Squash	D
1584	Shock mosh sha	M	60	Sakwmasa	Real Coyote	Head
1585	Na qua hoo ka	F	56	Nakwahongqa	Bow	W
1586	Ko nah nim te wah	M	10	Tuwaletstiwa	Bow	S
1587	Pa″ lah ca″ eh	F	13	Palaqa'ö	Bow	D
1588	Hoong yump she	F	8	Tuwamana (WBowL1G3)	Bow	D
1589	She ki wa″ te wa″	S	6	Sikyawaytiwa	Bow	S
1590	Tu wah hoo we ne wah	M	49	Tuwahoyniwa	Crane	Head
1591	Po you wink er	F	42	Pongyawunqa	Rabbit	W
1592	Hoo me litch te wah	M	19	Humiletstiwa	Rabbit	S
1593	She we nimp ker	F	15	Siwinömqa	Rabbit	D
1594	Pau we ker	M	12	Paawikya	Rabbit	S
1595	Nat want te wah	M	33	Natwantiwa	Real Coyote	Head
1596	Nai she ben she	F	27	Nasivensi	Rabbit	W
1597	Ko won nim she	F	13	Kuwanngönsi	Rabbit	D
1598	She cow hoonk er	F	9	Sikyahongqa (WRabL3G3)	Rabbit	D

HP009571

TABLE 9.2—*(Continued)*

No.	Name of allottee	M/F	A	Identification	Clan (MT)	Remarks
1599	Hoo in ne wah	M	6		Rabbit	S
1600	Lay hoo e nim mah	F	4	Leehoynöm	Rabbit	D
1601	Shev e key	M	1	Qömahoyiwma	Rabbit	S
1602	Tah losh nimp te wah	M	38	Talasnömtiwa	Squash	Head
1603	Youn er she	F	33	Yonsi	Patki	W
1604	She quar be	F	9	Siikwapnöm	Patki	D
1605	Kale nimp ker	F	11	Kyelnömqa (WPatL1G4)	Patki	D
1606	She ben she	F	5	Sivensi (WPatL1G4)	Patki	D
1607	Tah losh wy e mah	M	3	Talaswayma (WPatL1G4)	Patki	S
1608	Co- chai-bong te wah	M	1		Patki	S
1609	She may she	F	69	Simöysi	Patki	Head - Wid. [M of Yonsi #1603]
1610	Na quop wish te wah	M	28	Nakwawistiwa	Patki	S
1611	Nat koot te wah	M	20	Natkotiwa	Patki	S
1612	Loo mah hoong bah	M	72	Lomahongva	Patki	Widr. - B of She may she (#1609)
1613	Whe zuck er/Sock wy mah	M	45	Sakwwa'yma	Sparrowhawk	Head
1614	Ko you hoo nim mah	F	43	Qöyahongnöm	Bow	W
1615	Ton nock hoong e ne wah	M	14	Tangaqhongniwa	Bow	S
1616	Nah she wy te wah	M	12	Nasiwaytiwa	Bow	S
1617	Kay lo win ka″	F	10	Kyelwunqa	Bow	D
1618	Hoo nan ne	M	7	Kyarve'yma	Bow	S
1619	Hoo ne hoonk ker	F	2	Humihongqa	Bow	D
1620	How to	M	8	?	?	Orphan
1621	Te lah hoo you mer	M	22	Talahoyiwma	Bear	Head
1622	Ung noy e she	F	20	Talasngönsi	Piikyas	W
1623	She cah hoo now	M	4	Honwistiwa?	Piikyas	S
1624	Lei ma″ ish nim mah	F	14	?	?	Orphan
1625	Po le hon ka″	F	16	Polihongqa	Rabbit	Orphan
1626	Yu she	M	22	?	?	Head
1627	She quop u	F	20	?	?	W [D of #1602 & #1603?]
1628	Pah tong o vey	M	33	?	?	Single- B of She quop u (#1627)
1629	Coo ech hy nim mah	F	46	Qötshaynöm	Sand	Head- Wid. [age from M2: after #190]
1630	Sha″ lai be		16	Salaavi	Sand	D [age from M2: after #190]
1631	De key bay		17	Masangyamtiwa?	Sand	S [age from M2: after #190]
						[Last 3 names scored through on M2]

HP009572

TABLE 9.3

"Orabis Who Have Not Taken Land", 1892–1893, by John S. Mayhugh ("M2")

No.	Name of allottee: Indian	Name of allottee: English	M/F	A	Identification	Clan (MT)	Remarks
1	Par hu nimp te wah		M	20	Puhunömtiwa	Lizard	
2	Too bah quop nim mer		F	20	Tuvakwapnöm	Rabbit	W
3	Mai shai yow mah	H	M	60	Masayawma	[R] Badger	Head
4	Hoon wer te		F	60	Honyesnöm	Lizard	W
5	Ku won bent ker	H	F	26	Kuwanvenqa	Lizard	D
6	Nah yock te mah		M	18	Sakwyesva	Lizard	S
7	Too beng er	H	M	80	Tuvengnga	Greasewood	Widr. - F of Hoon were te
8	Poong yal itch te wah		M	39	Pongyaletstiwa	Real Coyote	Head [M1 #1535]
9	Coo won hoonk ah		F	37	Kuwanhongqa	Bear	W [M1 #1536]
10	Ung noin te wah		M	10	Ngöntiwa	Bear	S [M1 #1537]
11	Ish why		M	22	Pongyakwaptiwa/Nakwayawma	Grey Badger	Head (#212) - rec. 2x
12	Hoong she hu we		F	20	Talashongsi	Bear	W-D of Poong yal itch te wah (#8) [Z of #9] (#213)rec 2x
13	She we hoong ne wah		M	46	Siwihongniwa	Rabbit	Head
14	She car quob be		F	40	Sikyakwapnöm	Piikyas	W
15	Pur hoo may nim mer		F	13	Puhumöynöm	Piikyas	D
16	Kerk-ke mah		M	8		Piikyas	S
17	Tah book nar he yah		M			Piikyas	S
18	Po ling oie be	H	M	40	Polingöyva	Piikyas	Head
19	Tah lah mon ner		F	40	Talamana	Real Badger	W
20	Cash wy te wah		M	20	Kyarwaytiwa	Badger	S
21	Nock er bah		M	10	Tuwahongva	Real Badger	S
22	Ne bah mon ner		F	6	Nuvawaynöm	Real Badger	D
23	Co won yis pah		M	65	Kuwanyesva	Greasewood	Widr. - F of Tah lah mon ner (#19)
24	Nar quom ish she		F	60	Nakwamöysi	Real Coyote	Wid. (#275) - rec. 2x
25	Shing oie bah		M	22	Singöyva	(Real) Coyote	S (#278) - rec. 2x
26	Co yow y mer		M	42	Qöyawayma	Badger	Head (#279) - rec. 2x
27	She bent ker		F	40	Sivenqa	Real Coyote	W (#280) - rec. 2x
28	Tah bay yow nim mah		F	4	Tuvengyamsi	Real Coyote	D (#281) - rec. 2x
29	Pe lonk pah		M	2	Pölangpu (WMCL1G4)	Real Coyote	S (#282) - rec. 2x
30	Loo mah bent e wah		M	20	Lomaventiwa (WMCL3G4)	Real Coyote	S of Nar quam ish she (#24/275) (#277) - rec. 2x
31	Coo won hoo yah	H	M	44	Kuwanhoya	Patki	Head
32	Cootch bent ker		F	44	Qötsvenqa	Sand	W
33	Cootch hip te wah	H	M	64	Qötsheptiwa	Reed	Widr. - F of Tah lah nimp ker (#165)

HP009573

TABLE 9.3—*(Continued)*

No.	Name of allottee: Indian	Name of allottee: English	M/F	A	Identification	Clan (MT)	Remarks
34	Tah losh hoong ne wah	H	M	32	Talashongniwa	Sand	Head
35	She high nim mah		F	30	Sihaynöm	Eagle	W
36	Poong yong oie she		F	8	Pongyangöysi	Eagle	D
37	Be shaitz me		M	4		Eagle	D
38	She hoong e ne wah	H	M	47	Sihongniwa	Grey Badger	Head
39	Ner bah ben ker		F	40	Nuvavenqa	Real Coyote	W
40	She cab ish nimp ker		F	10	Sikyayesnöm	Real Coyote	D
41	Koo man nee		M	16	Pongyangyamtiwa	Real Coyote	S
42	See ki kee		M	4	Siykyayki	Real Coyote	S
43	Tu ow by er	H	M	56	Tu'awvayya	Grey Badger	Head
44	Ung noie she		F	50	Ngaysi	Eagle	W
45	Co yot pil ler	H	M	52	Qöyatpela	Eagle	Head
46	Mah nee		F	50	Sakwyamqa	Parrot	W [M of #48,49; NB #364 prob not Sakwyamqa]
47	Cootch hoong yu mah		M	27	Qötshongiwma	Snake; Lizard	Head
48	Tah lah nimp she		F	24	Talanömsi	(Real) Parrot	W - D of Nah qual itch te wah [M1 #1510]
49	Co you nim she		F	11	Qöyanömsi	Parrot	D [should be Z of #48]
50	Shock er may ne wah	H		46	Sakwmöyniwa	Reed	Head
51	Ho quin ner		F	46	Hookuna	Spider	W
52	Ke te wah		M	9	Poliwuhiwma	Spider	S
53	Ne tong er lah		M	7	Siwihongiwma	Spider	S
54	Tah lah hoong she		F	8	Talahongsi #1	Spider	D
55	Bah calp hoo		M	2	Masanömtiwa?	Spider	S
56	Mer wing wah	H	M	22	Kyarhongniwa	Spider	B of Ho quin ner (#51)
57	Cootch vie ow ei mah		M	58	Qötsvuwyawma	R/G Badger	Head
58	Hoo now hoi yer		F	50	Honvenqa	Greasewood	W
59	Po che lah		M	4	Nasingöytiwa	Greasewood	S
60	Bat chu e ah	H Wingate	M	60	Lomayestiwa	Spider	Widr. - F of Hoo now hoi yer (#58)
61	Kut kah		M	20	Tuwanömtiwa #1	Greasewood	S
62	Co yow be yah	H		38	Qöyavuwyawma	Kookop	Head [W Sakwwaysi #2 acc MT]
63	Shock hip nim mah		F	36	Sakwhepnöm/Sakwwaysi #2	Greasewood	W [Sakwhepnöm Z of Sakwwaysi #2 acc MT]
64	She hoo yah		M	11	Sihu'ya	Greasewood	S
65	Koom my oon she		F	17	Qömayonsi	Greasewood	D [ZD of Sakwhepnöm]
66	Coo wong hoong ne wah		M	19	Kuwanhongniwa	Greasewood	S (#283) - rec. 2x

HP009574

TABLE 9.3—*(Continued)*

No.	Name of allottee: Indian	Name of allottee: English	M/F	A	Identification	Clan (MT)	Remarks
67	Ko kung hu yu bah		M	40	Qöyangöyva	Sand	Head
68	Shoo le mon ner		F	36	Solimana	Greasewood	W
69	Tu wong noie nim mah		F	8	Tuwangöynöm	Greasewood	D
70	Lo my yow mah		M	38	Lomayawma	Real Coyote	Head
71	Ko yah me nim mah		F	36	Qöyamöynöm	Reed	W
72	Ker te tay wah		M	2	Polimöyniwa	Reed	S
73	Po yung nim te wah		M	19	Pongyanömtiwa	Piikyas	Head
74	Quar litch ne		F	18	Kwaaletsnöm	Reed	W
75	Loo mah quop te wy		M	37	Lomakwaptiwa (WRabL4G3)	Rabbit	Single
76	Nah she ing ni e ma		F	52	Nasingyawnöm	Badger	Wid. -
77	Per hump she e ma		M	24	Puhumsa'yma	Lizard	Head [#343 - rec. 2x]
78	May e she		F	20	Kuwanmöysi	Spider	W [#344 - rec. 2x]
79	Se notch wong te wah		M	1	Nasiwisiwma	Spider	S [#345 - rec. 2x]
80	Tah losh bay yow mah		M	26	Talasvuwyawma	Real Coyote	Head
81	Tu wong oie she		F	24	Tuwangönsi	Sun	W
82	Lay tay mon ner		F	7	Leetaymana	Sun	D
83	Ah botch mon ner		F	4	Avatsmana (WSunL1G4)	Sun	D
84	Hoo my e she		F	2	Humiwaysi	Sun	D
85	Loo mong qua	good	M	38	Lomankwa'yma	Greasewood	Head
86	Tu wha when she		F	37	Huminömsi	Parrot	W
87	Ty ly yump ker		F	14	Masamöysi	Parrot	D
88	Tah wah quop te wah		M	20	Tawakwaptiwa	Bear	Head
89	Nah shing oin she		F	18	Nasingönsi	Parrot	W
90	Na sheet te wah	good	M	22	Nasitima	Bow	Head
91	To wong i nim mah		F	20	Tawangaynöm	Real Coyote	W
92	Tah long oie ish she		F	49	Talangöysi	Piikyas	Wid.- M of Ker won hi nim mah (#93) (#162 - rec. 2x)
93	Ker won hi nim mah	good	F	28	Kuwanhaynöm	Piikyas	Wid.
94	Mar we ke		M	1	Tawangyawma #1	Piikyas	S
95	Po yung i e te wah		M	10	Pongyangöytiwa	Piikyas	S [ZS of Kuwanhaynöm; S of Talas-haynöm]
96	Tah losh yow mah		M	34	Talasyawma	Grey Badger	Head (#346 - rec. 2x)
97	Coach nimp ker		F	30	Qötsnömqa	Piikyas	W (#347 - rec. 2x)
98	Nar she ing ump she		M	1		Piikyas	S
99	She nimp ker		F		Sinömqa	Piikyas	D [YZ of Qötsnömqa (#97)]
100	She will te mah	good	M	46	Siwiltima	Reed	Head
101	Co yon quop nim mah		F	43	Qöyakwapnöm	Desert Fox	W

HP009575

TABLE 9.3—*(Continued)*

No.	Name of allottee: Indian	Name of allottee: English	M/F	A	Identification	Clan (MT)	Remarks
102	Ho hong a be		M	13	Pongyawa'yma	Desert Fox	S
103	Shar me		M	8	Tuwangöytiwa	Desert Fox	S
104	She ki mer		M	7	Qöyangyamtiwa	Desert Fox	S
105	Co cho wen she		F	5	Qötswunsi	Desert Fox	D
106	Coach hoo you mah	good	M	24	Qötshoyiwma?	Sand	Widr. (see #367) [ZS of #108; m'd to D of #100 &#101]
107	Her ne-ner	H	M	60	Hungiiniwa	Kyeele	Head
108	Shock oie nim mah		F	59	Sakwngöynöm	Sand	W
109	Ko i ya ho-yu-nim mah	good	M	50	Qöyahoynöm	Lizard	Head-Wid.
110	Yah yump she		F	16	Talayawnöm (WLizL3G3)?	Lizard	D
111	Ny oin ka″		F	10	Ngönqa	Lizard	D
112	Hook qua″		M	8	Pavönyawma	Lizard	S
113	Ter boo ni-nimp ker		F	7	Tövönömqa	Lizard	D
114	Quatch mah		M	6	Kwetsma	Lizard	S
115	Pe lin lon er ma″		M	1		Lizard	S
116	Quar hoong she		F	19	Kwaahongsi	Desert Fox	D of Yay she wah [Yeesiwa]
117	Shu wing yer wah	good	M	32	Söwungwya	Lizard	Head
118	Ko naip shee		F	30	Honapsi	N/R Badger	W
119	Shing oie she		F	11	Singönsi	N/R Badger	D
120	Shock ho e nim mer		F	10	?	N/R Badger	D
121	Shock hook ah		F	7	Sakwhongqa	N/R Badger	D
122	Shock noin en she		F	1	Sakwngönsi	N/R Badger	D
123	Loo mah key mah	good	M	32	Lomaki'yma	Butterfly	Head
124	Po bo lee		F	30	Poovoli	Patki	W
125	Te wy mah		M	8	Siikwaptiwa	Patki	S
126	Ta lash u noe te wah	H	M	23	Talasngöytiwa?	Real Badger	Single
127	Tah nock hish yu bah	H	M	38	Tangaqyesva	Desert Fox	Head [see also M1 #1517]
128	Koi yow wen ker		F	8	Qöyangönqa?	Spider	D
129	Too bah nun ner		F	60	Tuvamana?	Spider	GM [should be W of #127;] see also #160, & M1 #1518
130	Too ben nimp te wah	good	M	26	Tuvenömtiwa	Sand	Head
131	Her hi e		F	24	Hahay'i	Sun	W-D of Ne bah me ne wah [M1 #1373 aka Homikni]
132	Tu ba″ me nim mer		F	6	Tuvamöynöm	Sun	D
133	Nah moose te wah		M	3	Puhuwaytiwa #1	Sun	S
134	Cho cow we ah		M	2	Talayesva (WSunL1G4)	Sun	S

HP009576

TABLE 9.3—*(Continued)*

No.	Name of allottee: Indian	Name of allottee: English	M/F	A	Identification	Clan (MT)	Remarks
135	Mah sha hoong ne wah	good	M	22	Nahongvi'yma	Parrot	Head
136	Too bay nimp she			20	Tuvenömsi	Millet	W
136	Cash may e she		F	3		Millet	D [Mayhugh assigns #136 2x]
137	Cash noing nim mah		F	7	Kyarngöynöm	Millet	D
138	Na″ ben e		F	1		Millet	D
139	Ma″ shar lie		M	53	Masaheptiwa	[G] Badger	Head
140	Whin ka″		F	50	Sakwwunqa	Patki	W
141	Lou mompsha″	H	M	58	Lomamsa'yma	Desert Fox	Head
142	Jose bent ker		F	56	Tsorvenqa	Grey Badger	W
143	Beep hoong bah		M	32	Piphongva	Grey Badger	Single-S of Whee ki by yer (#209)
144	Tong art te wah	H	M	22	Talaswaytiwa	Desert Fox	Head
145	Boo hoo mon nah		F	20	Puhumana	Grey Badger	W
146	Loo mol itch te wah	H	M	52	Lomaletstiwa	Sun	Head
147	Tah hoo mon nah		F	50	Tahomana	Parrot	W
148	Ma sha noy e te wah		M	22	Masangöytiwa	Parrot/Crow	S
149	Ter te wah yer		M	14	Lomakuyva	Parrot	S
150	Er ter ah		F	5		Parrot	D
151	Tah lah hoo nim mah		F	7	Talahoynöm	Parrot-Crow	D
152	Coo won litch nim mah		F	4	Kuwanletsnöm	Parrot/Crow	D
153	Tow wah may she		F	3	Tawamöysi (WKatL1G3)	Parrot/Crow	D
154	Shock wish te wah		M	56	Sakwwistiwa	Reed	Widr.
155	Che ka″ hoong ne wah	H	M	36	Sikyahongniwa	Lizard	Head
156	Coo mah wer te		F	30	Qömawuuti	Desert Fox	W
157	She hoong i nim mah		F	14	Sihongnöm	Desert Fox	D
158	She ook o lee		M	11	Polingyamtiwa?	Desert Fox	S
159	Hoo me wy mah	H	M	25	Humiwayma	Spider	Widr.
160	Too bah me ner	H	F	65	Tuvamana	Spider	M [see also #129; M1 #1518]
161	Nah shil litch te wah	H	M	38	Nasiletstiwa	Real Ho	Head
162	Tah long i she		F	30	Talangöysi	Piikyas	W (#92 - rec. 2x)
163	Co won yomp te wah		M	14	Kuwanyamtiwa	Kookop	S [should be S-I-L, H of Kuwanhay-nöm (#93)]
164	Tah wol itch te wah	H	M	42	Tawaletstiwa	Nav. Badger	Head
165	Tah lah nimp ker		F	40	Talanömqa	Desert Fox	W
166	Her me mon ner		F	12	Humi	Desert Fox	D
167	Bo lee wah		F	4	Polimöysi	Desert Fox	D
168	Nock shur	H	M	52	Lomanakwsu	Parrot	Head
169	Hoong wo she		F	40	Hongsi	Nav. Badger	W

HP009577

TABLE 9.3—*(Continued)*

No.	Name of allottee: Indian	Name of allottee: English	M/F	A	Identification	Clan (MT)	Remarks
170	Yu yui qu mah	H Wingate	M	38	Yukiwma	Kookop	Widr.
171	Ko let te wah		M	9	Qötshongva	Sun	S
172	She we quop nim mah		F	12	Siwikwapnöm	Sun	D
173	Cootch ye ow mah	H	M	26	Qötsyawma	Desert Fox	Head
174	Ne bah hon ne		F	26	Nuvayesnöm	Sand	W
175	Itch mah		M	10		Sand	S
176	Too bay hoong nim mah		F	40	Tuvehongnöm	Sand	Wid.
177	O-hook ki		F	28	Hooqa'ö	Sand	Wid.
178	Quar be he		M	3	Suutapki	Sand	S
179	Pah lah mon ner		F	2	Koyongvensi?	Sand	D
180	Nar qui ish nim		F	1	Nakwayesnöm	Sand	D
181	Nah qua be mah	H	M	51	Nakwave'yma	Eagle	Widr. (see also #368) - rec. 2x
182	Cope nol ler	H	M	34	Talaswuhiwma	Grey Badger	Head
183	Co yo ko char		F	36	Qööqötsa	Lizard	W
184	Ah lah		M	19	Masayesva	Lizard	S
185	Ke aitch che		M	16	Sumatskuku?	Lizard	S
186	Coach litch nim		F	5		Lizard	D
187	Nah qua te wah	H	M	37	Nakwatiwa	[R] Badger	Head
188	Her me nimp ker		F	32	Huminömqa	Sand	W
189	To bay ni yump ker		F	14	Talashongnöm	Sand	D
190	Koo won hoong nim		F	10	Kuwanhongnöm	Sand	D
191	Tah wom shah	H	M	48	Tawamsa'yma	Reed	Head
192	Quar mon nah		F	46	Kwaamana	Patki	W (see also #355) - rec. 2x
193	Cooch choy le ah		M	10	Qömawaytiwa	Patki	S (see also #356) - rec. 2x
194	Ter lash ump ker		F	7	Talasyamqa	Patki	D
195	Ho bee			8	Hoove'yma	Patki	S
196	Ma' sha' te wah	H	M	42	Masaatiwa	Lizard	S of Too benger (#7)
197	Coach wy she		F	40	Qötswaysi	Patki	W
198	Quar may she		F	14	Kwaamöysi	Piikyas	"This family have no land their F Acow er shee[Aqawsi] and the M having taken land off Reservation at a place called Moencopie near Tuba City Arizona"
199	Bah lah qui hoo yur		M	13	Siwiyamtiwa	Piikyas	
200	She may ne wah		M	8	Tuwaventiwa	Piikyas	
201	Ma sha quop nim mah		F	2	Masakwapnöm	Piikyas	
202	Shock wy e shee	H	F	65	Sakwwaysi #1	Eagle	W
203	Hon wy e te mah		S	13	Poliheptiwa	Eagle	S [DS] [M1 #1514]
204	Mootch che ker	good	M	18	Motsqa/Qöyawisiwma	Patki	S of Ne quar hoo mah [M1 #1396]

HP009578

TABLE 9.3—*(Continued)*

No.	Name of allottee: Indian	Name of allottee: English	M/F	A	Identification	Clan (MT)	Remarks
205	She we yesh te wah	good	M	40	Siwiyestiwa	Greasewood	Head
206	Tuh wah ben she		F	40	Tawavensi	Patki	W
207	Mah sha ish nim mah		F	5	Masayesnöm	Patki	D
208	Tep du e ka″		M	1	Teptuyqa	Patki	S
209	Whee key by er	H	M	47	Kuwanwikvaya	Lizard	Head
210	Tu bay went ker		F	46	Tuvewunqa	Bear	W
211	Hoo litch te wah		M	8	Hooletstiwa	Bear	S (#1452 on M1 - rec. 2x)
212	Ping yah quop te wah		M	30	Pongyakwaptiwa/Nakwayawma	Grey Badger	Head (#11) - rec. 2x
213	Hoon she mon ner			27	Talashongsi	Bear	W - D of Whee ki by er (#209) [step-D] (#12) - rec. 2x
214	Tong ok yish te wah	good	M	60	Tangaqyestiwa	Real Coyote	Head
215	Cho row		F	60	Tsorowuuti	Piikyas	W
216	Shu na″ she bah		M	18	Kopölvu (Lomahoyiwma)?	Piikyas	S
217	She ump te wah		M	19	Siyamtiwa (Frank)	Piikyas	S
218	Ah nee hoo yu		M	8	Posiwve'yma?	Piikyas	S
219	Tah losh mo ye ne wah	good	M	22	Talasmöyniwa	Rabbit	Head
220	Shock hi nim mah		F	20	Sakwhaynöm	Piikyas	W
221	She ish nim mah		F	7		Piikyas	D
222	Bur yen cah		F	1		Piikyas	D
223	Mah sha be mah	good	M	32	Qöyahongniwa	Rabbit	Head
224	Ki you e mon ner		F	30	Qa'ömana	Reed	W
225	Coi cha noie nim mer		F	12	Tsorngaynöm	Reed	D
226	Ah me hoo yah		M	10	A'mihoya (WRedL2G4)	Reed	S
227	Dop ho yah		M	9	Taphoro (WRedL2G4)	Reed	S
228	Shu youshte mah		M	4	Talawipi	Reed	S
229	She yu un she		F	3	Siyonsi	Reed	D
230	Ta losh hu yu mah	H	M	26	Talashoyiwma	Grey Badger	Head
231	She ka″ hoong nim mah		F	19	Sikyahongnöm	Rabbit	W - D of Shu Shoi ya″ (#232)
232	Shu sha″ oie yah	H	M	35	Suusay'ya	Real Coyote	Head
233	Jose hip ne wah		F	33	Tsorhepnöm	Rabbit	W - D of Ko yow wen she [M1: #1421]
234	Nar quong ne wah		M	19	Nakwangayniwa	Rabbit	S
235	She calp nim mer		F	11		Rabbit	D
236	Nu ty mah		M	7	Nuuta'yma	Rabbit	S
237	Tu bay wy she		F	5		Rabbit	D
238	Lay ti you		M	3		Rabbit	S

HP009579

TABLE 9.3—*(Continued)*

No.	Name of allottee: Indian	Name of allottee: English	M/F	A	Identification	Clan (MT)	Remarks
239	To bay hoo she we ow mer		M	21	Tuvehoyiwma	Bear	Head
240	Oh mah wah		F	20	Oomawu	Lizard	W
241	Quar bah hoo	good	M	49	Kwaavaho	Lizard	Widr.
242	Too wong wen she		F	16	Tawangönsi	Rabbit	D
243	Quar shurz ur		M	11	Kwanve'yma	Rabbit	S
244	Her me te wah		M	17	Humitiwa	Rabbit	S
245	Tu wah nimp te wah		M	24	Tuwanömtiwa #2	Crow (Parrot)	Head
246	Chu mon ner			24	Tsu'mana #1	Reed	W
247	Sho shun wy oh		F	3	Siwiyawnöm	Reed	D
248	How no mon ner		F	2	Kwaahu?	Reed	D
249	Mo key karz zo		M	1		Reed	S
250	Nah shing ni ne wah		M	60	Nasingayniwa	Eagle	Head - has land off Reservation
251	To wah me nim mah		F	59	Tuwamöynöm	Reed	W - has land off Reservation (#373; rec.2x)
252	Se car be mah		M	17	Sikyave'yma	Reed	S (#374?) - rec. 2x [?]
253	Ko yah hoo we ne wah		M	27	Qöyahoyniwa	Sand	Head
254	Tah lah hip nim mah		F	25	Talahepnöm	Squash	W
255	Che o ker		M	5		Squash	S
256	Kay wong hoon she		F	2	Lena [Kuwanhongsi]	Squash	D
257	Ko ny you may		M	1	Putungwya??	Squash	S
258	Loo my ish bah	good	M	32	Lomayesva #1	Real Coyote	Head
259	Hoo may me nim mah		F	30	Humimöynöm	Katsina	W
260	Key won wy e mah		M	13	Nuvayestiwa	Katsina	S
261	Mah she quop nim mah		F	9	Nasikwapnöm	Katsina	D
262	Ho-yo- mah		M	6	Hooyiwma (WPrtL2G4)	Katsina	S
263	She quar me nim mah		F	10	Sikyamöynöm	Katsina	D
264	Nar she y mah		M	1		Katsina	S
265	Tah wah hoong ne wah	H	M	26	Tawahongniwa	Sand	Single
266	Ka le ish nim mah		F	30	Kyelyesnöm	Rabbit	Wid. D of Tu wah hoo ne wah [M1 #1590]
267	She kong noi te wah		M	4		Rabbit	S
268	She kow ner		M	1	Nakwakuyva?	Rabbit	S
269	Tah losh noing te wah		M	57	Talasngöntiwa	Kyeele	Head
270	Nah she nimp ker		F	50	Nasinömqa	Greasewood	W
271	She quar hoong na wah		M	19	Sikyahongiwma	(Real) Greasewood	S
272	She bush hy yah		M	12	Siwiheptiwa	Greasewood	S

HP009580

TABLE 9.3—*(Continued)*

No.	Name of allottee: Indian	Name of allottee: English	M/F	A	Identification	Clan (MT)	Remarks
273	She cah cur ker		M	13	Qöyaheptiwa	Greasewood	S
274	Jose may she		F	4	Tsorwunqa?	Greasewood	D [Tsorwunqa is DD of #270]
275	Nah quam ish she	H	F	62	Nakwamöysi	Real Coyote	Wid. (#24) - rec. 2x
276	Hoo me wy mer		F	8	Humiwaynöm	Real Coyote	D
277	Loo mah bent ker		M	17	Lomaventiwa (WMCL3G4)	Real Coyote	S (#30) - rec. 2x
278	Shing o bah		M	15	Singöyva	(Real) Coyote	S (#25) - rec. 2x
279	Ko yow wy mah	H	M	23	Qöyawayma	[R] Badger	Head (#26) - rec. 2x
280	She bent ker		F	20	Sivenqa	Real Coyote	W - D of Nar quam ishi (#275); #27; rec. 2x
281	Too beng i yomp she			5	Tuvengyamsi	Real Coyote	D (#28) - rec. 2x
282	Po le hoonk pah		M	2	Pölangpu (WMCL1G4)	Real Coyote	S (#29) - rec. 2x
283	Ho co lee	H	M	22	Kuwanhongniwa?	Greasewood	Head (#66) - rec. 2x
284	Cho row		F	20	. . .Tsooro	Sun	W - D of Nai qual itch te wa [M1 #1510 (step-D)]
285	Loo mah noie bah	H	M	60	Lomangöyva	Sand	Head
286	Tow wong oie she		F	60	Tawangöysi	Patki	W
287	Qui e hoo yah		M	24	Poliventiwa?	Patki	S
288	Chil lee		M	1	Tsölö (WLizL1G4)	Lizard	S [GS of #285 & #286] (#351-rec. 2x)
289	Ah bootch hoo yah		M	22	Sakwkuyvaya	N Badger	Widr. - S of Nock shur (#168)
290	Po ling oie nim mah		F	1	Kyarwaysi?	Desert Fox?	D [M may be Pongyamöysi]
291	Too e bing e mah	H	M	29	Tuuvingma	Sand	Head
292	Ke wong i nim mah		F	28	Kuwanngaynöm	Desert Fox	W - D of Chy nee (#370)
293	Pu yung i yump she		F	1	?	Desert Fox	D
294	Coo e wish sher	H	M	52	Qöywisa	Kookop	Head
295	Mo ho		F	52	Humikwapnöm	Greasewood	W
296	Ma sha hoonk ker		F	14	Masahongqa	Greasewood	D
297	Qu mah be mer		M	17	Tuvengyamtiwa?	Greasewood	S
298	Tow wah hoong we ne wah	H	M	22	Tawahongiwma	Grey Badger	Head
299	May she		F	19	Talasmöysi	Greasewood	W - D of Coo e wish sher (#294)
300	Po le ben ker		F	1	Polingaysi	Greasewood	D
301	She mu		M	70	Tsootsongo?	Real Ho	Widr.
302	Mah shah went ker		F	60	Masawunqa	Kookop	Z of She mu (#301) [Masawunqa not Z]
303	Nah wing ne mah	good	M	50	Naawungwni'yma	Katsina	Head
304	She kong oie she		F	46	Sikyangöysi #1	Sand	W
305	Her me ish te wah		M	12	Humiyestiwa	Sand	S

HP009581

TABLE 9.3—*(Continued)*

No.	Name of allottee: Indian	Name of allottee: English	M/F	A	Identification	Clan (MT)	Remarks
306	Ke won nimp te wah		M	19	Kuwannömtiwa	Sand	S
307	Ku char qua her	good	M	22	Qötsakwahu	Sand	Head
308	Pong yi yump ker		F	20	Pongyayamqa	Reed	W
309	She cat te wah		F	6	Sikyatuwa	Reed	D
310	Ner quong er		M	1	Sinnga (Harry)	Reed	S
311	Nah she quop te wah	H	M	29	Nasikwaptiwa	Grey Badger	Head
312	Tow wy yow nim mer		F	20	Tawayawnöm	Lizard	W
313	Ko yung i nim wah	H	F	50	Qöyangaynöm	Lizard	Wid.
314	Ker-ker e te wah		M	14	Kukuytima	Lizard	S [ZS of #313]
315	Loo mah she	H	M	69	Lomasi	Desert Fox	Head
316	Tah losh e bent ker		F	60	Talasvenqa	Bow	W
317	Tah losh wong e ne wah	H	M	47	Talaswungwniwa	Greasewood	Head
318	Quar bee		F	40	Kwaavi	Snake/Lizard	W
319	Bo se wah		F	7		Snake/Lizard	D
320	Too too dish bah	H	M	26	Tuutuspa	Lizard	Head - Widr. [d.o.b on Oraibi, 1900: 1840]
321	Nat te wy e mah		M	11	Matsvöngtiwa?	Real Badger	S
322	She hoong yu mah		M	9	Tangaqwisiwma	Real Badger	S
323	May hu yah	H	M	36	Qötsngöyva	(Real) Eagle	Head
324	Why shee		F	30	Waysi	Reed	W
325	Quong i nim mer		F	4	Kwaanömsi	Reed	D
326	Co mah nimp she		F	18	Qömanömsi	Reed	D [Z of #324]
327	Nah uh she	H	M	38	Naa'usitiwa	Greasewood	Head
328	Kosh she bent ker		F	36	Kyarvenqa	Real Coyote	W [see also M1 #1414]
329	Hoo march boong i		M	11	Töyongwa (Dan)	Real Coyote	S [see also M1 #1415]
330	Tay tick er	H Ft Wingate	M	52	Patupha (Töötöqa)	Kookop	Head
331	Jose may nim mer		F	50	Tsormöynöm	Greasewood	W [see also M1 #1372]
332	Loo mah hoong yu mah	H Ft Wingate	M	50	Lomahongiwma	Spider	Head
333	Coach yu ker		F	48	Qötsyamqa	Desert Fox	W
334	Jo so wy mah		M	5	Tsorngöyva	Desert Fox	S [#334-335 names & ages prob reversed]
335	Jose moie bah		M	2	Honwari	Desert Fox	S
336	Loo my yock te wah	H	M	46	Lomayaktiwa	Rabbit	Head
337	Ma″ sha e yump ker		F	40	Masangyamqa	Kookop	W
338	Beep may ne wah		M	16	Masahoyiwma?	Kookop	S
339	Coach nimp te wah		M	6	Qötsnömtiwa	Kookop	S

HP009582

TABLE 9.3—*(Continued)*

No.	Name of allottee: Indian	Name of allottee: English	M/F	A	Identification	Clan (MT)	Remarks
340	Puy hoo nimp ker		F	11	Puhunömqa	Kookop	D
341	Sock may nim ker		F	4	Sakwnömqa	Kookop	D
342	Ta long i ne wah	H Ft Wingate	M	22	Talangayniwa	Kookop	Single- no relations
343	Bur hoom she mah	H	M	20	Puhumsa'yma	Lizard	Head (#77) - rec. 2x
344	Coo won may she		F	19	Kuwanmöysi	Spider	W(#78-rec. 3x)-D of To nock hish bah (#127; M1 #1517)
345	See hoo e mah		M	1	Nasiwisiwma	Spider	S (#79) - rec. 2x
346	Tah losh e yow mah	H	M	38	Talasyawma	Grey Badger	Head (#96) - rec. 2x
347	Co che nimp ker		F	30	Qötsnömqa	Piikyas	W (#97) - rec. 2x
348	Po le may she		F	2		Piikyas	D
349	Shock yush te wah	H	M	30	Sakwyestiwa	Patki	Head
350	Na″ she went ka″			28	Nasiwunqa	Lizard	W
351	Chil lil lee		M	3	Tsölö (WLizL1G4)	Lizard	S (#288) - rec. 2x
352	She kar hip te wah		M	30	Sikyaheptiwa	Patki/Piikyas	Single - B of Cooch wy she (#197)
353	Not coosh yah		M	29	Lomanangkwusa	Real Sand	Head
354	Co yah be		F	20	Qöyavi	Desert Fox	W
355	Quar mon ah	good	F	40	Kwaamana	Patki	Wid. (see also #192) - rec. 2x
356	Koie mon te wah		M	16	Qömawaytiwa?	Patki	S (see also # 193) - rec. 2x
357	Co mong o nim mer		F	10		Patki	D
358	She wee		F	3		Patki	D
359	Ko ie mah ben ne wah	albino	M	36	[Qömaveniwma]	Patki	Single - B of Quar mon ah (#355)
360	Co yah hoong bah		M	28	Qöyahongva	Sand	Head
361	Shone wy e she		F	26	Sonwaysi	Rabbit	W
362	Tu wah hoong nim mah		F	10	Tuwahongnöm	Rabbit	D
363	Too wah bent ker		F	9	Tuwawunqa	Rabbit	D
364	Shar quimp pah	good	M	65	Tuwangyawnöm	Rabbit	Wid. - M of Shone wy she (#361)
365	Nah shosh te wah		M	46	Na'sastiwa	Greasewood	Head
366	Tah losh in nim ma		F	44	Talasngaynöm	Sand	W
367	Cootch hu you mah		M	16	Qötshoyiwma	Sand	S (#106)
368	Nah qua be mah	H	M	20	Nakwave'yma	Eagle	[#181 - rec 2x]; Single - B of She kang o nim mer [M1 #1503] & Nah she hoong bah (#369) [should be B-I-L; she = Polingyawma, Nasihongva's B] Sikyangöynöm is #368's clan Z;
369	Nah she hoong bah		M	22	Nasihongva	Parrot	Single - B of Nar qua be mah (#368) [should be B-I-L]

HP009583

TABLE 9.3—*(Continued)*

No.	Name of allottee: Indian	Name of allottee: English	M/F	A	Identification	Clan (MT)	Remarks
370	Chy nee	H	M	60	Tsayniwa	Real Badger	Widr.
371	Ma″ sha oing te wah	H	M	47	Masangöntiwa	Snake/Lizard	Head - ‘‘has 2 Wifes’’
372	Co char wer te		F	48	Kuwanhoynöm?	Real Coyote	W [see M1 #1569]
373	Tu wah ne nim mah		F	26	Tuwamöynöm	Reed	W (#252) - rec. 2x [NB age difference]
374	Wah wash te wah		M	17	Sikyave’yma?	Reed	S
375	Too bay wy mah		M	65	Tuvewa’yma	Desert Fox	Head
376	Hoo ming oie she		F	55	Humingöysi	Rabbit	W
377	Too bah hip nim mah		F	14	Tuvahepnöm	Rabbit	D [ZD of #376]
378	Narp qu e bah		M	20	Napkuyva	Rabbit	S [sic. ‘B’ of #376 in 1912]
379	Coach wish te wah	H Wingate	M	42	Qötswistiwa	Rabbit	Widr. - no relations [should be S of #376]
380	Mo quar te wah		M	60	Mokyaatiwa	Rabbit	Head
381	Her me hip ne ma		F	50	Humihepnöm	Kookop	W
382	Tah nock wy e mah	H	M	39	Tangaqwa’yma	Grey Badger	Head
383	Ko yah hoong she		F	30	Qöyahongsi	Kookop	W- D of Her me hip ne wah (#381)
384	Too bay yes nim		F	14	Tuveyesnöm	Kookop	D [should be ZD of #383]
385	Oh e hay be e mah	H Wingate	M	60	Heevi’yma	Kookop	Head
386	Ne oing e she			55	Ngöysi/Sikyangöysi #2	Reed	W
387	Tah boo hoo yah		M	16	Tawaventiwa	Reed	S
388	Pur he e mah	H Wingate	M	37	Puhu’yma	Sun	Head
389	Hoo me ben she		F	32	Humivensi	Reed	W
390	Tow wah mon nah		F	9	?	Reed	D
391	Tah wah quop min		F	6	Tawakwapnöm	Reed	D
392	Too bay me she		M	27	Sakwhoyiwma	Sun	Head
393	Ne bah hoong nim mer		F	20	Nuvahongnöm	Reed	W
394	Too bay hoo wer hoom mah	H	M	65	Tuvewuhiwma	Spider	Head
395	Po bo lee		F	60	Nuvangaysi	Millet	W
396	Jose may ne wah		M	12	Masawaytiwa	Millet	S
397	Shur shong ah		M	10	Kuwanve’yma?	Millet	S
398	Tah lah nimp te wah		M	17	Talanömtiwa	Millet	S

HP009584

TABLE 9.4
Mùnqapi Allottees 1892–1893, by John S. Mayhugh

	Name	Identification	Acres allotted
1	Tah-losh-hi-nini-mah	Talashaynöm	70
2	Na-she-ing-ne-wah	Nasingayniwa	67
3	Yay-she-mah	Yeesiwa	60
4	Lay-toke-she	Lötoksi'yva	60
5	Cotch-che-mon-nee	Katsinmana	66
6	Nah-she-le-wee	Nasilewnöm	67
7	Te-wah-me-meni-mah	Tuwamöynöm	67
8	Ne-bah-yow-in-shee	Nuvayonsi	72
9	Ah-cow-er-shee	Aqawsi	72

TABLE 9.5
Orayvi Prisoners at Alcatraz 1894–1895

#	Identification	Clan (MT)	Notes by Williams
1	Lomahongiwma	Spider	chief
2	Heevi'yma	Kookop	crier
3	Sikyaheptiwa	Piikyas	
4	Masaatiwa	Lizard	
5	Lomayestiwa (Qötsata)	Spider	
6	Talangayniwa	Kookop	
7	Polingyawma	Parrot/Crow	
8	Piphongva	Grey Badger	
9	Qötsyawma	Paa'is	
10	Talasyawma	Grey Badger	
11	Nasingayniwa	Eagle	
12	Yukiwma	Kookop	
13	Patupha (Töötöqa)	Kookop	medicine man
14	Lomayawma	Real Coyote	
15	Tawaletstiwa	Nav. Badger	
16	Aqawsi	Eagle	
17	Tuvewuhiwma	Spider	
18	Qöywisa	Kookop	
19	Qötsventiwa	Bow	

HP009585

TABLE 9.6
Orayvi Signatories to the Petition against Allotment, 1894

#	Name	"Gens"	Translation	Stephen's note	Identification	Clan (MT)
36	Ló-lo-loma	Hón-au-üh	Bear	Village Chief of Oraibi	Loololma	[Real] Bear
37	Ko-jóñ-ai-ni-wa	Ho-ná-ni	Badger		Qöyangayniwa	Real Badger
38	Nái-yu-cï-iu-ma	Ka-ü	Corn	Maize	Nayusini'yma	Piikyas
39	Kwá-tca-Kwa	Ho-ná-ni	Badger		Kwaatsakwa	Grey/Nav Badger
40	Sá-kwai-ma	A-tó-ko	Crane		Sakwwa'yma	Sparrowhawk
			[41-74 are from other villages]			
75	Sï-ma	Ho-ná-ni	Badger		Si'yma	Real Badger
76	Wiḱ-vai-ya	Pa-tcíb-kwa-ca	?	Name of a specific lizard	Kuwanwikvaya	Lizard
77	Poñ-yá-mü-ĭn-i-wa	Ho-ná-ni	Badger		Pongyamöyniwa	Grey Badger
78	Na-wí-ní	Má-tca-kwa	Horned Toad		Nawini'yma	Lizard
79	Lo-má-nĭm-ti-wa	Aú-ĭ-ta	Bow		Lomanömtiwa	Bow
80	Nü-cí-ti-ma	Aú-ĭ-ta	Bow		Nasitima	Bow
81	Kü-ya-yép-ti-wa	Tá-wa	Sun		Qöyayeptiwa	Sun
82	Ta-las-kwáp-ti-wa	Tá-wa	Sun		Talaskwaptiwa	Sun
83	Küḱ-ti-wa	Tcüa	Rattlesnake		Kuktiwa	(Real) Snake
84	Cak-hóñ-jo-ma	Hónau wûüh	Bear		Sakwhongiwma	Real Bear
85	Na-mú-ra	Tcüa	Rattlesnake		Suuqawma*	Snake
86	Lo-mán-kwa	Tɛ́-bɛ	Greasewood		Lomankwa'yma	Greasewood
87	Tañ-aḱ-wai-ma	Tá-bo	Rabbit	Cottontail	Tangaqve'yma	Rabbit
88	Si-kyá-hoñ-jo-ma	Pa-ka-bi	Reed		Sikyahongiwma	(Real) Greasewood
89	Si-kyá-mü-ĭn-i-wa	Katcina (Ta-tcúk-tü)	Katsina (Mudhead)		Sikyamöyniwa	Parrot/Crow
90	Lo-má-ta-wa	í-sau-üh	Coyote	Kokop: "All Fuels" group	Lomatawa	Real Coyote
91	Ma-cá-to-i-ni-wa	Tú-wa	Sand		Masatöyniwa	Sand
92	Kü-wán-wái-ti-wa	Só-wi	Jackrabbit		Kuwanwaytiwa	Rabbit
93	Na-kwá-yɛc-ti-wa	Pí-ba	Tobacco		Nakwayestiwa	Rabbit
94	Tañ-aḱ-nĭm-ti-wa	Má-sau-üh	Maasaw	Kokop: "All Fuels" group	Tangaqnömtiwa	Maasaw
95	Tü-wá-ho-jo-ma	Hó-nau-wû-üh	Bear		Tuwahoyiwma	Bear
96	Kü-wán-wai-yo-ma	Má-sau-üh	Maasaw	Kokop: "All Fuels" group	Kuwanveniwma	Maasaw
97	Lah́-pü	Hó-nau-wû-üh	Bear		Laapu/Talayawma	Bear
98	Ta-las-nŭm-ti-wa	Pá-tûñ-a	Squash		Talasnömtiwa	Squash
99	Kü-wan-wái-ni-wa	Bó-li	Butterfly		Kuwanhoyniwa	Butterfly
100	Ta-las-jám-ti-wa	Pí-ba	Tobacco		Talasyamtiwa	Rabbit
101	Ta-lás-vɛ-ma	Kwá-hü	Eagle		Talasve'yma	Eagle
102	Kwü-ma-yés-ti-wa	Pá-ka-bi	Reed		Qömayestiwa	Greasewood
103	Na-cí-to-ĭ-ni-wa	Pá-ka-bi	Reed		Nasitöyniwa	Greasewood
104	Si-mó-ĭ-ti-wa	Katcina	Katsina		Singöytiwa	Parrot/Crow

HP009586

TABLE 9.6—*(Continued)*

#	Name	"Gens"	Translation	Stephen's note	Identification	Clan (MT)
105	Tü-vε-yám-ti-wa	Tcüa	Rattlesnake		Tuveyamtiwa	(Real) Snake
106	Ta-wa-kwáp-ti-wa	Pí-yü-küc	Bear-strap	"Bearskin rope"	Tawakwaptiwa	Bear
107	Ma-cá-vε-ma	Tá-bo	Cottontail		Qöyahongniwa	Rabbit
108	Hü-mi-hói-ni-wa	Kü-kütc	Lizard	"Earth" group	Humihoyniwa	Lizard
109	Lo-mái-yεc-va	Tcüa	Rattlesnake		Kuwanöyiwma	Lizard
110	Tü-vε-yέc-ti-wa	í-sau-üh	Coyote	Kokop: "All Fuels" group	Tuveyestiwa	Real Coyote
111	Kεl-hóñ-ni-wa	Tá-wa	Sun		Kyelhongniwa	Sun
112	Ma-ca-hóñ-ava	Katcina	Katsina		Masahongva	Parrot
113	Tü-wa-hói-ni-wa	Ă-tó-ko	Crane		Tuwahoyniwa	Real Crane
114	Lo-ma-hoí-ni-wa	Ó-mau-üh	Cloud	"Water-house" group	Lomahongva	Patki
115	Nü-vá-vε-ma	Kü-kütc	Lizard		Homikni	Lizard
116	Ta-las-vέn-ti-wa	Kέ-lε	Sparrowhawk	"Pigeon hawk"	Talasngöntiwa	Sparrowhawk
117	Kü-wán-yu-wa	Ó-mau-üh	Cloud	"Water-house" group	Kuwanhoya	Patki
118	Ci-kai-yéc-ti-wa	Tέ-bε	Greasewood		Sikyayestiwa	Greasewood
119	Kwü-ma-hói-ni-wa	Hó-ná-ni	Badger		Qömahoyniwa	Real Badger
120	Bo-li-yéc-ti-wa	Tέ-bε	Greasewood		Poliyestiwa	Greasewood
121	So-wí-wa	Kűi-kütc (Má-tca-kwa)	Lizard (Horned Toad)		Söwungwya	Lizard
122	Cak'-wü-nü	Ho-ná-ni	Badger		Sakwwunu	Grey Badger
123	Lo-ma-ác-ni-wa	Tűi-wa	Sand	"Earth"	Loma'asniwa	Sand

* Suuqawma is the only other Snake man to have previously accepted allotment; therefore very likely that this is him.

HP009587

CHAPTER 10

THE 12TH U.S. CENSUS (1900)

This chapter focuses on the 1900 censuses of Orayvi and Mùnqapi on the 12th Census of the United States, Schedule No. 1 Population, Indian Population. Orayvi (cited here as Oraibi 1900) is on the Moqui Indian Reservation roll (Navajo County, Arizona), and Mùnqapi (Moencopi 1900) on the Western Navajo Reservation roll (Coconino County). Table 10.1 is the census of Orayvi recorded in June 1900, and table 10.2 that of Mùnqapi (which includes a column [incomplete; see chap. 9] of those ''taxed citizens,'' on the basis of their 1899 allotments). As with the other government censuses, I include an Identifications column, in standard orthography, keyed mostly to Titiev's census, with a few to White's genealogies. Beginning with these censuses in 1900, however, I have not included Titiev's clan identifications, in part to avoid the effect, through serial repetition, of re-affirming designations I am in part seeking to place in question. Titiev's clan identifications for the individuals on the 1900 and subsequent censuses are most easily located by consulting the alphabetical listing in table 8.1

As noted in chapter 1, my correlation of identifications with names as recorded on these government censuses (as with all others) has followed a conservative methodology. A name that stands in the Identifications column without qualification correlates positively with an identified person with absolute certainty or an extremely high level of probability. A name in that column followed by a question mark correlates with some degree of confidence, but not certainty. A blank or question mark in the Identifications column means I am unable to convincingly correlate the name recorded on the census with an identified person; in some cases, I may have a reasonable idea about the named person, but the level of probability is insufficient to permit even potential identification. For considerations of space, I have not included my reasoning for all specific correlations of identifications that may appear counterintuitive. The general basis for such identifications (as well as for those that are more obviously intuitive) is extensive comparison of names, families, relationships, and ages taken collectively (i.e., never in just one of these categories alone) across all the censuses included herein, as well as with additional government censuses up through the 1930s (see chap. 1), interviews with older Hopis, and with names as reported in the archival record beyond censuses.

Levy (1992: 6) characterized the 1900 census as ''the one major source of information that was not available to Titiev'', and depended heavily on it—in correlation with Titiev's census—for his analysis of Orayvi's population and social structure. While he acknowledged ''some of the males of the 'Hostile' faction were not counted'', Levy represented that the 1900 census listed ''almost every individual living in the Hopi villages by household'' (Levy, 1992: 5–6). Together with Tawakwaptiwa's information on children in Titiev's household census (see my remarks in chap. 7 on his unevenness in that

HP009588

regard), the 1900 Orayvi census was the main source for Levy's adduction of lineage ranks (e.g., Levy, 1992: 43) as based on fertility rates of Orayvi mothers and mortality rates of their children. On the 1900 census, those rates were drawn from the columns ''mother of how many children'' and ''number of these children living'', even though Levy (1992: 178, n. 8) was explicit that this was ''a rather crude measure''. There may be no specific reason to question the figures recorded, but the likelihood of their accuracy for Hostile women seems counterintuitive, at least. What is certain, however, is that definitive birth dates assigned in nearby columns, by month and year, are—for all adults and many children—purely speculative, containing some stark errors and quite implausible guesses. Generally speaking, birth years appear based solely on age projections; from comparisons with other censuses, some are more appropriate than others. Birth months, however, were evidently random entries, rather than the result, for example, of questions posed about a person's season of birth. An egregious example, regarding age, is Loololma's older brother Sakwhongiwma, probably born in the 1820's or before, who is given a birth date of May 1870 on the Orayvi census (#687). Some individuals appeared on both the 1900 Orayvi and Mùnqapi censuses, with quite different estimates of month and year of birth, and indeed marital status: Humi (Desert Fox) is listed as single and born in May 1884 on the Orayvi census (#698), but married and born in October 1878 on the 1900 Mùnqapi census (#6). Such discrepancies would suggest we treat figures from adjacent columns (for example, regarding fertility and child mortality rates) with some skepticism.

Given the centrality of Levy's explanation to recent understanding of Orayvi social structure and its split, the 1900 census's relative accuracy is an important question analytically as well as factually. Compared to other censuses, especially those from 1906–1908, the 1900 census shows some deficiencies. Field matron Anna Ritter compiled almost three-fourths of the census, and Herman S. Kampmeier, the Oraibi Day School Principal, the remainder. Kampmeier's familiarity with the Orayvi population was almost certainly negatively impacted by his role in the community (Ritter's probably less so): the Hostiles actively resisted his attempts to round up their children for school, after he arrived in November 1899—six months before the census was conducted (see Whiteley, 1988a: 91–92).

The Orayvi census numbers 786 individuals, 20 of whom were Navajos (presumably living in the broad vicinity). Deducting these 20, of the remaining 766, 16 people (in several households) were recorded twice, leaving an actual total for Orayvi Hopis of 750. The 1900 Mùnqapi census lists 86 people, 17 of whom were also recorded on the Orayvi census. Thus the adjusted Orayvi and Mùnqapi total, i.e., of all Third Mesa Hopis on these two censuses, should be 819. Levy's total count from the 1900 census (Levy, 1992: 6; Cameron, 1999: 75) for both villages was 858, which he favorably compared to one of Titiev's estimates (Titiev, 1944: 52) in 1906 of 863 (although Titiev [1944: 51] also indicated a total, including those whose clans he was unable to identify, of 880). Levy's figure of 858 was based on a mistaken count of 772 (rather than 766) for Orayvi, added to all 86 at Mùnqapi, thus not discounting any duplicates.

Of the 819 total, I am unable to identify 100 individuals (all except two were children): 92 at Orayvi and 8 at Mùnqapi. Numerous individuals born before 1900 and listed as still alive in censuses of 1906, 1908, and/or thereafter, are missing from the 1900 censuses (see table 10.3). Especially given infant mortality rates, it is likely the actual figure was higher than the total of 126 aged seven years and older in 1906 shown on table 10.3. For example, in 1905 Orayvi field matron, Miltona M. Keith (later Staufer), reported: ''An unsolved problem is the feeding of poorly nourished and sickly children. A large percentage of the mortality among the Oraibi babies is on account of poor nutrition'' (ARCIA, 1905: 166).

Of those missing, 60 were adults over the age of 18 in 1900 (according to my calculations of ages; see chap. 14, tables 14.8–14.10); however, this number does not include any older individuals who may have been missed on the 1900 census but who died before 1906 (Hostiles or Friendly

HP009589

males) or 1908 (Friendly females). Also excluded from my count are any infants or young children not recorded in 1900 who died before these next sets of censuses were taken. Eleven identifications of children in table 10.3 are not found on Titiev's or White's records, but are derived from 1908 or 1906 censuses; none correlate with those on the 1900 censuses (including school censuses; see below). Others of the same category (i.e., not found on Titiev's or White's records; all in this category are listed on tables 14.1 and 14.2) can be equated with individuals in similar family positions on the 1900 census; these too are thus excluded from table 10.3. Only those children seven years of age and older (again, see tables 14.8–14.10) are included in table 10.3; eleven children whose ages I estimate at six years in 1906 are thus excluded, even though some or all may have been born before June 1900. At least 20 individuals were away at boarding schools (Boarding School Censuses, 1900): (1) Phoenix Indian School (17 Hopi students, most or all of whom appear to be from Orayvi or Mùnqapi); (2) Grand Junction Indian Training School (five Hopi students, though how many, if any, were from Third Mesa is not clear to me); (3) Albuquerque Indian School (five Hopi students, at least two of whom appear to be from Third Mesa); and (4) Santa Fe Industrial School (one Hopi student, from Orayvi).

The adjusted total of 819 Hopis on the 1900 Orayvi and Mùnqapi censuses is 30% below the (adjusted) total of 1,067 recorded for Orayvi, Hotvela, and Mùnqapi in 1908 (see chap. 12). There is no reason to assume a precipitous increase in fertility or decrease in infant mortality in the intervening years (or, indeed, any immigration). Based on table 10.3, a reasonable inference is that 150 individuals at minimum were missing from the 12th census of Orayvi and Mùnqapi, or ca. 18% of the probable population total. The 1900 census remains a valuable source, but its value is significantly enhanced (and its errors noticed and/or corrected) when framed in relation to the totality of available census data. Finally, echoing Mayhugh's allotment schedules of eight years earlier, most households on the 1900 census appear to comprise nuclear families.

HP009590

TABLE 10.1

12th U.S. Census, of Orayvi, June 1900

#	Hse	HH	Name	Identification	Relation	Sex	d.o.b.	Age	Mar. Stat	Yrs. M'd.	No. Cs	Cs living
1	1	1	Nasi-ya-oma	Nasiyawma	Husb	M	3/1855	45	M	14		
2			Tala-es-nema	Talayesnöm	W	F	9/1863	37	M	14	5	5
3			Poly-yumka	Poli. . .	D	F	4/1865 sic	13	M			
4			Tubay-yumka		D	F	10/1890	9				
5			Me-wha	Miywe	S	M	1/1896	4				
6			Poly-yow-nema	Poliyawnöm	S	M	5/1898	2				
7			Sevey-nee	Sövöni (WLizL3G4)	S	M	3/1899	2 mo.				
8			Queue-yah-hoi-nema	Qöyahoynöm	M-i-L	F	6/1843	56	D	38	5	5
9			Hoch-kah	Pavönyawma	B-i-L	M	1/1865	35	S			
10			Quet-sum	Kwetsma	B-i-L	M	12/1870	29	S			
11			Whent-ka	Ngönqa	Z-i-L	F	1/1873	27	S			
12			Tee-wha-nympka	Tövönömqa	Z-i-L	F	2/1884	16	S			
13	2	2	Ha-vey-ema	Heevi'yma	Husb	M	3/1850	50	M	32		
14			Se-congs-oisie	Sikyangöysi #2	W	F	5/1855	45	M	32	9	3
15	3	3	Nasi-quap-tewa	Nasikwaptiwa	Husb	M	12/1860	39	M	19		
16			Tala-hong-a-sie	Talahongsi #1 [see #19]	W	F	11/1861	38		19		3
17	4	4	Sack-o-may-nia	Sakwmöyniwa	Husb	M	1/1863	37	W	17		
18			Kee-te-wa	Poliwuhiwma	S	M	3/1884	16				
19			Ta-why-yow-nema	Tawayawnöm [see #16]	D	F	4/1885	15				
20			Neu-tong-la	Siwihongiwma	S	M	8/1887	13				
21			Masa-nymptewa	Masanömtiwa	S	M	3/1889	11				
22			Couch-cassa	Qötsqasa	S	M	5/1892	8				
23	5	5	Talas-wenka	Talasvenqa	Head	F	1/1840	60	W		4	0
24	6	6	Talas-why-tewa	Talaswaytiwa	Head	M	4/1860	40	M	20		
25			Ta-why-nymsie	Tawanömsi	W	F	5/1865	35	M	20	5	4
26			Hon-awa		S	M	12/1891sic	18				
27			Queue-yaw-mursie	Qöyamöysi (WLizL1G4)	D	F	2/1884	16	M			
28			Ma-kettie	Maqtö	S	M	11/1886	13	S			
29			Queue-yong-yumka	Hattie(Qöyangyamqa)	D	F	3/1890	10	S			
30			Talas-hong-eva	Talashongva	F-i-L	M	?/1835	65	M			
31	7	7	Talas-hoing-o-newa	Talaswungwniwa	Head	M	?/1855	45	M			
32			Kewan-why-nema	Kwaavi	W	F	1860	40	M		5	2
33			Queue-whent-ewa	Puhuwaytiwa #2	S	M	1/1880	20				
34			Se-yock-e-oma	Tsiyawma	S	M	3/1886	14				
35	8	8	Queue-yian-yump-tewa	Kuwanyamtiwa	Head	M	12/1870	30	M	10		
36			Ke-wan-hei-nema	Kuwanhaynöm	W	F	5/1862	28	M	10	4	3

HP009591

TABLE 10.1—*(Continued)*

#	Hse	HH	Name	Identification	Relation	Sex	d.o.b.	Age	Mar. Stat	Yrs. M'd.	No. Cs	Cs living
37			Ma-whickee	Tawangyawma	S	M	2/1892	8				
38			Comi-es-nema		D	F	3/1894	6				
39			Masa-nympka	Masanömqa	D	F	1/1898	2				
40	9	9	John, Kei-wan-ventewa	Kuwanventiwa	Head	M	3/1870	30	M	12		
41			Cooch-nympka	Qötsnömqa	W	F	12/1875	25	M	12	6	3
42			Seoey-es-nema		D	F	1/1880 sic	10				
43			Che-nurka	Tsimöqa	S	M	5/1897	3				
44			Nasi-a-yompsie		D	F	11/1899	6 mo.				
45	10	10	Tala-hoi-yoma	Talahoyiwma	Head	M	1/1870	30	M	14		
46			Talas-vinsie	Talasngönsi	W	F	5/1872	28		14	7	4
47			Hon-wis-tewa	Honwistiwa	S	M	9/1891	8				
48			Yo-tema	Yotima	S	M	5/1895	5				
49			Hon-wia-nema	Tsoryesnöm?	D	F	1/1898	2				
50			Co-ma-whin	Tawangyawma #2	S	M	3/1900	6 mo.				
51	11	11	Purr-hama	Puhu'yma	Head	M	9/1862	38	M	19		
52			Hamie-whensee	Humivensi	W	F	11/1864	36	M	19	8	1
53			Tawa-quap-nema	Tawakwapnöm	D	F	10/1882	18	M	3	0	0
54			Se-cla	Polingyamtiwa	S-i-L	M	12/1878	22	M	3	0	0
55	12	12	Loma-leptewa	Lomalewtiwa	Head	M	3/1840	60	M	40		
56			Too-why-es-nema	Tuwayesnöm	W	F	1/1845	55	M	40	3	2
57			Se-honga-sie	Sihongsi	D	F	5/1875	25	M	5	3	3
58			Sca-whempka	Sikyavenqa	D	F	2/1886	14				
59			Sac-whay-why-a	Sakwkuyvaya	S-i-L	M	1/1875	25	M	5		
60			Poly-why-te-wa [June 4, 1900]	Poliwaytiwa	GS	M	5/1896	4				
61			Poly-hoi-yoma	Polihoyiwma	GS	M	1/1898	2				
62			Gash-eon-nema		GD	F	1/1900	6 mo.				
63	13	13	Na-quies-tewa	Nakwayestiwa	Head	M	12/1870	29	M	13		
64			Cue-yah-why-nim	Qöyawaynöm	W	F	11/1873	27	M	13	7	1
65			Tawa-hep-tewa		S	M	5/1899	1				
66			Loma-tawa	Lomatawa	F-i-L	M	3/1840	60				
67	14	14	Heme-esteva	Humiyestiwa	Head	M	1/1870	30	M	9		
68			Qua-maysie	Kwaamöysi (#577)	W	F	3/1872	28	M	9	3	3
69			Cher ka		S	M	12/1892	7				
70			Tow-why-eney	Qötsvuhiwma	S	M	10/1895	4				
71			Nasia-yum ka		D	F	12/1899	6 mo.				
72	15	15	Ny-osha	Nayusini'yma	Head	M	1/1845	55	M	34		

HP009692

TABLE 10.1—*(Continued)*

#	Hse	HH	Name	Identification	Relation	Sex	d.o.b.	Age	Mar. Stat	Yrs. M'd.	No. Cs	Cs living
73			Tong-ocka-esteva	Tangaqyestiwa	Servant	M	3/1850	50	M	32		
74			Gero-mana	Tsorowuuti	Servant	F	10/1852	48	M	32	10	3
75			Sac-qui-nema	Sakwhaynöm [D of #73 &#74]	D	F	5/1870	30	M	15		
76			Sie-umptewa	Siyamtiwa (Frank) [S of #73 &#74]	S	M	2/1880	20				
77			Sca-nymptewa	Kopölvu (#498) [S of #73 &#74]	S	M	1/1882	18	S			
78	16	16	Missi-nympka	Mösinömqa	Head	F	3/1870	30	M			
79			Queue-whan-mayn	Kuwanmöynöm	D	F	12/1875	25	D	10	3	3
80			Tauipi [June 5 1900]	Humingyamtiwa	GS	M	3/1892	8				
81			Tu-way-hong-ewa	Tuvehongva	GS	M	9/1893	6	S			
82			Ha-mana	Hamana	GS	M	5/1900	11 mo.	S			
83	17	17	Talas-quaptewa	Talaskwaptiwa	Head	M	1/1855	45	M	25		
84			Bung-ya-nymsie	Pongyanömsi	W	F	5/1860	40	M	25	7	4
85			Tabo	Sakwwaytiwa #2 (Bert)	S	M	1/1876	24	M			
86			Moto-oma	Tuwahoyiwma	S	M	9/1879	20	M			
87			Sequie	Talashongiwma	S	M	2/1882	18	S			
88			Talas-hoi-ya	Talashoya	S	M	3/1884	16	S			
89	18	18	Tubay-hoi-yoma	Tuvehoyiwma	Head	M	4/1870	30	M	10		
90			Queue-whan-whie-nema	Oomawu	W	F	5/1875	25	M	10	5	3
91			Tong-ock-a-yumka	Talasnömqa	D	F	2/1893	7	S			
92			Coma-hong-awa	Qömahongva	S	M	11/1894	5	S			
93			Seoey-hong-a-sie		D	F	3/1899	1	S			
94	19	19	Nasie-why-tewa	Nasiwaytiwa	Head	M	11/1876	23	M	3		
95			Tawa-when-ka	Tawawunqa	W	F	12/1881	18	M	3	2	2
96			Hon-cucci	Honkuku	S	M	11/1897	2				
97			Buhu-whenka		D	F	3/1899	3 mo.				
98	20	20	Coach-yump-tewa	Qötsyamtiwa	Head	M	10/1869	30	D			
99			Cue-yah-eptewa	Qöyayeptiwa	F	M	5/1840	60	W	?		
100			Talas-mana [June 7, 1900]	Talasmana [D of #99]	D	F	5/1886	14				
101	21	21	Her-min quima	Huminkwa'yma	Head	M	10/1867	32	M	12		
102			Na-wi-soa	Nawisowa	W	F	3/1872	28	M	12	5	5
103			Pala-wol-manga	Palavoli	D	F	12/1889	10	S			
104			Pat-sa-wo-mana	Patsavumana	D	F	1/1892	8	S			
105			Tu-whay-why-nim	Tuvewaynöm	D	F	11/1893	6	S			
106			Poly-when-ka	Poliwunqa	D	F	5/1896	4	S			
107			Poly-nim-sca	Polinömqa #1	D	F	2/1899	4 mo.	S			

HP009593

TABLE 10.1—*(Continued)*

#	Hse	HH	Name	Identification	Relation	Sex	d.o.b.	Age	Mar. Stat	Yrs. M'd.	No. Cs	Cs living
108	22	22	Sac-hoi-yoma	Sakwhoyiwma	Head	M	3/1875	25	M	7		
109			Na-wha-hong-eva	Nuvahongnöm	W	F	4/1877	23	M	7	0	0
110	23	23	Hon-may-nia	Honmöyniwa	Head	M	5/1850	50	M	35		
111			Cue-yah-nimka	Qöyanömqa	W	F	1/1855	45	M	35	1	1
112	24	24	Sie-lets-tewa	Siletstiwa	Head	M	2/1870	30	M	14		
113			Pa-why-nema	Paawaynöm	W	F	5/1870	30	M	14	2	2
114			Ma-song-oisie	Masangönsi	D	F	11/1897	2	S			
115			Sie-cay-hoi-yoma		S	M	9/1899	9 mo.	S			
116	25	25	Masa-west-ewa	Masawistiwa	Head	M	3/1870	30	M	8		
117			Nava-honka	Nuvahongqa	W	F	12/1875	25	M	8	5	3
118			Yahi	Ye-i	S	M	10/1892	8		8		
119			Tee-why-yumka	Tuwayamqa	D	F	7/1899	1				
120			Not-named-yet		S	M	5/1900	1.5 wk.				
			[June 9, 1900]									
121	26	26	Too-bay-alma	Tuveyawma	Head	M	1/1868	32	M	10		
122			Masa-hoi-nema	Masahoynöm	W	F	3/1872	28	M	10	4	2
123			Lena (Talahonka)	Talahongqa	D	F	9/1891	8	S			
124			Nava-nimsie	Nuvanömsi (WMCL2G6)	D	F	8/1897	2	S			
125			Poan-yah-oinse	Pongyawunsi	M-i-L	F	3/1850	50	Wd	33	5	2
126			Too-bay-stewa	Tuveyestiwa	B-i-L	M	2/1868	32	Wd	12		
127			Noch-kah	Na'qa (WLizL1G4)	Neph	M	3/1890	10	S			
128			Coo-yah-lets-nema	Leposmana	Niece	F	9/1891	8	S			
129			Ska-hei-nim	Sikyahaynöm	Niece	F	5/1894	6	S			
130	27	27	Talas-hoi-yoma	Talashoyiwma	Head	M	2/1870	30	M	10		
131			Ska-hong-nema	Sikyahongnöm	W	F	4/1875	25	M	10	5	3
132			Poly-us-nema	Poliwisnöm	D	F	5/1895	5	S			
133			Poly-yah-oma	Poliyawma	S	M	8/1896	3	S			
134			Poly-hong-nema	Poli. . . (Irene)	D	F	6/1899	1	S			
135	28	28	Tava-hoy-newa	Tuwahoyniwa	Head	M	5/1845	55	M			
136			Poan-yah-wenka	Pongyawunqa	W	F	6/1850	50	M		5	5
137			Seoey-nymka	Siwinömqa	D	F	10/1878	22	M	6	3	1
138			Nasey-toin-ewa	Nasitoyniwa	S-i-L	M	8/1875	25	M	6		
139			Talas-hoi-nim	Talashaynöm (WRabL3G3)	GD	F	5/1896	4				
			[June 11, 1900]									
140	29	29	Gash-is-ba	Kyaryesva	Head	M	2/1870	30	M	10		
141			Sac-a-may-sie	Sakwmöysi	W	F	9/1872	27	M	10	4	3

HP009694

TABLE 10.1—*(Continued)*

#	Hse	HH	Name	Identification	Relation	Sex	d.o.b.	Age	Mar. Stat	Yrs. M'd.	No. Cs	Cs living
142			Bay-yumka	Paayamqa	D	F	5/1891	9	S			
143			Che-numta (Walter)	Tsinamti	S	M	6/1892	8	S			
144			No-wha-whyma	Nuvawa'yma	S	M	5/1897	3	S			
145			Se-calets-tewa	Sikyaletstiwa	Boarder	M	?/1860	40	S			
146	30	30	Yu-yei-owa	Yuyahiwva	Head	M	1/1855	45	M	25		
147			Masa-honga-nema	Masahongnöm	W	F	3/1860	40	M	25	10	5
148			Hemie-whenka	Humivenqa	D	F	2/1880	20	M	2	1	1
149			Coo-yonga-mana	Koyongo/Koyongmana	D	F	12/1885	14	S			
150			Bay-yum-tewa	Paatoti? [M]	D	F	5/1893	7	S			
151			Jasper (Lomy-esewa)	Kuwanöyiwma	S-i-L	M	3/1876	24	M	2		
152			Zo-ro-sie-mana		GD	F	12/1899	6 mo.	S			
153	31	31	Nasing-eye-kuee-wan	Nasingayniwa	Head	M	1/1840	60	M			
154			Tu-waw-moy-nema	Tuwamöynöm	W	F	3/1842	58	M		4	3
155			Ku-yon-mana	Tsu'mana #1	D	F	1/1880	20	S			
156			Sca-whay-ma	Sikyave'yma	S	M	3/1872	28	S			
157	32	32	See-key-oma	Yukiwma	Head	M	1/1850	50	Wdr			
158			Masa-whenka	Masawunqa	Z	F	3/1845	55	Wd			
159	33	33	Loma-esh-wa	Lomayesva #1	Head	M	5/1855	45	M			
160			Ermy-may-nia [June 13, 1900]	Humimöynöm	W	F	1/1870	30	M			
161	34	34	Loma-actewa	Lomayaktiwa	Head	M	?/1850	50	M			
162			Masong-a-yumka	Masangyamqa	W	F	?/1852	48	M		10	8
163			Sca-may-nie	Sakwnömqa	D	F	1/1880	20	M			
164			Hoy-yoma	Masahoyiwma	S	M	5/1885	15	S			
165			Nasie-why-ema	Qötsnömtiwa?	S	M	2/1888	12	S			
166			Queue-yah-why-sie		D	F	3/1894	6	S			
167			Pa-when-mana		D	F	1/1898	2	S			
168			Queue-whan-oy-tewa		S	M	12/1899	6 mo.	S			
169	35	35	Ska-estewa	Sikyayestiwa	Head	M	12/1869	30	M	6		
170			Ta-whang-yo-nima	Tawangyawnöm	W	F	5/1875	25	M	6	4	4
171			Posi-vinsie	Posiwngönsi	D	F	4/1895	5	S			
172			He-hequisbee	Hihikwispi	S	M	6/1896	4	S			
173			Ho-whalpa	Hawalpa	S	M	?/1897	3	S			
174			Key-hong-ewa	Sakwhongva #2	S	M	3/1899	1	S			
175	36	36	Gash-why-tewa	Kyarwaytiwa	Head	M	1/1873	27	M	2		
176			Seoey-quap-nema	Siwikwapnöm	W	F	2/1875	25	M	2	1	1
177			Talas-nymka		D	F	3/1899	1	S			

HP009695

TABLE 10.1—*(Continued)*

#	Hse	HH	Name	Identification	Relation	Sex	d.o.b.	Age	Mar. Stat	Yrs. M'd.	No. Cs	Cs living
178	37	37	Pawiki, Sam	Paawikya	Head	M	5/1879	21	M	3		
179			——— Hattie	Talasyesnöm	W	F	5/1882	18	M	3	1	1
180			Lillie (Sca-nymsie)	Napyonsi (WMHKL1G4)	D	F	4/1899	1	S			
			[June 16, 1900]									
181	38	38	Masa-toy-newa	Masatöyniwa	Head	M	1/1840	60	M	40		
182			Heme-oinsie	Humiyonsi	W	F	3/1842	58	M	40	8	2
183	39	39	Sack-o-massa	Sakwmasa	Head	M	1/1850	50	M	30		
184			Nack-qua-honka	Nakwahongqa	W	F	4/1852	48	M	30	3	3
185			Tea-wha-mana	Tuwamana (WBowL1G3)	D	F	5/1883	17	S			
186			Sea-ce-why-tewa	Sikyawaytiwa	S	M	1/1886	14	S			
187			Nasi-tema	Nasitima	Neph	M	2/1877	23	Wd			
188	40	40	Toochy	Qömayawtiwa	Head	M	5/1872	28	M	4		
189			Kello-when-ka	Kyelwunqa	W	F	2/1878	22	M	4	1	1
190			Tawa-honka	Tawahongqa	D	F	6/1897	2	S			
191			Queue-yah-honga-nema	Qöyahongnöm	M-i-L	F	7/1839	60	Wd	10	6	
192			Hoh-nannie	Kyarve'yma	B-i-L	M	9/1884	15	S			
193			Heme-honka	Humihongqa	Z-i-L	F	11/1886	13	S			
194	41	41	Masa-hong-ee	Masahongi	Head	M	12/1846	53	M	34		
195			Yumsee	Yamsi	W	F	3/1850	50	M	34	9	4
196			Coats-lets-tewa	Qötsletstiwa	S	M	1/1868	32	M			
197			Tala-hep-nema	Talahepnöm	D	F	3/1870	30	M	10	4	4
198			Key-hoy-yah	Tuveletstiwa	S	M	5/1878	22	S			
199			Posi-oy-es-nema	Posiwyesnöm	D	F	2/1881	19	M	3	1	
200			Manong-a-yah	Puhungönvaya [S of #197]	S	M	3/1897	3	S			
	(Household numbers 42-45 [20 people] are Navajos)											
			[June 25, 1900]									
201	46	46	Seoey-nymtewa	Siwinömtiwa	Head	M	5/1858	42	M	22		
202			Sack-hoingsie	Sakwhongsi	W	F	12/1859	40	M	22	9	5
203			Soluna	Sileena	S	M	10/1881	18	S			
204			Ban-nymka (Etta)	Paanömqa	D	F	5/1888	12	S			
205			Heme-nympsie (Fairy)		D	F	12/1889	10	S			
206			Hemey-yumpsie (Lizzie)		D	F	5/1896	4	S			
207			Hemey-mana (Essie)	Nuvawaysi	D	F	5/1900	1 mo.	S			
	Taken by Anna S. Ritter 6-1-1900											
208	1	1	Lololomy	Loololma	Head	M	5/1840	60	M	40		
209			Naquavenka	Nakwavenqa	W	F	2/1841	59	M	40	10	5

HP009596

TABLE 10.1—*(Continued)*

#	Hse	HH	Name	Identification	Relation	Sex	d.o.b.	Age	Mar. Stat	Yrs. M'd.	No. Cs	Cs living
210			Hemehoinimp	Humihoynöm	GD	F	1/1888	12	S			
211			Si es wa	Siwiyonsi	GD	F	10/1890	9	S			
212			Co yem sie	Kooyemsi	GD	F	5/1892	8	S			
213			Noppie	Qömayuwsi	GS	M	6/1893	6	S			
214	2	2	Galhoinewa	Kyelhongniwa	Head	M	5/1855	45	M	25		
215			Nasehoinsie	Nasihongsi	W	F	3/1852	48	M	25	9	3
216			Kitty (Tawong yumsie)	Tawangyamsi	D	F	5/1885	15	S			
217	3	3	Kewon wyma	Nuvayestiwa	Head	M	1/1877	23	M	5		
218			Tau-wan-hoinsie	Tawahongsi	W	F	8/1878	21	M	5		
219	4	4	Somie	Tuwangöytiwa	Head	M	9/1876	24	M	3		
220			Kewanimka (Annie)	Qöyawunqa	W	F	7/1879	21	M	3	1	1
221			Jomptie		S	M	2/1899	1				
222	5	5	Soco nimptewa	Sakwnömtiwa	Head	M	3/1870	30	M	13		
223			Kewon you nema	Kuwanyawnöm	W	F	5/1871	29	M	13	5	4
224			Homer (Homewytewa)	Nakwahongniwa	S	M	3/1888	12	S			
225			Mary (Heming i sewa)		D	F	11/1890	9	S			
226			Quo yo quop tewa	Qöyakwaptiwa (WMHKL1G5)	S	M	6/1897	2	S			
227			Nuba-hepa-nimp		D	F	9/1899	1	S			
228	6	6	Hening e	Hungiiniwa	Head	M	3/1850	50	W	4(?)		
229			Talas ointewa	Talasngöntiwa	B	M	4/1854	46	W	20		
230			Kewon ven uma	Kuwanveniwma	Nephew	M	1/1870	30	M	11		
231			Cooch noi sie	Qötsngöysi [W of #230]	Niece	F	12/1871	29	M	11	8	3
232			Se cangyumka	Sikyayawnöm [WPCKL1G4]	G.Niece	F	6/1888	11	S			
233			Quane	Horace (Kwaani)	G.Neph	M	6/1892	7	S			
234			Palas sau hoo	Sahö (WPCKL1G4)	G.Niece	F	2/1894	6	S			
235	7	7	Poley-es-nimp	Poliyesnöm	Head	M	3/1860	40	W		6	1
236			Kewon honewa	Kuwanhongniwa	S-i-L	M	5/1877	23	M	4		
237			Chooz a ro	. . .Tsooro	D	F	4/1879	21	M	4	1	1
238			Choo ko ema	Kiive'yma	GS	M	1/1897	3	S			
239	8	8	Poley wen tewa	Poliventiwa	Head	M	2/1870	30	M	10		
240			Co yau nimpsie	Qöyanömsi	W	F	4/1873	27	M	10	3	1
241			Heme wonka	Humiwunqa (WPrtL1G4)	D	F	5/1894	6				
242	9	9	Soco yes tewa	Sakwyestiwa	Head	M	1/1870	30	M	12		
243			Nase won ka	Nasiwunqa (#716)	W	F	8/1870	29	M	12	5	3
244			Cha la	Tsölö(WLizL1G4) (#717)	S	M	9/1889	11				
245			Heming oin e ma	Humiwunqa (WLizL1G4) (#718)	D	F	6/1891	8				

HP009597

TABLE 10.1—*(Continued)*

#	Hse	HH	Name	Identification	Relation	Sex	d.o.b.	Age	Mar. Stat	Yrs. M'd.	No. Cs	Cs living
246			Tala you nema		D	F	5/1893	7				
247			Pa chang wa	Pitsangwa [S of #248]	Uncle	M	4/1860	40	W	13		
			[June 2, 1900]									
248	10	10	Tau wau may sie	Tuwamöysi	Head	Msic	5/1855	45	W		0	0
249	11	11	Sing o u va	Singöyva	Head	M	6/1870	30	M	12		
250			Na qua may sie	Nakwamöysi [M of #249]	W	F	8/1870	29	M	12	8	2
251	11	12	Ko ia nimptewa	Tuwaletstiwa	Head	M	9/1882	17	M	3 mo.		
252			Heme wy nema	Humiwaynöm	W	F	6/1880	19	M	3 mo.	0	0
253	12	13	Mes sa ointewa	Masangöntiwa	Head	M	3/1845	55	M	35		
254			Kewon hoin a nimp	Kuwanhoynöm	W	F	4/1846	54	M	35	4	1
255	13	14	Tau wau hone u ma	Tawahongiwma	Head	M	5/1864	36	M	12		
256			May sie	Talasmöysi	W	F	4/1866	34	M	12	2	2
257			Poley yoin sie	Polingaysi	D	F	12/1890	9	S			
258			Loma quasa		S	M	10/1898	1	S			
259	14	15	Too tus ba	Tuutuspa	Head	M	11/1840	60	M	42		
260			Katscin mana	Katsinmana	W	F	12/1840	59	M	42	3	0
261			Gash wy a nimp	Kyarwaynöm	GD	F	2/1890	10	S			
262			Chewa duk pa	Puhuyesva	GS	M	1/1894	5	S			
263	14	16	Bau nimptewa	Paanömtiwa	Head	M	5/1871	29	M	9		
264			(Iola) Pone ya mana	Pongyamana	W	F	4/1873	27	M	9		
265			Cooch may nimp	Qötsmöynöm (WKatL1G1)	GM	F	8/1830	69	W			
266			Duwa	Tökyawuuti	M	F	9/1843	56	M	15	8	6
267	15	17	Co ma ho neava	Masayawma	Head	M	5/1852	48	M	28		
268			Hone yes nema	Honyesnöm	W	F	1/1854	46	M	28	8	4
269			Mock a too	Talasyestiwa	S	M	1/1890	10				
270			Tuba nah	Tuvengnga [Fof #268]	F	M	3/1830	70	W	12		
271	16	18	Poni yi yestewa	Pongyayestiwa	Head	M	1/1870	30	M	11		
272			Tau wau monsy	Tawamunsi	W	F	5/1872	28	M	11	8	4
273			Nuba oin sie	Nuvangönsi (WBflyL1G3)	D	F	2/1890	10	S			
274			Moo a pi		S	M	3/1892	8	S			
275			Heme hoin e ma		D	F	12/1897	2	S			
276			Some hoin e ma		D	F	12/1899	5 mo.	S			
277	17	19	Gale hoy a	Kyelhoya	Head	M	5/1876	24	M	2		
278			(Ida) Qua ben ka	Kwaavenqa	W	F	5/1878	22	M	2		
279			Co jash ro	Kyaryawma	B	M	3/1886	14	S			
280	18	20	Na qua wi tewa	Nakwawaytiwa	Head	M	12/1876	23	M	6		

HP009598

TABLE 10.1—*(Continued)*

#	Hse	HH	Name	Identification	Relation	Sex	d.o.b.	Age	Mar. Stat	Yrs. M'd.	No. Cs	Cs living
281			Tau wong oinsie	Tawangönsi	W	F	1/1876	24	M	6	4	3
282			Cooches nema	Qötsyesnöm	D	F	6/1894	5	S			
283			Se kau wensy	Sikyawunsi	D	F	7/1895	4	S			
284			Ho yes e ba		S	M	5/1899	1	S			
285	19	21	Mooch ka	Motsqa	Head	M	10/1876	23	M	4		
286			Alice (Shingoinshe)	Singönsi	W	F	5/1877	23	M	4	3	1
287			Loma ta nock a chi		S	M	1/1900	5 mo.	S			
			[June 4, 1900]									
288	20	22	Heme hoin ewa	Humihoyniwa	Head	M	2/1855	45	M	25		
289			Co ma hong newa	Qömahongnöm	W	F	3/1858	42	M	25	13	7
290	20	23	Soc o yum tewa	Sakwyamtiwa	Head	M	11/1872	28	M	3		
291			Ma sa wis ne ma	Tsu'hongnöm	W	F	11/1872	28(?)	M	3	2	2
292			Nuba letz nema	Nuvangaynöm (WRabL1G4)	D	F	12/1897	2	S			
293			Hem ing oinsy		D	F	11/1899	8 mo.	S			
294	21	24	Su wing we ya	Söwungwya	Head	M	11/1860	39	M	23		
295			Ho nop sie	Honapsi	W	F	4/1862	38	M	23	10	5
296			Ta ba wi ne ma	Sakwhongqa	D	F	7/1884	16	S			
297			Sac oin sie	Sakwngönsi	D	F	9/1888	11	S			
298			Co ma wi nema	Qömawaynöm	D	F	12/1898	1				
299			Se ven sie	Sivensi	D	F	12/1899	5 mo.				
300	22	25	Tau wau ma ne wa	Tuwamöyniwa	Head	M	3/1855	45	M	24		
301			Pone ya hoise ne ma	Pongyahosnöm	W	F	1/1857	43	M	24	8	5
302			Ta ba hoya	Tuvehongiwma?	S	M	9/1886	13				
303			Wick tewa		S	M	2/1888	12				
304			Na hoi tewa	Tuvekwaptiwa	S	M	6/1890	9				
305			Se yum ka		D	F	12/1892	8				
306			Kooch hi tewa	Qötshaytiwa	S	M	5/1896	4				
307	23	26	Nase you nema	Nasingyawnöm (#527)	Head	F	3/1839	61	W	20	10	4
			[June 5, 1900]									
308	24	27	Go ya wima	Qöyawayma	Head	M	5/1870	30	M	12		
309			Se ven ka	Sivenqa	W	F	3/1868	32	M	12	7	5
310			Ta ba yum sie	Tuvengyamsi	D	F	5/1889	11	S			
311			Comi int te wa		S	M	7/1891	8	S			
312			Poley ing i se wa	Eliz (WMCL3G5)	D	F	3/1893	7	S			
313			Se ho u ma		S	M	6/1895	4	S			
314			Key wi ma		S	M	12/1899	5 mo.	S			
315	25	28	Tong ock hong u wa	Tangaqhongva	Head	M	1/1877	23	M	6		

HP009599

TABLE 10.1—*(Continued)*

#	Hse	HH	Name	Identification	Relation	Sex	d.o.b.	Age	Mar. Stat	Yrs. M'd.	No. Cs	Cs living
316			Gale hoin u ma	Qömanömsi	W	F	3/1878	22	M	6	4	4
317			Taba letz nema		D	F	?/1894	6	S			
318			Poo hoo wen sie		D	F	2/1896	4	S			
319			Kewon o u ma		S	M	9/1898	1	S			
320			Kewon hong u ma		S	M	12/1899	5 mo.	S			
321	26	29	Mesa vema	Qöyahongniwa	Head	M	5/1863	37	M	19		
322			(Eliza) Kia mana	Qa'ömana	W	F	2/1869	31	M	19	7	6
323			Ahahme	A'mihoya (WRedL2G4)	S	M	12/1885	14	S			
324			(Charley) So yostewa	Talawipi	S	M	6/1888	11	S			
325			Se oin sy	Siyonsi	D	F	5/1881	9				
326			Se we went ka	Siwiyawnöm? [ZD]	D	F	3/1883	7				
327			Gash wenka		D	F	10/1899	7 mo.				
328	27	30	Ta ba va huma	Tuvewuhiwma	Head	M	5/1845	55	W	31		
329			Se heptewa	Siheptiwa (#628)	S	M	10/1875	24	S			
330			Ta la nimptewa	Talanömtiwa	D sic	Fsic	4/1884	16	S			
331			Josh wi ma	Tsorhongnöm	D	F	3/1880	20	S			
332	27	31	Na hong a ve ma	Nahongvi'yma	Head	M	1/1875	25	M	8		
333			Ta ba nimpsy	Tuvenömsi [D of #328]	W	F	3/1875	25	M	8	6	4
334			Josh may newa	Masawaytiwa [S of #328]	S	M	6/1893	7	S			
335			Cooch wy a nimp		D	F	1/1894	6	S			
336			Katscina wenka		D	F	5/1896	4	S			
337			Nase you a nimp	Maggie?	D	F	4/1898	2	S			
338	28	32	Co yong o u va	Qöyangöyva	Head	M	12/1869	30	M	13		
339			Ta bang oi sie	Solimana	W	F	1/1870	30	M	13	7	2
340			Ta wong oi nimp	Tuwangöynöm	D	F	5/1888	12				
341			Josh a went ka	Tsorwunqa [ZD of #339]	D	F	5/1890	10				
342			Se bos hoya	Siwiheptiwa	B-i-L	M	3/1882	18	S			
343	28	33	Se cang hou ma	Sikyahongiwma	Head	M	1/1872	28	D			
344			Ke won va you ma	Kuwanvuwyawma	B	M	12/1874	25	S			
345			Se kak a kuk	Qöyaheptiwa	B	M	3/1887	13	S			
346	29	34	Ta bang oi tewa	Tuvengöytiwa	Head	M	6/1865	34	M	18		
347			Soco yum sie	Sakwyamsi	W	F	3/1865	35	M	18	9	6
348			Hone wi tewa		S	M	5/1885	15	S			
349			Hone a nimptka	Honnömqa	D	F	12/1886	13	S			
350			Josh maysie	Tsormöysi	D	F	1/1888	12	S			
351			Josh noisy		D	F	11/1889	10	S			
352			Wy tewa	Waytiwma	S	M	6/1892	7	S			

HP009600

TABLE 10.1—*(Continued)*

#	Hse	HH	Name	Identification	Relation	Sex	d.o.b.	Age	Mar. Stat	Yrs. M'd.	No. Cs	Cs living
353			Go you you ne ma	Qöyangyawnöm	D	F	5/1898	2	S			
354	30	35	Yo se ma	Yuwsi'yma	Head	M	12/1843	56	M	24		
355			Ta wong you nimp	Tuwangyawnöm	W	F	3/1845	55	M	24	3	3
356	30	36	Go ya hone a va	Qöyahongva	Head	M	4/1869	31	M	12		
357			Soon wi see	Sonwaysi	W	F	5/1870	30	M	12	8	5
358			Ta wong honga nimp	Tuwahongnöm	D	F	6/1886	13	S			
359			Ta wa went ka	Tuwawunqa	D	F	4/1891	9	S			
360			Ta won yon sie	Tuwayonsi	D	F	5/1894	6	S			
361			Na coo u va	Masayestiwa	S	M	3/1896	4	S			
362			Se oin e wa		S	M	12/1899	5 mo.	S			
363			Mo ki tewa	Mokyaatiwa	B	M	6/1865	34	W			
364	31	37	Lo mong oi tewa	Lomangöytiwa	Head	M	1/1865	35	M	13		
365			Nu ba yum ka	Nuvayamqa	W	F	7/1866	34	M	13	11	2
366			Nu ba intewa	Sakwwaytiwa #1?	S	M	5/1890	10				
367			Pa hoo sie	Paahongva [M1:male]	Dsic	Fsic	3/1892	8				
			[June 7, 1900]									
368	32	38	Kewon hone ava	Kuwanhongva	Head	M	3/1865	35	M	16		
369			Kewon wi a nimp	Kuwanwaynöm	W	F	5/1866	34	M	16	8	4
370			(Rex) Moona	Muuna	S	M	12/1886	13	S			
371			Heme maysie	Humimöysi	D	F	4/1888	12	S			
372			Yo yo wi tewa	Yoywaytiwa	S	M	2/1892	8	S			
373			Yo yo wentewa	Yoyventiwa (WPCKL1G4)	S	M	1/1899	1	S			
374			Soc a win	Sakwwunu [F of #369]	Uncle	M	3/1843	57	W			
375	33	39	Masa hon a va	Masahongva	Head	M	6/1867	32	M	14		
376			Noi sie	Talasngöysi	W	F	3/1868	32	M	14	8	6
377			Gash may nimp	Kyarmöynöm	D	F	5/1890	10	S			
378			Ta wa yum tewa	Tawangyamtiwa (WMCL3G5)	S	M	2/1892	8	S			
379			Se we hong a nimp	Siwihongnöm	S	M	12/1895	4	S			
380			Gash oin sie	Lottie	D	F	7/1898	1	S			
381	33	40	Co mi yes wa	Kuwanleetsiwma	Head	M	4/1880	20	M	3		
382			(Laura) Sa la ko	Sa'lako	W	F	6/1880	19	M	3	1	0
383	34	41	Wing o nema	Wungwni'yma	Head	M	1/1845	55	M	30		
384			Qui es nema	Kwaayesnöm	W	F	3/1846	54	M	30	12	6
385			Kooch oin sie	Qötswunsi [MZDD/#384]	Dsic	F	5/1884	16	S			
386			Kars rupa	Talayamtiwa	S	M	11/1886	13	S			
387			Ta la quap tewa	Tuwangyamtiwa	S	M	12/1890	11sic	S			
			[June 8, 1900]									

HP009601

TABLE 10.1—*(Continued)*

#	Hse	HH	Name	Identification	Relation	Sex	d.o.b.	Age	Mar. Stat	Yrs. M'd.	No. Cs	Cs living
388	34	42	Co yon oi tewa	Qöyangöytiwa	Head	M	12/1880	19	M	2		
389			Tong ock hep nema	Tangaqhepnöm	W	F	1/1881	19	M	2	1	1
390			Cooch wi sie		D	F	3/1900	3 mo.	S			
391	35	43	Se we hoin ne wa	Siwihongniwa	Head	M	1/1869	31	M	13		
392			Seka quap nema	Sikyakwapnöm	W	F	5/1870	30	M	13	10	6
393			Cooch oin sy	Qötshongsi	D	F	6/1888	11	S			
394			Soc a yon sie		D	F	3/1890	10	S			
395			Poley oi nema	Poliyamtiwa?	S	M	1/1893	7	S			
396			Qui es wa	Qöyahoyiwma #1	Ssic	M	3/1896	4	S			
397			Coo coo ema		S	M	12/1898	2	S			
398			E sau a	Tawahongva	Dsic	F	1/1900	5 mo.	S			
399	36	44	Se may sie	Simöysi	Head	F	5/1840	60	W	18	10	3
400			Se we letz tewa	Siwiletstiwa	S	M	3/1867	33	W	10		
401			Loma hon a va	Lomahongva	B	M	1/1843	57	W	20		
402	37	45	Coma hon e wa	Qömahoyniwa	Head	M	11/1845	54	M	19		
403			Go yi yes nimp	Qöyayesnöm	W	F	10/1847	52	M	19	12	2
404	38	46	Cooch one u ma	Qötshongiwma	Head	M	11/1875	24	M	6		
405			Ta la nimp sie	Talanömsi	W	F	3/1876	24	M	6	4	2
406			Pone ya hoin sy		D	F	5/1897	3				
407			Ya mo ma n ka [June 9, 1900]	Siwa'yma?	S	M	3/1899	1				
408	39	47	Loma va you ma	Lomavuwyawma	Head	M	12/1865	34	M	15		
409			Gal you ne ma	Kyelyawnöm	W	F	1/1866	34	M	15	8	6
410			Se we quaptewa	Siwikwaptiwa	S	M	5/1885	15	S			
411			Ta las wy nimp	Talaswaynöm	D	F	4/1887	13				
412			Hock a nema	Tawanömtiwa	S	M	6/1891	8				
413			Lo ma coo	Quincy James [Lomako]	S	M	12/1893	6				
414			Queen sa		D	F	5/1896	4				
415			Joosie	Josephine	D	F	11/1899	6 mo.				
416	40	48	Ta ba yum tewa	Tuveyamtiwa	Head	M	1/1865	35	M	16		
417			Se we hon ka	Siwihongqa	W	F	2/1868	33	M	16	10	6
418			Se honka	Sihongqa	D	F	5/1886	14	S			
419			Cheu hoin ewa	Talawaytiwa	S	M	6/1885	14	S			
420			Cook tima	Kuktayma	S	M	1/1892	8				
421			Se ha vema	Puhukwaptiwa	S	M	12/1893	6				
422			Pone ya nimptka	Pongyanömqa	D	F	3/1895	5				
423			Ta ho	Taaho	D	F	4/1897	3				

HP009602

TABLE 10.1—*(Continued)*

#	Hse	HH	Name	Identification	Relation	Sex	d.o.b.	Age	Mar. Stat	Yrs. M'd.	No. Cs	Cs living
424			Go yi you nimp	Sowiwuuti	M-i-L	F	3/1830	70	W	20	13	4
425	41	49	Co ma letz tewa	Qömaletstiwa	Head	M	5/1877	23	M	3		
426			Gas ro	Kyaaro #1	W	F	2/1878	22	M	3	2	2
427			Nu toom nia	Nuutumya	S	M	3/1894	6				
			[June 8, 1900]									
428	42	50	Na sos tewa	Na'sastiwa	Head	M	5/1860	40	M	22		
429			Ta las i nema	Talasngaynöm	W	F	4/1861	39	M	22	10	2
430			Poley venka	Polivenqa [D of #426]	D	F	3/1899	1	S			
431			Se ki ty mana	Sikyataymana	GD	F	2/1888	12	S			
432			Se cong pa	Sikyayawma	GS	M	10/1885	14	S			
433			Na coo ye		GS	M	11/1884	15	S			
434	43	51	Ta ba nimp tewa	Tuvenömtiwa	Head	M	3/1872	28	M	10		
435			Ha hi e	Hahay'i	W	F	6/1872	27	M	10	8	4
436			Ta ba may nimp	Tuvamöynöm	D	F	4/1891	9	S			
437			Na moos tewa	Puhuwaytiwa #1	S	M	5/1892	8	S			
438			Cheu a ha	Talayesva (WSunL1G4)	S	M	1/1894	6	S			
439			Ta wong oi tewa		S	M	3/1899	1	S			
440			Na qui ma	Nakwa'yma [B of #435]	B-i-L	M	5/1880	20	S			
441			Ho mick a ne	Homikni [F of #435]	F-i-L	M	1/1845	55	W	19		
442	44	52	Ho nanie	Sikyaleetsiwma	Head	M	5/1878	22	M	5		
443			Ke won oinsie	Kuwanngönsi	W	F	6/1879	20	M	5	4	2
444			Lo ma ho u	Lomahoyo	S	M	6/1894	5				
445			Ho quaptewa	Hokwaptiwa (WRabL3G4)	S	M	5/1899	1				
446			Sue ke	Qömahoyiwma	B-i-L	M	7/1893	6				
447			(Bessie) La hoin ema	Leehoynöm	Z-i-L	F	10/1879	10sic	S			
			[June 11.1900]									
448	45	53	Ta ba	Tawaventiwa	Head	M	12/1870	29	M	10		
449			Poley honka	Polihongqa	W	F	3/1871	29	M	10	6	3
450			So lo ho	Talahongva	S	M	6/1891	8	S			
451			Com a hoin sy	Qömangöysi	D	F	4/1892	6sic	S			
452			Ho tong ah		S	M	5/1898	2	S			
453	46	54	Poo ho nimptewa	Puhunömtiwa	Head	M	1/1870	30	M	9		
454			Ta la quap nema	Tuvakwapnöm	W	F	5/1872	28	M	9	7	2
455			Soc o choke	Sakw. . .	S	M	4/1892	8	M			
456			Maca letz nema	Masaletsnöm	D	F	4/1894	6				
457			Se vo yo yung wa		B-i-L	M	5/1868	32	W	3		
458	47	55	Poley oi you ma	Polingyawma	Head	M	1/1867	33	M			

HP009603

TABLE 10.1—*(Continued)*

#	Hse	HH	Name	Identification	Relation	Sex	d.o.b.	Age	Mar. Stat	Yrs. M'd.	No. Cs	Cs living
459			Poo who mana	Puhumana	W	F	6/1869	30	M		8	2
460			Se ka quap tewa	Sikyakwaptiwa	S	M	5/1886	14	S			
461			E E sau tema	Lansa	S	M	4/1897	3				
462			Ta was wick eoma	Tuwaswukiwma	B-i-L	M	3/1888	12				
463			Way se oma	Qötskuyva	B-i-L	M	1/1884	16	S			
464			Ne te oma	Tawayesva?	B-i-L	M	5/1882	18	S			
465	48	56	Cook te wa	Kuktiwa	Head	M	6/1855	44	M	20		
466			Hone un a mana	Nasiletsnöm	W	F	5/1860	40	M	20	13	1
467			Ho letz tewa	Hooletstiwa	S	M	4/1886	14	S			
			[June 12, 1900]									
468	49	57	Lo ma nimptewa	Lomanömtiwa	Head	M	11/1869	30	M	12		
469			Soco mi you nimp	Ismana	W	F	1/1872	28	M	12	6	3
470			Ta ba may sie	Tuvengöysi	D	F	5/1890	10	S			
471			Tong ock a nimptka		D	F	9/1894	5	S			
472			Ho tima		S	M	7/1899	10 mo.				
473	50	58	Ta las ho u ma	Talaswuhiwma	Head	M	10/1859	40	M	23		
474			Coi co chah	Qööqötsa	W	F	11/1860	39	M	23	13	5
475			Key ot cha	Sumatskuku? (#710)	S	M	4/1878	22	S			
476			Ahla	Masayesva	S	M	5/1880	20	S			
477			Poley wima	Poliwayma	S	M	1/1892	8				
478			Yi e va	Yayva	S	M	3/1894	6				
479			Poley venka	Frances	D	F	4/1898	2				
480			Ma sa wonsy	Masawunsi (WLizL3G4)	D	F	12/1890	9				
481	51	59	Na qua tewa	Nakwatiwa (#615)	Head	M	10/1859	40	M	21		
482			Hum e nimptka	Huminömqa (#617)	W	F	11/1860	39	M	21	10	4
483			Poley manna	Pooli (#620)	D	F	5/1888	12				
484			Ho sa va	Hoosava (#621)	S	M	3/1890	10				
485			Poley hep tewa		S	M	6/1892	8				
486	52	60	Lo mon si e ma	Lomamsa'yma	Head	M	10/1849	50	M	27		
487			Josh a venka	Tsorvenqa	W	F	3/1851	49	M	27	0	
			[June 13, 1900]									
488	52	61	Ma sa oi va	Masangöytiwa (#618)	Head	M	1/1878	22	M	4		
489			Ta las hoi nimp	Talashongnöm (#616)	W	F	5/1878	22	M	4	2	2
490			Ta wa may nimp	Tawamöynöm (WSndL1G6) (#623)	D	F	10/1896	3				
491			Ong ocka china		S	M	5/1899	1				
492	53	62	Lo ma letz tewa	Lomaletstiwa	Head	M	6/1862	37	M	16		
493			Ta ho mana	Tahomana	W	F	3/1863	37	M	16	11	4

HP009694

TABLE 10.1—*(Continued)*

#	Hse	HH	Name	Identification	Relation	Sex	d.o.b.	Age	Mar. Stat	Yrs. M'd.	No. Cs	Cs living
494			Tut wa you hoi nimp	Lomakuyva [ZS of #493]	S	M	7/1877	22	W	2		
495			Ke won letz nema	Kuwanletsnöm [ZD of #493]	D	F	5/1886	14	S			
496			Noppy	Talaswa'yma	S	M	4/1894	6				
497			Ta wa maysie	Tawamöysi (WKatL1G3)[ZD/#493]	D	F	7/1890	9				
498	53	63	Se ca nimptewa	Kopölvu (Lomahoyiwma) (#77)	Head	M	10/1880	19	M	2		
499			Ta la hoi nimp	Talahoynöm	W	F	11/1881	18	M	2	1	1
500			Hem e you a nimp	Uyiwaysi?	D	F	1/1899	1				
501	54	64	Coma hoin e wa	Qömawuuti [F]	Head	M	5/1859	41	M	23		
502			Seca hoin ema	Sikyahongniwa[M]	W	F	12/1860	39	M	23	12	4
503			Se wi a nimp	Siwaynöm	D	F	1/1890	10				
504	54	65	Ta ba yum tewa	Tuvengyamtiwa	Head	M	3/1873	27	M	9		
505			Se hoin nema	Sihongnöm	W	F	5/1874	26	M	9	7	5
506			Ta la wensie		D	F	6/1894	5	S			
507			Ta la yumka		D	F	4/1888	12	S			
508			Ho ki ema		S	M	4/1896	4	S			
509			Pen e ma		S	M	5/1898	2	S			
510	55	66	Cooch you ma	Qötsyawma	Head	M	3/1864	36	M	17		
511			Nu ba es nema	Nuvayesnöm	W	F	6/1865	34	M	17	10	5
512			Po te ma		S	M	1/1885	15	S			
513			Hi u ma	Puhuhongva	S	M	10/1877sic	12				
514			Se ki yum tewa	Sikyayamtiwa (WSndL1G5)	S	M	3/1894	6				
515			Qua nimptewa	Kwaanömtiwa	S	M	5/1896	4				
516			Lo ma mo tewa	Lolma (WSndL1G5)	S	M	10/1899	7 mo.				
517			Cooch venka	Qötsvenqa	M	F	3/1840	60	W	17	13	1
518	56	67	Na qua vema	Nakwave'yma	Head	M	11/1865	35	M	18		
519			Ho kia	Hooqa'ö	W	F	12/1868	31	M	18	9	4
520			Na qui es nema	Nakwayesnöm	D	F	5/1890	10				
521			Sua tope ka	Suutapki	D	F	2/1888	12				
522			Co yong ho	Koyongvensi[F]	S	M	10/1892	7				
523			Qua wa		S	M	6/1883sic	6				
524	57	68	Sac hoin ewa	Sakwhongniwa	Head	M	3/1875	25	M	5		
525			Poley hoi nimp	Polihongnöm	W	F	5/1876	24	M	5	3	0
526	58	69	Kewon yes wa	Kuwanyesva	Head	M	7/1849	50	M	21		
527			Na se you nema [June 14, 1900]	Nasingyawnöm (#307)	W	F	3/1850	50	M	21	8	4
528	59	70	Co ma nimptewa	Qömanömtiwa	Head	M	12/1869	30	M	13		
529			Ta la vensie	Talavensi	W	F	5/1870	30	M	13	8	3

HP009605

TABLE 10.1—*(Continued)*

#	Hse	HH	Name	Identification	Relation	Sex	d.o.b.	Age	Mar. Stat	Yrs. M'd.	No. Cs	Cs living
530			Ma sa quaptewa	Masakwaptiwa (Herman)	S	M	3/1888	12				
531			Ta ba yumka	Tuvengyamqa	D	F	5/1890	10				
532			Na ho u ma	Ngahuwya	S	M	6/1896	3				
533	60	71	Lo ma hone u ma	Lomahongiwma	Head	M	4/1853	47	M	19		
534			Cooch e yum ka	Qötsyamqa	W	F	5/1861	39	M	19	10	3
535			Josh noi u wa	Tsorngöyva	S	M	3/1886	14	S			
536			Hone wa se	Honwari	S	M	12/1888	11				
537			Wis ha ve	Wishövi	S	M	12/1894	5				
538			Hon you a nimp		D	F	2/1900	3 mo.				
539	61	72	Na qui heptewa	Nakwaheptiwa	Head	M	3/1865	35	M	19		
540			Woo wonka	Wuuwunqa	W	F	5/1866	34	M	19	13	9
541			Oi tewa	Sikyahoyiwma?	S	M	1/1885	15	S			
542			Cooch maysie	Qötsmöysi	D	F	12/1887	12				
543			Ta wa vensie	Tuwavensi	D	F	5/1889	11				
544			Se we wenka	Siwivenqa (WGrsL1G4)	D	F	6/1890	9				
545			Na se we ah		D	F	4/1892	8				
546			Pone you hoi nimp	Pongyaahoya	D	F	1/1894	6				
547			Sis kow ova	Siskyahoya	S	M	12/1897	2				
548			Du wa hoya		S	M	5/1899	1				
549			Na se hoya		S	M	5/1900	1 mo.				
550	62	73	Ma sa heptewa	Masaheptiwa	Head	M	4/1867	33	M	16		
551			Sos a wonka	Sakwwunqa	W	F	2/1868	32	M	16	9	1
552			Loo wi ema	Siikwaptiwa	S	M	3/1885	15	S			
553	63	74	Se ou ma	Siyawma	Head	M	5/1871	29	M	12		
554			Ta ba honka	Tuvemana	W	F	4/1872	28	M	12	7	4
555			Philip (Hotewa)	Hootiwa	S	M	12/1891	8				
556			Jessie (Cose-o-nimptka)	Poosiwmana	D	F	6/1893	7				
557			Na se oi sie		D	F	6/1896	4	S			
558			Coch a masa	Qötsmasa	S	M	5/1898	2	S			
559	64	75	Cooch wentewa	Qötsventiwa [F of #560]	Head	M	4/1863	37	M			
560			Bause co la	Qömakwaptiwa [S of #561]	Wsic	Fsic	5/1864	36sic	M			
561			Se you we	Siyawnöm [M of #560]	Dsic	F	5/1884	16sic	S			
562			Cha va	Qötshongniwa #1	Dsic	F	12/1887	12				
563			Pen hone ma		D	F	2/1892	8	S			
564			Sac quap oo	Sakwapu (#613)	D	F	1/1894	6				
565			Hem e you nimp		D	F	11/1896	3				

HP009606

TABLE 10.1—*(Continued)*

#	Hse	HH	Name	Identification	Relation	Sex	d.o.b.	Age	Mar. Stat	Yrs. M'd.	No. Cs	Cs living
566	65	76	Taw wa quap tewa	Tawakwaptiwa	Head	M	3/1875	25	M			
567			Na se hoin sie	Nasingönsi	W	F	1/1877	23	M			
568	65	75	Loma qui ema	Lomankwa'yma	Head	M	1/1850	50	M	32		
569		sic	Hum e nimpsie	Huminömsi	W	F	3/1853	47	M	32	9	2
570	65	76	Na se o yum tewa	Nasingyamtiwa	Head	M	2/1878	22	M	5		1
571		sic	Ma sa maysie	Masamöysi	W	F	6/1878	21	M	5	4	2
572			Ki quap wa	Polikwaptiwa	S	M	7/1890	9				
573			Ho may sie	Hoomöysi (WPrtL1G4)	D		5/1894	6				
574	66	77	Pa che hoya	Lomayestiwa	Head	M	6/1875	25	M	9		
575			Ta las hi nema	Talashaynöm	W		5/1875	25	M	9	4	3
576			Ma sa quap nema	Masakwapnöm	D		4/1899	1				
577			Qua masie	Kwaamöysi (#68)	D		3/1897	3				
578	67	78	Ta wa sa ema	Tawamsa'yma	Head	M	10/1874	25	M	9		
579			Qua mana	Kwaamana	W	F	3/1874	26	M	9	8	3
580			Nase o nimp	Nasihongnöm	D	F	5/1894	6				
581			Na quong oi se		D	F	4/1896	4				
582			Tong ock a wenka	Tangaqvenqa	D	F	1/1898	2				
583	67	79	Mi you tema	Sakwyesva	Head	M	11/1872	27	M	8		
584			Ta las e yumka	Talasyamqa	W	F	4/1873	27	M	8	6	3
585			Coch ou lope	Qömawaytiwa [WYB]	D	F	5/1893	7				
586			Ha va ma	Hoove'yma [WYB]	S	M	1/1895	5				
587			Pop tema		S	M	11/1898	1				
588	68	80	Beep hong a va	Piphongva	Head	M	12/1869	30	M	12		
589			Choz ro hoya	Tsorwisnöm	W	F	1/1870	30	M	12	8	4
590			Masa nimptka	Masanömqa (WGrsL1G3)	D	F	5/1888	12				
591			Katcina	Katsina	S	M	2/1892	8				
592			Ma va se	Lomakwahu	S	M	5/1898	2				
593	69	81	Hone letz tewa	Humiletstiwa	Head	M	1/1877	23	M	5		
594			Se ca letz nema	Sikyaletsnöm	W	F	4/1878	22	M	5	3	2
595			Te ne quap nema		D	F	7/1896	3				
596			Se wep warsie		S	M	11/1899	6 mo.				
597	69	81	Nase honga va	Nasihongva	Head	M	1/1875	25	M	6		
598			Nu ba mana	Nuvamana #1	W	F	3/1879	21	M	6	1	0
599			Tu ba wi tewa	Tuvewaytiwa	F-i-L	M	6/1859	41				
600	69	81	Tong ock hoi u ma	Tangaqhoyiwma	Head	M	1/1860	40	S			
601		sic	Koin wink tewa	Humiventiwa	Nephew	M	5/1878	22	S			
602			Se wing you nema	Siwingyawnöm	Niece	F	4/1880	20	S			

HP009607

TABLE 10.1—*(Continued)*

#	Hse	HH	Name	Identification	Relation	Sex	d.o.b.	Age	Mar. Stat	Yrs. M'd.	No. Cs	Cs living
603	70	82	Coch wo you ma	Qötsvuwyawma	Head	M	12/1872	28	M	10		
604			Ho non hoya	Honvenqa	W	F	5/1872	27	M	10	5	3
605			Pots e la	Nasingöytiwa	S	M	9/1891	8				
606			Tu ba hoi nimp	Tuvehoynöm (WGrsL1G3)	D	F	5/1893	7				
607			Ane hin ma		D	F	1/1896	3				
608	71	83	Sac oi nimp	Sakwngöynöm	Head	F	5/1870	30	W		0	
609			Du vin ma	Tuuvingma [S of #608]	Z	F	12/1872	27	W		1	1
610			Be sot vela	Pisatsmo	Nephew	M	2/1888	12				
611			Coat ka	Tuwanömtiwa #1 [B of #604]	Nephew	M	3/1877	23	S			
612	71	84	Lo ma ki ema	Lomaki'yma	Head	M	6/1878	22	M	4		
613			Soc quap poo	Sakwapu (#564)	W	F	6/1879	21	M	4	2	1
614			Poley oi you nimp		D	F	3/1900	3 mo.				
615	72	85	Na quat e wa	Nakwatiwa (#481)	Head	M	10/1863	37	M	16		
616			Ta las hoi nimp	Talashongnöm (#489) [W of #618]	W	F	5/1864	36	M	16	9	7
617			Hume nimptka	Huminömqa (#482) [W of #615]	D	F	6/1884	15				
618			Ma song oi tewa	Masangöytiwa (#488)	S	M	5/1886	14				
619			Ke won hoi nimp	Kuwanhongnöm	D	F	3/1888	12				
620			Poley manna	Pooli (#483)	D	F	1/1890	10				
621			Ho sa va	Hoosava (#484)	S	M	11/1894	5				
622			E may nimp		D	F	12/1899	3 mo.				
623			Tawa may nimp	Tawamöynöm (WSndL1G6) (#490)	D	F	1/1898	2				
624	73	86	Cooch hi nimp	Qötshaynöm	Head	M	3/1861	39	W	10	9	1
625			Poley es wa	Poliyesva	S-i-L	M	9/1875	25	M	8		
626			Sa lobie	Salaavi	D	F	5/1876	24	M	8	2	1
627			Se way may nimp	Siwimöynöm	GD	F	6/1898	1				
628	74	87	Se hep tewa	Siheptiwa (#329)	Head	M	12/1867	32	M	15		
629			Comi yoin se	Qömayonsi	W	F	5/1867	33	M	15	5	5
630			Se hoi ya	Sihu'ya	S	M	3/1886	14				
631			Se we ming ya		S	M	1/1888	12				
632			Se wy sie		D	F	4/1889	11				
633			Hos kie	Haski (David)	S	M	6/1894	5				
634			Kewon ah		D	F	5/1898	2				
635			Go ya voo ya	Qöyavuwyawma	F-i-L	M	6/1840	59	W			
636	75	88	Cooch cha qua	Qötsakwahu	Head	M	1/1864	36	M	14		
637			Bone ya yum ka	Pongyayamqa	W	F	5/1865	35	M	14	13	6
638			Se cat e wa	Sikyatuwa	D	F	6/1887	12				
639			Sin a quah	Sinnga	S	M	4/1890	10				

HP009608

TABLE 10.1—*(Continued)*

#	Hse	HH	Name	Identification	Relation	Sex	d.o.b.	Age	Mar. Stat	Yrs. M'd.	No. Cs	Cs living
640			Du wa he	Tuuwaha	S	M	1/1892	8				
641			Du wa honka	Tuwahongqa	D	F	10/1894	5				
642			Oin se	Tuwangönsi (WRedL2G4)	D	F	5/1900	1 mo.				
643			Na wong ne ma	Naawungwni'yma [F of #636]	M (sic)	F	6/1839	60	W		8	5
644	76	89	Na quap ho u ma	Nakwahoyiwma	Head	M	4/1868	32	M	13		
645			Se qui yumka	Sikyayamqa	W	F	5/1869	31	M	13	12	12
646			Mesy es nema	Masayesnöm	GD	F	1/1890	10				
647			Deb du a ka	Teptuyqa	GS	M	6/1892	8				
648	77	90	Pone ya letz tewa	Pongyaletstiwa	Head	M	5/1867	33	M	15		
649			Ke won honka	Kuwanhongqa	W	F	1/1868	32	M	15	9	4
650			Oin tewa	Ngöntiwa	S	M	6/1884	15				
651			Ta las e va	Tangaqyawma?	S	M	7/1886	14				
652			Go ya hep nema		D	F	5/1892	8				
653			Se ca nimpsie	Amy (WBarL1G3)	D	F	4/1898	2				
654	78	91	Pone ya quap tewa	Pongyakwaptiwa	Head	M	1/1872	28	M	8		
655			Ta las hoin sie	Talashongsi	W	F	5/1872	28	M	8	5	3
656			Se chong a nama	Si'öqtiwma	Dsic	F	3/1894	6				
657	79	92	Ta long i nema	Paaqavi #1	Head	Msic	10/1860	39			7	?
658			Sing yum sie	Singyamsi	D	F	11/1872	27	M	10	6	3
659			(Hattie) Hein e wisie	Humiwaysi	GD	F	5/1888	12				
660			Ke won es tewa		GS	M	4/1899	1				
661	80	93	Ma sot e wa	Masaatiwa	Head	M	10/1879	20	M	3		
662			Cooch wi sie	Qötswaysi	W	F	3/1880	20	M	3	1	0
663	81	94	Ta las vama	Talasve'yma	Head	M	5/1864	36	M	16		
664			Gale a may sie	Kyelmöysi	W	F	4/1865	35	M	16	6	4
665			Bessie qua noisie	Kwaangöysi (WRabL1G4)	D	F	1/1892	8				
666			Ta wa mana	Tawamana	D	F	11/1894	5				
667			Lo ma veta	Lomavitu	S	M	5/1896	4				
668	82	95	Cooch nimp sie	Qötsnomsi	Head	Msic	5/1858	42	W		10	6
669			Wick wi ya	Kuwanwikvaya	B	M	4/1840	60	W			
670			Na wi ni	Nawini'yma	B	M	7/1842	57	W			
671			Se cang you nimp	Sikyangyawnöm (WLizL2G5)	GD	F	5/1889	11				
672			(Annie) Nase wy nimp		GD	F	1/1887	13				
673			Quats tima	Kwaatsi	GS	M	5/1894	6				
674	83	96	Tong ocka yes wa	Tangaqyesva	Head	M	3/1867	33	M	15		
675			Ta ba manna	Tuvamana	W	F	6/1868	32	M	15	9	6
676			Soc wy nimp	Sakwwaynöm	D	F	11/1889	10				

HP009609

TABLE 10.1—*(Continued)*

#	Hse	HH	Name	Identification	Relation	Sex	d.o.b.	Age	Mar. Stat	Yrs. M'd.	No. Cs	Cs living
677			Poo who quap nim	Puhukwapnöm	D	F	1/1892	8				
678			Na se i nimp	Nasingaynöm	D	F	3/1894	6				
679			Su e tima	Nasiwisiwma	S	M	5/1896	4				
680			Kewon yon sie	Kuwanyonsi	D	F	6/1897	3				
681			Se ca nimptka	Sikyanömqa (WSpdL1G3)	D	F	4/1898	2				
682	83	97	Poo whom si e ma	Puhumsa'yma	Head	M	3/1869	31	M	8		
683			Ke won may sie	Kuwanmöysi	W	F	6/1870	29	M	8	5	1
684			Gali wy sie	Kyelwaysi	D	F	5/1896	4				
685	83	98	Ke won nimptewa	Kuwannömtiwa	Head	M	4/1871	29	M	3		
686			Co ma may nimp	Qömamöynöm	W	F	7/1872	28	M	3	1	0
687	84	99	Soc o u ma	Sakwhongiwma	Head	M	5/1870sic	30sic	M	12		
688			Sing oi sie	Singöysi	W	F	5/1871sic	29sic	M	12	10	3
689	85	100	Ma sa yum tewa	Masangyamtiwa	Head	M	4/1870	30	M	12		
690			Se nimptka	Sinömqa	W	F	1/1872	28	M	12	2	1
691			Uh chew a na	Ötsö'na (WPikL1G4)	S	M	10/1889	10				
692			Ta long oi sie	Talangöysi	M-i-L	F	6/1859	40	W	13	4	3
693			Pone ya nimptewa	Pongyanömtiwa	B	M	5/1877	23	W			
694			Pone ya oi tewa	Pongyangöytiwa	B	M	2/1875	25	D			
695			Se may newa	Tuwaventiwa	B	M	3/1884	16	S			
696	86	101	Ta las hoi ne wa	Talashoyniwa	Head	M	11/1862	37	M	9		
697			Ta la nimpt ka	Talanömqa	W	F	1/1865	35	M	9	9	5
698			Hum mie	Humi	D	F	5/1884	16	S			
699			Gash oi nimp	Kyarhongnöm	D	F	1/1892	8	S			
700	86	102	(Charlie) Hone wi tewa	Poliheptiwa	Head	M	5/1875	25	M	4		
701			Ta ba you nimp	Tuveyawnöm	W	F	4/1878	22	M	4	3	2
702			Qua ho		S	M	12/1897	2				
703			Maysie		D	F	5/1899	1				
704			Cooch heptewa	Qötsheptiwa	GF	M	10/1847	52	W			
705	87	103	Soc o yumka	Sakwyamqa [F]	Head	M	1/1859	41	M	21		
706			Go yot pela	Qöyatpela [M]	W	F	5/1860	40	M	21	10	1
707			Chew a mana	Tsu'mana #2	D	F	6/1893	6				
708	88	104	Se hoin e wa	Sihongniwa	Head	M	1/1859	41	M	3		
709			Nu ba ven ka	Nuvavenqa	W	F	5/1860	40	M		13	7
710	88	105	So motch ka ka	Sumatskuku (#475?)	Head	M	2/1875	25	M	5		
711			Se ki es nimp	Sikyayesnöm	W	F	11/1875	24	M	5	3	2
712			Chora hoya		S	M	6/1897	2				
713			Sea ki ki	Siykyayki [YB of #711]	S	M	5/1899	1				

HP009610

TABLE 10.1—*(Continued)*

#	Hse	HH	Name	Identification	Relation	Sex	d.o.b.	Age	Mar. Stat	Yrs. M'd.	No. Cs	Cs living
714	89	106	Lo mong o u va	Lomangöyva	Head	M	12/1862	37	M	6		
715			Ta wong oi se	Tawangöysi	W	F	10/1864	35	M	6		
716			Na se wonka	Nasiwunqa (#243) [M of #717]	D	F	7/1896sic	3sic				
717			Cha la	Tsölö (WLizL1G4) (#244)	S	M	5/1898	2				
718			Hum e oi nimp	Humiwunqa (WLizL1G4) (#245)	D	F	4/1899	1				
719	90	107	Ke won wi tewa	Kuwanwaytiwa	Head	M	3/1870	30	M	12		
720			Gash a nimp ka	Kyarnömqa	W	F	1/1871	29	M	12	9	3
721			Mocho va	Qömayawma	S	M	5/1894	6				
722			Suza hoya	Susuruwya	S	M	2/1896	4				
723	90	108	Poley hong a va	Poli Paayestiwa	Head	M	7/1880	19	M	2		
724			Saca noi she	Sakwngöysi	W	F	5/1881	19	M	2	1	0
725	91	109	Ni sie	Ngaysi	Head	Msic	4/1862	38	W		10	2
726			Qua nimpsie	Kwaanömsi	GD	F	5/1892	8				
727			Ta ho ma		GS	M	1/1894	6				
728	92	110	Ta las hoi newa	Talashongniwa	Head	M	5/1868	32	M	13		
729			Se hi nimp	Sihaynöm	W	F	4/1869	31	M	13	8	4
730			Pone you oi sie	Pongyangöysi	D	F	1/1890	10				
731			Ta wa you sie		D	F	3/1894	6				
732			Ta wa yes wa	Tuwayesva	S	M	6/1895	4				
733			Ta las mana	Tuwawisnöm	D	F	2/1899	1				
734	93	111	Co ma wa u ma	Qömawuhiwma	Head	M	11/1860	39	M	22		
735			Co ma honka	Qömahongqa	W	F	7/1861	38	M	22		
736			Poley es tewa	Poliyestiwa	S	M	7/1878	21	D			
737			Loma ker a	Puhuhoyiwma	S	M	5/1885	15				
738			Poley hoi nimp	Polihongsi	D [ZD]	F	2/1888	12				
739			Poley nimp sie	Polinömsi	D [ZD]	F	12/1891	8				
740			Ke wan hon ma	Honnömtiwa?	S	M	6/1895	5				
741			Go ya oi nimp	Qöyangöynöm	D	F	1/1898	2				
742	94	112	Ko yong i newa	Qöyangayniwa	Head	M	1/1849	51	M	31		
743			Tong ock a wenka	Tangaqwunqa	W	F	5/1850	50	M	31	12	6
744			(Nellie) Kewonishnimsie	Kuwanyesnöm	D	F	1/1878	22	D		2	1
745			(Roland) Na ho tewa	Ngahutiwa	S	M	10/1884	15				
746			Lahpoo	Laapu	S-i-L	M	5/1880	20	M	1		
747			Nannie	Masahongsi	D	F	10/1882	18	M	1	0	0
748	95	113	Nu ba yoin sie	Nuvayonsi	Head	M	4/1870	30	D		5	3
749			Nop coo ya va	Napkuyva [H of #748]	Ssic	M	3/1888	12				
750			Qua hoin sie	Kwaahongsi	D	F	5/1890	10				

HP009611

TABLE 10.1—*(Continued)*

#	Hse	HH	Name	Identification	Relation	Sex	d.o.b.	Age	Mar. Stat	Yrs. M'd.	No. Cs	Cs living
751			Chew a ou va		Ssic	Msic	1/1892	8				
752	96	114	Pone wa es te wa	Qöyayesva	Head	M	5/1865	35	M	16		
753			Pone ya letz nema	Pongyaletsnöm	W	F	2/1866	34	M	16	13	6
754			Match a va	Matsvöngtiwa	S	M	5/1885	15				
755			Chinnie	Tangaqwisiwma	S	M	10/1886	13				
756			Hah hae	Heheya (WBgrL1G5)	S	M	11/1888	12				
757			Se ca ta va	Sikyatawu (WBgrL1G5)	S	M	12/1890	9				
758			Se hoin u ma		S	M	5/1893	7				
759	97	115	Ta las nimptewa	Talasnömtiwa	Head	M	7/1860	40	M	19		
760			Yoinsie	Yonsi	W	F	5/1861	39	M	19	10	4
761			(Ruth) Sequapnema	Siikwapnöm	D	F	3/1883	17	S			
762			Si eta	Si'yta (WPatL1G4)	S	M	8/1895	4				
763			Se mots mou a nimp	Siwiyesnöm (WPatL1G4)	D	F	7/1898	1				
764	98	116	Lo mos ne wa	Loma'asniwa	Head	M	5/1875sic	35	M	16		
765			Se ca hoi nimp	Sikyahoynöm	W	F	1/1876sic	34	M	16	1	1
766			(Auther) Pentewa	Kuwanngöyniwa	S	M	7/1889	10				

HP009612

TABLE 10.2
12th U.S. Census, of Mũnqapi, 6-12-1900

#	Txd	Name	Identification	Rel	S	d.o.b.	Age	Mar St.	Yrs m'd	no. Cs	Cs liv'g
1	Y	Acowershe	Aqawsi	Head	M	12/1849	50	M	5		
2		Josep nema	Tsorhepnöm	W	F	4/1874	26	M	5	4	
3		Nint ema	Nuuta'yma	S	M	8/1884	15	S			
4		Quoninema	Kwaangaynöm	D	F	1/1896	4	S			
5		Naquiwinema	Nakwangayniwa	S	M	5/1873	27	M	7		
6		Herme	Humi	D-i-L	F	10/1878	22	M	7	3	
7		Sewemenema	Siwimöynöm (WWCL2G6)	GD	F	8/1894	5	S			
8		Sewemeumka		GD	F	11/1895	4	S			
9		Sewe nika		GD	F	12/1898	1	S			
10	Y	Sewiltamer	Siwiltima	Head	M	4/1844	56	M	30		
11		Panup	Qöyakwapnöm	W	F	8/1854	45	M	30	6	
12		Homehunyuma	Humihongiwma	S	M	6/1869	30	M	8		
13		Seka ema	Qöyangyamtiwa	S	M	3/1883	17	S			
14		Cutshwinshe	Qötswunsi	Ssic	M	8/1887	12	S			
15		Pad ro	Lomaheptiwa	S	M	1/1890	10	S			
16	N	Honave	Pongyawa'yma	Head	M	12/1875	24	M	3		
17		Nasequabnema	Nasikwapnöm	W	F	8/1882	17	M	3	1	
18		Latihoenema	Letayhongnöm	D	F	9/1897	2	S			
19		Yeshewa	Yeesiwa	Head	M	12/1835	64	M	40		
20		Keyoniece	Qöyangöysi	W	F	4/1845	55	M	40	1	
21		Pabese neema	Pavönyesnöm	D	F	4/1889	11	S			
22	Y	Tewanimptewa	Tuwanömtiwa #2	Head	M	11/1860	39	M	10		
23		Johomina	Tsu'mana #1	W	F	8/1873	26	M	10	4	3
24		Tawa	Ta wong ny e ny, Clara [1908 sp]	D	F	1/1895	5	S			
25		Pawsa	Bah a shy, Benny [1908 sp]	S	M	11/1896	3	S			
26		Tobaquabnema	Tuvekwapnöm (WRedL2G4)	D	F	10/1897	2	S			
27	N	Se estewa	Siwiyestiwa	Head	M	6/1870	29	M	6		
28		Talasse	Talasi	W	F	8/1875	26	M	6	4	
29		Hermehonreshe		D	F	4/1894	6	S			
30		Hermehonera		S	M	10/1896	3	S			
31		Tanoeiosewenema	Tangaqwisnöm	D	F	1/1897	3	S			
32		Tanoei rili nup	Tangaqwari (WMCL1G4)	S	M	3/1898	2	S			
33	Y	Lay tok she	Lötoksi'yva	Head	M	12/1839	60	M	30		
34		Naw she le we	Nasilewnöm	W	F	10/1841	58	M	30		
35	N	George Ke we wamma	Nuvayestiwa	Head	M	5/1874	26	M	4		

HP009613

TABLE 10.2—*(Continued)*

#	Txd	Name	Identification	Rel	S	d.o.b.	Age	Mar St.	Yrs m'd	no. Cs	Cs liv'g
36		Tawahonese	Tawahongsi	W	F	8/1881	18	M	4	0	
37	N	Talas me newa	Talasmöyniwa	Head	M	12/1864	35	M	8		
38		Sacquine	Sakwhaynöm	W	F	9/1870	29	M	8	3	
39		Soe hewa	Sowi (WPikL1G4)	S	M	3/1893	7	S			
40		Seka hon ese		D	F	12/1895	4	S			
41		Sewehonese	Siwihongsi	D	F	5/1898	2	S			
42	N	Naqui wi tewa	Nakwawaytiwa	Head	M	8/1871	28	M	7		
43		Tawa hon ese	Tawangönsi	W	F	4/1874	26	M	7	3	
44		Ker ches e nema	Qötsyesnöm	D	F	12/1894	5	S			
45		Seka wa nese	Sikyawunsi	D	F	10/1895	4	S			
46		So lo ho	Soloho	S	M	5/1897	3	S			
47	Y	Loma quaptewa	Lomakwaptiwa (WRabL4G3)	Head	M	10/1854	45	M	3		
48		Kome umka	Qömangyamqa	W	F	1/1859	41	M	3	7	
49		Pole ne numpt tewa	Polingyamtiwa (WGrsL1G4)	S	M	8/1896	3	S			
50		Loma tiwe ema	Lomatuwa'yma	s-S	M	3/1875	26	D			
51	Y	Nasenimptewa	Nasinömtiwa	Head	M	8/1861	38	M	16		
52		Hone wonpka	Honyamqa	W	F	12/1863	36	M	16	10	3
53		Karomina	Kyaaromana	D	F	4/1885	15	S			
54		Soho ema	Masakuyva [S]	S-i-L	M	10/1892	7	S			
55		Tawe	Lomatawi [S]	S-i-L	M	12/1896	3	S			
56	N	Tanochoenewa	Tangaqhoyniwa	Head	M	11/1854	45	M	20		
57		Novi um she	Nuvayamsi	W	F	3/1864	36	M	20	7	
58		Sewe a wesa		D	F	9/1886	13	S			
59		Tohokahawena	Leehongva	S	M	9/1894	5	S			
60		Cha Chawina	Tsavatawa	S	M	3/1897	3	S			
61		Nasopta	Naasaptu	S	M	3/1898	2	S			
62		Kewanequevia		S	M	5/1900	1/2	S			
63	N	Talasweseuma	Talasvuwyawma	Head	M	4/1854	46	M	18		
64		Tewa i nese	Tuwangönsi	W	F	1/1865	35	M	18	3	
65		Quon wa tema	Puhuyawma	D	F	11/1895	4	S			
66		Kewan i ema	Kuwanngöynöm	D	F	5/1897	3	S			
67		Loma hi tewa	Steven (WSunL1G4)	S	M	8/1898	1	S			
68	N	Hermetewa	Humitiwa	S-i-L	M	6/1876	23	M	3		
69		Latie mana	Leetaymana	D	F	9/1879	20	M	3	1	
70		Gope	Koopi	GS	M	7/1899	10m	S			
71	N	Nase i omer	Nasiyawma	Head	M	4/1860	40	M	18		
72		Tali es nema	Talayesnöm	W	F	10/1862	37	M	18	7	2

HP009614

TABLE 10.2—*(Continued)*

#	Txd	Name	Identification	Rel	S	d.o.b.	Age	Mar St.	Yrs m'd	no. Cs	Cs liv'g
73		Pole	Poli. . .	D	F	1/1893	7	S			
74		Tova umka		D	F	11/1894	5	S			
75		Mewe	Miywe	S	M	3/1896	4	S			
76		Pole yawonema	Poliyawnöm	D	F	12/1897	2	S			
77		Se va e ne	Sövöni (WLizL3G4)	S	M	12/1899	5m	S			
78	N	Palacwia	Siwiyamtiwa	Head	M	5/1877	23	M	5		
79		Herme mina	Humimana	W	F	4/1879	21	M	5	2	
80		Se e queva	Siikuyva (WRedL1G5)	S	M	10/1897	2	S			
81		Pi esnema	Paawöynöm (WRedL1G5)	D	F	4/1899	1	S			
82	Y	Frank Senimptewa	Siyamtiwa (Frank)	Head	M	10/1876	23	M	4		
83		Pawi enese	Kuukutsmana	W	F	3/1879	21	M	4	2	
84		You eva ema	Siyamtiwa, Ray	S	M	12/1897	2	S			
85		Mo ni via	Munu'ya (WRabL1G4)	S	M	3/1900	2m	S			
86	N	Qua va ho	Kwaavaho	Head	M	4/1840	60	S			

HP009615

TABLE 10.3

Individuals Living in 1900 (as recorded on later censuses) Absent from the 12th U.S. Census of Orayvi and Mùnqapi

	From 1906 final population list	Age in 1906
1	Ep'e'tavi (WMHKL1G5)	7
2	Hookwapnöm (WPrtL1G4)	7
3	Po ho hep nim - Esther [1906 sp]	7
4	Pongyave'yma	7
5	Teeve	7
6	Wawaynöm	7
7	[Poliwunsi] Hazel	8
8	Kyarhepnöm	8
9	Ma sa wy ma [1906 sp]	8
10	Maqaya	8
11	Masaamana	8
12	Ta nak hong ca [1906 sp]	8
13	Eunice (WPikL1G5)	9
14	Lomakuyvaya	9
15	Viola (WSunL1G5)	9
16	Elsie	10
17	Ka-wan-wy-e-shy, Lena [1908 sp]	10
18	Paaqavi #2	10
19	Tuveletsnöm (WRabL2G4)	10
20	Nasiyamtiwa	11
21	Tsöqapqö (WMCL2G5)	11
22	Ba hu wunse, Madge [1908 sp]	12
23	Loma ca che, Amos [1908 sp]	12
24	Na qua ne no ka "Flo" [1906 sp]	12
25	Nakwahongnöm	12
26	Polingöynöm (WGrsL1G3)	12
27	Puhungayniwa	12
28	Qötswaytiwa	12
29	Hu me es nim - Medora [1906 sp]	13
30	Maqtay'yma	13
31	Putungwya	13
32	Py yen na, Edward [1908 sp]	13
33	Ka to manna - Cora [1906 sp]	14
34	Nakwakuyva	14
35	Tala	14
36	Kyarwaysi	15
37	Qötsamsa'yma	15
38	Gash ma se (Se o manna) -Flora	16
39	Kuwanwunqa	16
40	Kwaahu	16
41	Polimöyniwa	16
42	Puhunömsi	16
43	Qömawaysi	17
44	Humingöynöm	18
45	Kuwannömqa	18
46	Posiwyesva	18
47	Talavenqa	18
48	Sihaytiwa	19
49	Henry (WSunL1G4)	20
50	Hooyiwma (WKatL2G4)	20

TABLE 10.3—*(Continued)*

	From 1906 final population list	Age in 1906
51	Kiwpi	20
52	Naanankya	20
53	Nuvawaynöm	20
54	Sakwhongva #1	20
55	Tsorhongsi	20
56	Sikyahongqa (WRabL3G3)	21
57	Sowingöysi	21
58	Talasmöynöm	21
59	Polimöysi	22
60	Pööqangw	22
61	Qöyangönqa	22
62	Qöyayamtiwa	22
63	Kuwanheptiwa	23
64	Ngöyti'yma	23
65	Sikyamöynöm	23
66	Sikyangönsi (WRabL1G3)	23
67	Kuwanve'yma	24
68	Qötshongva	24
69	Tsorngaynöm	24
70	Tuvengyawma #2	24
71	Tuwahongva	24
72	Hessi	25
73	Kwanve'yma	25
74	Puhunömqa	25
75	Kuwanngöytiwa	26
76	Töyongwa (Dan)	26
77	Puhumöynöm	28
78	Tuveyesnöm	28
79	Siwihongva	29
80	Masahongqa	30
81	Tuvahepnöm	30
82	Piqösa	31
83	Sihongva	32
84	Tangaqhongniwa	32
85	Kyelnömtiwa	34
86	Masahongniwa	34
87	Qötshoyiwma	34
88	Talasyamtiwa	35
89	Masavensi	36
90	Sihepnöm	38
91	Kyarhongniwa	40
92	Qöyavi	40
93	Singöytiwa	40
94	Tawahongniwa	40
95	Kyarngöytiwa	41
96	Qöyahoyniwa	41
97	Lomanangkwusa	45
98	Talangayniwa	45
99	Natwantiwa	48
100	Qöyahongsi	48
101	Tsorhoynöm	48
102	Kuwankwapnöm	50
103	Qötsngöyva	50

HP009616

TABLE 10.3—*(Continued)*

	From 1906 final population list	Age in 1906
104	Qötswistiwa	50
105	[Qömaveniwma]	52
106	Mooho	52
107	Talamana	54
108	Qömayestiwa	55
109	Nakwaletstiwa	56
110	Qöyamöynöm	56
111	Lomayawma	58
112	Tangaqnömtiwa	60
113	Honletsnöm	61
114	Humikwapnöm	64
115	Lomahongvi	64
116	Hongsi	65
117	Humihepnöm	65
118	Naa'usitiwa	65
119	Sikyaheptiwa	65
120	Humingöysi	66
121	Qöywisa	66
122	Sikyangöysi #2	71
123	Sikyamöyniwa	75
124	Nasimöysi	77
125	Lomanakwsu	80
126	Suuqawma	85
	Individuals 6 yrs old in 1906	
1	[Angwusi]	
2	Amy (WPatL1G4)	
3	Halayvi (WRabL3G3)	
4	Hong o nim [1906 sp]	
5	Kihu'ynöm (WMCL2G5)	
6	Nakwaletsnöm (WLizL4G3)	
7	Pölangpu (WMCL1G4)	
8	Pongyayawnöm	
9	Qötsngaysi	
10	Talasnömsi	
11	Wunuwya	

HP009617

CHAPTER 11
SUPERVISOR REUBEN PERRY'S CENSUSES (1906)

By far the most important records for the composition of the Hostile faction (i.e., of those actually forced out on September 7, 1906) were those constructed by Supervisor Reuben Perry (seconded from Fort Defiance where he had been serving as Navajo Agent) in October and November 1906. These census records are found on National Archives Microfilm Series M595, roll 268 (Moqui). Perry was sent by Commissioner Francis Leupp, with troops in support, to investigate, recommend, and subsequently execute a plan (once it had been approved by the Secretary of the Interior and President Theodore Roosevelt). Arriving at Orayvi on October 12, Perry completed the census of the ''Hostile camp'' at Hotvela by October 30 (table 11.1: ''Census of Hostile camp, 10-30-1906''). The disciplinary nature of his charge (including the arrest and imprisonment of many Hostile men, and the enforced return of approximately one-third of the total Hostile population to Orayvi) suggests a particular imperative to accuracy. Perry missed a few individuals, either by error or because they had left for parts unknown (but who reappeared in the 1912 census of Hotvela).

Shortly after recording the encampment, Perry issued an ultimatum: return to Orayvi or go to jail. Those who accepted were formally listed on an agreement dated 11-8-1906 (table 11.2: ''At Oraibi'', 11-8-1906). They included Heevi'yma, Lomahongiwma, and Kuwannömtiwa, the future leader of Paaqavi.

Table 11.3 (''Oraibi Prisoners at Canyon'', ca. 11-09-1906) lists the prisoners taken first to Keam's Canyon, and then divided; some remained at the Canyon, others were shipped to military prison at Fort Huachuca, Arizona for one year (returning on October 17, 1907 [Miller 5-25-1908]), and others (all above school age) were sent to Carlisle Indian School, Pennsylvania (see Part II, chaps. 22-24). Some of my identifications on this prisoners' list are uncertain: some names seem to be duplicates, and other individuals (e.g., Talashongniwa, Sand), who appear on other lists of the prisoners and ought thus to be included here, do not apparently correspond with any of the names on the list.

Table 11.4 (''People at Hodewella'', 11-09-1906) lists all those who remained at Hotvela, mostly women, old men, and children below school age; all children of school age were taken forcibly to the Boarding School at Keam's Canyon, where they were kept for four years straight.

Table 11.5 (''We the Oraibi Indians, known as 'Friendlies,' hereby agree and promise . . . '', 11-09-1906) lists the signatories to an agreement Perry required all Orayvi and some Mùnqapi Friendly men to thumbprint (or sign), promising that they would not harass the returning Hostiles. Implicitly, this amounts to a fairly complete listing of male Friendlies in 1906.

The only substantial sectors of the Third Mesa population not recorded by Perry in October-November, 1906, were Orayvi women of the Friendly faction, and most of the population at Mùnqapi.

HP009618

Plate 11.1. Hostile camp at Mansitsomo (Indian Paintbrush hill) above Hotvela spring, October–November 1906. Photograph by Jo Mora. Courtesy of John R. Wilson.

HP009619

Plate 11.2. Hostile camp at Mansitsomo (Indian Paintbrush hill) above Hotvela spring, October–November 1906. Photograph by Jo Mora. Courtesy of John R. Wilson.

HP009620

Plate 11.3. Hostile prisoners en route to Ganado from Keam's Canyon, November 1906. Photograph by Jo Mora. Courtesy of John R. Wilson.

HP009621

Plate 11.4. Hostile prisoners at St. Michael's, Arizona (en route to Fort Wingate), November, 1906. Photograph by Simeon Schwemberger, C.F. Lummis Collection, Southwest Museum, Los Angeles. Negative number 20,087. Back row, left to right (identifications based principally on James 1974: 140–41): Navajo scout, Kyarhongva (Bluebird or Spider – 2M), unidentified, Lomayestiwa (Spider), Sikyayamtiwa (Eagle – 2M), Talangayniwa (Kookop), Humiyesva (Sun - 2M), Lt. Lewis, Yukiwma (Kookop), Talawisiwma (Bearstrap – 2M), Talaswungwniwa (Greasewood), Lolma'iwma (Sun – 2M), Pongyakwaptiwa (Badger), Humikwaftiwa (Bluebird – 2M), Nakwaletstiwa (Reed), Masahongi (Reed); front row: Tsorwaytiwa (Sun or Piikyas – 2M), Tawahongniwa (Bluebird – 2M), Tuwanömtiwa #1 (Greasewood), Qömaletstiwa (Piikyas – 2M), Nakwave'yma (Eagle), Tuwani'yma (Bearstrap – 2M), Qötsventiwa (Bow), Lomawuna (Sun – 2M), unidentified (behind Lomawuna), Yoywaytiwa (Bearstrap – 2M), Qötshoyiwma (Sand), unidentified (contra James, probably not Rutherford Tuvewa'yma [Sun – 2M]), Tawaventiwa (Reed), Talayamtiwa (Sun – 2M). Missing from identifications, but present on Perry's list of 10-29-1906 (see Part II), are: Nahongvi'yma (Parrot), Qöyahoyniwa (Sand), Talashongva (Sun), and Tsorwisiwma (Patki – 2M).

HP009622

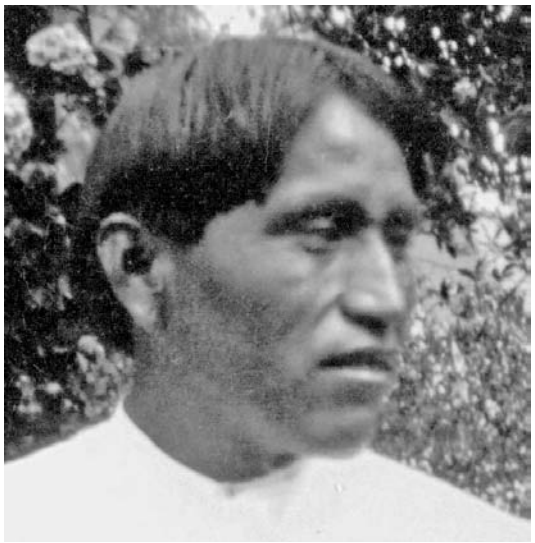


Plate 11.5. Tawakwaptiwa in 1908, while at Sherman Institute. Courtesy of Alfred Bredenberg and the Natalie Curtis Project (www.nataliecurtis.org).

HP009623

TABLE 11.1
Census of Hostile Camp, 10-30-1906

#	HH	Names (+orig notes)	Identification	Age	S	Rel	SC	Livestock
1	1	Ta las wy hi ow ma	Talaswuhiwma			Hus		3 burros; "PM" sheep
2		Qua quo quachi	Qööqötsa			W		
3		Allah (wife at Oraibi)	Masayesva					1 horse
4		Po li wy ma -Wm.	Poliwayma	16			1	
5		Yai va - Seth	Yayva	14			1	
6		Po-ling-a ya-a-nim - Frances	Frances [Polingyawnöm]	9	F		1	
7		Po li won se	Hazel [Poliwunsi]	4	F			
8		Qua-ma-ho-yi	Edna [Qömahoynöm]	2	F			
9	2	Po ling a yow ma	Polingyawma			H		1 sheep
10		Ba hu manna	Puhumana			W		
11		She wo wo	Tuwaswukiwma	15		B-i-L	1	
12		Se ca quapt tewa - Emery	Sikyakwaptiwa	14		S	1	
13		Lan sha - John	Lansa	10		S	1	
14		Ung wo she	[Angwusi]	4		S		
15		Gash-warre	Kyarwari (WBgrL3G3)	2		S		
16	3	Lo mang oi te wa	Lomangöytiwa			H		1 burro; 30 sheep
17		Nu va um ca	Nuvayamqa			W		
18		Ba hu se e ma	Paahongva	15		S	1	
19	4	Yo yo wy te wa (prisoner)	Yoywaytiwa [2M]			H		3 burros
20		Hu ne ven ca (Shemopovi)				W		
21		Pe cush a		4		S		
22		Tu vay he e nim		3	F			
23	5	Gash hong e va (prisoner)	Kyarhongva [2M]			H		1 burro; 20+ sheep
24		Ho me hong o nim (Shemopovi)				W		
25	6	Sac-wi-o-ma (Quo ma letz tewa)	Sakwhoyiwma			H		
26		Gash hon ca	Kyaaro #1			W		
27		Se ki yow ma - Frank	Sikyayawma	15			1	
28		Nuh ti ma - Allen	Nuutumya	11		S	1	
29		Po le ven ca	Polivenqa	8		D	1	
30		Jos nim ca		2		D		
31		Nä sä sä Se ki hep te wa[1]	Na'sastiwa/Sikyaheptiwa			GF		
32		Ta las ma ne ma	Talasngaynöm			GM		
33	7	Ho mi s va - Joshua	Humiyesva [2M]			H		2 burros; 10 sheep
34		Ke wan ven ca (Shemopovi)				W		
35		Se ki e i nim		4		D		
36		Sac o ma nim		3		D		
37		Qua cham ve a		1		D		
38		[blank]		15		D	1	
39		Ta-lash won ca				WM		
40	8	Koo- ch-na-eva	Qötsngöyva			S		4 burros
41		Ko-yaht pe la	Qöyatpela [B/#42]			GF		
42		Ke wan noi es se	Ngaysi [M/#40]			GM		
43		Qua nim she "Belle"	Kwaanömsi [D/#40]	16		GD		
44	9	She quap te wa ah	Siikwaptiwa			H		1 burro; PM sheep
45		Bu hu quap nim	Puhukwapnöm			W		
46		Chu ka i chi	Tsöqaytsi	baby	M			
47		Won ca	Sakwwunqa			GM		
48	10	Ta va ho ya	Tuvehongiwma			H		4 cows; 1 horse
49		Ho nym ca	Honnömqa			W		
50		Choo o nim te wa		baby	M			
51	11	Ma shang um te wa	Masangöntiwa	old		H		3 sheep
52		Ke wan ho e nim	Kuwanhoynöm	old		W		
53		Se yung oi va	Singöyva [S/#54]	old	M			

HP009624

TABLE 11.1—*(Continued)*

#	HH	Names (+orig notes)	Identification	Age	S	Rel	SC	Livestock
54		Na qua mi isse	Nakwamöysi	old	F			
55	12	Qua ma quap te wa	Qömakwaptiwa			H		35 sheep
56		Jos ma she (Veda)	Tsormöysi			W		
57		Ba hu a nim		infant	F			
58	13	Ta vang oi te wa	Tuvengöytiwa			H		2 burros; PM sheep
59		Sac we um ca	Sakwyamsi			W		
60		Wy te o ma (Benjamin)	Waytiwma	12		S	1	
61		Qua hong o nim (Zelma)	Qöyangyawnöm	11		D	1	
62	14	Na se quap te wa	Nasikwaptiwa			H		2 burros; PM sheep
63		Ta wa yow a nim	Tawayawnöm			W		
64		Naka - Adam	Na'qa (WLizL1G4)	16		S	1	
65		La pos manna - Effie	Leposmana	14		D	1	
66		Sa ki hy nim - Ethel	Sikyahaynöm	13		D	1	
67	15	Quoch i yow ma	Qötsyawma			H		3 burros; 1 hrse; PM shp
68		Ne va es ne ma	Nuvayesnöm			W		
69		Kooch ven ca	Qötsvenqa			GM		
70		Hy e oma	Puhuhongva (#280)	16		S		
71		Se qua e oma (Aquilla)	Sikyayamtiwa (WSndL1G5)	13		S		
72		Qua nim te wa (Lester)	Kwaanömtiwa	16		S		
73		Lo lo mi	Lolma (WSndL1G5)	8		S		
74		Soo roo ya	Kuwansuru (WSndL1G5)	5		S		
75		Gu na vo yo		baby	M			
76		Se ki um te wa		7		S		
77		Ta las hon ca	Talashongnöm (#281a)					
78		Ta la ma nim (Alta)	Tawamöynöm (WSndL1G6)	9		D	1	
79		Se ki ma um sha		baby	F			
80	16	Na va um te wa[2]	Nuvayamtiwa [2M]			H		4 burros; 5 sheep
81		Ta la yes nim				W		
82		Se ki ven ca (Hus.prisoner)				m'd D		
83		Ma sha a nim		infant	F			
84		Qua ang oi nim		old	F			
85	17	Ta las wy te wa	Talaswaytiwa			H		1 burro; 1 hrse; 14 shp
86		Ta y nim she (Co young manna)	Tawanömsi			W		
87		Ko ya ma se (Elizabeth)	Qöyamöysi (WLizL1G4)	15		D	1	
88		Mak to (Jefferson)	Maqtö	13		S	1	
89		Ko yum ya ka (Hattie)	Hattie(Qöyangyamqa)	8		D	1	
90		La ti you	Leetayo	5		S	1	
91		Se ka ty o	Sikyatayo	2 1/2		S		
92	18	Po le ven te wa	Poliventiwa			H		3 burros
93		Qua ya nim se	Qöyanömsi			W		
94		Hu me won ka - Frieda	Humiwunqa (WPrtL1G4)	12		D	1	
95		Hu me quap te wa (Zha ā nā)	Raana (WPrtL1G4)	5		S	1	
96		[Blank]		3		D		
97		Pa se rea		infant	M			
98		Sac qui um ka	Sakwyamqa [M/#94]	old	F			
99		Chu a manna - Florence	Tsu'mana #2 [D/#98]	10		D	1	
100		Ta wa ma se	Tawangöysi [M/#93]	old	F			
101	19	Ta las ho i oma	Talashoyiwma			H		2 burros; 20 sheep
102		Se ka hong a nim	Sikyahongnöm			W		
103		Po le wis ne nim - May	Poliwisnöm	12		D	1	
104		Po le yow ma - Webster	Poliyawma	10		S	1	
105		Po le hong o nim	Poli. . . (Irene)	8		D	1	
106		Se wy te wa	Siwaytiwa	4	M			
107		Ka my ya nim se		infant	F			

HP009625

TABLE 11.1—*(Continued)*

#	HH	Names (+orig notes)	Identification	Age	S	Rel	SC	Livestock
107		Ka my ya nim se		infant	F			
108	20	Lo ma ho ng e oma - Uncle Joe	Lomahongiwma					1 burro
109		Coots yum ca	Qötsyamqa			W		
110		Pon ya wy te wa - Philip	Tsorngöyva		M			
111		Hon wa se - Dick	Honwari	16		S		
112		Lo ma wis ha vi - Edward	Wishövi	8		S	1	
113		Ta la wy nim		infant	F			
114	21	Gash hong ne wa	Kyarhongniwa		M			2 burros; 3 hrses; 33 shp
115		Ke wan quap nim	Kuwankwapnöm		F			
116	22	Se to la wa	Lomanakwsu			H		
117		Hong se	Hongsi			W		
118	23	Sac cu e va	Sakwkuyvaya			H		2 burros; 10 cows; 3 hrses
119		Se hong se	Sihongsi			W		
120		Po le wy te wa (Waldo)	Poliwaytiwa	12		S		1 burro
121		Gash wy se (Grace)	Kyarwaysi [D/#119]	14		Z	1	
122		Po le ho e oma (Burton)	Polihoyiwma	10		S	1	
123		Gash yo nim (Nina)		7		D	1	
124		To vās yo nim		4		D		
125		Po le quap te wa	Honani?	2		S		
126		Ta va yum se		1		D		
127	24	Su ca ma (Pearl's GF)	Suuqawma					20 sheep
128		Na se ma se	Nasimöysi					
129	25	Tu wy yes nim (Pearl's M)	Tuwayesnöm [D/#128]		F			2 cows
130	26	Na uh si	Naa'usitiwa		M			2 burros
131	27	Ta la nim ka	Talanömqa		F			
132	28	Ke wan hong ne wa	Kuwanhongniwa			H		40 sheep
133		Jo se manna	. . .Tsooro			W		
134		Chi cu e ma - Henry	Kiive'yma	14		S		
135		Dep ho i mim	Tephongnöm	7		D		
136		Gash won ca	Kyarwunqa	2		D		
137	29	Ke wan nym te wa	Kuwannömtiwa			H		3 burros
138		Qua a ma ma nim	Qömamöynöm			W		
139		Tu wy um se	Ora	5		D	1	
140		Cha qua na ma	Tsakwani	infant	M			
141	30	Ta nak yes va (Tawa hongiva)	Tangaqyesva			H		75 sheep
142		Ta wa manna	Tuvamana			W		
143		Suti a ma (George)	Nasiwisiwma	14		S	1	
144		U in si (Carrie)	Kuwanyonsi	12		D	1	
145		Se ca nim ca (Ethleen)	Sikyanömqa (WSpdL1G3)	10		D	1	
146		Tu va hong e va (Nac a va)	Tuwahongva			H		
147		Na sung oi nim (Verona)	Nasingaynöm			W		
148		Ē na manna	Inmana	infant	F			
149	31	Cooch hon ca	Qötshongva			H		4 burros; 53 sheep
150		Tu va nim ca	Tövönömqa			W		
151		Ta wa ho e ne ma	Tawahoyiwma (WLizL3G4)	3		S		
152		Qua ma ho e nema	[2M]			W		
153		Qua yow ho ma	[2M]	1/2		S		
154	32	Cu e wis sa	Qöywisa			H		
155		Hu me quap nim	Humikwapnöm			W		
156	33	Tu va um te wa (prisoner)	Tuvengyamtiwa			H		2 burros; 100 sheep
157		Se hong e nim	Sihongnöm			W		
158		Ta nak ho win se (Ruth)	Wunsi	10		D		
159		Ba hu o me ma (Ina)		8		D		
160		Ta nak hōng ca		5		D	1	

HP009626

TABLE 11.1—*(Continued)*

#	HH	Names (+orig notes)	Identification	Age	S	Rel	SC	Livestock
160		Ta nak hōng ca		5		D	1	
161		Ta la ho e nim		4		D		
162		Ba hu te wa		2		S		
163		Ta na ho e ne ma		1/2		D		
164	34	Ya ke o ma (prisoner)	Yukiwma		M			
165		Gash wy te wa	Kyarwaytiwa			H		
166		Se we quap nim	Siwikwapnöm [D/#164]			W		
167		Po le hep nim (Viola)	Viola (WSunL1G5)	8		D		
168		Tu vā	Tuvekwapnöm	5		D	1	
169		Ke hing e	Qahöngi	infant	M			
170	35	Woong o ne ma	Wungwni'yma			H		
171		Qua es nim	Kwaayesnöm			W		
172		Ta la quap te wa	Tuwangyamtiwa	19		S		
173		Quo jam a sa e ma (Paul)	Qötsamsa'yma	14		S	1	
174		Ki ru pa (Howard)	Talayamtiwa	10		S	1	
175		Ta las ka (Ernest)	Lomakuyvaya	8		S	1	
176		Tu ma se e ma	Tumosi	5		S	1	
177	36	Ko yong oi te wa	Qöyangöytiwa			H		
178		Ta nak hep nim	Tangaqhepnöm			W		
179		Quoch hon ca		3		D		
180		Ta wong a yow ma		3 mo.		S		
181		Ta va io ya ma	Nuvahoy'iwma	2		S		
182		Ba hu ma		5		S		
183	37	Po le hep te wa	Poliheptiwa			H		2 burros; 20 sheep
184		Tu vey yow yu ma	Tuveyawnöm			W		
185		Na qui un se	Nakwayonsi (WWCL2G6)	2		D		
186		Ko ya ho ya	[Koyongo, Orin]	3		S		
187	38	Hu me es te wa	Humiyestiwa			H		3 burros
188		Qua ma se	Kwaamöysi			W		
189		Tu wy ho e - Andrew	Qötsvuhiwma	11		S	1	
190		Po ya - Eunice		9		D	1	
191	39	Lo ma na wu si	Lomanangkwusa			H		3 burros; 23 sheep
192		Ko yap manna	Qöyavi			W		
193	40	Sac que es te wa	Sakwyestiwa			H		5 burros; 20 sheep
194		Na se won ca	Nasiwunqa			W		
195		Chili - Joseph	Tsölö (WLizL1G4)	12		S	1	
196		Ta lang a yow a nim - Beulah		9		D	1	
197		Ta la wy te wa		4		S		
198		Ba letz ne ma		2		D		
199	41	Pon ya nim te wa	Pongyanömtiwa			H		
200		Po le ma se	Polimöysi			W		
201		Pa vin se manna		5		D	1	
202		Hu me co e va	Humiki'yva (WWCL2G6)	3		S		
203		Hu me ho e va		1/4				
204	42	Ta long oi se	Talangöysi		F	Wid.		
205		Ta nak hong i va	Tangaqhongva			H		
206		Se nim ka	Sinömqa			W		2 burros; 9 hrses; 60 shp
207		Oo che na Loyd	Ötsö'na (WPikL1G4)	9		S	1	
208		Ke wan wa se	Kuwanwari	6		S	1	
209		Ba hu wy nim	Puhuwaynöm (WPikL1G4)	1		D		
210	43	Ke wan nimp te wa [sic]	Kuwanyamtiwa			H		
211		Ke wan hy nim	Kuwanhaynöm			W		
212		Loma wy ma - Ralph	Tawangyawma	13		S	1	
213		Ma sa ne qua - Vera	Masanömqa	7		D	1	
214	44	Ka cheen manna	Katsinmana			Wid.		4 burros; 6 sheep

HP009627

TABLE 11.1—*(Continued)*

#	HH	Names (+orig notes)	Identification	Age	S	Rel	SC	Livestock
215		Took pu - Michial	Puhuyesva	14		GS	1	
216	45	Lo ma letz te wa	Lomaletstiwa			H		3 burros
217		Ta hy ma na	Tahomana			W		
218		Ma pe - Carl	Talaswa'yma	12		S	1	
219		Ke wan letz nim	Kuwanletsnöm	20		W		
220		Masang wy te wa	Masawaytiwa (#373)	25		H		
221		Ho ing wa	Hoy'ngwu (WKatL1G4)	6		S		
222		La ty hong se	Letayhongsi (WKatL1G4)	3		D		
223	46	Ba hu nym tewa	Puhunömtiwa			H		4 burros; 20 sheep
224		Tu va quap nim	Tuvakwapnöm			W		
225		Ma sa letz ne ma - Rena	Masaletsnöm	10		D	1	
226		Mak ti ma - Guy	Maqtay'yma	12		neph.	1	
227		Quin wong ne wa	Kuwanöynöm	3		D		
228		Sac cho ke - Nelson	Sakw. . .	12		S	1	
229		[Blank]		baby				
230	47	Ne qua hep te wa	Nakwaheptiwa			H		
231		Wu won se	Wuuwunqa			W		
232		Sa ki ho e oma	Sikyahoyiwma	19		S	1	
233		Pong ya ho ya - Mabel	Pongyaahoya	11		D	1	
234		Jo se ki ca	Siskyahoya	7		S		
235		Ta wa she	Tuwavensi			W		
236		Sac wy te wa	Sakwwaytiwa #1			H		
237		Ta wang no wy se	Tuwangöysi	5		D		
238		Jos si um ca	Tsoryamqa					
239		Ba hu se		2		D		
240		Quoch noi se	Qötsmöysi			Wid.		
241		[Blank]		baby?				
242	48	Qua ma ven e oma (albino)	[Qömaveniwma]					
243	49	Ma sa venca	Masawunqa	old	F			
244		Pon e hep ne ma	Humihepnöm	old	F			
245	50	Na qua letz tewa (prisoner)	Nakwaletstiwa			H		6 burros; 36 sheep
246		Ya hong o se	Qöyahongsi			W		
247		Qua ma letz te wa	Qömaletstiwa (#25)			H		
248		Ta va is ne ma	Tuveyesnöm			W		
249		Na qua ne no ka "Flo"		12		D	1	
250		Chu a hong a va	Pongyayawma	5		S	1	
251		[Blank]		baby	F			
252	51	Ta wa ma sa e ma	Tawamsa'yma					4 burros; 'P' sheep
253		Qua ma wy te wa - Jack	Qömawaytiwa	17		S	1	
254		Na quang wa si - Lulu		13		D	1	
255		Ta nak ca ven ca	Tangaqvenqa	10		D	1	
256		Mak te - Eldon	Talasyestiwa	16				
257		Sa qui es va	Sakwyesva			H		
258		Ta las yum ca	Talasyamqa			W		
259		Lil io kang ya		4		S		
260		Tu wy es nim		2		D		
261		Ma sa te wa	Masaatiwa			H		
262		Kooch wy se or Sewe yum nim	Qötswaysi			W		
263	52	Bü hö e ma or Lo my ki e ma	Puhu'yma (#519)			GF		2 burros
264		Hu me ven se	Humivensi (#520)			GM		
265		Se ka leh/Po ling a yum tewa	Polingyamtiwa (#522)			H		
266		Ta wa quap nim	Tawakwapnöm (#521)			W		
267		Ke wan nim se/Ba mā ne ma		6		D	1	
268		Ho vo ya	Pongyayesva (Jackson)	4		Dsic		
269		[Blank]		baby	M			
270	53	Tu vin me	Tuuvingma		M			

HP009628

TABLE 11.1—*(Continued)*

#	HH	Names (+orig notes)	Identification	Age	S	Rel	SC	Livestock
271		Ta las hy e nema	Talashaynöm		F			
272		Se we um te wa	Siwiyamtiwa		M			
273		Sa cum o va or Sa quam va	Sakwhongva #1			H		
274		Mas sa quap ne ma (Fay)	Masakwapnöm			W		
275		Ho nan hong o va		3		S		
276		[Blank]		1/4	M			
277	54	Na qua te wa	Nakwatiwa			H		46 sheep
278		Hu me nim ca	Huminömqa			W		
279		Ho sa va - Peter	Hoosava	10		S	1	
280		Bo ho hong a wa	Puhuhongva (#70)			Hsic		
281		Quoch hi e oma/Ta las hongwa[3]	Qötshoyiwma/					
281a			Talashongnöm (#77)			Wsic		
282		A du ka	Utuhu'u (WSndL1G6)	baby	M			
283	55	Se ki win ti wa	Sikyayamtiwa [2M]			H		5 burros; 3 sheep
284		Ta wa yum se (Shemopovi)				W		
285		Ta las ho in ne ma - Mabel		12		D	1	
286		Ta wa ka va		8		S	1	
287		Qua ya vin ca		5		S		
288	56	Quats hy e nim	Qötshaynöm			Wid.		5 burros
289		Po le es va	Poliyesva			H		
290		Sa la ve	Salaavi			W		
291		Se we ma e nim - Ramona	Siwimöynöm	10		D	1	
292	57	Lo my o qua	Lomawuna [2M]			H		8 burros; 7 hrses; 30 shp
293		Ne ma letz ne ma (Shemopovi)				W		
294		Jos yow a nim - Helen		14		D	1	
295		Jos hong ne ma		30	F			
296		Ta wang wy se		35	F			
297	58	Ma sing oi ni wa	Nasingayniwa			H		2 burros
298		Te wa manna	Tuwamöynöm			W		
299		Se cav ā ma	Sikyave'yma			S		
300	59	Qua ven ca - Ida	Kwaavenqa		F			
301	60	Quats vo yow ma	Qötsvuwyawma			H		4 burros; 2 cows; 40 shp
302		Hon owa or Hone ven ka	Honvenqa			W		
303		Boo tse la - Dan	Nasingöytiwa	14		S	1	
304		Tu vay es ne - Lois	Tuvehoynöm (WGrsL1G3?)	8		D	1	
305		Eu we hing wa		5		S	1	
306		Ho nan es nim	Honanyesnöm (WGrsL1G3)	3		D		
307		Se es va	Qöma'intiwa (Lemuel)	1		S		
308		Coo-t ca (prisoner)	Tuwanömtiwa #1		M			
309		Lo mi yes va (prisoner)	Lomayestiwa		M			
310	61	Dut wa ho ya	Lomakuyva			H		2 horses
311		No va hong o nim	Nuvahongnöm			W		
312	62	La she ven ca	Talasvenqa	old	F			
313	63	Sac ma ne wa	Sakwmöyniwa			F		1 burro; 20 sheep
314		La ton at - Anthony	Siwihongiwma	16		S	1	
315		Ke wan na won ca - Neah	Kuwanwunqa	14		D	1	
316		Ma sha nim te wa - Simon	Masanömtiwa	8		S	1	
317		Ko ya um te wa	Qöyayamtiwa			H		
318		Ta la hong se	Talahongsi #1			W		
319		Na ha esh nim		4		D		
320		Ba hu esh nim		1		D		
321	64	Se hong i ni wa	Sihongniwa			H	1	
322		Nu va ven ca	Nuvavenqa			W		
323		Se ky ki - Lincoln	Siykyayki	14		S		

HP009629

TABLE 11.1—*(Continued)*

#	HH	Names (+orig notes)	Identification	Age	S	Rel	SC	Livestock
324	65	Su matz cu cu	Sumatskuku			H		1 horse; 28 sheep
325		Se ki es nim	Sikyayesnöm			W		
326		Se hoo le u ma		5		S	1	
327		Ba hu ho e nim		2		D		
328		Pon ya quap o nim		baby				
329	66	Se hep te wa	Siheptiwa			H		
330		Se hep ne ma	Sihepnöm			W		
331		Ka to manna - Cora		14		D		
332		Gash qua nim	Kyarkwapnöm (Daisy)	1½		D		
333	67	Na qua va ma (prisoner)	Nakwave'yma			H		4 burros; 10 sheep
334		Ho ka i	Hooqa'ö			W		
335		Su tap ke - Ed	Suutapki	15		S		
336		Quo young ne - Daisy	Koyongvensi	14		D		
337	68	Ta nak ya o ma - Bryan	Tangaqyawma			H		
338		Na qui es nim - Laura	Nakwayesnöm			W		
339		Ko maun na wisse		1	F			
340		Lo mong oi eva	Lomangöyva	old		Bach		
341		Be tca vo oi oma	Pitsangwa	old		Bach		
342	69	Lo ma ec te wa	Lomayaktiwa			H		
343		Ma sha um ka	Masangyamqa			W		
344		Sac nim ka - Sarah	Sakwnömqa	17		D		
345		Ma sha ho oi o ma	Masahoyiwma					
346		Ma sang e yum te wa	Masangöytiwa					
347		Ba hu nym ka	Puhunömqa					
348	70	Se ca lets te wa	Sikyaletstiwa		M	Wid.		
349		Te wa ma ne wa	Tuwamöyniwa			H		
350		Pon ya hos ne ma	Pongyahosnöm			W		
351		Quotts hy te wa - Roger	Qötshaytiwa	11		S	1	
352	71	Se hong ne wa	Siwihongniwa			H		
353		Se ki qua ve	Sikyakwapnöm			W		
354		E sha ah - Roy	Tawahongva	10		S	1	
355	72	Ko cha qua ha	Qötsakwahu			H		
356		Pōn yo um ka	Pongyayamqa			W		
357		Sha ne nah - Harry	Sinnga	15		S	1	
358		To ne ha - Don	Tuuwaha	12		S	1	
359		Te wa hōn ka - Abbie	Tuwahongqa	11		D		
360		Na se as wa - Lowell		5		S		
361		To wang es se	Tuwangönsi (WRedL2G4)			D		
362		Ta las wy ma				D		
363	73	Ta wa wy ish uma	Talawisiwma [2M]			H		
364		Ta u maun na (Shemopovi)				W		
365		Ta wa mas ru - Taylor		13		S		
366		Mach e wa				GF		
367		Ho me ash ne ma				GM		
368	74	Ko ya hong i va	Qöyahongva			H		
369		Ke wan mo cä tewä	Mokyaatiwa	old	M			
370		Te wang yow i ne ma	Tuwangyawnöm			GM		
371		Qua nimka or Se wa esse	Sonwaysi			W		
372		To wa wen ka - Nina	Tuwawunqa	16		D		
373		Jos ma ne wa	Masawaytiwa (#220)			H		
374		Ta wa hong ne wa	Tuwahongnöm			W		
375		Ko cha va e ma or Katch wa ma	Masayestiwa (Qötsave'yma)	8		S		
376		Ko ya wy te wa	Qöyawaytiwa (WRabL1G4)	6		S		
377		Na sing o e nim	Qömakwapnöm?	2		D		
378		Ha a de wa	Tuvengyawma #2			H		
379		Te wa um se	Tuwayonsi			W		

HP009630

TABLE 11.1—*(Continued)*

#	HH	Names (+orig notes)	Identification	Age	S	Rel	SC	Livestock
380		baby	Qöyawaysi (WRabL1G4)					
381	75	Pong ya quap te wa	Pongyakwaptiwa			H		
382		Ta las hong se	Talashongsi			W		
383		Se jōn na - Russel	Si'öqtiwma	12		S		
384		Po le quap nim - Elsie	Elsie	10		D		
385		Ma sa hep nim - Nannie	Masa'mana	5		D		
386		To we lo wa	Kyarhoya?	3		S		
387		So kang a yum se		2		D		
388	76	Pon ya lets te wa	Pongyaletstiwa			H		
389		Ke wan hon ka	Kuwanhongqa			W		
390		Hu me es nim - Medora		12		D		
391		Se ki a nim ca - Amy	Amy (WBarL1G3)	8		D		
392	77	Lo ma ia ma	Lomayawma			H		
393		Ko yoing wy e nim	Qöyamöynöm			W		
394		Kook du u wa	Polimöyniwa	16		S		
395		Na qua hong o nim - Phoebe	Nakwahongnöm	10		D		
396	78	Ke wan ma se	Kuwanmöysi			Wid.		
397		Kăl le wy se - Berta	Kyelwaysi	8		D		
398	79	To wa hong ne wa	Tawahongniwa			H		
399		Ko yong oen ka	Qöyangönqa			W		
400		Yo ca wis sa - Carrol	Posiwyawma	5		S		
401		Pon ya hon ka		1		D		
402	80	Ne quang ī ne wa	Nakwangayniwa			H		
403		Ha ming a yow e nim	Humi			W		
404		Se we ma nim - Mary	Siwimöynöm (WWCL2G6)	10		D		
405		B ep manna		7		D		
406		Se we um ka		5		D		
407		Se we esh e va		4		S		
408		So we kuk ka		2				
409		Ta nim ka		1		S		
410		Ma la ?		5		S		
411	81	Ma sa hong ne wa	Masahongniwa			H		3 burros; 36 sheep
412		Qua hon si	Kwaahongsi			W		
413		Chu mā se - Lucy	Tsu'möysi	9		D		
414		Ma sa wy ma		8		S		
415		Pong ya ho e nim		2		D		
416		Nu va um si	Nuvayonsi			GM		
417	82	Gash noi te wa	Kyarngöytiwa					
418		Ba hu ma nim	Puhumöynöm					
419		Pä cä wy/Ba ca be - Lydia	Paaqavi #2	10		D		
420		Hong o nim		6		D		
421		Tanak hep nim		5		D		
422		[Blank]		baby				
423	83	Qua ya ho ne wa	Qöyahoyniwa			H		
424		Ta la hep nim	Talahepnöm			W		
425		Quats lets te wa	Qötsletstiwa		M	Bach		
426		Lo ma ve to ya - Harrold	Putungwya	13		S		
427		Ma nong a ya - David	Puhungönvaya	5		S		
428		Be yang ma	Masahongi					
429		Se ca yum se	Yamsi					
430	84	Ta las hong e ne wa	Talashongniwa			P sic		
431		Se hy ne ma	Sihaynöm					
432		Do wy esh va -Rinker	Tuwayesva	10		S		
433		Do was yes nema - Helen	Tuwawisnöm	8		D		
434		Do wa ne ma	Tuwani'yma (male)	3		D		
435		Lo ma qua	Lomakwahu			H		

HP009631

TABLE 11.1—*(Continued)*

#	HH	Names (+orig notes)	Identification	Age	S	Rel	SC	Livestock
436		Pong ya a se - Virlie	Pongyangöysi			W		
437	85	Ta las wish e o ma/ Se hong ne o ma	Tangaqwisiwma					6 burros; 40 sheep
438		Noon ca	Ngönqa					
439		Pole hep nim		6		D		
440		Ka hoo ra		2		S		
441		baby boy						
442		Quitch ma - Jasper	Kwetsma	14				
443		Ko ya ho yi nim	Qöyahoynöm	old	F			
444	86	Ta wy es te wa	Qöyayesva			H		2 burros; 20 sheep
445		Pon ya lets nim	Pongyaletsnöm			W		
446		A ha ya - Frank	Heheya (WBgrL1G5)	12		S		
447		Se ka ta vo - Willie	Sikyatawu (WBgrL1G5)	9		S		
448		Gash hep nim	Kyarhepnöm	7		D		
449		[Blank]	Katsinhongnöm (WBgrL1G5)	baby	F			
450	87	Quats ven te wa[4]	(#523)			H		
451		Si om ne wa (Shemopovi [sic])	(#524)			W		
452		Ta la hong ne ma	(#526 or #527)	17		D		
453	88	Qua ma yum si	Qömayonsi			Wid.		
454		Se y se - May		16		D		
455		Ke wanna - Dewey		10		S		
456		Po ho hep nim - Esther		7		D		
457		[Blank]		3		S		
458		[Blank]		baby				
459	89	Ta wa ven to wa - Tā va	Tawaventiwa			P sic		
460		Po le hon ca	Polihongqa					
461		Ta na ka yow o ma - Earl	Talahongva	12		S		
462		Quo mong wy es sie - Amelia	Qömangöysi	10		D		
463		Ta la hep te wa	Sakwwisiwma	4		S		
464		Ho lets e o ma	Hooletsiwma	2		S		
465	90	Ha be ma (War chief)	Heevi'yma					
466		Se kon oi se (Leo ish e)	Sikyangöysi #2					
467	91	Bep hong o va	Piphongva			H		
468		Chu iö ho i a	Tsorwisnöm			W		
469		Ka china (Medicine)	Katsina	12		S		
470		Po ling oe nim - Matilda	Polingöynöm (WGrsL1G3)	10		D		
471		Ma sa nim ka	Masanömqa (WGrsL1G3)	8		D		
472		Ma she ho e ne ma	Nasihoynöm (WGrsL1G3)	5		D		
473		Na wish ne ma	Ngawusnöm	3		D		
474		Ka maung e se		2		D		
475	92	Ke wan as wa	Kuwanyesva			GF		
476		Na sing u nim	Nasingyawnöm			GM		
477		Ta la manna	Talamana			M		
478		Tä cä lä - Thomas	Puhungayniwa	12		S		
479		Nu va wy ne ma	Nuvawaynöm			W		
480		Na hu te wa	Tuvekwaptiwa			H		
481	93	Po le um te wa/Ku ku e ma	Poliyamtiwa					
482		Josh hong se	Tsorhongsi					
483	94	Ta wa esh va (Sha ho ya)	Tawayesva			H		
484		Sac wy ne ma	Sakwwaynöm			W		
485		Po le ne ma		3		D		
486		Ma sa nim she	Polikwapnöm (WSpdL1G4)	2		D		
487	95	Si hong e va	Sihongva			H		
488		Ma sa hon ka	Masahongqa			W		
489		Po ho ne wa						
490	96	Que es va/Ko ya ho e wa	Qöyahoyiwma #1					

HP009632

TABLE 11.1—*(Continued)*

#	HH	Names (+orig notes)	Identification	Age	S	Rel	SC	Livestock
491		Quats hong se	Qötshongsi					
492		Po li naing nim - Olive		7		D		
493		Na ho e	Ngahu (WPikL1G5)	2½		D		
494		Co ma wa se		1½		D		
495	97	Na hong vi ma	Nahongvi'yma					
496		Tu va nim se	Tuvenömsi					
497		Gash ma se (Se o manna) -Flora		12		D		
498		Na se yo ne ma	Maggie?	7		D		
499		Kots hon ka		3		D		
500		baby	Humiyamtiwa					
501	98	Ke na or Baca way te wa	Puhuwaytiwa #2			H		
502		Gash ho e ne ma	Tsorhongnöm			W		
503		Pon yo ho e ne ma	Kyelwayma	3		S		
504		Co ma yum te wa		baby	F			
505		Ta la nim te wa	Talanömtiwa [B/#502]	old [sic]	M			
506	99	Ta las wo ung ne wa	Talaswungwniwa			H		
507		Co ya qua pe ne ma	Kwaavi [M/#501]			W		
508	100	Ke te wa/Pole wa ho u ma	Poliwuhiwma			H		
509		Se wy a nim	Siwaynöm			W		
510		Gash nim te wa		1½		S		
511		Gash quap nim		baby		D		
512		Too hi se		5		S		
513	101	Se ka hong i ne wa	Sikyahongniwa			H		
514		Ko ma hep ne ma	Qömawuuti			W		
515	102	Ta wa um te wa - Washington	Talayamtiwa [2M]					
516		Se ka wis ne ma	(Shemopovi)					
517		Na sa pe ta		infant				
518		Ta la ma i se (M of Washington)			F	M		
519	103	Pi a ha ma	Puhu'yma (#263)		M			
520		Har mi ven ca	Humivensi (#264)			W		
521		Ta wa quap na	Tawakwapnöm (#265)		M			
522		Po ling um te wa	Polingyamtiwa (#266)			Wsic		
523	104	Kooch ven te wa	Qötsventiwa (#450)					
524		Se ow e	Siyawnöm (#451)					
525		Chama	Qötshongniwa #1	17		S		
526		Ben hong nim - Bennie	(#452?)	14		D		
527		Ta lang mu se - Ella	Tala (#452?)	8		D		
528	105	Ta wa hon e oma	Tawahongiwma					
529		Ma se	Talasmöysi					
530		Ke wan nim ca - Susie	Kuwannömqa	16		D		
531		Po le um se - Maud	Polingaysi	14		D		
532		Coo is se hoo e - Clarence		8		S		
533		Ne ne ho e (Po le nim te wa)		5		S		

[1] #31: This may be one man or two. Sikyaheptiwa is F of Sakwhoyiwma; he is listed on Hotvela, 1908; Na'sastiwa is F of Kyaaro #1 and H of Talasngaynöm, but he is not listed after this possible indication; according to Titiev (n.d.a: passim) and White (n.d.b) Na'sastiwa died before 1906 (NB: Like Titiev's census notes, White's notes also indicate several other individuals as having died before 1906, when, according to the censuses, they were still living).

[2] #s 80–84: This family (that of the artist, Fred Kabotie) is from Second Mesa, although they are not marked as such on the original census. Nuvayamtiwa was Kabotie's MF; Talayesnöm was his MM; Sikyavenqa was his M (Lolma'iwma, his F, was a prisoner); Masahaynöm was his Z; and Kwaangöynöm was his MMZ (see table 14.4).

[3] #s 281, 281a, 282: The identities of these individuals are somewhat confused. Talashongnöm is a clan Z of Puhuhongva (#280). Qötshoyiwma is B of Huminömqa (#278), and MB of Talashongnöm (#281a) (see tables 11.3, 12.2). #282, Utuhu'u (WSndL1G6), is S of Talashongnöm.

[4] #s 450–452: These individuals are erroneously marked as from Songòopavi; I believe they are duplicate listings of Qötsventiwa and Siyawnöm (#s 523, 524), and probably also of one of their daughters (#526 or 527).

HP009633

TABLE 11.2
Returned Hostiles at Oraibi, 11-08-1906

#	HH	Name	Identification	Rel	Age (ca.)	Notes
1	X 1	Ko wan nim de wa	Kuwannömtiwa	H	30	
2		Ko ma may na	Qömamöynöm	W	25	
3		Du wä yam se	Ora	D	10	Oraibi Day School [ODS]
4	X 2	Da wa yesh wa (Ray)	Tawayesva	H	30	
5		Sack wy nim	Sakwwaynöm	W	25	
6		Poli quab nim	Polikwapnöm (WSpdL1G4)	D	2	Under school age [usa]
7		Po ling may nim		D	3	usa
8	X 3	Kewan yesh wa	Kuwanyesva	H	60	
9		Na shing yä	Nasingyawnöm	W	55	
10	X 4	Wungo nehma	Wungwni'yma	H	50	
11		Qwa yesh nim	Kwaayesnöm	W	45	''Dangack hap ne ma's M''
12		Ko tchäm sie	Qötsamsa'yma	S	15	Keam' Canyon [KC]
13		Kä un ch bä	Talayamtiwa	S	10	OD school/from Canyon
14		Da latsh cä	Lomakuyvaya	S	8	OD school
15		Do mo she	Tumosi	S	5	usa
16	X 5	Lo ma hung you ma	Lomahongiwma	H	40	
17		Kutch ya kah	Qötsyamqa	W	35	
18		Hun warre (Dick)	Honwari	S	14	Riverside or Phoenix
19		Wish hay we	Wishövi	S	11	ODS
20		Infant		D	½	
21	X 6	Da lash woog you ma	Talaswuhiwma	H	40	
22		Kay karch cho ch	Qööqötsa	W	35	
23		Pole wy e ma	Poliwayma	S	14	KC
24		E yi a wa ch	Yayva	S	12	KC
25		Po ling yau e nim	Frances	D	10	KC
26		Po lee won she	Hazel	D	8	ODS
27		Ko ma ah hoi nim	Edna	D	2	usa
28	X 7	Lomam sha	Lomamsa'yma	H	60	
29		Tchos wam kah	Tsorvenqa	W	55	
30	X 8	Poling e yau a ma	Polingyawma	H	35	
31		Po hoo ma na	Puhumana	W	30	
32		See ca qwab de wa - Emory	Sikyakwaptiwa	S	12	KC
33		Länsä	Lansa	S	8	KC; wanted at home
34		Ang woo shee		S	6	ODS
35		Gash warre	Kyarwari (WBgrL3G3)	S	4	usa
36	X 9	Du wa may ne wa	Tuwamöyniwa	H	50	
37		Bung yach ho rah	Pongyahosnöm	W	45	
38		Kütch highg de wa	Qötshaytiwa	S	12	ODS
39	X	Da lash nŭe	Talasngaynöm	Wid.	60	lives alone
40	X 10	Lo mong ā de wa	Lomangöytiwa	H	35	
41		New wy yam kah	Nuvayamqa	W	30	
42		Bä hush ye ma	Paahongva	S	14	KC
43	X 11	Ho ach de wa	Tuvengyawma #2	H	28	
44		Du wa yung she	Tuwayonsi	W	25	
45		Baby			2 mo.	
46	X 12	Mo ga ch de wa	Mokyaatiwa	'Man'	65	Widr.
47		Do wang e yau e nim	Tuwangyawnöm	Z	60	Wid.
48	X 13	Bung ya latz de wa	Pongyaletstiwa	H	35	
49		Kee wan hung kah	Kuwanhongqa	W	30	
50		Ho me ash nim		D	14	KC
51		Bung yang e äm se ch	Amy (WBarL1G3)	D	10	ODS
52	X 14	Hung she hoiya	Talashongsi (#174)	W	25	
53		Bung ya qwab de wa	Pongyakwaptiwa (#175)	H	30	Prisoner at Wingate

HP009634

TABLE 11.2—*(Continued)*

#	HH	Name	Identification	Rel	Age (ca.)	Notes
54		Shāuq doo ma	Si'öqtiwma (#176)	S	12	KC
55		Po le qwab ne ma	Elsie (#177)	D	10	KC
56		Mä säh	Masa'mana (#178)	D	8	KC
57		Tch o willa wa ch	Kyarhoya?	S	4	
58	X 15	She hung ne wa	Sihongniwa	H	60	
59		New wa wen kah	Nuvavenqa	W	55	
60		Sheg cä kay	Siykyayki	S	14	KC
61	X 16	She motch ca koo	Sumatskuku	H	30	
62		Se ca ās nim	Sikyayesnöm	W	25	
63		Sad cāl yā you ma		S	5	usa
64		Girl		D	3	usa
65		Boy		S	1½	usa
66	X 17	Po le hap de wa	Poliheptiwa	H	30	
67		Do wa h	Tuveyawnöm	W	25	
68		Ko yung hoi ya	[Koyongo, Orin]	S	6	
69		Na qwa yun she	Nakwayonsi (WWCL2G6)	D	4	under age
70	X	Da la nim ka h	Talanömqa	Wid.	40	lives w above family
71	X 18	Ko tcha qwa hu ah	Qötsakwahu	H	35	
72		Bung ya yäm ka h	Pongyayamqa	W	30	
73		Shing na oh - Harry	Sinnga	S	18	KC
74		Dow wo he ch	Tuuwaha	S	10	KC
75		Do wa hung ka h	Tuwahongqa	D	8	ODS
76		Ma su as wa		S	6	ODS
77		Do wang ī she ch	Tuwangönsi (WRedL2G4)	D	3	
78		Ba lang āh	Palöngawhoya	S	½	
79	X 19	Na shing ī ne wa	Nasingayniwa	H	60	
80		Do may ne ch	Tuwamöynöm	W	55	
81		Se ca way ma	Sikyave'yma	S	35	Widr.
82	X 20	Bo ho e ma h	Puhu'yma	H	50	
83		Ho me wen she	Humivensi	W	45	
84	X 21	Da wa qwab nim	Tawakwapnöm	D of above	25	H a prisoner at Wingate
85		Bo ling yam de wa	Polingyamtiwa	H	30	
86		Ko wan nim she		D	8	ODS
87		Hī ā wah		S	5	
88		baby		D	1	
89	X 22	Mo sa ch hung ne wa	Masahongniwa	H	35	
90		Qwä hung she	Kwaahongsi	W	30	
91		Ko yat bay la	Qöyatpela	F/#90	65	
92		Tcho may she	Tsu'möysi	D	8	KC
93		Mo sä wy ma ch		S	6	KC
94		Tcho ni na ch		D	4	
95		baby girl		D	2 mo.	
96	X	New wy e yun she	Nuvayonsi	M	55	living in above family
97	X 23	Ko wan hung ne wa	Kuwanhongniwa	H	35	
98		Tcho ru ch	. . .Tsooro	W	30	
99		Zo koo e h ma	Kiive'yma	S	12	KC
100		Day way h	Tephongnöm	D	4	usa
101	X 24	Da wa ch hung you ma	Tawahongiwma	H	35	
102		May e she h	Talasmöysi	W	30	
103		Po le äm she	Polingaysi	D	14	KC
104		Mong ya wu ch		S	12	KC
105		Sing ne ch		S	4	usa
106	X 25	Bung ya wy g de wa (Phillip)	Tsorngöyva	H	20	
107		Ke wan nim ka h	Kuwannömqa	W	18	

HP009635

TABLE 11.2—*(Continued)*

#	HH	Name	Identification	Rel	Age (ca.)	Notes
108	X	Sack ye as de wa	Sakwyestiwa	H	35	[X appears to mark new HH
109		Na see wohn ka h	Nasiwunqa	W	30	but no # assigned to head]
110		Zā h la h	Tsölö (WLizL1G4)	S	10	KC
111		Bäng nā h sha h		D	8	KC
112		Dä lau wa h		S	3	usa
113	X 26	Ma sang ā g de wa	Masangöntiwa	H	65	
114		Ko wan hoi nim	Kuwanhoynöm	W	60	
115	X 27	Na qwan may she	Nakwamöysi	M	50	Wid. } living
116		Shing ā wa h	Singöyva		30	Widr. } together
117	X	Kat chi na ma na	Katsinmana	Wid.	60	alone
118	X 28	Na see qwab de wa	Nasikwaptiwa	H	35	
119		Da wa yau nim	Tawayawnöm	W	30	
120		Nä h kä h	Na'qa (WLizL1G4)	S	10	KC
121		Lāy bosh ma na - Effie	Leposmana	D	8	KC [ruled thru]
122		Se ca high nim - Ethel	Sikyahaynöm	D	7	ODS
123	X 29	Da lash wy g de wa	Talaswaytiwa	H	35	
124		Ko yung a ma na	Tawanömsi	W	30	
125		Ko ya may she - Elizabeth	Qöyamöysi (WLizL1G4)	D	14	ODS
126		Mäck day h	Maqtö	S	10	KC
127		Ko yang yam ka h	Hattie (Qöyangyamqa)	D	8	ODS
128		Lay dī yo ch	Leetayo	S	6	ODS
129		See ca dī yo ch	Sikyatayo	S	3	
130	X 30	Da lash hoi you ma	Talashoyiwma	H	30	
131		Se cä hung e ne h	Sikyahongnöm	W	25	
132		Po le wish ne h ma	Poliwisnöm	D	10	KC
133		Po le hung nim	Poli. . . (Irene)	D	8	KC - wanted
134		She wy g de wa	Siwaytiwa	S	3	usa
135		Ko ma yau e nim		D	1	baby
136	X 31	Sack que wa	Sakwkuyvaya	H	35	
137		She hung she	Sihongsi	W	30	
138		Po le wy g de wa	Poliwaytiwa	S	10	ODS
139		Po le hoi you ma	Polihoyiwma	S	8	ODS
140		Gash yau nim		D	6	ODS
141		Do wang e yau e ma		D	4	usa
142		Po le qwab de wa	Honani?	S	2	usa
143		Do way yam she		D	1	usa
144	X	Do wy yash nim	Tuwayesnöm	M	45	M of above W
145	X 32	Shou k ca ma h	Suuqawma	H	60	
146		Na shim may she	Nasimöysi	W	55	
147	X 33	Nack shu	Lomanakwsu	H	60	
148		Hung shee	Hongsi	W	55	
149		Gash wy g she	Kyarwaysi			to Phoenix or some other school; now at ODS
150	X 34	Gash hung ne wa	Kyarhongniwa	H	35	
151	35	Ko wan qwa we	Kuwankwapnöm	W	30	
152	X	Whon ka h	Sakwwunqa	Wid.	60	alone
153		Mo ga ch de wa	Mokyaatiwa	Widr.	70	
154		Bu chang wa	Pitsangwa	Widr.	70	
155		Ko mä wen you ma	[Qömaveniwma]	Widr.	45	albino
156		Hay ve ma	Heevi'yma	Widr.	70	
			13 Hostile Children at Oraibi:			
157		Ke wan e yun see	Kuwanyonsi			
158		Kal wy see, Bertha	Kyelwaysi			

HP009636

TABLE 11.2—*(Continued)*

#	HH	Name	Identification	Rel	Age (ca.)	Notes
159		Nu ch du ma	Nuutumya			boy
160		Do way qwab nim	Tuvekwapnöm			girl
161		Qwa nim de wa	Kwaanömtiwa			boy
162		You koo wis sa	Posiwyawma			boy [#400 on Hstcmp]
163		Nu ch doo ma	(#159)?			boy
164		Po le wen ka h	Polivenqa			girl
165		Ko young a	?			girl
166		She we may she	?			girl
167		Ko mong a she	?			girl
168		Bo hung nim	Maggie?			girl
169		Dang ack hung ka h	?			girl [#160 on Hstcmp]
170		Sä libe ma na	Salaavi	W		
171		She win may she	Siwimöynöm	D		
172		Po le ash wa	Poliyesva	H		prisoner at KC
173	X	Dängack e you ma	Tangaqyawma			W at camp
174	X	Da lash hung she	Talashongsi (#52)	W		‘‘look up - written before’’
175		Bung ya qwab de wa	Pongyakwaptiwa (#53)	H	30	Prisoner at Wingate
176		She tcho	Si’öqtiwma (#54)	S	14	KC
177		Girl	Elsie (#55)			KC
178		Girl	Masa’mana (#56)			KC
179	X	Ko ya ch wo yōu ma	Qöyavuwyawma			wife at camp [who?]
180		Girl	[#456 Hstcmp?]		8	ODS

HP009637

TABLE 11.3

Oraibi Prisoners at Canyon [ca. 11-09-1906][1]

#	Name	"No."	Identification
1	Gash may de wa		Kyarngöytiwa
2	Pole ash wa		Poliyesva
3	She hep de wa	8	Siheptiwa
4	Masa wy de wa	9	Masawaytiwa
5	Sack hung a wa	10	Sakwhongva #1 (#30) [?]
6	Kutch may e wa		Qötsngöyva
7	Do wang e am de wa	11	Tuwangyamtiwa
8	Masa ch de wa	12	Masaatiwa
9	Do wang ī de wa	13	Tuvengöytiwa
10	Lo ma you ma	14	Lomayawma
11	Da wa hung ne wa	15	Tawahongniwa
12	Lo ma que wa	16	Lomakuyva
13	Po le am de wa	17	Poliyamtiwa
14	Do wa hung you ma		Tuvehongiwma
15	Ku wän e am de wa	18	Kuwanyamtiwa
16	Do way qwab de wa	19	Tuvekwaptiwa
17	Da wäm she		Tawamsa'yma
18	Bib hung a wa	20	Piphongva
19	Kāsh hung ne wa	21	Kyarhongniwa
20	Po le wen de wa	22	Poliventiwa
21	Ku wän e way ma		Kuwanve'yma
22	Mo song ā de wa		Masangöytiwa
23	Bo hu wy g de wa	23	Puhuwaytiwa #2
24	Dang ack e wish you ma	24	Tangaqwisiwma
25	Sack e ash wa	25	Sakwyesva
26	Bo hu hung a wa		Puhuhongva
27	She wee am de wa		Siwiyamtiwa
28	Do wing ä ma	26	Tuuvingma
29	Do wa hung a wa	27	Tuwahongva
30	Sack hung a wa	28	Sakwhongva #1 (#5) [?]
31	Se ca hung ne wa	29	Sikyahongniwa
32	Ho me ash de wa	30	Humiyestiwa
33	Lo mong āi wa		Lomangöyva (#61) [?]
34	Do way latz de wa		Tuveletstiwa
35	Do wāng e am de wa	31	Tuvengyamtiwa
36	Kutch hung a wa	32	Qötshongva
37	Po ling e am de wa	33	Polingyamtiwa
38	Kutchā wish na		Qötswistiwa [?]
39	Da la nim de wa		Talanömtiwa
40	Lo ma hung ne wa		Lomahongvi [?]
41	Ko young ā de wa	34	Qöyangöytiwa
42	Bung ya nim de wa	35	Pongyanömtiwa
43	Ko ya am de wa	36	Qöyayamtiwa
44	Se we hung ne wa	37	Siwihongniwa
45	Na qwat de wa	38	Nakwatiwa
46	Lo ma nack qwesha	39	Lomanangkwusa
47	Bo hoo nim de wa	40	Puhunömtiwa
48	Ko ya hung ne wa	41	Qöyahongva [?]
49	Kutch e yau e ma	42	Qötsyawma
50	Dang ack hung a wa	43	Tangaqhongva
51	Se ca hoi you ma		Sikyahoyiwma
52	Po le wy wo you ma	44	Poliwuhiwma
53	Na qwang ī ne wa	45	Nakwangayniwa
54	Ko ma latz de wa	46	Qömaletstiwa
55	She eh qwab de wa	47	Siikwaptiwa
56	Sack wy g de wa [Next page]	48	Sakwwaytiwa #1
57	Josh wish you ma		[Tsorwisiwma, 2M] (Shemopavay)
58	Kotz wo you e ma		Qötsvuwyawma
59	Na qwa hep de wa	1	Nakwaheptiwa
60	Sack hoi you ma	2	Sakwhoyiwma
61	Lo mong ā wa		Lomangöyva (#33) [?]
62	Kash wy g de wa	3	Kyarwaytiwa
63	Mo song e am de wa	4	Masangyamtiwa
64	Ko ya ash wa	5	Qöyayesva
65	See hung a wa	6	Sihongva
66	Mo sa eh hoi you ma		Masahoyiwma
	"Prisoners Taken Away"		
67	Ho me ash wa - Joshua		Humiyesva [2M]
68	Lo ma wo na - Dan		Lomawuna [2M]
69	You qu ma		Yukiwma
70	Lo ma yesh de wa		Lomayestiwa
71	Da lang ī ne wa		Talangayniwa
72	Na qwa way ma	49	Nakwave'yma
73	Ko ya ch hoi ne wa	50	Qöyahoyniwa
76	Da lash wung ne wa	51	Talaswungwniwa
77	Na hung ä we	52	Nahongvi'yma
78	Da wa wen de wa	53	Tawaventiwa
79	Kātch hoi you ma		Qötshoyiwma
80	Da wa nim de wa		Tuwanömtiwa #1
81	Bung ya qwab de wa		Pongyakwaptiwa ("wife written down")
82	Kutch wen de wa	54	Qötsventiwa
83	Ma sa ch hung e	55	Masahongi

[1] Several additional prisoners are recorded on other lists. The Hostile camp census of 10-30-1906 (table 11.1) includes three others not listed on table 11.3: Nakwaletstiwa (Reed) from Orayvi, and Yoywaytiwa [2M] and Kyarhongva [2M] of Second Mesa. On the census of those remaining at Hotvela ca. November 9, 1906 (table 11.4), another man listed as a prisoner is Nasiwisiwma (Spider). On a list of prisoners (who would be sent to Fort Huachuca or to Carlisle Indian School) noted in a letter of October 29, 1906 (see chap. 21), Reuben Perry also recorded Talashongniwa of Orayvi (Sand), and nine additional prisoners from Second Mesa: Tawahongniwa [2M], Tuwani'yma [2M], Tsorwaytiwa [2M], Qömaletstiwa [2M], Humikwaftiwa [2M], Talayamtiwa [2M], Talawisiwma [2M], Sikyayamtiwa [2M], and Lolma'iwma [2M] (see also table 14.4). Four others from Orayvi not recorded on these lists also seem likely to have been imprisoned, and may be represented by the uncertain or apparently-duplicated names on table 11.3: these are: Lomayaktiwa (Rabbit), Qöywisa (Kookop), Lomakwahu (Greasewood), and Qötshongniwa #1 (Coyote).

HP009638

TABLE 11.4
People at Hodewella [11-09-1906]

#	HH	No.	Name (+ orig. notes)	Identification	Rel.	Age
1	X		Se ca hap de wa	Sikyaheptiwa	Widr.	65
2			Do dosh bä	Tuutuspa	Widr.	70
3	X		Lo mä yäck de wa	Lomayaktiwa	H	50
4			Ma sang e yam ka h	Masangyamqa	W	55
5			Shack nim ca	Sakwnömqa	D	18
6		4	Ma sang e yam de wa (Prisoner)	Masangöytiwa [H/#7]	H	
7			Bo hoo nim ka h	Puhunömqa	D	
8			Ma sa ch hoi you ma (Prisoner at Canyon)	Masahoyiwma	S	
9	X		Dang ack ash wa	Tangaqyesva	H	45
10			Day wa ma na	Tuvamana	W	
11			Schu ch dī ma (Prisoner at Wingate)	Nasiwisiwma	S	25
12			Se ca nim ka h (Keam's Canyon)	Sikyanömqa (WSpdL1G3)	D	12
13			Ke wan e yun she (at judge's house, Oribi)	Kuwanyonsi	D	
14	X		Que we sha	Qöywisa	H	60
15			Ho me qwab ne ma	Humikwapnöm	W	55
16	X		Lo ma qwa hu ch (look on Oribi list)	Lomakwahu	H	25
17			Bung ya way she (look on Oribi list)	Pongyangöysi	W	20
18	X		Ko ma qwab de wa	Qömakwaptiwa	H	25
19			Tchos may she	Tsormöysi	W	24
20	X	1	Wo woon cä	Wuuwunqa	W	50
21			Se ca ch hoi you ma (Prisoner) [Xd through]	Sikyahoyiwma		
22			Du wa she	Tuwangöysi	D	6
23	X	2	Ga h ro ch (2 children at ODS)	Kyaaro #1	W	
24		3	Se we qwab nim (2 children at school)	Siwikwapnöm	W	
25			baby			1
26		5	Bung ya latz nim	Pongyaletsnöm	W	
27			Hay hay ya (KC)	Heheya (WBgrL1G5)	S	14
28			Se ca da wa (KC)	Sikyatawu (WBgrL1G5)	S	12
29			Gash hap nim (KC)		D	
30	X	6	Ma sa ch hung ka h (baby boy age 2)	Masahongqa	W	
31	X	7	Bo hoo may nim (2 girls at KC)	Puhumöynöm	W	
32	X	8	She hap nim	Sihepnöm	W	
33			Ah duck mana (KC)		D	14
34	X	9	Ke wan latz nim (boy age 2)	Kuwanletsnöm	W	
35	X	10	Mo sa qwab nim (baby age 1)	Masakwapnöm (#54)		
36	X	11	She hung e ne (2 ch at KC, girls; age 1 2 3; 2 girls at camp)	Sihongnöm (#57)		
37		12	Kutch wy she (1 girl at KC)	Qötswaysi		
38		13	Shack e yam she (1 boy at KC)	Sakwyamsi		
39		14	Ko ya ch may nim (boy & girl at Canyon)	Qöyamöynöm		
40		15	Ko yang wink cä (ODS boy)	Qöyangönqa		
41		16	La wa ch hung nim	Tuwahongnöm		
42		17	Tchos hung she	Tsorhongsi		
43		18	Ko wan hy nim (boy & girl at KC)	Kuwanhaynöm		
44		19	New wa wy nim	Nuvawaynöm		
45		20	Tcho ro hoi ya	Tsorwisnöm	W	30
46			Katchina	Katsina	S	12
47		21	Ko wan qwab e (boy Na minga [Nasiyamtiwa] - not known where)	Kuwankwapnöm		
48		22	Ko ya nim she (two KC)	Qöyanömsi		
49		23	Tchos hung e nim (one KC)	Tsorhongnöm		
50		24	Mäna h (one KC)	Ngönqa		
51		25	Da lash e am ca (one KC -Lā lāy cu)	Talasyamqa		

HP009639

TABLE 11.4—*(Continued)*

#	HH	No.	Name (+ orig. notes)	Identification	Rel.	Age
52		26	Da lash hy nim	Talashaynöm		
53		27	Na shing ī nim (boy age 1)	Nasingaynöm		
54		28	Ma sa qwab na (boy 3 baby 1)	Masakwapnöm (#35)		
55		29	Ku ma wuc ch dig	Qömawuuti		
56		30	Qwa may she (2 at Canyon)	Kwaamöysi		
57		31	She hung nim	Sihongnöm (#36)		
58		32	Day wo nim ka h (boy age 1)	Tövönömqa		
59		33	Da wa qwab nim (baby 1; at Oraibi)	Tawakwapnöm		
60		34	Dang ack hap nim (at Oraibi)	Tangaqhepnöm		
61		35	Po le may she (boy age 2)	Polimöysi		
62		36	Da la hung she (baby 1)	Talahongsi #1		
63		37	Se ca qwab nim (1 KC)	Sikyakwapnöm		
64		38	Ho me nim ka h (1 KC)	Huminömqa		
65		39	Ko ya we h	Qöyavi		
66		40	Do wa qwab nim (baby boy 2 mo.)	Tuvakwapnöm		
67		41	Soon wy g she	Sonwaysi		
68		42	New wy yesh nim	Nuvayesnöm		
69		43	She nim ka h (1 KC)	Sinömqa		
70		44	She wy nim (boy 2)	Siwaynöm		
71		45	Hoo-me'	Humi		
72		46	Do wāy yesh nim (1 KC; baby 1)	Tuwayesnöm		
73		47	Bo hu qwab nim (boy baby 1)	Puhukwapnöm		
74		48	Do wa wen see	Tuwavensi		
75		49	Ho ch kī (Daisy's mother)	Hooqa'ö		
76		50	Da la ch hap nim	Talahepnöm		
77		51	Qwa we	Kwaavi		
78		52	Do way nim she	Tuvenömsi		
79		53	Po le hunk cä (1 boy 2 baby 2 mo.)	Polihongqa		
80		54	She au we	Siyawnöm		
81		55	E yam she	Yamsi		
			60 families at Hodewella			

HP009640

TABLE 11.5

Friendly Signatories to an Agreement, 11-09-1906

WE, THE ORAIBI INDIANS, known as ''FRIENDLIES'', hereby agree and promise as follows: That we will not molest, but live in peace and harmony with the people of the ''UNFRIENDLY ORAIBI INDIANS'' that have come back to the village and have signed the agreement with the United States Government and all articles stated in that agreement.

#	Name	Identification	Sigs/Marks
1	Da wa qwab de wa	Tawakwaptiwa	his X mark
2	Pa le ash de wa	Poliyestiwa	his X mark
3	Sam Pawiki	Paawikya	signature
4	Chuahonewa	Kuwanngöytiwa	
5	Charles Motooma	Tuwahoyiwma	signature
6	Pa qu sha	Piqösa	his X mark
7	Seca ma ne wa	Sikyamöyniwa	his X mark
8	Na see wy d e de wa	Nasiwaytiwa	his X mark
9	See wing we	Söwungwya	his X mark
10	Lo ma ash wa	Lomayesva #1	his X mark
11	See lats de wa	Siletstiwa	his X mark
12	Hon mā ne wa	Honmöyniwa	his X mark
13	Da lash way ma	Talasve'yma	his X mark
14	Tuchy	Qömayawtiwa	signature
15	Da lash hoi ne wa	Talashoyniwa	his X mark
16	Moochka	Motsqa	signature
17	Kewan yema	Nuvayestiwa	signature
18	Do wa d hoi ne wa	Tuwahoyniwa	his X mark
19	Ko yang ī ne wa	Qöyangayniwa	his X mark
20	Hom mā ca la	Homikni	his X mark
21	Lo la y de wa	Lomalewtiwa	his X mark
22	Ko wan wy d de wa	Kuwanwaytiwa	his X mark
23	Chack wo na	Sakwwunu	his X mark
24	Ko wan wen you ma	Kuwanveniwma	his X mark
25	Koma y hoi ne wa	Qömahoyniwa	his X mark
26	Ho me lats de wa	Humiletstiwa	his X mark
27	Na su do ne wa	Nasitöyniwa	his X mark
28	Do way am de wa	Tuveyamtiwa	his X mark
29	Rex Moona	Muuna	signature
30	Coin	Humiventiwa	signature
31	Do way nim de wa (''former hostile'')	Tuvenömtiwa	his X mark
32	Da lash qwab de wa	Talaskwaptiwa	his X mark
33	Ke wan hung wa	Kuwanhongva	his X mark
34	Ko ma nim de wa	Qömanömtiwa	his X mark
35	Sac que am de wa	Sakwyamtiwa	his X mark
36	Da lash e am de wa	Talasyamtiwa	his X mark
37	Ke wan wo e yau e ma	Kuwanvuwyawma	his X mark
38	Sack masha	Sakwmasa	his X mark
39	Nu winie	Nawini'yma	his X mark
40	Ko ma woh you ma	Qömawuhiwma	his X mark
41	See ca coo koo	Qöyaheptiwa	his X mark
42	Earl Lomäkero	Puhuhoyiwma	signature
43	Otto Bumtewa	Kuwanngöyniwa	signature
44	Lo ma nim de wa	Lomanömtiwa	his X mark
45	Ho me hoi ne wa	Humihoyniwa	his X mark
46	Bung ya ash de wa	Pongyayestiwa	his X mark
47	Da lash āng de wa	Talasngöntiwa	his X mark
48	Se ca y hoi you ma	Sikyahongiwma	his X mark

HP009641

TABLE 11.5—*(Continued)*

#	Name	Identification	Sigs/Marks
49	Wick wa ya	Kuwanwikvaya	his X mark
50	Sack nim de wa	Sakwnömtiwa	his X mark
51	See ä mie	Siyawma	his X mark
52	Ko my ash wa	Kuwanleetsiwma	his X mark
53	Mo sa y hung wa	Masahongva	his X mark
54	Na see de ma	Nasitima	his X mark
55	Na sing e am de wa	Nasingyamtiwa	his X mark
56	Lo ma äs ne wa	Loma'asniwa	his X mark
57	Mä sa y way ma	Qöyahongniwa	his X mark
58	Do way hoi you ma	Tuvehoyiwma	his X mark
59	Na see hung e wa	Nasihongva	his X mark
60	Ko ya yap de wa	Qöyayeptiwa	his X mark
61	Du way wye y de wa	Tuvewaytiwa	his X mark
62	Dang ack yesh de wa	Tangaqyestiwa	his X mark
63	Wish you ma - Waysheoma	Qötskuyva	sig/ X mark
64	Dang ack hoi you ma	Tangaqhoyiwma	his X mark
65	Qo ya way ma	Qöyawayma	his X mark
66	Ke wan wen de wa	Kuwanventiwa	his X mark
67	Kal hung ne wa	Kyelhongniwa	his X mark
68	Ho ming qwa my	Huminkwa'yma	his X mark
69	Se ca yes de wa	Sikyayestiwa	his X mark
70	Sack hung ne wa	Sakwhongniwa	X
71	Shing āi de wa	Singöytiwa	X
72	Lo ma wo you ma	Lomavuwyawma	X
73	Lo ma hung ā wa	Lomahongva	X
74	Ko yang ai wa	Qöyangöyva	X
75	John, P. Comayestewa	Posiwyesva	signature
76	Edwin Pahuwisheoma	Kuwanheptiwa	signature
77	Ka la nim de wa	Kyelnömtiwa	X
78	Gash ash wa	Kyaryesva	X
79	Na qwa wye y de wa	Nakwawaytiwa	X
80	Lahpoo	Laapu/Talayawma	signature?
81	She wash hoi ya	Siwiheptiwa	his X mark
82	Jasper Lom ish ba	Kuwanöyiwma	signature
83	Do wāng ā wa	Töyongwa	his X mark
84	Ko ma ash de wa	Qömayestiwa	his X mark
85	Na qwi as wa	Nakwayestiwa	his X mark

HP009642

CHAPTER 12

THE 1908 ALLOTMENT CENSUS OF ORAYVI, HOTVELA, AND MÙNQAPI

This chapter presents three censuses—of Orayvi (table 12.1), Hotvela (table 12.2), and Mùnqapi (table 12.3)—recorded in 1908, apparently in connection with the resumption of the allotment program (see chap. 4). Orayvi and Hotvela (Oraibi 1908; Hotevilla 1908) are found on National Archives Microfilm Series M595, roll 268 (Moqui); Mùnqapi (Moencopi, n.d.) is found on the same series, roll 640 (Western Navajo). The Orayvi census, dated October 7, 1908, contains additional notations into 1910. It was recorded by Miltona Staufer, and it is probable she recorded Hotvela also (the handwriting is identical). Miltona Staufer (née Keith) had been present at Orayvi for at least four years as field matron, and was now married to Peter Staufer, the long-present Mennonite lay missionary and Agency mechanic, who had been fluent in Hopi since the early 1890's. For these reasons and others internal to the census record, my sense is that these censuses have a high degree of accuracy. Despite Agent Leo Crane's claim that no census had ever been conducted at Hotvela until his in 1912, the 1908 Hotvela census appears quite complete (more so, indeed, especially regarding English names, than the 1912 census). I have not reproduced another census, ''Census of Oraibi by Families'', formally dated June 1908, though probably constructed retroactively in summer 1910. It excludes most of the individuals who removed to Paaqavi or returned to Hotvela; otherwise the individuals listed are the same as on the October 1908 Orayvi census, arranged somewhat differently (for those interested in household structure, I would recommend consulting this additional census also: it appears on the same microfilm roll as the October 1908 Orayvi and Hotvela censuses).

The 1908 Orayvi census includes indications of population movements into the summer of 1910. In November 1909, Orayvi split for a second time, following Tawakwaptiwa's return from California. The returned Hostiles were almost all forced out, in the middle of Wuwtsim initiations (Whiteley, 1988a, 1988b). Most of them (including Lomahongiwma and Kuwannömtiwa) went off to found the new village of Paaqavi; some (including Heevi'yma) returned to Hotvela. As well as specific written indications (''at Bacabi'', ''Hotwilla''), certain markings on the census denote these movements. Almost all individuals and families who were grouped by pencilled or penned brackets overwritten on the census removed to Paaqavi (three individuals went to Mùnqapi); this is confirmed by other sources (my consultants' recollections; Paaqavi village censuses from 1910–1912; and Murphy's allotment schedule from 1910; see chap. 13). One individual in this category, Pitsangwa (aka Lomavitsangwa), is unclear on this count. (According to Titiev [n.d.a: Household K 262-66], he was ''Real Crane'', although Titiev [n.d.a: Household K 272-274] listed his probable sister, Sowimana [they were co-resident on Mayhugh's schedule in 1894], as Sparrowhawk; Pitsangwa was listed by Voth [1903a] as Squash clan, by White as Pumpkin-Crane-

HP009643

Kɛlɛ [see chap. 6, fig. 6.41], and by Talayesva [1942: 441] as Sparrowhawk; see also chapter 15 (fig. 15.33) on lineal relations within this group.) I have never heard a Hopi account that he was in Paaqavi's founding population, and he does not appear on the census records for that village. But his name is clearly bracketed on the 1908 Orayvi census in the same way as those who removed to Paaqavi. Titiev (1944: 83) recorded him as the Hostiles' Wuwtsim chief. In contrast to those marked with brackets, some other individuals and households are circled: these primarily indicate those who returned to Hotvela in 1909. A few others encircled (the family of Nasikwaptiwa and Tawayawnöm) probably went to Paaqavi at this time, judging from other sources (including oral accounts and indications in Agency letters), although they do not appear on the Paaqavi census until 1912. And others encircled were also listed as ''unsettled'', i.e., not clearly attached to just one of the communities to emerge from the split. A few other individuals described as ''unsettled'' are not among those circled. Table notes to table 12.1 indicate some post-1909 movements.

Table 12.2 lists the Hotvela population as recorded in October 1908, again with the addition of Identifications in standard orthography. Table 12.3 is derived from a formally undated census of Mùnqapi (Moencopi, n.d.) that circumstantial evidence indicates was conducted in 1908. This census appears as equally well recorded as the 1908 censuses of Orayvi and Hotvela (in contrast, for example to the 1910 13th U.S. Census record of Mùnqapi [Moencopi, 1910]—not included herein—on which many individual names are unrecognizable, apparently registered by someone unfamiliar with the Hopi language). This 1908 Mùnqapi census was clearly also conducted for the allotment program then in progress, evidently by someone accustomed to Hopi names and familiar with the Hopi population (possibly field matron, Sarah Abbott); its handwriting is identical to the allotment census of Musangnuvi and Supawlavi taken in January 1909 (''Second Mesa Villages,'' 1909). The Mùnqapi census includes 188 people; two of those listed, Adam Nah-ky (Na'qa [WLizL1G4]—see table 8.2) and his sister Leposmana (aka Effie Leposmana, mother of one of my older consultants), also appear (the boy as ''Adam Naka'') on the Orayvi census of 1908, on which Adam's date of death is recorded as November 16, 1908. In a summary report of his allotment work, Murphy (11-23-1910) indicated that he had completed 186 allotments to Hopis at Mùnqapi in 1908. Taken together, these facts suggest this census was recorded with the others begun in October 1908. On the same microfilm roll (National Archives Series M595, roll 640) as the undated census, the first dated census of Mùnqapi (the very next one in the record) is 1915 (Moencopi, 1915). Many of the same individuals from the undated census appeared in 1915 too: most adults were registered as several years older, though a few old people were in fact listed as younger. Children and adolescents, however, were consistently listed as 5–8 years older; taking the mean as 6–7 years, for this reason too, I infer that the undated census was recorded in late 1908.

By 1908, Agency familiarity with the population had eliminated the problem of duplicate listings evident in 1900, and duplications between Orayvi and Mùnqapi decreased to six individuals.

HP009644

TABLE 12.1

Census of the Oraibi Indians, October 7–29, 1908 (by Miltona M. Staufer, Field Matron)[1]

No.	Indian Name (+ orig. notes)	English Name (+ orig. notes) [+ added notes]	Identification	Rel.	Age	Sex	Post-1909 indication
1	Loma hong e oma	Uncle Joe	Lomahongiwma	Hus.	65	M (1.)	Paaq
2	Quoch yum ca		Qötsyamqa	Wife	58	F	Paaq
3	Hōn war re	Dick	Honwari	S	16	M	Paaq
4	Le wis ha ve	Edward	Wishövi	S	11	M	Paaq
	(1-4 bracketed)						
5	Ke wa nym te wa		Kuwannömtiwa	H	32	M (2)	Paaq
6	Qua ma maynim		Qömamöynöm	W	32	F	Paaq
7	Tu wy yum se	Ora	Ora	D	7	F	Paaq
8	Cha quan ne	(born Sept. 1906)	Tsakwani	S	2	M	Paaq
	(5-8 bracketed)						
9	Ke wan yes a va	(Hotvilla)	Kuwanyesva	H	85	M (3)	Hot
10	Na sing a yow a nim	(Hotvilla)	Nasingyawnöm	W	80	F	Hot
	(9-10 circled)						
11	Ta las wo e oma		Talaswuhiwma	H	65	M (4)	Paaq
12	Ko a quoch a		Qööqötsa	W	55	F	Paaq
13	Po le wyma	William	Poliwayma	S	18	M	Paaq
14	Y ai va	Seth	Yayva	S	11	M	Paaq
15	Po ling a yowma	Frances	Frances	D	10	F	Paaq
16	Po le won se		[Hazel]	D	7	F	Paaq
17	Quo ma ho e nim	(Born Sept. 21, 1904)	[Edna]	D	4	F	Paaq
	(11-17 bracketed)						
18	Tewa may ne wa	(Unsettled)	Tuwamöyniwa	H	65	M (5)	
19	Pon ya hos nim		Pongyahosnöm	W	65	F	
20	Quoch hi te wa	Roger	Qötshaytiwa	S	14	M	
21	Se ca letz te wa	(Deceased)	Sikyaletstiwa	B	68	M (6)	
	(18-21 circled)						
22	Woon a ne ma		Wungwni'yma	H	65	M (7)	Paaq
23	Qui es nim		Kwaayesnöm	W	60	F	Paaq
24	Loma va ema,	Paul	Qötsamsa'yma	S	17	M	Paaq
	or Quo yam asa e ma						
25	Ta la yum te wa	Howard	Talayamtiwa	S	13	M	Paaq
26	Talatch eow a ma	Ernest	Lomakuyvaya	S	11	M	Paaq
27	Te mos e ma		Tumosi	S	8	M	Paaq
	(22-27 bracketed)						
28	Ma si yes va, or Allah		Masayesva	H	30	M (8)	Paaq
29	Tu wang oi nim		Tuwangöynöm	W	30	F	Paaq

HP009645

TABLE 12.1—*(Continued)*

No.	Indian Name (+ orig. notes)	English Name (+ orig. notes) [+ added notes]	Identification	Rel.	Age	Sex	Post-1909 indication
30	Chu a yes nim	Daisy		D	7	F	Paaq
31	Qua ho e nim	(Born July 1905)		D	3	F	Paaq
32	Na sing a yumse	(Born Jan. 1908)		D	9 mo.	F	Paaq
	(28-32 bracketed)						
33	Pon ya quap te wa		Pongyakwaptiwa	H	35	M (9)	Paaq
34	Talas hong se		Talashongsi	W	38	F	Paaq
35	Pole quap nim	Elsie	Elsie	D	16	F	Paaq
36	Sek te oma	Russel	Si'öqtiwma	S	15	M	Paaq
37	Masa hep nim	Nannie	Masa'mana	D	12	F	Paaq
38	Secang a yow anim			D	7	F	Paaq
39	Chu we la		Kyarhoya?	S	5	M	Paaq
40	Loma ho e oma	(Born Spring 1907)	Herman	Dsic	2	F	Paaq
	(33-40 bracketed)						
41	Pon ya letz te wa		Pongyaletstiwa	F	48	M (10)	Paaq
42	Pon ya yum se	Amy	Amy (WBarL1G3)	D	13	F	Paaq
	(41-42 bracketed)						
43	Loma ma se ma	(Hotvilla)	Lomamsa'yma	H	75	M (11)	Hot>Paaq 1912
44	Jos ven ca	(Hotvilla)	Tsorvenqa	W	72	F	Hot>Paaq 1912
	(43-44 circled)						
45	Hu me mi ne wa	(She mo po veh)		H	38	M (12)	Paaq
46	Qua ven ca	Ida	Kwaavenqa	W	36	F	Paaq
	(45-46 bracketed)						
47	Ke wan hong ne wa	(Hotvilla)	Kuwanhongniwa	H	36	M (13)	Hot
48	Jo ro mä na	(Hotvilla)	. . .Tsooro	W	35	F	Hot
49	Chu ke ma	Henry	Kiive'yma	S	16	M	Hot
50	Dep hong a nim		Tephongnöm	D	7	F	Hot
51	Gas woon ca	(Born Sept. 1904)	Kyarwunqa	D	4	F	Hot
52	Ke wan wos ne	(Dec. 1907)		D	1	F	Hot
	(47-52 circled)						
53	Pon ya wy te wa	Philip	Tsorngöyva	H	23	M (14)	Paaq
54	Ke wan nym ca	Susie	Kuwannömqa	W	22	F	Paaq
55	La ti mana	(Born 1907)		D	1	F	Paaq
	(53-55 bracketed)						
56	Ta wa hong e oma		Tawahongiwma	H	40	M (15)	Paaq
57	May se		Talasmöysi	W	40	F	Paaq
58	Pole yum se	Maude	Polingaysi	D	17	F	Paaq
59	Lo ma quis a	Clarence		S	12	M	Paaq

HP009646

TABLE 12.1—*(Continued)*

No.	Indian Name (+ orig. notes)	English Name (+ orig. notes) [+ added notes]	Identification	Rel.	Age	Sex	Post-1909 indication
60	Pole nim te wa			S	8	M	Paaq
61	Shing oin ne			S	5	M	Paaq
62	Loma wy ah	(Born Nov. 1906)		S	2	M	Paaq
	(56-62 bracketed)						
63	Katch een a mana	(Unsettled)	Katsinmana	Wid.	80	F (16)	Oray>Paaq 1911
64	Na sing ni ne wa		Nasingayniwa	H	78	M (17)	Paaq
65	Ta wa may nim		Tuwamöynöm	W	70	F	Paaq
66	Se cav a ma		Sikyave'yma	S	40	M	Paaq
	(64-66 bracketed)						
67	Ma sa woon ca	(Hotvilla)	Masawunqa	Wid.	85	F (18)	Hot
68	Ma sang oin te wa	(Hotvilla)	Masangöntiwa	H	80	M (19)	Hot>Paaq 1911
69	Ke wan ho e nim	(Hotvilla)	Kuwanhoynöm	W	75	F	Hot>Paaq 1911
	(67,68,& 69 circled)						
70	Na qua ma se	(Hotvilla)	Nakwamöysi	M	78	F (20)	Hot
71	Sing oi a va	(Lives with Quo ya wyma, Oraibi)	Singöyva	S	40	M	
	(70 circled)						
72	Ko cha qua a ma		Qötsakwahu	H	40	M (21)	Paaq
73	Pōn yi yum ca		Pongyayamqa	W	40	F	Paaq
74	Seng na ho ya	Harry	Sinnga	S	19	M	Paaq
75	Tu wa	Don	Tuuwaha	S	14	M	Paaq
76	Tu wa hon ca	Abbie	Tuwahongqa	D	12	F	Paaq
77	Na se yes va			S	9	M	Paaq
78	Tu wong i se	[Freda]	Tuwangönsi (WRedL2G4)	D	7	F	Paaq
79	Tu wā letz nim		Tuwaletsnöm	D	5	F	Paaq
80	Ba ling ah		Palöngawhoya	S	2	M	Paaq
81	Hu me wy nim	(Born Spring 1908)		D	6 mo.	F	Paaq
	(72-81 bracketed)						
82	Gas hong i ne wa		Kyarhongniwa	H	75	M (22)	Paaq
83	Ke wan quap nim		Kuwankwapnöm	W	70	F	Paaq
	(82-83 bracketed)						
84	Sa qui es te wa	(Deceased)	Sakwyestiwa	H	45	M (23)	
85	Na se woon ca		Nasiwunqa	W	47	F	Paaq
86	Chile	Joseph	Tsölö (WLizL1G4)	S	14	M	Paaq
87	Ta lang a yow a nim	Beulah		D	11	F	Paaq
88	Ta la wy te wa			S	7	M	Paaq
89	Ba letz ne ma	(Born Aug. 2, 1904)		D	4	F	Paaq
	(84-89 bracketed)						

HP009647

TABLE 12.1—*(Continued)*

No.	Indian Name (+ orig. notes)	English Name (+ orig. notes) [+ added notes]	Identification	Rel.	Age	Sex	Post-1909 indication
90	Ma sa hong ne wa		Masahongniwa	H	35	M (24)	Paaq
91	Qua hong se		Kwaahongsi	W	32	F	Paaq
92	Chua ma se	Lucy	Tsu'möysi	D	12	F	Paaq
93	Ma sa wy ma			S	9	M	Paaq
94	Pon ya hong a nim	(July 4, 1904)		D	4	F	Paaq
95	Chua ven ca	(Born Nov. 1906)		D	2	F	Paaq
	(90-95 bracketed)						
96	Se hong newa	(Hotvilla)	Sihongniwa	H	78	M (25)	Hot
97	Nu va venca	(Hotvilla)	Nuvavenqa	W	75	F	Hot
	(96-97 circled)						
98	Su match cu cu	(Hotwilla)	Sumatskuku	H	37	M	Hot
99	Se ki yes nim	(Hotwilla)	Sikyayesnöm	W	32	F	Hot
100	Sach ho e oma	(Hotwilla)		S	7	M	Hot
101	Ba hu ho e nim	(Hotwilla)		D	5	F	Hot
102	Pon ya quap nema	(Hotwilla)		D	3	F	Hot
103	Na sing oianim	(Hotwilla)		D	1	F	Hot
	(98-103 circled)						
104	Pole hep te wa		Poliheptiwa	H	33	M (26)	Paaq
105	Tu vay yow a nim		Tuveyawnöm	W	30	F	Paaq
106	Ko yong a		[Koyongo, Orin]	S	4	M	Paaq
107	Na qui un se		Nakwayonsi (WWCL2G6)	D	2	F	Paaq
	(104-107 bracketed)						
108	Ta la nim ca		Talanömqa	W	45	F	[Oray, tho H in 1906]
109	Ta las ho e ne wa		Talashoyniwa	H	56	M (27)	
110	Se hi te wa	Frank	Sihaytiwa	S	23	M	
111	Se we un se	Iola	Siwiyonsi	D	18	F	
112	Coo ye	Lucas	Kooyemsi	S	17	M	
113	Na pe ma	Dennis	Qömayuwsi	S	15	M	
114	Tu wy yes va, or Sha ho ya	Ray	Tawayesva	H	30	M (28)	Paaq
115	Sac y nim	(Deceased)	Sakwwaynöm	W	29	F	
116	Pole				5	F	Paaq
117	Masa		Polikwapnöm (WSpdL1G4)		3	F	Paaq
	(114-117 bracketed)						
118	Boo hu e ma	(Hotwilla)	Puhu'yma	H	70	M (29)	Hot
119	Hu me ven se	(Hotwilla)	Humivensi	W	67	F	Hot
	(118-119 circled)						

HP009648

TABLE 12.1—*(Continued)*

No.	Indian Name (+ orig. notes)	English Name (+ orig. notes) [+ added notes]	Identification	Rel.	Age	Sex	Post-1909 indication
120	Ko ya ho e nim (120 circled)	(Hotwilla)	Qöyahoynöm	Wid.	80	F (30)	Hot
Oct. 9, 1908							
121	Ha ve ma	(Hotwilla)	Heevi'yma	H	80	M (31)	Hot
122	No ise (121-122 circled)	(Hotwilla)	Sikyangöysi #2	W	75	F	Hot
123	Na se quap te wa	(Hotwilla)	Nasikwaptiwa	H	40	M (32)	Hot>Paaq 1912
124	Tu wy yow a nim	(Hotwilla)	Tawayawnöm	W	45	F	Hot>Paaq 1912
125	Na ka	Adam (Died Nov. 16, 1908)	Na'qa (WLizL1G4)	S	16	M	
126	La pos mana	Effie(Hotwilla)	Leposmana	D	15	F	Hot>Paaq 1912
127	Se ca hy nim	Ethel	Sikyahaynöm	D	13	F	Hot>Paaq 1912
128	Tu e tus pa (123-128 circled)		Tuutuspa	Uncle of #123	80	M (33)	Hot>Paaq 1912
129	Ta las wy te wa		Talaswaytiwa	H	40	M (34)	Paaq
130	Ta wa nim se		Tawanömsi	W	40	F	Paaq
131	Ko ya ma se	Elizabeth	Qöyamöysi (WLizL1G4)	D	18	F	Paaq
132	Mak ti ho ya	Jefferson	Maqtö	S	14	M	Paaq
133	Ko yong a yum ca	Hattie	Hattie (Qöyangyamqa)	D	12	F	Paaq
134	La ti hong a va		Leetayo	S	7	M	Paaq
135	Se ka ti ah	(Born March 1904)	Sikyatayo	S	4	M	Paaq
136	Na se hi nim (129-136 bracketed)	-1906		D	2	F	Paaq
137	Ho ah te wa	(Hotwilla)	Tuvengyawma #2	H	21	M (35)	Hot
138	Tu wy un se	Ruth (Hotwilla)	Tuwayonsi	W	20	F	Hot
139	Ko ya wy se	(Born Fall 1906) (Hotwilla)	Qöyawaysi (WRabL1G4)	D	2	F	Hot
140	Sa hong i va (137-140 circled)	(Spring 1908) (Hotwilla)		S		M	Hot
141	Ta wang a yow a nim	(Hotwilla)	Tuwangyawnöm	Wid.	80	F (36)	Hot
142	Mo ka te wa (141-142 circled)	(Hotwilla)	Mokyaatiwa	B	83	M (37)	Hot
143	Pe chang a (143 bracketed)		Pitsangwa	Widr.	80	M (38)	
144	Nu vi un se	(Hotwilla)	Nuvayonsi	W	80	F	Hot
145	Ko yat pe la	(Hotwilla)	Qöyatpela	H	85	M (39)	Hot

HP009649

TABLE 12.1—*(Continued)*

No.	Indian Name (+ orig. notes)	English Name (+ orig. notes) [+ added notes]	Identification	Rel.	Age	Sex	Post-1909 indication
	(144-145 circled)						
146	Chua ma ne wa (146 circled)	Unknown	Hooletstiwa			M (40)	
147	Poling a yow ma	(Bacabi)	Polingyawma	H	40	M (41)	Paaq
148	Bu hu mana		Puhumana	W	37	F	
149	Seca quap te wa	Emery	Sikyakwaptiwa	S	14	M	
150	Lansa	John	Lansa	S	12	M	
151	Ung woos e			S	8	M	
152	Gash warre	(Born Mar. 17, 1905)		S	3½	M	
153	Ka cheen vense	(Summer 1908)		D	2 mo.	F	
154	Tuk a pu (147 & 154 bracketed)	Micheal (at Bacabi)	Puhuyesva	S	17	M	Oray>Paaq 1912
155	Wick a wy a		Kuwanwikvaya	F	70	M (42)	
156	Ta was wick e oma, or She wo wo		Tuwaswukiwma	S	20	M	
157	Sa cu e vi a		Sakwkuyvaya	H	40	M (43)	Paaq
158	Se hong se		Sihongsi	W	36	F	Paaq
159	Gash wy se	Grace	Kyarwaysi	D	17	F	Paaq
160	Pole wy te wa	Waldo (Oraibi)	Poliwaytiwa	S	14	M	
161	Pole ho e oma	Burton	Polihoyiwma	S	11	M	Paaq
162	Gash a yow a nim	Nina		D	9	F	Paaq
163	Tu veng a yowa nim	Avis		D	7	F	Paaq
164	Pole quap te wa	(Born Apr. 1904)		S	4½	M	Paaq
165	Tu va yumse	(Born June 1905)		D	3	F	Paaq
166	Lo ma warre	(Born 1908)		S	6 mo.	M	Paaq
167	Se ta la va (“F of #157”) (157-167 bracketed)		Lomanakwsu	F	85	M (44)	Paaq
168	Tu wy es nim		Tuwayesnöm	Wid.	60	F (45)	Paaq
169	Na ü se (168-169 circled)		Naa’usitiwa	Uncle	90	M (46)	Paaq
170	Su cow ma		Suuqawma	H	88	M (47)	Paaq
171	Na se ma se (170-171 bracketed)		Nasimöysi	W	80	F	Paaq
172	Ta las ho e oma		Talashoyiwma	H	40	M (48)	
173	Se ca hong i nim		Sikyahongnöm	W	38	F	Paaq
174	Pole wis nim	May	Poliwisnöm	D	16	F	Paaq

HP009650

TABLE 12.1—*(Continued)*

No.	Indian Name (+ orig. notes)	English Name (+ orig. notes) [+ added notes]	Identification	Rel.	Age	Sex	Post-1909 indication
175	Pole hong nim	Irene	Poli. . . (Irene)	D	11	F	Paaq
176	Pole yow ma	Webster	Poliyawma	S	14	M	Paaq
177	Ko my yow a nim			D	4	F	Paaq
178	Tu va vō ma			S	1	M	Paaq
	(172-178 bracketed)						
179	Cale nym te wa		Kyelnömtiwa	H	37	M (49)	
180	Ta las noin se		Talasngönsi	W	33	F	
181	Yō te ma	Barney	Yotima	S	12	M	
182	Hōu woon ca	Alice	Tsoryesnöm	D	11	F	
183	Quo ma woon a		Tawangyawma #2	S	7	M	
184	Ba latz ka	Julius	Palatsqa	S	5	M	
185	Chu ki ma	(Born Spring 1905)	Tsuqa'yma	S	3½	M	
186	Tu wa kow long wa	(Born May 1907)	Tuwasi	S	1½	M	
187	Lo mi es va, or Ke wan o e ma	Jasper	Kuwanöyiwma	H	35	M (50)	
188	Po chav o ma na	Clara	Patsavumana	W	20	F	
189	Se ca wy se	(Born Summer 1908)		D	3 mo.	F	
190	Pe cu sha, or Se cang i ne wa	Fred	Piqösa	H	36	M (51)	
191	Quoch nym ka		Qötsnömqa	W	36	F	
192	Che mer ca		Tsimöyqa	S	12	M	
193	Ma vo ya	Aaron	Maavuwya	S	6	M	
194	Toop ke ma	(Born Mch. 14, 1905)	Tupki'yma (WPikL1G4)	S	3	M	
195	Ba hu e es nim	(Summer 1908)	Puhuyesnöm	D	3 mo.	F	
196	Tu va ho e oma		Tuvehoyiwma	H	42	M (52)	
197	Ke wana wis ne ma		Oomawu	W	30	F	
198	Ta nak a yum ca	Ada	Talasnömqa	D	15	F	
199	Qua ma hong i va	Monroe	Qömahongva	S	12	M	
200	Hōn quap nim	Ida		D	6	F	
201	Hōn yes te wa	(Born Apr. 13, 1905)		S	3	M	
202	Ga sa na	(Sept. 1907)		S	1	M	
203	Ke wan letz e oma, or Ko mi es va		Kuwanleetsiwma	H	36	M (53)	
204	Sala co	Laura	Sa'lako	W	30	F	
205	Pole unse	Winnie	Poli. . . (Winnie)	D	7	F	
206	Mong we (Owl)	(Born Apr. 17, 1905)		S	3	M	
207	Ko monga yum tewa	(Born Oct. 31, 1905)		S	3	M	

HP009651

TABLE 12.1—*(Continued)*

No.	Indian Name (+ orig. notes)	English Name (+ orig. notes) [+ added notes]	Identification	Rel.	Age	Sex	Post-1909 indication
208	Su ing wa		Söwungwya	H	60	M (54)	
209	Ho nopse		Honapsi	W	52	F	
210	Sack oin se	Effie	Sakwngönsi	D	18	F	
211	Ko ma wy nim	Lora	Qömawaynöm	D	14	F	
212	Se vense	Nancy	Sivensi	D	7	F	
Oct. 22, 1908							
213	Ko ya wis e oma, or Mootzka	Tommy	Motsqa	H	35	M (55)	
214	Shing oin se	Alice	Singönsi	W	30	F	
215	Ta wak che	Charley		S	9	M	
216	Ba ma nim	Daisy (Born Jan. 1903)	Paamöynöm (WBgrL2G5)	D	5	F	
217	Nu vang a yow a nim	(Born Apr. 17, 1905)		D	3½	F	
218	Ta la we pe	(Spring 1907)		S	1½	M	
219	Ke wan i ne wa, or Pen te wa	Otto	Kuwanngöyniwa	H	21	M (56)	
220	Tu vä wy nim	Rhoda	Sakwhongqa	W	21	F	
221	Gash noi se			D	1	F	
222	Lo ma äs ne wa		Loma'asniwa	H	60	M (57)	
223	Se ca wy ho e ne ma		Sikyahoynöm	W	58	F	
224	Talas va ma		Talasve'yma	H	45	M (58)	
225	Ponya mana	Iola	Pongyamana	W	37	F	
226	Ta wa wis ne ma		Tökyawuuti	M-I-L	78	F (59)	
227	Pon yi es te wa		Pongyayestiwa	H	40	M (60)	
228	Tawa män se		Tawamunsi	W	45	F	
229	Nu vong oin se	Vie	Nuvangönsi (WBflyL1G3)	D	20	F	
230	Yo ka ne ma	(Born Mch. 22, 1905)	Yokni'yma (WBflyL1G3)	S	3½	M	
231	Hu ming i nim	(Winter 1906)	Humingaynöm (WBflyL1G3)	D	2	F	
232	Hu me ho e newa		Humihoyniwa	H	78	M (61)	
233	Quo ma hong anim		Qömahongnöm	W	75	F	
234	Se cong oin se	Mary S. Carl "(now Mrs. Daniel Boney, Owhyee, Nev.)"	Sikyangönsi (WRabL1G3)	M	27	F (62)	
235	(Born Spring 1908)			D	5 mo.	F	
236	Calhong ne wa		Kyelhongniwa	H	80	M (63)	
237	Ta wa ma se		Tuwamöysi	W	70	F	
238	Lo ma la o te wa		Lomalewtiwa	H	60	M (64)	

HP009652

TABLE 12.1—*(Continued)*

No.	Indian Name (+ orig. notes)	English Name (+ orig. notes) [+ added notes]	Identification	Rel.	Age	Sex	Post-1909 indication
239	Tu va hep nim		Tuvahepnöm	W	42	F	
240	Ba hu wunse	Madge		D	14	F	
241	Tu va letz nim	Nellie	Tuveletsnöm (WRabL2G4)	D	12	F	
242	Ma ki ah	Ross	Maqaya	S	10	M	
243	A wat woon a	Clay	Wunuwya	S	8	M	
244	Se wing a oi nim		Siwingöynöm	D	6	F	
245	Ke wan ven e oma		Kuwanveniwma	H	55	M (65)	
246	Quoch noi se		Qötsngöysi	W	40	F	
247	Quane	Horace	Horace (Kwaani)	S	15	M	
248	Sä hu	Dewitt	Sahö (WPCKL1G4)	S	10	M	
249	Quo ma quap tewa	(Born June 1, 1904)	Qömakwaptiwa (WPCKL1G4)	S	4	M	
250	Sac win na	(Deceased)	Sakwunu	F-I-L	80	M (66)	
251	Ta las noin tewa		Talasngöntiwa	Uncle-I-L	85	M (67)	
252	Tu vā yow ma		Tuveyawma	H	50	M (68)	
253	Ma sa ho e nim		Masahoynöm	W	42	F	
254	Nu va nim se	Minnie "(Canton S.D)"	Nuvanömsi (WMCL2G6)	D	13	F	
255	Quoch quap te wa			S	7	M	
256	Tu pā va		Tuupeva (WMCL2G6)	D	5	F	
257	Yo yo letz nim			D	2	F	
258	Ta wang oi te wa	Charley(Moencopi)	Talawipi	H	22	M (69)	Mùnqapi
259	Ta la hon ca	Stella (Moencopi)	Talahongqa	W	20	F	Mùnqapi
260	Loma ya va (258-260 bracketed)	(Born Sept. 1908) (Moencopi)		S	1 mo.	M	Mùnqapi
261	Koyi yow a nim, or So we		Sowiwuuti	Wid. M	90	F (70)	
262	Ba ca be		Paaqavi #1	Wid. D	65	F	
263	Ba nym te wa		Paanömtiwa	H	35	M (71)	
264	Ta la vense		Talavensi	W	45	F	
265	Tu veng a yum se	Margaret	Tuvengyamqa	D	20	F	
266	Na hu ya	George	Ngahuwya	S	12	M	
267	Ta wang a yumse			D	5	F	
268	Qua ma ho e oma		Qömawuhiwma	H	65	M (72)	
269	Quo ma hon ka		Qömahongqa	W	57	F	
270	Ho e oma	Louis	Honnömtiwa	S	18	M	
271	Quo yong oi nim	Lily	Qöyangöynöm	D	12	F	
272	Lo ma ka ro, or Ba hu ho e ma	Earl	Puhuhoyiwma	S	22	M	

HP009653

TABLE 12.1—*(Continued)*

No.	Indian Name (+ orig. notes)	English Name (+ orig. notes) [+ added notes]	Identification	Rel.	Age	Sex	Post-1909 indication
273	Ke wan ven te wa	John	Kuwanventiwa	H	36	M (73)	
274	Se wing a yow ne ma	Alice	Siwingyawnöm	W	25	F	
275	Na ween na		Nawini'yma	B	60	M (74)	
276	Nim pse		Qötsnömsi	Z	65	F (75)	
277	Si canga cow a yow a nim	Minnie	Sikyangyawnöm (WLizL2G5)	GD of 276	22	F	
278	Quach e	Gilbert	Kwaatsi	GS of 276	16	M	
279	Gas hong ne ma	Nora	Kyarhongnöm	Wid. of Muuna	22	F (76)	
280	Mung we (Owl)	(Born Dec. 1, 1906)	Mongwu (WWCL2G6)	S		M	
281	Ma sa letz nim	(Born Summer 1908)		D	3 mo.	F	
282	Shing oi she		Singöysi	Wid.	80	F (77)	
283	Ko ya hong ne ma		Qöyahongnöm	(Wid.)M	70	F (78)	
284	Gas va ma, or Ho nannie	George	Kyarve'yma	GS	19	M	
285	Hu me hon ka	Dora	Humihongqa	D	18	F	
286	Ta wa hon ca	Tilly "(child of Totchee)"	Tawahongqa	GD	12	F	
287	Ta nak hong ne wa	(Canton S.D)	Tangaqhongniwa	S	40	M	
288	Sac que ma sa		Sakwmasa	H	75	M (79)	
289	Na qua hon ca		Nakwahongqa	W	65	F	
290	Se ca wy te wa	Daniel	Sikyawaytiwa	S	22	M	
291	Na se to e ne wa		Nasitöyniwa	H	38	M (80)	
292	Ta las y es nim		Talasyesnöm	W	34	F (81)	
293	Nap un se	Lily "(Pawiki's child)"	Napyonsi (WMHKL1G4)	D	12	F	
294	Se ho e nim	"(Pawiki's child)"-1904	Sihoynöm (WMHKL1G4)	D	4	F	
295	So ya	(Born Spring 1907)		S	1½	M	
296	Se we nym te wa		Siwinömtiwa	H	50	M (82)	
297	Sac hong se		Sakwhongsi	W	45	F	
298	Se leno	Robt.	Sileena	S	23	M	
299	Hu me ma nim	Ada	Humingöynöm	D	21	F	
300	Ba nymka	Etta	Paanömqa	D	19	F	
301	Hu ming a yumse	Lizzie		D	12	F	
302	Nu va wy se	Essie	Nuvawaysi	D	8	F	
303	Ta ki yong a	Milo	Milo (WMHKL1G4)	S	6	M	
304	Ba wy te wa			S	4	M	
305	Oon va			S	2	M	
306	Jos ho e ne ma		Tsorhoynöm	Wid.	50	F (83)	
307	Pa cong va e ma	Chas Addison	Pööqangw	S	23	M	

HP009654

TABLE 12.1—*(Continued)*

No.	Indian Name (+ orig. notes)	English Name (+ orig. notes) [+ added notes]	Identification	Rel.	Age	Sex	Post-1909 indication
308	Loma ca che	Amos		S	14	M	
309	Se hav e ma	Arthur	Puhukwaptiwa	H	19	M (84)	
310	Quo ma wyse	Dell	Qömawaysi	W	20	F	
311	Tewa quap te wa	(Chief)	Tawakwaptiwa	H	38	M (85)	
312	Na sing oin she	Lizzie	Nasingönsi	W	36	F	
313	Hu meen qui ma		Huminkwa'yma	H	45	M (86)	
314	Na wis u wa		Nawisowa	W	45	F	
315	Tu va wy nim	Irene	Tuvewaynöm	D	17	F	
316	Pole woon ca	Edna	Poliwunqa	D	13	F	
317	Pole nym ca	Barbara	Polinömqa #1	D	9	F	
318	Pole ma nim			D	6	F	
319	Honan ho e nim		Honanhoynöm (Lucy)	D	4	F	
320	Polēp quo e ma	(Winter 1907)	Polipqö'yma	S	2	M	
321	Saki es te wa		Sikyayestiwa	H	42	M (87)	
322	Ta wang a yowa nim		Tawangyawnöm	W	40	F	
323	Po se o noin se	Blanch	Posiwngönsi	D	16	F	
324	He hequis pe	Victor (1894)	Hihikwispi	S	14	M	
325	How al pi		Hawalpa	S	10	M	
326	Sack hong ne wa	Robert	Sakwhongva #2	S	6	M	
327	Ba cop co leh	(Born Sept. 13, 1904)		S	4	M	
328	Se un te wa	(Born Sept. 13, 1904)	Siyontiwa	S	4	M	
329	Ta nak a yes nim	(Born Feb. 20, 1908)		D	8 mo.	F	
330	Talas quap te wa		Talaskwaptiwa	H	70	M (88)	
331	Pon ya nymse		Pongyanömsi	W	70	F	
332	Tavo	Bert Fredericks	Sakwwaytiwa #2	Neph.	36	M	
333	Sa quapa		Sakwapu	W	38	F	
334	Lo ma nym te wa		Lomanömtiwa	H	42	M (89)	
335	Poling a yowma	Gladys		D	10	F	
336	Pole hong ne wa	Max	Polihongniwa (WMCL1G5)	S	7	M	
337	Pu ma sa te		Pumasati (WMCL1G5)	S	1	M	
Oct. 29, 1908							
338	Na se hong i va		Nasihongva	H	34	M (90)	
339	Nu va mana	(Deceased)	Nuvamana #1	W	32	F	
340	Deo nä ve	(Bacabi)	Tingavi (WGrsL1G4)	S	7	M	Paaq
341	Ta ha a ma	(Bacabi)	Taaha'a (WGrsL1G4)	S	5	M	Paaq

HP009655

TABLE 12.1—*(Continued)*

No.	Indian Name (+ orig. notes)	English Name (+ orig. notes) [+ added notes]	Identification	Rel.	Age	Sex	Post-1909 indication
342	Na nä eh	(Born 1905) (Bacabi)	Nananwu (WGrsL1G4)	S	3	M	Paaq
343	Gas a yum ca	(Spring 1908) (Bacabi)	Kyaryamqa	D	6 mo.	F	Paaq
344	Tu va wy te wa		Tuvewaytiwa	F-I-L	70	M (91)	
345	Na ming ha (340-345 bracketed. Children all at Bacabi)	Sidney(Bacabi)	Nasiyamtiwa	S of 344	13	M	Paaq
346	Ta las yum te wa or Na qua hong i va		Talasyamtiwa	B	37	M (92)	
347	Chua hong i nim	G.	Tsu'hongnöm	Wid.	31	F (93)	
348	Num ne	Kate	Nuvangaynöm (WRabL1G4)	D	13	Blank	
349	Tala ven ca	Nora		D	7	Blank	
350	Moo ya weh		Mungyawu'u (WRabL1G4)	S		Blank	
351	Ta las noi se	(Born Sept. 1906)		D	2	Blank	
352	Tu va nym te wa		Tuvenömtiwa	H	48	-94	
353	A hi eh		Hahay'i	W	45	Blank	
354	Na moos te wa	Ira	Puhuwaytiwa #1	S	19	Blank	
355	Chu ka	Don	Talayesva (WSunL1G4)	S	17	Blank	
356	Na ling se	Perry		S	11	Blank	
357	Pon ya wynim	Hilda	Pongyawaynöm (WSunL1G4)	D	5	Blank	
358	Tu wy yow a nim	(Born July 1907)	Tuwayawnöm (WSunL1G4)	D	1	Blank	
359	Ke wan wis e oma or Ho mic ne		Homikni	F	70	-95	
360	Na qui ma		Nakwa'yma	S	38	Blank	
361	Tu va mā nim	Gladys	Tuvamöynöm	M	23	-96	
362	Se we yum ca	(Born May 19, 1906)		D	2½	Blank	
363	Ta nak yes te wa		Tangaqyestiwa	H	80	M (97)	
364	Jo ro werte		Tsorowuuti	W	75	F	
365	Se ma na		Simana (WPikL1G4)	GD	12	F	
366	Ko my yow te wa, or To chee		Qömayawtiwa	H	35	M (98)	
367	La ho e nim	Bessie	Leehoynöm	W	22	F	
368	Ta wy yum ca			D	1	F	
369	Sa chong ne wa		Sakwhongniwa	H	27	M (99)	
370	Pole hō ya		Polihongnöm	W	27	F	
371	Ba hu wy nim	(Born Oct. 4, 1906)		D	2	F	
372	Loma hong i va		Lomahongva	Bach.	70	M (100)	

HP009656

TABLE 12.1—*(Continued)*

No.	Indian Name (+ orig. notes)	English Name (+ orig. notes) [+ added notes]	Identification	Rel.	Age	Sex	Post-1909 indication
373	Se ma se		Simöysi	Wid.	75	F (101)	
374	Sa que yum te wa		Sakwyamtiwa	S	40	M	
375	Quo ma ho e ne wa		Qömahoyniwa	H	85	M (102)	
376	Ko yi es nim		Qöyayesnöm	W	80	F	
377	Na sing a yum te wa		Nasingyamtiwa	H	35	M (103)	
378	Ma sa ma se		Masamöysi	W	35	F	
379	Ki quong wa	Myron	Polikwaptiwa	S	14	M	
380	Ho ma se	Sadie	Hoomöysi (WPrtL1G4)	D	12	F	
381	Ho quap min	Rose	Hookwapnöm (WPrtL1G4)	D	9	F	
382	Hōn mana	Mina	Honmana #2 (Mina)	D	6	F	
383	Ta las o e nim		Clara	D	2	F	
384	Se we hong se	(Spring 1908)		D	6 mo.	F	
385	Hu me nim se		Huminömsi	Wid.	78	F (104)	
386	Na se letz nim		Nasiletsnöm	Wid.	78	F (105)	
387	Se ki um ka		Sikyayamqa	Wid.	76	F (106)	
388	Ma sa hong i va		Masahongva	H	50	M (107)	
389	Sole mana		Solimana	W	50	F	
390	Wa wy min		Wawaynöm	D	9	F	
391	Na non ka	Edward [C of Talasngöysi]	Naanankya	S	24	M	
392	Gas ma nim	Sadie [C of Talasngöysi]	Kyarmöynöm	D	20	F	
393	Se we hong a nim	Reta [C of Talasngöysi]	Siwihongnöm	D	13	F	
394	Gash hong se	Lottie [C of Talasngöysi]	[Lottie]	D	11	F	
395	Lo ma yes va		Lomayesva #1	H	58	M (108)	
396	Hu mi ma nim		Humimöynöm	W	56	F	
397	Ho e oma	Adolph	Hooyiwma (WPrtL2G4)	S	21	M	
398	Ko ya va ma	De Forest	Qöyave'yma (WPrtL2G4)	S	10	M	
399	La ti hong nim	Lulu	Letayhongnöm	D	12	F	
400	Pa vin mana	Rachel		D	11	F	
401	Ke wan hep te wa or Ba hu wis e oma	Edwin	Kuwanheptiwa	H	26	M (109)	
402	Seca ma nim	Ruth	Sikyamöynöm	W	24	F	
403	Ko yong va ma	(Winter 1908)		S	6 mo.	M	
404	Ko ya nym ka		Qöyanömqa	Wid.	80	F (110)	
405	Tu va yum te wa		Tuveyamtiwa	H	55	M (111)	
406	Se we hon ka		Siwihongqa	W	50	F	
407	Pon ya nym ca	Jennie	Pongyanömqa	D	16	F	
408	Ta ho	Leonard	Taaho	S	12	M	

HP009657

TABLE 12.1—*(Continued)*

No.	Indian Name (+ orig. notes)	English Name (+ orig. notes) [+ added notes]	Identification	Rel.	Age	Sex	Post-1909 indication
409	Pon yi yowa nim	Esther	Pongyayawnöm	D	8	F	
410	Se ca ma ne wa		Sikyamöyniwa	H	65	M (112)	
411	Hōn letz nim		Honletsnöm	W	63	F	
412	Oitema	Sam ''(Hoopa Calif.)''	Ngöyti'yma	S	23	M	
413	Kewan wy te wa		Kuwanwaytiwa	H	60	M (113)	
414	Gas nim ka		Kyarnömqa	W	55	F	
415	Hōn yes va	Pierce	Qömayawma	S	20	M	
416	Su ru ho ya	Jim	Susuruwya	S	14	M	
417	Sac ma se	Bessie	Sakwngöysi	D	25	F	
418	Quo ma nym te wa		Qömanömtiwa	H	50	M (114)	
419	Ka le ma se		Kyelmöysi	W	45	F	
420	Te wa mana	Louise	Tawamana	D	16	F	
421	U u wy se	Sarah	Yoywaysi	D	7	F	
422	Ho nan oise	(May 26, 1906)	Honanngöysi (WRabL1G4)	D	2	F	
423	Se u e ma	(Deceased) (July 29, 1908)		D	3 mo.	F	
424	Pe tu yah	Otto	Lomavitu	S	12	M	
425	Shing oi te wa		Singöytiwa	H	45	M (115)	
426	Ko my yow a nim		Ismana	W	42	F	
427	Tu vā ma se	Mattie	Tuvengöysi	D	18	F	
428	Ho ti ma	Mark		S	12	M	
429	Quoch noi se	Hilda	Qötsngaysi	D	9	F	
430	Gash hon ka	(Oct. 26, 1904)	Kyarhongqa	D	4	F	
431	Gash ma nim	(Jan. 21, 1906)	Kyarngaynöm	D	2½	F	
432	Quoch hong ne wa	(Aug. 31, 1908)		S	1 mo.	M	
433	Tu wa ho e ne wa		Tuwahoyniwa	H	80	M (116)	
434	Pon ya wen ka		Pongyawunqa	W	80	F	
435	Ta las ho e nim ''(Nase to e newa's child)''	Eva [D of Siwinömqa]	Talashaynöm (WRabL3G3)	GD	4	F	
436	Ha li ve (Nase to e newa's child)	[S of Siwinömqa]	Halayvi (WRabL3G3)	GS	8	M	
437	Pu cha ''(Pole esva's son)''	Albert [S of Kyelyesnöm]	Nakwakuyva	GS	16	M	
438	Ta la wy te wa or Chu ho e ne wa	Carl	Talawaytiwa	H	26	M (117)	
439	Karo mana	Margaret	Kyaaromana	W	23	F	
440	Tu wy yes nim	(Born 1904)	Tawayesnöm (WMHKL1G6)	D	4	F	

HP009658

TABLE 12.1—*(Continued)*

No.	Indian Name (+ orig. notes)	English Name (+ orig. notes) [+ added notes]	Identification	Rel.	Age	Sex	Post-1909 indication
441	Mu ya weh	(Born Oct. 6, 1906)	Muuyaw (WMHKL1G6)	S	2	M	
442	Sōn wy mana	(Born Oct. 28, 1908)		D	1 da.	F	
443	Me se nym ca		Mösinömqa	M	65	F (118)	
444	Ke ope	Harry	Kiwpi	S	22	M	
445	Pole es te wa		Poliyestiwa	H	35	M (119)	
446	Ke wan may nim		Kuwanmöynöm	W	30	F	
447	De ne be	Luther	Humingyamtiwa	S	17	M	
448	Ha ma na	Herbert	Hamana	S	13	M	
449	Tu va hong i va	King	Tuvehongva	S	10	M	
450	Bo se ovense	(Dec. 1903)		D	5	F	
451	Ha put e wa	(Aug. 1908)		S	2 mo.	M	
452	Ko yi ep te wa		Qöyayeptiwa	F	75	M (120)	
453	Ta las mana	Cora	Talasmana	D	16	F	
454	Na se wy te wa		Nasiwaytiwa	H	40	M (121)	
455	Ta wa woon ca		Tawawunqa	W	28	F	
456	Hōn cu cu	Ray	Honkuku	S	12	M	
457	Ba hu ven ca	Virginia		D	9	F	
458	A wat hi te wa		Awathaytiwa (WMCL2G5)	S	6	M	
459	Ba hu hong si	(Jan. 12, 1905)		D	3½	F	
460	Ta la hong i va	(Fall 1907)		S	1	M	
461	Quo yong i ne wa		Qöyangayniwa	H	70	M (122)	
462	Ta nak woon ca		Tangaqwunqa	W	75	F	
463	Ma sa wis te wa		Masawistiwa	H	34	M (123)	
464	Nuva hon ca		Nuvahongqa	W	36	F	
465		Archie	Ye-i	S	14	M	
466	Tu wy yum ca	Milly	Tuwayamqa	D	12	F	
467	De ce	(Born Dec. 15, 1906)		S	2	M	
468	Mo te ma			S	1	M	
469	Hu me letz te wa		Humiletstiwa	H	39	M (124)	
470	Se cal etz nim		Sikyaletsnöm	W	34	F	
471	Se wip warre	Clyde	Su'epya (WGrsL1G4)	S	12	M	
472	Se wing a yumte wa	Luke	Siwingyamtiwa	S	7	M	
473	Ma a lo			S	6	M	
474	Na se un se	(Born Winter 1907)		D	1½	F	
475	Ta nak ho e oma	(Deceased)	Tangaqhoyiwma	F of #470	80	M (125)	
476	Ke wanhong i va		Kuwanhongva	H	52	M (126)	

HP009659

TABLE 12.1—*(Continued)*

No.	Indian Name (+ orig. notes)	English Name (+ orig. notes) [+ added notes]	Identification	Rel.	Age	Sex	Post-1909 indication
477	Ke wan wy nim		Kuwanwaynöm	W	48	F	
478	Hu me mā se	Esther	Humimöysi	D	18	F	
479	Yo yo wy te wa	Richard	Yoywaytiwa	S	15	M	
480	Yo e ven te wa	Washington	Yoyventiwa (WPCKL1G4)	S	12	M	
481	Co mi es te wa		Qömayestiwa	H	65	M (127)	
482	Ta las hon ca		Mooho	W	55	F	
483	Coch wy te wa	Hugh	Qötswaytiwa	S	14	M	
484	Dep hong i va	Raymond	Teeve	S	9	M	
485	Bo se yes va	John	Posiwyesva	H	23	M (128)	
486	Nase hong i nim	Tressie	Nasihongnöm	W	21	F	
487	Ta wa cu eva	John Sherman (Born Spring 1908)		S	6 mo.	M	
488	Na hu te wa	Roland	Ngahutiwa	Bach.	24	M (129)	
489	Ma sa hong se	Nannie	Masahongsi	Wid.	27	F (130)	
490	Hōn hong i va	Bruce		S	5	M	
491	Chu hong se	Ella (Summer 1903)	Tsu'hongsi (WMHKL1G5)	D	5	F	
492	Hon win se	(Deceased) (May 12,1905)		D	3	F	
493	Se yow ma		Siyawma	H	34	M (131)	
494	Tu va mana		Tuvemana	W	35	F	
495	Ho te wa	Ralph	Hootiwa	S	18	M	
496	Bo se o ma na	Jessie	Poosiwmana	D	16	F	
497	Na sing oise	Agnes		D	14	F	
498	Quoch ma sa	Scott	Qötsmasa	S	11	M	
499	Yo yo hong nim	(June 6, 1904)		D	4	F	
500	Bo se oing noise			D	2	F	
501	Cück te wa	(Deceased)	Kuktiwa	Widr.		M (132)	
502	Sa que nim te wa		Sakwnömtiwa	H	38	M (133)	
503	Ke wan yow a nim		Kuwanyawnöm	W	33	F	
504	Hu me wy te wa	Homer	Nakwahongniwa	S	18	M	
505	Ko ya quap te wa	Hector	Qöyakwaptiwa (WMHKL1G5)	S	13	M	
506	Hu me letz nim	(Spring 1907)		D	1½	F	
507	Tu va letz te wa or Koya nym te wa	Johnson	Tuwaletstiwa	H	32	M (134)	
508	Ke wan yes nim	Nellie	Kuwanyesnöm	W	30	F	
509	Hu me e yeh	Fred	Ep'e'tavi (WMHKL1G5)	S	9	M	
510	Ho vi ah	(Feb. 1907)	Ho'yvaya (WMHKL1G5)	S	1½	M	

HP009660

TABLE 12.1—*(Continued)*

No.	Indian Name (+ orig. notes)	English Name (+ orig. notes) [+ added notes]	Identification	Rel.	Age	Sex	Post-1909 indication
511	Sequi		Talashongiwma	H	32	M (135)	
512	Se quap ne ma	Ruth	Siikwapnöm	W	32	F	
513	Ta las nym tewa		Talasnömtiwa	H	70	M (136)	
514	Ta nak a un se		Yonsi	W	58	F	
515	Se eta	Homer	Si'yta (WPatL1G4)	S	12	M	
516	Se we esnim	Martha	Siwiyesnöm (WPatL1G4)	D	10	F	
517	Cal hon ka	Amy	Amy (WPatL1G4)	D	8	F	
518	Chua ho ya	Frank Jenkins	Kuwanngöytiwa	H	32	M (137)	
519	Se wing oise	Laura	Sowingöysi	W	26	F	
520	Pa ving hong i nim	Cecilia (June 2,1905)		D	3	F	
521	Yo e ti yah	Roosevelt (Aug. 5, 1907)		S	1	M	
522	Hu me ven te wa or Quoinwentewa	Coin	Humiventiwa	H	34	M (138)	
523	Hu me ho e nim	Nellie	Humihoynöm	W	35	F	
524	Ke nym ca	Mary (Jan.1903)		D	5½	F	
525	See wis a	Willie (Apr.1906)	[Willie Coin]	S	2	M	
526	Pawi ki, or Lo ma wy te wa	Sam	Paawikya	H	36	M (139)	
527	Se ca ven ca	Pearl	Sikyavenqa	W	25	F	
528	Te wa quap te wa	(Feb. 20, 1905)		S	3	M	
529	Pe va se mana			D		F	
530	Lo ma vo yow ma		Lomavuwyawma	H	68	M (140)	
531	Cale yow a nim		Kyelyawnöm	W	60	F	
532	Se we quap tewa	Seba James	Siwikwaptiwa	S	22	M	
533	Hik ne ma	Claude	Tawanömtiwa	S	17	M	
534	Lo ma co	Quincey	Quincy James [Lomako]	S	14	M	
535	Quo ma wy te wa	Brown		S	7	M	
536	Se ki unse	(Jan. 30, 1906)	Sikyayonsi (WRabL3G3)	D	2½	F	
537	Ma sa quap te wa	Herman	Masakwaptiwa (Herman)	H	22	M (141)	
538	Ta las wy nim	Florence	Talaswaynöm	W	18	F	
539	Quoch wo e oma	(Spring 1907)		S	1½	M	
540	Na qui es te wa	(?)	Nakwayestiwa	H	46	M (142)	
541	Quo ya wy nim		Qöyawaynöm	W	42	F	
542	So hu	Oscar		S	10	M	
543	Ma sa va ma		Qöyahongniwa	H	57	M (143)	
544	Ka a mana		Qa'ömana	W	55	F	
545	Coch moi e nim	Mina	Tsorngaynöm	D	30	F	

HP009661

TABLE 12.1—*(Continued)*

No.	Indian Name (+ orig. notes)	English Name (+ orig. notes) [+ added notes]	Identification	Rel.	Age	Sex	Post-1909 indication
546	Coach qu e va or Wis e oma		Qötskuyva	H	20	M (144)	
547	Se unse		Siyonsi	W	20	F	
548	Lo ma een viah	William (Spring 1907)		S	1½	M	
549	Quo ya wy ma		Qöyawayma	H	42	M (145)	
550	Se ven ca		Sivenqa	W	44	F	
551	Po ling i se	Bessie	Eliz (WMCL3G5)	D	16	F	
552	Su ho e oma	Homer	Homer (WMCL3G5)	S	12	M	
553	Ke wy ma	Matthew	Matthew (WMCL3G5)	S	8	M	
554	Pole yum te wa		Alfred (WMCL3G5)	S	6	M	
555	Ma sa ma nim	(Spring 1907)	Lydia (WMCL3G5)	D	1	F	
556	Tuwa ho e oma or Motoma	Chas Fredericks	Tuwahoyiwma	H	30	M (146)	
557	Tu veng a yum se	Anna	Tuvengyamsi (Anna)	W	22	F	
558	Hōn i newa	(Feb. 18, 1905)	Oswald (WMCL3G6)	S	3½	M	
559	Lo ma quap ne ma	(Spring 1907)		S	1½	M	
560	Na se te ma		Nasitima	H	31	M (147)	
561	Gas wy nim		Kyarwaynöm	W	23	Blank	
562	A wat hong i va	(Nov. 14,1905)	Awta (Victor)	S	3	Blank	
563	Su sav ah	(Spring 1908)		S	6 mo.	Blank	
564	Ma sa to e ne wa	[B of #565]	Masatöyniwa	Hsic	80	M (148)	
565	Ko yong a se	[Z of #564]	Qöyangöysi	Wsic	76	F	

[1] Bracketed groups mostly indicate those who removed to Paaqavi in 1909; Circled groups mostly indicate those who returned to Hotvela in 1909, or who were "unsettled" before leaving Orayvi. Inferentially, brackets and circles added 1909–1910.

For Na'qa (WLizL1G4), Leposmana, and Sikyahaynöm (#s 125, 126, and 127), the census notes that "Tu va yestewa [Tuveyestiwa] of Moencopi" is F, and that they were adopted by Nasikwaptiwa (#123).

For Sikyangyawnöm (WLizL2G5) and Kwaatsi (#s 277 and 278), the census indicates "Shing oi te wa's [Singöytiwa] child?".

For Tuvamöynöm (#361), the census indicates "Wife of Frank Masa quap tewa of She mo po vi; Frank Masakwaptiwa was actually from Supawlavi.

For Sakwngöysi (#417), the census indicates "Four children of Bessie and Pole hong iva allotted at Moencopi".

#146 Chua ma ne wa (whom I identify as Hooletstiwa) provides one of the more involved examples of associations used to identify individuals throughout the censuses, and may serve as useful illustration of the process of identification. This name corresponds with Tsu'möyniwa as listed in Generation 3 of Leslie White's Bear clan Lineage 1 (see fig. 6.8), the S of Humiwunsi and B of Tawakwaptiwa. But the name Tsu'möyniwa does not appear anywhere in Titiev's census, which is puzzling if he was Tawakwaptiwa's brother. I thus reject White's record in this regard. Tawakwaptiwa (Titiev, n.d.a: Household C 35-38) indicates Hooletstiwa's actual mother was the EZ of Nasiletsnöm, who raised him. A Chu ow we yah (aged 8) is listed on M1, in a Bear clan household, indeed headed by Tawakwaptiwa's MZ Pongyanömsi (who also raised Tawakwaptiwa after his mother Humiwunsi's passing). But M2 lists Hoo litch te wah (also aged 8), as S of Kuwanwikvaya and Tuvewunqa. Tuvewunqa was Nasiletsnöm's EZ. Tuvewunqa's marriage to Kuwanwikvaya (listed on M1) is not recorded by Titiev. Tuvewunqa's age on M2 is listed as 46, the same as Nasiletsnöm's age (shown on M1). It seems likely Tawakwaptiwa's

HP009662

TABLE 12.1—*(Continued)*

reference to Nasiletsnöm's EZ means Tuvewunqa. However, White's record of these 2 as also the Zs of Tawanömqa (M of Loololma, Sakwhongiwma et al) seems doubtful; Loololma is listed on M1 as aged 65, Sakwhongiwma also as 65 (though he was probably older). So it seems unlikely Nasiletsnöm, ca 20 years their junior, would be their MZ. Voth (Dorsey and Voth, 1901: 13) indicates Honanmana (aka Nasiletsnöm) was a ''cousin'' of Loololma and Sakwhongiwma. On the 1900 Orayvi census, Ho letz tewa is listed as the child of Nasiletsnöm; there is no listing of a name that corresponds with Tsu'möyniwa, and by this point Kuwanwikvaya is listed as living in his Z's household (presumably after the death of Tuvewunqa). The listing of Hooletstiwa with Nasiletsnöm thus corresponds with Tawakwaptiwa's account of her rearing him (as recorded by Titiev).

On the 1908 Orayvi census, there is no listing of a name corresponding directly with Hooletstiwa. Chua ma ne wa was evidently (from the sequence of households) living next door but one to Kuwanwikvaya, and the name is very similar to that recorded on M2 as S of Kuwanwikvaya and Tuvewunqa (who was evidently deceased before 1900): both names begin with Tsu', ''rattlesnake''—the 1892 version appears to be the diminutive Tsu'wya (''little rattlesnake''). Chua ma ne wa thus appears to be the son or step-son of Kuwanwikvaya (#153 on the 1908 census). Sandwiched between these two in the sequence of the 1908 census appears the household of Puhumana (#148), Kuwanwikvaya's D, who is thus probably also Tsu'möyniwa's step-Z.

Putting all these records together, I thus infer that Hooletstiwa and Tsu'möyniwa are one and the same individual. His F or step-F was Kuwanwikvaya, his M was Tuvewunqa, and he was reared by her Z Nasiletsnöm after Tuvewunqa's passing.

HP009663

TABLE 12.2

Census of the Moqui Indians of Hotivella, October 5–29, 1908[1]

#	Indian Name	English Name (+ orig. notes)	Identification	Rel.	Age	Sex (HH#)
1	Talas wong ne ma		Talaswungwniwa	H	80	M (1)
2	Qu ave		Kwaavi	W	75	F
4	Quoma letz te wa		Qömaletstiwa	H	45	M (2)
5	Tu vā es nim		Tuveyesnöm	W	45	F
6	Hu meen a yum ka	Flo		D	14	F
7	Chu a hong i va		Pongyayawma	S	9	M
8	Name refused			S	3	M
9					Inf.	
10	Na qua letz tewa		Nakwaletstiwa	H; Fof #5	70	M (3)
11	Quo ya hong se		Qöyahongsi	W	65	F
12	Ke wan yum tewa		Kuwanyamtiwa	Widr.	58	M (4)
13	Lo ma wy ema	Ralph	Tawangyawma #1	S	15	M
14	Masa nim ca	Vera	Masanömqa	D	12	F
15	Se ca wy nim		Sikyawaynöm (WPikL1G4)	D	3	F
16	Bahu pa ema	Daniel Joseph Schirmer		S	1 day	M
17	Ta lang is se		Talangöysi	M-I-L	80	F (5)
18	Sa que yes i va, or Ni yow te wa		Sakwyesva	H	40	M (6)
19	Ta las yum ca		Talasyamqa	W	35	F
20	La la o ka			S	7	M
21	Ta wy e nim			D	3½	F
22	Qua ma ven e oma	(Albino)	[Qömaveniwma]		60	M (7)
23	Lo ma num quisa		Lomanangkwusa	H	70	M (8)
24	Ko ya weh		Qöyavi	W	65	F
25	Ta las hong newa		Talashongniwa	H	40	M (9)
26	Se hy nim		Sihaynöm	W	45	F
27	Tu wy es va	Rinker	Tuwayesva	S	12	M
28	Tu wy es nim	Helen	Tuwawisnöm	D	10	F
29	Tu va letz tewa, or Ke hoya		Tuveletstiwa	H	27	M (10)
30	Pong ya oa se	Virlie	Pongyangöysi	W	22	F
31	Child				1	
32	Ko ya hong i va		Qöyahongva	H	65	M(11)
33	Sōn wy se		Sonwaysi	W	65	F
34	Tu wa woon ca	Nina	Tuwawunqa	D	22	F
35	Tu wa hong i nim		Tuwahongnöm	D (G Wid.)	30	F (12)
36	Ko cha va ma		Masayestiwa (Qötsave'yma)	GS	9	M

HP009664

TABLE 12.2—*(Continued)*

#	Indian Name	English Name (+ orig. notes)	Identification	Rel.	Age	Sex (HH#)
37	Baba ho ya	[Kenneth]	Kwaave'yma (WRabL1G4)	S	5	M
38	Na sing oi enim		Qömakwapnöm?	D	2	F
39	Cu e wis a		Qöywisa	H	80	M (13)
40	No i ase		Ngaysi	W	75	F
41	Kutch nā eva		Qötsngöyva	Step-S	45	M (14)
42	Qua nim se	Belle	Kwaanömsi	D of #41	18	F
43	Pole ven tewa		Poliventiwa	H	45	M (15)
44	Quo ya nim se		Qöyanömsi	W	40	F
45	Hu me hon ca	Frieda	Humiwunqa (WPrtL1G4)	D	15	F
46	Rhä na		Raana (WPrtL1G4)	S	6	M
47	Girl			D	4	F
48	Boy			S	2	M
49	Sa que yum ca		Sakwyamqa	Wid.	80	F (16)
50	Chua mana	Florence	Tsu'mana #2	D	13	F
51	Koach yowma		Qötsyawma	H	65	M (17)
52	Nu vi yes nim		Nuvayesnöm	W	60	F
53	Bahu hong i va, or Hy e oma		Puhuhongva	S	16	M
54	Se ki umtewa		Sikyayamtiwa (WSndL1G5)	S	14	M
55	Cu na ho ya			S	10	M
56	Quama nim tewa	Lester	Kwaanömtiwa	S	12	M
57	Lo lo mi ho ya		Lolma (WSndL1G5)	S	9	M
58	Kewan su ru		Kuwansuru (WSndL1G5)	S	6	M
59	Secang a yum se			D	4	F
60	Quoch venca		Qötsvenqa	M-I-L	80	F (18)
61	Ta las wy nim		Talasngaynöm	Wid.	40	F (19)
62	Sach ho e oma, or Tu va moi sa		Sakwhoyiwma	H	40	M (20)
63	Kä ro		Kyaaro #1	W	35	F
64	Se ki yow ma	Frank	Sikyayawma	S	18	M
65	Nu tu ma	Allen	Nuutumya	S	13	M
66	Pole ven ca	Della	Polivenqa	D	9	F
67	Chos nim ca			D	5	F
68	Lo mong noi te wa		Lomangöytiwa	H	50	M (21)
69	Nu vi yum ca		Nuvayamqa	W	70	F
70	Ba hu se ma	William	Paahongva	S	16	M
71	Quoch hong a va		Qötshongva	H	35	M (22)

HP009665

TABLE 12.2—*(Continued)*

#	Indian Name	English Name (+ orig. notes)	Identification	Rel.	Age	Sex (HH#)
72	Tu vu nim ca		Tövönömqa	W	35	F
73	Tewa o e oma		Tawahoyiwma (WLizL3G4)	S	4	M
74	Loma yow ma		Lomayawma	H	70	M (23)
75	Quo ya manim		Qöyamöynöm	W	70	F
76	Cu dut wa	Theodore	Polimöyniwa	S	18	M
77	Na qua hon a nim	Phoebe	Nakwahongnöm	D	14	F
78	Tu va ho e ma		Tuvehongiwma	H	35	M (24)
79	Ho nim ka		Honnömqa	W	35	F
80	Chu a nim te wa	(Born Dec. 5, 1903)		S	5	M
81	Tu va quap te wa	(Born Jan. 30, 1906)		S	2½	M
82	Gas noi te wa		Kyarngöytiwa	H	45	M (25)
83	Ba hu ma nim		Puhumöynöm	W	40	F (26)
84	Ba ca be, or Ta nak yes nim[2]	Lydia	Paaqavi #2	D	13	F
85	Hong o nim	Harriet		D	9	F
86	Ta la woon se		Talawunsi	D	7	F
		(Born Spring 1907)		D	1½	F
87	Ko ya ho e ma, or Qui es va		Qöyahoyiwma #1	H	40	M (27)
88	Quoch hong se		Qötshongsi	W	35	F
89	Poling i nim			D	8	F
90	Nu ha ve ma		Ngahu (WPikL1G5)	S	5	M
91	Qua ma warre			S	3	M
92	Qua ma hong se	(Born Spring 1907)		S	1½	M
93	Se ca quap nim		Sikyakwapnöm	Wid.	75	F (28)
94	E sha	Roy	Tawahongva	S	12	M
95	Quoch hy nim		Qötshaynöm	Wid.	75	F (29)
96	Pole es va		Poliyesva	F	45	M (30)
97	Se we ma nim	Ramona	Siwimöynöm	D	12	F
98	Hu me es tewa		Humiyestiwa	F	40	M (31)
99	Tu wy ne	Andrew	Qötsvuhiwma	S	13	M
100	Na sing a yum ca	Eunice		D	11	F
101	Ta wam a sa ema		Tawamsa'yma	F	70	M (32)
102	Na quang oi se	Lula		D	16	F
103	Tanak a ven ca	Sarah	Tangaqvenqa	D	12	F
104	Loma hong i ve		Lomahongvi	H	70	M (33)

HP009666

TABLE 12.2—*(Continued)*

#	Indian Name	English Name (+ orig. notes)	Identification	Rel.	Age	Sex (HH#)
105	Tala mana		Talamana	W	65	F
106	Ta ca la	Thomas	Puhungayniwa	S	15	M
107	Nu va wy nim	Estelle	Nuvawaynöm	D (G. Wid)	22	F (34)
108	Child					
109	Bahu nym tewa		Puhunömtiwa	H	50	M (35)
110	Tu va quap nim		Tuvakwapnöm	W	45	F
111	Sac cho ke	Nelson	Sakw. . .	S	15	M
112	Ma sa letz nema	Rena	Masaletsnöm	D	12	F
113	Child		Kuwanöynöm?		3	
114	Child				1½	
115	Mak ti ma	Guy	Maqtay'yma	Nephew	16	M
116	Mak te	Eldon	Talasyestiwa	Brother	19	M
117	Na qua letz nim	"with Mrs. Gates"	Nakwaletsnöm (WLizL4G3)	Niece	8	F
118	Ke wanna	(Spring 1903) "with Mrs. Gates"	Kwaahaynöm (WLizL4G3)	Niece	5	F
119	Ko yi yum te wa		Qöyayamtiwa	H	38	M (36)
120	Tala hongse		Talahongsi #1	W	35	F
121	Bahu wy nim			D	4	F
122	Child				2	
123	Sac ma ne wa		Sakwmöyniwa	F	80	M (37)
124	Natong al	Anthony	Siwihongiwma	S	19	M
125	Kewan woon ca	Neah	Kuwanwunqa	D	16	F
126	Masa nim tewa	Simon	Masanömtiwa	S	12	M
127	Tu ving oi te wa		Tuvengöytiwa	H	65	M (38)
128	Sa que yum se		Sakwyamsi	W	60	F
129	Wy te o ma	Benjamin	Waytiwma	S	16	M
130	Ko yang a yow a nim	Zelma	Qöyangyawnöm	D	13	F
131	Quo ma quap te wa or Ba se co leh		Qömakwaptiwa	H	30	M (39)
132	Jos ma se	Veda	Tsormöysi	W	24	F
133	Na qua va ma		Nakwave'yma	H	60	M (40)
134	Ho ki ah		Hooqa'ö	W	55	F
135	Su top ke	Ed	Suutapki	S	20	M
136	Ko yong a vense	Daisy	Koyongvensi	D	18	F
137	Ta nak a yow ma, or Talas eva	Bryon	Tangaqyawma	H	25	M (41)
138	Na qui es nim	Laura	Nakwayesnöm	W	23	F

HP009667

TABLE 12.2—*(Continued)*

#	Indian Name	English Name (+ orig. notes)	Identification	Rel.	Age	Sex (HH#)
139	Ka wan is se			D	3	F
140	Koach ven te wa		Qötsventiwa	H	75	M (42)
141	Se yow a nim		Siyawnöm	W	65	F
142	Quoch hong ne wa, or Chama		Qötshongniwa #1	S	22	M
143	Ben hong a nim Child			D	18	F
144	Sach ho e oma		Sikyahoyiwma	H	22	M (43)
145	Ta la unse	Ella	Tala	W	16	F
146	Lo ma letz te wa		Lomaletstiwa	H	70	M (44)
147	Ta ho mana		Tahomana	W	65	F
148	Mapi	Carl	Talaswa'yma	S	13	M
149	Masa wy tewa		Masawaytiwa	H	38	M (45)
150	Ke wan letz nim		Kuwanletsnöm	W	32	F
151	Ho e oma		Hoy'ngwu (WKatL1G4)	S	7	M
152	La ti hong se	(Born Nov. 20, 1903)	Letayhongsi (WKatL1G4)	D	5	F
153	Se ca woon ca	(Born Hotivella)	Sikyawunqa	D	2	F
154	Ko yong oi te wa		Qöyangöytiwa	H	37	M (46)
155	Ta nak hep nim		Tangaqhepnöm	W	33	F
156	Po ya		Nuvahoy'iwma	S	6	M
157	Quoch hon ca			D	4	F
158	Ta wa			D	1	F
159	Gas wy te wa		Kyarwaytiwa	H	37	M (47)
160	Sewe quap nim		Siwikwapnöm	W	35	F
161	Pole hep nim	Viola	Viola (WSunL1G5)	D	11	F
162	Tu va quap nim		Tuvekwapnöm	D	8	F
163	Ke hing eh	(Born Oct. 13, 1905)	Qahöngi	S	3	M
164	Ye ke oma (Chief)		Yukiwma	F-I-L	75	M (48)
165	Na qua hep te wa		Nakwaheptiwa	H	70	M (49)
166	Wu woon ka		Wuuwunqa	W	65	F
167	Pon ya	Mabel	Pongyaahoya	D	14	F
168	Ta wang o se		Tuwangöysi	D	9	F
169	Chua mana	(Born Spring 1904)		D	4	F
170	Quo ma wy te wa or Co p a la pe		Qömawaytiwa	H	23	M (50)
171	Quoch ma se		Qötsmöysi	W	35	F
172	Ba hongse			D	4	F

HP009668

TABLE 12.2—*(Continued)*

#	Indian Name	English Name (+ orig. notes)	Identification	Rel.	Age	Sex (HH#)
173	Tewa ven te wa, or Tā va		Tawaventiwa	H	35	M (51)
174	Pole honka		Polihongqa	W	35	F
175	Lo lo ho	Earl	Talahongva	S	13	M
176	Quo mang oi se	Amelia	Qömangöysi	D	11	F
177	Tala hep te wa		Sakwwisiwma	S	6	M
178	Ho letz e oma	(Born Aug. 3, 1904)	Hooletsiwma	S	4	M
179	Baby		Poosiw?	D	1	F
180	Dut wa ho ya		Lomakuyva	H	38	M (52)
181	Nu va hong nim		Nuvahongnöm	W	40	F
182	Ko ya es va, or Ta wy es te wa		Qöyayesva	H	40	M (53)
183	Pon ya letz nim		Pongyaletsnöm	W	40	F
184	A ha ya	Frank	Heheya (WBgrL1G5)	S	14	M
185	Se ca ta vo	Willis	Sikyatawu (WBgrL1G5)	S	10	M
186	Gashep nim		Kyarhepnöm	D	8	F
187	Katcheen ho enim	(Born Sept. 1905)	Katsinhongnöm (WBgrL1G5)	D	3	F
188	Baby				1	
189	Na se hong i va		Nahongvi'yma	F	45	M (54)
190	Se o mana	Flora	[C / Tuvenömsi]	D	16	F
191	Nase hong ne ma		Maggie? [C / Tuvenömsi]	D	9	F
192	Gash ma se		[C / Tuvenömsi]	D	7	F
193	Koots hon ca		[C / Tuvenömsi]	D	5	F
194	Baby		Humiyamtiwa [C/Tuvenömsi]	[S]	2	
195	Na quang i ne wa		Nakwangayniwa		40	M (55)
196	Hu me ing a yow a nim		Humi		40	F
197	Se we ma nim	Mary	Siwimöynöm (WWCL2G6)		14	F
198	So we um ka				8	F
199	So we es va				5	M
200	Ta nim ka	(Born Feb. 5, 1906)		S	2½	M
201	Se ca hong ne wa		Sikyahongniwa	H	80	M (56)
202	Qua ma werte		Qömawuuti	W	75	F
203	Po le wo e oma		Poliwuhiwma	H	40	M (57)
204	Se wy nim		Siwaynöm	W	35	
205	Child					
206	Child					

HP009699

TABLE 12.2—*(Continued)*

#	Indian Name	English Name (+ orig. notes)	Identification	Rel.	Age	Sex (HH#)
207	Beyang ma, or Masahongeh		Masahongi	H	70	M (58)
208	Seca yum se		Yamsi	W	65	F
209	Quoch letz te wa		Qötsletstiwa	S	40	M (59)
210	Qua ya ho ne ma		Qöyahoyniwa	H	40	M (60)
211	Ta la hep nim		Talahepnöm	W	40	F
212	Lo ma pe tu ho ya	Harrold	Putungwya	S	15	M
213	Ma nong o ya	David	Puhungönvaya	S	11	M
214	Bep hong a va		Piphongva	H	40	M (61)
215	Jo ro ho ya		Tsorwisnöm	W	40	F
216	Katchina	Madison	Katsina	S	13	M
217	Po ling oi nim		Polingöynöm (WGrsL1G3)	D	12	F
218	Ma sa nim ka		Masanömqa (WGrsL1G3)	D	10	F
219	Ma she ho e nema		Nasihoynöm (WGrsL1G3)	D	9	F
220	Na wish ne ma		Ngawusnöm	D	7	F
221	Ka mang i se			D	5	F
222	Ma va se, or Lo ma qua		Lomakwahu	S	23	M
223	Lo mi es te wa		Lomayestiwa	F	75	M (62)
224	Coot ca		Tuwanömtiwa #1	S	50	M (63)
225	Ta long i ne wa		Talangayniwa		75	M (64)
226	Quats vo yow ma		Qötsvuwyawma	H	45	M (65)
227	Ho na ho ya		Honvenqa	W	40	F
228	Po tse la	Dan	Nasingöytiwa	S	16	M
229	Tu vay es ne	Lois	Tuvehoynöm (WGrsL1G3?)	D	12	F
230	Cu we na			S	7	M
231	Ho nan es nim		Honanyesnöm (WGrsL1G3)	D	5	F
232	Se es va		Qöma'intiwa	S	2	M
233	Ta nak hong i va		Tangaqhongva	H	40	M (66)
234	Se nim ka		Sinömqa	W	40	F
235	Oo hu ema	Lloyd	Ötsö'na (WPikL1G4)	S	12	M
236	Ba hu wy nim		Puhuwaynöm (WPikL1G4)	D	5	F
237	Po ne ke oma	-1906		S	2	M
238	Ke wan warre	(Born Spring 1908)[sic]	Kuwanwari	S	½	M
239	Se hep te wa		Siheptiwa	H	45	M (67)
240	Se hep nim		Sihepnöm	W	45	F

HP009670

TABLE 12.2—*(Continued)*

#	Indian Name	English Name (+ orig. notes)	Identification	Rel.	Age	Sex (HH#)
241	Hos ke	David	Haski (David)	S	19	M
242	Kal hong a nim	Cora		Step D	17	F
243	Gas quap ne ma	(Born Feb. 1905)	Kyarkwapnöm (Daisy)	Niece	3½	F
244	Ba hu wy te wa		Puhuwaytiwa #2	H	40	M (68)
245	Jos hong ne ma		Tsorhongnöm	W	30	F
246	Ko my yum te wa			S	3	M
247	Tanak wis e oma		Tangaqwisiwma	H	38	M (69)
248	Woon ca		Ngönqa	W	35	F
249	Pole hep nim			D	5	F
250	Ho va lo			S	3	M
251	Se hong i va		Sihongva	H	38	M (70)
252	Ma sa hon ka		Masahongqa	W	35	F
253	Sac noin te wa			S	4	M
254	Ta nak a yes va		Tangaqyesva	H	70	M (71)
255	Tu va mana		Tuvamana	W	66	F
256	Su ti ma	George	Nasiwisiwma	S	17	M
257	Ke wan un se	Carrie	Kuwanyonsi	D	15	F
258	Se ca nym ca	Ethleen	Sikyanömqa (WSpdL1G3)	D	13	F
259	Me sang a yum te wa		Masangyamtiwa	H	42	M (72)
260	Kewan ma se		Kuwanmöysi	W	40	F
261	Kale wy se	Berta	Kyelwaysi	D	13	F
262	Tu wa hong i va, or Nac a va		Tuwahongva	H	24	M (73)
263	Na sing i nim	Verona	Nasingaynöm	W	24	F
264	Eena mana	(Born Hotivella)	Inmana	D	2	F
265	Se ca vol nim			D	½	F
266	Sac hong i va		Sakwhongva #1	H	24	M (74)
267	Ma sa quap ne ma	Fay	Masakwapnöm	W	24	F
268	Ho nan hong i va	(Born Feb. 20, 1905)		S	3½	M
269		(Born Aug. 1906)		S	2	M
269	Ta las hy nim		Talashaynöm	W	75	F (75)
270	Tu ving ma		Tuuvingma	H	78	M
271	Qua ma unse		Qömayonsi	M	50	F (76)
no #	Se wy se	May		D		F
272	Ke wanna	Dewey		S	13	M
273	Bahu hep nim	Esther		D	9	F
274	Jos hon ca			D	5	F

HP009671

TABLE 12.2—*(Continued)*

#	Indian Name	English Name (+ orig. notes)	Identification	Rel.	Age	Sex (HH#)
275	Te las ven ca		Talasvenqa	GM	90	F (77)
276	Poling a yum te wa, or Se co leh		Polingyamtiwa	H	30	M (78)
277	Tewa quap nim		Tawakwapnöm	W	28	F
278	Bang oi nim	(Born Oct. 1, 1906)		D	2	F
279	Pe cang warre	-1908		S	¼	M
280	Ke wan nim se	Joyce		D	12	F
281	Na qua te wa		Nakwatiwa	H	60	M (79)
282	Hu me nym ca		Huminömqa	W	58	F
283	Ho sa ve	Peter	Hoosava	S	13	M
284	Quoch ho e oma		Qötshoyiwma	B-I-L	40	M (80)
285	Se we yum te wa		Siwiyamtiwa	H	40	M (81)
286	Ta las hong a nim		Talashongnöm	W	35	F
287	Ta wa ma nim	Alta	Tawamöynöm (WSndL1G6)	D	11	F
288	E tu hu hu		Utuhu'u (WSndL1G6)	S	1	M
289	Lo mi yac te wa		Lomayaktiwa	H	72	M (82)
290	Ma sang a yum ca		Masangyamqa	W	65	F
291	Ma sa ho e oma		Masahoyiwma	S	45	M (83)
292	Sa qua nim ca	Sarah	Sakwnömqa	D	25	F (84)
293	Ma sang oi te wa		Masangöytiwa		35	M (85)
294	Ba hu nim ka		Puhunömqa		35	F
295	Sequap tewa		Siikwaptiwa	H	40	M (86)
296	Bahu quap nim		Puhukwapnöm	W	38	F
297	Chu ki che		Tsöqaytsi	S	6	M
298	Another child					
299	Tawa hong newa		Tawahongniwa	H	40	M (87)
300	Ko yong un ca		Qöyangönqa	W	37	F
301	Lel la weh		Posiwyawma	S	7	M
302	Pon ya			D	4	F
303	Tawang oi se		Tawangöysi	Wid.	70	F (88)
304	Pon ya nim te wa		Pongyanömtiwa	H	40	M (89)
305	Pole ma se		Polimöysi	W	36	F
306	Pa vin i nim			D	5	F
307	Tu ving a yum te wa		Tuvengyamtiwa	H	45	M (90)
308	Se hong ne ma		Sihongnöm	W	45	F
309	Ba hu hong i nim	Ina		D	14	F
310	Ta nak woon se	Ruth	Wunsi	D	13	F

HP009672

TABLE 12.2—*(Continued)*

#	Indian Name	English Name (+ orig. notes)	Identification	Rel.	Age	Sex (HH#)
311	Ta nak hon ca			D	10	F
312	Ta la ho e nim			D	9	F
313	Bahu te wa			S	5	M
314	Ta nak ho e ne ma	(Born May 14, 1906)		D	2½	F
315	Ta nak hi te wa			S	1 mo.	M
316	Po le um te wa, or Ko ko e ma		Poliyamtiwa	H	30	M (91)
317	Jos hong se		Tsorhongsi	W	28	F
318	Yo yo pa la			S	1	M

[1] At end of census, note reads "Tala ven ca Clara Kate (D), E yo yo cu cu Lemuel Yucca (S)–Children of Gas noi tewa at Phoenix. Mother, a Shemopoveh, is dead".

[2] According to White, Paaqavi #2 (#84 on 1908 Hotvela census) and Tangaqyesnöm are siblings (on Piikyas chart, L1G5); here they appear as two names for the same individual.

HP009673

TABLE 12.3
Census of Moencopy Village (under Supt. Western Navajo Agency) [1908]

#	Rel.	Age	Name	Identification	1900 Census
			Accowesie Family (#1)		
1	H	67	Accowesie	Aqawsi	Mnq
2	W	56	Chose-hep-ny	Tsorhepnöm	Mnq
3	D	11	Qua ah ny-e ny, Mabel	Kwaangaynöm	Mnq
4	S	21	Elmer, Accowesie	Tuwaventiwa	x
			Gash-yesh-eva Family (#2)		
5	H	40	Gash-yesh-eva	Kyaryesva	Ora
6	W	39	Sa-ko-may-e-she	Sakwmöysi	Ora
7	S	17	Che-nomp-ty, Walter	Tsinamti	Ora
8	D	2	Pah-ven-shy	Paavensi (WMCL3G6)	
9	S	12	Gash-yesh-eva, Harold	Nuvawa'yma?	Ora
			Hōng-ä-ve Family (#3)		
10	Widr.	38	Hōng-ä-ve, Philip	Pongyawa'yma	Mnq
11	D	1	Per-her-vansh	Puhuvensi (WRedL1G5)	
12	H	50	Her me te wa, Billy (#4)	Humitiwa	Mnq
13	W	32	Lay-ty-ma-na, Nora	Leetaymana	Mnq
14	S	10	Ko-o-py, Alex	Koopi	Mnq
15	S	5	Leh-ku, Henry	Tuyqawva (WSunL1G5)	
16	S	3	Pose-her-my, Martin	Poshumi (WSunL1G5)	
17	S	1	Tere hon o va, Ralph		
			Home-ho-yuma Family (#5)		
18	H	44	Home-ho-yuma, Tom	Humihongiwma	Mnq
19	W	38	Ta-wa-win-she	Tawangönsi	Ora & Mnq
20	S	3	Ta-ka-nong-uh	Taqa'nangwa (WRabL3G3)	
21	S	2	Lu-ah-he-wa		
22	D	12	Ka-wan-wy-e-shy, Lena		
23	D	13	Qutch-yes-ny, Mattie	Qötsyesnöm	Ora & Mnq
24	D	14	Se-can-wun-shy, Nora	Sikyawunsi	Ora & Mnq
25	S	13	Dutton So-lo-ho	Soloho	Mnq
			[Family Names & #s cease]		
26	H	25	Hoo-ka	Pavönyawma	Ora
27	W	22	Qua-ha, Lucinda	Kwaahu	x
28	D	2	Chua-ah		
29	D	1	Pon-ya-hung-e-shy		
30	H	46	Kuh-wan-we-ya-o-ma	Kuwanvuwyawma	Ora
31	W	25	Addie Pole-yam-ka	Poli. . .	Ora & Mnq
32	S adop	1	Deh po (Naceyama's S)		
33	Widr.	68	Kil-hong-e-ne-wa	Kyelhongniwa	Ora
34	D	30	Ta wa hong e shy, Alice	Tawahongsi (#41)	Ora
35	GS	3	Sa-la-vy	Salavi (WPikL1G4)	
36	H	22	Ke-wan-yes-te-wa, Henry	Henry (WSunL1G4)	Ora
37	W	20	Chos-win-ka, Addie	Tsorwunqa	Ora
38	Uncle	80	Lo-ma-quap-te-wa	Lomakwaptiwa (WRabL4G3)	Mnq
39	H	80	La-tox-e-se-wa	Lötoksi'yva	Mnq
40	W	78	Na-she-le-we, Mawy (Mary)	Nasilewnöm	Mnq
41			Ta wa hung e shy, Alice	Tawahongsi (#34)	Ora & Mnq
42	H	58	La-matt-e-wae-ma	Lomatuwa'yma	Mnq
43	W	50	Mesa-winshy	Masavensi	x
44	S	3	Tah-lah-hong-e-va, Jack		
45	S	9	Pong-ya-veh, Howell	Pongyave'yma	
46	S	13	Chuck-a-ho-ya, Herbert	Tsöqapqö (WMCL2G5)	
47	D	8	Ke-ho-e-nym, Katie	Kihu'ynöm (WMCL2G5)	
48	Bach.	22	Earl Numkena	Puhuhoyiwma	Ora

HP009674

TABLE 12.3—*(Continued)*

#	Rel.	Age	Name	Identification	1900 Census
49	H	25	Sam Numkena	Hessi	
50	W	23	Lily	Talavenqa	
51	D	1	Ruth		
52	H	54	Nace-ya-ma	Nasiyawma	Ora & Mnq
53	W	52	Tah-las-yesh-ny	Talayesnöm	Ora & Mnq
54	S	8	Ce-ve-he-ny, Guy	Sövöni (WLizL3G4)	Ora & Mnq
55	S	12	Me-way, Glen	Miywe	Ora & Mnq
56	D	10	Po-le-a-ve-ny, Luella	Poliyawnöm	Ora & Mnq
57	F	25	Nuh-ti-e-my	Nuuta'yma	Mnq
58	S	4	Sho-wy		
59	H	50	Nace-nump-tewa	Nasinömtiwa	Mnq
60	W	40	Hone-yam-ka	Honyamqa	Mnq
61	S	19	Nace-nimp-tewa, Jackson	Masakuyva	Mnq
62	D	8	Nace-nimp-tewa, Nita (Talasnimshy)	Talasnömsi	
63	S	12	Nace-nimp-tewa, Andrian (Taha we)	Lomatawi	Mnq
64	H	28	Ne-wa-yes-te-wa, George	Nuvayestiwa	Mnq
65	W	?	Her-me-ma-na	Humimana	Mnq
66	S	?	Ce-ker-e-va, Wesley	Siikuyva (WRedL1G5)	
67	S	?	Ta-wa-hy-e		
68	D	3	Ne-wong-e-yam-ka	Nuvangyamqa (WRedL1G5)	
69	S	2	Bähy		
70	Widr.	60	Nat-wan-te-wa	Natwantiwa	x
71	S	17	Cer-e-ky, Fred	Qömahoyiwma	Ora
72	D	20	Se-ka-hong-ka, Lily	Sikyahongqa (WRabL3G3)	x
73	F	36	Pole Hong eva	Poli Paayestiwa	Ora
74	D	8	Ta-nok-e-may-she, Laura	Tangaqmöysi (WPikL1G5)	
75	S	4	Lo mong yampt tewa, Harry		
76	D	6	Seca nimshy, Frances		
77	S	2	Soya, Clarence		
78	H	44	Pong-yong-e-te-wa	Pongyangöytiwa	Ora
79	W	36	Sim e yan sy	Singyamsi	Ora
80	D	3	Pa-wish-ny		
81	D	2	Bah hung shy	Paahongsi (WSunL1G4)	
82	H	36	Qua yong yamp tewa, Burton	Qöyangyamtiwa	Mnq
83	W	30	Se katewa	Sikyatuwa	Ora
84	D	4	Qua-ya-yun-shy	Qöyayonsi	
85	D	3	Nase-hung-kä	Nasihongqa (WRedL2G5)	
86	S	2	Pah-lag-ung-a		
87	Widr.	78	Qua-va-ho	Kwaavaho	x
88	F	42	Qua-ya-hep-tewa	Qöyaheptiwa	Ora
89	M	24	Pah-ven-yesh-ny	Pavönyesnöm	Mnq
90	S	2	Tō tōh lōs py		
91	S	6 mo.	Hō yā vā		
92	F	25	Mark Quashera	Kwanve'yma	x
93	W	22	Maggie Ta-lash-honk-ka	Paayamqa	Ora
94	D	1	Esther Se-we-nim-shy	Esther	
95	Widr.	68	Quo mong e yam ka [F]	Qömangyamqa	Mnq
96	D	19	Pole-hong-shy, Effie	Polihongsi	
97	S	12	Pole amp tewa, Philip	Polingyamtiwa (WGrsL1G4)	
98	D	18	Pole-nim-shy, Hattie	Polinömsi	
99	H	25	Quo-chat-che-ro	Kyaryawma	Ora
100	W	23	Cutch-a-wun-sy	Qötswunsi	Mnq

HP009675

TABLE 12.3—*(Continued)*

#	Rel.	Age	Name	Identification	1900 Census
101	D	2	Ta wa winka	Tawangönqa (WWCL2G6)	
102	D	1 mo.	Poleng amka	Polingyamqa (WWCL2G6)	
103	Widr.	48	Se-ca-hi-yuma	Sikyahongiwma	Ora
104	Widr.	44	James Sewe-heptewa	Siwiheptiwa	Ora
105	H	36	Se-ca-lag-che-o-ma	Sikyaleetsiwma	Ora
106	W	35	Ke-wan-o-ing-shy	Kuwanngönsi	Ora
107	S	1	Ne shy hy yu ma		
108	S	11	Lo ma ho ya, Roger	Lomahoyo [Roger Honani]	
109	S	8	Ho quap te wa, Roland	Hokwaptiwa (WRabL3G4)	
110	D	4	Ko wan hep ny		
111	S	3	Cher-na-ceper		
112	H	50	Se-we-es-te-wa	Siwiyestiwa	Mnq
113	W	44	Tah lash e	Talasi	Mnq
114	S	18	Tep ter e ka, Clarence	Teptuyqa	Ora
115	D	20	Massy yes ny, Lidian	Masayesnöm	Ora
116	S	16	Herme hong eva, Herbert		
117	D	13	Tah-lah-wish-ny, Eunice	Tangaqwisnöm	Mnq
118	D	3	Puh-she-o-hep-e-ny	Posiwhepnöm (WMCL1G4)	
119	S	1	Tah lok ver-yu o ny		
120	S	8	Billank puh, Henry	Pölangpu (WMCL1G4)	
121	H	31	Se imp te wa, Frank	Siyamtiwa (Frank)	Ora & Mnq
122	W	30	Qua ya ung shy, Susie	Kuukutsmana	Mnq
123	S	11	Ray Se ump tewa	Siyamtiwa, Ray	Mnq
124	D	4	Erevenka	Vivenqa (WRabL1G5)	
125	D	2	Erevinsy		
126	H	32	Som my	Tuwangöytiwa	Ora
127	W	28	Qua yo win ka, Annie	Qöyawunqa	Ora
128	S	2	Lomy ya vy		
129	D	3	Nace winka, Jennie		
130	D	8	Se win ka, Alice		
131	S	10	Cho-ump-ty, William		
132	H	76	Se-wit-to-ma	Siwiltima	Mnq
133	W	60	Qua-yuk-qua-vy	Qöyakwapnöm	Mnq
134	S	17	Path ro, Logan	Lomaheptiwa	Mnq
135	GS	15	Py yen na, Edward		
136	H	30	Se ca nimp te wa	Kopölvu (Lomahoyiwma)	Ora
137	W	24	Ta la ho en y	Talahoynöm	Ora
138	D	9	Er-e-wy-sy, Nora	Uyiwaysi	
139	D	4	Er-ee	Uyihongsi (WKatL1G4)	
140	D	3	Pah-a-you-e-ny	Paayawnöm (WKatL1G4)	
141	F	46	Se les te wa	Siletstiwa	Ora
142	D	13	Ma shong o e shy, Eva	Masangönsi	Ora
143	Widr.	45	Te-vay-yesh-te-wa	Tuveyestiwa	Ora
144	S	12	Nah-ky, Adam	Na'qa (WLizL1G4)	Ora
145	D	18	Lay pash ma na, Effie	Leposmana	Ora
146	H	58	Ta las we a o ma	Talasvuwyawma	Mnq
147	W	44	Ter er wa	Tuwangönsi	Mnq
148	S	17	Qua ny o ti e my, Robert	Puhuyawma	
149	S	9	Lo ma hi e te wa, Stephen	Steven (WSunL1G4)	
150	D	12	Ke wan ny e my, Maggie	Kuwanngöynöm	
151	D	19	Her me wy e shy, Hetty	Humiwaysi	
152	S	6	Se ca na it shy, Frank	Sikyana'tsi (WSunL1G4)	
153	D	3	Leh-ty-e-hong-shy	Leetayngönsi (WSunL1G4)	
154	D	2	Na-she-no-e-ny	Nasingöynöm (WSunL1G4)	

HP009676

TABLE 12.3—*(Continued)*

#	Rel.	Age	Name	Identification	1900 Census
155	H	60	Ta-lok-ho-e-ne-wa	Tangaqhoyniwa	Mnq
156	W	50	Ne va yam e shy	Nuvayamsi	Mnq
157	S	3	Ta lash en te wa	Talasintiwa	Mnq
158	S	10	Nah sop ty, Roy	Naasaptu	Mnq
159	S	12	Cha va te wa, Harold	Tsavatawa	Mnq
160	S	19	Ter cha wen a, Jackson	Leehongva	Mnq
161	H	44	Te wa nimp te wa	Tuwanömtiwa #2	Mnq
162	W	40	Cheg a men a	Tsu'mana #1	Mnq
163	D	20	Se we ya o ny, Zola	Siwiyawnöm	Ora?
164	S	12	Bah a shy, Benny		Mnq
165	D	3	Gash-wish-ny	Kyarmana (WRedL2G4)?	
166	D	14	Ta wong ny e ny, Clara	Kyarngaynöm (WRedL2G4)?	Mnq
167	S	4	Gas-her-ka, Luke	Kyarkuku (WRedL2G4)?	
168	H	56	Ta las may ne wa, Charley	Talasmöyniwa	Mnq
169	W	50	Soh hi e ny	Sakwhaynöm	Mnq
170	D	20	Per her nim sy, Elsie	Puhunömsi	x
171	D	13	Se-ka-hong-i-shy, Rose		
172	D	2	Se we ish nim		
173	S	5	Uhr e va, James		
174	H	28	Ter-he-you-wa, Dan	Töyongwa	x
175	W	24	Ta-wong-e-yam-e-shy, Katie	Tawangyamsi	Ora
176	D	4	Kuh-wa-ne-wa-e-shy		
177	S	2	Leh-ty-ho-e-yu-ma		
178	D	6 mo	Se-ka-yoy-e-nim		
179	B sic	23	Ta wong yamp te wa, Frank	Tuwangyamtiwa	Ora
180	Z sic	20	Se-wy-cy, May	[D of Qömayonsi]	Ora
181	Wid.	38	Tah-las-may-e-ny	Talasmöynöm	x
182	S	3	Cher-ah		
183	S	2	Sa-ve-he-e-pe	Saviipi	
184	Widr.	69	Ta-lok-ho-e-yuma	Tangaqnömtiwa?	
185	Widr.	90	Yay-she-wa	Yeesiwa	Mnq
186	H	69	Yu yeh' he ō va	Yuyahiwva	Ora
187	W	60	Ma she hong e ny	Masahongnöm	Ora
188	S	12	Yu-yeh-he-o-va, Lee	Paatoti?	Ora

HP009677

CHAPTER 13

1910–1912: MURPHY'S ALLOTMENT SCHEDULE, PAAQAVI 1910–1912, AND HOTVELA 1912

The final set of census data to be considered appears on records from 1910 to 1912: Matthew Murphy's allotment schedule of December 1910 (Murphy, 1910), the 1910 Agency census of Paaqavi (with a few additions from 1911 and 1912; Bacabi, 1910, 1911, 1912), and the 1912 Agency census of Hotvela (Hotevilla, 1912). Murphy's schedule is an important supplementary resource to the censuses of 1908 and 1910, confirming population aggregations after the second split, as well as individuals still living in 1910, some of whom are listed on Titiev's census as having died before 1906.

Table 13.1 reproduces Murphy's allotment schedule for Third Mesa (excluding allotment coordinates, for which see chap. 4, table 4.2). Ages registered for infants on the Hopi Indian Agency census of Orayvi in June 30, 1910 (Oraibi, 1910, not included herein) are typically one month younger than those on Murphy's schedule. But many of Murphy's ages are taken straight from the 1908 Orayvi census without alteration, and the names often follow identical sequences. However, birth additions and death deletions since 1908 are clearly evident. The allotment schedule itself was completed in December 1910 (see chap. 4). In Column 4, ''Ora 1909'' means those on the 1908 census who did not leave for Paaqavi or Hotvela in November 1909 (as indicated on the Orayvi 1908 census; see chap. 12), i.e., those who remained in Orayvi or Kiqötsmovi (ca. 344 people plus those born since November 1909 or not recorded on the 1908 census, which would suggest a total at Orayvi and Kiqötsmovi in 1910 of ca. 350). ''Hot 1909'' in Column 4 means that in November 1909 the person removed to Hotvela (15 people in total). ''Paaq 1910'' in this same column means that at the second split in 1909, the person went to Paaqavi and appears on the 1910 Paaqavi census (ca. 113 in total). Several individuals returned to Hotvela or remained in Orayvi in 1909 but removed to Paaqavi within the next two years, noted as ''Hot 1909/Paaq 1912''; and ''Ora 1910/Paaq 1911''), as noticed on the 1910 Orayvi census, and the 1911 and 1912 Paaqavi censuses. ''Hot 1908'' in Column 4 means that the person appears on the 1908 Hotvela census, and was not a returned Hostile; only 10 or 11 Hotvela people who had remained in Hotvela since 1906 accepted allotments. Several of those who returned to Hotvela from Orayvi in 1909 evidently refused allotments.

Murphy's schedule appears generally more definitive than the 1910 Orayvi census, which basically took all those on the Orayvi census of 1908 and updated their ages (even those noted on the 1908 census as deceased, either in 1908 or between 1908 and early 1910, since the 1908 census contains annotations into 1910). Murphy would have had more concern about excluding deceased individuals than the Agency evidently did, since he could only make allotments to the living, and apparently deleted the deceased from his copy of the 1908 census.

Table 13.2 is from the first annual village

HP009678

census of Paaqavi in 1910 (annual village censuses continued at least into the 1930's), with supplementary individuals appended who were recorded on the 1911 and 1912 Paaqavi censuses (and who, from Murphy's allotment schedule appear in the same sequence of listings as those who removed to Paaqavi in 1909). Agency correspondence (e.g., see Whiteley, 1988a: 117) also indicates that Nasikwaptiwa (Badger) accompanied Kuwannömtiwa, the chief of Paaqavi, at meetings about allotment with the Agent in 1910, suggesting his family was living at the new village earlier than 1912.

Table 13.3 is the Hotvela census of 1912, recorded by Agency Superintendent Leo Crane. Three adults reappear here who had been absent from most of the censuses since 1892: Napkuyva, Qötswistiwa (brothers), and Humingöysi, their niece (Rabbit clan, according to Titiev; Rabbit/Tobacco according to White). Qötswistiwa was one of the Hostiles imprisoned at Fort Wingate in 1891 (table 9.1), as recorded by Mayhugh in 1892 (''M2,'' table 9.3); he was imprisoned again in 1906 (table 11.3), but does not appear on censuses either in 1900 or 1908. Napkuyva is listed on M2 in 1892 and on Orayvi 1900, but not on other censuses until 1912. Humingöysi is only recorded on M2, and is absent from other censuses until Hotvela 1912. In chapter 14's tables, these three individuals have been added to the summary lists of Hostiles in 1906.

Key to Tables 13.1–13.3

H 1912/Hot 1912: Hotevilla, 1912 census
H>OO: returned to live at Orayvi from Hotvela
Hot 1906: census of ''People at Hodewella'', 11-09-1906
Hot 1908: Hotevilla, 1908 census
Hstcmp: ''Census of Hostile camp, 10-30-1906''
M a 1906/M a 6: resident at Mùnqapi before 1906
m'd: married
M>NO: moved from Mùnqapi to Kiqötsmovi (after the split)
Mnq: Mùnqapi
MT: Titiev (n.d.a)
O 1908: Oraibi, 1908 census
OO>M: moved from Orayvi to Mùnqapi after the split
OO>NO: moved from Orayvi to Kiqötsmovi after the split
OO>1stM: moved from Orayvi to First Mesa after the split
Ora: Orayvi
Orayvi HH: principal 1906 Orayvi household for individual in question
Paaq: Paaqavi
Paaq 1910: Bacabi, 1910 census
Prisoners: census of ''Oraibi Prisoners at Canyon'', 11-09-1906
RH 1906: census ''At Oraibi'', 11-8-1906
We the Oraibi: census ''We the Oraibi Indians, known as 'Friendlies,' hereby agree and promise . . .'', 11-09-1906
x: does not appear on the (e.g., 1908) census

HP009679

TABLE 13.1

Matthew Murphy's Allotment Schedule of Orayvi, Paaqavi, and (a few at) Hotvela, 1910

	Name by Which Allottee Is Known						
No.	Family Surname	First Name (+ orig. notes)	Post-1908 location	Identification	Rel	S	Age
1254	Lomahongeoma	Uncle Joe	Paaq 1910	Lomahongiwma	F	M	65
1255	″	Quochyumna	Paaq 1910	Qötsyamqa	M	F	58
1256	″	Dick Honwarre	Paaq 1910	Honwari	S	M	16
1257	Lomahongeoma	Edward Sewishave	Paaq 1910	Wishövi	S	M	11
1258	Kewanymtewa	None	Paaq 1910	Kuwannömtiwa	F	M	32
1259	″	Quamamanim	Paaq 1910	Qömamöynöm	M	F	32
1260	″	Ora Tuwyyumse	Paaq 1910	Ora	D	F	7
1261	″	Chaquannema	Paaq 1910	Tsakwani	S	Fsic	2
1262	Talaswoeoma	None	Paaq 1910	Talaswuhiwma	F	M	65
1263	″	Koaquocka	Paaq 1910	Qööqötsa	M	F	55
1264	″	William Polewyma	Paaq 1910	Poliwayma	S	M	18
1265	″	Seth Yaiva	Paaq 1910	Yayva	S	M	19
1266	″	Frances Polingayouma	Paaq 1910	Frances	D	F	10
1267	″	Hazel Polewonse	Paaq 1910	Hazel	D	F	7
1268	″	Quomahoenim	Paaq 1910	Edna	D	F	4
1269	Tewamaynewa	None	Hot 1909	Tuwamöyniwa	F	M	65
1270	″	Ponyahhosnim	Hot 1909	Pongyahosnöm	M	F	65
1271	″	Roger Quockhotewa	Hot 1909	Qötshaytiwa	S	M	14
1272	Woonanema	None	Paaq 1910	Wungwni'yma	F	M	65
1273	″	Quiesnim	Paaq 1910	Kwaayesnöm	M	F	60
1274	″	Paul Lomavaema	Paaq 1910	Qötsamsa'yma	S	M	17
1275	″	Howard Talayumtewa	Paaq 1910	Talayamtiwa	S	M	13
1276	″	Earnest Talatcheawema	Paaq 1910	Lomakuyvaya	S	M	11
1277	″	Temosema	Paaq 1910	Tumosi	S	M	8
1278	″	Tewangyamtewa	Ora 1908>Hot>Paaq	Tuwangyamtiwa	S	M	18
1279	Masiyesva	Allah	Paaq 1910	Masayesva	F	M	30
1280	″	Tuwongoinim	Paaq 1910	Tuwangöynöm	M	F	30
1281	″	Daisy Chuayesnim	Paaq 1910		D	F	7
1282	″	Quahoenim	Paaq 1910		D	F	3
1283	″	Quochava	Paaq 1910		S	M	1
1284	″	Nasingyamse	Paaq 1910		D	F	1
1285	Ponyaquaptewa	None	Paaq 1910	Pongyakwaptiwa	F	M	35
1286	″	Talashongse	Paaq 1910	Talashongsi	M	F	38
1287	″	Elsie Polequapnim	Paaq 1910	Elsie	D	F	16
1288	″	Russell Sekteoma	Paaq 1910	Si'öqtiwma	S	M	15

HP009680

TABLE 13.1—*(Continued)*

No.	Name by Which Allottee Is Known: Family Surname	Name by Which Allottee Is Known: First Name (+ orig. notes)	Post-1908 location	Identification	Rel	S	Age
1289	″	Nannie Masahepnim	Paaq 1910	Masa'mana	D	F	12
1290	″	Secongayowanim	Paaq 1910		D	F	7
1291	″	Chuwela	Paaq 1910		S	M	5
1292	″	Lomahoeoma	Paaq 1910		S	M	2
1293	Ponyaletstewa	None	Paaq 1910	Pongyaletstiwa	F	M	48
1294	″	Amy Ponyayumse	Paaq 1910	Amy (WBarL1G3)	D	F	13
1295	Lomamomsewa	None	Paaq 1912	Lomamsa'yma	H	M	43
1296	″	Josevenka	Paaq 1912	Tsorvenqa	W	F	44
1297	Humeminewa	None	Paaq 1910	[from Songoopavi]	H	M	38
1298	″	Ida Quavenka	Paaq 1910	Kwaavenqa	W	F	36
1299	Ponyawytewa	Philip	Paaq 1910	Tsorngöyva	F	M	23
1300	″	Susie Kewannymka	Paaq 1910	Kuwannömqa	M	F	22
1301	Nasingninewa	None	Paaq 1910	Nasingayniwa	F	M	78
1302	″	Tawamaynim	Paaq 1910	Tuwamöynöm	M	F	76
1303	″	Secavama	Paaq 1910	Sikyave'yma	S	M	40
1304	Masangointewa	None	Ora 1910, Paaq 1911	Masangöntiwa	H	M	80
1305	″	Kewanhoenim	Ora 1910, Paaq 1911	Kuwanhoynöm	W	F	75
1306	Naquamase	None	Hot 1909	Nakwamöysi	M	F	78
1307	″	Singoiava	Ora 1909	Singöyva	S	M	40
1308	Kochaquaama	None	Paaq 1910	Qötsakwahu	F	M	40
1309	″	Ponyiyamka	Paaq 1910	Pongyayamqa	M	F	40
1310	″	Harry Sengnahoya	Paaq 1910	Sinnga	S	M	19
1311	″	Don Tuwa	Paaq 1910	Tuuwaha	S	M	14
1312	″	Abbie Tuwahonka	Paaq 1910	Tuwahongqa	D	F	12
1313	″	Naseyesva	Paaq 1910		S	M	9
1314	″	Tuwongise	Paaq 1910	Tuwangönsi (WRedL2G4)	D	F	7
1315	″	Balingah	Paaq 1910	Palöngawhoya	S	M	2
1316	Gashongienewa	None	Paaq 1910	Kyarhongniwa	H	M	75
1317	″	Kewanquapnim	Paaq 1910	Kuwankwapnöm	W	F	70
1318	Nasewoonka	None	Paaq 1910	Nasiwunqa	M	F	47
1319	″	Joseph Chile	Paaq 1910	Tsölö (WLizL1G4)	S	M	14
1320	″	Beulah Talongayowanim	Paaq 1910		D	F	11
1321	″	Talawytewa	Paaq 1910		S	M	7
1322	″	Baletsnema	Paaq 1910		D	F	4
1323	Masahongnewa	None	Paaq 1910	Masahongniwa	F	M	35
1324	″	Quahongse	Paaq 1910	Kwaahongsi	M	F	32

HP009891

TABLE 13.1—*(Continued)*

No.	Name by Which Allottee Is Known: Family Surname	Name by Which Allottee Is Known: First Name (+ orig. notes)	Post-1908 location	Identification	Rel	S	Age
1325	″	Lucy Chuamase	Paaq 1910	Tsu'möysi	D	F	12
1326	″	Ponyahonganim	Paaq 1910		D	F	4
1327	″	Chuavenka	Paaq 1910		D	F	2
1328	″	Sematsawongnema			D	F	10 d
1329	″	Wayne Masnwyma	Paaq 1910		S	M	14
1330	Nevyunsy	None (M of 1324)	Hot 1909	Nuvayonsi	Wd	F	60
1331	Sehongnewa	″	Hot 1909	Sihongniwa	Wdr	M	78
1332	Poleheptewa	None	Paaq 1910	Poliheptiwa	F	M	33
1333	″	Tuvayyowanim	Paaq 1910	Tuveyawnöm	M	F	30
1334	″	Koyonga	Paaq 1910	[Koyongo, Orin]	S	M	4
1335	″	Nawuiunse	Paaq 1910	Nakwayonsi (WWCL2G6)	D	F	2
1336	″	Nasgevya	Paaq 1910		S	M	1
1337	Talashoenewa	None	Ora 1909	Talashoyniwa	F	M	56
1338	″	Talanimka	Hot 1906	Talanömqa	M	F	45
1339	″	Lola Seweunse	Ora 1909	Siwiyonsi	D	F	18
1340	″	Lucas Cooye	Ora 1909	Kooyemsi	S	M	17
1341	″	Denis Napema	Ora 1909	Qömayuwsi	S	M	15
1342	Shahoya	Ray	Paaq 1910	Tawayesva	F	M	30
1343	″	Polequapnim	Paaq 1910	Polikwapnöm (WSpdL1G4)	D	F	5
1344	″	Polemanim	Paaq 1910		D	F	3
1345	Nasequaptewa	None	Hot 1909, Paaq 1912	Nasikwaptiwa	F	M	40
1346	″	Tuwyyowanim	Hot 1909, Paaq 1912	Tawayawnöm	M	F	45
1347	″	Secahynim	Hot 1909, Paaq 1912	Sikyahaynöm	D	F	13
1348	Tuetuspa	None [Uncle of 1345]	Hot 1909, Paaq 1912	Tuutuspa	Wdr	M	80
1349	Talaswytewa	None	Paaq 1910	Talaswaytiwa	F	M	40
1350	″	Tawanimse	Paaq 1910	Tawanömsi	M	F	40
1351	″	Elizabeth Koyamase	Paaq 1910	Qöyamöysi (WLizL1G4)	D	F	18
1352	″	Jefferson Moktihoya	Paaq 1910	Maqtö	S	M	14
1354	″	Hattie Koyongayumka	Paaq 1910	Hattie (Qöyangyamqa)	D	F	12
1355	″	Latihongava	Paaq 1910	Leetayo	S	M	7
1356	″	Sekatiah	Paaq 1910	Sikyatayo	S	M	4
1357	″	Nasehenim	Paaq 1910		D	F	2
1358	Hoahtewa	None	Hot 1909	Tuvengyawma #2	F	M	21
1359	″	Ruth Tuwyunse	Hot 1909	Tuwayonsi	M	F	20
1360	″	Koyawyse	Hot 1909	Qöyawaysi (WRabL1G4)	D	F	2
1361	″	Sehongiesy [sic]	Hot 1909		Dsic	Fsic	1

HP009682

TABLE 13.1—*(Continued)*

No.	Name by Which Allottee Is Known: Family Surname	Name by Which Allottee Is Known: First Name (+ orig. notes)	Post-1908 location	Identification	Rel	S	Age
1362	Koyatpela	None	Hot 1909	Qöyatpela	Wdr	M	85
1363	Polingayowma	None	Paaq 1910	Polingyawma	F	M	40
1364	″	Buhumana	Ora 1909	Puhumana	M	F	37
1365	″	Emery Sekaquaptewa	Ora 1909	Sikyakwaptiwa	S	M	14
1366	″	John Lansa	Ora 1909	Lansa	S	M	12
1367	″	Ungwoosie	Ora 1909	[Angwusi]	S	M	8
1368	″	Gashwarre	Ora 1909	Kyarwari (WBgrL3G3)	S	M	3
1369	″	Kacheenvense	Ora 1909		S	M	1½
1370	″	Michael Tukapu	Ora 1909/Paaq 1912	Puhuyesva	S	M	17
1371	″	Tuvaeenmana			D	F	2 m
1372	Wickawya	None	Ora 1909	Kuwanwikvaya	F	M	70
1373	″	Tawaswickeoma	Ora 1909	Tuwaswukiwma	S	M	20
1374	Sakkueva	None	Paaq 1910	Sakwkuyvaya	F	M	40
1375	″	Sehonse	Paaq 1910	Sihongsi	M	F	36
1376	″	Grace Gashwyce	Paaq 1910	Kyarwaysi	D	F	17
1377	″	Waldo Polewytewa	Paaq 1910		S	M	14
1378	″	Polehoeoma	Paaq 1910	Polihoyiwma	S	M	11
1379	″	Tuvayumse	Paaq 1910		D	F	3
1380	″	Lomawarre	Paaq 1910		S	M	½
1381	Setalava	None (F of 1374)	Paaq 1910	Lomanakwsu	Wdr	M	85
1382	Tewyesnema	″	Paaq 1910	Tuwayesnöm	Wd	F	60
1383	Nause	″ (Uncle of 1382)	Paaq 1910	Naa'usitiwa	Wdr	M	90
1384	Nasemase	″	Paaq 1910	Nasimöysi	Wd	F	80
1385	Talashoeoma	None	Paaq 1910	Talashoyiwma	F	M	40
1386	″	Secahongenim	Paaq 1910	Sikyahongnöm	M	F	38
1387	″	May Polewisnim	Paaq 1910	Poliwisnöm	D	F	16
1388	″	Irene Polehingnim	Paaq 1910		D	F	11
1389	″	Webster Poleyowma	Paaq 1910	Poliyawma	S	M	14
1390	″	Komyyowanim	Paaq 1910		D	F	4
1391	″	Tuvavoma	Paaq 1910		S	M	1
1392	″	Semaynema	Paaq 1910		D	F	1
1393	″	Sewytewa	[Hstcmp, RH]		S	M	8
1394	Calenymtewa	None	Ora 1909	Kyelnömtiwa	F	M	37
1395	″	Talasnoinse	Ora 1909	Talasngönsi	M	F	33
1396	″	Barney Yotema	Ora 1909	Yotima	S	M	13
1397	″	Alice Honwoonca	Ora 1909	Tsoryesnöm	D	F	11

HP009683

TABLE 13.1—*(Continued)*

No.	Name by Which Allottee Is Known: Family Surname	Name by Which Allottee Is Known: First Name (+ orig. notes)	Post-1908 location	Identification	Rel	S	Age
1398	″	Nicholas Quomawoone	Ora 1909	Tawangyawma #2	S	M	7
1399	″	Julius Balatzka	Ora 1909	Palatsqa	S	M	5
1400	″	Chukima	Ora 1909	Tsuqa'yma	S	M	3
1401	″	Tuwacesva [sic]	Ora 1909	Tuwasi	S	M	1
1402	Lomyesva	Jasper [sic]	Ora 1909	Kuwanöyiwma	F	M	35
1403	″	Clara	Ora 1909	Patsavumana	M	F	20
1404	″	Sekawyae	Ora 1909		D	F	1½
1405	″	Setywesa			S	M	2 m
1406	Pecusha	Fred	Ora 1909	Piqösa	F	M	36
1407	″	Quochnymka	Ora 1909	Qötsnömqa	M	F	36
1408	″	Chemerca	Ora 1909	Tsimöqa	S	M	12
1409	″	Aaron Mavoya	Ora 1909	Maavuwya	S	M	6
1410	″	Toopkema	Ora 1909	Tupki'yma (WPikL1G4)	S	M	3
1411	″	Pahueesnim	Ora 1909	Puhuyesnöm	D	F	6 m
1412	Tuvahoeoma	None	Ora 1909	Tuvehoyiwma	F	M	42
1413	″	Kewanawisnema	Ora 1909	Oomawu	M	F	30
1414	″	Ada Tanakayumka	Ora 1909	Talasnömqa	D	F	15
1415	″	Monroe Quamahongeva	Ora 1909	Qömahongva	S	M	12
1416	″	Ida Honquapnim	Ora 1909		D	F	6
1417	Komyesva	None	Ora 1909	Kuwanleetsiwma	F	M	30
1418	″	Laura Salaco	Ora 1909	Sa'lako	M	F	30
1419	″	Winnie Poleunse	Ora 1909	Poli. . . (Winnie)	D	F	7
1420	″	Mongwe	Ora 1909		S	M	3
1421	″	Komongayumtewa	Ora 1909		S	M	1½
1422	″	Masongiene			D	F	2 m
1423	Suingwa	None	Ora 1909	Söwungwya	F	M	60
1424	″	Honopse	Ora 1909	Honapsi	M	F	52
1425	″	Effie Sackoinse	Ora 1909	Sakwngönsi	D	F	18
1426	″	Lora Komawynim	Ora 1909	Qömawaynöm	D	F	14
1427	″	Sovense	Ora 1909	Sivensi	D	F	7
1428	Pentewa	None	Ora 1909	Kuwanngöyniwa	F	M	21
1429	″	Rhoda Tuvawynim	Ora 1909	Sakwhongqa	M	F	21
1430	″	Gashnoesy	Ora 1909		D	F	1
1431	Lomaesnewa	None	Ora 1909	Loma'asniwa	F	M	60
1432	″	Secawyhoenema	Ora 1909	Sikyahoynöm	M	F	56
1433	Talasvama	None	Ora 1909	Talasve'yma	H	M	45

HP009684

TABLE 13.1—*(Continued)*

No.	Name by Which Allottee Is Known: Family Surname	Name by Which Allottee Is Known: First Name (+ orig. notes)	Post-1908 location	Identification	Rel	S	Age
1434	″	Ponyamana	Ora 1909	Pongyamana	W	F	37
1435	Tewawisnema	None	Ora 1909	Tökyawuuti	Wd	F	78
1436	Ponyiestewa	″	Ora 1909	Pongyayestiwa	F	M	40
1437	″	Tawamause	Ora 1909	Tawamunsi	M	F	45
1438	″	Nuvongoinse Vie	Ora 1909	Nuvangönsi (WBflyL1G3)	D	F	20
1439	″	Yokanema	Ora 1909	Yokni'yma (WBflyL1G3)	S	M	3
1440	″	Humingenim	Ora 1909	Humingaynöm (WBflyL1G3)	D	F	2
1441	Humehoenewa	None	Ora 1909	Humihoyniwa		M	78
1442	″	Quomahonganim	Ora 1909	Qömahongnöm		F	75
1443	Calhongnewa	None	Ora 1909	Kyelhongniwa	H	M	80
1444	″	Tawamase	Ora 1909	Tuwamöysi	W	F	70
1445	Lomalaotewa	None	Ora 1909	Lomalewtiwa	F	M	60
1446	″	Tuvahhepnim	Ora 1909	Tuvahepnöm	M	F	42
1447	″	Nellie Tuvaletznim	Ora 1909	Tuveletsnöm (WRabL2G4)	D	F	12
1448	″	Ross Makiah	Ora 1909	Maqaya	S	M	10
1449	″	Clay Awatwoona	Ora 1909	Wunuwya	S	M	8
1450	″	Sewingaoinim	Ora 1909	Siwingöynöm	D	F	6
1451	Kewanveneoma	None	Ora 1909	Kuwanveniwma	F	M	55
1452	″	Quochnoise	Ora 1909	Qötsngöysi	M	F	40
1453	″	Horace Quane	Ora 1909	Horace (Kwaani)	S	M	15
1454	″	DeWitt Sahu	Ora 1909	Sahö (WPCKL1G4)	S	M	10
1455	″	Quomaquaptewa	Ora 1909	Qömakwaptiwa (WPCKL1G4)	S	M	4
1456	Talasniontewa	None (F of 1452)	Ora 1909	Talasngöntiwa	Wdr	M	85
1457	Tuvayyowma	None	Ora 1909	Tuveyawma	F	M	50
1458	″	Masahoenim	Ora 1909	Masahoynöm	M	F	42
1459	″	Minnie Nuvanimse	Ora 1909	Nuvanömsi (WMCL2G6)	D	F	13
1460	″	Quochquaptewa	Ora 1909		S	M	7
1461	″	Tupagva	Ora 1909	Tuupeva (WMCL2G6)	D	F	5
1462	″	Yoyoletsnim	Ora 1909		D	F	2
1463	Sowe	None	Ora 1909	Sowiwuuti	M	F	90
1464	″	Bacabe	Ora 1909	Paaqavi #1	D	F	65
1465	″	Seungeya			S	M	4 m
1466	Banymtewa	None	Ora 1909	Paanömtiwa	F	M	35
1467	″	Talavense	Ora 1909	Talavensi	M	F	45
1468	″	Margaret Tuvengayumse	Ora 1909	Tuvengyamqa	D	F	20

HP009685

TABLE 13.1—*(Continued)*

No.	Name by Which Allottee Is Known: Family Surname	Name by Which Allottee Is Known: First Name (+ orig. notes)	Post-1908 location	Identification	Rel	S	Age
1469	″	George Nahuga	Ora 1909	Ngahuwya	S	M	12
1470	″	Tawangayumse	Ora 1909	Taawa #1	D	F	5
1471	Quamahoeoma	None	Ora 1909	Qömawuhiwma	F	M	65
1472	″	Quomahonka	Ora 1909	Qömahongqa	M	F	57
1473	″	Louis Hoeoma	Ora 1909	Honnömtiwa	S	M	18
1474	″	Lily Quoyongoinim	Ora 1909	Qöyangöynöm	D	F	12
1475	Kewanventewa	John	Ora 1909	Kuwanventiwa	Wdr	M	36
1476	Naweenna	None	Ora 1909	Nawini'yma	B	M	60
1477	″	Nimpse	Ora 1909	Qötsnömsi	Z	F	65
1478	″	Minnie Secongyowanim	Ora 1909	Sikyangyawnöm (WLizL2G5)	GD/ 1476	F	22
1479	″	Gilbert Quoche	Ora 1909	Kwaatsi	″ [sic]	M	16
1480	Gashongnema	Nora (Wd)	Ora 1909	Kyarhongnöm	M	F	22
1481	″	Mongwe	Ora 1909	Mongwu (WWCL2G6)	S	M	2
1482	″	Masaletsnim	Ora 1909		D	F	3 m
1483	Shingoiskhe	None	Ora 1909	Singöysi	Wd	F	80
1484	Koyahongnema	″	Ora 1909	Qöyahongnöm	Wd	F	70
1485	″	George Gasvama	Ora 1909	Kyarve'yma	GS	M	19
1486	″	Dora Humehonka	Ora 1909	Humihongqa	GD	F	18
1487	″	Lily Tawahonka	Ora 1909	Tawahongqa	GD	F	12
1488	Sakquemasa	None	Ora 1909	Sakwmasa	F	M	75
1489	″	Naquahonka	Ora 1909	Nakwahongqa	M	F	65
1490	″	Daniel Sekawytewa	Ora 1909	Sikyawaytiwa	S	M	22
1491	Nasetoenewa	None	Ora 1909	Nasitöyniwa	F	M	38
1492	″	Talasyesnim	Ora 1909	Talasyesnöm	M	F	34
1493	″	Lily Napunse	Ora 1909	Napyonsi (WMHKL1G4)	D	F	12
1494	″	Sehoenim	Ora 1909	Sihoynöm (WMHKL1G4)	D	F	4
1495	″	Soya	Ora 1909		S	M	1
1496	″	Ahaownewa			S	M	1 m
1497	Talashongeva	None	x	Talashongva	Wdr	M	90
1498	Joshoenema	″	Ora 1909	Tsorhoynöm	M	F	50
1499	″	Chas Addison	Ora 1909	Pööqangw	S	M	23
1500	″	Amos Lomacache	Ora 1909		S	M	14
1501	Sehavema	Arthur	Ora 1909	Puhukwaptiwa	F	M	19
1502	″	Dell Quomawyse	Ora 1909	Qömawaysi	M	F	20
1503	″	Tawawisnim			D	F	1

HP009686

TABLE 13.1—*(Continued)*

No.	Name by Which Allottee Is Known: Family Surname	Name by Which Allottee Is Known: First Name (+ orig. notes)	Post-1908 location	Identification	Rel	S	Age
1504	Tawaquaptewa	None	Ora 1909	Tawakwaptiwa	H	M	38
1505	″	Lizzie Nasingoinse	Ora 1909	Nasingönsi	W	F	36
1506	Humeenquima	None	Ora 1909	Huminkwa'yma	F	M	45
1507	″	Nawisuwa	Ora 1909	Nawisowa	M	F	45
1508	″	Irene Tuvawynim	Ora 1909	Tuvewaynöm	D	F	17
1509	″	Edna Polewoonka	Ora 1909	Poliwunqa	D	F	13
1510	″	Barbara Polenymka	Ora 1909	Polinömqa #1	D	F	9
1511	″	Kewanewa			S	M	1
1512	″	Honanhoenim	Ora 1909	Honanhoynöm (Lucy)	D	F	4
1513	″	Polepquoema	Ora 1909	Polipqö'yma	S	F	2
1514	Sakiestewa	None	Ora 1909	Sikyayestiwa	F	M	42
1515	″	Tawongayowenim	Ora 1909	Tawangyawnöm	M	F	40
1516	″	Blanch Poseonoinse	Ora 1909	Posiwngönsi	D	F	16
1517	″	Victor Hehequispe	Ora 1909	Hihikwispi	S	M	14
1518	″	Howalpi	Ora 1909	Hawalpa	S	M	10
1519	″	Robert Sakhongnewa	Ora 1909	Sakwhongva #2	S	M	6
1520	″	Bacopcpleh	Ora 1909		S	M	4
1521	″	Seuntewa	Ora 1909	Siyontiwa	S	M	4
1522	″	Penkuletsnema			D	F	3 m
1523	Talasquaptewa	None	Ora 1909	Talaskwaptiwa	H	M	70
1524	″	Ponyanymise	Ora 1909	Pongyanömsi	M	F	70
1525	″	Bert Frederick (Neph of 1524)	Ora 1909	Sakwwaytiwa #2	adop	M	36
1526	Lomanymtewa	None	Ora 1909	Lomanömtiwa	F	M	42
1527	″	Saqyapa	Ora 1909	Sakwapu	M	F	38
1528	″	Gladys Polingayowma	Ora 1909		D	F	10
1529	″	Max Polehongnewa	Ora 1909	Polihongniwa (WMCL1G5)	S	M	7
1530	″	Peumasate	Ora 1909	Pumasati (WMCL1G5)	S	M	1
1531	Nasehongiva	None	Ora 1909	Nasihongva	F	M	34
1532	″	Deenahve	Paaq 1910	Tingavi (WGrsL1G4)	S	M	7
1533	″	Tahaama	Paaq 1910	Taaha'a (WGrsL1G4)	S	M	5
1534	″	Nenaheh	Paaq 1910	Nananwu (WGrsL1G4)	S	M	3
1535	″	Gasayumka	Paaq 1910	Kyaryamqa	D	F	1
1536	″	Sidney Namingha	Paaq 1910	Nasiyamtiwa	Ssic	M	13
1537	Talasyumtewa	None (B of 1538)	Ora 1909	Talasyamtiwa	Bach	M	37
1538	Chuhonginim	″	Ora 1909	Tsu'hongnöm	M	F	31

HP009687

TABLE 13.1—*(Continued)*

No.	Name by Which Allottee Is Known: Family Surname	Name by Which Allottee Is Known: First Name (+ orig. notes)	Post-1908 location	Identification	Rel	S	Age
1539	″	Kate Numne	Ora 1909	Nuvangaynöm (WRabL1G4)	D	F	13
1540	″	Nora Talanewka	Ora 1909		D	F	7
1541	″	Moiyakweh	Ora 1909	Mungyawu'u (WRabL1G4)	S	M	4
1542	″	Talasnoise	Ora 1909		D	F	2
1543	″	Hermekoeva			S	M	1
1544	Tuvanymtewa	None	Ora 1909	Tuvenömtiwa	F	M	48
1545	″	Ahieh	Ora 1909	Hahay'i	M	F	45
1546	″	Ira Namoosetewa	Ora 1909	Puhuwaytiwa #1	S	M	19
1547	″	Don Chuka	Ora 1909	Talayesva (WSunL1G4)	S	M	17
1548	″	Perry Nalingse	Ora 1909		S	M	11
1549	″	Hilda Ponyawynim	Ora 1909	Pongyawaynöm (WSunL1G4)	D	F	5
1550	″	Tuwyyowanim	Ora 1909	Tuwayawnöm (WSunL1G4)	D	F	1
1551	Kewanwiseeoma	None	Ora 1909	Homikni	F	M	70
1552	″	Naquima	Ora 1909	Nakwa'yma	S	M	38
1553	″	Seweyumka	Ora 1909	[#362 on Ora 1908]	D	M	2
1554	Tanakyestewa	None	Ora 1909	Tangaqyestiwa	F	M	80
1555	″	Jorowerte	Ora 1909	Tsorowuuti	M	F	75
1556	″	Louise Semana	Ora 1909	Simana (WPikL1G4)	adop	F	12
1557	″	Gertrude		?	adop	F	10
1558	Komyyowtewa	None	Ora 1909	Qömayawtiwa	F	M	35
1559	″	Bessie lahoenim	Ora 1909	Leehoynöm	M	F	22
1560	″	Tawyyumka	Ora 1909		D	F	1
1561	Sakhongnewa	None	Ora 1909	Sakwhongniwa	F	M	27
1562	″	Polehoya	Ora 1909	Polihongnöm	M	F	27
1563	″	Pahuwynim	Ora 1909		D	F	3
1564	″	Gasyunsy		?	D	F	12
1565	Lomahongeva	None	Ora 1909	Lomahongva	Bach	M	70
1566	″	Saqueyumtewa	Ora 1909	Sakwyamtiwa	S	M	40
1567	Quomahoenewa	None	Ora 1909	Qömahoyniwa	H	M	85
1568	″	Koyiesmim	Ora 1909	Qöyayesnöm	W	F	80
1569	Nasingayumtewa	None	Ora 1909	Nasingyamtiwa	F	M	35
1570	″	Masemayse	Ora 1909	Masamöysi	M	F	35
1571	″	Myron Kiquongwa	Ora 1909	Polikwaptiwa	S	M	14
1572	″	Sadie Homase	Ora 1909	Hoomöysi (WPrtL1G4)	D	F	12
1573	″	Rose Hoquapnim	Ora 1909	Hookwapnöm (WPrtL1G4)	D	F	9

HP009688

TABLE 13.1—*(Continued)*

No.	Name by Which Allottee Is Known: Family Surname	Name by Which Allottee Is Known: First Name (+ orig. notes)	Post-1908 location	Identification	Rel	S	Age
1574	″	Mina Honmana	Ora 1909	Honmana #2 (Mina)	D	F	6
1575	″	Talasoenim	Ora 1909	Clara	D	F	2
1576	″	Sewehongse	Ora 1909		D	F	1
1577	Humenimse	None	Ora 1909	Huminömsi	Wd	F	78
1578	Maseletznim	None	Ora 1909	Nasiletsnöm	Wd	F	78
1579	Sekiumka	None	Ora 1909	Sikyayamqa	Wd	F	76
1580	Koyongieva	None	Ora 1909	Qöyangöyva	Wdr	M	60
1581	Masahongiva	None	Ora 1909	Masahongva	F	M	50
1582	″	Solemana	Ora 1909	Solimana	M	F	50
1583	″	Wawynim	Ora 1909	Wawaynöm	D	F	9
1584	″	Edward Nanonka	Ora 1909	Naanankya	S	M	24
1585	″	Sadie Gasmanim	Ora 1909	Kyarmöynöm	D	F	20
1586	″	Reta Sewehonganim	Ora 1909	Siwihongnöm	D	F	13
1587	″	Lottie Gashhongse	Ora 1909	Lottie	D	F	11
1588	″	Chamema			S	M	1 m
1589	Lomayesva	None	Ora 1909	Lomayesva #1	F	M	58
1590	″	Humemanim	Ora 1909	Humimöynöm	M	F	56
1591	″	Adolph Hoeoma	Ora 1909	Hooyiwma (WPrtL2G4)	S	M	21
1592	″	De Forest Koyavama	Ora 1909	Qöyave'yma (WPrtL2G4)	S	M	10
1593	″	Lulu Lotihongnim	Ora 1909	Letayhongnöm	DD	F	12
1594	Kewanheptewa	Edwin	Ora 1909	Kuwanheptiwa	F	M	26
1595	″	Ruth Sekamanim	Ora 1909	Sikyamöynöm	M	F	24
1596	″	Koyongvama	Ora 1909		S	M	1
1597	″	Yots			S	M	1
1601	Tuvayumtewa	None	Ora 1909	Tuveyamtiwa	F	M	55
1602	″	Sewehonka	Ora 1909	Siwihongqa	M	F	50
1603	″	Jennie Ponyanymka	Ora 1909	Pongyanömqa	D	F	15
1604	″	Leonard Taho	Ora 1909	Taaho	S	M	12
1605	″	Esther Ponyayowanim	Ora 1909	Pongyayawnöm	D	F	8
1606	Secumanewa	None	Ora 1909	Sikyamöyniwa	H	M	65
1607	″	Honletznim	Ora 1909	Honletsnöm	W	F	63
1608	Kewanwytewa	None	Ora 1909	Kuwanwaytiwa	F	M	60
1609	″	Gasnimka	Ora 1909	Kyarnömqa	M	F	55
1610	″	Pierce Honyesva	Ora 1909	Qömayawma	S	M	20
1611	″	Jim Suruhoya	Ora 1909	Susuruwya	S	M	14
1612	″	Bessie Sakmase	Ora 1909	Sakwngöysi	D	F	25

HP009689

TABLE 13.1—*(Continued)*

No.	Name by Which Allottee Is Known: Family Surname	Name by Which Allottee Is Known: First Name (+ orig. notes)	Post-1908 location	Identification	Rel	S	Age
1613	Quomanymtewa	None	Ora 1909	Qömanömtiwa	F	M	50
1614	″	Kalemase	Ora 1909	Kyelmöysi	M	F	45
1615	″	Louise Tewamana	Ora 1909	Tawamana	D	F	16
1616	″	Sarah Unwyse	Ora 1909	Yoywaysi	D	F	7
1617	″	Honanoise	Ora 1909	Honanngöysi (WRabL1G4)	D	F	2
1618	″	Otto Petuya	Ora 1909	Lomavitu	S	M	12
1619	Shingoitewa	None	Ora 1909	Singöytiwa	F	M	45
1620	″	Komyyowanim	Ora 1909	Ismana	M	F	42
1621	″	Mattie Tuvamase	Ora 1909	Tuvengöysi	D	F	18
1622	″	Hilda Quochnoise	Ora 1909	Qötsngaysi	D	F	9
1623	″	Gashonka	Ora 1909	Kyarhongqa	D	F	4
1624	″	Gashwynim	Ora 1909	Kyarngaynöm	D	F	2
1625	″	Quochhongnewa	Ora 1909		S	M	6 m
1626	Tuwahoenewa	None	Ora 1909	Tuwahoyniwa	F	M	80
1627	″	Ponyawenka	Ora 1909	Pongyawunqa	M	F	80
1628	″	Eva Talashoenim	Ora 1909	Talashaynöm (WRabL3G3)	GD	F	14
1629	″	Holive	Ora 1909	Halayvi (WRabL3G3)	GS	M	8
1630	″	Pucha	Ora 1909	Nakwakuyva	GS	M	16
1631	Talawytewa	Carl	Ora 1909	Talawaytiwa	F	M	26
1632	″	Margaret Karomana	Ora 1909	Kyaaromana	M	F	23
1633	″	Tawyyesnim	Ora 1909	Tawayesnöm (WMHKL1G6)	D	F	4
1634	″	Muyaweh	Ora 1909	Muuyaw (WMHKL1G6)	S	M	2
1635	″	Sekaumka			D	F	3 m
1636	Mesenymka	None	Ora 1909	Mösinömqa	M	F	65
1637	″	Harry Keope	Ora 1909	Kiwpi	S	M	22
1638	Poleestewa	None	Ora 1909	Poliyestiwa	F	M	35
1639	″	Kewanmaynim	Ora 1909	Kuwanmöynöm	M	F	30
1640	″	Luther Denebu	Ora 1909	Humingyamtiwa	S	M	17
1641	″	Herbert Hamana	Ora 1909	Hamana	S	M	13
1642	″	King Tuvahongiva	Ora 1909	Tuvehongva	S	M	10
1643	″	Paseovense	Ora 1909		D	F	5
1644	Koyieptewa	None	Ora 1909	Qöyayeptiwa	F	M	75
1645	″	Cora Talasmana	Ora 1909	Talasmana	D	F	16
1646	Nasewytewa	None	Ora 1909	Nasiwaytiwa	F	M	40
1647	″	Tawawoonka	Ora 1909	Tawawunqa	M	F	28
1648	″	Ray Honcucu	Ora 1909	Honkuku	S	M	12

HP009690

TABLE 13.1—*(Continued)*

No.	Name by Which Allottee Is Known: Family Surname	Name by Which Allottee Is Known: First Name (+ orig. notes)	Post-1908 location	Identification	Rel	S	Age
1649	″	Virginia Bahuvenka	Ora 1909		D	F	9
1650	″	Awathitewa	Ora 1909	Awathaytiwa (WMCL2G5)	S	M	6
1651	″	Pahuhongse	Ora 1909		D	F	3
1652	″	Talahongiva	Ora 1909		S	M	1
1653	Quoyongenewa	Judge	Ora 1909	Qöyangayniwa	H	M	70
1654	″	Tanakwoonka	Ora 1909	Tangaqwunqa	W	F	75
1655	Masawistewa	None	Ora 1909	Masawistiwa	F	M	34
1656	″	Nuvahonka	Ora 1909	Nuvahongqa	M	F	36
1657	″	Archie Yahe	Ora 1909	Ye-i	S	M	14
1658	″	Milly Tuwyyumka	Ora 1909	Tuwayamqa	D	F	12
1659	″	Dece	Ora 1909		S	M	2
1660	″	Motema	Ora 1909		S	M	1
1661	″	Hongeva			S	M	4 m
1662	Humeletztewa	None	Ora 1909	Humiletstiwa	F	M	39
1663	″	Secaletznim	Ora 1909	Sikyaletsnöm	M	F	34
1664	″	Clyde Seweepwarre	Ora 1909	Su'epya (WGrsL1G4)	S	M	12
1665	″	Luke Sewingayumtewa	Ora 1909	Siwingyamtiwa	S	M	7
1666	″	Maalo	Ora 1909		S	M	6
1667	Kewanhongiva	None	Ora 1909	Kuwanhongva	F	M	52
1668	″	Kewanwynim	Ora 1909	Kuwanwaynöm	M	F	48
1669	″	Esther Humemayse	Ora 1909	Humimöysi	D	F	18
1670	″	Richard Yoyowytewa	Ora 1909	Yoywaytiwa	S	M	15
1671	″	Washington Yoeventewa	Ora 1909	Yoyventiwa (WPCKL1G4)	S	M	12
1672	Komyestewa	None	Ora 1909	Qömayestiwa	F	M	65
1673	″	Talashonka	Ora 1909	Mooho	M	F	55
1674	″	Hugh Cochwytewa	Ora 1909	Qötswaytiwa	S	M	14
1675	″	Raymond Dephongiva	Ora 1909	Teeve	S	M	9
1676	Boseyesva	John	Ora 1909	Posiwyesva	F	M	23
1677	″	Tressie Nasehongenim	Ora 1909	Nasihongnöm	M	F	21
1678	″	John Sherman Tawacueva	Ora 1909		S	F	1
			Ora 1909				
1679	Nehoitewa	Roland (S of 1553)	Ora 1909	Ngahutiwa	Bach	M	24
1680	Masahongse	Nannie (D of 1553)	Ora 1909	Masahongsi	Wd	F	27
1681	″	Bruce Honhongeva	Ora 1909		S	M	8
1682	″	Ella Chuhongse	Ora 1909	Tsu'hongsi (WMHKL1G5)	D	F	5
1683	Seyouma	None	Ora 1909	Siyawma	F	M	37

HP009691

TABLE 13.1—*(Continued)*

No.	Name by Which Allottee Is Known: Family Surname	Name by Which Allottee Is Known: First Name (+ orig. notes)	Post-1908 location	Identification	Rel	S	Age
1684	″	Tuvamana	Ora 1909	Tuvemana	M	F	35
1685	″	Ralph Hotewa	Ora 1909	Hootiwa	S	M	18
1686	″	Jessie Boseomana	Ora 1909	Poosiwmana	D	F	16
1687	″	Agnes Nasingoise	Ora 1909		D	F	14
1688	″	Scott Quochmasa	Ora 1909	Qötsmasa	S	M	11
1689	″	Yoyohongnim	Ora 1909		D	F	4
1690	″	Baseohoenim	Ora 1909		D	F	2
1691	″	Beshuyesva			S	M	2
1692	″	Quongwaveva (S of 1686)			GS	M	4 m
1693	Sakquenimtewa	None	Ora 1909	Sakwnömtiwa	F	M	38
1694	″	Kewanyouanim	Ora 1909	Kuwanyawnöm	M	F	33
1695	″	Homer Humewytewa	Ora 1909	Nakwahongniwa	S	M	18
1696	″	Hector Koyaquaptewa	Ora 1909	Qöyakwaptiwa (WMHKL1G5)	S	M	13
1697	″	Humeletznim	Ora 1909	Humiletsnöm (WMHKL1G5)	D	F	1
1698	″	Yoyoke			S	M	1
1699	″	Winnie Talashonka		Cora	D	F	8
1700	Tewaletztewa	Johnson	Ora 1909	Tuwaletstiwa	F	M	32
1701	″	Nellie Kewanyesnim	Ora 1909	Kuwanyesnöm	M	F	30
1702	″	Fred Humeeyah	Ora 1909	Ep'e'tavi (WMHKL1G5)	S	M	9
1703	″	Frisco Hoviah	Ora 1909	Ho'yvaya (WMHKL1G5)	S	M	1
1704	Sequi	None	Ora 1909	Talashongiwma	H	M	32
1705	″	Ruth Sequapnema	Ora 1909	Siikwapnöm	W	F	32
1706	Talasnymtewa	None	Ora 1909	Talasnömtiwa	F	M	70
1707	″	Tanakaunse	Ora 1909	Yonsi	M	F	58
1708	″	Homer Seeta	Ora 1909	Si'yta (WPatL1G4)	S	M	12
1709	″	Martha Seweesnim	Ora 1909	Siwiyesnöm (WPatL1G4)	D	F	10
1710	″	Amy Calhonka	Ora 1909	Amy (WPatL1G4)	D	F	8
1711	Homeventewa	Coin	Ora 1909	Humiventiwa	F	M	34
1712	″	Nellie Humihoenim	Ora 1909	Humihoynöm	M	F	35
1713	″	Mary Kenymka	Ora 1909		D	F	5
1714	″	Willie Sechwisa	Ora 1909	[Willie Coin]	S	M	2
1715	Pawika	Sam	Ora 1909	Paawikya	F	M	31
1716	″	Pearl Secavenka	Ora 1909	Sikyavenqa	M	F	25
1717	″	Pevasemana	Ora 1909		D	F	1
1718	″	Tawahongenim			D	F	1 m
1719	Lomavoyowma	None	Ora 1909	Lomavuwyawma	F	M	68

HP009692

TABLE 13.1—*(Continued)*

No.	Name by Which Allottee Is Known: Family Surname	Name by Which Allottee Is Known: First Name (+ orig. notes)	Post-1908 location	Identification	Rel	S	Age
1720	″	Caleyouenim	Ora 1909	Kyelyawnöm	M	F	60
1721	″	Seba James Sewequaptewa	Ora 1909	Siwikwaptiwa	S	M	22
1722	″	Claude Hiknema	Ora 1909	Tawanömtiwa	S	M	17
1723	″	Quincy Lomaco	Ora 1909	Quincy James [Lomako]	S	M	14
1724	″	Brown Quomawytewa	Ora 1909		S	M	7
1725	″	Sekiunse	Ora 1909	Sikyayonsi (WRabL3G3)	D	F	2
1726	″	Honietema			S	M	1
1727	Masaquaptewa	Herman	Ora 1909	Masakwaptiwa (Herman)	F	M	22
1728	″	Florence Talaswynim	Ora 1909	Talaswaynöm	M	F	18
1729	″	Quochwoeoma	Ora 1909		S	M	2
1730	Naquiestewa	Jimson	Ora 1909	Nakwayestiwa	F	M	46
1731	″	Quoyawynim	Ora 1909	Qöyawaynöm	M	F	42
1732	″	Oscar Sohu	Ora 1909		S	M	10
1733	Masavama	None	Ora 1909	Qöyahongniwa	F	M	57
1734	″	Kaamana	Ora 1909	Qa'ömana	M	F	55
1735	Wiseoma	None	Ora 1909	Qötskuyva	F	M	20
1736	″	Seunse	Ora 1909	Siyonsi	M	F	20
1737	″	William Lomaeonviah	Ora 1909		S	M	2
1738	″	Polevensy			D	F	1
1739	Quoyouwyme	None	Ora 1909	Qöyawayma	F	M	42
1740	″	Sevenka	Ora 1909	Sivenqa	M	F	44
1741	″	Bessie Polingese	Ora 1909	Eliz (WMCL3G5)	D	F	16
1742	″	Homer Suhoeoma	Ora 1909	Homer (WMCL3G5)	S	M	12
1743	″	Matthew Kewyma	Ora 1909	Matthew (WMCL3G5)	S	M	8
1744	″	Poleyumtewa	Ora 1909	Alfred (WMCL3G5)	S	M	6
1745	″	Masamanim	Ora 1909	Lydia (WMCL3G5)	D	F	1
1746	Tuwahoeoma	Charles Frederick	Ora 1909	Tuwahoyiwma	F	M	30
1747	″	Anna Tuvengayumse	Ora 1909	Tuvengyamsi	M	F	22
1748	″	Honinewa	Ora 1909	Oswald (WMCL3G6)	S	M	4
1749	″	Lomaquapnema	Ora 1909		S	M	2
1750	″	Tonokwuesu			D	F	1½
1751	Nasetema	None	Ora 1909	Nasitima	F	M	31
1752	″	Gaswynim	Ora 1909	Kyarwaynöm	M	F	23
1753	″	Awathongeva	Ora 1909	Awta (Victor)	S	M	3
1754	″	Lomavokiah			S	F	1
1755	Masatoenewa	None	Ora 1909	Masatöyniwa	Hsic	M	80

HP009693

TABLE 13.1—*(Continued)*

No.	Name by Which Allottee Is Known: Family Surname	Name by Which Allottee Is Known: First Name (+ orig. notes)	Post-1908 location	Identification	Rel	S	Age
1756	″	Koyongase	Ora 1909	Qöyangöysi	Wsic	F	76
1757	Tanakayouma	Bryan	Hot 1908	Tangaqyawma	F	M	25
1758	″	Laura Naquiesnim	Hot 1908	Nakwayesnöm	M	F	23
1759	″	Kewanisse	Hot 1908		D	F	3
1760	Tanakwiseoma	None	Hot 1908	Tangaqwisiwma	F	M	38
1761	″	Uoonca	Hot 1908	Ngönqa	M	F	35
1762	″	Polehepnim	Hot 1908		D	F	5
1763	″	Hovalo	Hot 1908		S	M	3
1764	″	Kahhorm			S	M	1
1768	Tuvingma	Talashynim	Hot 1908	Talashaynöm	M	F	75
1769	″	Beshatma	x	Pisatsmo	S	M	16
1770	Chugonny	None			Wdr	M	55
2245	Hola	Jane Sekawayenema (D of 2699)				F	10
2246	Tewahongeoma	None	Paaq 1910	Tawahongiwma	F	M	40
2447	″	Mayse	Paaq 1910	Talasmöysi	M	F	40
2448	″	Maude Poleyumse	Paaq 1910	Polingaysi	D	F	17
2449	″	Clarence Lomaquisa	Paaq 1910		S	M	12
2450	″	Shingoinne	Paaq 1910		S	M	5
2451	″	Lomawyah	Paaq 1910		S	M	2
2452	Katcheenamana	None	Ora 1910, Paaq 1911	Katsinmana	Wd	F	80
2453	Gasnoitewa	″	Hot 1908	Kyarngöytiwa	F	M	45
2454	″	Lydia Bacavi	Hot 1908	Paaqavi #2	D	F	13
2460	Tawamaynema	None		?	Bach	M	32
2461	Tuvawytewa	None (F of 1536)	O 1909	Tuvewaytiwa		M	70
2462	Kochwisnema	Esther		?	Maid	F	20

HP009694

TABLE 13.2

Census of the Bacabi Indians of Moqui Agency, June 30, 1910 (with 1911–1912 supplements)

#	Indian Name	Eng. Name	Identification	Rel.	Age	Sex
1	Lomahongeoma	Uncle Joe	Lomahongiwma	H	67	M
2	Onochyumca		Qötsyamqa	W	60	F
3	Lewishehave	Edward	Wishövi	S	13	M
4	Honwarre	Dick	Honwari		18	M
5	Kewanymtewa		Kuwannömtiwa	H	34	M
6	Onamamaynim		Qömamöynöm	W	24	F
7	Tuwyyumse	Ora	Ora	D	9	F
8	Chaguanne		Tsakwani	S	4	M
9	Talaswoeoma		Talaswuhiwma	H	67	M
10	Koaquocha		Qööqötsa	W	57	F
11	Polingayowma	Frances	Frances	D	12	F
12	Polewonse		Hazel	D	10	F
13	Onomahoenim		Edna	D	6	F
14	Woonaneme		Wungwni'yma	H	67	M
15	Oniesnim		Kwaayesnöm	W	62	F
16	Talayumtewa	Howard	Talayamtiwa	S	15	M
17	Talatchcowama	Ernest	Lomakuyvaya	S	13	M
18	Temosema		Tumosi	S	10	M
19	Lomaveema, or Onojainasaema	Paul	Qötsamsa'yma		19	M
20	Polewyma	William	Poliwayma		20	M
21	Yaiva	Seth	Yayva		19	M
22	Masiyesva or Allah		Masayesva	H	32	M
23	Tuwangoinim		Tuwangöynöm	W	32	F
24	Chuayesnim	Daisy		D	9	F
25	Onahoeim			D	5	F
26	Nasingayumse			D	2	F
27	Ponyaquaptewa		Pongyakwaptiwa	H	37	M
28	Tahashongse		Talashongsi	W	40	F
29	Sekteoma	Russel	Si'öqtiwma	S	17	M
30	Masahepnim	Nannie	Masa'mana	D	13	F
31	Secongayowanim			D	9	F
32	Chuwela		Kyarhoya?	S	7	M
33	Lomahoeoma		Herman	Dsic	4	F
34	Polequapnim	Elsie	Elsie		18	F
35	Ponyaletytewa		Pongyaletstiwa	F	50	M
36	Ponyayumse	Amy	Amy (WBarL1G3)	D	15	F
37	Humeminewa (Shemopoveh)			H	40	M
38	Quavenca	Ida	Kwaavenqa	W	38	F
39	Ponyawtewa	Philip	Tsorngöyva	H	25	M
40	Kewannymca	Susie	Kuwannömqa	W	24	F
41	Latimana			D	3	F
42	Tawahongeoma		Tawahongiwma	H	42	M
43	Mayse		Talasmöysi	W	42	F
44	Lomaquisa	Clarence		S	14	M
45	Polenimtewa			S	10	M
46	Shingoinne			S	7	M
47	Lomawyah			S	4	M
48	Poleyumse	Maud	Polingaysi		19	F
49	Nasingmimewa		Nasingayniwa	H	80	M
50	Tawamaynim		Tuwamöynöm	W	78	F
51	Secavama		Sikyave'yma	S	42	M

HP009695

TABLE 13.2—*(Continued)*

#	Indian Name	Eng. Name	Identification	Rel.	Age	Sex
52	Kochaquaama		Qötsakwahu	H	42	M
53	Ponyiyumca		Pongyayamqa	W	42	F
54	Tuwa	Don	Tuuwaha	S	16	M
55	Tuwahonca	Abbie	Tuwahongqa	D	14	F
56	Naseyesva			S	11	M
57	Tuwongise		Tuwangönsi (WRedL2G4)	D	9	F
58	Tuwaletynim			D	7	F
59	Balingah		Palöngawhoya	S	4	M
60	Humewynim			D	2	F
61	Sengmahoya	Harry	Sinnga	S	21	M
62	Gashonginewa		Kyarhongniwa	H	77	M
63	Kewanqupnim		Kuwankwapnöm	W	72	F
64	Nasewoonca		Nasiwunqa	M	19	F
65	Chile	Joseph	Tsölö (WLizL1G4)	S	16	M
66	Talangayowanim	Beulah		D	14	F
67	Talawytewa			S	9	M
68	Baletynema			D	6	M
69	Masahongmewa		Masahongniwa	H	37	M
70	Quahongse		Kwaahongsi	W	34	F
71	Chuamase	Lucy	Tsu'möysi	D	14	F
72	Masawyma			S	9	M
73	Ponyahonganimb			D	6	F
74	Chuavenca			D	4	F
75	Poleheptewa		Poliheptiwa	H	35	M
76	Tuvayyowanim		Tuveyawnöm	W	32	F
77	Koyomga		[Koyongo, Orin]	S	6	M
78	Naquiunse		Nakwayonsi (WWCL2G6)	D	4	F
79	Tuwyuesva or Shahoya	Roy	Tawayesva	F	32	M
80	Pole			D	7	F
81	Mase		Polikwapnöm (WSpdL1G4)	D	5	F
82	Talaswytewa		Talaswaytiwa	H	42	M
83	Tawanimse		Tawanömsi	W	42	F
84	Maktihoya	Jefferson	Maqtö	S	16	M
85	Koyongayumca	Hattie	Hattie (Qöyangyamqa)	D	14	F
86	Latihongava		Leetayo	S	9	M
87	Sekatiah		Sikyatayo	S	6	M
88	Nasehinim			D	4	F
89	Koyamase	Elizabeth	Qöyamöysi (WLizL1G4)		20	F
90	Sacuevia		Sakwkuyvaya	H	42	M
91	Sehongse		Sihongsi	W	39	F
92	Polehoema	Burton	Polihoyiwma	S	13	M
93	Gashayowanim	Nina		D	11	F
94	Tuvengayowanim	Avis		D	9	F
95	Polequaptewa			S	7	M
96	Tuvayumse			D	5	F
97	Lomawarre			S	2	M
98	Gashwyse	Grace	Kyarwaysi		19	F
99	Setalava		Lomanakwsu[1]		87	M
100	Tuwyesnim		Tuwayesnöm		62	F
101	Nause		Naa'usitiwa		92	M
102	Sucowma		Suuqawma	H	90	M
103	Nasemase		Nasimöysi	W	82	F
104	Talashoeoma		Talashoyiwma	H	42	M
105	Secahonginim		Sikyahongnöm	W	40	F

HP009696

TABLE 13.2—*(Continued)*

#	Indian Name	Eng. Name	Identification	Rel.	Age	Sex
106	Polewisnim	May	Poliwisnöm	D	17	F
107	Polehongnim	Irene	Poli. . . (Irene)	D	13	F
108	Poleyowma	Webster	Poliyawma	S	16	M
109	Komyyowanim			D	6	F
110	Tuvavima			S	3	M
111	Tahaama		Taaha'a (WGrsL1G4)[2]	GS	7	M
112	Deonava		Tingavi (WGrsL1G4)[2]	GS	9	M
113	Nanaeh		Nananwu (WGrsL1G4)[2]	GS	5	M
114	Gasayumca		Kyaryamqa[2]	GD	3	F
115	Namingha	Sidney	Nasiyamtiwa[2]	S	15	M

Summary for Fiscal Year 1910

No. of Males:

a- All ages ——————— 58

b- Six to eighteen years of age — 23

No. of Females:

a- All ages ——————— 57

b- Six to eighteen years of age — 22

Bacabi Census 6-30-1911 is identical to Bacabi, 1910, but with 3 additional individuals:

22	Kacheenawamana		Katsinmana	Wid.	83	F
27	Masangvintewa		Masangöntiwa	H	88	M
28	Kewashoenim		Kuwanhoynöm	W	83	F
			Bacabi Census 6-30-1912 adds these adults:			
43	Nasequaptewa		Nasikwaptiwa[3]	H	50	M
44	Tawayanim		Tawayawnöm[3]	W	50	F
46	Koyaoneve		Qöyangöyva[4]		50	M
47	Lomanisiema		Lomamsa'yma[3]	H	60	M
48	Chosvenca		Tsorvenqa[3]	W	64	F
49	Tewituspa		Tuutuspa[3]		68	M
			1911 Bacabi adults noted as deceased in 1912			
	Sucowma		Suuqawma			

[1] Lomanakwsu (#99) noted as ''F of Sacuevia'' in Bacabi ''census by families, 1910.''

[2] For Taaha'a (WGrsL1G4), Tingavi (WGrsL1G4), Nananwu (WGrsL1G4), Kyaryamqa, and Nasiyamtiwa (#s 111–115), census indicates Cs of Nuvamana #1, GCs of Kuwankwapnöm; Nasiyamtiwa is also listed on Oraibi 1910 census.

[3] Nasikwaptiwa, Tawayawnöm, Lomamsa'yma, Tsorvenqa, and Tuutuspa (#s 43, 44, 47, 48, and 49 on Bacabi 1912) were all listed on Oraibi 1908 as ''(Hotwilla)''.

[4] Qöyangöyva (#46 on Bacabi 1912) was listed on Oraibi, 1900.

HP009697

TABLE 13.3

Census of the Hotevilla Indians of Moqui Agency, June 30, 1912 (taken by Leo Crane, superintendent)[1]

No.	Indian Name	Eng Name	Identification	Rel	Sex	Age
1	Seheptewa		Siheptiwa	H	M	46
2	Sehepnim		Sihepnöm	W	F	40
3	Gasquapnim		Kyarkwapnöm (Daisy)	Niece	F	12
4	Haske	David	Haski (David)	S	M	22
5	Comavenoema		[Qömaveniwma][2]	Uncle	M	65
6	Comaletstewa		Qömaletstiwa	H	M	35
7	Tuvayesnim		Tuveyesnöm	W	F	35
8	Kootshannie			S	M	6
9	Chosyoeoma			S	M	1
10	Homingyunka			D	F	16
11	Chuahongyava		Pongyayawma	S	M	12
12	Nahquatewa		Nakwatiwa	H	M	45
13	Hanunimka		Huminömqa	W	F	35
14	Kootsayeoma	Wallace	Qötshoyiwma	Nephew	M	30
15	Sewenamptewa		Siwiyamtiwa	H	M	28
16	Talashongnim		Talashongnöm	W	F	25
17	Tahwaenim	Eltha	Tawamöynöm (WSndL1G6)	D	F	10
18	Polehoeoma		Poliwuhiwma	H	M	40
19	Naquayesnim		Nakwayesnöm	W	F	40
20	Kootsventewa		Qötsventiwa	H	M	70
21	Seyaonim		Siyawnöm	W	F	60
22	Kootshoeneawa		Qötshongniwa #1	S	M	23
23	Talaoyense		Tala	D	F	21
24	Komaqueptewa		Qömakwaptiwa	S	M	30
25	Talasvenca	[M of #20]	Talasvenqa	Uncle [sic]	Msic	90
26	Lamalquatin		Lomakwahu	H	M	35
27	Ponyanguice		Pongyangöysi	W	F	35
28	Choumpte			S	M	8
29	Talaskoloema			S	M	1
30	Kooyowhoeoma		Qöyahoyiwma #1	H	M	25
31	Kootsongse		Qötshongsi	W	F	23
32	Polingnim	Olive		D	F	11
33	Nahu	Luis	Ngahu (WPikL1G5)	S	M	10
34	Polingnaemca			S	M	1
35	Wasrah			S	M	6
36	Tongnaknowa		Tangaqhongva	H	M	38
37	Sinimca		Sinömqa	W	F	38
38	Ouchuona		Ötsö'na (WPikL1G4)	S	M	14
39	Pohuynim		Puhuwaynöm (WPikL1G4)	D	F	12
40	Chuahquaptewa		Kuwanwari?	S	M	8
41	Lomayoema		Tawangyawma #1	B-I-L	M	21
42	Lalotewa			S	M	1
43	Talangoycie		Talangöysi	GM	F	60
44	Sehongava		Sihongva	H	M	45
45	Mashonka		Masahongqa	W	F	40
46	A boy*			S	M	10
47	A child*					
48	Kooyeswesse		Qöywisa	GF	M	70
49	Duwonghongeva		Tuwahongva	H	M	30
50	Naseninim		Nasingaynöm	W	F	30

HP009698

TABLE 13.3—*(Continued)*

No.	Indian Name	Eng Name	Identification	Rel	Sex	Age
51	Poleyaeva			S	M	1
52	Enemama		Inmana	D	F	5
53	Talanginewa		Talangayniwa	Bsic	M	60
54	Poohyoema		Puhu'yma[3]	H	M	45
55	Humevense		Humivensi[3]	W	F	40
56	Lomayektewa		Lomayaktiwa	H	M	60
57	Masongyka		Masangyamqa	W	M	60
58	Mashoevama		Masahoyiwma	S	M	30
59	Pahuse		Paahongva	H	M	25
60	Sakimpika		Sakwnömqa	W	F	28
61	Child*					1
62	Masongutewa		Masangöytiwa	H	M	38
63	Pahuminka		Puhunömqa	W	F	38
64	Tuvamana		Tuvamana	Wid.	F	60
65	Sekhanimka		Sikyanömqa (WSpdL1G3)	D	F	18
66	Mockta		Talasyestiwa	H	M	25
67	Enanoencie		Kuwanyonsi	W	F	23
68	Kewanahama		Kuwanve'yma[4]	H	M	37
69	Masuqupnim		Masakwapnöm	W	F	34
70	Boy*			S	M	10
71	Boy*			S	M	8
72	Boy*			S	M	3
73	Hoatewa		Tuvengyawma #2	H	M	28
74	Tunyonse		Tuwayonsi	W	F	28
75	Kootsvuyice		Qöyawaysi (WRabL1G4)	D	F	10
76	Seavense			D	F	0
77	Kootsnavenca		Qötsvenqa clan FZ to #74	GM	F	70
78	Polingtewa		Polingyamtiwa	H	M	30
79	Tawaquapnim		Tawakwapnöm	W	F	30
80	Hiviah		Pongyayesva (Jackson)	S	M	10
81	Pongoenim			D	F	8
82	Child*			D	F	1
83	Kootsvayoema		Qötsvuwyawma	H	M	50
84	Homahoeyma		Honvenqa	W	F	45
85	Tuvahonim		Tuvehoynöm (WGrsL1G3)	D	F	14
86	Eueinhinma			S	M	9
87	Polehoenim			D	F	3 mo
88	Tewanemptewa	Edwin	Tuwanömtiwa #1 [B of #84]	S	M	30
89	Sehongewa		Sihongniwa	H	M	70
90	Nevaenka		Nuvavenqa	W	F	70
91	Sematchkuka		Sumatskuku[5]	H	M	32
92	Choseyownim		Sikyayesnöm[5]	W	F	30
93	Sogcaleoma			S	M	10
94	Pahuonim			D	F	6
95	Chuahense			D	F	1
96	Pephongava		Piphongva	H	M	45
97	Chozra		Tsorwisnöm	W	F	43
98	Kachina		Katsina	S	M	22
99	Nawisnim		Ngawusnöm	D	F	10
100	Sekayimptewa		Sikyayamtiwa(WSndL1G5)	H	M	18
101	Polingynim		Polingöynöm (WGrsL1G3)	W	F	20
102	Lomavepe			S	M	1
103	Sequaquapnim		Sikyakwapnöm	Wid.	F	40
104	Ekshawhoyea		Tawahongva	S	M	10

HP009699

TABLE 13.3—*(Continued)*

No.	Indian Name	Eng Name	Identification	Rel	Sex	Age
105	Mashongeptewa		Masangyamtiwa	H	M	37
106	Kewanese		Kuwanmöysi	W	F	36
107	Galayese		Kyelwaysi	D	F	13
108	Ponyaosoema		Lomayestiwa?[6]	GF	M	68
109	Nowinka		Ngönqa	Wid.	F	33
110	Polehepnim			D	F	9
111	Holavoema			S	M	7
112	Casyesva		Qöyayesva	H	M	39
113	Ponyaletnim		Pongyaletsnöm	W	F	37
114	Gasweseoma		Heheya (WBgrL1G5)	S	M	21
115	Gashepnim		Kyarhepnöm	D	F	19
116	Sekatova		Sikyatawu (WBgrL1G5)	S	M	12
117	Kochchininim		Katsinhongnöm (WBgrL1G5)	D	F	10
118	Gashqueptewa		Kyarheptiwa (WBgrL1G5)	S	M	2
119	Sakonova		Sakwhongva #1	B-I-L	M	27
120	Lomaquaeva		Lomakuyva	H	M	34
121	Novahongnim		Nuvahongnöm	W	F	35
122	Polehonka		Polihongqa	Wid.	F	34
123	Koyowcie		Qömangöysi	D	F	11
124	Soloho		Talahongva	S	M	9
125	Heyniho		Sakwwisiwma	S	M	7
126	Holacheoma		Hooletsiwma	S	M	5
127	A child*		Poosiw?	D	F	4
128	Kooyvwyimptewa		Qöyayamtiwa	H	M	33
129	Talahonese		Talahongsi #1	W	F	30
130	A child*					0
131	Hosava		Hoosava	H	M	27
132	Kewanwinka		Kuwanwunqa	W	F	25
133	Socknewewa		Sakwmöyniwa	H	M	50
134	Mashongeptewa		Masanömtiwa	S	M	12
135	Newtongelaw		Siwihongiwma	S	M	24
136	Pahuytewa		Puhuwaytiwa #2	H	M	36
137	Chosongenim		Tsorhongnöm	W	F	29
138	Sewesnim			D	F	9 mo
139	Tuvaquaptewa		Tuvekwaptiwa[7]	H	M	33
140	Nuvawunim		Nuvawaynöm	W	F	30
141	Kuchamana			D	F	8
142	Tanakhunka			S	M	0
143	Nasingyava		Nasingyawnöm[8]	GM	F	81
144	Talasynim		Talasngaynöm	Wid.	F	71
145	Lomonyeva		Lomangöyva[9]	B	M	63
146	Talasyingnewa		Talaswungwniwa	H	M	65
147	Kooyave		Kwaavi	W	F	63
148	Masahtewa		Masaatiwa[10]	H	M	67
149	Kootswieses		Qötswaysi[10]	W	F	53
150	Noqualetstewa		Nakwaletstiwa	H	M	58
151	Koyahonse		Qöyahongsi	W	F	53
152	Homehepnim		Humihepnöm[11]	GM	F	74
153	Saquesva		Sakwyesva	H	M	36
154	Talashka		Talasyamqa	W	F	35
155	A child*			D	F	8
156	Naquonyses[12]			Z-I-L	F	26
157	Lelahonga			S	M	13
158	Talashongoema		Talashongniwa	H	M	50
159	Cehinim		Sihaynöm	W	F	48

HP009700

TABLE 13.3—*(Continued)*

No.	Indian Name	Eng Name	Identification	Rel	Sex	Age
160	Tuyexva		Tuwayesva	S	M	16
161	Tuywasnema		Tuwawisnöm	D	F	12
162	Koyahongova		Qöyahongva	H	M	44
163	Souyese		Sonwaysi	W	F	40
164	Tuvahongnim		Tuwahongnöm	D	F	27
165	Papehoyea	[Kenneth]	Kwaave'yma (WRabL1G4)	GS	M	8
166	A child*					2
167	Poachela		Nasingöytiwa	H	M	26
168	Tuyvanka	Nina	Tuwawunqa	W	F	26
169	Kewaniease		Ngaysi	Wid.	F	68
170	Pohuhongova		Puhuhongva	H	M	27
171	Quamnimse		Kwaanömsi	W	F	27
172	A child*			S	M	0
173	Kootsnoeva		Qötsngöyva	F-I-L	M	45
174	Naquaheptewa		Nakwaheptiwa	H	M	50
175	Woowinka		Wuuwunqa	W	F	48
176	Poonyahoyea		Pongyaahoya	D	F	15
177	Tuwatshe		Tuwangöysi	D	F	13
178	Seskahoya		Siskyahoya	S	M	11
179	Sekahoeoma		Sikyahoyiwma	S	M	35
180	Kewmawatewa		Qömawaytiwa	H	M	26
181	Kootsamaese		Qötsmöysi	W	F	29
182	Tawansima		Tawamsa'yma	Uncle of 181	M	58
183	Poleu mptewa		Poliyamtiwa	H	M	33
184	Chosehoucie		Tsorhongsi	W	F	23
185	Pahongnim		Maggie	D	F	16
186	Tuvamewptewa		Tuvengyamtiwa	H	M	40
187	Seongnim		Sihongnöm	W	F	38
188	Tanghonka			D	F	14
189	Oeceumce			S	M	1
190	Takala		Puhungayniwa	H	M	19
191	Tanakoense		Wunsi	W	F	17
192	Tuvakongoema		Tuvehongiwma	H	M	38
193	Hoenimka		Honnömqa	W	F	36
194	Choyoeoma			S	M	2
195	Child*					
196	Masiytewa		Masawaytiwa	H	M	34
197	Kewanletnim		Kuwanletsnöm	W	F	30
198	Hoewingwa		Hoy'ngwu (WKatL1G4)	S -	M	8
199	Child*			S	M	6 mo
200	Lamalepstewa		Lomaletstiwa	H	M	75
201	Tahomana		Tahomana	W	F	68
202	Mappe		Talaswa'yma	S	M	19
203	Euhonsie		Uyihongsi (WKatL1G4)	GD	F	9
204	Payawnim		Paayawnöm (WKatL1G4)	″	F	11
205	Suetopke		Suutapki	H	M	25
206	Chuamana		Tsu'mana #2	W	F	23
207	Sakquamka	[M/#206]	Sakwyamqa	Wid.	F	51
208	Nahonvets a		Nahongvi'yma	S	M	35
209	Naquavema		Nakwave'yma	H	M	60
210	Hokiah		Hooqa'ö	W	F	58
211	Koyonavense		Koyongvensi	D	F	16
212	Kootssinim		Qötshaynöm	Wid.	F	68
213	Hunstewa		Humiyestiwa	S	M	40
214	Nahsinguyunka		Eunice (WPikL1G5)	D of #213	F	16

HP009701

TABLE 13.3—*(Continued)*

No.	Indian Name	Eng Name	Identification	Rel	Sex	Age
215	Seewemese		Siwimöynöm	DD of #212	F	13
216	Tuyeeme		Qötsvuhiwma	S of #213	M	13
217	Tuvenaytewa		Tuvengöytiwa	H	M	61
218	Sacuamsee		Sakwyamsi	W	F	48
219	Ytewoema		Waytiwma	S	M	20
220	Tanakayoema		Tangaqyawma	H	M	29
221	Ceynim		Siwaynöm	W	F	31
222	Chozro			D	F	9
223	Child*			S	M	2
224	Tukeesa			S	M	10
225	Sekahongnewa		Sikyahongniwa	H	M	73
226	Koymawaote		Qömawuuti	W	F	73
227	Polyesva		Poliyesva	S	M	40
228	Phunimptewa		Puhunömtiwa	H	M	65
229	Tuvaquapnim		Tuvakwapnöm	W	F	40
230	Sakachoke		Sakw. . .	S	M	15
231	Name refused	Rena	Masaletsnöm	D	F	13
232	Gashnayetewa		Kyarngöytiwa	H	M	65
233	Pahuminim		Puhumöynöm	W	F	42
234	Bacabi		Paaqavi #2	D	F	12
235	Honganim			D	F	10
236	Talawensie		Talawunsi	D	F	8
237	Koyanyestewa		Qöyangöytiwa	H	M	39
238	Tanaheknim		Tangaqhepnöm	W	F	40
239	Pooyowma		Nuvahoy'iwma	S	M	12
240	Koochongka			D	F	10
241	Koyahonoewa		Qöyahoyniwa	H	M	51
242	Talahepnim		Talahepnöm	W	F	48
243	Masahongke		Masahongi	F-I-L	M	71
244	Eukeoma	Chief	Yukiwma		M	70
245	Gashytewa		Kyarwaytiwa	H	M	35
246	Sewequepnim		Siwikwapnöm	W	F	30
247	*	Viola	Viola (WSunL1G5)	D	F	14
248	*	Sarah	Tuvekwapnöm	D	F	11
249	*		Qahöngi	S	M	8
250	*				M	5
251	Not named				M	0
252	Sakoeoma		Sakwhoyiwma	H	M	34
253	Gazhro		Kyaaro #1	W	F	30
254	Nootumya		Nuutumya	S	M	14
255	Lomonyatewa		Lomangöytiwa	H	M	63
256	Noovayka		Nuvayamqa	W	F	67
257	Tephongnim		Tephongnöm	GD	F	7
258	Chicueoma		Kiive'yma	GS	M	20
259	Kewanhongnewa		Kuwanhongniwa[13]	S	M	40
260	Sacytewa		Sakwwaytiwa #1	H	M	36
261	Tuwaansee		Tuwavensi	W	F	35
262	Kochongova		Qötshongva	H	M	37
263	Tovunimka		Tövönömqa	W	F	30
264	Lomahoena		Lomayawma	H	M	64
265	Coyamanim		Qöyamöynöm	W	F	60
266	Kootstewetewa		Polimöyniwa	S	M	22
267	Tawawventewa	Albert	Tawaventiwa	S	M	30
268	Sekieyoma		Sikyayawma	Widr.	M	24

HP009702

TABLE 13.3—*(Continued)*

No.	Indian Name	Eng Name	Identification	Rel	Sex	Age
269	Naquahongnim		Nakwahongnöm	W	F	21
270	Seequaptewa		Siikwaptiwa	H	M	35
271	Pahooquapnim		Puhukwapnöm	W	F	30
272	Choykoychi		Tsöqaytsi	S	M	8
273	Newaquaptewa			S	M	1
274	Tawahongnewa		Tawahongniwa	H	M	44
275	Koyongnoka		Qöyangönqa	W	F	40
276	Lalowee		Posiwyawma	S	M	10
277	Naquanginewa		Nakwangayniwa	H	M	41
278	Hume		Humi	W	F	38
279	Peeva			D	F	12
280	Sowenyesva			S	M	10
281	Towee			S	M	8
282	Child*			D	F	1
283	Sewtieema		Nasiwisiwma	H	M	20
284	Seweeminim		Siwimöynöm (WWCL2G6)[14]	W	F	18
285	Kootsyoema		Qötsyawma	H	M	47
286	Neoyesnim		Nuvayesnöm	W	F	45
287	Kewanemptewa		Kwaanömtiwa	S	M	14
288	Lolamoyha		Lolma (WSndL1G5)	S	M	14
289	Kewanusra		Kuwansuru (WSndL1G5)	S	M	10
290	Chosnoyesee			D	F	8
291	Ponyanintewa		Pongyanömtiwa	H	M	46
292	Polemeese		Polimöysi	W	F	40
293	Humequeva		Humiki'yva (WWCL2G6)	S	M	10
294	Powininenim			D	F	12
295	Child*			D	F	3
296	Poleventewa		Poliventiwa	H	M	45
297	Koyamense		Qöyanömsi	W	F	40
298	Child*			S	M	6
299	Child*			S	M	1
300	Child*	Frieda	Humiwunqa (WPrtL1G4)	D	F	18
301	Napqueva		Napkuyva[15]	B	M	70
302	Humeyonsee		Humingöysi[16]	Z	F	68
303	Kochawistewa		Qötswistiwa[16]	Neph.	M	39
304	Lomanakosa		Lomanangkwusa	H	M	54
305	Kootsyave		Qöyavi	W	F	50
306	Tuyungma		Tuuvingma	H	M	60
307	Tulashinim		Talashaynöm	W	F	58
308	Chosmeese		Tsormöysi	Wid.	F	25

Summary

No. of heads of families ———— 84
Total Number of Males ———— 164
Total ″ ″ Females ———— 144
Total population ———— 308
Males between 5 and 18 years of age ———— 43
Females ″ ″ ″ ″ ″ ″ ″ ———— 42
Total children of school age ———— 85

[1] Individuals on this Hotevilla, 1912 census also appear on Hotevilla 1908, & earlier censuses, except where noted. An asterisk in place of a name means ''Parents refused to give name (or sex)''.

Leo Crane, Superintendent of the Hopi Agency, who took this census, noted at the end ''This is the first census of the Hotevilla People, and owing to the general hostility with which these people view all Government matters, it has been impossible to report or estimate for Births or Deaths during this past fiscal year''.

[2] Qömaveniwma (#5) is not found on Titiev, n.d.a or White, n.d.a.

HP009703

TABLE 13.3—*(Continued)*

[3] Puhu'yma and Humivensi (#s 54 and 55) appear on Oraibi, 1908.
[4] Kuwanve'yma (#68) appears on M2, and on Prisoners at Canyon, 11-09-1906.
[5] Sumatskuku, Sikyayesnöm and their first two children (#s 91–94) appear on Oraibi, 1908.
[6] Lomayestiwa (#108) is MB of Masangyamtiwa (#105).
[7] Tuvekwaptiwa (#139) appears on the Census of Hostile camp, 10-30-1906, and on Prisoners at Canyon, 11-09-1906.
[8] Nasingyawnöm (#143) is MM of Nuvawaynöm (#140); she appears on Oraibi, 1908.
[9] Lomangöyva (#145) appears on the Census of Hostile camp, 10-30-1906, and on Prisoners at Canyon, 11-09-1906.
[10] Masaatiwa and Qötswaysi (#s 148, 149) appear on Oraibi, 1900, and on the Census of Hostile camp, 10-30-1906.
[11] Humihepnöm (#152) appears on the Census of Hostile camp, 10-30-1906.
[12] ''Naquonyses'' (#156) appears on Oraibi, 1900, and Hotevilla, 1908.
[13] Kuwanhongniwa (#259) appears on Oraibi, 1908.
[14] Siwimöynöm (WWCL2G6) (#284) is D of Humi (#278); the 1920 census of Hotvela indicates her English name as Mary, and that she was married to Nasiwisiwma (#283 here).
[15] Napkuyva (#301) appears on M2 and Oraibi, 1900.
[16] Humingöysi, and Qötswistiwa (#s 302–303) only appear on M2.

HP009704

CHAPTER 14
THE POPULATION OF ORAYVI IN 1906

From the array of demographic data presented in chapters 7, and 9–13, the present chapter seeks to reconstruct the actual population in 1906, as well as adult population by factions, and some demographic characteristics (notably, ages). It may be impossible to produce an absolutely accurate count of Orayvi and Mùnqapi in 1906, but an estimate can be more fine-grained than those presented by analysts hitherto. Titiev (1944: 51) suggested there were 880 people at Orayvi and Mùnqapi together in 1906 (both Levy [1992: 6] and I infer that Titiev intended to include Mùnqapi in his estimate, although Levy chose Titiev's [1944: 52] lower figure of 863, only including those with identified clans). But 880 is clearly too low. On August 30, 1906, Hopi Agency Superintendent Theodore Lemmon reported 924 people at Orayvi (Lemmon, 8-30-1906), a figure that probably included ca. 49 Second Mesa Hostiles (if we exclude these, Lemmon's total amounts to 875), but did not include Mùnqapi (which lay outside the purview of the Hopi Indian Agency). For fiscal year 1906, the official Mùnqapi figure, reported by the Western Navajo Agent, was 150 (ARCIA, 1906: 481). Based only on these Agency figures, the Third Mesa total for Orayvi and Mùnqapi would have been 1,025 (and 1,074 with the Second Mesa Hostiles). In fact, I think the figure should be a little higher still.

Table 14.1, Friendlies at Orayvi in 1906, is based on my calculations from Titiev's census and the 1906–1912 censuses, which adduce a total of 372–375 people. (The discrepancy concerns whether Sakwapu and her two children are considered Hostile or Friendly: according to Titiev's census she was initially a Hostile, but she does not appear on the Hostile camp census, suggesting that, if Titiev's record is correct, she may have returned to Orayvi independently of the Returned Hostiles, shortly after the split. In factional figures below, I treat her as a Friendly). Table 14.1 is based primarily on the 1908 Orayvi census, with additional Friendlies inferred from other sources listed at the end of the table. For the clan identifications column (column 3), where Titiev and White disagree on clan identification, Titiev's identification is listed first with White's in parenthesis: e.g., Patki (WPik) means a member of the Patki clan according to Titiev, but Piikyas clan according to White. I have added relationship status where necessary and conformed relative terms to anthropological usage, vis-à-vis the indicated household head: for example, B-i-L becomes WB, GM becomes WM etc. H in this column usually stands for Husband, but means Head where (e.g., Hooletstiwa) there is no spouse, and that person is listed first in the group. ''Head'' is not intended to indicate social leadership, merely to provide an anchor to the existing census on which to identify relationships within the household group.

Table 14.2, Mùnqapi 1906, is based on the Mùnqapi census of 1908, with additional inferences from the Orayvi and Hotvela censuses of that year, and from Titiev's indications of ''M a 6'' (''at Mùnqapi before

HP009705

1906''). I conclude 162 people were probably present at Mùnqapi at the time of the split. Orayvi Friendlies and Mùnqapi together thus numbered 534–537.

Table 14.3, Orayvi Hostiles in 1906, is based principally on the Hostile Camp census of October 30, 1906. Columns follow the same pattern as for table 14.1. The total number of Orayvi Hostiles in 1906 was approximately 510–514. (The difference concerns, again, Sakwapu and her two children, and second, whether or not Na'sastiwa was still living; Titiev indicates he was deceased, but a [somewhat confused] listing on the Hostile camp census indicates he may have still been alive; factional figures below include him. They do not include Lomaki'yma, however; Titiev [n.d.a] records him as moving to Hotvela from Orayvi, and then later, upon marriage, to Songòopavi, but the array of data suggests he had moved to Songòopavi before the split. Second Mesa Hostiles (table 14.4) raised the entire Hostile faction total to 559–563.

Tables 14.1–14.3, and others identifying total population in the present chapter, include names of children listed on the 1906 or 1908 censuses who cannot be correlated with Titiev's or White's records (38 Friendlies, 25 at Mùnqapi, 79 Hostiles). These are listed according to the spellings of their names on the 1906 or 1908 censuses, appended with ''1906 sp'' or ''1908 sp'' in brackets; in the majority of cases, their names might be easily rendered into current orthography (e.g., Tu wy es nim into Tuwayesnöm, Ta las noi se into Talasngöysi, etc.), but I have not done so in order to avoid confusing the discrete record of identifications established from the Titiev and White master lists (tables 8.1, 8.2). In most instances, these named individuals would have received other names as they matured, and may be equated with those appearing on later censuses than are the focus of the present work, or may be remembered by older Third Mesa people today (and note that Titiev, especially, was not interested in recording names of those who were young children in 1906); in some cases, they probably identify individuals who died in infancy or childhood.

According to the figures in tables 14.1–14.3, Orayvi's total population in 1906 was therefore 1,047 or 1,048 Third Mesa Hopis, and 1,096 or 1,097, including the Second Mesa Hostiles. (Note that a preliminary total of 975 Third Mesa Hopis [reported in Whiteley, 2004b: 499] was based on a cruder calculation, from the 1908 censuses. Those three censuses include 1,067 individuals in all, but at least three Hostiles—Napkuyva, Qötswistiwa, and Humingöysi [all Rabbit clan]—were missing. Of the total number—say, then, 1,070—ca. 95 were children two years old or younger in October 1908. Not calculating for any deaths between September 1906 and October 1908 [some individuals included in the 1,067 on the 1908 censuses are recorded as recently deceased, but these cannot possibly accommodate all deaths since September 1906], the total remaining is 975. The present figures are based on a more comprehensive reanalysis that sought to identify every individual noticed on the 1906–1912 censuses who was alive at the time of the split.)

Table 14.4's identifications and age approximations for Second Mesa Hostiles are based on several sources (mostly not presented herein): (1) the Hostile Camp census (table 11.1) and ''Oraibi Prisoners at Canyon'' (table 11.3, which includes some from Second Mesa); (2) a brief list of principal Second Mesa men by Titiev (see table 7.2); (3) Lemmon's (9-20-1906) and Perry's (10-29-1906) lists of Second Mesa Hostile men, and some women (see Part II, chaps. 20 and 21); (4) the allotment census of Songòopavi in 1909 (Shungopavi, 1909); (5) the Agency census of Songòopavi in 1920 (Shungopavi, 1920); (6) Mayhugh's Second Mesa allotment schedules of 1894 (part of the same record as ''M1''); (7) an 1885 census (for Supawlavi, Musangnuvi, and Songòopavi; Second Mesa, 1885); (8) and field interviews from 1981–2005 with some of their descendants (which, inter alia, correct some identified by Titiev/Tawakwaptiwa as Sun Forehead clan to Sun). The total estimate of 49 Second Mesa Hostiles may be slightly undercounted. On October 29, 1906, Reuben Perry listed all the Hostiles who had already been imprisoned (and were destined for incarceration at Fort Huachuca or schooling at Carlisle Indian School, though their disposition had not been decided upon at that point).

HP009706

Of the 29 individuals listed, 14 were Second Mesa Hostiles. On November 17, 1906, Perry summarized disposition of the Hostile population (see Part II, chap. 22). He noted 39 individuals had been returned to Songòopavi: 3 men, 19 women, and 17 children. Thus together with the 14 prisoners, this gives a Second Mesa Hostile total of 53. I am unsure of who the missing four may be. Table 14.4 shows 17 men, 16 women aged 18 or over (one married mother was approximately 17 years of age; despite her status, for consistency with Orayvi figures for adults, I do not include her among the 16), and 16 children and young adults; compared with Perry's breakdown on November 17, this suggests that two of the missing are women, and two are children.

Tables 14.5, 14.6, and 14.7 list adults 18 years of age and older, by Orayvi Friendlies, Mùnqapi, and Hostiles, respectively, with clan and household identifications according to Titiev, or clans according White, and with the sources (in table notes) that specify their status as living adults in 1906. Table 14.5 is compiled from the Orayvi census of 1908, the Mùnqapi census of 1908, and in some additional cases from the list of male Friendlies recorded in November 1906 (table 11.5). Table 14.6 is compiled from the Mùnqapi census of 1908, with some additional indications of noteworthy appearances on other censuses. Table 14.7 lists the Hostile adults in 1906, calculated principally from table 11.1 (Census of the Hostile camp on October 30, 1906), with a few additions from table 11.3 (Oraibi Prisoners at Canyon, ca. 11-09-1906), table 11.4 (People at Hodewella, 11-09-1906), table 11.2 (At Oraibi, 11-08-1906), and table 13.3 (Hotevilla 1912).

Titiev did not indicate an age standard for his measure of adulthood; Levy (1992) also used 18 as that standard. Age inferences in my calculation rely on a comparison of ages suggested by the census-takers from 1892–1912. Tables 14.8, 14.9, and 14.10 show age calculations for Orayvi, Mùnqapi, and Hostile individuals in 1906, based on the array of census data. Titiev's estimate of adults excluded some 22 individuals whom Tawakwaptiwa thought were deceased before 1906, indicated by Titiev as ''d a 1906'' (''died long before 1906'') when they were in fact still living. Table 14.11 lists those individuals. (One of them, Naa'usitiwa, is listed in one household, I 218-219, as ''d a 1906'', and in another, Q 507-509, both as ''d a 1906'' and as ''H-OO-B,'' in different passages [Titiev, n.d.a]. Titiev's census cards [Titiev, n.d.b], the probable basis for his numerical calculations, list Naa'usitiwa only as ''d a 1906''.) Table 14.12 lists the adult Hostiles who returned to Orayvi in November 1906 (with Titiev's clan identifications), and their subsequent fate as of November 1909; most removed to Paaqavi, some returned to Hotvela, a few remained at Orayvi, and a few had died in the interim. Table 14.12 is based on the list of Returned Hostiles (table 11.2), and on the 1908–1912 censuses of Orayvi, Hotvela, and Paaqavi, as well as my conversations with descendants.

By my calculation, Orayvi and Mùnqapi together contained 544 adults 18 years of age and older in 1906 (excluding the Second Mesa Hostiles, but including Na'sastiwa [see above]—if he is excluded the total would drop to 543). Of these 544, 266 were Hostiles (140 male, 126 female), 209 were Orayvi Friendlies (110 male, 99 female—including Sakwapu as a Friendly), and 69 were at Mùnqapi (39 male, 30 female). While the Hostiles were slightly weaker numerically on this count, the addition of 33 adults from Second Mesa in March 1906 (17 males and 16 females) tilted the balance in their favor (to 299 Hostiles—157 males and 142 females—in all). In this light, it is not surprising that Tawakwaptiwa had to send to Mùnqapi for reinforcements to help oust the Hostiles from the village on September 7, 1906.[1]

So, while at 880, Titiev *underestimated* the total Orayvi and Mùnqapi population for 1906 by some 19%, at 622 (1944: 87)—in terms of a simple number—he *overestimated* the total population of adults by some 14.5%. His 622 total (it excluded Second Mesa Hostiles) comprised 324 Friendlies (172 males, 152 females), and 298 Hostiles (164 males, 134 females). In light of my calculation of 544 adults, Titiev's figure must thus include

[1] I cannot explain the discrepancy between males and females, a feature also of Titiev's calculations; see below.

HP009707

some 78—again, just as a simple number—who were too young to have been autonomous protagonists in the split. However, as shown (table 14.11), Titiev's 622 did not include 22 individuals who (*contra* Tawakwaptiwa) were still alive at the time of the split. Had these individuals been included, Titiev's adult total would thus have been 644—ca. 18% higher than the actual figure. This latter discrepancy also means that within Titiev's total of 622 adults, the number of those erroneously included (as too young) was exactly 100. The result is that insofar as those 622 individuals comprising Titiev's total represent the actual population of Third Mesa Hopi adults living at the time of the split, the error factor, involving 122 persons, is approximately 20%: 100 individuals were erroneously included, and 22 individuals were erroneously excluded.

HP009708

TABLE 14.1
Orayvi Friendlies, 1906

Oray 08 #	Identification[1]	Clan (MT or W)	S	Rel.	1906 age	Notes
29	Tuwangöynöm	Greasewood	F	W	23	H is Masayesva [Hstcamp]; Tuwangöynöm not on Hstcamp or RH; on Bacabi 1910
30	Chu a yes nim, Daisy	Greasewood	F	D	5	Not on Hstcamp or RH
31	Qua ho e nim	Greasewood	F	D	1	Not on Hstcamp or RH; on Bacabi 1910
109	Talashoyniwa	Rabbit	M	H	54	H & W divide at split then reunite; Talanömqa on Hstcamp; MT says H>OO>B or H>OO at =, but she stays at O post 1909; m'd to Talashoyniwa by 1900
110	Sihaytiwa	Maasaw	M	S	19	C of Honmana; not on We the Oraibi - MT says off-Res in 1906
111	Siwiyonsi	Maasaw	F	D	16	C of Honmana
112	Kooyemsi	Maasaw	M	S	15	C of Honmana
113	Qömayuwsi	Maasaw	M	S	13	C of Honmana
146	Hooletstiwa	Bear	M	H	22	
155	Kuwanwikvaya	Lizard	M	H	65	
179	Kyelnömtiwa	Sand	M	H	34	
180	Talasngönsi	Piikyas	F	W	34	
181	Yotima	Piikyas	M	S	11	C of Talahoyiwma
182	Tsoryesnöm	Piikyas	F	D	9	C of Talahoyiwma
183	Tawangyawma #2	Piikyas	M	S	6	C of Talahoyiwma [Qömawuna (WPikL1G5)]
184	Palatsqa	Piikyas	M	S	3	
185	Tsuqa'yma	Piikyas	M	S	1½	
187	Kuwanöyiwma	Lizard	M	H	30	
188	Patsavumana	Maasaw	F	W	18	1st C born summer 1908; prob m'd in 1906
190	Piqösa	Grey Badger	M	H	31	
191	Qötsnömqa	Piikyas	F	W	40	M'd to Kuwanve'yma (H) in 1906?
192	Tsimöqa	Piikyas	M	S	10	C of Kuwanventiwa
193	Maavuwya	Piikyas	M	S	4	C of Kuwanventiwa
194	Tupki'yma (WPikL1G4)	Piikyas	M	S	1	C of Kuwanve'yma?
196	Tuvehoyiwma	Bear	M	H	37	
197	Oomawu	Lizard	F	W	33	
198	Talasnömqa	Lizard	F	D	13	
199	Qömahongva	Lizard	M	S	10	
200	Hōn quap nim, Ida	Lizard	F	D	4	
201	Hōn yes te wa	Lizard	M	S	1	
203	Kuwanleetsiwma	R Badger	M	H	32	
204	Sa'lako	R Coyote	F	W	26	
205	Poli. . . (Winnie)	R Coyote	F	D	5	

HP009709

TABLE 14.1—*(Continued)*

Oray 08 #	Identification[1]	Clan (MT or W)	S	Rel.	1906 age	Notes
206	Mong we	[R Coyote]	M	S	1	
207	Ko monga yum tewa	[R Coyote]	M	S	1	
208	Söwungwya	Lizard	M	H	46	
209	Honapsi	N/R Badger	F	W	44	
210	Sakwngönsi	N/R Badger	F	D	16	
211	Qömawaynöm	N/R Badger	F	D	10	
212	Sivensi	N/R Badger	F	D	6	
213	Motsqa	Patki	M	H	33	
214	Singönsi	N/R Badger	F	W	27	
215	Ta wak che, Charley	[N/R Badger]	M	S	6	
216	Paamöynöm (WBdgL2G5)	(WBdgL2)	F	D	3	
217	Nu vang a yow a nim	[N/R Badger]	F	D	1½	
219	Kuwanngöyniwa	Katsina	M	H	22	
220	Sakwhongqa	N/R Badger	F	W	22	m'd in 1906?
222	Loma'asniwa	Sand	M	H	56	
223	Sikyahoynöm	Katsina	F	W	54	
224	Talasve'yma	Eagle	M	H	40	
225	Pongyamana	Parrot/Crow	F	W	30	
226	Tökyawuuti	Parrot/Crow	F	WM	62	
227	Pongyayestiwa	Patki	M	H	40	
228	Tawamunsi	Butterfly	F	W	38	
229	Nuvangönsi (WBflyL1G3)	Butterfly	F	D	19	
230	Yokni'yma (WBflyL1G3)	Butterfly	M	S	1½	
232	Humihoyniwa	Lizard	M	H	65	
233	Qömahongnöm	Rabbit	F	W	62	
234	Sikyangönsi (WRabL1G3)	Rabbit	F	H	23	D of #233
236	Kyelhongniwa	Sun	M	H	66	
237	Tuwamöysi	Crane	F	W	70	
238	Lomalewtiwa	Maasaw	M	H	58	
239	Tuvahepnöm	Rabbit	F	W	30	m'd to #238 or #287 in 1906?
240	Ba hu wunse, Madge	[Rabbit]	F	WD	12	
241	Tuveletsnöm (WRabL2G4)	Rabbit	F	WD	10	
242	Maqaya	Rabbit	M	WS	8	
243	Wunuwya	Rabbit	M	WS	6	aka Awatwunu (WRabL2G4)
244	Siwingöynöm	Rabbit	F	WD	4	
245	Kuwanveniwma	Maasaw	M	H	38	
246	Qötsngöysi	Sparrowhawk	F	W	35	
247	Horace (Kwaani)	Sparrowhawk	M	S	15	

HP009710

TABLE 14.1—*(Continued)*

Oray 08 #	Identification[1]	Clan (MT or W)	S	Rel.	1906 age	Notes
248	Sahö (WPCKL1G4)	Sparrowhawk	M	S	10	
249	Qömakwaptiwa (WPCKL1G4)	Sparrowhawk	M	S	2	
250	Sakwwunu	Grey Badger	M	WF	84	d. in 1908
251	Talasngöntiwa	Sparrowhawk	M	WMB	75	
252	Tuveyawma	Patki	M	H	42	
253	Masahoynöm	R Coyote	F	W	40	
254	Nuvanömsi (WMCL2G6)	R Coyote	F	D	10	(Canton S.D)
255	Quoch quap te wa	[R Coyote]	M	S	5	
256	Tuupeva (WMCL2G6)	R Coyote	F	D	3	
257	Yo yo letz nim	[R Coyote]	F	D	infant	
258	Talawipi	Reed	M	H	19	on Moencopi 1908
259	Talahongqa	R Coyote	F	W	19	on Oraibi 1908 & Moencopi 1908; m'd in 1906? D of #253
261	Sowiwuuti	Sun	F	M	80	Z of #262 according to White n.d.a
262	Paaqavi #1	Sun	F	D	65	
263	Paanömtiwa	R Badger	M	H	33	marriage not recorded by MT
264	Talavensi	Desert Fox	F	W	43	marriage not recorded by MT
265	Tuvengyamqa	Desert Fox	F	D	20	
266	Ngahuwya	Desert Fox	M	S	10	
267	Taawa #1	Desert Fox	F	D	3	
268	Qömawuhiwma	R Coyote	M	H	57	
269	Qömahongqa	Greasewood	F	W	54	
270	Honnömtiwa	Greasewood	M	S	14	
271	Qöyangöynöm	Greasewood	F	D	9	
272	Puhuhoyiwma	Greasewood	M	S	22	on Oraibi 1908 and Moencopi 1908
273	Kuwanventiwa	Maasaw	M	H	38	
274	Siwingyawnöm	Greasewood	F	W	25	
275	Nawini'yma	Lizard	M	B	58	
276	Qötsnömsi	Lizard	F	Z	60	
277	Sikyangyawnöm (WLizL2G5)	Lizard	F	GD of 276	19	(Shing oi te wa's child?)
278	Kwaatsi	Lizard	M	GS of 276	13	(Shing oi te wa's child?)
	Muuna	Sparrowhawk	M	H	19	on We the Oraibi
279	Kyarhongnöm	Desert Fox	F	W	18	NB Husb alive in 1906; M and Zs go to Hot
282	Singöysi	R Badger	F	H	75	
283	Qöyahongnöm	Bow	F	H	60	
284	Kyarve'yma	Bow	M	S	21	
285	Humihongqa	Bow	F	D	16	
286	Tawahongqa	Bow	F	DD	10	D of Kyelwunqa & Qömayawtiwa
287	Tangaqhongniwa	Bow	M	S	32	(Canton S.D)

HP009711

TABLE 14.1—*(Continued)*

Oray 08 #	Identification[1]	Clan (MT or W)	S	Rel.	1906 age	Notes
288	Sakwmasa	R Coyote	M	H	70	
289	Nakwahongqa	Bow	F	W	64	
290	Sikyawaytiwa	Bow	M	S	20	
291	Nasitöyniwa	Greasewood	M	H	31	
292	Talasyesnöm	Maasaw	F	W	25	
293	Napyonsi (WMHKL1G4)	Maasaw (WMHK)	F	D	9	D of Paawikya
294	Sihoynöm (WMHKL1G4)	Maasaw (WMHK)	F	D	2	D of Paawikya
296	Siwinömtiwa	Patki	M	H	44	
297	Sakwhongsi	Maasaw	F	W	40	
298	Sileena	Maasaw	M	S	20	
299	Humingöynöm	Maasaw	F	D	18	
300	Paanömqa	Maasaw	F	D	17	
301	Hu ming a yumse, Lizzie	[Maasaw]	F	D	10	
302	Nuvawaysi	Maasaw	F	D	6	
303	Milo (WMHKL1G4)	Maasaw	M	S	4	
304	Ba wy te wa	[Maasaw]	M	S	2	
305	Oon va	[Maasaw]	M	S	infant	
306	Tsorhoynöm	R Badger	F	H	48	
307	Pööqangw	R Badger	M	S	22	
308	Loma ca che, Amos	[R Badger]	M	S	12	
309	Puhukwaptiwa	Sun	M	H	17	probably not m'd in 1906
310	Qömawaysi	R Badger	F	W	17	same as previous HH in 1906
311	Tawakwaptiwa	Bear	M	H	33	(Chief) Virilocal marriage
312	Nasingönsi	Parrot	F	W	31	
313	Huminkwa'yma	R Badger	M	H	42	
314	Nawisowa	Maasaw	F	W	40	
315	Tuvewaynöm	Maasaw	F	D	15	
316	Poliwunqa	Maasaw	F	D	11	
317	Polinömqa #1	Maasaw	F	D	6	
318	Pole ma nim	[Maasaw]	F	D	4	
319	Honanhoynöm (Lucy)	Maasaw	F	D	2	
321	Sikyayestiwa	Greasewood	M	H	34	
322	Tawangyawnöm	Maasaw	F	W	32	
323	Posiwngönsi	Maasaw	F	D	15	
324	Hihikwispi	Maasaw	M	S	11	
325	Hawalpa	Maasaw	M	S	9	
326	Sakwhongva #2	Maasaw	M	S	7	
327	Ba cop co leh	[Maasaw]	M	S	2	

HP009712

TABLE 14.1—*(Continued)*

Oray 08 #	Identification[1]	Clan (MT or W)	S	Rel.	1906 age	Notes
328	Siyontiwa	Maasaw	M	S	2	
330	Talaskwaptiwa	Sun	M	H	55	
331	Pongyanömsi	Bear	F	W	55	
332	Sakwwaytiwa #2	Bear	M	WZS	28	
333	Sakwapu	R Coyote	F	W	29	
334	Lomanömtiwa	Bow	M	H	40	
335	Poling a yowma, Gladys	[R Coyote]	F	D	6	
336	Polihongniwa (WM-CL1G5)	R Coyote	M	S	4	
338	Nasihongva	Parrot (WPrtL2)	M	H	34	
339	Nuvamana #1	Greasewood	F	W	26	
340	Tingavi (WGrsL1G4)	Greasewood	M	S	5	on Bacabi 1910
341	Taaha'a (WGrsL1G4)	Greasewood	M	S	3	on Bacabi 1910
342	Nananwu (WGrsL1G4)	Greasewood	M	S	1	on Bacabi 1910
344	Tuvewaytiwa	Patki	M	WF	56	
345	Nasiyamtiwa	Greasewood	M	WB	11	on Bacabi 1910
346	Talasyamtiwa	Rabbit	M	H	35	
347	Tsu'hongnöm	Rabbit	F	Z	26	
348	Nuvangaynöm (WRabL1G4)	Rabbit	F	ZD	10	
349	Tala ven ca, Nora	[Rabbit]	F	ZD	5	
350	Mungyawu'u (WRabL1G4)	Rabbit	M	ZS	3	
351	Ta las noi se	[Rabbit]	F	ZD	infant	
352	Tuvenömtiwa	Sand	M	H	42	
353	Hahay'i	Sun	F	W	40	
354	Puhuwaytiwa #1	Sun	M	S	17	
355	Talayesva (WSunL1G4)	Sun	M	S	15	
356	Na ling se, Perry	[Sun]	M	S	9	
357	Pongyawaynöm (WSunL1G4)	Sun	F	D	3	
359	Homikni	Lizard	M	F	64	
360	Nakwa'yma	Sun	M	S	28	
363	Tangaqyestiwa	R Coyote	M	H	76	
364	Tsorowuuti	Piikyas	F	W	74	
365	Simana (WPikL1G4)	Piikyas	F	DD	10	
366	Qömayawtiwa	Sun	M	H	27	
367	Leehoynöm	Rabbit	F	W	19	m'd in 1906?
369	Sakwhongniwa	Katsina	M	H	30	
370	Polihongnöm	Sparrowhawk	F	W	30	
372	Lomahongva	Patki	M	H	80	Living w Z (#373) in 1892 & 1900
373	Simöysi	Patki	F	Z	78	

HP009713

TABLE 14.1—*(Continued)*

Oray 08 #	Identification[1]	Clan (MT or W)	S	Rel.	1906 age	Notes
374	Sakwyamtiwa	Patki	M	ZS	34	prob m'd to Tsu'hongnöm in 1906>
375	Qömahoyniwa	R Badger	M	H	83	
376	Qöyayesnöm	Rabbitbrush	F	W	78	
377	Nasingyamtiwa	Maasaw	M	H	31	
378	Masamöysi	Parrot	F	W	28	
379	Polikwaptiwa	Parrot	M	S	12	
380	Hoomöysi (WPrtL1G4)	Parrot	F	D	9	
381	Hookwapnöm (WPrtL1G4)	Parrot	F	D	7	
382	Honmana #2 (Mina)	Parrot	F	D	4	
383	Clara	Parrot	F	D	infant	
385	Huminömsi	Parrot	F	H	52	
386	Nasiletsnöm	Bear	F	H	65	
387	Sikyayamqa	Patki	F	H	74	
	Masayesnöm	Patki	F	DD	18	#116 on Moencopi 1908; w F but may be here w MM in 1906
	Teptuyqa	Patki	M	DS	15	#115 on Moencopi 1908; w F but may be here w MM in 1906
388	Masahongva	Parrot (WPrtL2)	M	H	43	m'd to Solimana in 1906?
389	Solimana	Greasewood	F	W	48	
390	Wawaynöm	Greasewood	F	D	7	
391	Naanankya	R Coyote	M	S	20	[C of Talasngöysi]
392	Kyarmöynöm	R Coyote	F	D	18	[C of Talasngöysi]
393	Siwihongnöm	R Coyote	F	D	10	[C of Talasngöysi]
394	[Lottie]	R Coyote	F	D	8	[C of Talasngöysi]
395	Lomayesva #1	R Coyote	M	H	52	
396	Humimöynöm	Katsina	F	W	50	
397	Hooyiwma (WPrtL2G4)	Katsina	M	S	20	
398	Qöyave'yma (WPrtL2G4)	[Katsina]	M	S?	7	
399	Letayhongnöm	Katsina	F	DD	9	DD of #396 (Moencopi in 1900)
400	Pa vin mana, Rachel	[Katsina]	F	D?	8	
401	Kuwanheptiwa	Lizard	M	H	23	
402	Sikyamöynöm	Katsina	F	W	23	D of #396, DD of #404
404	Qöyanömqa	Katsina	F	H	80	
405	Tuveyamtiwa	Snake (WLizL3)	M	H	60	
406	Siwihongqa	Sun	F	W	54	
407	Pongyanömqa	Sun	F	D	12	
408	Taaho	Sun	M	S	10	

HP009714

TABLE 14.1—*(Continued)*

Oray 08 #	Identification[1]	Clan (MT or W)	S	Rel.	1906 age	Notes
409	Pongyayawnöm	Sun	F	D	6	
	Sihongqa	Sun	F	D	21	MT says OO, = 1M man, living at Agency
410	Sikyamöyniwa	Parrot/Crow	M	H	75	
411	Honletsnöm	Patki	F	W	61	
412	Ngöyti'yma	Patki	M	S	23	
413	Kuwanwaytiwa	Rabbit	M	H	48	
414	Kyarnömqa	Piikyas	F	W	46	
415	Qömayawma	Piikyas	M	S	16	
416	Susuruwya	Piikyas	M	S	11	
417	Sakwngöysi	Piikyas	F	D	23	
418	Qömanömtiwa	R Badger	M	H	46	
419	Kyelmöysi	Rabbit	F	W	40	
420	Tawamana	Rabbit	F	D	12	
421	Yoywaysi	Rabbit	F	D	5	
422	Honanngöysi (WRabL1G4)	Rabbit	F	D	½	
424	Lomavitu	Rabbit	M	S	10	
425	Singöytiwa	Parrot (WPrtL2)	M	H	40	
426	Ismana	Sun	F	W	40	
427	Tuvengöysi	Sun	F	WD	16	D of Lomanömtiwa
428	Ho ti ma, Mark	[Sun]	M	WS	8	Puhuve'yma (WSunL1G4)?
429	Qötsngaysi	Sun	F	WD	6	D of Lomanömtiwa
430	Kyarhongqa	Sun	F	D	2	
431	Kyarngaynöm	Sun	F	D	½	
433	Tuwahoyniwa	Crane	M	H	62	
434	Pongyawunqa	Rabbit	F	W	56	
435	Talashaynöm (WRabL3G3)	Rabbit	F	DD	10	D of Siwinömqa
436	Halayvi (WRabL3G3)	Rabbit	M	DD	6	S of Siwinömqa
437	Nakwakuyva	Rabbit	M	DS	14	S of Kyelyesnöm
438	Talawaytiwa	Sun	M	H	22	
439	Kyaaromana	Maasaw	F	W	22	on Moencopi 1900
440	Tawayesnöm (WMHKL1G6)	Maasaw	F	D	2	
443	Mösinömqa	Sand	F	M	56	
444	Kiwpi	Sand	M	S	20	
445	Poliyestiwa	Greasewood	M	H	29	
446	Kuwanmöynöm	Sand	F	W	31	
447	Humingyamtiwa	Sand	M	WS	14	S of Paanömtiwa
448	Hamana	Sand	M	WS	11	S of Paanömtiwa
449	Tuvehongva	Sand	M	WS	7	S of Paanömtiwa

HP007715

TABLE 14.1—*(Continued)*

Oray 08 #	Identification[1]	Clan (MT or W)	S	Rel.	1906 age	Notes
450	Bo se ovense	[Sand]	F	D	3	
452	Qöyayeptiwa	Sun	M	F	60	
453	Talasmana	R Coyote	F	D	19	
454	Nasiwaytiwa	Bow	M	H	28	
455	Tawawunqa	R Coyote	F	W	25	
456	Honkuku	R Coyote	M	S	9	
457	Ba hu ven ca, Virginia	[R Coyote]	F	D	6	
458	Awathaytiwa (WMCL2G5)	R Coyote	M	S	4	
459	Ba hu hong si	[R Coyote]	F	D	1½	
461	Qöyangayniwa	R Badger	M	H	65	
462	Tangaqwunqa	Maasaw	F	W	63	
463	Masawistiwa	Katsina	M	H	35	
464	Nuvahongqa	Sun	F	W	34	
465	Ye-i	Sun	M	S	14	
466	Tuwayamqa	Sun	F	D	8	
469	Humiletstiwa	Rabbit	M	H	33	
470	Sikyaletsnöm	Greasewood	F	W	28	
471	Su'epya (WGrsL1G4)	Greasewood	M	S	6	
472	Siwingyamtiwa	Greasewood	M	S	5	
473	Ma a lo	[Greasewood]	M	S	4	
475	Tangaqhoyiwma	R Coyote	M	WF	76	on Oraibi 1908 & Moencopi 1908
476	Kuwanhongva	Rabbitbrush	M	H	40	
477	Kuwanwaynöm	Sparrowhawk	F	W	39	
478	Humimöysi	Sparrowhawk	F	D	16	
479	Yoywaytiwa	Sparrowhawk	M	S	13	
480	Yoyventiwa (WPCKL1G4)	Sparrowhawk	M	S	10	
481	Qömayestiwa	Greasewood	M	H	55	
482	Mooho	Sun	F	W	52	
483	Qötswaytiwa	Sun	M	S	12	
484	Teeve	Sun	M	S	7	
485	Posiwyesva	Sun	M	S	18	prob virilocal marriage because #486's family to Hot
486	Nasihongnöm	Patki	F	SW	16	m'd in 1906? MT says she went to Hot w Qötswaysi but not on Hstcamp
488	Ngahutiwa	Maasaw	M	H	21	
489	Masahongsi	Maasaw	F	Z	24	
490	Hōn hong i va, Bruce	[Maasaw]	M	ZS	3	
491	Tsu'hongsi (WMHKL1G5)	Maasaw	F	ZD	3	
492	Hon win se	[Maasaw]	F	ZD	1	

HP009716

TABLE 14.1—*(Continued)*

Oray 08 #	Identification[1]	Clan (MT or W)	S	Rel.	1906 age	Notes
493	Siyawma	Greasewood	M	H	36	
494	Tuvemana	Maasaw	F	W	34	Z of #489
495	Hootiwa	Maasaw	M	S	15	
496	Poosiwmana	Maasaw	F	D	14	
497	Na sing oise, Agnes	[Maasaw]	F	D	11	
498	Qötsmasa	Maasaw	M	S	9	
499	Yo yo hong nim	[Maasaw]	F	D	2	aka Posiwhoynöm?
500	Bo se oing noise	[Maasaw]	F	D	infant	aka Posiwhoynöm?
501	Kuktiwa	Snake	M	H	65	F of 494; deceased in Oct 1908
502	Sakwnömtiwa	Rabbitbrush	M	H	36	
503	Kuwanyawnöm	Maasaw	F	W	34	Z of #489
504	Nakwahongniwa	Maasaw	M	S	15	
505	Qöyakwaptiwa (WMHKL1G5)	Maasaw	M	S	10	
	Talashongqa (WMHKL1G5)	Maasaw	F	D	4	
507	Tuwaletstiwa	Bow	M	H	24	NB Not on We the Oraibi 1906
508	Kuwanyesnöm	Maasaw	F	W	27	Z of #489
509	Ep'e'tavi (WMHKL1G5)	Maasaw	M	S	7	
511	Talashongiwma	Bear	M	H	26	
512	Siikwapnöm	Patki	F	W	25	NO a 1906? D of #514; poss virilocal marriage
513	Talasnömtiwa	Squash (WPCK)	M	H	58	
514	Yonsi	Patki	F	W	56	MT says NO a 1906
515	Si'yta (WPatL1G4)	Patki	M	S	10	
516	Siwiyesnöm (WPatL1G4)	Patki	F	D	8	
517	Amy (WPatL1G4)	Patki	F	D	6	
518	Kuwanngöytiwa	Patki	M	H	26	
519	Sowingöysi	Maasaw	F	W	21	
520	Pavönhongnöm (WMHKL1G6)	Maasaw	F	D	1	
522	Humiventiwa	Greasewood	M	H	28	
523	Humihoynöm	Maasaw	F	W	20	Z of 519
524	Ke nym ca, Mary	[Maasaw]	F	D	3½	
525	See wis a, Willie	[Maasaw]	M	S	½	aka Willie Coin
526	Paawikya	Rabbit	M	H	27	
527	Sikyavenqa	Reed	F	W	20	
528	Te wa quap te wa	[Reed]	M	S	1½	
530	Lomavuwyawma	Maasaw	M	H	50	
531	Kyelyawnöm	Rabbit	F	W	45	
532	Siwikwaptiwa	Rabbit	M	S	21	
533	Tawanömtiwa	Rabbit	M	S	16	

HP009717

TABLE 14.1—*(Continued)*

Oray 08 #	Identification[1]	Clan (MT or W)	S	Rel.	1906 age	Notes
534	Quincy James [Lomako]	Rabbit	M	S	13	
535	Quo ma wy te wa	[Rabbit]	M	S	5	
536	Sikyayonsi (WRabL3G3)	Rabbit	F	D	½	
537	Masakwaptiwa (Herman)	Desert Fox	M	H	23	
538	Talaswaynöm	Rabbit	F	W	21	
540	Nakwayestiwa	Rabbit	M	H	44	
541	Qöyawaynöm	Snake	F	W	42	
542	So hu, Oscar	[Snake]	M	S	8	
543	Qöyahongniwa	Rabbit	M	H	46	aka Masave'yma (WRabL3G2)
544	Qa'ömana	Reed	F	W	44	
545	Tsorngaynöm	Reed	F	D	24	
546	Qötskuyva	Grey Badger	M	H	23	
547	Siyonsi	Reed	F	W	18	m'd by 1906 [C in spring 1907]
549	Qöyawayma	R Badger	M	H	40	
550	Sivenqa	R Coyote	F	W	38	
551	Eliz (WMCL3G5)	R Coyote	F	D	13	aka Polingaysi - Elizabeth White
552	Homer (WMCL3G5)	R Coyote	M	S	10	
553	Matthew (WMCL3G5)	R Coyote	M	S	6	
554	Alfred (WMCL3G5)	R Coyote	M	S	4	
556	Tuwahoyiwma	Bear	M	H	26	
557	Tuvengyamsi	R Coyote	F	W	19	
558	Oswald (WMCL3G6)	R Coyote	M	S	1½	
560	Nasitima	Bow	M	H	35	
561	Kyarwaynöm	Eagle	F	W	18	
562	Awta (Victor)	Eagle	M	S	1	
564	Masatöyniwa	Sand	M	H	80	B & Z
565	Qöyangöysi	Sand	F	W	75	B & Z; on Moencopi 1900
	Honmöyniwa	R Coyote	M		85	on We the Oraibi; prob dec'd in 1908
	Kuwanvuwyawma	Greasewood	M		39	on We the Oraibi; Moencopi 1908 [MT says both OO>M, & M a 6]
	Sikyahongiwma	Greasewood	M		34	on We the Oraibi; Moencopi 1908
	Qöyangöyva	Sand	M		56	on We the Oraibi; Murphy 1910, not m'd to Solimana, but directly adjacent
	Talayawma/Laapu	Bear	M		28	on We the Oraibi; m'd to #489 in 1906; may be dec'd by 1908
	Siwiheptiwa	Greasewood	M		26	on We the Oraibi; Oraibi 1900; Moencopi 1908 [MT says OO>M]

HP009718

TABLE 14.1—*(Continued)*

Oray 08 #	Identification[1]	Clan (MT or W)	S	Rel.	1906 age	Notes
	Nakwawaytiwa	Greasewood	M		34	on We the Oraibi; Moencopi 1900 & Oraibi 1900; m'd to Talasmöynöm in 1906 [MT says both M a 1906, & OO>H>2M]
	Talasmöynöm	R Badger	F		21	on Moencopi 1908; prob at Orayvi in 1906; m'd to Nakwa-waytiwa
	Cher-ah	R Badger	M		1	on Moencopi 1908
	Saviipi	R Badger	M		infant	on Moencopi 1908
	Qötsyamtiwa	R Coyote	M		36	MT says separates from Kyaaro #1(>H) at split
	Siwihongva	Rabbit	M		29	not on We the Oraibi [MT says OO>1M, but prob before 1900]
	Talashongva	Sun	M		86	not on We the Oraibi; on Murphy 1910 & Oraibi 1910
	Tangaqnömtiwa	Maasaw	M		60	on Moencopi 1908; not on We the Oraibi [MT says OO>Md]
	Tsorwunqa	Greasewood	F		18	on Moencopi 1908 [MT says off-Res in 1906]
Total Orayvi Friendlies: 375						

[1] Nonstandard spellings in the Identifications column indicates the identification was drawn from the Oraibi, 1908 census.

HP009719

TABLE 14.2
Mùnqapi Population, 1906[1]

1908 #	Identification	Clan (MT or W)	S	Rel.	1906 Est age	1908 Cens.	Titiev (n.d.a) indication	
							Orayvi HH	Where in 1906
1	Aqawsi	Eagle	M	H	58	Mnq		M a 1906
2	Tsorhepnöm	Rabbit	F	W	47	Mnq	Q 502–04	M a 1906
3	Kwaangaynöm	Rabbit	F	D	10	Mnq		M a 1906
4	Tuwaventiwa	Piikyas	M	S	22	Ora	[N 450–53]	M a 1906
5	Kyaryesva	Patki	M	H	38	Ora		M a 1906
6	Sakwmöysi	Real Coyote	F	W	33	Ora	Q 505–06	M a 1906
7	Tsinamti	Real Coyote	M	S	14	Ora		M a 1906
8	Paavensi (WMCL3G6)	Real Coyote	F	D	infant			
9	Nuvawa'yma?	Real Coyote	M	S	10	Ora		M a 1906
10	Pongyawa'yma	Desert Fox	M	H	27	Mnq		M a 1906
	Koyongo/Koyongmana	Reed	F	W	20	Ora	M 373–376	M a 1906
11	Puhuvensi (WRedL1G5)	Reed	F	D	x			
12	Humitiwa	Rabbit	M	H	31	Mnq		M a 1906
13	Leetaymana	Sun	F	W	24	Mnq	[L 341–43]	M a 1906
14	Koopi	Sun	M	S	7	Mnq		M a 1906
15	Tuyqawva (WSunL1G5)	Sun	M	S	3			
16	Poshumi (WSunL1G5)	Sun	M	S	1			
18	Humihongiwma	Desert Fox/Real Coyote	M	H	38	Mnq		M a 1906
19	Tawangönsi	Rabbit	F	W	32	Ora; Mnq	K 239–43	M a 1906
20	Taqa'nangwa (WRabL3G3)	Rabbit	M	S	1			
21	Lu-ah-he-wa [1908 sp]	[Rabbit]	M	S	infant			
22	Ka-wan-wy-e-shy, Lena [1908 sp]	[Rabbit]	F	D	10			
23	Qötsyesnöm	Rabbit	F	D	11	Ora; Mnq		M a 1906
24	Sikyawunsi	Rabbit	F	D	12	Ora; Mnq		M a 1906
25	Soloho	Rabbit	M	S	9	Mnq		M a 1906
26	Pavönyawma	Lizard	M	H	23	Ora		M a 1906
27	Kwaahu	Reed	F	W	16	x	[M 366–72]	M a 1906
28	Chua-ah [1908 sp]	[Reed]	F	D	infant			
31	Poli. . .	Lizard	F	W	18	Ora; Mnq	[S 562–64]	M a 1906
64	Nuvayestiwa	Katsina	M	H	27	Ora; Mnq	K 292–94	OO>M
34	Tawahongsi	Piikyas	F	D	28	Ora; Mnq	K 292–94	OO>M
35	Salavi (WPikL1G4)	Piikyas	M	DS	1			
36	Henry (WSunL1G4)	Sun	M	H	20	x	[L 341–43]	x
38	Lomakwaptiwa (WRabL4G3)	Rabbit	M	H	51	Mnq	Q 502–04?	[M a 1906]
39	Lötoksi'yva	Desert Fox	M	H	68	Mnq		M a 6; OO>M

HP009720

TABLE 14.2—*(Continued)*

1908 #	Identification	Clan (MT or W)	S	Rel.	1906 Est age	1908 Cens.	Titiev (n.d.a) indication	
							Orayvi HH	Where in 1906
40	Nasilewnöm	Piikyas	F	W	66	Mnq	K 289–91	M a 6; OO>M
42	Lomatuwa'yma	Reed	M	H	38	Mnq		M a 1906
43	Masavensi	Real Coyote	F	W	36	x	N 474–76	M a 1906
44	Tah-lah-hong-e-va, Jack [1908 sp]	[Real Coyote]	M	S	1			
45	Pongyave'yma	Real Coyote	M	S	7			[M a 1906]
46	Tsöqapqö (WMCL2G5)	Real Coyote	M	S	11			
47	Kihu'ynöm (WMCL2G5)	Real Coyote	F	D	6			
49	Hessi	Greasewood	M	H	25		L 326–31	M a 1906
50	Talavenqa	Lizard	F	W	18		P 496–97	M a 1906
52	Nasiyawma	Grey Badger	M	H	52	Ora; Mnq.		M a 1906
53	Talayesnöm	Lizard	F	W	48	Ora; Mnq.	[S 562–84]	M a 1906
54	Sövöni (WLizL3G4)	Lizard	M	S	6	Ora; Mnq.		
55	Miywe	Lizard	M	S	10	Ora; Mnq.		M a 1906 d
56	Poliyawnöm	Lizard	F	D	8	Ora; Mnq.		M a 1906
57	Nuuta'yma	Rabbit	M	F	21	Mnq	[Q 502–04]	M a 1906
58	Sho-wy [1908 sp]	[Sand]	M	S	2			
59	Nasinömtiwa	Parrot/Crow (WKat)	M	H	38	Mnq		M a 1906
60	Honyamqa	Maasaw	F	W	36	Mnq	V 567–76	M a 1906
61	Masakuyva	Maasaw	M	S	17	Mnq		M a 1906
62	Talasnömsi	Maasaw	F	D	6	x		M a 1906
63	Lomatawi	Maasaw	M	S	10	Mnq		M a 1906
65	Humimana	Reed	F	W	24	Mnq	M 373–76	M a 1906
66	Siikuyva (WRedL1G5)	Reed	M	S	8			
67	Ta-wa-hy-e [1908 sp]	[Reed]	M	S	5			
68	Nuvangyamqa (WRedL1G5)	Reed	F	D	1			
69	Bähy [1908 sp]	[Reed]	M	S	infant			
70	Natwantiwa	Real Coyote	M	H	48	x	A 2–4	OO>NO
71	Qömahoyiwma	Rabbit	M	S	15	Ora	A 2–4	OO>NO
72	Sikyahongqa (WRabL3G3)	Rabbit	F	D	21	x		
73	Poli Paayestiwa	Greasewood	M	F	28	Ora	N 481–84	M a 1906
74	Tangaqmöysi (WPikL1G5)	Piikyas	F	D	6			
75	Lo mong yampt tewa, Harry [1908 sp]	[Piikyas]	M	S	2			
76	Seca nimshy, Frances [1908 sp]	[Piikyas]	F	D	4			
77	Soya, Clarence [1908 sp]	[Piikyas]	M	S	infant			

HP009721

TABLE 14.2—*(Continued)*

1908 #	Identification	Clan (MT or W)	S	Rel.	1906 Est age	1908 Cens.	Titiev (n.d.a) indication	
							Orayvi HH	Where in 1906
78	Pongyangöytiwa	Piikyas	M	H	28	Ora		M a 1906
79	Singyamsi	Sun	F	W	34	Ora	L 341–43	M a 1906
80	Pa-wish-ny [1908 sp]	[Sun]	F	D	1			
81	Paahongsi (WSunL1G4)	Sun	F	D	infant			
82	Qöyangyamtiwa	Desert Fox	M	H	23	Mnq		M a 1906
83	Sikyatuwa	Reed	F	W	20	Ora	[N' [a]]	M a 1906
84	Qöyayonsi	Reed	F	D	2			M a 1906
85	Nasihongqa (WRedL2G5)	Reed	F	D	1			
86	Palöngawhoya (WRedL2G5)	Reed	M	S	infant			
87	Kwaavaho	Lizard	M	H	70	x	K 239–43	M a 1906
88	Qöyaheptiwa	Greasewood	M	H	27	Ora		OO>M
89	Pavönyesnöm	Sand	F	M	17	Mnq	[F 122–23]	[M a 1906]
90	Tō tōh lōs py [1908 sp]	[Sand]	M	S	infant			
92	Kwanve'yma	Rabbit	M	H	25	x		M a 1906
93	Paayamqa	Real Coyote	F	W	16	Ora	K'	M a 1906
95	Qömangyamqa	Greasewood	F	H	48	Mnq	H 182–84	OO>M
96	Polihongsi	Greasewood	F	D	17	Mnq		M a 1906
97	Polingyamtiwa (WGrsL1G4)	Greasewood	M	S	10	Mnq		
98	Polinömsi	Greasewood	F	D	15	Mnq		M a 1906
99	Kyaryawma	Grey Badger	M	H	20	Ora		M a 1906
100	Qötswunsi	Desert Fox	F	W	19	Ora; Mnq	N 454–60	M a 1906
101	Tawangönqa (WWCL2G6)	Desert Fox	F	D	infant			
105	Sikyaleetsiwma	Greasewood	M	H	30	Ora		M a 1906
106	Kuwanngönsi	Rabbit	F	W	28	Ora	A 2–4	M a 1906
108	Lomahoyo	Rabbit	M	S	10	Ora		M a 1906
109	Hokwaptiwa (WRabL3G4)	Rabbit	M	S	7	Ora		
110	Ko wan hep ny [1908 sp]	[Rabbit]	F	D	2			
111	Cher-na-ceper [1908 sp]	[Rabbit]	M	S	1			
112	Siwiyestiwa	Greasewood	M	H	54	Mnq		M a 1906
113	Talasi	Real Coyote	F	W	38	Mnq	I 218–19	M a 1906
116	Herme hong eva, Herbert [1908 sp]	[Real Coyote]	M	S	15	Mnq		
117	Tangaqwisnöm	Real Coyote	F	D	10	Mnq		M a 1906
118	Posiwhepnöm (WMCL1G4)	Real Coyote	F	D	1			
120	Pölangpu (WMCL1G4)	Real Coyote	M	S	6			
121	Siyamtiwa (Frank)	Piikyas	M	H	32	Ora; Mnq		M a 1906
122	Kuukutsmana	Rabbit	F	W	25	Mnq	K 245–51	OO>1stM

HP009722

TABLE 14.2—*(Continued)*

1908 #	Identification	Clan (MT or W)	S	Rel.	1906 Est age	1908 Cens.	Titiev (n.d.a) indication	
							Orayvi HH	Where in 1906
123	Siyamtiwa, Ray	Rabbit	M	S	9	Mnq		M>NO
124	Vivenqa (WRabL1G5)	Rabbit	F	D	2			
125	Erevinsy [1908 sp]	[Rabbit]	F	D	infant			
126	Tuwangöytiwa	Desert Fox	M	H	28	Ora		M a 1906
127	Qöyawunqa	Piikyas	F	W	26	Ora	K 292–94	M a 1906
128	Lomy ya vy [1908 sp]	[Piikyas]	M	S	infant			
129	Nace winka, Jennie [1908 sp]	[Piikyas]	F	D	1			
130	Se win ka, Alice [1908 sp]	[Piikyas]	F	D	6			
131	Cho-ump-ty, William [1908 sp]	[Piikyas]	M	S	8			
132	Siwiltima	Reed (Walpi)	M	H	62	Mnq		M a 1906
133	Qöyakwapnöm	Desert Fox	F	W	58	Mnq	N 454–60	M a 1906
134	Lomaheptiwa	Desert Fox	M	S	16	Mnq		M a 1906
135	Py yen na, Edward [1908 sp]	[Desert Fox]	M	DS	13			
136	Kopölvu (Lomahoyiwma)	Piikyas	M	H	25	Ora		M a 1906
137	Talahoynöm	Parrot/Crow (WKat)	F	W	24	Ora	[C 51–53]	M a 1906
138	Uyiwaysi	Parrot (WKat)	F	D	7			
139	Uyihongsi (WKatL2G4)	Parrot/Crow (WKat)	F	D	2			
140	Paayawnöm (WKatL2G4)	Parrot/Crow (WKat)	F	D	1			
141	Siletstiwa	Real Badger	M	F	36	Ora	Q’	M a 1906
142	Masangönsi	Reed	F	D	10	Ora		M a 1906
143	Tuveyestiwa	Coyote	M	H	40	Ora	Q 507–09	M a 1906
146	Talasvuwyawma	Coyote	M	H	50	Mnq		M a 1906
147	Tuwangönsi	Sun	F	W	41	Mnq	L 341–43	M a 1906
148	Puhuyawma	Sun	M	S	13	Mnq		
149	Steven (WSunL1G4)	Sun	M	S	8	Mnq		
150	Kuwanngöynöm	Sun	F	D	10	Mnq		
151	Humiwaysi	Sun	F	D	16	x		M a 1906
152	Sikyana’tsi (WSunL1G4)	Sun	M	S	4			
153	Leetayngönsi (WSunL1G4)	Sun	F	D	1			
154	Nasingöynöm (WSunL1G4)	Sun	F	D	infant			
155	Tangaqhoyniwa	Maasaw	M	H	51	Mnq		M a 1906
156	Nuvayamsi	Lizard	F	W	49	Mnq	K 225–26	M a 1906
157	Talasintiwa	Lizard	M	S	1	Mnq		M a 1906
158	Naasaptu	Lizard	M	S	8	Mnq		M a 1906
159	Tsavatawa	Lizard	M	S	10	Mnq		M a 1906
160	Leehongva	Lizard	M	S	15	Mnq		M a 1906

HP009723

TABLE 14.2—*(Continued)*

1908 #	Identification	Clan (MT or W)	S	Rel.	1906 Est age	1908 Cens.	Titiev (n.d.a) indication	
							Orayvi HH	Where in 1906
161	Tuwanömtiwa #2	Parrot/Crow	M	H	42	Mnq		M a 1906
162	Tsu'mana #1	Reed	F	W	38	Ora; Mnq	M 366–72	M a 1906
163	Siwiyawnöm	Reed	F	D	17	Ora?		M a 1906
164	Bah a shy, Benny [1908 sp]	[Reed]	M	S	10			
165	Kyarmana (WRedL2G4)	Reed	F	D	1			
166	Kyarngaynöm (WRedL2G4)	Reed	F	D	11			
167	Kyarkuku (WRedL2G4)	Reed	M	S	2			
168	Talasmöyniwa	Rabbit	M	H	40	Mnq		M a 1906
169	Sakwhaynöm	Piikyas	F	W	36	Ora; Mnq	V 577–81	M a 1906
170	Puhunömsi	Piikyas	F	D	16max	x		M a 1906
171	Se-ka-hong-i-shy, Rose [1908 sp]	[Piikyas]	F	D	11			
172	Se we ish nim [1908 sp]	[Piikyas]	F	D	infant			
173	Uhr e va, James [1908 sp]	[Piikyas]	M	S	3			
174	Töyongwa (Dan)	Coyote	M	H	26	x		M a 1906
175	Tawangyamsi	Piikyas	F	W	21	Ora	D' or K 292–94	M a 1906
176	Kuwanwaysi (WPikL1G4)	Piikyas	F	D	2			
177	Leetayo (WPikL1G4)	Piikyas	M	S	infant			
185	Yeesiwa	Piikyas	M	H	80	Mnq	[F 122–23]	M a 1906
186	Yuyahiwva	Patki	M	H	60	Ora		M a 1906
187	Masahongnöm	Reed	F	W	55	Ora	M 373–76	M a 1906
188	Paatoti?	Reed	M	S	13			
	Mùnqapi 1906 total persons: 162							

[1] #4: Tuwaventiwa is Simöyniwa (WPikL1G4).
After #5: Koyongo/Koyongmana probably died in 1907.
#13: Leetaymana is D of Tuwangönsi.
#25: Soloho appears as Bill Dalton/Dalton Humehongeoma on later censuses.
#27: Kwaahu is D of Tsu'mana #1, according to White (n.d.a).
#31: Poli. . . was probably not married in 1906.
#64: Nuvayestiwa was probably still married to Tawahongsi in 1906.
#34: Tawahongsi is D of Kyelhongniwa (Talaskwaptiwa's B).
#35: Salavi (WPikL1G4) has a Katsina clan name (indicating that Tawahongsi was probably still married to Nuvayestiwa in 1906).
#36: Henry (WSunL1G4) is S of Tuwa(ngönsi) and Talasvuwyawma; he was known on later censuses as Henry Talasyaoma or Henry Dallas.
#38: Lomakwaptiwa (WRabL4G3) is B of Tsorhepnöm; he was one of those given an allotment in 1899.
#46: Tsöqapqö (WMCL2G5) is ZS of #43 (Masavensi) according to White (n.d.a).
#49: Hessi does not appear on Oraibi 1900 or Moencopi1900, but does appear, aged 17, on Phoenix Indian School census 1900 (film 1,240,046: frame 192A) as Sam Numkeum.
#50: Talavenqa does not appear on Oraibi 1900 or Moencopi1900, but does appear, aged 12, on Phoenix Indian School census 1900 (film 1,240,046: frame 192A) as Talavenka.

HP009724

TABLE 14.2—*(Continued)*

#58: Sho-wy [1908 sp] is S of Sikyataymana, though not of Sikyayawma; White (n.d.a) errs here; Sikyayawma is S of Talaskwapnöm (not present on White n.d.a), Sikyataymana's EZ.

#65: Humimana may have been married to Siwiyamtiwa (a Hostile) in 1906.

#66: Siikuyva (WRedL1G5) is C of Siwiyamtiwa.

#7: Ta-wa-hy-e [1908 sp] is C of Siwiyamtiwa.

#68: Nuvangyamqa (WRedL1G5) is C of Siwiyamtiwa (NB: Piikyas name).

#69: Bähy [1908 sp] may have been C of Siwiyamtiwa.

#70: Natwantiwa is not recorded as removing to Mùnqapi by Titiev (n.d.a), but he does not appear on ''We the Oraibi'' (table 11.5); his wife, who is listed by Titiev as ''M a 1906'', died before 1906, so it is probable Natwantiwa moved to Mùnqapi and was living with his Cs in 1906.

#72: Sikyahongqa (WRabL3G3) does not appear on Oraibi 1900 or Moencopi 1900, but does appear, aged 14, on Phoenix Indian School census 1900 (film 1,240,046: frame 192A) as Shecahonka.

#82: Qöyangyamtiwa is S of Siwiltima and Qöyakwapnöm.

#83: Sikyatuwa is D of Qötsakwahu and Pongyayamqa.

#86: Palöngawhoya (WRedL2G5) is not Thomas Balenquah (Palöngawhoya [WRedL2G4]), but rather his EZS.

#92: Kwanve'yma does not appear on Oraibi 1900 or Moencopi 1900, but does appear, aged 15, on Phoenix Indian School census 1900 (film 1,240,046: frame 192A) as Mark Quashera.

#100: Qötswunsi is D of Siwiltima and Qöyakwapnöm.

#108: Lomahoyo was later known as Roger Honani.

#123: Siyamtiwa, Ray, is Yoyve'yma (WRabL1G4).

#126: Tuwangöytiwa is S of Siwiltima and Qöyakwapnöm.

#127: Qöyawunqa is D of Kyelhongniwa (Talaskwaptiwa's B).

#136: Kopölvu (Lomahoyiwma) is B of Siyamtiwa.

#148: Puhuyawma was later known as Robert Dallas.

#149: Steven (WSunL1G4) was later known as Stephen Dallas.

#169: Sakwhaynöm is Z of Siyamtiwa and Kopölvu, D of Tangaqyestiwa and Tsorowuuti (Z of Nasilewnöm).

#175: Tawangyamsi is D of Kyelhongniwa (Talaskwaptiwa's B).

HP009725

TABLE 14.3
Orayvi Hostiles, 1906

#	Hstcamp HH	Identification	Clan (MT or LW)	S	Rel	1906 Est. age	Notes
1	1	Talaswuhiwma	G Badger	M	H	53	
2		Qööqötsa	Lizard	F	W	51	
3		Masayesva	Lizard	M	S	32	wife at Oraibi
4		Poliwayma	Lizard	M	S	14	
5		Yayva	Lizard	M	S	12	
6		[Polingyawnöm] Frances	Lizard	F	D	10	
7		[Poliwunsi] Hazel	Lizard	F	D	8	
8		[Qömahoynöm] Edna	Lizard	F	D	2	
9	2	Polingyawma	Parrot/Crow	M	H	38	
10		Puhumana	G Badger	F	W	35	
11		Tuwaswukiwma	G Badger	M	WB	18	
12		Sikyakwaptiwa	G Badger	M	S	12	
13		Lansa	G Badger	M	S	10	
14		[Angwusi]	[G Badger]	M	S	6	
15		Kyarwari (WBgrL3G3)	Badger L3	M	S	2	
16	3	Lomangöytiwa	Patki	M	H	56	
17		Nuvayamqa	Sun	F	W	54	
18		Paahongva	Sun	M	S	15	
25	6	Sakwhoyiwma	Sun	M	H	41	
26		Kyaaro #1	Sand	F	W	38	
27		Sikyayawma	Sand	M	WZS	21	ZS of Kyaaro #1; S of Talaskwapnöm acc MT
28		Nuutumya	Sand	M	S	11	
29		Polivenqa	Sand	F	D	8	
30		Jos nim ca [1906 sp]	[Sand]	F	D	2	
31		Sikyaheptiwa	Piikyas/Patki	M	F	65	
31a		Na'sastiwa	Greasewood	M	WF	60	[MT d a 6]
32		Talasngaynöm	Sand	F	WM	58	
40	8	Qötsngöyva	(R) Eagle	M	H	50	
41		Qöyatpela	Eagle	M	MB	75	appears div. fr. Sakwyamqa (#98) by now
42		Ngaysi	Eagle	F	M	72	
43		Kwaanömsi	Reed	F	D	18	M Waysi [Talaswaysi]
44	9	Siikwaptiwa	Patki	M	H	22	
45		Puhukwapnöm	Spider	F	W	17	
46		Tsöqaytsi	Spider	M	S	2	
47		Sakwwunqa	Patki	F	MMZ	64	[MMZ adopted #44]
48	10	Tuvehongiwma	Greasewood	M	H	26	

HP009726

TABLE 14.3.—*(Continued)*

Hstcamp #	Hstcamp HH	Identification	Clan (MT or LW)	S	Rel	1906 Est. age	Notes
49		Honnömqa	Eagle	F	W	26	
50		Choo o nim te wa [1906 sp]	[Eagle]	M	S	3	poss Asa (WEglL1G5)
*		Tu va quap te wa [1908 sp]	[Eagle]	M	S	½	#81 on Hot 1908, poss Wa'ö (WEglL1G5)
51	11	Masangöntiwa	Snake/Lizard	M	H	78	
52		Kuwanhoynöm	R Coyote	F	W	77	
53		Singöyva	R Coyote	M	WZS	32	[S/#54]
54		Nakwamöysi	R Coyote	F	WZ	75	[EZ/#52] MT says OO>NO
55	12	Qömakwaptiwa	R Coyote	M	H	23	
56		Tsormöysi	Eagle	F	W	18	
57		Ba hu a nim [1906 sp]	[Eagle]	F	D	infant	
58	13	Tuvengöytiwa	Spider	M	H	55	
59		Sakwyamsi	Eagle	F	W	43	[M of #56]
60		Waytiwma	Eagle	M	S	14	
61		Qöyangyawnöm	Eagle	F	D	11	
62	14	Nasikwaptiwa	G Badger	M	H	45	
63		Tawayawnöm	Lizard	F	W	44	
64		Na'qa (WLizL1G4)	Lizard	M	S	18	
65		Leposmana	Lizard	F	D	15	(Hoo ne-ben- ker on M1; Coo-yah-lets-nema on Oraibi 1900; Effie Poleynim on Bacabi 1912)
66		Sikyahaynöm	Lizard	F	D	11	
67	15	Qötsyawma	Desert Fox	M	H	41	
68		Nuvayesnöm	Sand	F	W	41	
69		Qötsvenqa	Sand	F	WM	66	[M/#68]
70		Puhuhongva (#280)	Sand	M	S	18	
71		Sikyayamtiwa (WSndL1G5)	Sand	M	S	13	MMZD/#68 [M:Sikyataymana WSndL1G4]
72		Kwaanömtiwa	Sand	M	S	11	Ages are correct for this to be Sikyayamtiwa; see Hotevilla 1920
73		Lolma (WSndL1G5)	Sand	M	S	8	
74		Kuwansuru (WSndL1G5)	Sand	M	S	5	
75		Gu na vo yo [1906 sp]	[Sand]	M	S	4	
76		Se ki um te wa [1906 sp]	[Sand?]	M	S	9	Same as #71? A 2M child? NB Fred Kabotie (age 6) missing from next HH on Hstcamp, where he should be
77		Talashongnöm (#281a)	Sand	F	WZD	27	
78		Tawamöynöm (WSndL1G6)	Sand	F	WZDD	9	
79		Se ki ma um sha [1906 sp]	Sand	F	?	2	
85	17	Talaswaytiwa	Desert Fox	M	H	36	

HP009727

TABLE 14.3.—*(Continued)*

Hstcamp #	Hstcamp HH	Identification	Clan (MT or LW)	S	Rel	1906 Est. age	Notes
86		Tawanömsi	Lizard	F	W	36	
87		Qöyamöysi (WLizL1G4)	Lizard	F	D	15	
88		Maqtö	Lizard	M	S	13	
89		Hattie (Qöyangyamqa)	Lizard	F	D	8	
90		Leetayo	Lizard	M	S	5	
91		Sikyatayo	Lizard	M	S	2½	
*		Na se hi nim [1908 sp]	[Lizard]	D	D	infant	#136 on Oraibi 1908
92	18	Poliventiwa	Patki (WPik)	M	H	38	
93		Qöyanömsi	Parrot	F	W	30	
94		Humiwunqa (WPrtL1G4)	Parrot	F	D	12	
95		Raana (WPrtL1G4)	Parrot	M	S	5	
96		(Blank)	[Parrot]	F	D	3	
97		Pa se rea [1906 sp]	[Parrot]	M	S	infant	
98		Sakwyamqa	Parrot	F	WM	60	[M/#93]
99		Tsu'mana #2	Parrot	F	WZ	12	
100		Tawangöysi	Patki (WPik)	F	M	65	[M/#92]
101	19	Talashoyiwma	G Badger	M	H	38	
102		Sikyahongnöm	Rabbit	F	W	33	
103		Poliwisnöm	Rabbit	F	D	13	
104		Poliyawma	Rabbit	M	S	11	
105		Poli. . . (Irene)	Rabbit	F	D	8	Polihongnöm (WRabL4G5)
106		Siwaytiwa	Rabbit	M	S	4	
107		Ka my ya nim se [1906 sp]	[Rabbit]	F	D	2	
108	20	Lomahongiwma	Spider	M	H	55	
109		Qötsyamqa	Desert Fox	F	W	48	
110		Tsorngöyva	Desert Fox	M	S	19	appears just married to #530
111		Honwari	Desert Fox	M	S	16	
112		Wishövi	Desert Fox	M	S	11	
113		Ta la wy nim [1906 sp]	[Desert Fox]	F	D	½	
114	21	Kyarhongniwa	Spider	M	H	40	
115		Kuwankwapnöm	Greasewood	F	W	50	
116	22	Lomanakwsu	Parrot	M	H	80	aka Siitalawva
117		Hongsi	N Badger	F	W	65	
118	23	Sakwkuyvaya	G/N. Badger	M	H	36	
119		Sihongsi	Reed (WGrs)	F	W	30	
120		Poliwaytiwa	Reed (WGrs)	M	S	12	

HP009728

TABLE 14.3.—*(Continued)*

Hstcamp #	Hstcamp HH	Identification	Clan (MT or LW)	S	Rel	1906 Est. age	Notes
121		Kyarwaysi	Desert Fox	F	D	15	M Pongyamöysi - 1st W of Sakwkuyvaya
122		Polihoyiwma	Reed (WGrs)	M	S	9	
123		Gash yo nim [1906 sp]	[Reed]	F	D	7	
124		To vās yo nim [1906 sp]	[Reed]	F	D	4	
125		Honani?	Reed	M	S	2	
126		Ta va yum se [1906 sp]	[Reed]	F	D	1	
127	24	Suuqawma	R Snake	M	H	85	
128		Nasimöysi	Reed (WGrs)	F	W	77	
129	25	Tuwayesnöm	Reed (WGrs)	F	H	50	D of #128; [NB #129 and #130 living together in 1908, as widow and "uncle," confirming White's idea she is Greasewood
130	26	Naa'usitiwa	Greasewood	M	H	65	
131	27	Talanömqa	Desert Fox	F	H	42	MT says H>OO>B & H>OO at =, but she appears to go w Ds to Hot at split, then return to Hus Talashoyniwa in OO after
132	28	Kuwanhongniwa	Greasewood	M	H	35	
133		. . .Tsooro	Sun	F	W	33	
134		Kiive'yma	Sun	M	S	14	
135		Tephongnöm	Sun	F	D	4	
136		Kyarwunqa	Sun	F	D	2	
137	29	Kuwannömtiwa	Sand	M	H	33	
138		Qömamöynöm	Spider	F	W	28	
139		Ora [English name]	Spider	F	D	5	
140		Tsakwani	Spider	M	S	0	born in camp at Hot shortly after split
141	30	Tangaqyesva	Desert Fox	M	H	60	
142		Tuvamana	Spider	F	W	56	
143		Nasiwisiwma	Spider	M	S	16	
144		Kuwanyonsi	Spider	F	D	14	
145		Sikyanömqa (WSpdL1G3)	Spider	F	D	12	
146		Tuwahongva	R Badger	M	DH	24	
147		Nasingaynöm	Spider	F	D	24	D of #142
148		Inmana	Spider	F	DD	infant	
149	31	Qötshongva	Sun	M	H	24	
150		Tövönömqa	Lizard	F	W	22	
151		Tawahoyiwma (WLizL3G4)	Lizard	M	S	3	
154	32	Qöywisa	Kookop	M	H	66	

HP009729

TABLE 14.3.—*(Continued)*

Hstcamp #	Hstcamp HH	Identification	Clan (MT or LW)	S	Rel	1906 Est. age	Notes
155		Humikwapnöm	Greasewood	F	W	64	
156	33	Tuvengyamtiwa	Greasewood	M	H	33	prisoner
157		Sihongnöm	Desert Fox	F	W	30	
158		Wunsi	Desert Fox	F	D	11	
159		Ba hu o me ma [1906 sp]	[Desert Fox]	F	D	10	
160		Ta nak hōng ca [1906 sp]	[Desert Fox]	F	D	8	
161		Ta la ho e nim [1906 sp]	[Desert Fox]	F	D	7	
162		Ba hu te wa [1906 sp]	[Desert Fox]	M	S	3	
163		Ta na ho e ne ma [1906 sp]	[Desert Fox]	F	D	½	
164	34	Yukiwma	Kookop	M	H	56	prisoner
165		Kyarwaytiwa	R Badger	M	DH	34	
166		Siwikwapnöm	Sun	F	D	28	[D/#164]
167		Viola (WSunL1G5)	Sun	F	DD	9	
168		Tuvekwapnöm	Sun	F	DD	6	
169		Qahöngi	Sun	M	DS	infant	
170	35	Wungwni'yma	Reed	M	H	56	
171		Kwaayesnöm	Desert Fox	F	W	51	
172		Tuwangyamtiwa	Desert Fox	M	S	22	At Paaqavi later (nickname Kalampa)
173		Qötsamsa'yma	Desert Fox	M	S	15	
174		Talayamtiwa	Desert Fox	M	S	13	
175		Lomakuyvaya	Desert Fox	M	S	9	
176		Tumosi	Desert Fox	M	S	6	
177	36	Qöyangöytiwa	R Badger	M	H	24	
178		Tangaqhepnöm	Desert Fox	F	W	24	
179		Quoch hon ca [1906 sp]	[Desert Fox]	F	D	3	
180		Ta wong a yow ma [1906 sp]	[Desert Fox]	M	S	3 mo.	
181		Nuvahoy'iwma	Desert Fox	M	S	4	
182		Ba hu ma [1906 sp]	[Desert Fox]	M	S	5	
183	37	Poliheptiwa	Eagle	M	H	29	
184		Tuveyawnöm	Desert Fox	F	W	27	
185		Nakwayonsi (WWCL2G6)	Desert Fox	F	D	2	
186		[Koyongo, Orin]	[Desert Fox]	M	S	3	
187	38	Humiyestiwa	Sand	M	H	28	
188		Kwaamöysi	Piikyas	F	W	28	
189		Qötsvuhiwma	Piikyas	M	S	11	

HP009730

TABLE 14.3.—*(Continued)*

#	Hstcamp HH	Identification	Clan (MT or LW)	S	Rel	1906 Est. age	Notes
190		Eunice (WPikL1G5)	Piikyas	F	D	9	
191	39	Lomanangkwusa	R Sand	M	H	45	
192		Qöyavi	Desert Fox	F	W	40	
193	40	Sakwyestiwa	Patki (WPik)	M	H	44	
194		Nasiwunqa	Lizard	F	W	42	
195		Tsölö (WLizL1G3)	Lizard	M	S	15	
196		Ta lang a yow a nim [1906 sp]	[Lizard]	F	D	9	
197		Ta la wy te wa [1906 sp]	[Lizard]	M	S	4	
198		Ba letz ne ma [1906 sp]	[Lizard]	F	D	2	
199	41	Pongyanömtiwa	Piikyas	M	H	34	
200		Polimöysi	Desert Fox	F	W	22	
201		Pa vin se manna [1906 sp]	[Desert Fox]	F	D	5	
202		Humiki'yva (WWCL2G6)	Desert Fox	M	S	3	
203		Hu me ho e va [1906 sp]	[Desert Fox]	M	S	¼	
204	42	Talangöysi	Piikyas	F	H	54	
205		Tangaqhongva	Lizard	M	DH	34	
206		Sinömqa	Piikyas	F	D	34	
207		¨Otsö'na (WPikL1G4)	Piikyas	M	DS	10	
208		Kuwanwari	Piikyas	M	DS	2	
209		Puhuwaynöm (WPikL1G4)	Piikyas	F	DD	5	
210	43	Kuwanyamtiwa	Kookop	M	H	31	
211		Kuwanhaynöm	Piikyas	F	W	36	
212		Tawangyawma #1	Piikyas	M	S	15	
213		Masanömqa	Piikyas	F	D	10	
*		Sikyawaynöm (WPikL1G4)	Piikyas	F	D	1	Hot 1908
214	44	Katsinmana	Eagle	F	H	70	
215		Puhuyesva	Eagle	M	ZDS	14	
216	45	Lomaletstiwa	Sun	M	H	66	
217		Tahomana	Parrot (WKat)	F	W	60	
218		Talaswa'yma	Parrot (WKat)	M	S	15	
219		Kuwanletsnöm	Parrot/Crow (WKat)	F	D	20	ZD of #217; listed in this HH in O 1900; MT does not list here
220		Masawaytiwa (#373)	Millet	M	DH	26	listed twice as H of 2 Ws; div #374 > #219 acc MT
221		Hoy'ngwu (WKatL1G4)	WKatsina/Crow	M	DS	5	

HP009731

TABLE 14.3.—*(Continued)*

Hstcamp #	Hstcamp HH	Identification	Clan (MT or LW)	S	Rel	1906 Est. age	Notes
222		Letayhongsi (WKatL1G4)	WKatsina/Crow	F	DD	3	
223	46	Puhunömtiwa	Lizard	M	H	38	
224		Tuvakwapnöm	Rabbit	F	W	34	
225		Masaletsnöm	Rabbit	F	D	11	
226		Maqtay'yma	Lizard	M	ZS	13	
227		Kuwanöynöm	Rabbit	F	D	3	
228		Sakw. . .	Rabbit	M	S	14	
229		[Blank]	[Rabbit]			infant	
		Nakwaletsnöm (WLizL4G3)	Lizard	F	ZD	6	#117 on Hot 1908; "with Mrs. Gates"
230	47	Nakwaheptiwa	Sand	M	H	44	
231		Wuuwunqa	Greasewood	F	W	42	
232		Sikyahoyiwma	Greasewood	M	S	23	
233		Pongyaahoya	Greasewood	F	D	12	
234		Siskyahoya	Greasewood	M	S	8	
235		Tuwavensi	Greasewood	F	D	22	
236		Sakwwaytiwa #1+C219	Sun	M	DH	21	
237		Tuwangöysi	Greasewood	F	D	7	
238		Tsoryamqa	Greasewood	F	D	4	
239		Ba hu se [1906 sp]	[Greasewood]	F	DD	2	1908 see Hot. #172
240		Qötsmöysi	Greasewood	F	D	25	
241		[Blank]	[Greasewood]			infant	
*		Chua mana [1908 sp]	[Greasewood]	F	D	2	#169 on Hot 1908 - same as #241?
242	48	[Qömaveniwma]	[Patki?]	M	H	52	
243	49	Masawunqa	Kookop	F	H	75	
244		Humihepnöm	Kookop	F	YZ	65	
245	50	Nakwaletstiwa	Reed	M	H	56	prisoner
246		Qöyahongsi	Kookop	F	W	48	D of #244
247		Qömaletstiwa	G Badger	M	H	42	
248		Tuveyesnöm	Kookop	F	W	28	
249		Na qua ne no ka [1906 sp]	[Kookop]	F	D	12	[Humingyamqa]
250		Pongyayawma	Kookop	M	S	7	
251		[Blank]	[Kookop]	F	D	infant	
252	51	Tawamsa'yma	Reed	M	H	62	
253		Qömawaytiwa	Patki	M	S	22	
254		Na quang wa si [1906 sp]	[Patki]	F	D	14	
255		Tangaqvenqa	Patki	F	D	10	

HP009732

TABLE 14.3.—*(Continued)*

#	Hstcamp HH	Identification	Clan (MT or LW)	S	Rel	1906 Est. age	Notes
256		Talasyestiwa	Lizard	M	DHYB	17	
257		Sakwyesva	Lizard	M	DH	33	
258		Talasyamqa	Patki	F	D	24	
259		Lil io kang ya [1906 sp]	[Patki]	M	DS	5	
260		Tu wy es nim [1906 sp]	[Patki]	F	DD	3	
261		Masaatiwa	Lizard	M	WEZH	56	MB to #256, #257
262		Qötswaysi	Patki	F	WEZ	54	
263	52	Puhu'yma	Sun	M	H	51	
264		Humivensi	Reed	F	W	46	
265		Polingyamtiwa	Desert Fox	M	DH	28	
266		Tawakwapnöm	Reed	F	D	24	
267		Ke wan nim se [1906 sp]	[Reed]	F	DD	8	Siblings on Hot 1908
268		Pongyayesva (Jackson)	Reed	M	DS	5	
269		[Blank]	[Reed]	M	DS	infant	prob Paamöynöm (i.e. 2nd name on #267)
270	53	Tuuvingma	Sand	M	H	54	
271		Talashaynöm	Piikyas	F	W	52	Mnq Hostile (ex-W of Aqawsi)
272		Siwiyamtiwa	Piikyas	M	S	28	Mnq 1900 (m'd to Humimana); m'd to Talashong-nöm in 1908
273		Sakwhongva #1	G Badger	M	WDH	20	
274		Masakwapnöm	Piikyas	F	WD	18	
275		Ho nan hong o va [1906 sp]	[Piikyas]	M	WDS	1½	
276		[Blank]	[Piikyas]	M	WDS	¼	
277	54	Nakwatiwa	[R] Badger	M	H	50	
278		Huminömqa	Sand	F	W	45	
279		Hoosava	Sand	M	S	11	
280		Puhuhongva (#70)	Sand	M	WZS	18	Prisoner 11/09/1906
281		Qötshoyiwma	Sand	M	WMZS	34	[Carlisle]
281a		Talashongnöm (#77)	Sand	F	D	27	
282		Utuhu'u (WSndL1G6)	Sand	M	DS	infant	
288	56	Qötshaynöm	Sand	F	H	62	
289		Poliyesva	Desert Fox	M	DH	34	
290		Salaavi	Sand	F	D	30	
291		Siwimöynöm	Sand	F	DD	10	
297	58	Nasingayniwa	Eagle	M	H	75	
298		Tuwamöynöm	Reed	F	W	74	
299		Sikyave'yma	Reed	M	S	35	

HP009733

TABLE 14.3.—*(Continued)*

Hstcamp #	Hstcamp HH	Identification	Clan (MT or LW)	S	Rel	1906 Est. age	Notes
300	59	Kwaavenqa	G Badger	F	H	30	
301	60	Qötsvuwyawma	R Badger	M	H	44	
302		Honvenqa	Greasewood	F	W	37	
303		Nasingöytiwa	Greasewood	M	S	16	aka Pootsila (WGrsL1G3)
304		Tuvehoynöm (WGrsL1G3)	Greasewood	F	D	8	
305		Eu we hing wa [1906 sp]	[Greasewood]	M	S	5	
306		Honanyesnöm (WGrsL1G3)	Greasewood	F	D	3	
307		Qöma'intiwa	Greasewood	M	S	1	
308		Tuwanömtiwa #1	Greasewood	M	WB	34	prisoner; B of #302 [Carlisle]
309		Lomayestiwa	Spider	M	WF	58	prisoner; F of #302 & #308
310	61	Lomakuyva	Parrot	M	H	30	MT does not record marriage w #311
311		Nuvahongnöm	Reed	F	W	33	
312	62	Talasvenqa	Bow	F	H	80	
313	63	Sakwmöyniwa	Reed	M	H	60	
314		Siwihongiwma	Spider	M	S	20	
315		Kuwanwunqa	Spider	F	D	16	
316		Masanömtiwa	Spider	M	S	15	aka Lomahoyiwma
317		Qöyayamtiwa	Desert Fox	M	DH	22	
318		Talahongsi #1	Spider	F	D	22	
319		Na ha esh nim [1906 sp]	[Spider]	F	DD	4	
320		Ba hu esh nim [1906 sp]	[Spider]	F	DD	1	
321	64	Sihongniwa	G Badger	M	H	63	
322		Nuvavenqa	R Coyote	F	W	54	
323		Siykyayki	R Coyote	M	S	17	
324	65	Sumatskuku	Lizard	M	H	28	
325		Sikyayesnöm	R Coyote	F	W	26	
326		Se hoo le u ma [1906 sp]	[R Coyote]	M	S	5	
327		Ba hu ho e nim [1906 sp]	[R Coyote]	F	D	3	
328		Pon ya quap o nim [1906 sp]	[R Coyote]	F	D	1½	
329	66	Siheptiwa	(R) Millet	M	H	38	
330		Sihepnöm	Reed	F	W	38	
331		Ka to manna - Cora [1906 sp]	[Reed]	F	D	14	Ah duck mana, on People at Hodewella
332		Kyarkwapnöm (Daisy)	Millet	F	ZD	1½	

HP009734

TABLE 14.3.—*(Continued)*

Hstcamp #	HH	Identification	Clan (MT or LW)	S	Rel	1906 Est. age	Notes
*		Haski (David)	R Badger	M	S	16	#241 on Hot 1908; S of Siheptiwa by 1st W - Pongyayesnöm
333	67	Nakwave'yma	Eagle	M	H	46	Prisoner
334		Hooqa'ö	Sand	F	W	40	
335		Suutapki	Sand	M	S	17	
336		Koyongvensi	Sand	F	D	16	
337	68	Tangaqyawma	Bear	M	H	28	
338		Nakwayesnöm	Sand	F	W	15	
339		Ko maun na wisse [1906 sp]	[Sand]	F	D	1	
340		Lomangöyva	Sand	M	WMMB?	55	clan uncle to #338
341		Pitsangwa	(R) Crane	M	?	65	remained in Orayvi after return acc MT
342	69	Lomayaktiwa	Rabbit	M	H	60	
343		Masangyamqa	Kookop	F	W	54	
344		Sakwnömqa	Kookop	F	D	18	
345		Masahoyiwma	Kookop	M	S	30	
346		Masangöytiwa	Parrot/Crow	M	H	36	
347		Puhunömqa	Kookop	F	W	25	D of #343
348	70	Sikyaletstiwa	Rabbit	M	H	50	B of #349 acc White; MZDH of #350
349		Tuwamöyniwa	Rabbit	M	B	54	
350		Pongyahosnöm	Greasewood	F	BW	52	
351		Qötshaytiwa	Greasewood	M	BS	12	
352	71	Siwihongniwa	Rabbit	M	H	50	
353		Sikyakwapnöm	Piikyas	F	W	45	
354		Tawahongva	Piikyas	M	S	7	
355	72	Qötsakwahu	Sand	M	H	36	
356		Pongyayamqa	Reed	F	W	34	
357		Sinnga	Reed	M	S	16	
358		Tuuwaha	Reed	M	S	12	
359		Tuwahongqa	Reed	F	D	11	
360		Na se as wa [1906 sp]	[Reed]	M	S	7	
361		Tuwangönsi #2 (WRedL2G4)	Reed	F	D	6	
362		Ta las wy ma [1906 sp]	[Reed]	M	D	3	aka Tuwaletsnöm on Oraibi 1908, Bacabi 1910
		Palöngawhoya	Reed	M	S	½	#78 on Returned Hostiles
368	74	Qöyahongva	Sand	M	H	42	

HP009735

TABLE 14.3.—*(Continued)*

Hstcamp #	Hstcamp HH	Identification	Clan (MT or LW)	S	Rel	1906 Est. age	Notes
369		Mokyaatiwa	Rabbit	M	WMB	70	
370		Tuwangyawnöm	Rabbit	F	WM	75	
371		Sonwaysi	Rabbit	F	W	40	
372		Tuwawunqa	Rabbit	F	D	21	
373		Masawaytiwa (#220)	Millet	M	DH	26	listed twice as H of 2 Ws; div #374 > #219 acc MT
374		Tuwahongnöm	Rabbit	F	D	24	
375		Masayestiwa (Qötsave'yma)	Rabbit	M	S	8	
376		Qöyawaytiwa (WRabL1G4)	Rabbit	M	DS	6	S of #379 acc White
377		Qömakwapnöm?	Rabbit	F	DD?	2	
378		Tuvengyawma #2	Desert Fox	M	DH	24	
379		Tuwayonsi	Rabbit	F	D	22	
380		Qöyawaysi (WRabL1G4)	Rabbit	F	DD	2 mo	D of #379
*		Kwaave'yma (WRabL1G4)	Rabbit	M	DS	3	#37 on Hot 1908, S of Tuwahongnöm acc White
381	75	Pongyakwaptiwa	G Badger	M	H	34	[Carlisle]
382		Talashongsi	Bear	F	W	34	
383		Si'öqtiwma	Bear	M	S	12	
384		Elsie	Bear	F	D	10	[Poli. . . in MT HH C 47-49]
385		Masa'mana	Bear	F	D	8	[Masa'mana in MT HH C 47-49]
386		Kyarhoya?	Bear	M	S	4	
387		So kang a yum se [1906 sp]	[Bear]	F	D	3	[aka Sally Kidd]
388	76	Pongyaletstiwa	R Coyote	M	H	45	
389		Kuwanhongqa	Bear	F	W	43	
390		Hu me es nim [1906 sp]	[Bear]	F	D	13	#652 on Oraibi 1900?
391		Amy (WBarL1G3)	Bear	F	D	11	
392	77	Lomayawma	R Coyote	M	H	58	
393		Qöyamöynöm	Reed	F	W	56	
394		Polimöyniwa	Reed	M	S	16	
395		Nakwahongnöm	Reed	F	WDD	12	
396	78	Kuwanmöysi	Spider	F	H	32	
397		Kyelwaysi	Spider	F	D	9	
398	79	Tawahongniwa	Sand	M	H	40	
399		Qöyangönqa	Spider	F	W	22	
400		Posiwyawma	Spider	M	S	5	
401		Pon ya hon ka [1906 sp]	[Spider]	F	D	1	
402	80	Nakwangayniwa	Rabbit	M	H	33	

HP009736

TABLE 14.3.—*(Continued)*

Hstcamp #	HH	Identification	Clan (MT or LW)	S	Rel	1906 Est. age	Notes
403		Humi	Desert Fox	F	W	28	
404		Siwimöynöm (WWCL2G6)	Desert Fox	F	D	11	
405		B ep manna [1906 sp]	[Desert Fox]	F	D	7	
406		Se we um ka [1906 sp]	[Desert Fox]	F	D	10	
407		Se we esh e va [1906 sp]	[Desert Fox]	M	S	4	
408		So we kuk ka [1906 sp]	[Desert Fox]	M	S	2	
409		Ta nim ka [1906 sp]	[Desert Fox]	F	S	1	
410		Ma la ? [1906 sp]	[Desert Fox]	M	S	5	
411	81	Masahongniwa	Lizard	M	H	34	
412		Kwaahongsi	Desert Fox	F	W	33	
413		Tsu'möysi	Desert Fox	F	D	9	
414		Ma sa wy ma [1906 sp]	[Desert Fox]	M	S	8	
415		Pong ya ho e nim [1906 sp]	[Desert Fox]	F	D	2	
		Tcho ni na ch [1906 sp]	[Desert Fox]	F	D	4	# 94 on RH; same as #415 or not?
		baby girl	[Desert Fox]	F	D	2 mo	# 95 on RH
416		Nuvayonsi	Desert Fox	F	WM	55	
417	82	Kyarngöytiwa	Reed	M	H	41	#1036 on M1
418		Puhumöynöm	Piikyas	F	W	28	
419		Paaqavi #2	Piikyas	F	D	10	
420		Hong o nim [1906 sp]	[Piikyas]	F	D	6	
421		Talawunsi (WPikL1G5)	Piikyas	F	D	5	
422		[Blank]	[Piikyas]			infant	
423	83	Qöyahoyniwa	Sand	M	H	41	
424		Talahepnöm	Squash (WPCK)	F	W	39	
425		Qötsletstiwa	Squash (WPCK)	M	WB	30	
426		Putungwya	Squash (WPCK)	M	S	13	
427		Puhungönvaya	R Squash (WPCK)	M	S	9	aka Manangya (WPCKL1G5)
428		Masahongi	Reed	M	WF	68	
429		Yamsi	Squash (WPCK)	F	WM	68	
430	84	Talashongniwa	Sand	M	H	46	
431		Sihaynöm	Eagle	F	W	44	
432		Tuwayesva	Eagle	M	S	10	
433		Tuwawisnöm	Eagle	F	D	8	
434		Tuwani'yma	Eagle	M	S	3	
435		Lomakwahu	Greasewood	M	DH	23	
436		Pongyangöysi	Eagle	F	D	22	

HP009737

TABLE 14.3.—*(Continued)*

Hstcamp #	Hstcamp HH	Identification	Clan (MT or LW)	S	Rel	1906 Est. age	Notes
437	85	Tangaqwisiwma	R Badger	M	H	24	
438		Ngönqa	Lizard	F	W	25	
439		Pole hep nim [1906 sp]	[Lizard]	F	D	4	
440		Ka hoo ra [1906 sp]	[Lizard]	M	S	2	Hoovalo on Hot 1908
441		baby boy	[Lizard]	M	S	infant	
442		Kwetsma	Lizard	M	WB	20	B of #438
443		Qöyahoynöm	Lizard	F	WM	64	M of #438 & #442
444	86	Qöyayesva	Parrot (WKat)	M	H	38	
445		Pongyaletsnöm	R Badger	F	W	37	
446		Heheya (WBgrL1G5)	R Badger	M	S	14	
447		Sikyatawu (WBgrL1G5)	R Badger	M	S	12	
448		Kyarhepnöm	R Badger	F	D	8	
449		Katsinhongnöm (WBgrL1G5)	R Badger	F	D	2	
453	88	Qömayonsi	Greasewood	F	H	38	prob to Walpi after 1908
454		Se y se [1906 sp]	[Greasewood]	F	D	16	
455		Ke wanna [1906 sp]	[Greasewood]	M	S	10	Same as Kewon ah (F) on 1900?
456		Po ho hep nim [1906 sp]	[Greasewood]	F	D	7	
457		[Blank]	[Greasewood]	M	S	3	
458		[Blank]	[Greasewood]			infant	
459	89	Tawaventiwa	Reed	M	H	30	[Carlisle]
460		Polihongqa	Rabbit	F	W	30	
461		Talahongva	Rabbit	M	S	12	
462		Qömangöysi	Rabbit	F	D	10	
463		Sakwwisiwma	Rabbit	M	S	4	
464		Hooletsiwma	Rabbit	M	S	2	
465	90	Heevi'yma	Kookop	M	H	76	"War chief"
466		Sikyangöysi #2	Reed	F	W	71	M of #459
467	91	Piphongva	G Badger	M	H	40	
468		Tsorwisnöm	Greasewood	F	W	38	
469		Katsina	Greasewood	M	S	14	
470		Polingöynöm (WGrsL1G3)	Greasewood	F	D	12	
471		Masanömqa (WGrsL1G3)	Greasewood	F	D	10	
472		Nasihoynöm (WGrsL1G3)	Greasewood	F	D	7	
473		Ngawusnöm	Greasewood	F	D	4	
474		Ka maung e se [1906 sp]	[Greasewood]	F	D	3	

HP009738

TABLE 14.3.—*(Continued)*

Hstcamp #	Hstcamp HH	Identification	Clan (MT or LW)	S	Rel	1906 Est. age	Notes
475	92	Kuwanyesva	Greasewood	M	H	79	1892 indicates F of Talamana
476		Nasingyawnöm	R Badger	F	W	74	
477		Talamana	R Badger	F	D	54	
478		Puhungayniwa	R Badger	M	DS	12	aka Taqala (WBgrL1G5)
479		Nuvawaynöm	R Badger	F	DD	20	D of #477
480		Tuvekwaptiwa	Greasewood	M	DDH	22	
481	93	Poliyamtiwa	Piikyas	M	H	27	
482		Tsorhongsi	Millet	F	W	20	
483	94	Tawayesva	G Badger	M	H	28	
484		Sakwwaynöm	Spider	F	W	22	
485		Po le ne ma [1906 sp]	[Spider]	F	D	3	
486		Polikwapnöm (WSpdL1G4)	Spider	F	D	2	
487	95	Sihongva	R Coyote	M	H	32	
488		Masahongqa	Greasewood	F	W	30	
489		Po ho ne wa [1906 sp]	[Greasewood]	M	S	2	
490	96	Qöyahoyiwma #1	G Badger	M	H	26	
491		Qötshongsi	Piikyas	F	W	23	
492		Po li naing nim [1906 sp]	[Piikyas]	F	D	7	
493		Ngahu (WPikL1G5)	Piikyas	M	S	2½	
494		Co ma wa se [1906 sp]	[Piikyas]	M	S	1½	
495	97	Nahongvi'yma	Parrot	M	H	36	[Carlisle]
496		Tuvenömsi	Millet	F	W	34	
497		Gash ma se (Se o manna)	[Millet]	F	D	16	Kyarmöysi & Siwmana 2 indivs on Hot 1908, ages 16 & 7
498		Maggie	Millet	F	D	7	"(Maggie) Pahongnim" on Hot 1912, 1920
499		Kots hon ka [1906 sp]	[Millet]	F	D	3	
500		Humiyamtiwa	[Millet]	M	S	infant	
501	98	Puhuwaytiwa #2	Snake/Lizard (WLiz)	M	H	35	
502		Tsorhongnöm	Millet	F	W	28	
503		Kyelwayma	Millet	M	S	3	George Pongyahoyiwma on Hot 1920
504		Co ma yum te wa [1906 sp]	[Millet]	M	S	infant	
505		Talanömtiwa	Millet	M	WB	36	[B/#502]
506	99	Talaswungwniwa	Greasewood	M	H	61	
507		Kwaavi	Snake/Lizard (WLiz)	F	W	57	[M/#501, Z of #51]
508	100	Poliwuhiwma	Spider	M	H	26	
509		Siwaynöm	Desert Fox	F	W	24	

HP009739

TABLE 14.3.—*(Continued)*

Hstcamp #	Hstcamp HH	Identification	Clan (MT or LW)	S	Rel	1906 Est. age	Notes
510		Gash nim te wa [1906 sp]	[Desert Fox]	M	S	1½	prob Tsornömtiwa, not Kyarnömtiwa
511		Gash quap nim [1906 sp]	[Desert Fox]	F	D	4	prob Tsorkwapnöm, not Kyarkwapnöm
512		Too hi se [1906 sp]	[Desert Fox]	M	S	5	
513	101	Sikyahongniwa	Lizard	M	H	59	
514		Qömawuuti	Desert Fox	F	W	55	[M/#509]
523	104	Qötsventiwa	Bow	M	H	60	
524		Siyawnöm	R Coyote	F	W	54	
525		Qötshongniwa #1	R Coyote	M	S	19	
526		Ben hong nim [1906 sp]	[R Coyote]	F	D	16	D or ZD of #524?
527		Tala	[R] Coyote	F	D	14	D or ZD of #524?
528	105	Tawahongiwma	G Badger	M	H	38	
529		Talasmöysi	Greasewood	F	W	36	
530		Kuwannömqa	Greasewood	F	D	18	
531		Polingaysi	Greasewood	F	D	15	
532		Coo is se hoo e [1906 sp]	[Greasewood]	M	S	8	
533		Ne ne ho e [1906 sp]	[Greasewood]	M	S	5	
*		Sing ne ch [1906 RH sp]	[Greasewood]	M	S	4	
		Other 1906 Hostiles					Listed on
*		Humingöysi	Rabbit	F	H	66	MT, Hot 1912
*		Qötswistiwa	Rabbit	M	S	50	MT, Prisoners, Hot 1912; age inverted on M2 w Napkuyva
*		Napkuyva	Rabbit	M	S or B	48	MT, Hot 1912; prob living w Humingöysi (his M or clan Z see M2 & H 1912), since did not remarry after div Pongyahosnnöm
		Kuwanve'yma	Millet	M		24	Prisoners, Hot 1912; may be m'd to Qötsnömqa in 1906
*		Lomahongvi	Kookop	M		64	Prisoners, Hot 1908; MT:"separated at split from Tsorhoynöm"
*		Qöyavuwyawma	Kookop	M		60	RH 1906
*		Talangayniwa	Kookop	M		45	Prisoners, Hot 1912
		Lomamsa'yma	Desert Fox	M	H	72	RH 1906, Oraibi 1908, Bacabi 1912
		Tsorvenqa	G Badger	F	W	70	RH 1906, Oraibi 1908, Bacabi 1912
*		Masangyamtiwa	Sand	M		32	Prisoners, Hot 1908; prob m'd to Kuwanmöysi in 1906; 1st W Sinömqa already m'd to Tangaqhongva in 1906

HP009740

TABLE 14.3.—*(Continued)*

Hstcamp #	Hstcamp HH	Identification	Clan (MT or LW)	S	Rel	1906 Est. age	Notes
		Tuutuspa	Lizard	M		70	Hot 1906 w Sikyaheptiwa - former next door neighbor at O; living w Nasikwaptiwa in 1908
*		Tuveletstiwa	Squash	M	H	24	Prisoners; m'd to Tuvamöynöm in 1906 acc MT
*		Tuvamöynöm	Sun	F	W	20	O 1908; H>OO after dispute w husb (returned before RH, then > Supawlavi (m'd Frank Masakwaptiwa) acc MT); D of #353
*		Se we yum ca [1908 sp]	[Sun]	F	D	½	
		Total Orayvi Hostiles 511					

HP007741

TABLE 14.4
Second Mesa Hostiles, 1906

#	Name (most fr Hstcmp)	Clan	S	Rel	1906 age	Notes	Current orthography
1	Yo yo wy te wa	Bearstrap	M	H	32		Yoywaytiwa
2	Hu ne ven ca	Sun	F	W	29		Honvenqa
3	Pe cush a	Sun	M	S	4		Piqösa (Homer)
4	Tu vay he e nim	Sun	F	D	3		Tuvehaynöm [?]
5	Na va um te wa	clan?	M	H	64		Nuvayamtiwa
6	Ta la yes nim	Bluebird	F	W	61		Talayesnöm
7	Lolma'iwma	Sun	M	H	40		Lolma'iwma
8	Se ki ven ca	Bluebird	F	W	40	D of Talayesnöm	Sikyavenqa
9	Fred Kabotie	Bluebird	M	S	8		?
10	Ma sha a nim	Bluebird	F	D	1		Masahaynöm [?]
11	Qua ang oi nim	Bluebird [Z of Talayesnöm]	F	?	35		Kwaangöynöm
12	Gash hong e va	Bluebird or Spider	M	H	56		Kyarhongva
13	Ho me hong o nim	Sun	F	W	50	M of Honvenqa*	Humihongnöm
14	Humiyesva, Joshua	Sun	M	H	39	S of Tawahongniwa	Humiyesva
15	Ke wan ven ca	Patki	F	W	37	Jose-yong-sie on S 1909	Kuwanvenqa
16	Se ki e i nim	Patki	F	D	4		Sikyahaynöm [?]
17	Sac o ma nim	Patki	F	D	3		Sakwmöynöm
18	Qua cham ve a	Patki	F	D	1		Qötsam. . . [?]
19	[blank]	Patki	F	D	15		?
20	Ta-lash won ca	Patki	F	WM	70		Talaswunqa
21	Qua ma ho e nema	Bearstrap	F	W	18	W of Tsorwaytiwa	Qömahoynöm
22	Qua yow ho ma	Bearstrap	M	S	½	S of Tsorwaytiwa	Qöyahoyiwma [?]
23	Sikyayamtiwa	Eagle (Musangnuvi)	M	H	40		Sikyayamtiwa
24	Ta wa yum se	Bear	F	W	38		Tawayamsi
25	Ta las ho in ne ma, Mabel	Bear	F	D	12		Talashongnöm
26	Ta wa ka va	Bear	M	S	8		Tawakuyva
27	Qua ya vin ca	Bear	F	S	5		Qöyavenqa
28	Lomawuna	Sun	M	H	35	S of Tawahongniwa	Lomawuna
29	Ne ma letz ne ma	Bearstrap	F	W	33		Nuvaletsnöm
30	Jos yow a nim - Helen	Sun	F	D	14		Tsoryawnöm
31	Jos hong ne ma	Sun?	F	M	52	[M of Lomawuna]	Tsorhongnöm [#44]
32	Ta wang wy se	Bearstrap	F	WM	56	M of Nuvaletsnöm	Tawangaysi
33	Talawisiwma	Bearstrap	M	H	44		Talawisiwma
34	Tayomana	Piikyas	F	W	44		Tayomana

HP009742

TABLE 14.4—*(Continued)*

#	Name (most fr Hstcmp)	Clan	S	Rel	1906 age	Notes	Current orthography
35	Ta wa mas ru - Taylor	Piikyas	M	S	13	[Taylor Wazzie]	[?]
36	Mach e wa	Sun?	M	GF	65	F of Talawisiwma (wdr)	Masaletstiwa
37	Ho me ash ne ma	Bearstrap	F	GM	65		Humiyesnöm
38	Talayamtiwa, Washington	Sun	M	H	18	S of Tawahongniwa	Talayamtiwa
39	Se ka wis ne ma	Bluebird	F	W	17		Sikyawisnöm
40	Na sa pe ta	Bluebird	M	S	infant	[George Nasoftie]	Naasaftu
41	Ta la ma i se	Sun	F	M	75	(MM of Washington)	Talamöysi
42	Tsorwisiwma	Patki?	M		50	widower? [wdr in 1900]	Tsorwisiwma
43	Tawahongniwa	Bluebird	F		77	living w Lomawuna	Tawahongniwa
44	W of Tawahongniwa	Sun	F		?	M of Lomawuna	Tsorhongnöm?
45	Humikwaftiwa, Andrew	Bluebird	M		22		Humikwaftiwa
46	Tuwani'yma, Louis	Bearstrap	M		27	B of Nuvaletsnöm	Tuwani'yma
47	Qömaletstiwa, Archie	Piikyas	M		18	S of Talawisiwma-Tayomana	Qömaletstiwa
48	Tuvewa'yma, Rutherford	Sun	M		20	S of Tawahongniwa	Tuvewa'yma
49	Kwaavenqa	Snow	F		22	W of Tuwani'yma (briefly)	Kwaavenqa
50	Tsorwaytiwa	Patki	M		30	S of Tawahongniwa	Tsorwaytiwa

HP009743

TABLE 14.5
Orayvi Friendly Adults Aged 18 and Over, 1906[1]

Identification	Clan (MT or LW)	MT household #
Hahay'i	Sun	E 90–95
Homikni	Lizard	E 90–95
Honapsi	N/R Badger	B 9–11
Honletsnöm	Patki	P 492′, 492–495
Honmöyniwa[2]	Real Coyote	M 392–394; S′
Hooletstiwa	Bear	C 35–38
Hooyiwma (WKatL1G4)	[Katsina]	n/a
Humihoyniwa	Lizard	K 245–251; L 332–337
Humihoynöm	Maasaw	S 549–551
Humiletstiwa	Rabbit	C 42–46; H 176–178; K 267; Q 498–501; Y 603–606
Humimöynöm	Katsina	L 347–349; S′
Humingöynöm	Maasaw	L 326–331
Huminkwa'yma	Real Badger	K 244; L 297–300; R′
Huminömsi	Parrot	I 205–207
Humiventiwa	Greasewood	L 344–346; S 549–551; Z 615–616
Ismana	Sun	M 419–422
Kiwpi	Sand	V 586–589
Kuktiwa	(Real) Snake	C 35–38; L 344–346
Kuwanheptiwa	Lizard	N 464–466
Kuwanhongva	[Real] Rabbitbrush	G 156–159; G 167–170; K 272–274
Kuwanleetsiwma	Real Badger	G 171–175; M 403–407
Kuwanmöynöm	Sand	V 586–589
Kuwanngöyniwa	Katsina	B 9–10; C 27–31
Kuwanngöytiwa	Patki	P 492′, 492–495; S 549–551
Kuwanöyiwma	Lizard	M 373–376; S 543–545; Y 597–602
Kuwanveniwma	Maasaw	K 244; K 272–274
Kuwanventiwa	Maasaw	C 50; I 211–214; L 344–346; M 403–407; M 413–418; N 450–453; Z 612–613
Kuwanvuwyawma[3]	Greasewood	M 377–380; P 492′, 492–495; S 543–545
Kuwanwaynöm	Sparrowhawk	G 156–159; K 272–274
Kuwanwaytiwa	Rabbit	N 450–453; N 481–484; Q 498–501
Kuwanwikvaya	Lizard	C 50; N 467–471
Kuwanyawnöm	Maasaw	K 284–286, part 287, 288
Kuwanyesnöm	Maasaw	K 284–286, part 287, 288
Kyaaromana	Maasaw	V 567–576
Kyarhongnöm	Desert Fox	N 461–463
Kyarmöynöm	Real Coyote	G 171–175
Kyarnömqa	Piikyas	N 450–453; N 481–484
Kyarve'yma	Bow	G 156–159
Kyarwaynöm	Eagle	M 359–364
Kyelhongniwa[4]	Sun	K 262–266; K 292–294
Kyelmöysi	Rabbit	K 245–251; O′
Kyelnömtiwa	Sand	F 122–123; G 153–155; Z 610
Kyelyawnöm	Rabbit	G 141–145; Q 498–501
Leehoynöm[4]	Rabbit	A2; Z 615–616
Loma'asniwa	Sand	C 27–31
Lomahongva	Patki	M 355–358
Lomalewtiwa	Maasaw	K 267; V 582–585
Lomanömtiwa	Bow	A1; H 176–178; M 419–422
Lomavuwyawma	Maasaw	G 141–145; K 244; Q 498–501
Lomayesva #1	Real Coyote	K 252–255; M 392–394; S′
Masahongsi	Maasaw	K 284–286, part 287, 288
Masahongva	Parrot (WPrtL2)	G 133; G 171–175; K 256–261
Masahoynöm	Real Coyote	Q 507–509
Masakwaptiwa (Herman)	Desert Fox	B 13–14; G 136–138; G 141–145

HP009744

TABLE 14.5—*(Continued)*

Identification	Clan (MT or LW)	MT household #
Masamöysi	Parrot	I 205–207
Masatoyniwa	Sand	M 408–412
Masawistiwa	(Real) Katsina	C 27–31; E 90–95; N 461–463; Q 510–512
Masayesnöm[4]	Patki	D 77–80
Mooho	Sun	H′
Mösinömqa	Sand	V 586–589
Motsqa	Patki	B 9–11; D 77–80
Muuna[2]	Sparrowhawk	N 461–463
Naanankya	Real Coyote	G 171–175
Nakwahongqa	Bow	M 423–426
Nakwawaytiwa[2]	Greasewood	K 239–243; L 347–349
Nakwayestiwa	Rabbit	S 556–561; X 590–592
Nakwa'yma	Sun	E 90–95
Nasihongva	Parrot (WPrtL2)	K 284–286, part 287, 288; M 350–354
Nasiletsnöm	Bear	C 35–38
Nasingönsi	Parrot	I 205–207
Nasingyamtiwa	Maasaw	I 205–207; M 413–418
Nasitima	Bow	A1; M 359–364; R 534–535
Nasitöyniwa	Greasewood	L 326–331; Q 498–501
Nasiwaytiwa	Bow	M 427–432; R 534–535
Nawini'yma	Lizard	M 403–407; N 467–471
Nawisowa	Maasaw	K 244; R′
Ngahutiwa	Maasaw	D 77–80; K 284–286, part 287, 288
Ngöyti'yma	Patki	P 492′, 492–495
Nuvahongqa	Sun	E 90–95; Q 510–512
Nuvamana #1	Greasewood	L 347–349
Nuvangönsi (WBflyL1G3)	[Butterfly]	n/a
Oomawu	Lizard	R 532–533; S 543–545; Z 617–618
Paanömtiwa	Real Badger	I 205–207; M 403–407; V 586–589
Paaqavi #1	Sun	L 341–343
Paawikya	Rabbit	M 413–418; Q 498–501; Y 603–606
Patsavumana	Maasaw	R′; Y 597–602
Piqösa	Grey Badger	H 176–178; K 233–238; N 450–453; Z 612–613
Polihongnöm	Sparrowhawk	A′; K 272–274
Poliyestiwa	Greasewood	K 284–286, part 287, 288; L 326–331
Pongyamana	Parrot/Crow (WKatL1)	M 350–354
Pongyanömsi	Bear	R 522–526
Pongyawunqa	Rabbit	Q 498–501
Pongyayestiwa	Patki	K 227–232; P 492′, 492–495
Pööqangw	Real Badger	M 403–407
Posiwyesva	Sun	H′; J′
Puhuhoyiwma	Greasewood	L 326–331
Qa'ömana	Reed	G 134–135; M 366–372
Qömahongnöm	Rabbit	K 245–251
Qömahongqa	Greasewood	L 322–325; L 326–331
Qömahoyniwa	Real Badger	G 167–170
Qömanömtiwa	Real Badger	B 13–14; B 16–18; L 306–310; O′
Qömawuhiwma	Real Coyote	L 322–325; L 326–331
Qömayawtiwa	Sun	L 341–343; M 427–432; Z 615–616
Qömayestiwa	Greasewood	H′
Qötskuyva	Grey Badger	C 50; G 134–135
Qötsngöysi	Sparrowhawk	K 244
Qötsnömqa	Piikyas	N 450–453; Z 612–613
Qötsnömsi	Lizard	N 464–466; N 467–471
Qötsyamtiwa[7]	Real Coyote	E 108–112; M 350–354; R 534–535
Qöyahongniwa	Rabbit	G 134–135; K 239–243

HP009745

TABLE 14.5—*(Continued)*

Identification	Clan (MT or LW)	MT household #
Qöyahongnöm	Bow	M 427–432
Qöyangayniwa	Real Badger	K 284–286, part 287, 288
Qöyangöysi	Sand	F 122–123
Qöyangöyva[2]	Sand	G 133; K 245–251
Qöyanömqa	Katsina	M 392–394; S′
Qöyawayma	Badger	B 16–18; M′; K 256–261
Qöyawaynöm	Snake	X 590–592
Qöyayeptiwa	Sun	K 262–266; R 534–535
Qöyayesnöm	Rabbitbrush	G 167–170
Sakwapu	R Coyote/Yellow Fox	H 176–178
Sakwhongniwa	Katsina	A′; C 27–31; K 272–274
Sakwhongqa	N/R Badger	B 9–11
Sakwhongsi	Maasaw	M 408–412
Sakwmasa	Real Coyote	M 423–426
Sakwngöysi	Piikyas	N 481–484
Sakwnömtiwa	(Real) Rabbitbrush	G 167–170; K 284–286, part 287, 288
Sakwwaytiwa #2	Bear	R 522–526; R 527–531
Sakwwunu	Grey Badger	K 272–274
Sakwyamtiwa	Patki	G 160–166; K 245–251; N 439–443; Y 607–609
Sa'lako	Real Coyote	G 171–175
Sihaytiwa	Maasaw	S 549–551
Sihongqa[7]	Sun	C 23–26
Siikwapnöm	Patki	R 527–531
Sikyahongiwma[3]	(Real) Greasewood	M 377–380; R 513–521
Sikyahoynöm	Katsina	C 27–31
Sikyaletsnöm	Greasewood	C 42–46; L 347–349
Sikyamöyniwa	Parrot/Crow (WPrtL2)	M 408–412; M 413–418
Sikyamöynöm	Katsina	N 464–466
Sikyangönsi (WRabL1G3)	[Rabbit]	n/a
Sikyangyawnöm (WLizL2G5)	[Lizard]	n/a
Sikyavenqa	Reed	Y 603–606
Sikyawaytiwa	Bow	M 423–426
Sikyayamqa	Patki	D 77–80
Sikyayestiwa	Greasewood	H 182–184; K 244; M 395–398, part 399
Sileena	Maasaw	V 586–589
Simöysi	Patki	G 160–166
Singönsi	N/R Badger	B 9–11; L′
Singöysi	Real Badger	N 444–449
Singöytiwa	Parrot (WPrtL2)	C 39–41; M 355–358; M 419–422; N 464–466
Sivenqa	Real Coyote	M′; K 256–261
Siwiheptiwa[5]	Greasewood	M 377–380
Siwihongqa	Sun	C 23–26
Siwikwaptiwa	Rabbit	B 9–11; G 141–145
Siwingyawnöm	Greasewood	L 344–346
Siwinömtiwa	Patki	M 408–412
Siyawma	Greasewood	C′; K 284–286, part 287, 288; L 344–346
Siyonsi	Reed	G 134–135
Solimana	Greasewood	G 133; M 377–380
Sowingöysi	Maasaw	S 549–551
Sowiwuuti	Sun	C 23–26
Söwungwya	Lizard	B 9–11
Talahongqa	Real Coyote	G 134–135; H 182–184
Talashongiwma	Bear	O′; R 527–531
Talashongva[6]	Sun	S 543–545
Talashoyniwa	Rabbit	G 149; K 244; S 549–551
Talaskwaptiwa	Sun	R 522–526

HP009746

TABLE 14.5—*(Continued)*

Identification	Clan (MT or LW)	MT household #
Talasmana	Real Coyote	R 534–535
Talasmöynöm[5]	Real Badger	M 403–407
Talasngönsi	Piikyas	G 153–155; I 200–204; Z 610
Talasngöntiwa	Sparrowhawk	M 377–380
Talasnömtiwa	Squash	G 160–166
Talasve'yma	Eagle	B 13–14; K 245–251; L 315–321; O′
Talaswaynöm	Rabbit	G 141–145
Talasyamtiwa	Rabbit	K 245–251
Talasyesnöm	Maasaw	M 413–418
Talavensi	Desert Fox	B 1/2 of 13 & 14; L 306–310
Talawaytiwa	Sun	C 23–26; V 567–576
Talawipi	Reed	G 134–135
Talay'yawma/Laapu[2]	Bear	K 284–286, part 287, 288; L 326–331; R 527–531
Tangaqhongniwa	Bow	G 139–140, 146–148; M 427–432
Tangaqhoyiwma[4]	Real Coyote	L 347–349
Tangaqnömtiwa	Maasaw	M 408–412; R 522–526; R 527–531
Tangaqwunqa	Maasaw	K 284–286, part 287, 288
Tangaqyestiwa	Real Coyote	V 577–581
Tawakwaptiwa	Bear	I 205–207; R 522–526; R 527–531
Tawamunsi	Butterfly	K 227–232
Tawangyawnöm	Maasaw	K 244; M 395–398, part 399
Tawawunqa	Real Coyote	R 534–535
Tökyawuuti	Parrot/Crow (WKatL1)	M 350–354
Tsorhoynöm	Real Badger	M 403–407; N 444–449
Tsorngaynöm	Reed	N 454–460
Tsorowuuti	Piikyas	V 577–581
Tsorwunqa[5]	Greasewood	G 133
Tsu'hongnöm	Rabbit	K 245–251
Tuvahepnöm	Rabbit	G 139–140, 146–148
Tuvehoyiwma	Bear	K 245–251; R 527–531; R 532–533; S 543–545; Z 617–618
Tuvemana	Maasaw	C′; K 284–286, part 287, 288
Tuvengyamqa	Desert Fox	B 13–14
Tuvengyamsi (Anna)	Real Coyote	M; R 527–531
Tuvenömtiwa	Sand	E 90–95
Tuvewaytiwa	Patki	L 347–349; M 366–372
Tuveyamtiwa	(Real) Snake	C 23–26; X 590–592
Tuveyawma	Patki	P 492′, 492–495; Q 507–509
Tuwahoyiwma	Bear	R 527–531
Tuwahoyniwa	Real Crane	K 262–266; Q 498–501
Tuwaletstiwa	Bow	K 284–286, part 287, 288; M 423–426
Tuwamöysi	(Real) Crane	K 262–266
Tuwangöynöm	Greasewood	G 133
Yonsi	Patki	G 160–166

[1] Except as indicated in the notes below, all individuals appear on the Oraibi, 1908 census.

[2] Honmöyniwa, Muuna, Nakwawaytiwa, Qöyangöyva, and Talay'yawma/Laapu appear on the list of Friendly signatories to the agreement of 11/09/1906, ''We the Oraibi. . .''.

[3] Kuwanvuwyawma and Sikyahongiwma appear on both ''We the Oraibi. . .'' and on the Moencopi, 1908 census.

[4] Kyelhongniwa, Leehoynöm, Masayesnöm, and Tangaqhoyiwma appear on both Oraibi, 1908, and Moencopi, 1908.

[5] Siwiheptiwa, Talasmöynöm, and Tsorwunqa appear on Moencopi, 1908.

[6] Talashongva appears on Murphy's schedule of Orayvi allotments, 1910.

[7] Qötsyamtiwa and Sihongqa are both listed by (Titiev, n.d.a) as remaining in Orayvi at the time of the split: the former was an officer in Soyalangw, so was probably well known to Tawakwaptiwa; the latter moved to the Hopi Agency at Keam's Canyon when she married a man from First Mesa.

HP009747

TABLE 14.6
Mùnqapi Adults Aged 18 and Over, 1906[1]

Identification	Clan (MT or LW)	MT Orayvi household #
Aqawsi	Eagle	H 179–181; Q 502–504
Henry (WSunL1G4)	[Sun]	n/a
Hessi	Greasewood	L 326–331; P 496–497
Honyamqa	Maasaw	K 244; V 567–576
Humihongiwma	Desert Fox/Coyote	I 211–214; K 239–243; L 341–343; N 454–460
Humitiwa	Rabbit	K 239–243
Kopölvu (Lomahoyiwma)	Piikyas	V 577–581
Koyongo/Koyongmana	Reed	M 373–376
Kuukutsmana	Rabbit	K 245–251
Kuwanngönsi	Rabbit	A2
Kwaavaho	Lizard	K 239–243
Kwanve'yma	Rabbit	K′; K 239–243; M 419–422; Q 505–506
Kyaryawma	Grey Badger	K 233–238; N 454–460
Kyaryesva	Patki	P 492′, 492–495; Q 505–506
Leetaymana	Sun	K 239–243
Lomakwaptiwa (WRabL4G3)	[Rabbit]	n/a
Lomatuwa'yma	Reed	K 267; N 474–476; V 582–585
Lötoksi'yva	Desert Fox	K 289–291; M 350–354
Masahongnöm	Reed	M 373–376
Masavensi	Real Coyote	N 474–476
Nasilewnöm	Piikyas	K 289–291
Nasinömtiwa	Parrot/Crow (WKat)	K 244; M 355–358; M 419–422; V 567–576
Nasiyawma	Grey Badger	C 50; S 562–564
Natwantiwa	Real Coyote	A2; Q 498–501
Nuuta'yma	Rabbit	Q 502–504
Nuvayamsi	Lizard	K 225–226; N 464–466
Nuvayestiwa	Katsina	K 292–294; M 373–376
Pavönyawma	Lizard	C′; D′; K 292–294; S 562–564
Poli Paayestiwa	Greasewood	H 182–184; N 461–463; N 481–484
Poli. . .	Lizard	M 377–380
Pongyangöytiwa	Piikyas	H 179–181; L 341–343
Pongyawa'yma	Desert Fox	M 373–376; N 454–460
Qömangyamqa	Greasewood	H 182–184; L 322–325
Qötswunsi	Desert Fox	N 454–460
Qöyaheptiwa	Greasewood	M 377–380
Qöyakwapnöm	Desert Fox	N 454–460
Qöyangyamtiwa	Desert Fox	N 454–460
Qöyawunqa	Piikyas	K 292–294
Sakwhaynöm	Piikyas	V 577–581
Sakwmöysi	Real Coyote	Q 505–506
Sikyahongqa (WRabL3G3)	[Rabbit]	n/a
Sikyaleetsiwma	Greasewood	A2; H 179–181; H 182–184
Sikyatuwa	Reed	N 454–460
Siletstiwa	Real Badger	K 245–251; K 292–294; M 373–376; M 403–407; Q′
Singyamsi	Sun	L 341–343
Siwiltima	Reed	N 454–460
Siwiyestiwa	Greasewood	D 77–80; H 182–184; I 218–219
Siyamtiwa (Frank)	Piikyas	B 13–14; K 245–251; K 289–291; V 577–581
Talahoynöm	Parrot/Crow (WKat)	V 577–581
Talasi	Real Coyote	I 218–219
Talasmöyniwa	Rabbit	K 239–243; V 577–581
Talasvuwyawma	Real Coyote	E 108–112; I 218–219; L 341–343
Talavenqa	Lizard	P 496–497
Talayesnöm	Lizard	S 562–564

HP009748

TABLE 14.6—*(Continued)*

Identification	Clan (MT or LW)	MT Orayvi household #
Tangaqhoyniwa	Maasaw	K 225–226; K 244; N 464–466; R 522–526
Tawahongsi	Piikyas	K 292–294
Tawangönsi	Rabbit	K 239–243
Tawangyamsi	Piikyas	D′; K 292–294
Töyongwa (Dan)	Real Coyote	D′; I 218–219; K 292–294
Tsorhepnöm	Rabbit	Q 502–504
Tsu'mana #1	Reed	M 366–372
Tuveyestiwa	Real Coyote	Q 507–509; S 543–545
Tuwangönsi	Sun	L 341–343
Tuwangöytiwa	Desert Fox	K 292–294; N 454–460
Tuwanömtiwa #2	Parrot/Crow (WKat)	M 355–358; M 366–372
Tuwaventiwa	Piikyas	G 171–175; H 179–181
Yeesiwa	Piikyas	F 122–123; L 306–310
Yuyahiwva	Patki	C 35–38; M 373–376

[1] All on table 14.6 are listed on the Moencopi, 1908 census. In addition, Kyaryesva, Siletstiwa, Siwiyestiwa, and Töyongwa appear on the 1906 list of Friendly signatories, ''We the Oraibi. . .''.

TABLE 14.7
Orayvi Hostile Adults Aged 18 and Over, 1906[1]

Identification	Clan (MT or LW)	MT household #
Heevi'yma	Kookop	P′; S 546–548
Hongsi	Nav. Badger	B 19–22; E 81–89
Honnömqa	Eagle	G 131–132
Honvenqa	Greasewood	I 211–214
Hooqa'ö	Sand	C 68–71
Humi	Desert Fox	N 461–463
Humihepnöm	Kookop	S 552–555
Humikwapnöm	Greasewood	M 365
Humingöysi	Rabbit	S 556–561
Huminömqa	Sand	α; C 64–67
Humivensi	Reed	S 546–548; S 564–565
Humiyestiwa	Sand	F 116–121; Z 614
Katsinmana	Eagle	M 359–364
Kuwanhaynöm	Piikyas	N 450–453
Kuwanhongniwa	Greasewood	K 280–283, part 287
Kuwanhongqa	Bear	I 197–199; I 200–204
Kuwanhoynöm	Real Coyote	K 252–255
Kuwankwapnöm	Greasewood	L 347–349
Kuwanletsnöm	Parrot/Crow	E′; E 81–89
Kuwanmöysi	Spider	L 338–340; N 439–443
Kuwannömqa	Greasewood	G 136–138
Kuwannömtiwa	Sand	β; F 116–121; N 439–443
Kuwanve'yma	Millet	E′; H 179–181; L 344–346; N 450–453; Z 612–613
Kuwanyamtiwa	Kookop	M 381–384; N 450–453
Kuwanyesva	Greasewood	B 16–18
Kwaahongsi	Desert Fox	L 306–310; L 311–314
Kwaamöysi	Piikyas	Z 614
Kwaanömsi	Reed	N 477–480
Kwaavenqa	Grey Badger	K 233–238
Kwaavi	Snake/Lizard	X 593–596
Kwaayesnöm	Desert Fox	E 96–99
Kwetsma	Lizard	S 562–564
Kyarwaytiwa	Real Badger	M 399–402
Kyaaro (#1)	Sand	E 108–112
Kyarhongniwa	Spider	E 104–107; L 347–349
Kyarngöytiwa	Reed	G 153–155
Lomahongiwma	Spider	B 12–1/2 of 13
Lomahongvi	Kookop	M 403–407; N 444–449
Lomakuyva	Parrot	C 51–53; K 233–238; N 464–466
Lomakwahu	Greasewood	N 472–473
Lomaletstiwa	Sun	C 51–53
Lomamsa'yma	Desert Fox	C 47–49
Lomanakwsu	Parrot	B 19–22; E 81–89
Lomanangkwusa	Real Sand	O 490–491
Lomangöytiwa	Patki	E 100–103
Lomangöyva	Sand	L 295–296
Lomayaktiwa	Rabbit	M 381–384; M 385–391
Lomayawma	Real Coyote	P′
Lomayestiwa (Qötsata)	Spider	H 179–181; I 211–214
Masaatiwa	Lizard	F 124–125
Masahongi	Reed	M 433–435
Masahongniwa	Lizard	L 306–310; S 543–545
Masahongqa	Greasewood	M 365
Masahoyiwma	Kookop	M 385–391

HP009750

TABLE 14.7—*(Continued)*

Identification	Clan (MT or LW)	MT household #
Masakwapnöm	Piikyas	H 179–181
Masangöntiwa	Snake/Lizard	K 252–255; M 366–372
Masangöytiwa	Parrot/Crow	α; C 51–53; G 131–132; H 191–193; M 385–391
Masangyamqa	Kookop	M 381–384; M 385–391
Masangyamtiwa	Sand	I 194–196; N 439–443; N 450–453
Masawaytiwa	Millet	E′; G 150–152
Masawunqa	Kookop	M 381–384
Masayesva	Lizard	C 54–57; G 133
Mokyaatiwa	Rabbit	G 150–152; K 262–266; S 552–555
Naa'usitiwa	Greasewood	I 218–219; Q 507–509
Nahongvi'yma	Parrot	E′; K 275–279; N 485–489
Nakwaheptiwa	Sand	B′; H 185–190; L 322–325
Nakwaletstiwa	Reed	K 233–238; N 485–489; S 552–555
Nakwamöysi	Real Coyote	K 256–261
Nakwangayniwa	Rabbit	N 461–463; Q 502–504
Nakwatiwa	[R] Badger	B 16–18; α; C 64–67
Nakwave'yma	Eagle	C 68–71; L 315–321
Napkuyva	Rabbit	F 126–128; I 208–210; L 306–310; X 593–596
Na'qa (WLizL1G4)	Lizard	S 543–545
Na'sastiwa	Greasewood	E 108–112
Nasikwaptiwa	Grey Badger	C 58–60; S 543–545
Nasimöysi	Reed	K 267; V 582–585
Nasingayniwa	Eagle	M 366–372
Nasingaynöm	Spider	N 439–443
Nasingyawnöm	Badger	B 16–18
Nasiwunqa	Lizard	K 268–271; S 543–545
Ngaysi	Eagle	N 477–480
Ngönqa	Lizard	S 562–564
Nuvahongnöm	Reed	S 546–548
Nuvavenqa	Real Coyote	N 474–476
Nuvawaynöm	Real Badger	J 221–222
Nuvayamqa	Sun	E 100–103
Nuvayesnöm	Sand	C 64–67
Nuvayonsi	Desert Fox	L 306–310
Piphongva	Grey Badger	C 50; I 211–214; N′ [b]; U′
Pitsangwa	(Real) Crane	K 262–266
Poliheptiwa	Eagle	G 131–132; N 461–463
Polihongqa	Rabbit	E 81–89
Polimöysi	Desert Fox	N 461–463
Polingyamtiwa	Desert Fox	C 61–63; S 564′–565
Polingyawma	Parrot/Crow	M 350–354; M 359–364
Poliventiwa	Patki	L 295–296
Poliwuhiwma	Spider	C 68–71; S 541–542
Poliyamtiwa	Piikyas	E′; G 153–155
Poliyesva	Desert Fox	C 61–63; I 194–196; J 220, 223, 224; Q 498–501
Pongyahosnöm	Greasewood	F 126–128; I 208–210
Pongyakwaptiwa/Nakwayawma	Grey Badger	C 47–49; I 200–204
Pongyaletsnöm	Real Badger	L 297–300
Pongyaletstiwa	Real Coyote	I 197–199; K 256–261
Pongyangöysi	Eagle	N 472–473
Pongyanömtiwa	Piikyas	H 179–181; N′ [b]; N 461–463; Z 611
Pongyayamqa	Reed	N′ [a]
Puhuhongva	Sand	L 297–300
Puhumana	Grey Badger	C 50; M 403–407
Puhumöynöm	Piikyas	G 153–155

HP009751

TABLE 14.7—*(Continued)*

Identification	Clan (MT or LW)	MT household #
Puhunömqa	Kookop	M 385–391; Y 597–602
Puhunömtiwa	Lizard	F′; E 113–115
Puhuwaytiwa #2	Snake/Lizard	E′; X 593–596
Puhu'yma	Sun	S 546–548; S 564–565
Qömakwaptiwa	Real Coyote	G 131–132; H 176–178
Qömaletstiwa	Grey Badger	C 50; E 108–112
Qömamöynöm	Spider	β; N 439–443
[Qömaveniwma]	Patki?	
Qömawaytiwa	Patki	B′; J′; R′; S 546–548
Qömawuuti	Desert Fox	C 61–63
Qömayonsi	Greasewood	F 129–130
Qööqötsa	Lizard	C 54–57
Qötsakwahu	Sand	F 116–121; N′ [a]
Qötshaynöm	Sand	I 194–196
Qötshongniwa #1	Real Coyote	J; H 176–178
Qötshongsi	Piikyas	G 153–155
Qötshongva	Sun	M 399–402; S 541–542; S 562–564
Qötshoyiwma	Sand	E 108–112; N 454–460
Qötsletstiwa	Squash	M 433–435
Qötsmöysi	Greasewood	B′
Qötsngöyva	(Real) Eagle	M 433–435; M 436–438; N 477–480; P′; S 546–548
Qötsvenqa	Sand	C 64–67
Qötsventiwa	Bow	H 176–178; S 536–542
Qötsvuwyawma	R/G Badger	I 211–214; L 297–300; M 427–432
Qötswaysi	Patki	F 124–125
Qötswistiwa	Rabbit	S 556–561
Qötsyamqa	Desert Fox	B 12–1/2 of 13; N 461–463
Qötsyawma	Desert Fox	C 64–67
Qöyahongsi	Kookop	S 552–555
Qöyahongva	Sand	G 149; G 150–152
Qöyahoyiwma (#1)	Grey Badger	G 153–155; K 233–238
Qöyahoyniwa	Sand	H 185–190; M 433–435
Qöyahoynöm	Lizard	S 562–564
Qöyamöynöm	Reed	P′
Qöyangönqa	Spider	G′; N 439–443
Qöyangöytiwa	Real Badger	E 96–99; L 297–300
Qöyanömsi	Parrot	L 295–296
Qöyatpela	Eagle	G 149; L 306–310; N 485–489
Qöyavi	Desert Fox	O 490–491
Qöyavuwyawma	Kookop	F 129–130
Qöyayamtiwa	Desert Fox	E 96–99; S 541–542
Qöyayesva	Parrot (WKat)	C 51–53; L 297–300
Qöywisa	Kookop	M 365
Sakwhongva #1	Grey Badger	C 50; H 179–181
Sakwhoyiwma	Sun	E 108–112; M 399–402; S 546–548
Sakwkuyvaya	Grey/Nav. Badger	B 19–22; L 301–305; Y 607–609
Sakwmöyniwa	Reed	S 541–542
Sakwnömqa	Kookop	M 385–391
Sakwwaynöm	Spider	N 439–443
Sakwwaytiwa #1	Sun	B′; E 100–103
Sakwwunqa	Patki	C 32–34
Sakwyamqa	Parrot	C 61–63
Sakwyamsi	Eagle	G 131–132; L 315–321
Sakwyestiwa	Patki	K 268–271; L 295–296; S 543–545
Sakwyesva	Lizard	F′; J′
Salaavi	Sand	I 194–196

HP009752

TABLE 14.7—*(Continued)*

Identification	Clan (MT or LW)	MT household #
Sihaynöm	Eagle	M 359–364; N 472–473
Sihepnöm	Reed	N′ [b]; U′
Siheptiwa	(Real) Millet	E′; N′ [b]; L 297–300; U′
Sihongniwa	Grey Badger	N 474–476
Sihongnöm	Desert Fox	C 61–63
Sihongsi	Reed	Y 607–609
Sihongva	Real Coyote	H 176–178; M 365
Siikwaptiwa	Patki	B 5–8
Sikyaheptiwa	Piikyas	M 399–402
Sikyahongniwa	Lizard	C 61–63; L 341–343
Sikyahongnöm	Rabbit	Q 502–504
Sikyahoyiwma	Greasewood	B′
Sikyakwapnöm	Piikyas	G 153–155
Sikyaletstiwa	Rabbit	F 129–130
Sikyangöysi #2	Reed	S 546–548; C 61–63 (Appx)
Sikyave'yma	Reed	B 13–14; M 366–372
Sikyayawma	Sand	E 108–112
Sikyayesnöm	Real Coyote	N 474–476
Singöyva	Real Coyote	G 153–155; K 256–261
Sinömqa	Piikyas	N 450–453
Siwaynöm	Desert Fox	C 61–63
Siwihongiwma	Spider	S 541–542
Siwihongniwa	Rabbit	G 153–155
Siwikwapnöm	Sun	M 399–402
Siwiyamtiwa	Piikyas	H 179–181; M 373–376
Siyawnöm	Real Coyote	H 176–178
Sonwaysi	Rabbit	G 149; G 150–152
Sumatskuku	Lizard	C 54–57; N 474–476
Suuqawma	Real Snake	K 267; V 582–585
Tahomana	Parrot	C 51–53
Talahepnöm	Squash	M 433–435
Talahongsi (#1)	Spider	S 541–542
Talamana	Real Badger	J 221–222
Talangayniwa	Kookop	M 381–384
Talangöysi	Piikyas	N 450–453
Talanömqa	Desert Fox	N 461–463
Talanömtiwa	Millet	E′
Talashaynöm	Piikyas	H 179–181
Talashongniwa	Sand	M 359–364; N 472–473
Talashongnöm	Sand	α; H 191–193
Talashongsi	Bear	I 200–204
Talashoyiwma	Grey Badger	C 58–60; Q 502–504
Talasmöysi	Greasewood	G 136–138; M 365
Talasngaynöm	Sand	E 108–112
Talasvenqa	Bow	S 536–542
Talaswaytiwa	Desert Fox	C 50; L 301–305; S 543–545; X 595′–596′
Talaswuhiwma	Grey Badger	C 54–57
Talaswungwniwa	Greasewood	F 122–123; X 593–596
Talasyamqa	Patki	J′
Tangaqhepnöm	Desert Fox	E 96–99
Tangaqhongva	Lizard	B 1/2 of 13 & 14; C 54–57; N 450–453; P′; T′
Tangaqwisiwma	Real Badger	M 403–407
Tangaqyawma	Bear	C 61–63; I 197–199
Tangaqyesva	Desert Fox	N 439–443

TABLE 14.7—*(Continued)*

Identification	Clan (MT or LW)	MT household #
Tawahongiwma	Grey Badger	C 47–49; G 136–138; M 365
Tawahongniwa	Sand	G′; N 439–443
Tawakwapnöm	Reed	S 564–565
Tawamsa'yma	Reed	J′; K 267; V 582–585
Tawangöysi	Patki	L 295–296
Tawanömsi	Lizard	S 543–545; X 595′–596′
Tawaventiwa (Albert)	Reed	M 359–364; P′; S 546–548
Tawayawnöm	Lizard	S 543–545
Tawayesva	Grey Badger	C 50; N 439–443
Tövönömqa	Lizard	S 562–564
. . .Tsooro	Sun	K 280–283, part 287
Tsorhongnöm	Millet	E′
Tsorhongsi	Millet	E′
Tsormöysi	Eagle	G 131–132
Tsorngöyva	Desert Fox	B 12–1/2 of 13; G 136–138
Tsorvenqa	Grey Badger	C 47–49
Tsorwisnöm	Greasewood	I 211–214
Tuutuspa	Lizard	M 403–407
Tuuvingma	Sand	H 179–181; H 185–190; L 301–305
Tuvakwapnöm	Rabbit	E 113–115
Tuvamana	Spider	N 439–443
Tuvamöynöm	Sun	E 90–95
Tuvehongiwma	Greasewood	G 131–132; I 208–210
Tuvekwaptiwa	Greasewood	F 126–128; I 208–210; J 221–222; S 562–564
Tuveletstiwa	Squash	M 433–435
Tuvengöytiwa	Spider	G 131–132; L 315–321
Tuvengyamtiwa	Greasewood	C 61–63; M 365
Tuvengyawma #2	Desert Fox	J′; G 150–152; L 301–305
Tuvenömsi	Millet	E′; K 275–279
Tuveyawnöm	Desert Fox	N 461–463
Tuveyesnöm	Kookop	M 385–391
Tuwahongnöm	Rabbit	G 150–152
Tuwahongva	Real Badger	J 221–222; N 439–443
Tuwamöyniwa	Rabbit	F 126–128; I 208–210
Tuwamöynöm	Reed	M 366–372
Tuwangyamtiwa	Desert Fox	E 96–99
Tuwangyawnöm	Rabbit	G 149
Tuwanömtiwa #1	Greasewood	I 211–214
Tuwaswukiwma	Grey Badger	C 42–46; C 50
Tuwavensi	Greasewood	B′
Tuwawunqa	Rabbit	G 150–152
Tuwayesnöm	Reed	K 267; V 582–585; Y 603–606
Tuwayonsi	Rabbit	G 150–52; L 301–305
Wungwni'yma	Reed	E 96–99
Wuuwunqa	Greasewood	B′; L 322–325
Yamsi	Squash	M 433–435
Yukiwma	Kookop	L 347–349; M 399–402; P′; S 546–548

[1] All appear on the Census of Hostile camp, 10-30-1906, with the following exceptions:
Kuwanve'yma, Lomahongvi, Masangyamtiwa, Qötswistiwa, Talangayniwa, and Tuveletstiwa appear on the list of Prisoners at Canyon, 11-09-1906.

Lomamsa'yma, Qöyavuwyawma, and Tsorvenqa appear on the list of returned Hostiles, At Oraibi, 11-08-1906.

Humingöysi, Napkuyva, Qömawaytiwa, and Siwihongiwma appear on Hotevilla, 1912.

Tuutuspa appears on People at Hodewella, 11-09-1906.

HP009754

TABLE 14.8
Age Calculations for Orayvi Friendlies in 1906[1]

Identification	S	Clan (MT or LW)	Age on census 1892	1900	1908	Est. age 1906
Alfred (WMCL3G5)	M	Real Coyote			6	4
Amy (WPatL1G4)	F	Patki			8	6
Awathaytiwa (WMCL2G5)	M	Real Coyote			6	4
Awta (Victor)	M	Eagle			3	1
Ba cop co leh [1908 sp]	M	[Maasaw]			4	2
Ba hu hong si [1908 sp]	F	[Real Coyote]			3½	1½
Ba hu ven ca, Virginia [1908 sp]	F	[Real Coyote]		3 mo	9	6
Ba hu wunse, Madge [1908 sp]	F	[Rabbit]			14	12
Ba wy te wa [1908 sp]	M	[Maasaw]			4	2
Bo se oing noise [1908 sp]	F	[Maasaw]			2	infant
Bo se ovense [1908 sp]	F	[Sand]			5	3
Cher-ah [1908 sp]	M	Real Badger			3	1
Chu a yes nim, Daisy [1908 sp]	F	Greasewood			7	5
Clara	F	Parrot			2	infant
Cora [Talashongqa WMHKL1G5]	F	Maasaw				4
Eliz (WMCL3G5)	F	Real Coyote		7	16	13
Ep'e'tavi (WMHKL1G5)	M	Maasaw			9	7
Hahay'i	F	Sun	24	27	45	40
Halayvi (WRabL3G3)	M	Rabbit			8	6
Hamana	M	Sand		6	13	11
Hawalpa	M	Maasaw		3	10	9
Hihikwispi	M	Maasaw		4	14	11
Ho ti ma, Mark [1908 sp]	M	[Sun]		10 mo	12	8
Homer (WMCL3G5)	M	Real Coyote		4	12	10
Homikni	M	Lizard	50	55	70	64
Hōn hong i va, Bruce [1908 sp]	M	[Maasaw]			5	3
Hōn quap nim, Ida [1908 sp]	F	Lizard			6	4
Hon win se [1908 sp]	F	[Maasaw]			3	1
Hōn yes te wa [1908 sp]	M	Lizard			3	1
Honanhoynöm (Lucy)	F	Maasaw			4	2
Honanngöysi (WRabL1G4)	F	Rabbit			2	½
Honapsi	F	Nav/Real Badger	30	38	52	44
Honkuku	M	Real Coyote		2	12	9
Honletsnöm	F	Patki	46		63	61
Honmana #2 (Mina)	F	Parrot			6	4
Honmöyniwa	M	Real Coyote	70	50		85
Honnömtiwa	M	Greasewood		5	18	14
Hookwapnöm (WPrtL1G4)	F	Parrot			9	7
Hooletstiwa	M	Bear	8	14		22
Hoomöysi (WPrtL1G4)	F	Parrot		6	12	9
Hootiwa	M	Maasaw	1	8	18	15
Hooyiwma (WKatL2G4)	M	Katsina	6		21	20
Horace (Kwaani)	M	Sparrowhawk	1	7	15	15
Hu ming a yumse, Lizzie [1908 sp]	F	[Maasaw]		4	12	10
Humihongqa	F	Bow	2	13	18	16
Humihoyniwa	M	Lizard	49	45	78	65
Humihoynöm	F	Maasaw	6	12	35	20
Humiletstiwa	M	Rabbit	19	23	39	33
Humimöynöm	F	Katsina	30	30	56	50
Humimöysi	F	Sparrowhawk	2	12	18	16
Humingöynöm	F	Maasaw			21	18
Humingyamtiwa	M	Sand		8	17	14

HP009755

TABLE 14.8—*(Continued)*

Identification	S	Clan (MT or LW)	Age on census 1892	1900	1908	Est. age 1906
Huminkwa'yma	M	Real Badger	26	32	45	42
Huminömsi	F	Parrot	37	47	78	52
Humiventiwa	M	Greasewood	12; 16	22	34	28
Ismana	F	Sun	26	28	42	40
Ke nym ca, Mary [1908 sp]	F	[Maasaw]			5½	3½
Kiwpi	M	Sand	6		22	20
Ko monga yum tewa [1908 sp]	M	[Real Coyote]			3	1
Kooyemsi	M	Maasaw	2	8	17	15
Kuktiwa	M	Real Snake	50	44		65
Kuwanheptiwa	M	Lizard	7		26	23
Kuwanhongva	M	(Real) Rabbitbrush	20	35	52	40
Kuwanleetsiwma	M	Real Badger	17; 7	20	36	32
Kuwanmöynöm	F	Sand	17	25	30	31
Kuwanngöyniwa	M	Katsina	9	10	21	22
Kuwanngöytiwa	M	Patki	12	19	32	26
Kuwanöyiwma	M	Lizard	14	24	35	30
Kuwanveniwma	M	Maasaw	20	30	55	38
Kuwanventiwa	M	Maasaw	24	30	36	38
Kuwanvuwyawma	M	Greasewood	25	25	46	39
Kuwanwaynöm	F	Sparrowhawk	20	34	48	39
Kuwanwaytiwa	M	Rabbit	32	30	60	48
Kuwanwikvaya	M	Lizard	47	60	70	65
Kuwanyawnöm	F	Maasaw	24	29	33	34
Kuwanyesnöm	F	Maasaw	13	22	30	27
Kwaatsi	M	Lizard		6	16	13
Kyaaromana	F	Maasaw	8	15	23	22
Kyarhongnöm	F	Desert Fox		8	22	18
Kyarhongqa	F	Sun			4	2
Kyarmöynöm	F	Real Coyote	4	10	20	18
Kyarngaynöm	F	Sun			2½	½
Kyarnömqa	F	Piikyas	30	29	55	46
Kyarve'yma	M	Bow	7	15	19	21
Kyarwaynöm	F	Eagle	4	10	23	18
Kyelhongniwa	M	Sun	50	45	68; 80	66
Kyelmöysi	F	Rabbit	22	35	45	40
Kyelnömtiwa	M	Sand	19		37	34
Kyelyawnöm	F	Rabbit	30	34	60	45
Leehoynöm	F	Rabbit	4	10	22	19
Letayhongnöm	F	Katsina		2	12	9
Loma ca che, Amos [1908 sp]	M	[Real Badger]			14	12
Loma'asniwa	M	Sand	49	35	60	56
Lomahongva	M	Patki	72	57	70	80
Lomalewtiwa	M	Maasaw	38	60	60	58
Lomanömtiwa	M	Bow	28	30	42	40
Lomavitu	M	Rabbit		4	12	10
Lomavuwyawma	M	Maasaw	35	34	68	50
Lomayesva #1	M	Real Coyote	32	45	58	52
[Lottie]	F	Real Coyote		1	11	8
Ma a lo [1908 sp]	M	[Greasewood]			6	4
Maavuwya	M	Piikyas			6	4
Maqaya	M	Rabbit			10	8
Masahongsi	F	Maasaw	8	18	27	24
Masahongva	M	Parrot (WKatL2)	28	32	50	43

HP009756

TABLE 14.8—*(Continued)*

Identification	S	Clan (MT or LW)	Age on census 1892	1900	1908	Est. age 1906
Masahoynöm	F	Real Coyote	26	28	42	40
Masakwaptiwa (Herman)	M	Desert Fox	9	12	22	23
Masamöysi	F	Parrot	14	21	35	28
Masatoyniwa	M	Sand	68	60	80	80
Masawistiwa	M	(Real) Katsina	20	30	34	35
Masayesnöm	F	Patki	5	10	20	18
Matthew (WMCL3G5)	M	Real Coyote		5 mo	8	6
Milo (Eng. Name WMHKL1G4)	M	Maasaw			6	4
Mong we [1908 sp]	M	[Real Coyote]			3	1
Mooho	F	Sun	35		55	52
Mösinömqa	F	Sand	44	30	65	56
Motsqa	M	Patki	18	23	35	33
Mungyawu'u (WRabL1G4)	M	Rabbit				3
Muuna	M	Sparrowhawk	4	13		19
Na ling se, Perry [1908 sp]	M	[Sun]			11	9
Na sing oise, Agnes [1908 sp]	F	[Maasaw]		4	14	11
Naanankya	M	Real Coyote	7	14	24	20
Nakwahongniwa	M	Maasaw	1	12	18	15
Nakwahongqa	F	Bow	56	48	65	64
Nakwakuyva	M	Rabbit			16	14
Nakwawaytiwa	M	Greasewood	20	23; 28		34
Nakwayestiwa	M	Rabbit	32	29	46	44
Nakwa'yma	M	Sun	14	20	38	28
Nananwu (WGrsL1G4)	M	Greasewood			3	1
Napyonsi (WMHKL1G4)	F	Maasaw (WMHK)		1	12	9
Nasihongnöm	F	Patki		6	21	16
Nasihongva	M	Parrot (WKatL2)	22	25	34	34
Nasiletsnöm	F	Bear	46	40	78	65
Nasingönsi	F	Parrot	18	23	36	31
Nasingyamtiwa	M	Maasaw	17	22	35	31
Nasitima	M	Bow	20; 22	23	31	35
Nasitöyniwa	M	Greasewood	17	25	38	31
Nasiwaytiwa	M	Bow	12	23	40	28
Nasiyamtiwa	M	Greasewood			13	11
Nawini'yma	M	Lizard	45	57	60	58
Nawisowa	F	Maasaw	24	28	45	40
Ngahutiwa	M	Maasaw	7	15	24	21
Ngahuwya	M	Desert Fox		3	12	10
Ngöyti'yma	M	Patki	9	14	23	23
Nu vang a yow a nim [1908 sp]	F	[Nav/Real Badger]			3 ½	1½
Nuvahongqa	F	Sun	19	25	36	34
Nuvamana #1	F	Greasewood	11	21	32	26
Nuvangaynöm (WRabL1G4)	F	Rabbit		2	13	10
Nuvangönsi (WBflyL1G3)	F	Butterfly	6	10	20	19
Nuvanömsi (WMCL2G6)	F	Real Coyote		2	13	10
Nuvawaysi	F	Maasaw		1 mo	8	6
Oomawu	F	Lizard	20	25	30	33
Oon va [1908 sp]	M	[Maasaw]			2	infant
Oswald (WMCL3G6)	M	[Real Coyote]			3½	1½
Pa vin mana, Rachel [1908 sp]	F	[Katsina]			11	8
Paamöynöm (WBdgL2G5)	F	(WBdgL2)			5	3
Paanömqa	F	Maasaw	3	12	19	17
Paanömtiwa	M	Real Badger	19	29	35	33

HP009757

TABLE 14.8—*(Continued)*

Identification	S	Clan (MT or LW)	Age on census 1892	1900	1908	Est. age 1906
Paaqavi #1	F	Sun	50	39	65	65
Paawikya	M	Rabbit	12	21	36	27
Palatsqa	M	Piikyas			5	3
Patsavumana	F	Maasaw	4	8	20	18
Pavönhongnöm (WMHKL1G6)	F	Maasaw			3	1
Piqösa	M	Grey Badger	17		36	31
Pole ma nim [1908 sp]	F	[Maasaw]			6	4
Poli. . . (Winnie)	F	Real Coyote			7	5
Polihongniwa (WM-CL1G5)	M	Real Coyote			7	4
Polihongnöm	F	Sparrowhawk	16	24	27	30
Polikwaptiwa	M	Parrot		9	14	12
Poling a yowma, Gladys [1908 sp]	F	[Real Coyote]		3 mo	10	6
Polinömqa #1	F	Maasaw		4 mo	9	6
Poliwunqa	F	Maasaw		4	13	11
Poliyestiwa	M	Greasewood	15	21	35	29
Pongyamana	F	Parrot/Crow (WKatL1)	11	27	37	30
Pongyanömqa	F	Sun		5	16	12
Pongyanömsi	F	Bear	40	40	70	55
Pongyawaynöm (WSunL1G4)	F	Sun			5	3
Pongyawunqa	F	Rabbit	42	50	80	56
Pongyayawnöm	F	Sun			8	6
Pongyayestiwa	M	Patki	45	30	40	40
Pööqangw	M	Real Badger	10		23	22
Poosiwmana	F	Maasaw		7	16	14
Posiwngönsi	F	Maasaw	1	5	16	15
Posiwyesva	M	Sun	2		23	18
Puhuhoyiwma	M	Greasewood	9	15	22	22
Puhukwaptiwa	M	Sun	2	6	19	17
Puhuwaytiwa #1	M	Sun	3	8	19	17
Qa'ömana	F	Reed	30	31	55	44
Qömahongnöm	F	Rabbit	46	42	75	62
Qömahongqa	F	Greasewood	38	38	57	54
Qömahongva	M	Lizard		5	12	10
Qömahoyniwa	M	Real Badger	70	54	85	83
Qömakwaptiwa (WPCKL1G4)	M	Sparrowhawk			4	2
Qömanömtiwa	M	Real Badger	32	30	50	46
Qömawaynöm	F	Nav/Real Badger		1	14	10
Qömawaysi	F	Real Badger	2		20	17
Qömawuhiwma	M	Real Coyote	40	39	65	57
Qömayawma	M	Piikyas	1	6	20	16
Qömayawtiwa	M	Sun	13	28	35	27
Qömayestiwa	M	Greasewood	38		65	55
Qömayuwsi	M	Maasaw	6	6	15	13
Qötskuyva	M	Grey Badger	9	16	20	23
Qötsmasa	M	Maasaw		2	11	9
Qötsngaysi	F	Sun			9	6
Qötsngöysi	F	Sparrowhawk	17	29	40	35
Qötsnömqa	F	Piikyas	30	25	36	38
Qötsnömsi	F	Lizard	46	42	65	60
Qötswaytiwa	M	Sun			14	12
Qötsyamtiwa	M	Real Coyote	22	30		36
Qöyahongniwa	M	Rabbit	32	37	57	46
Qöyahongnöm	F	Bow	43	60	70	60

HP009758

TABLE 14.8—*(Continued)*

Identification	S	Clan (MT or LW)	Age on census 1892	1900	1908	Est. age 1906
Qöyakwaptiwa (WMHKL1G5)	M	Maasaw		2	13	10
Qöyangayniwa	M	Real Badger	42	51	70	65
Qöyangöynöm	F	Greasewood		2	12	9
Qöyangöysi	F	Sand	42	55	76	75
Qöyangöyva	M	Sand	40	30		56
Qöyanömqa	F	Katsina	68	45	80	80
Qöyave'yma (WKatL2G4)	M	Katsina			10	7
Qöyawayma	M	Real Badger	23; 42	30	42	40
Qöyawaynöm	F	Snake	30	27	42	42
Qöyayeptiwa	M	Sun	40	60	75	60
Qöyayesnöm	F	Rabbitbrush	65	52	80	78
Qua ho e nim [1908 sp]	F	Greasewood			3	1
Quincy James [Lomako]	M	Rabbit		6	14	13
Quo ma wy te wa [1908 sp]	M	[Rabbit]			7	5
Quoch quap te wa [1908 sp]	M	[Real Coyote]			7	5
Sahö (WPCKL1G4)	M	Sparrowhawk		6	10	10
Sakwapu	F	Real Coyote	14	6; 21	38	29
Sakwhongniwa	M	Katsina	16	25	27	30
Sakwhongqa	F	Nav/Real Badger	7	16	21	22
Sakwhongsi	F	Maasaw	20	40	45	40
Sakwhongva #2	M	Maasaw		1	6	7
Sakwmasa	M	Real Coyote	60	50	75	70
Sakwngönsi	F	Nav/Real Badger	1	11	18	16
Sakwngöysi	F	Piikyas	8	19	25	23
Sakwnömtiwa	M	(Real) Rabbitbrush	26	30	38	36
Sakwwaytiwa #2	M	Bear	15	24	36	28
Sakwwunu	M	Grey Badger	77	57	80	84
Sakwyamtiwa	M	Patki	18	28	40	34
Sa'lako	F	Real Coyote		19	30	26
Saviipi	M	Real Badger			2	infant
See wis a, Willie [1908 sp]	M	[Maasaw]			2	½
Sihaytiwa	M	Maasaw	4		23	19
Sihongqa	F	Sun	7	14		21
Sihoynöm (WMHKL1G4)	F	Maasaw (WMHK)			4	2
Siikwapnöm	F	Patki	9	17	32	25
Sikyahongiwma	M	(Real) Greasewood	19	28	48	34
Sikyahoynöm	F	Katsina	46	34	58	54
Sikyaletsnöm	F	Greasewood	14	22	34	28
Sikyamöyniwa	M	Parrot/Crow (WKatL2)	62		65	75
Sikyamöynöm	F	Katsina	10		24	23
Sikyangönsi (WRabL1G3)	F	Rabbit	5		27	23
Sikyangyawnöm (WLizL2G5)	F	Lizard		11	22	19
Sikyavenqa	F	Reed	6	14	25	20
Sikyawaytiwa	M	Bow	6	14	22	20
Sikyayamqa	F	Patki	60	31	76	74
Sikyayestiwa	M	Greasewood	19	30	42	34
Sikyayonsi (WRabL3G3)	F	Rabbit			2 ½	½
Sileena	M	Maasaw	4	18	23	20
Simana (WPikL1G4)	F	Piikyas			12	10
Simöysi	F	Patki	69	60	75	78
Singönsi	F	Nav/Real Badger	11	23	30	27
Singöysi	F	Real Badger	60	29	80	75
Singöytiwa	M	Parrot (WKatL2)	24		45	40

HP009759

TABLE 14.8—*(Continued)*

Identification	S	Clan (MT or LW)	Age on census 1892	1900	1908	Est. age 1906
Sivenqa	F	Real Coyote	20; 40	32	44	38
Sivensi	F	Nav/Real Badger		5 mo	7	6
Siwiheptiwa	M	Greasewood	12	18	44	26
Siwihongnöm	F	Real Coyote		4	13	10
Siwihongqa	F	Sun	44	33	50	54
Siwihongva	M	Rabbit	15			29
Siwikwaptiwa	M	Rabbit	8	15	22	21
Siwingöynöm	F	Rabbit			6	4
Siwingyamtiwa	M	Greasewood			7	5
Siwingyawnöm	F	Greasewood	10	20	25	25
Siwinömtiwa	M	Patki	23	42	50	44
Siwiyesnöm (WPatL1G4)	F	Patki		1	10	8
Siwiyonsi	F	Maasaw	3	9	18	16
Siyawma	M	Greasewood	22	29	34	36
Siyonsi	F	Reed	3	9	20	18
Siyontiwa	M	Maasaw			4	2
Si'yta (WPatL1G4)	M	Patki		4	12	10
So hu, Oscar [1908 sp]	M	[Snake]			10	8
Solimana	F	Greasewood	36	30	50	48
Sowingöysi	F	Maasaw	7	15	26	21
Sowiwuuti	F	Sun	60	70	90	80
Söwungwya	M	Lizard	32	39	60	46
Su'epya (WGrsL1G4)	M	Greasewood		6 mo	12	6
Susuruwya	M	Piikyas		4	14	11
Ta las noi se [1908 sp]	F	[Rabbit]			2	infant
Ta wak che, Charley [1908 sp]	M	[Nav/Real Badger]		5 mo	9	6
Taaha'a (WGrsL1G4)	M	Greasewood			5	3
Taaho	M	Sun		3	12	10
Taawa #1	F	Desert Fox			5	3
Tala ven ca, Nora [1908 sp]	F	[Rabbit]			7	5
Talahongqa	F	Real Coyote	5	8	20	19
[Talanömqa - 1906 Host]	F	Desert Fox	40	35	45	44
Talashaynöm (WRabL3G3)	F	Rabbit		4	4	10
Talashongiwma	M	Bear	6	18	32	26
Talashongva	M	Sun	80	65		86
Talashoyniwa	M	Rabbit	45	37	56	54
Talaskwaptiwa	M	Sun	40	45	70	55
Talasmana	F	Real Coyote	5	14	16	19
Talasmöynöm	F	Real Badger	7; 5		38	21
Talasngönsi	F	Piikyas	20	28	33	34
Talasngöntiwa	M	Sparrowhawk	57	46	85	75
Talasnömqa	F	Lizard		7	15	13
Talasnömtiwa	M	Squash (PCK)	38	40	70	58
Talasve'yma	M	Eagle	24	36	45	40
Talaswaynöm	F	Rabbit	7	13	18	21
Talasyamtiwa	M	Rabbit	20		37	35
Talasyesnöm	F	Maasaw	6	18	34	25
Talavensi	F	Desert Fox	30	30	45	43
Talawaytiwa	M	Sun	8	14	26	22
Talawipi	M	Reed	4	11	22	19
Talayawma/Laapu	M	Bear	14	20		28
Talayesva (WSunL1G4)	M	Sun	2	6	17	15
Tangaqhongniwa	M	Bow	14		40	32
Tangaqhoyiwma	M	Real Coyote	60	40	80	76

HP009760

TABLE 14.8—*(Continued)*

Identification	S	Clan (MT or LW)	Age on census 1892	1900	1908	Est. age 1906
Tangaqnömtiwa	M	Maasaw			69	60
Tangaqwunqa	F	Maasaw	40	50	75	63
Tangaqyestiwa	M	Real Coyote	60	50	80	76
Tawahongqa	F	Bow		2	12	10
Tawakwaptiwa	M	Bear	20	25	38	33
Tawamana	F	Rabbit		5	16	12
Tawamunsi	F	Butterfly	44	28	45	38
Tawangyawma #2	M	Piikyas		6 mo	7	6
Tawangyawnöm	F	Maasaw	17	25	40	32
Tawanömtiwa	M	Rabbit	3	8	17	16
Tawawunqa	F	Real Coyote	10	18	28	25
Tawayesnöm (WMHKL1G6)	F	Maasaw			4	2
Te wa quap te wa [1908 sp]	M	[Reed]			3	1½
Teeve	M	Sun			9	7
Teptuyqa	M	Patki	1	8	18	15
Tingavi (WGrsL1G4)	M	Greasewood			7	5
Tökyawuuti	F	Parrot/Crow (WKatL1)	42	56	78	62
Tsimöqa	M	Piikyas		3	12	10
Tsorhoynöm	F	Real Badger	18; 38		50	48
Tsorngaynöm	F	Reed	12	16	30	24
Tsorowuuti	F	Piikyas	60	48	75	74
Tsorwunqa	F	Greasewood	4	10	20	18
Tsoryesnöm	F	Piikyas		2	11	9
Tsu'hongnöm	F	Rabbit	7	28?	31	26
Tsu'hongsi (WMHKL1G5)	F	Maasaw			5	3
Tsuqa'yma	M	Piikyas			3½	1½
Tupki'yma (WPikL1G4)	M	Piikyas			3	1
Tuupeva (WMCL2G6)	F	Real Coyote			5	3
Tuvahepnöm	F	Rabbit	14		42	30
Tuvehongva	M	Sand		11 mo	10	7
Tuvehoyiwma	M	Bear	21	30	42	37
Tuveletsnöm (WRabL2G4)	F	Rabbit			12	10
Tuvemana	F	Maasaw	20	28	35	34
Tuvengöysi	F	Sun		10	18	16
Tuvengyamqa	F	Desert Fox	7	10	20	20
Tuvengyamsi	F	Real Coyote	4; 5	11	22	19
Tuvenömtiwa	M	Sand	26	28	48	42
Tuvewaynöm	F	Maasaw	1	6	17	15
Tuvewaytiwa	M	Patki	42	41	70	56
Tuveyamtiwa	M	(Real) Snake (WLizL3)	50	35	55	60
Tuveyawma	M	Patki	28	32	50	42
Tuwahoyiwma	M	Bear	9	20	30	26
Tuwahoyniwa	M	Real Crane	49	55	80	62
Tuwaletstiwa	M	Bow	10	17	32	24
Tuwamöysi	F	(Real) Crane	58	45	70	70
Tuwangöynöm	F	Greasewood	8	12	30	23
Tuwayamqa	F	Sun		1	12	8
Wawaynöm	F	Greasewood			9	7
Wunuwya	M	Rabbit			8	6
Ye-i	M	Sun	1	8	14	14
Yo yo hong nim [1908 sp]	F	[Maasaw]			4	2
Yo yo letz nim [1908 sp]	F	[Real Coyote]			2	infant
Yokni'yma (WBflyL1G3)	M	Butterfly			3½	1½
Yonsi	F	Patki	33	39	58	56

HP009761

TABLE 14.8—*(Continued)*

Identification	S	Clan (MT or LW)	Age on census 1892	1900	1908	Est. age 1906
Yotima	M	Piikyas		5	12	11
Yoyventiwa (WPCKL1G4)	M	Sparrowhawk		1	12	10
Yoywaysi	F	Rabbit			7	5
Yoywaytiwa	M	Sparrowhawk		8	15	13

[1] Table 14.8 lists names in alphabetical order, including those known only from their appearance on 1908 censuses (name spellings for such individuals appear as on those censuses, with census date in brackets). All the censuses include some doubtful age estimates for most adults. The Oraibi, 1900 census is particularly noteworthy in this regard, however. Based on comparisons with the other censuses, the following individuals were assigned implausible ages on Oraibi, 1900: Kuwanwaytiwa, Kyarnömqa, Kyelhongniwa, Kyelyawnöm, Loma'asniwa, Lomavuwyawma, Masahoynöm, Nuvangönsi (WBflyL1G3), Paaqavi #1, Pongyayestiwa, Qömahoyniwa, Qöyanömqa, Qöyayesnöm, Sikyahoynöm, Sikyayamqa, Singöysi, Siwihongqa, Tangaqhoyiwma, Tuveyamtiwa, and Tuwamöysi.

Several 1900 ages for individuals not present on the Oraibi, 1900 census are taken from Indian Boarding School censuses (National Archives microfilm series T623), cited here as Boarding school censuses, 1900. Kuwanngöytiwa, Ngöyti'yma, Sowingöysi, Tsorngaynöm, Tuwahoyiwma, and Tuwangöynöm appear on the Phoenix Indian School census 1900 (film #1,240,046); Sakwwaytiwa #2 appears on the Santa Fe Industrial School census 1900 (film #1,241,002).

HP009762

TABLE 14.9
Age Calculations for Mùnqapi in 1906[1]

Identification	S	Clan (MT or LW)	Age on census 1892	1900	1908	Est. age 1906
Aqawsi	M	Eagle		50	67	58
Bah a shy, Benny [1908 sp]	M	[Reed]		3	12	10
Bähy [1908 sp]	M	[Reed]			2	infant
Cher-na-ceper [1908 sp]	M	[Rabbit]			3	1
Cho-ump-ty, William [1908 sp]	M	[Piikyas]		1	10	8
Chua-ah [1908 sp]	F	[Reed]			2	infant
Erevinsy [1908 sp]	F	[Rabbit]			2	infant
Henry (WSunL1G4)	M	Sun			22	20
Herme hong eva, Herbert [1908 sp]	M	[Real Coyote]	1	3sic	16	15
Hessi	M	Greasewood	14	17	25	25
Hokwaptiwa (WRabL3G4)	M	Rabbit		1	8	7
Honyamqa	F	Maasaw	22	36	40	36
Humihongiwma	M	Desert Fox/R Coyote	24	30	44	38
Humimana	F	Reed	10	21	?	24
Humitiwa	M	Rabbit	17	23	50	31
Humiwaysi	F	Sun	2		19	16
Ka-wan-wy-e-shy, Lena [1908 sp]	F	[Rabbit]			12	10
Kihu'ynöm (WMCL2G5)	F	Real Coyote			8	6
Ko wan hep ny [1908 sp]	F	[Rabbit]			4	2
Koopi	M	Sun		10 mo	10	7
Kopölvu (Lomahoyiwma)	M	Piikyas	11; 18	18; 19	30	25
Koyongo/Koyongmana	F	Reed	6	14		20
Kuukutsmana	F	Rabbit	11	21	30	25
Kuwanngönsi	F	Rabbit	13	20	35	28
Kuwanngöynöm	F	Sun		3	12	10
Kuwanwaysi (WPikL1G4)	F	Piikyas			4	2
Kwaahu	F	Reed	2		22	16
Kwaangaynöm	F	Rabbit		4	11	10
Kwaavaho	M	Lizard	49		78	70
Kwanve'yma	M	Rabbit	11	15	25	25
Kyarkuku (WRedL2G4)	M	Reed			4	2
Kyarmana (WRedL2G4)	F	Reed			3	1
Kyarngaynöm (WRedL2G4)	F	Reed		5	14	11
Kyaryawma	M	Grey Badger	6	14	25	20
Kyaryesva	M	Patki	24	30	40	38
Leehongva	M	Lizard	1	5	19	15
Leetaymana	F	Sun	7	20	32	24
Leetayngönsi (WSunL1G4)	F	Sun			3	1
Leetayo (WPikL1G4)	M	Piikyas			2	infant
Lo mong yampt tewa, Harry [1908 sp]	M	[Piikyas]			4	2
Lomaheptiwa	M	Desert Fox		10	17	16
Lomahoyo	M	Rabbit		5	11	10
Lomakwaptiwa (WRabL4G3)	M	Rabbit	37	45	80	51
Lomatawi	M	Maasaw		3	12	10
Lomatuwa'yma	M	Reed	22	26	58	38
Lomy ya vy [1908 sp]	M	[Piikyas]			2	infant
Lötoksi'yva	M	Desert Fox		60	80	68
Lu-ah-he-wa [1908 sp]	M	[Rabbit]			2	infant

HP009763

TABLE 14.9—*(Continued)*

Identification	S	Clan (MT or LW)	Age on census 1892	1900	1908	Est. age 1906
Masahongnöm	F	Reed	62	40	60	55
Masakuyva	M	Maasaw	3	7	19	17
Masangönsi	F	Reed		2	13	10
Masavensi	F	Real Coyote	20		50	36
Miywe	M	Lizard		4	12	10
Naasaptu	M	Lizard		2	10	8
Nace winka, Jennie [1908 sp]	F	[Piikyas]			3	1
Nasihongqa (WRedL2G5)	F	Reed			3	1
Nasilewnöm	F	Piikyas		58	78	66
Nasingöynöm (WSunL1G4)	F	Sun			2	infant
Nasinömtiwa	M	Parrot/Crow (WKat)	24	38	50	38
Nasiyawma	M	Grey Badger	40	45; 40	54	52
Natwantiwa	M	Real Coyote	33		60	48
Nuuta'yma	M	Rabbit	7	15	25	21
Nuvangyamqa (WRedL1G5)	F	Reed			3	1
Nuvawa'yma?	M	Real Coyote		3	12	10
Nuvayamsi	F	Lizard	30	36	50	49
Nuvayestiwa	M	Katsina	13	23; 26	28	27
Paahongsi (WSunL1G4)	F	Sun			2	infant
Paatoti?	M	Reed		7	12	13
Paavensi (WMCL3G6)	F	Real Coyote			2	infant
Paayamqa	F	Real Coyote	2	9	22	16
Paayawnöm (WKatL2G4)	F	Parrot/Crow (WKat)			3	1
Palöngawhoya (WRedL2G5)	M	Reed			2	infant
Pavönyawma	M	Lizard	8	35	25	23
Pavönyesnöm	F	Sand	2	11	24	17
Pa-wish-ny [1908 sp]	F	[Sun]			3	1
Pölangpu (WMCL1G4)	M	Real Coyote			8	6
Poli Paayestiwa	M	Greasewood	14	19	36	28
Poli. . .	F	Lizard	2	13; 7	25	18
Polihongsi	F	Greasewood		12	19	17
Polingyamtiwa (WGrsL1G4)	M	Greasewood		3	12	10
Polinömsi	F	Greasewood	1	8	18	15
Poliyawnöm	F	Lizard		2	10	8
Pongyangöytiwa	M	Piikyas	10	25	44	28
Pongyave'yma	M	Real Coyote			9	7
Pongyawa'yma	M	Desert Fox	13	24	38	27
Poshumi (WSunL1G5)	M	Sun			3	1
Posiwhepnöm (WMCL1G4)	F	Real Coyote			3	1
Puhunömsi	F	Piikyas			20	16max
Puhuvensi (WRedL1G5)	F	Reed			1	x
Py yen na, Edward [1908 sp]	M	[Desert Fox]			15	13
Qömahoyiwma	M	Rabbit	1	6	17	15
Qömangyamqa	F	Greasewood	34	41	68	48
Qötswunsi	F	Desert Fox	5	16; 12	23	19
Qötsyesnöm	F	Rabbit		5; 5	13	11
Qöyaheptiwa	M	Greasewood	13	13	42	27
Qöyakwapnöm	F	Desert Fox	43	45	60	58
Qöyangyamtiwa	M	Desert Fox	7	17	36	23
Qöyawunqa	F	Piikyas	8	21	28	26
Qöyayonsi	F	Reed			4	2
Rob't (WSunL1G4)	M	Sun		4	17	13
Sakwhaynöm	F	Piikyas	20	30; 29	50	36
Sakwmöysi	F	Real Coyote	19	27	39	33

HP009764

TABLE 14.9—*(Continued)*

Identification	S	Clan (MT or LW)	Age on census 1892	1900	1908	Est. age 1906
Salavi (WPikL1G4)	M	Piikyas			3	1
Se we ish nim [1908 sp]	F	[Piikyas]			2	infant
Se win ka, Alice [1908 sp]	F	[Piikyas]			8	6
Seca nimshy, Frances [1908 sp]	F	[Piikyas]			6	4
Se-ka-hong-i-shy, Rose [1908 sp]	F	[Piikyas]		4	13	11
Sho-wy [1908 sp]	M	[Sand]			4	2
Siikuyva (WRedL1G5)	M	Reed		2	?	8
Sikyahongqa (WRabL3G3)	F	Rabbit	9	14	20	21
Sikyaleetsiwma	M	Greasewood	16	22	36	30
Sikyana'tsi (WSunL1G4)	M	Sun			6	4
Sikyatuwa	F	Reed	6	12	30	20
Sikyawunsi	F	Rabbit		4; 4	14	12
Siletstiwa	M	Real Badger	22	30	46	36
Singyamsi	F	Sun	20	27	36	34
Siwiltima	M	Reed (Walpi)	46	56	76	62
Siwiyawnöm	F	Reed	3	7	20	17
Siwiyestiwa	M	Greasewood	40	29	50	54
Siyamtiwa (Frank)	M	Piikyas	19	20; 23	31	32
Siyamtiwa, Ray	M	Rabbit		2	11	9
Soloho	M	Rabbit		3	13	9
Sövöni (WLizL3G4)	M	Lizard		2m; 5m	8	6
Soya, Clarence [1908 sp]	M	[Piikyas]			2	infant
Steven (WSunL1G4)	M	Sun		1	9	8
Tah-lah-hong-e-va, Jack [1908 sp]	M	[Real Coyote]			3	1
Talahoynöm	F	Parrot/Crow (WKat)	7	18	24	24
Talasi	F	Real Coyote	24	26	44	38
Talasintiwa	M	Lizard		?	3	1
Talasmöyniwa	M	Rabbit	22	35	56	40
Talasnömsi	F	Maasaw			8	6
Talasvuwyawma	M	Coyote	26	46	58	50
Talavenqa	F	Lizard		12	23	18
Talayesnöm	F	Lizard	30	37	52	48
Tangaqhoyniwa	M	Maasaw	32	45	60	51
Tangaqmöysi (WPikL1G5)	F	Piikyas			8	6
Tangaqwisnöm	F	Real Coyote		3	13	10
Taqa'nangwa (WRabL3G3)	M	Rabbit			3	1
Tawahongsi	F	Piikyas	14	21; 18	30	28
Ta-wa-hy-e [1908 sp]	M	[Reed]			?	5
Tawangönqa (WWCL2G6)	F	Desert Fox			2	infant
Tawangönsi	F	Rabbit	16	24; 26	38	32
Tawangyamsi	F	Piikyas	6	15	24	21
Tō tōh lōs py [1908 sp]	M	[Sand]			2	infant
Töyongwa (Dan)	M	Coyote	12; 11		28	26
Tsavatawa	M	Lizard		3	12	10
Tsinamti	M	Real Coyote		8	17	14
Tsöqapqö (WMCL2G5)	M	Real Coyote			13	11
Tsorhepnöm	F	Rabbit	33	26	56	47
Tsu'mana #1	F	Reed	24	20; 26	40	38
Tuveyestiwa	M	Coyote	26	32	45	40
Tuwangönsi	F	Sun	24	35	44	41
Tuwangöytiwa	M	Desert Fox	8	24	32	28
Tuwanömtiwa #2	M	Parrot/Crow	24	39	44	42
Tuwaventiwa	M	Piikyas	8	16	21	22
Tuyqawva (WSunL1G5)	M	Sun			5	3

HP009765

TABLE 14.9—*(Continued)*

Identification	S	Clan (MT or LW)	Age on census 1892	1900	1908	Est. age 1906
Uhr e va, James [1908 sp]	M	[Piikyas]			5	3
Uyihongsi (WKatL2G4)	F	Parrot/Crow (WKat)			4	2
Uyiwaysi	F	Parrot (WKat)		1?	9	7
Vivenqa (WRabL1G5)	F	Rabbit			4	2
Yeesiwa	M	Piikyas		64	90	80
Yuyahiwva	M	Patki	65	45	69	60

[1] As with table 14.8, table 14.9 lists names in alphabetical order, with some names known only from their forms on 1908 censuses (and kept as such here). The comparatively large number of double ages for individuals on the 1900 censuses in table 14.9 reflects duplications between the Oraibi, 1900 and Moencopi, 1900 censuses.

1900 ages for several individuals are drawn from Boarding school censuses, 1900. Hessi (as Sam Numkeum), Kwanve'yma (as Mark Quashera), Sikyahongqa (WRabL3G3), and Talavenqa all appear on the Phoenix Indian School census 1900 (film 1,240,046).

HP009766

TABLE 14.10

Age Calculations for Orayvi Hostiles in 1906[1]

Identification	S	Clan (MT or LW)	Age on census 1892	1900	1906	1908	1910	1912	Est age 1906
Amy (WBarL1G3)	F	Bear		2	8; 10	13	15		11
Angwusi	M	[Grey Badger]			4; 6	8	10		6
B ep manna [1906 sp]	F	[Desert Fox]			7			12	7
Ba hu a nim [1906 sp]	F	[Eagle]			infant				infant
Ba hu esh nim [1906 sp]	F	[Spider]			1	2			1
Ba hu ho e nim [1906 sp]	F	[Real Coyote]			2; 3	5		6	3
Ba hu ma [1906 sp]	M	[Desert Fox]			5				5
Ba hu o me ma (Ina) [1906 sp]	F	[Desert Fox]			8	14			10
Ba hu se [1906 sp]	F	[Greasewood]			2	4			2
Ba hu te wa [1906 sp]	M	[Desert Fox]			2	5			3
Ba letz ne ma [1906 sp]	F	[Lizard]			2	4	6		2
baby	F	[Parrot]			3	4			3
baby		[Rabbit]			baby				infant
baby		[Greasewood]			baby?				infant
baby	F	[Kookop]			baby				infant
baby	M	[Reed]			1	2		8	infant
baby	M	[Piikyas]			¼	2		8	¼
baby		[Piikyas]			baby				infant
baby	M	[Greasewood]			3	5			3
baby		[Greasewood]			baby				infant
baby boy	M	[Lizard]							infant
baby girl	F	[Desert Fox]			2 mo	2	4		2 mo
Ben hong nim - Bennie [1906 sp]	F	[Real Coyote]		8	14	18			16
Choo o nim te wa [1906 sp]	M	[Eagle]			baby	5			3
Chua mana [1908 sp]	F	[Greasewood]				4			2
Co ma wa se [1906 sp]	M	[Piikyas]			1½	3		6	1½
Co ma yum te wa [1906 sp]	M	[Millet]			baby	3			infant
Coo is se hoo e - Clarence [1906 sp]	M	[Greasewood]		1	8; 12	12	14		8
Edna	F	Lizard			2	4	6		2
Elsie	F	Bear			10	16	18		10
Eu we hing wa [1906 sp]	M	[Greasewood]			5	7		9	5
Eunice (WPikL1G5)	F	Piikyas		6 mo	9	11		16	9
Frances	F	Lizard		2	9; 10	10	12		10
Gash ma se (Se o manna) -Flora	F	[Millet]	3	6	12	7; 16			16
Gash nim te wa [1906 sp]	M	[Desert Fox]			1½				1½
Gash quap nim [1906 sp]	F	[Desert Fox]			baby	child		9	4

HP009767

TABLE 14.10—*(Continued)*

Identification	S	Clan (MT or LW)	Age on census 1892	1900	1906	1908	1910	1912	Est age 1906
Gash yo nim (Nina) [1906 sp]	F	[Reed]		6 mo.	6; 7	9	11		7
Gu na vo yo [1906 sp]	M	[Sand]			baby	10			4
Haski (David)	M	Real Badger		5		19		22	16
Hattie (Qöyangyamqa)	F	Lizard		10	8	12	14		8
Hazel	F	Lizard			4; 8	7	10		8
Heevi'yma	M	Kookop	60	50	70	80			76
Heheya (WBgrL1G5)	M	Real Badger		12	12; 14	14		21	14
Ho nan hong o va [1906 sp]	M	[Piikyas]			3	3½		10	1½
Honani?	M	Reed			2	4½	7		2
Honanyesnöm (WGrsL1G3)	F	Greasewood			3	5			3
Hong o nim [1906 sp]	F	[Piikyas]			6	9		10	6
Hongsi	F	Navajo Badger	40		55				65
Honnömqa	F	Eagle	12	13		35		36	26
Honvenqa	F	Greasewood	50	27		40		45	37
Honwari	M	Desert Fox	2	11	14; 16	16	18		16
Hooletsiwma	M	Rabbit			2	4		5	2
Hooqa'ö	F	Sand	28	31		55		58	40
Hoosava	M	Sand		10; 5	10	13		27	11
Hoy'ngwu (WKatL1G4)	M	WKatsina/Crow			6	7		8	5
Hu me es nim - Medora [1906 sp]	F	[Bear]		8?	12; 14				13
Hu me ho e va [1906 sp]	M	[Desert Fox]			¼				¼
Humi	F	Desert Fox	12	16; 22		40		38	28
Humihepnöm	F	Kookop	50		old			74	65
Humiki'yva (WWCL2G6)	M	Desert Fox			3			10	3
Humikwapnöm	F	Greasewood	52		55				64
Humingöysi	F	Rabbit	55					68	66
Huminömqa	F	Sand	32	39; 15		58		35	45
Humivensi	F	Reed	32	36	45	67		40	46
Humiwunqa (WPrtL1G4)	F	Parrot			12	15		18	12
Humiyamtiwa	M	[Millet]				2			infant
Humiyestiwa	M	Sand	12	30		40		40	28
Inmana	F	Spider			infant			5	infant
Jos nim ca [1906 sp]	F	[Sand]			2	5			2
Ka hoo ra [1906 sp]	M	[Lizard]			2	3		7	2
Ka maung e se [1906 sp]	F	[Greasewood]			2	5			3
Ka my ya nim se [1906 sp]	F	[Rabbit]			inf; 1	4	6		2
Ka to manna - Cora [1906 sp]	F	[Reed]			14	17			14

HP009768

TABLE 14.10—*(Continued)*

Identification	S	Clan (MT or LW)	Age on census 1892	1900	1906	1908	1910	1912	Est age 1906
Katsina	M	Greasewood		8	12	13		22	14
Katsinhongnöm (WBgrL1G5)	F	Real Badger			baby	3		10	2
Katsinmana	F	Eagle		59	60	80	82		70
Ke wan nim se/Ba mā ne ma [1906 sp]	F	[Reed]			6; 8	12			8
Ke wanna - Dewey [1906 sp]	M	[Greasewood]		2	10	13			10
Kiive'yma	M	Sun		3	12; 14	16		20	14
Ko maun na wisse [1906 sp]	F	[Sand]			1				1
Kots hon ka [1906 sp]	F	[Millet]			3	5			3
Koyongo, Orin	M	[Desert Fox]			3; 6	4	6		3
Koyongvensi	F	Sand	2	7	14	18		16	16
Kuwanhaynöm	F	Piikyas	28	28					36
Kuwanhongniwa	M	Greasewood	19; 22	23	35	36		40	35
Kuwanhongqa	F	Bear	24; 37	32	30				43
Kuwanhoynöm	F	Real Coyote	46; 48?	54	60; old	75	82		77
Kuwankwapnöm	F	Greasewood	40		30	70	72		50
Kuwanletsnöm	F	Parrot/Crow (WKat)	4	14	20	32		30	20
Kuwanmöysi	F	Spider	17; 20; 19	29		40		36	32
Kuwannömqa	F	Greasewood			16; 18	22	24		18
Kuwannömtiwa	M	Sand	19	29	30	32	34		33
Kuwanöynöm	F	Rabbit			3	3			3
Kuwansuru (WSndL1G5)	M	Sand			5	6		10	5
Kuwanve'yma	M	Millet	10?					37	24
Kuwanwari	M	Piikyas			6	½		8	2
Kuwanwunqa	F	Spider			14	16		25	16
Kuwanyamtiwa	M	Kookop	14	30		58			31
Kuwanyesva	M	Greasewood	no age	50	60	85			79
Kuwanyonsi	F	Spider		3	12	15		23	14
Kwaahongsi	F	Desert Fox	19	10	30	32	34		33
Kwaamöysi	F	Piikyas	14	28; 3					28
Kwaanömsi	F	Reed	4	8	16	18			18
Kwaanömtiwa	M	Sand		4	16	12		14	11
Kwaavenqa	F	Grey Badger	16; 11	22		36	38		30
Kwaave'yma (WRabL1G4)	M	Rabbit				5		8	3
Kwaavi	F	Snake/Lizard (WLiz)	40	40		75		63	57
Kwaayesnöm	F	Desert Fox	40	54	45	60	62		51
Kwetsma	M	Lizard	6	29	14				20
Kyaaro #1	F	Sand	24	22		35		30	38
Kyarhepnöm	F	Real Badger			7	8		19	8

HP009769

TABLE 14.10—*(Continued)*

Identification	S	Clan (MT or LW)	Age on census 1892	1900	1906	1908	1910	1912	Est age 1906
Kyarhongniwa	M	Spider	22		35	75	77		40
Kyarhoya?	M	Bear			3; 4	5	7		4
Kyarkwapnöm (Daisy)	F	Millet			1½	3 ½		12	1½
Kyarngöytiwa	M	Reed	26			45		65	41
Kyarwari (WBgrL3G3)	M	Badger L3			2; 4	3	5		2
Kyarwaysi	F	Desert Fox	1?		14	17	19		15
Kyarwaytiwa	M	Real Badger	20	27		37		35	34
Kyarwunqa	F	Sun			2	4			2
Kyelwayma	M	Millet			3				3
Kyelwaysi	F	Spider		4	8			13	9
Lansa	M	Grey Badger		3	8; 10	12	14		10
Leetayo	M	Lizard			5; 6	7	9		5
Leposmana	F	Lizard	1	8	8; 14	15; 18	18		15
Letayhongsi (WKatL1G4)	F	WKatsina/Crow			3	5			3
Lil io kang ya [1906 sp]	M	[Patki]			4	7		13	5
Lolma (WSndL1G5)	M	Sand		7 mo	8	9		14	8
Lomahongiwma	M	Spider	50	47	40	65	67		55
Lomahongvi	M	Kookop	48			70			64
Lomakuyva	M	Parrot	14	22		38		34	30
Lomakuyvaya	M	Desert Fox			8	11	13		9
Lomakwahu	M	Greasewood		2	25	23		35	23
Lomaletstiwa	M	Sun	52	37		70		75	66
Lomamsa'yma	M	Desert Fox	58	50	60	75	58		72
Lomanakwsu	M	Parrot	52		60	85	87		80
Lomanangkwusa	M	Real Sand	29			70		54	45
Lomangöytiwa	M	Patki	42	35	35	50		63	56
Lomangöyva	M	Sand	60	37	old			63	55
Lomayaktiwa	M	Rabbit	46	50	50	72		60	60
Lomayawma	M	Real Coyote	38			70		64	58
Lomayestiwa	M	Spider	60	25		75		68?	58
Ma la ? [1906 sp]	M	[Desert Fox]			5				5
Ma sa wy ma [1906 sp]	M	[Desert Fox]			6; 8	9	9		8
Maggie	F	Millet		2	7	9			7
Maqtay'yma	M	Lizard			12	16			13
Maqtö	M	Lizard		13	10; 13	14	16		13
Masaatiwa	M	Lizard	42	20				67	56
Masahongi	M	Reed		53		70		71	68

HP009770

TABLE 14.10—*(Continued)*

Identification	S	Clan (MT or LW)	Age on census 1892	1900	1906	1908	1910	1912	Est age 1906
Masahongniwa	M	Lizard	20		35	35	37		34
Masahongqa	F	Greasewood	14			35		40	30
Masahoyiwma	M	Kookop	16	15		45		30	30
Masakwapnöm	F	Piikyas	2	1		24		34	18
Masaletsnöm	F	Rabbit		6	10	12		13	11
Masa'mana	F	Bear			5; 8	12	13		8
Masangöntiwa	M	Snake/Lizard	47	55	65; old	80	87		78
Masangöytiwa	M	Parrot/Crow	22	22; 14		35		38	36
Masangyamqa	F	Kookop	40	48	55	65		60	54
Masangyamtiwa	M	Sand	17	30		42		37	32
Masanömqa	F	Piikyas		2	7	12			10
Masanömqa (WGrsL1G3)	F	Greasewood		12	8	10			10
Masanömtiwa	M	Spider	2	11	8	12		12	15
Masawaytiwa	M	Millet	12	7	25	38		34	26
Masawunqa	F	Kookop	60	55	old	85			75
Masayestiwa (Qötsave'yma)	M	Rabbit			8	9			8
Masayesva	M	Lizard	19	20		30	32		32
Mokyaatiwa	M	Rabbit	60	34	65; 70; old	83			70
Na ha esh nim [1906 sp]	F	[Spider]			4	4			4
Na qua ne no ka "Flo" [1906 sp]	F	[Kookop]			12	14		16	12
Na quang wa si - Lulu [1906 sp]	F	[Patki]		4	13	16		26	14
Na se as wa - Lowell [1906 sp]	M	[Reed]			5; 6	9	11		7
Na se hi nim [1908 sp]	D	[Lizard]				2	4		infant
Naa'usitiwa	M	Greasewood	38			90	92		65
Nahongvi'yma	M	Parrot	22	25		45		35	36
Nakwaheptiwa	M	Sand	30	35		70		50	44
Nakwahongnöm	F	Reed			10	14		21	12
Nakwaletsnöm (WLizL4G3)	F	Lizard				8			6
Nakwaletstiwa	M	Reed	42			70		58	56
Nakwamöysi	F	Real Coyote	60; 62	29	50; old	78			75
Nakwangayniwa	M	Rabbit	19	27		40		41	33
Nakwatiwa	M	[R] Badger	37	40		60		45	50
Nakwave'yma	M	Eagle	51; 20	35		60		60	46
Nakwayesnöm	F	Sand	1	10		23		40	15
Nakwayonsi (WWCL2G6)	F	Desert Fox			2; 4	2	4		2
Napkuyva	M	Rabbit	20	12				70	48

HP009771

TABLE 14.10—*(Continued)*

Identification	S	Clan (MT or LW)	Age on census 1892	1900	1906	1908	1910	1912	Est age 1906
Na'qa (WLizL1G4)	M	Lizard	3	10	10; 16	16; 12			18
Na'sastiwa	M	Greasewood	46	40					60
Nasihoynöm (WGrsL1G3)	F	Greasewood			5	9			7
Nasikwaptiwa	M	Grey Badger	29	39	35	40	48		45
Nasimöysi	F	Reed (WGrs)	52		55	80	82		77
Nasingayniwa	M	Eagle	60	60	60	78	80		75
Nasingaynöm	F	Spider		6		24		30	24
Nasingöytiwa	M	Greasewood	4	8	14	16			16
Nasingyawnöm	F	Real Badger	52	61; 50	55	80		81	74
Nasiwisiwma	M	Spider	1	4	14; 25	17		20	16
Nasiwunqa	F	Lizard	28	29; 3	30	47	49		42
Ne ne ho e (Po le nim te wa) [1906 sp]	M	[Greasewood]			5	8	10		5
Ngahu (WPikL1G5)	M	Piikyas			2½	5		10	2½
Ngawusnöm	F	Greasewood			3	7		10	4
Ngaysi	F	Eagle	50	38		75		68	72
Ngönqa	F	Lizard	10	27		35		33	25
Nuutumya	M	Sand		6	11	13		14	11
Nuvahongnöm	F	Reed	20	23		40		35	33
Nuvahoy'iwma	M	Desert Fox			2	6		12	4
Nuvavenqa	F	Real Coyote	40	40	55	75		70	54
Nuvawaynöm	F	Real Badger	6			22		30	20
Nuvayamqa	F	Sun	40	34	30	70		67	54
Nuvayesnöm	F	Sand	26	34		60		45	41
Nuvayonsi	F	Desert Fox		30	55	80			55
Ora [English name]	F	Spider			5; 10	7	9		5
Ötsö'na (WPikL1G4)	M	Piikyas		10	9	12		14	10
Pa vin se manna [1906 sp]	F	[Desert Fox]			5	5		12	5
Pa se rea [1906 sp]	M	[Parrot]			infant	2		6?	infant
Paahongva	M	Sun	5	8	14; 15	16		25	15
Paaqavi #2	F	Piikyas			10	13		12	10
Palöngawhoya	M	Reed			½	2	4		½
Piphongva	M	Grey Badger	32	30		40		45	40
Pitsangwa	M	(Real) Crane	30	40	70; old	80			65
Po ho hep nim - Esther [1906 sp]	F	[Greasewood]			7	9			7
Po ho ne wa [1906 sp]	M	[Greasewood]			2	4		10	2
Po le ne ma [1906 sp]	F	[Spider]			3	5	7		3

HP009772

TABLE 14.10—*(Continued)*

Identification	S	Clan (MT or LW)	Age on census 1892	1900	1906	1908	1910	1912	Est age 1906
Po li naing nim - Olive [1906 sp]	F	[Piikyas]			7	8		11	7
Pole hep nim [1906 sp]	F	[Lizard]			6	5		9	4
Poli. . . (Irene)	F	Rabbit		1	8	11	13		8
Poliheptiwa	M	Eagle	13	25	30	33	35		29
Polihongqa	F	Rabbit	16	29		35		34	30
Polihoyiwma	M	Reed (WGrs)		2	8; 10	11	13		9
Polikwapnöm (WSpdL1G4)	F	Spider			2	3	5		2
Polimöyniwa	M	Reed	2		16	18		22	16
Polimöysi	F	Desert Fox	4			36		40	22
Polingaysi	F	Greasewood	1	9	14	17	19		15
Polingöynöm (WGrsL1G3)	F	Greasewood			10	12		20	12
Polingyamtiwa	M	Desert Fox	11	22	30	30		30	28
Polingyawma	M	Parrot/Crow	22	33	35	40			38
Polivenqa	F	Sand			8	9			8
Poliventiwa	M	Patki (WPik)	24?	30		45		45	38
Poliwayma	M	Lizard		8	14; 16	18	20		14
Poliwaytiwa	M	Reed (WGrs)		4	10; 12	14			12
Poliwisnöm	F	Rabbit		5	10; 12	16	17		13
Poliwuhiwma	M	Spider	9	16		40		40	26
Poliyamtiwa	M	Piikyas		7?		30		33	27
Poliyawma	M	Rabbit		3	10	14	16		11
Poliyesva	M	Desert Fox		25		45		40	34
Pon ya hon ka [1906 sp]	F	[Spider]			1	4			1
Pon ya quap o nim [1906 sp]	F	[Real Coyote]			baby; 1½	3			1½
Pong ya ho e nim [1906 sp]	F	[Desert Fox]			2	4	6		2
Pongyaahoya	F	Greasewood		6	11	14		15	12
Pongyahosnöm	F	Greasewood	38	43	45	65			52
Pongyakwaptiwa	M	Grey Badger	22; 30	28	30	35	37		34
Pongyaletsnöm	F	Real Badger		34		40		37	37
Pongyaletstiwa	M	Real Coyote	24; 39	33	35	48	50		45
Pongyangöysi	F	Eagle	8	10	20	22		35	22
Pongyanömtiwa	M	Piikyas	19	23		40		46	34
Pongyayamqa	F	Reed	20	35	30	40	40		34
Pongyayawma	M	Kookop			5	9		12	7
Pongyayesva (Jackson)	M	Reed			4; 5			10	5
Posiwyawma	M	Spider			5	7		10	5
Puhuhongva	M	Sand		12	16	16		27	18

HP009773

TABLE 14.10—*(Continued)*

Identification	S	Clan (MT or LW)	Age on census 1892	1900	1906	1908	1910	1912	Est age 1906
Puhukwapnöm	F	Spider	3	8		38		30	17
Puhumana	F	Grey Badger	20	30	30	37			35
Puhumöynöm	F	Piikyas	13			40		42	28
Puhungayniwa	M	Real Badger			12	15		19	12
Puhungönvaya	M	Real Squash (WPCK)		3	5	11			9
Puhunömqa	F	Kookop	11			35		38	25
Puhunömtiwa	M	Lizard	20	30		50		65	38
Puhuwaynöm (WPikL1G4)	F	Piikyas			1	5		12	5
Puhuwaytiwa #2	M	Snake/Lizard (WLiz)		20		40		36	35
Puhuyesva	M	Eagle		5	14	17			14
Puhu'yma	M	Sun	37	38	50	70		45	51
Putungwya	M	Squash (WPCK)			13	15			13
Qahöngi	M	Sun			infant	3		8	infant
Qöma'intiwa	M	Greasewood			1	2			1
Qömakwapnöm?	F	Rabbit			2	2			2
Qömakwaptiwa	M	Real Coyote	7	16	25	30		30	23
Qömaletstiwa	M	Grey Badger	28	23		45		35	42
Qömamöynöm	F	Spider	14	28	25	32	24		28
Qömangöysi	F	Rabbit		6	10	11		11	10
Qömaveniwma	M	[Patki?]	36		45	60		65	52
Qömawaytiwa	M	Patki	10?	7	17	23		26	22
Qömawuuti	F	Desert Fox	30	41		75		73	55
Qömayonsi	F	Greasewood	17	33		50			38
Qööqötsa	F	Lizard	36	39	35	55	57		51
Qötsakwahu	M	Sand	22	36	35	40	42		36
Qötsamsa'yma	M	Desert Fox			14; 15	17	19		15
Qötshaynöm	F	Sand	46	39		75		68	62
Qötshaytiwa	M	Greasewood		4	11; 12	14			12
Qötshongniwa #1	M	Real Coyote	5	12	17	22		23	19
Qötshongsi	F	Piikyas		11		35		23	23
Qötshongva	M	Sun	9			35		37	24
Qötshoyiwma	M	Sand	24; 16			40		30	34
Qötsletstiwa	M	Squash (WPCK)	12	32		40			30
Qötsmöysi	F	Greasewood	14	12		35		29	25
Qötsngöyva	M	(Real) Eagle	36			45		45	50
Qötsvenqa	F	Sand	44	60		80		70	66
Qötsventiwa	M	Bow	38	37		75		70	60

HP009774

TABLE 14.10—*(Continued)*

Identification	S	Clan (MT or LW)	Age on census 1892	1900	1906	1908	1910	1912	Est age 1906
Qötsvuhiwma	M	Piikyas		4	11	13		13	11
Qötsvuwyawma	M	Real Badger	58	28		45		50	44
Qötswaysi	F	Patki	40	20				53	54
Qötswistiwa	M	Rabbit	42					39	50
Qötsyamqa	F	Desert Fox	48	39	35	58	60		48
Qötsyawma	M	Desert Fox	26	36		65		47	41
Qöyahongsi	F	Kookop	30			65		53	48
Qöyahongva	M	Sand	28	31		65		44	42
Qöyahoyiwma #1	M	Grey Badger	12	4		40		25	26
Qöyahoyniwa	M	Sand	27			40		51	41
Qöyahoynöm	F	Lizard	50	56	old	80			64
Qöyamöynöm	F	Reed	36			70		60	56
Qöyamöysi (WLizL1G4)	F	Lizard		16	14; 15	18			15
Qöyangönqa	F	Spider	8			37		40	22
Qöyangöytiwa	M	Real Badger		19		37		39	24
Qöyangyawnöm	F	Eagle		2	11	13			11
Qöyanömsi	F	Parrot	11	27		40		40	30
Qöyatpela	M	Eagle	52	40		85			75
Qöyavi	F	Desert Fox	20			65		50	40
Qöyavuwyawma	M	Kookop	38	59					60
Qöyawaysi (WRabL1G4)	F	Rabbit			2 mo	2		10	2 mo
Qöyawaytiwa (WRabL1G4)	M	Rabbit			6				6
Qöyayamtiwa	M	Desert Fox	6			38		33	22
Qöyayesva	M	Parrot (WKat)		35		40		39	38
Qöywisa	M	Kookop	52		60	80		70	66
Quoch hon ca [1906 sp]	F	[Desert Fox]			3	4		10	3
Raana (WPrtL1G4)	M	Parrot			5	6			5
Sakw. . .	M	Rabbit		8	12	15		15	14
Sakwhongva #1	M	Grey Badger				24		27	20
Sakwhoyiwma	M	Sun	27	25		45		34	41
Sakwkuyvaya	M	Navajo Badger	22	25	35	40	42		36
Sakwmöyniwa	M	Reed	46	37		80		50	60
Sakwnömqa	F	Kookop	4	20	17; 18	25		28	18
Sakwwaynöm	F	Spider	6	10	25	29			22
Sakwwaytiwa #1	M	Sun	7	10				36	21
Sakwwisiwma	M	Rabbit			4	6			4
Sakwwunqa	F	Patki	50	32	60				64

HP009775

TABLE 14.10—*(Continued)*

Identification	S	Clan (MT or LW)	Age on census 1892	1900	1906	1908	1910	1912	Est age 1906
Sakwyamqa	F	Parrot	50	41	old	80		51	60
Sakwyamsi	F	Eagle	40	35		60		48	43
Sakwyestiwa	M	Patki (WPik)	30	30	35	45			44
Sakwyesva	M	Lizard	18	27		40		36	33
Salaavi	F	Sand	16	24	*				30
Se hoo le u ma [1906 sp]	M	[Real Coyote]			5	7		10	5
Se ki ma um sha [1906 sp]	F	Sand			baby	4			2
Se ki um te wa [1906 sp]	M	[Sand?]			9				9
Se we esh e va [1906 sp]	M	[Desert Fox]			4	5		10	4
Se we um ka [1906 sp]	F	[Desert Fox]		4	5	8			10
Se we yum ca [1908 sp]	F	[Sun]				2½			½
Se y se - May [1906 sp]	F	[Greasewood]		11	16	no age	20		16
Sihaynöm	F	Eagle	30	31		45		48	44
Sihepnöm	F	Reed				45		40	38
Siheptiwa	M	Millet		24; 32		45		46	38
Sihongniwa	M	Grey Badger	47	41	60	78		70	63
Sihongnöm	F	Desert Fox	14	26		45		38	30
Sihongsi	F	Reed (WGrs)	16	25	30	36	39		30
Sihongva	M	Real Coyote	16			38		45	32
Siikwaptiwa	M	Patki	8	15		40		35	22
Sikyahaynöm	F	Lizard		6	7; 13	13	15		11
Sikyaheptiwa	M	Piikyas/Patki	30		65				65
Sikyahongniwa	M	Lizard	36	39		80		73	59
Sikyahongnöm	F	Rabbit	19	25	25	38	40		33
Sikyahoyiwma	M	Greasewood	9	15	19	22		35	23
Sikyakwapnöm	F	Piikyas	40	30		75		40	45
Sikyakwaptiwa	M	Grey Badger		14	12; 14	14	17		12
Sikyaletstiwa	M	Rabbit	19	40		68			50
Sikyangöysi #2	F	Reed	55	45		75			71
Sikyanömqa (WSpdL1G3)	F	Spider		2	10; 12	13		18	12
Sikyatawu (WBgrL1G5)	M	Real Badger		9	9; 12	10		12	12
Sikyatayo	M	Lizard			2½; 3	4	6		2½
Sikyave'yma	M	Reed	17	28	35	40	42		35
Sikyawaynöm (WPikL1G4)	F	Piikyas				3			1
Sikyayamtiwa (WSndL1G5)	M	Sand		6	13	14		18	13
Sikyayawma	M	Sand	7	14	15	18		24	21

HP009776

TABLE 14.10—*(Continued)*

Identification	S	Clan (MT or LW)	Age on census 1892	1900	1906	1908	1910	1912	Est age 1906
Sikyayesnöm	F	Real Coyote	10	24	25	32		30	26
Sing ne ch [1906 RH sp]	M	[Greasewood]			4	5	7		4
Singöyva	M	Real Coyote	22; 15	30	30; old	40			32
Sinnga	M	Reed	1	10	15; 18	19	21		16
Sinömqa	F	Piikyas	?	28		40		38	34
Si'öqtiwma	M	Bear		6	12; 14	15	17		12
Siskyahoya	M	Greasewood		2	7			11	8
Siwaynöm	F	Desert Fox		10		35		31	24
Siwaytiwa	M	Rabbit			3; 4				4
Siwihongiwma	M	Spider	7	13	16	19		24	20
Siwihongniwa	M	Rabbit	46	31					50
Siwikwapnöm	F	Sun	12	25		35		30	28
Siwimöynöm	F	Sand		1	10	12		13	10
Siwimöynöm (WWCL2G6)	F	Desert Fox		5	10	14		18	11
Siwiyamtiwa	M	Piikyas	13	23		40		28	28
Siyawnöm	F	Real Coyote	36	36		65		60	54
Siykyayki	M	Real Coyote	4	1	14				17
So kang a yum se [1906 sp]	F	[Bear]			2	7	9		3
So we kuk ka [1906 sp]	M	[Desert Fox]			2				2
Sonwaysi	F	Rabbit	26	30		65		40	40
Sumatskuku	M	Lizard		25; 22	30	37		32	28
Suuqawma	M	Real Snake	54		60	88	90		85
Suutapki	M	Sand	3	12	15	20		25	17
Ta la ho e nim [1906 sp]	F	[Desert Fox]			4	9			7
Ta la wy nim [1906 sp]	F	[Desert Fox]			infant; ½				½
Ta la wy te wa [1906 sp]	M	[Lizard]			3; 4	7	9		4
Ta lang a yow a nim - Beulah [1906 sp]	F	[Lizard]		7	8; 9	11	14		9
Ta las wy ma [1906 sp]	M	[Reed]				5	7		3
Ta na ho e ne ma [1906 sp]	F	[Desert Fox]			½	2½			½
Ta nak hōng ca [1906 sp]	F	[Desert Fox]			5	10		14	8
Ta nim ka [1906 sp]	F	[Desert Fox]			1	2½		8	1
Ta va yum se [1906 sp]	F	[Reed]			1	3	5		1
Ta wong a yow ma [1906 sp]	M	[Desert Fox]			3 mo.				3 mo.
Tahomana	F	Parrot (WKat)	50	37		65		68	60
Tala	F	[Real] Coyote			17; 8	16		21	14
Talahepnöm	F	Squash (WPCK)	25	30		40		48	39

HP009777

TABLE 14.10—*(Continued)*

Identification	S	Clan (MT or LW)	Age on census 1892	1900	1906	1908	1910	1912	Est age 1906
Talahongsi #1	F	Spider	8			35		30	22
Talahongva	M	Rabbit		8	12	13		9	12
Talamana	F	Real Badger	40			65			54
Talangayniwa	M	Kookop	22			75		60	45
Talangöysi	F	Piikyas	30; 49	40		80		60	54
Talanömqa	F	Desert Fox	40	35	40	45			42
Talanömtiwa	M	Millet	17	16	old				36
Talashaynöm	F	Piikyas		25		75		58	52
Talashongniwa	M	Sand	32	32		40		50	46
Talashongnöm	F	Sand	14	22; 36		35		25	27
Talashongsi	F	Bear	20; 27	28	25	38	40		34
Talashoyiwma	M	Grey Badger	26	30	30	40	42		38
Talasmöysi	F	Greasewood	19	34	30	40	42		36
Talasngaynöm	F	Sand	44	39	60	40		71	58
Talasvenqa	F	Bow	60	60	old	90		90	80
Talaswa'yma	M	Parrot (WKat)		6	12	13		19	15
Talaswaytiwa	M	Desert Fox	22	40	35	40	42		36
Talaswuhiwma	M	Grey Badger	34	40	40	65	67		53
Talaswungwniwa	M	Greasewood	47	45		80		65	61
Talasyamqa	F	Patki	7	27		35		35	24
Talasyestiwa	M	Lizard		10	16	19		25	17
Talawunsi (WPikL1G5)	F	Piikyas			5	7		8	5
Talayamtiwa	M	Desert Fox		13	10	13	15		13
Tangaqhepnöm	F	Desert Fox	8	19		33		40	24
Tangaqhongva	M	Lizard				40		38	34
Tangaqvenqa	F	Patki		2	10	12			10
Tangaqwisiwma	M	Real Badger	9; 9	13		38			24
Tangaqyawma	M	Bear	14	14		25		29	28
Tangaqyesva	M	Desert Fox	48; 38	33	45	70			60
Tawahongiwma	M	Grey Badger	22	36	35	40	42		38
Tawahongniwa	M	Sand	26			40		44	40
Tawahongva	M	Piikyas		5 mo	10	12		10	7
Tawahoyiwma (WLizL3G4)	M	Lizard			1; 3	4			3
Tawakwapnöm	F	Reed	6	18	25	28		30	24
Tawamöynöm (WSndL1G6)	F	Sand		3	9	11		10	9
Tawamsa'yma	M	Reed	48	25		70		58	62

HP009778

TABLE 14.10—*(Continued)*

Identification	S	Clan (MT or LW)	Age on census 1892	1900	1906	1908	1910	1912	Est age 1906
Tawangöysi	F	Patki (WPik)	60	35	old	70			65
Tawangyawma #1	M	Piikyas	1	8	13	15		21	15
Tawanömsi	F	Lizard	26	35	30	40	42		36
Tawaventiwa	M	Reed	16	29		35		30	30
Tawayawnöm	F	Lizard	20	15; 38	30	45	48		44
Tawayesva	M	Grey Badger		18	30	30	32		28
Tcho ni na ch [1906 sp]	F	[Desert Fox]			4				4
Tephongnöm	F	Sun			4; 7	7		7	4
To vās yo nim [1906 sp]	F	[Reed]			4	7	9		4
Too hi se [1906 sp]	M	[Desert Fox]			5	child		10	5
Tövönömqa	F	Lizard	7	16		35		30	22
Tsakwani	M	Spider			infant	2	4		x
Tsölö (WLizL1G3)	M	Lizard	1; 3	11; 2	10; 12	14	16		15
Tsöqaytsi	M	Spider			baby	6		8	2
. . .Tsooro	F	Sun	20	21	30	35			33
Tsorhongnöm	F	Millet		20		30		29	28
Tsorhongsi	F	Millet				28		23	20
Tsormöysi	F	Eagle	1?	12	24	24		25	18
Tsorngöyva	M	Desert Fox	5	14	20	23	25		19
Tsorvenqa	F	Grey Badger	56	49	55	72	62		70
Tsorwisnöm	F	Greasewood		30	30	40		43	38
Tsoryamqa	F	Greasewood							4
Tsu'mana #2	F	Parrot		6	10	13		23	12
Tsu'möysi	F	Desert Fox			8; 9	12	14		9
Tu va quap te wa [1908 sp]	M	[Eagle]				2½			½
Tu wy es nim [1906 sp]	F	[Patki]			2	3½		8	3
Tumosi	M	Desert Fox			5	8	10		6
Tuutuspa	M	Lizard	26	60	70	80	68		70
Tuuvingma	M	Sand	29	27		78		60	54
Tuuwaha	M	Reed		8	10; 12	14	16		12
Tuvakwapnöm	F	Rabbit	20	28		45		40	34
Tuvamana	F	Spider	40; 65; 60	32		66		60	56
Tuvamöynöm	F	Sun	6	9		23			20
Tuvehongiwma	M	Greasewood	11?	13		35		38	26
Tuvehoynöm (WGrsL1G3)	F	Greasewood		7	8	12		14	8
Tuvekwapnöm	F	Sun			5	8		11	6

HP009779

TABLE 14.10—*(Continued)*

Identification	S	Clan (MT or LW)	Age on census 1892	1900	1906	1908	1910	1912	Est age 1906
Tuvekwaptiwa	M	Greasewood	8	9				33	22
Tuveletstiwa	M	Squash	10	22		27			24
Tuvengöytiwa	M	Spider	40	34		65		61	55
Tuvengyamtiwa	M	Greasewood	17	27		45		40	33
Tuvengyawma #2	M	Desert Fox			28	21		28	24
Tuvenömsi	F	Millet	20	25					34
Tuveyawnöm	F	Desert Fox		22	25	30	32		27
Tuveyesnöm	F	Kookop	14			45		35	28
Tuwahongnöm	F	Rabbit	10	13		30		27	24
Tuwahongqa	F	Reed		5	8; 11	12	14		11
Tuwahongva	M	Real Badger				24		30	24
Tuwamöyniwa	M	Rabbit	40	45	50	65			54
Tuwamöynöm	F	Reed	59; 26	58	55	70	78		74
Tuwangönsi #2 (WRedL2G4)	F	Reed		1 mo	3	7	9		6
Tuwangöysi	F	Greasewood			5	9		13	7
Tuwangyamtiwa	M	Desert Fox	8	11	19				22
Tuwangyawnöm	F	Rabbit	65	55	60	80			75
Tuwani'yma	M	Eagle			3				3
Tuwanömtiwa #1	M	Greasewood	20	23		50		30	34
Tuwaswukiwma	M	Grey Badger		12	15	20	15		18
Tuwavensi	F	Greasewood	8	11				35	22
Tuwawisnöm	F	Eagle		1	8	10		12	8
Tuwawunqa	F	Rabbit	9	9	16	22		26	21
Tuwayesnöm	F	Reed (WGrs)	34	55	45	60	62		50
Tuwayesva	M	Eagle		4	10	12		16	10
Tuwayonsi	F	Rabbit		6	25	20		28	22
Utuhu'u (WSndL1G6)	M	Sand				baby			infant
Viola (WSunL1G5)	F	Sun		1?	8	11		14	9
Waytiwma	M	Eagle		7	12	16		20	14
Wishövi	M	Desert Fox		5	8; 11	11	13		11
Wungwni'yma	M	Reed	40	55	50	65	67		56
Wunsi	F	Desert Fox		5	10	13		17	11
Wuuwunqa	F	Greasewood	28	34	50	65		48	42
Yamsi	F	Squash (WPCK)	55	50		65			68
Yayva	M	Lizard		6	12; 14	11	19		12
Yukiwma	M	Kookop	38	50		75		70	56

HP009780

TABLE 14.10—*(Continued)*

[1] Since ages for Hostiles on government censuses may be the least reliable, age estimates for 1906 are based on a wider range than in tables 14.8 and 14.9, including 1910 and 1912 censuses, as well as 1892, 1900, and the several 1906 censuses of Hostiles. Table 14.10 is drawn principally from the Census of Hostile camp, 10-30-1906, with names listed in alphabetical order; some individuals not recorded by Titiev or White are listed as they appear on the Hostile camp census, or the other 1906 censuses, or (a few cases) on 1908 censuses—name spellings for such individuals appear as on those censuses, with census date in brackets.

While there are several doubtful ages given on all the censuses, Oraibi, 1900 again stands out in that regard. Particularly implausible ages of 1906 Hostiles on that census include: Hattie (Qöyangyamqa), Kwaamöysi, Kwetsma, Lomayestiwa (who is also given an implausible estimate in 1892), Masaatiwa, Masahongi, Masanömqa (WGrsL1G3), Nuvayonsi, Qömakwaptiwa (whose age is reversed with his mother's), Qötswaysi, Qöyamöysi (WLizL1G4), Siyawnöm, Talasyamqa (listed as one year older than her mother, Kwaamana), and Tawamsa'yma (listed as two years younger than his daughter, Talasyamqa).

Leposmana was recorded as Hoo ne-ben- ker on M1, as Coo-yah-lets-nema on Oraibi, 1900, and as Effie Poleynim on Bacabi, 1912.

The 1900 age for Tawayesva is drawn from Boarding school censuses, 1900, Albuquerque Indian School (film 1,240,999).

The name "Gash ma se (Se o manna), Flora", one individual on the Census of Hostile camp, 10-30-1906, appears as two individuals (#s 190 and 192) on Hotevilla, 1908, aged 16 and 7. I have nonetheless included only the one name on table 14.10, and opted for the older age.

Qötswistiwa's and Napkuyva's ages are reversed on M2.

Although included on this table, Tsakwani was born shortly after the split, in a lamb corral, after the Hostiles reached Hotvela.

HP007781

TABLE 14.11

Individuals Identified by Titiev/Tawakwaptiwa as Deceased before 1906, Who Were in Fact Still Living

#	Hostiles	Clan (MT)
1	Kuwanyesva	Greasewood
2	Kwetsma	Lizard
3	Masangöntiwa	Snake/Lizard
4	Na'sastiwa	Greasewood
5	Naa'usitiwa	Greasewood
6	Putungwya	Squash
7	Qöyavuwyawma	Kookop
8	Sakwwunqa	Patki
9	Salaavi	Sand
10	Sikyaletstiwa	Rabbit
11	Siwihongniwa	Rabbit
12	Siykyayki	Real Coyote
13	Talamana	Real Badger
14	Talasvenqa	Bow
15	Tawangöysi	Patki
16	. . .Tsooro	Sun
17	Tuvenömsi	Millet
	Friendlies	
18	Honmöyniwa	Real Coyote
19	Simöysi	Patki
20	Siwihongqa	Sun
21	Tangaqhongniwa	Bow
22	Yotima	Piikyas

HP009782

TABLE 14.12
Hostiles Returned to Orayvi in 1906, and Redistribution in 1909[1]

Returned hostiles 11/7/1906	Other ret. hostiles on Oraibi, 1908	Clan (MT)	1909 redistribution	
			Paaqavi 1909/10	Hotvela 1909
Heevi'yma		Kookop		Heevi'yma
Hongsi[6]		Nav. Badger		
Humivensi		Reed		Humivensi
Katsinmana		Eagle	Katsinmana	
Kuwanhongniwa		Greasewood		Kuwanhongniwa
Kuwanhongqa[6]		Bear		
Kuwanhoynöm		Coyote	Kuwanhoynöm	
Kuwankwapnöm		Greasewood	Kuwankwapnöm	
Kuwannömqa		Greasewood	Kuwannömqa	
Kuwannömtiwa		Sand	Kuwannömtiwa	
Kuwanyesva		Greasewood		Kuwanyesva
Kwaahongsi		Desert Fox	Kwaahongsi	
	Kwaavenqa	Grey Badger	Kwaavenqa	
Kwaayesnöm		Desert Fox	Kwaayesnöm	
Kyarhongniwa		Spider	Kyarhongniwa	
Lomahongiwma		Spider	Lomahongiwma	
Lomamsa'yma		Desert Fox	Lomamsa'yma	
Lomanakwsu		Parrot	Lomanakwsu	
Lomangöytiwa[2]		Patki		
Masahongniwa		Lizard	Masahongniwa	
Masangöntiwa		Snake/Lizard	Masangöntiwa	
	Masawunqa	Kookop		Masawunqa
	Masayesva	Lizard	Masayesva	
Mokyaatiwa		Rabbit		Mokyaatiwa
	Naa'usitiwa	Greasewood	Naa'usitiwa	
Nakwamöysi		Coyote		Nakwamöysi
Nasikwaptiwa		Grey Badger	Nasikwaptiwa	
Nasimöysi		Reed	Nasimöysi	
Nasingayniwa		Eagle	Nasingayniwa	
Nasingyawnöm		Badger		Nasingyawnöm
Nasiwunqa		Lizard	Nasiwunqa	
Nuvavenqa		Coyote	Nuvavenqa	
Nuvayamqa[2]		Sun		
Nuvayonsi		Desert Fox		Nuvayonsi
Pitsangwa		Crane	Pitsangwa	
Poliheptiwa		Eagle	Poliheptiwa	
Polingyamtiwa[2]		Desert Fox		
Polingyawma		Parrot/Crow	Polingyawma	
Poliyesva[2]		Desert Fox		
Pongyahosnöm[3]		Greasewood		
Pongyakwaptiwa		Grey Badger	Pongyakwaptiwa	
Pongyaletstiwa		Coyote	Pongyaletstiwa	
Pongyayamqa		Reed	Pongyayamqa	
Puhumana[4]		Grey Badger		
Puhu'yma		Sun		Puhu'yma
Qömamöynöm		Spider	Qömamöynöm	
[Qömaveniwma][2]		[Patki?]		[Qömaveniwma]
Qööqötsa		Lizard	Qööqötsa	
Qötsakwahu		Sand	Qötsakwahu	
Qötsyamqa		Desert Fox	Qötsyamqa	
	Qöyahoynöm	Lizard		Qöyahoynöm
Qöyatpela		Eagle		Qöyatpela

HP009783

TABLE 14.12—*(Continued)*

Returned hostiles 11/7/1906	Other ret. hostiles on Oraibi, 1908	Clan (MT)	1909 redistribution	
			Paaqavi 1909/10	Hotvela 1909
Qöyavuwyawma		Kookop		
Sakwwaynöm[6]		Spider		
Sakwkuyvaya		G/N Badger	Sakwkuyvaya	
Sakwwunqa		Patki		
Sakwyestiwa[6]		Patki		
Salaavi		Sand		
Sihongniwa		Grey Badger	Sihongniwa	
Sihongsi		Paaqap	Sihongsi	
Sikyahongnöm		Rabbit	Sikyahongnöm	
	Sikyangöysi #2	Reed		Sikyangöysi #2
Sikyave'yma		Reed	Sikyave'yma	
Sikyayesnöm		Coyote	Sikyayesnöm	
Singöyva		Coyote	Singöyva	
	Sinnga	Reed	Sinnga	
Sumatskuku		Lizard	Sumatskuku	
Suuqawma		Real Snake	Suuqawma	
Talanömqa[4]		Desert Fox		
Talashongsi		Bear	Talashongsi	
Talashoyiwma		Grey Badger	Talashoyiwma	
Talasmöysi		Greasewood	Talasmöysi	
Talasngaynöm[2]		Sand		
Talaswaytiwa		Desert Fox	Talaswaytiwa	
Talaswuhiwma		Grey Badger	Talaswuhiwma	
Tangaqyawma[2]		Bear		
Tawahongiwma		Grey Badger	Tawahongiwma	
Tawakwapnöm[2]		Reed		
Tawanömsi		Lizard	Tawanömsi	
Tawayawnöm		Lizard	Tawayawnöm	
Tawayesva		Grey Badger	Tawayesva	
. . .Tsooro		Sun		. . .Tsooro
Tsorngöyva		Desert Fox	Tsorngöyva	
Tsorvenqa		Grey Badger	Tsorvenqa	
	Tuutuspa	Lizard	Tuutuspa	
Tuvengyawma #2		Desert Fox		Tuvengyawma #2
Tuveyawnöm		Desert Fox	Tuveyawnöm	
Tuwamöyniwa[3]		Rabbit		
Tuwamöynöm		Reed	Tuwamöynöm	
Tuwangyawnöm		Rabbit		Tuwangyawnöm
[Friendly in 1906]		Greasewood	Tuwangöynöm[5]	
Tuwayesnöm		Reed	Tuwayesnöm	
Tuwayonsi		Rabbit		Tuwayonsi
Wungwni'yma		Reed	Wungwni'yma	

[1] As recorded on Oraibi, 1908 (with its notations that go into 1910), and Hotevilla, 1908, there were several exceptions to those who either remained at Hotvela (or returned there after imprisonment) or returned to Orayvi in 1906 and then removed to Paaqavi or returned to Hotvela in 1909.

[2] Lomangöytiwa, Nuvayamqa, Polingyamtiwa, Poliyesva, Qömaveniwma, Talasngaynöm, Tangaqyawma, and Tawakwapnöm, who were included among the Hostiles who first returned to Orayvi, moved back to Hotvela before 1909.

[3] Pongyahosnöm and Tuwamöyniwa, a married couple, are listed as ''unsettled'' in the Oraibi, 1908 notes pertaining to movements in 1909; they presumably returned to Hotvela not long thereafter.

[4] Although Hostiles in 1906, Puhumana and Talanömqa remained at Orayvi in 1909.

[5] Tuwangöynöm, a Friendly in 1906, married Masayesva and removed with him to Paaqavi in 1909.

[6] Hongsi, Kuwanhongqa, Sakwwaynöm, and Sakwyestiwa were deceased by 1909.

HP009784

CHAPTER 15
SOCIAL ASPECTS OF THE ORAYVI POPULATION

This chapter shows the adult population in 1906 through a series of social lenses; especially, households, clans, lineages (in a broad sense as genealogical matrilines, not as corporate descent groups), maximal sets (''phratries''), sodalities, and officers.

Tables 15.1–15.3 list Friendly, Mùnqapi, and Hostile families, respectively, by household (or, for Mùnqapi, Orayvi household association), following the same order, by houses and houseblocks, through the village as Titiev's census. Household numbers are placed by the female household head for most families, and where there are discrepancies or conflicting information from Titiev's census, also for other individuals in the house. Figures 15.1–15.12, taken from figure 5.8, show the individual houseblocks in the same sequence as represented on these two tables. Table 15.1 is also keyed to the 1908 census of Orayvi, listing its census numbers for individuals and its identification of households by (male) household heads (HHH#); the latter, although a patriarchal imposition of the census takers, is an index nonetheless of household groups. Table 15.2, keyed to the 1908 census of Mùnqapi, shows the principal Orayvi household attachments of those living at Mùnqapi in 1906. Table 15.3 is similarly keyed to individual numbers and household head numbers marked on the Hostile camp census of October 1906. Table 15.4 shows the arrangement of houses in houseblocks and streets by clan (principally of the female household head) and factional status in 1906 (where the clan name appears on more than one column [Friendly, Hostile, Mùnqapi], this indicates the household as designated by Titiev divided at the split). See chapter 5, especially table 5.2, for Titiev's house and houseblock numbering system. A few houses may not in fact have been occupied before 1906 (notably V′ and W′), as discussed in chapter 5. Tables 15.1–15.4 and figures 15.1–15.12 may be compared with Cameron's (1999) figures showing Hostile and Friendly room-suites in Orayvi.

Tables 15.5–15.29 list the factional division of Orayvi's adults (i.e., as shown in tables 14.5–14.7) by clans, primarily following Titiev's clan designations. Sodality memberships and offices (as shown on tables 7.1 and 7.2) are reproduced, and names are correlated to White's genealogies (figs. 6.1–6.41). Table notes list additional information on clan designations and/or sodality memberships, principally from Voth's published and unpublished records. Those at Mùnqapi are all included in the Friendly listings, following Tawakwaptiwa's indication to Titiev (n.d.a, Household H 182-84) that ''Practically all at M a 1906 on Lol's side''. As discussed in chapter 9, initial allottees at Mùnqapi were primarily allied with the Hostile faction, but by 1906, Aqawsi (Eagle), a prisoner at Alcatraz in 1895, was the only one of these still living at Mùnqapi.

Figures 15.13–15.34 show the genealogical ties among Orayvi's adults by lineages in clans, arranged primarily following White's charts, but with corrections inferred from other records. Friendlies on these figures are

HP009785

listed in ordinary type, Hostiles in italics. Where necessary to show relationships, deceased ascendant relatives are included, with their names stricken through. Birth order is not indicated, since this is not readily apparent from Titiev's or White's records; Titiev listed the children of a household in order, but it is by no means always clear that the order followed actual birth sequences; readers seeking to identify birth order may consult age inferences in tables 14.8–14.10, but these are obviously only approximations. Some notations for my inferences of relationships either not apparent from White's genealogies, requiring clarification from them, or adducing additional information, are appended to each lineage figure.

Tables 15.30–15.44 list the factional arrangement of individuals (with their clans according to Titiev) in the male sodalities (excluding the Katsina society, but including Powamuy). Table notes indicate (Friendly) sodality members already resident at Mùnqapi in 1906; as is still the case today for residents of Lower Mùnqapi, these individuals would return to Orayvi to fulfill their ritual responsibilities.

Figures 15.35–15.43 chart the factional distribution among maximal sets and Titiev's component ''clans'', by gender, and give totals per clan. Obviously, given discussions throughout the present work (and notably here via figs. 15.13–15.34), I am skeptical of a number of the divisions among Titiev's ''clans''. But I have chosen to use his descriptors here for comparison with his own listings of factional totals (Titiev, 1944: 87–88). Figure 15.44 arranges the factional totals by gender in maximal sets (i.e., my proposed replacement for Titiev's ''phratries''), following Titiev's ordering by roman numerals.

Table 15.45 lists village and sodality officers, and others of distinctive status, as recorded by Titiev's census notes, with additional indications as given by other sources. I include only those officers living in 1906; not all can be determined as having been active officers at that time, and clearly there were some disputes. Indeed, the ritual context of social disputes is a key axis in Hopi analytical discourse about the split, a focal issue in *Deliberate Acts* (Whiteley 1988a). Ritual performances and ritual organizations—sodalities and kivas—were at the forefront of factional antagonisms. As events, ritual performances especially became enacted instantiations of structural conflict, violating the fundamental Hopi ethical precept that on such occasions everyday differences should be left at the kiva hatch. As the key articulating structures of the Orayvi social order, ritual sodalities, kiva groups, and their respective *momngwit* (leaders) became critical nexuses of factional alignment. I have questioned Titiev's claim (1944: 83) that there were rival chiefs for a number of sodalities (Whiteley 1988a), and neither was there an entire duplication of the sodality system. But as antagonisms grew, there were clearly some competing claims to ritual office: the question of chiefly legitimacy was central to the conflict (a similar situation has been developing with ritual leaders at Songòopavi over the past two decades).

Sakwhongiwma and Loololma held principal roles as orthodox *Soyalmomngwit* (Soyal chiefs) until their passing (between 1900 and 1904). Chosen successors, their nephews Tuveyesva and Talahoyiwma, both died young. An affine, Talaskwaptiwa (Sun) evidently took over as Soyalmongwi in 1904, but as the succeeding Kikmongwi at that point, Tawakwaptiwa (Talaskwaptiwa's stepson and godson) would also have held a role. To what extent Lomahongiwma—who does seem to have been considered a rival Kikmongwi to Loololma—and his brother Lomayestiwa (kiva chief at Sakwalenvi) were considered legitimate rival *Soyalmomngwit* for the Hostiles after Loololma and Sakwhongiwma relocated to Pongovi ca. 1895–1896 (cf. Dorsey and Voth 1901), is not clear.

In the Wuwtsimt sodality, of which there were five branches, the division appears reflected in their associated kivas (see chap. 16), most factionally aligned, and respective kiva chiefs (kiva chiefs are not listed on table 15.45, but see table 6.4). The Singers society does seem to have undergone a split, with the construction of Kyarsurkiva between 1901 and 1906 as a rival to Taw kiva, and Titiev (1944: 83) lists Napkuyva (Rabbit, the kiva's sponsor) as a rival Tawmongwi (Singers chief) to Masawistiwa (Katsina). Titiev (1944: 83) recorded Sikyave'yma (Reed) as Hostile Kwanmongwi, but he is not consid-

HP009786

ered as having held this role by younger Third Mesa relatives I have asked (who indeed thought this may have been a joke on Tawakwaptiwa's part, which raises questions about Titiev's listings for some other officers). If Na'sastiwa (Greasewood) was alive in 1906, he probably was serving as rival Kwanmongwi (One-Horn chief) to Lomalewtiwa (Maasaw).

Titiev (1944: 208) listed Tangaqhongniwa (Bow) as succeeding Qötsventiwa as Almongwi (Two Horn chief), and then being succeeded by his own younger brother, Nasiwaytiwa, who, Titiev implied, was chief in 1906 (although only 26 years old, by my calculation, which seems too young for this important ''Manhood society'' office). It is not clear when or how these purported successions occurred, but it seems likely they were contested. Naasavi kiva, of which Qötsventiwa was chief, was the Aa'alt center, and remained a major Hostile faction nexus through 1906 (see chap. 16). Both Tangaqhongniwa and Nasiwaytiwa were Friendlies: the former is listed by Titiev (n.d.a: passim) as dying before 1906 (erroneous), and as having been sent to an asylum before that (Tangaqhongniwa appears on the 1908 Orayvi census as at ''Canton, S.D.'', where the Indian Insane Asylum was established in 1903), implying that the supposed transition to Nasiwaytiwa occurred rather earlier than 1906 (when he was even younger). Qötsventiwa evidently remained Almongwi at Hotvela after his return from prison at Fort Huachuca, where he was incarcerated with Yukiwma as a still active leader in the Hostile faction. At Hotvela, the Aa'alt society took on even more importance as the ritual legitimation for political leadership (cf. Whiteley 1992b).

The Snake society was functionally all Hostile by 1906, and there was no active Friendly Tsu'mongwi (Snake chief) at that time; I accept Qöyawayma's account (L.A. White, n.d.b) that Masangöntiwa was the chief, so Titiev's listing of Tuveyamtiwa as ''former Snake chief'' (n.d.a: Household X 590–592) must refer to an assumption of that role for the few Friendly initiates who staged three or four dances (with no Antelope society participants) after the split. Titiev's notes do not list any chiefs of the Antelope society, but in *Old Oraibi* (1944: 242), from Voth's records, and White's notes, it is clear that Tuvengöytiwa (Spider) held this role; there was no Friendly Antelope society and no chief.

There does not appear to have been replication in the Flute sodality, either in the chiefship or of collective performance (cf. Titiev, 1944: 83). Blue Flute was primarily Hostile, led by Lomahongiwma; Gray Flute was primarily Friendly, led by Lomahongva (Patki). I infer that the Powamuy chief was Qömahoyniwa (Badger) in 1906, rather than his successor, Siletstiwa (both Friendlies); Titiev (1944: 83) listed Napkuyva (Rabbit) as Hostile Powamuy chief, but this is probably incorrect (at Household I 208-210, Titiev's census notes list him as *Katsina chief* [a distinct role owned by Napkuyva's maximal set I] at Hotvela; at Orayvi, he had served only as a Katsina father). The Katsina society's chief in 1906 was probably Masahongva (Parrot; cf. Voth, 1901), a Friendly. Napkuyva may have been taking on a role as the Hostiles' Katsina chief, after Naawungwni'yma (Katsina, father of Kuwannömtiwa), the old Katsina chief, died at some point between 1900 and 1906. The male Lakon chief was Loololma's godfather, Lomanakwsu (Parrot, a Hostile), according to both Titiev (1944: 83) and Leslie White (n.d.b), a fact confirmed by my consultants at Paaqavi, where he lived for a few years until his death. It does not appear there was a rival Owaqölmongwi to Masatöyniwa (Sand), who I infer was active in 1906, although White's notes (L.A. White, n.d.b), mistakenly indicate that he had died before 1906 and been succeeded by Kyelnömtiwa (Sand). Owaqöl at Hotvela was fully reestablished, and the Sand clan leadership there provided its chief throughout the 20th century. In 1906, Kuwanwikvaya (Lizard) had no evident Hostile rival as Marawmongwi, although again Hotvela in particular reestablished Mamrawt chiefship independent of Orayvi.

The legitimate Wimmomngwit, politico-ritual leaders, were thus fairly evenly split in the factional alignment, with a slight tilt toward the Friendlies. In sum, ritual leaders in the Hostile removal were (just listing their most prominent roles): Lomahongiwma (Spi-

HP009787

der, Soyalangw, Blue Flute chief; see plate 15.4, and plates 9.1, 9.3); Heevi'yma (Kookop, Mòmtsit, War Chief; see plate 15.4, and plates 9.1, 9.3); Qötsventiwa (Bow, Two-Horn chief; see plates 9.3, 11.4); perhaps Na'sastiwa (Greasewood/Reed, One-Horn chief; see plate 3.3); Masangöntiwa (Snake, Snake chief, Wuwtsim chief at Tsu' kiva, and Soyalangw sergeant-at-arms; see plate 15.6); Tuvengöytiwa (Spider, Antelope chief); Lomanakwsu (Parrot, Lakon chief); and Talaswungwniwa (Greasewood, Tsa'kmongwi, Crier chief; see plate 11.4). For the Friendlies, the chiefs who remained in Orayvi were: Tawakwaptiwa (Bear, Kikmongwi; see plates 11.5, 15.1); Talaskwaptiwa (Sun, Soyalangw chief; see plate 3.2); Talasngöntiwa (Sparrowhawk, Wuwtsim chief); Lomalewtiwa (Maasaw, One-Horn chief); Masawistiwa (Parrot, Singers chief); Kuwanwikvaya (Lizard, Maraw chief; see plate 15.7); Lomahongva (Patki, Gray Flute chief); Qömahoyniwa (Badger, Powamuy chief; see plate 15.3); and Masahongva (Parrot, Katsina chief). Within ten years of the split, Kuwanwikvaya, Talasngöntiwa, Lomahongva, and Tuwaletstiwa (Bow, another Two-Horn chiefship heir) converted to Christianity (see Whiteley, 1992b), and followed Qöyangaynniwa (Badger), the old qaleetaqa in Loololma's Soyalangw, to Kiqötsmovi.

HP009788

TABLE 15.1
Friendly Families by Households, 1906[1]

MT household #	Oraibi, 1908 #	Oraibi, 1908 HHH#	Identification	S	Rel.	Clan MT (or LW)	1906 est. age
	208	54	Söwungwya	M	H	Lizard	46
B 9–11[2]	209		Honapsi	F	W	N/R Badger	44
	210		Sakwngönsi	F	D	N/R Badger	16
	211		Qömawaynöm	F	D	N/R Badger	10
	212		Sivensi	F	D	N/R Badger	6
	219	56	Kuwanngöyniwa	M	H	Katsina	22
B 9–11[2]	220		Sakwhongqa	F	W	N/R Badger	22
	263	71	Paanömtiwa	M	H	Real Badger	33
B ½ of 13–14[3]	264		Talavensi	F	W	Desert Fox	43
	265		Tuvengyamqa	F	D	Desert Fox	20
	266		Ngahuwya	M	S	Desert Fox	10
	267		Taawa #1	F	D	Desert Fox	3
A′	369	99	Sakwhongniwa	M	H	Katsina	30
	370		Polihongnöm	F	W	Sparrowhawk	30
	493	131	Siyawma	M	H	Greasewood	36
C′	494		Tuvemana	F	W	Maasaw	34
	495		Hootiwa	M	S	Maasaw	15
	496		Poosiwmana	F	D	Maasaw	14
	497		Na sing oise, Agnes [1908 sp]	F	D	[Maasaw]	11
	498		Qötsmasa	M	S	Maasaw	9
	499		Yo yo hong nim [1908 sp]	F	D	[Maasaw]	2
	500		Bo se oing noise [1908 sp]	F	D	[Maasaw]	infant
C′	501	132	Kuktiwa	M	H	Real Snake	65
	405	111	Tuveyamtiwa	M	H	(WLizL3)	60
C 23–26	406		Siwihongqa	F	W	Sun	54
	407		Pongyanömqa	F	D	Sun	12
	408		Taaho	M	S	Sun	10
	409		Pongyayawnöm	F	D	Sun	6
			Sihongqa	F	D	Sun	21
C 23–26[4]	309	84	Puhukwaptiwa	M	H	Sun	17
	222	57	Loma'asniwa	M	H	Sand	56
C 27–31	223		Sikyahoynöm	F	W	Katsina	54
C 35–38	386	105	Nasiletsnöm	F	H	Bear	65
C 35–38 or C 50	146	40	Hooletstiwa	M	H	Bear	22
	469	124	Humiletstiwa	M	H	Rabbit	33
C 42–46[5]	470		Sikyaletsnöm	F	W	Greasewood	28
	471		Su'epya (WGrsL1G4)	M	S	Greasewood	6
	472		Siwingyamtiwa	M	S	Greasewood	5
	473		Ma a lo [1908 sp]	M	S	[Greasewood]	4
	475	125	Tangaqhoyiwma	M	WF	Real Coyote	76
C 50	155	42	Kuwanwikvaya	M	H	Lizard	65
D 77–80[6]	387	106	Sikyayamqa	F	H	Patki	74
			Masayesnöm	F	DD	Patki	18
			Teptuyqa	M	DS	Patki	15
	481	127	Qömayestiwa	M	H	Greasewood	55
H′[7]	482		Mooho	F	W	Sun	52
	483		Qötswaytiwa	M	S	Sun	12
	484		Teeve	M	S	Sun	7
H′[7]	485	128	Posiwyesva	M	S	Sun	18
F 124–25 or H′[7]	486		Nasihongnöm	F	SW	Patki	16
	352	94	Tuvenömtiwa	M	H	Sand	42
E 90–95	353		Hahay'i	F	W	Sun	40

HP009789

TABLE 15.1—*(Continued)*

MT household #	Oraibi, 1908 #	Oraibi, 1908 HHH#	Identification	S	Rel.	Clan MT (or LW)	1906 est. age
	354		Puhuwaytiwa #1	M	S	Sun	17
	355		Talayesva (WSunL1G4)	M	S	Sun	15
	356		Na ling se, Perry [1908 sp]	M	S	[Sun]	9
	357		Pongyawaynöm (WSunL1G4)	F	D	Sun	3
E 90–95	359	95	Homikni	M	F	Lizard	64
	360		Nakwa'yma	M	S	Sun	28
E 108–12[8]			Qötsyamtiwa	M		Real Coyote	36
	564	148	Masatöyniwa	M	H	Sand	80
F 122–23[9]	565		Qöyangöysi	F	W	Sand	75
[F 122–23]			Tangaqnömtiwa	M		Maasaw	60
	388	107	Masahongva	M	H	Parrot (WPrtL2)	43
G 133[10]	389		Solimana	F	W	Greasewood	48
	390		Wawaynöm	F	D	Greasewood	7
	391		Naanankya	M	S	Real Coyote	20
	392		Kyarmöynöm	F	D	Real Coyote	18
	393		Siwihongnöm	F	D	Real Coyote	10
	394		[Lottie]	F	D	Real Coyote	8
			Tsorwunqa		WZD	Greasewood	18
	28	8	[Masayesva - 1906 Host]	M	H	Lizard	29
G 133	29		Tuwangöynöm	F	W	Greasewood	23
	30		Chu a yes nim, Daisy [1908 sp]	F	D		5
	31		Qua ho e nim [1908 sp]	F	D	Greasewood	1
G 133?[10]			Kuwanvuwyawma	M		Greasewood	39
G 133?[10]			Sikyahongiwma	M		(Real) Greasewood	34
G 133?[10]			Qöyangöyva	M		Sand	56
	543	143	Qöyahongniwa	M	H	Rabbit	46
G 134–35[11]	544		Qa'ömana	F	W	Reed	44
?	545		Tsorngaynöm	F	D	Reed	24
	546	144	Qötskuyva	M	H	Grey Badger	23
G 134–35[11]	547		Siyonsi	F	W	Reed	18
	238	64	Lomalewtiwa	M	H	Maasaw	58
G 139–40[12], 146–48	239		Tuvahepnöm	F	W	Rabbit	30
	240		Ba hu wunse, Madge [1908 sp]	F	WD	[Rabbit]	12
	241		Tuveletsnöm (WRabL2G4)	F	WD	Rabbit	10
	242		Maqaya	M	WS	Rabbit	8
	243		Wunuwya	M	WS	Rabbit	6
	244		Siwingöynöm	F	WD	Rabbit	4
	530	140	Lomavuwyawma	M	H	Maasaw	50
G 141–45	531		Kyelyawnöm	F	W	Rabbit	45
	532		Siwikwaptiwa	M	S	Rabbit	21
	533		Tawanömtiwa	M	S	Rabbit	16
	534		Quincy James [Lomako]	M	S	Rabbit	13
	535		Quo ma wy te wa [1908 sp]	M	S	[Rabbit]	5
	536		Sikyayonsi (WRabL3G3)	F	D	Rabbit	½
	537	141	Masakwaptiwa (Herman)	M	H	Desert Fox	23
G 141–45	538		Talaswaynöm	F	W	Rabbit	21
	476	126	Kuwanhongva	M	H	(Real) Rabbitbrush	40
G 156–59	477		Kuwanwaynöm	F	W	Sparrowhawk	39
	478		Humimöysi	F	D	Sparrowhawk	16
	479		Yoywaytiwa	M	S	Sparrowhawk	13
	480		Yoyventiwa (WPCKL1G4)	M	S	Sparrowhawk	10
	372	100	Lomahongva	M	H	Patki	80

HP009790

TABLE 15.1—*(Continued)*

MT household #	Oraibi, 1908 #	Oraibi, 1908 HHH#	Identification	S	Rel.	Clan MT (or LW)	1906 est. age
G 160–66	373	101	Simöysi	F	Z	Patki	78
	511	135	Talashongiwma	M	H	Bear	26
G160–66[13]	512		Siikwapnöm	F	W	Patki	25
	513	136	Talasnömtiwa	M	H	Squash (WPCK)	58
G 160–66[13]	514		Yonsi	F	W	Patki	56
	515		Si'yta (WPatL1G4)	M	S	Patki	10
	516		Siwiyesnöm (WPatL1G4)	F	D	Patki	8
	517		Amy (WPatL1G4)	F	D	Patki	6
	375	102	Qömahoyniwa	M	H	Real Badger	83
G 167–70	376		Qöyayesnöm	F	W	Rabbitbrush	78
	203	53	Kuwanleetsiwma	M	H	Real Badger	32
G 171–75	204		Sa'lako	F	W	Real Coyote	26
	205		Poli. . . (Winnie)	F	D	Real Coyote	5
	206		Mong we [1908 sp]	M	S	[Real Coyote]	1
	207		Ko monga yum tewa [1908 sp]	M	S	[Real Coyote]	1
H 176–78	333		Sakwapu	F	W	Real Coyote	29
	334	89	Lomanömtiwa	M	H	Bow	40
	335		Poling a yowma, Gladys [1908 sp]	F	D	[Real Coyote]	6
	336		Polihongniwa (WM-CL1G5)	M	S	Real Coyote	4
	377	103	Nasingyamtiwa	M	H	Maasaw	31
I 205–07	378		Masamöysi	F	W	Parrot	28
	379		Polikwaptiwa	M	S	Parrot	12
	380		Hoomöysi (WPrtL1G4)	F	D	Parrot	9
	381		Hookwapnöm (WPrtL1G4)	F	D	Parrot	7
	382		Honmana #2 (Mina)	F	D	Parrot	4
	383		Clara	F	D	Parrot	infant
I 205–07	385	104	Huminömsi	F	H	Parrot	52
	213	55	Motsqa	M	H	Patki	33
L′	214		Singönsi	F	W	N/R Badger	27
	215		Ta wak che, Charley [1908 sp]	M	S	[N/R Badger]	6
	216		Paamöynöm (WBdgL2G5)	F	D	(WBdgL2)	3
	217		Nu vang a yow a nim [1908 sp]	F	D	[N/R Badger]	1½
	549	145	Qöyawayma	M	H	Real Badger	40
M′	550		Sivenqa	F	W	Real Coyote	38
	551		Eliz (WMCL3G5)	F	D	Real Coyote	13
	552		Homer (WMCL3G5)	M	S	Real Coyote	10
	553		Matthew (WMCL3G5)	M	S	Real Coyote	6
	554		Alfred (WMCL3G5)	M	S	Real Coyote	4
	556	146	Tuwahoyiwma	M	H	Bear	26
M′	557		Tuvengyamsi	F	W	Real Coyote	19
	558		Oswald (WMCL3G6)	M	S	Real Coyote	1½
	227	60	Pongyayestiwa	M	H	Patki	40
K 227–32	228		Tawamunsi	F	W	Butterfly	38
	229		Nuvangönsi (WBflyL1G3)	F	D	Butterfly	19
	230		Yokni'yma (WBflyL1G3)	M	S	Butterfly	1½
	232	61	Humihoyniwa	M	H	Lizard	65
K 245–51	233		Qömahongnöm	F	W	Rabbit	62
K 245–51	234	62	Sikyangönsi (WRabL1G3)	F	H	Rabbit	23
	346	92	Talasyamtiwa	M	H	Rabbit	35
K 245–51	347	93	Tsu'hongnöm	F	Z	Rabbit	26
K 245–51?	374		Sakwyamtiwa	M	ZH	Patki	34
	348		Nuvangaynöm (WRabL1G4)	F	ZD	Rabbit	10
	349		Tala ven ca, Nora [1908 sp]	F	ZD	[Rabbit]	5
	350		Mungyawu'u (WRabL1G4)	M	ZS	Rabbit	3

HP009791

TABLE 15.1—*(Continued)*

MT household #	Oraibi, 1908 #	Oraibi, 1908 HHH#	Identification	S	Rel.	Clan MT (or LW)	1906 est. age
	351		Ta las noi se [1908 sp]	F	ZD	[Rabbit]	infant
K 245–51			Siwihongva	M		Rabbit	29
	236	63	Kyelhongniwa	M	H	Sun	66
K 262–66	237		Tuwamöysi	F	W	(Real) Crane	70
	245	65	Kuwanveniwma	M	H	Maasaw	38
K 272–74	246		Qötsngöysi	F	W	Sparrowhawk	35
	247		Horace (Kwaani)	M	S	Sparrowhawk	15
	248		Sahö (WPCKL1G4)	M	S	Sparrowhawk	10
	249		Qömakwaptiwa (WPCKL1G4)	M	S	Sparrowhawk	2
	250	66	Sakwwunu	M	WF	Grey Badger	84
	251	67	Talasngöntiwa	M	WMB	Sparrowhawk	75
	461	122	Qöyangayniwa	M	H	Real Badger	65
K 284–88	462		Tangaqwunqa	F	W	Maasaw	63
	488	129	Ngahutiwa	M	H	Maasaw	21
K 284–88	489	130	Masahongsi	F	Z	Maasaw	24
	490		Hōn hong i va, Bruce [1908 sp]	M	ZS	[Maasaw]	3
	491		Tsu'hongsi (WMHKL1G5)	F	ZD	Maasaw	3
	492		Hon win se [1908 sp]	F	ZD	[Maasaw]	1
	502	133	Sakwnömtiwa	M	H	Rabbitbrush	36
K 284–88	503		Kuwanyawnöm	F	W	Maasaw	34
	504		Nakwahongniwa	M	S	Maasaw	15
	505		Qöyakwaptiwa (WMHKL1G5)	M	S	Maasaw	10
			Cora [Talashongqa WMHKL1G5]	F	D	Maasaw	4
	507	134	Tuwaletstiwa	M	H	Bow	24
K 284–88	508		Kuwanyesnöm	F	W	Maasaw	27
	509		Ep'e'tavi (WMHKL1G5)	M	S	Maasaw	7
K 284–88[14]			Talayawma/Laapu	M		Bear	28
	268	72	Qömawuhiwma	M	H	Real Coyote	57
L 326–31	269		Qömahongqa	F	W	Greasewood	54
	270		Honnömtiwa	M	S	Greasewood	14
	271		Qöyangöynöm	F	D	Greasewood	9
	272		Puhuhoyiwma	M	S	Greasewood	22
	418	114	Qömanömtiwa	M	H	Real Badger	46
O′	419		Kyelmöysi	F	W	Rabbit	40
	420		Tawamana	F	D	Rabbit	12
	421		Yoywaysi	F	D	Rabbit	5
	422		Honanngöysi (WRabL1G4)	F	D	Rabbit	½
	424		Lomavitu	M	S	Rabbit	10
	261	70	Sowiwuuti	F	M	Sun	80
L 341–43	262		Paaqavi #1	F	D	Sun	65
	273	73	Kuwanventiwa	M	H	Maasaw	38
L 344–46	274		Siwingyawnöm	F	W	Greasewood	25
	338	90	Nasihongva	M	H	Parrot (WPrtL2)	34
L 347–49	339		Nuvamana #1	F	W	Greasewood	26
	340		Tingavi (WGrsL1G4)	M	S	Greasewood	5
	341		Taaha'a (WGrsL1G4)	M	S	Greasewood	3
	342		Nananwu (WGrsL1G4)	M	S	Greasewood	1
	344	91	Tuvewaytiwa	M	WF	Patki	56
	345		Nasiyamtiwa	M	WB	Greasewood	11
	224	58	Talasve'yma	M	H	Eagle	40
M 350–54	225		Pongyamana	F	W	Parrot/Crow (WKatL1)	30
	226	59	Tökyawuuti	F	WM	Parrot/Crow (WKatL1)	62

HP009792

TABLE 15.1—*(Continued)*

MT household #	Oraibi, 1908 #	Oraibi, 1908 HHH#	Identification	S	Rel.	Clan MT (or LW)	1906 est. age
	560	147	Nasitima	M	H	Bow	35
M 359–64	561		Kyarwaynöm	F	W	Eagle	18
	562		Awta (Victor)	M	S	Eagle	1
M 377–80			Siwiheptiwa	M		Greasewood	26
	321	87	Sikyayestiwa	M	H	Greasewood	34
M 395–99	322		Tawangyawnöm	F	W	Maasaw	32
	323		Posiwngönsi	F	D	Maasaw	15
	324		Hihikwispi	M	S	Maasaw	11
	325		Hawalpa	M	S	Maasaw	9
	326		Sakwhongva #2	M	S	Maasaw	7
	327		Ba cop co leh [1908 sp]	M	S	[Maasaw]	2
	328		Siyontiwa	M	S	Maasaw	2
M 403–07	306	83	Tsorhoynöm	F	H	Real Badger	48
	307		Pööqangw	M	S	Real Badger	22
	308		Loma ca che, Amos [1908 sp]	M	S	[Real Badger]	12
M 403–07	310		Qömawaysi	F	D	Real Badger	17
M 403–07?			Nakwawaytiwa	M	H	Greasewood	34
M 403–07[15]			Talasmöynöm	F	W	Real Badger	21
M 403–07			Cher-ah [1908 sp]	M	S	Real Badger	1
M 403–07			Saviipi	M	S	Real Badger	infant
	296	82	Siwinömtiwa	M	H	Patki	44
M 408–12	297		Sakwhongsi	F	W	Maasaw	40
	298		Sileena	M	S	Maasaw	20
	299		Humingöynöm	F	D	Maasaw	18
	300		Paanömqa	F	D	Maasaw	17
	301		Hu ming a yumse, Lizzie [1908 sp]	F	D	[Maasaw]	10
	302		Nuvawaysi	F	D	Maasaw	6
	303		Milo (Eng. Name WMHKL1G4)	M	S	Maasaw	4
	304		Ba wy te wa [1908 sp]	M	S	[Maasaw]	2
	305		Oon va [1908 sp]	M	S	[Maasaw]	infant
	291	80	Nasitöyniwa	M	H	Greasewood	31
M 413–18	292	81	Talasyesnöm	F	W	Maasaw	25
	293		Napyonsi (WMHKL1G4)	F	D	Maasaw (WMHK)	9
	294		Sihoynöm (WMHKL1G4)	F	D	Maasaw (WMHK)	2
	425	115	Singöytiwa	M	H	Parrot (WPrtL2)	40
M 419–22	426		Ismana	F	W	Sun	40
	427		Tuvengöysi	F	WD	Sun	16
	428		Ho ti ma, Mark [1908 sp]	M	WS	[Sun]	8
	429		Qötsngaysi	F	WD	Sun	6
	430		Kyarhongqa	F	D	Sun	2
	431		Kyarngaynöm	F	D	Sun	½
	288	79	Sakwmasa	M	H	Real Coyote	70
M 423–26	289		Nakwahongqa	F	W	Bow	64
	290		Sikyawaytiwa	M	S	Bow	20
M 427–32	283	78	Qöyahongnöm	F	H	Bow	60
	284		Kyarve'yma	M	S	Bow	21
	285		Humihongqa	F	D	Bow	16
	286		Tawahongqa	F	DD	Bow	10
	287		Tangaqhongniwa	M	S	Bow	32
N 444–49	282	77	Singöysi	F	H	Real Badger	75
			Muuna	M	H	Sparrowhawk	19
N 461–63	279	76	Kyarhongnöm	F	W	Desert Fox	18

HP009793

TABLE 15.1—*(Continued)*

MT household #	Oraibi, 1908 #	Oraibi, 1908 HHH#	Identification	S	Rel.	Clan MT (or LW)	1906 est. age
	275	74	Nawini'yma	M	B	Lizard	58
N 464–66	276	75	Qötsnömsi	F	Z	Lizard	60
	277		Sikyangyawnöm (WLizL2G5)	F	GD of 276	Lizard	19
	278		Kwaatsi	M	GS of 276	Lizard	13
	413	113	Kuwanwaytiwa	M	H	Rabbit	48
N 481–84	414		Kyarnömqa	F	W	Piikyas	46
	415		Qömayawma	M	S	Piikyas	16
	416		Susuruwya	M	S	Piikyas	11
	417		Sakwngöysi	F	D	Piikyas	23
	410	112	Sikyamöyniwa	M	H	Parrot/Crow (WPrtL2)	75
P 492–95	411		Honletsnöm	F	W	Patki	61
	412		Ngöyti'yma	M	S	Patki	23
	313	86	Huminkwa'yma	M	H	Real Badger	42
R′	314		Nawisowa	F	W	Maasaw	40
	315		Tuvewaynöm	F	D	Maasaw	15
	316		Poliwunqa	F	D	Maasaw	11
	317		Polinömqa #1	F	D	Maasaw	6
	318		Pole ma nim [1908 sp]	F	D	[Maasaw]	4
	319		Honanhoynöm (Lucy)	F	D	Maasaw	2
	187	50	Kuwanöyiwma	M	H	Lizard	30
R′[16]	188		Patsavumana	F	W	Maasaw	18
	395	108	Lomayesva #1	M	H	Real Coyote	52
S′	396		Humimöynöm	F	W	Katsina	50
	397		Hooyiwma (WPrtL2G4)	M	S	Katsina	20
	398		Qöyave'yma (WPrtL2G4)	M	S	Katsina	7
	399		Letayhongnöm	F	DD	Katsina	9
	400		Pa vin mana, Rachel [1908 sp]	F	D?	[Katsina]	8
	401	109	Kuwanheptiwa	M	H	Lizard	23
S′	402		Sikyamöynöm	F	W	Katsina	23
S′ or M 392–94	404	110	Qöyanömqa	F	H	Katsina	80
S′			Honmöyniwa	M		Real Coyote	85
	435		Talashaynöm (WRabL3G3)	F	DD	Rabbit	10
	436		Halayvi (WRabL3G3)	M	DD	Rabbit	6
	437		Nakwakuyva	M	DS	Rabbit	14
	252	68	Tuveyawma	M	H	Patki	42
Q 507–09	253		Masahoynöm	F	W	Real Coyote	40
	254		Nuvanömsi (WMCL2G6)	F	D	Real Coyote	10
	255		Quoch quap te wa [1908 sp]	M	S	[Real Coyote]	5
	256		Tuupeva (WMCL2G6)	F	D	Real Coyote	3
	257		Yo yo letz nim [1908 sp]	F	D	[Real Coyote]	infant
	258	69	Talawipi	M	H	Reed	19
Q 507–09[17]	259		Talahongqa	F	W	Real Coyote	19
	463	123	Masawistiwa	M	H	(Real) Katsina	35
Q 510–12	464		Nuvahongqa	F	W	Sun	34
	465		Ye-i	M	S	Sun	14
	466		Tuwayamqa	F	D	Sun	8
	330	88	Talaskwaptiwa	M	H	Sun	55
R 522–26	331		Pongyanömsi	F	W	Bear	55
	332		Sakwwaytiwa #2	M	WZS	Bear	28
R 527–31	311	85	Tawakwaptiwa	M	H	Bear	33
	312		Nasingönsi	F	W	Parrot	31

HP009794

TABLE 15.1—*(Continued)*

MT household #	Oraibi, 1908 #	Oraibi, 1908 HHH#	Identification	S	Rel.	Clan MT (or LW)	1906 est. age
R 534–35	452	120	Qöyayeptiwa	M	F	Sun	60
	453		Talasmana	F	D	Real Coyote	19
	454	121	Nasiwaytiwa	M	H	Bow	28
R 534–35	455		Tawawunqa	F	W	Real Coyote	25
	456		Honkuku	M	S	Real Coyote	9
	457		Ba hu ven ca, Virginia [1908 sp]	F	D	[Real Coyote]	6
	458		Awathaytiwa (WMCL2G5)	M	S	Real Coyote	4
	459		Ba hu hong si [1908 sp]	F	D	[Real Coyote]	1½
S 543–45 or Z 617[18]			Talashongva	M		Sun	86
	518	137	Kuwanngöytiwa	M	H	Patki	26
S 549–51	519		Sowingöysi	F	W	Maasaw	21
	520		Pavönhongnöm (WMHKL1G6)	F	D	Maasaw	1
	522	138	Humiventiwa	M	H	Greasewood	28
S 549–51	523		Humihoynöm	F	W	Maasaw	20
	524		Ke nym ca, Mary [1908 sp]	F	D	[Maasaw]	3½
	525		See wis a, Willie [1908 sp]	M	S	[Maasaw]	½
S 549–51 or	108		[Talanömqa - 1906 Host]	F	W	Desert Fox	44
N 461–63[19]	109	27	Talashoyniwa	M	H	Rabbit	54
S 549–51	110		Sihaytiwa	M	S	Maasaw	19
	111		Siwiyonsi	F	D	Maasaw	16
	112		Kooyemsi	M	S	Maasaw	15
	113		Qömayuwsi	M	S	Maasaw	13
	438	117	Talawaytiwa	M	H	Sun	22
V 567–76	439		Kyaaromana	F	W	Maasaw	22
	440		Tawayesnöm (WMHKL1G6)	F	D	Maasaw	2
	363	97	Tangaqyestiwa	M	H	Real Coyote	76
V 577–81	364		Tsorowuuti	F	W	Piikyas	74
	365		Simana (WPikL1G4)	F	DD	Piikyas	10
V 586–89	443	118	Mösinömqa	F	M	Sand	56
	444		Kiwpi	M	S	Sand	20
	445	119	Poliyestiwa	M	H	Greasewood	29
V 586–89	446		Kuwanmöynöm	F	W	Sand	31
	447		Humingyamtiwa	M	WS	Sand	14
	448		Hamana	M	WS	Sand	11
	449		Tuvehongva	M	WS	Sand	7
	450		Bo se ovense [1908 sp]	F	D	[Sand]	3
	540	142	Nakwayestiwa	M	H	Rabbit	44
X 590–92	541		Qöyawaynöm	F	W	(Real) Snake	42
	542		So hu, Oscar [1908 sp]	M	S	[Snake]	8
	526	139	Paawikya	M	H	Rabbit	27
Y 603–06	527		Sikyavenqa	F	W	Reed	20
	528		Te wa quap te wa [1908 sp]	M	S	[Reed]	1½
	179	49	Kyelnömtiwa	M	H	Sand	34
Z 610	180		Talasngönsi	F	W	Piikyas	34
	181		Yotima	M	S	Piikyas	11
	182		Tsoryesnöm	F	D	Piikyas	9
	183		Tawangyawma #2	M	S	Piikyas	6
	184		Palatsqa	M	S	Piikyas	3
	185		Tsuqa'yma	M	S	Piikyas	1½
	190	51	Piqösa	M	H	Grey Badger	31
Z 612–13[20]	191		Qötsnömqa	F	W	Piikyas	38
	192		Tsimöqa	M	S	Piikyas	10
	193		Maavuwya	M	S	Piikyas	4
	194		Tupki'yma (WPikL1G4)	M	S	Piikyas	1

HP009795

TABLE 15.1—*(Continued)*

MT household #	Oraibi, 1908 #	Oraibi, 1908 HHH#	Identification	S	Rel.	Clan MT (or LW)	1906 est. age
	366	98	Qömayawtiwa	M	H	Sun	27
Z 615–16[21]	367		Leehoynöm	F	W	Rabbit	19
	196	52	Tuvehoyiwma	M	H	Bear	37
Z 617 or R 532–33	197		Oomawu	F	W	Lizard	33
	198		Talasnömqa	F	D	Lizard	13
	199		Qömahongva	M	S	Lizard	10
	200		Hōn quap nim, Ida [1908 sp]	F	D	Lizard	4
	201		Hōn yes te wa [1908 sp]	M	S	Lizard	1

NOTES TO TABLES 15.1–15.3. Relationships have been added and terminologically standardized, vis-à-vis the HHH (household head): so, for example, B-i-L becomes WB, GM becomes WM etc. ''H'' usually stands for Husband, but means Head where (e.g., Qötsngöyva) there is no spouse, and that person is listed first in the group. ''Head'' is not intended to indicate social leadership, merely to provide a pivot on which to identify relationships within the household group. Name identifications are from Titiev except where followed by parentheses with a White lineage identification. Where Titiev and White disagree on clan, Titiev's identification is listed first with White's in parentheses: for example Patki (WPik) means a member of the Patki clan according to Titiev, but Piikyas clan according to White. Where names derive from 1906 or 1908 censuses and are not found in either Titiev's or White's listings, name spellings are left as is, with dates in brackets appended to indicate the census year; e.g., Na se hi nim [1908 sp] means the name comes from the 1908 census and is spelled that way there. For those clan identifications not recorded by Titiev or White or identifiable from their name listings, clan identity (marked inside square brackets) is inferred from relatives in the household.

[1] Table 15.1 takes the households identified in the Oraibi, 1908 census and associates them with Titiev's identified households, following Titiev's order through the village as far as possible. Some associations are firmer than others and represent clear matches; for other individuals and families the associations are more inferentially based from Titiev's listings and the arrangement on the Oraibi, 1908 census. Titiev's household numbers are placed by the principal woman of the household. Where a blank row is left between individuals apparently in the same household, this follows the pattern on Oraibi, 1908; it often appears, however, that individuals separated in that way in fact belong to the same household. For example, in household C′, Kuktiwa (then an old man; he died in 1908) is given a separate household head number (132) from Siyawma (131), but their evidently adjacent residences reflect that Kuktiwa was living close by his daughter, Tuvemana—Siyawma's wife—so he should probably be considered as part of the same household in 1906.

[2] B 9–11: not clear whether Kuwanngöyniwa and Sakwhongqa were married in 1906.

[3] B ½ of 13–14: the marriage shown on Oraibi, 1908 between Paanömtiwa and Talavensi was not recorded by Titiev (n.d.a).

[4] C 23–26: Puhukwaptiwa was probably not married in 1906, so I infer he remained here in his mother's household.

[5] C 42–46: Tangaqhoyiwma was recorded on both Oraibi, 1908 and Moencopi, 1908.

[6] D 77–80: Masayesnöm and Teptuyqa both appear on Moencopi, 1908 (rather than Oraibi, 1908), but I infer that they probably were still staying with their MM in Orayvi in 1906.

[7] H′: Posiwyesva and Nasihongnöm may have been living virilocally in 1906. Titiev (n.d.a) indicates Nasihongnöm went to Hotvela with her mother, Qötswaysi, but Nasihongnöm does not appear on Census of Hostile camp, 10-30-1906; since they were both young in 1906, they may not have yet been married.

[8] E 108–12: Qötsyamtiwa separated from Kyaaro #1 at the split; she went to Hotvela.

[9] F 122–23: although listed as H and W on Oraibi, 1908, Masatöyniwa and Qöyangöysi were B and Z, both probably attached to this house. Tangaqnömtiwa appears on Moencopi, 1908, but I follow Titiev (n.d.a) who indicated he moved there after the split.

[10] G 133: it is not clear that Masahongva was married to Solimana in 1906, but I infer that was probably the case. Titiev indicates his first wife, Talasngöysi, died before 1906; his children by her appear to be part of Solimana's household in 1908. Titiev indicates that Tsorwunqa was off-reservation in 1906; given her age, this probably means she was at Boarding school. I infer that Kuwanvuwyawma and Sikyahongiwma, Solimana's brothers, were likely most attached to G 133 in 1906, though probably living more at Mùnqapi. Qöyangöyva was listed in 1910 as in the house next door.

[11] G 134–35: Titiev (n.d.a) indicates Tsorngaynöm moved to Hotvela in 1906, then returned to Orayvi, and removed to Paaqavi in 1909; later she moved to Mùnqapi upon marrying. Siyonsi was probably married by 1906, since she and Qötskuyva had a child in 1907.

[12] G 139–40, 146–48: not clear whether Tuvahepnöm was married to Lomalewtiwa in 1906, or still to Tangaqhongniwa.

[13] G 160–66: Titiev indicates Yonsi and her family moved to Kiqötsmovi before 1906; it is possible that Siikwapnöm was part of that move.

[14] K 284–88: Talayawma does not appear on Oraibi, 1908, so may have been deceased by that time.

HP009796

TABLE 15.1—*(Continued)*

[15] M 403–07: Talasmöynöm was probably resident at Orayvi in 1906, married to Nakwawaytiwa; she appears on Moencopi, 1908, and thus probably removed there by that time.

[16] R′: Patsavumana may or may not have been married in 1906; her first child was born in 1908.

[17] Q 507–09: Talahongqa appears on both Oraibi, 1908 and Moencopi, 1908; if married in 1906, she and Talawipi were probably at Orayvi.

[18] S 543–45 or Z 617: an old man in 1906, Talashongva may have lived with Oomawu, the only one of his daughters who did not remove to Hotvela.

[19] S 549–51 or N 461–63: Talanömqa and Talashoyniwa separated at the split, she removing to Hotvela; but they reunited, and she returned to stay with him in Orayvi.

[20] Z 612–13: not clear whom Qötsnömqa was married to in 1906—possibly still to Kuwanve'yma, who left for Hotvela.

[21] Z 615–16: not clear whether Leehoynöm was yet married in 1906.

HP009797

TABLE 15.2

Orayvi Household Associations of Those Living at Mùnqapi in 1906

MT household	Mnc 08 #	Identification	Clan (MT or LW)	S	Rel.	1906 est. age
A 2–4	70	Natwantiwa	R Coyote	M	H	48
A 2–4	71	Qömahoyiwma	Rabbit	M	S	15
	72	Sikyahongqa (WRabL3G3)	Rabbit	F	D	21
	105	Sikyaleetsiwma	Greasewood	M	H	30
A 2–4	106	Kuwanngönsi	Rabbit	F	W	28
	108	Lomahoyo	Rabbit	M	S	10
	109	Hokwaptiwa (WRabL3G4)	Rabbit	M	S	7
	110	Ko wan hep ny [1908 sp]	[Rabbit]	F	D	2
	111	Cher-na-ceper [1908 sp]	[Rabbit]	M	S	1
	174	Töyongwa (Dan)	Coyote	M	H	26
D′ or K 292–94	175	Tawangyamsi	Piikyas	F	W	21
	176	Kuwanwaysi (WPikL1G4)	Piikyas	F	D	2
	177	Leetayo (WPikL1G4)	Piikyas	M	S	infant
	136	Kopölvu (Lomahoyiwma)	Piikyas	M	H	25
[C 51–53]	137	Talahoynöm	Parrot/Crow (WKat)	F	W	24
	138	Uyiwaysi	Parrot (WKat)	F	D	7
	139	Uyihongsi (WKatL2G4)	Parrot/Crow (WKat)	F	D	2
	140	Paayawnöm (WKatL2G4)	Parrot/Crow (WKat)	F	D	1
	88	Qöyaheptiwa	Greasewood	M	H	27
[F 122–23]	89	Pavönyesnöm	Sand	F	M	17
	90	To̅ toh̅ lo̅s py [1908 sp]	[Sand]	M	S	infant
[F 122–23]	185	Yeesiwa	Piikyas	M	H	80
	82	Qöyangyamtiwa	Desert Fox	M	H	23
[N′ [a]]	83	Sikyatuwa	Reed	F	W	20
	84	Qöyayonsi	Reed	F	D	2
	85	Nasihongqa (WRedL2G5)	Reed	F	D	1
	86	Palöngawhoya (WRedL2G5)	Reed	M	S	infant
H 182–84	95	Qömangyamqa	Greasewood	F	H	48
	96	Polihongsi	Greasewood	F	D	17
	97	Polingyamtiwa (WGrsL1G4)	Greasewood	M	S	10
	98	Polinömsi	Greasewood	F	D	15
	112	Siwiyestiwa	Greasewood	M	H	54
I 218–19	113	Talasi	R Coyote	F	W	38
	116	Herme hong eva, Herbert [1908 sp]	[R Coyote]	M	S	15
	117	Tangaqwisnöm	R Coyote	F	D	10
	118	Posiwhepnöm (WMCL1G4)	R Coyote	F	D	1
	120	Pölangpu (WMCL1G4)	R Coyote	M	S	6
	92	Kwanve'yma	Rabbit	M	H	25
K′	93	Paayamqa	R Coyote	F	W	16
	155	Tangaqhoyniwa	Maasaw	M	H	51
K 225–26	156	Nuvayamsi	Lizard	F	W	49
	157	Talasintiwa	Lizard	M	S	1
	158	Naasaptu	Lizard	M	S	8
	159	Tsavatawa	Lizard	M	S	10
	160	Leehongva	Lizard	M	S	15
	18	Humihongiwma	Desert Fox/R Coyote	M	H	38
K 239–43	19	Tawangönsi	Rabbit	F	W	32
	20	Taqa'nangwa (WRabL3G3)	Rabbit	M	S	1
	21	Lu-ah-he-wa [1908 sp]	[Rabbit]	M	S	infant
	22	Ka-wan-wy-e-shy, Lena [1908 sp]	[Rabbit]	F	D	10
	23	Qötsyesnöm	Rabbit	F	D	11
	24	Sikyawunsi	Rabbit	F	D	12
	25	Soloho	Rabbit	M	S	9

HP009798

TABLE 15.2—*(Continued)*

MT household	Mnc 08 #	Identification	Clan (MT or LW)	S	Rel.	1906 est. age
K 239–43	87	Kwaavaho	Lizard	M	H	70
	121	Siyamtiwa (Frank)	Piikyas	M	H	32
K 245–51	122	Kuukutsmana	Rabbit	F	W	25
	123	Siyamtiwa, Ray	Rabbit	M	S	9
	124	Vivenqa (WRabL1G5)	Rabbit	F	D	2
	125	Erevinsy [1908 sp]	[Rabbit]	F	D	infant
	39	Lötoksi'yva	Desert Fox	M	H	68
K 289–91	40	Nasilewnöm	Piikyas	F	W	66
K 292–94	64	Nuvayestiwa	Katsina	M	H	27
K 292–94	34	Tawahongsi	Piikyas	F	D	28
	35	Salavi (WPikL1G4)	Piikyas	M	DS	1
	126	Tuwangöytiwa	Desert Fox	M	H	28
K 292–94	127	Qöyawunqa	Piikyas	F	W	26
	128	Lomy ya vy [1908 sp]	[Piikyas]	M	S	infant
	129	Nace winka, Jennie [1908 sp]	[Piikyas]	F	D	1
	130	Se win ka, Alice [1908 sp]	[Piikyas]	F	D	6
	131	Cho-ump-ty, William [1908 sp]	[Piikyas]	M	S	8
L 326–31	49	Hessi	Greasewood	M	H	25
[P 496–97]	50	Talavenqa	Lizard	F	W	18
	78	Pongyangöytiwa	Piikyas	M	H	28
L 341–43	79	Singyamsi	Sun	F	W	34
	80	Pa-wish-ny [1908 sp]	[Sun]	F	D	1
	81	Paahongsi (WSunL1G4)	Sun	F	D	infant
	146	Talasvuwyawma	Coyote	M	H	50
L 341–43	147	Tuwangönsi	Sun	F	W	41
	148	Puhuyawma	Sun	M	S	13
	149	Steven (WSunL1G4)	Sun	M	S	8
	150	Kuwanngöynöm	Sun	F	D	10
	151	Humiwaysi	Sun	F	D	16
	152	Sikyana'tsi (WSunL1G4)	Sun	M	S	4
	153	Leetayngönsi (WSunL1G4)	Sun	F	D	1
	154	Nasingöynöm (WSunL1G4)	Sun	F	D	infant
	12	Humitiwa	Rabbit	M	H	31
[L 341–43]	13	Leetaymana	Sun	F	W	24
	14	Koopi	Sun	M	S	7
	15	Tuyqawva (WSunL1G5)	Sun	M	S	3
	16	Poshumi (WSunL1G5)	Sun	M	S	1
[L 341–43]	36	Henry (WSunL1G4)	Sun	M	H	20
	161	Tuwanömtiwa #2	Parrot/Crow	M	H	42
M 366–72	162	Tsu'mana #1	Reed	F	W	38
	163	Siwiyawnöm	Reed	F	D	17
	164	Bah a shy, Benny [1908 sp]	[Reed]	M	S	10
	165	Kyarmana (WRedL2G4)	Reed	F	D	1
	166	Kyarngaynöm (WRedL2G4)	Reed	F	D	11
	167	Kyarkuku (WRedL2G4)	Reed	M	S	2
	26	Pavönyawma	Lizard	M	H	23
[M 366–72]	27	Kwaahu	Reed	F	W	16
	28	Chua-ah [1908 sp]	[Reed]	F	D	infant
M 373–76	65	Humimana	Reed	F	W	24
	66	Siikuyva (WRedL1G5)	Reed	M	S	8
	67	Ta-wa-hy-e [1908 sp]	[Reed]	M	S	5
	68	Nuvangyamqa (WRedL1G5)	Reed	F	D	1
	69	Bähy [1908 sp]	[Reed]	M	S	infant
	186	Yuyahiwva	Patki	M	H	60
M 373–76	187	Masahongnöm	Reed	F	W	55

HP009799

TABLE 15.2—*(Continued)*

MT household	Mnc 08 #	Identification	Clan (MT or LW)	S	Rel.	1906 est. age
	188	Paatoti?	Reed	M	S	13
	10	Pongyawa'yma	Desert Fox	M	H	27
M 373–76		Koyongo/Koyongmana	Reed	F	W	20
	11	Puhuvensi (WRedL1G5)	Reed	F	D	x
	99	Kyaryawma	Grey Badger	M	H	20
N 454–60	100	Qötswunsi	Desert Fox	F	W	19
	101	Tawangönqa (WWCL2G6)	Desert Fox	F	D	infant
	132	Siwiltima	Reed (Walpi)	M	H	62
N 454–60	133	Qöyakwapnöm	Desert Fox	F	W	58
	134	Lomaheptiwa	Desert Fox	M	S	16
	135	Py yen na, Edward [1908 sp]	[Desert Fox]	M	DS	13
	42	Lomatuwa'yma	Reed	M	H	38
N 474–76	43	Masavensi	R Coyote	F	W	36
	44	Tah-lah-hong-e-va, Jack [1908 sp]	[R Coyote]	M	S	1
	45	Pongyave'yma	R Coyote	M	S	7
	46	Tsöqapqö (WMCL2G5)	R Coyote	M	S	11
	47	Kihu'ynöm (WMCL2G5)	R Coyote	F	D	6
N 481–84	73	Poli Paayestiwa	Greasewood	M	F	28
	74	Tangaqmöysi (WPikL1G5)	Piikyas	F	D	6
	75	Lo mong yampt tewa, Harry [1908 sp]	[Piikyas]	M	S	2
	76	Seca nimshy, Frances [1908 sp]	[Piikyas]	F	D	4
	77	Soya, Clarence [1908 sp]	[Piikyas]	M	S	infant
Q′	141	Siletstiwa	R Badger	M	F	36
	142	Masangönsi	Reed	F	D	10
	1	Aqawsi	Eagle	M	H	58
Q 502–04	2	Tsorhepnöm	Rabbit	F	W	47
	3	Kwaangaynöm	Rabbit	F	D	10
[N 450–53]	4	Tuwaventiwa	Piikyas	M	S	22
[Q 502–04?]	38	Lomakwaptiwa (WRabL4G3)	Rabbit	M	H	51
[Q 502–04]	57	Nuuta'yma	Rabbit	M	F	21
	58	Sho-wy [1908 sp]	[Sand]	M	S	2
	5	Kyaryesva	Patki	M	H	38
Q 505–06	6	Sakwmöysi	R Coyote	F	W	33
	7	Tsinamti	R Coyote	M	S	14
	8	Paavensi (WMCL3G6)	R Coyote	F	D	infant
	9	Nuvawa'yma?	R Coyote	M	S	10
Q 507–09	143	Tuveyestiwa	Coyote	M	H	40
	52	Nasiyawma	Grey Badger	M	H	52
[S 562–84]	53	Talayesnöm	Lizard	F	W	48
	54	Sövöni (WLizL3G4)	Lizard	M	S	6
	55	Miywe	Lizard	M	S	10
	56	Poliyawnöm	Lizard	F	D	8
[S 562–64]	31	Poli. . .	Lizard	F	W	18
	59	Nasinömtiwa	Parrot/Crow (WKat)	M	H	38
V 567–76	60	Honyamqa	Maasaw	F	W	36
	61	Masakuyva	Maasaw	M	S	17
	62	Talasnömsi	Maasaw	F	D	6
	63	Lomatawi	Maasaw	M	S	10
	168	Talasmöyniwa	Rabbit	M	H	40
V 577–81	169	Sakwhaynöm	Piikyas	F	W	36
	170	Puhunömsi	Piikyas	F	D	16max
	171	Se-ka-hong-i-shy, Rose [1908 sp]	[Piikyas]	F	D	11
	172	Se we ish nim [1908 sp]	[Piikyas]	F	D	infant
	173	Uhr e va, James [1908 sp]	[Piikyas]	M	S	3

HP009800

TABLE 15.3
Hostile Families by Households, 1906

MT household	Hstcamp #	Hstcamp HHH#	Identification	S	Rel	Clan (MT or LW)	1906 est. age
	108	20	Lomahongiwma	M	H	Spider	55
B 12–½13[1]	109		Qötsyamqa	F	W	Desert Fox	48
[G 136–38]	110		Tsorngöyva	M	S	Desert Fox	19
	111		Honwari	M	S	Desert Fox	16
	112		Wishövi	M	S	Desert Fox	11
	113		Ta la wy nim [1906 sp]	F	D	[Desert Fox]	½
	475	92	Kuwanyesva	M	H	Greasewood	79
B 16–18	476		Nasingyawnöm	F	W	Real Badger	74
	116	22	Lomanakwsu	M	H	Parrot	80
B 19–22	117		Hongsi	F	W	Navajo Badger	65
	277	54	Nakwatiwa	M	H	[R] Badger	50
α	278		Huminömqa	F	W	Sand	45
	279		Hoosava	M	S	Sand	11
	281		Qötshoyiwma	M	WMZS	Sand	18
	77/281a		Talashongnöm	F	D	Sand	34
	78		Tawamöynöm (WSndL1G6)	F	WZDD	Sand	27
	282		Utuhu'u (WSndL1G6)	M	DS	Sand	infant
	137	29	Kuwannömtiwa	M	H	Sand	33
β	138		Qömamöynöm	F	W	Spider	28
	139		Ora [English name]	F	D	Spider	5
	230	47	Nakwaheptiwa	M	H	Sand	44
B′	231		Wuuwunqa	F	W	Greasewood	42
	232		Sikyahoyiwma	M	S	Greasewood	23
	233		Pongyaahoya	F	D	Greasewood	12
	234		Siskyahoya	M	S	Greasewood	8
	235		Tuwavensi	F	D	Greasewood	22
	236		Sakwwaytiwa #1	M	DH	Sun	21
	237		Tuwangöysi	F	D	Greasewood	7
	238		Tsoryamqa	F	D	Greasewood	4
	239		Ba hu se [1906 sp]	F	DD	[Greasewood]	2
	240		Qötsmöysi	F	D	Greasewood	25
	241		[Blank]			[Greasewood]	infant
			Chua mana [1908 sp]	F	D	[Greasewood]	2
	481	93	Poliyamtiwa	M	H	Piikyas	27
E′	482		Tsorhongsi	F	W	Millet	20
	501	98	Puhuwaytiwa #2	M	H	Snake/Lizard (WLiz)	35
E′	502		Tsorhongnöm	F	W	Millet	28
	503		Kyelwayma	M	S	Millet	3
	504		Co ma yum te wa [1906 sp]	M	S	[Millet]	infant
	505		Talanömtiwa	M	WB	Millet	36
C 32–34[2]	47		Sakwwunqa	F		Patki	64
C 47–49			Lomamsa'yma	M	H	Desert Fox	72
C 47–49			Tsorvenqa	F	W	Grey Badger	70
	9	2	Polingyawma	M	H	Parrot/Crow	38
C 50	10		Puhumana	F	W	Grey Badger	35
	11		Tuwaswukiwma	M	WB	Grey Badger	18
	12		Sikyakwaptiwa	M	S	Grey Badger	12
	13		Lansa	M	S	Grey Badger	10
	14		[Angwusi]	M	S	[Grey Badger]	6
	15		Kyarwari (WBgrL3G3)	M	S	Badger L3	2
	216	45	Lomaletstiwa	M	H	Sun	66
C 51–53	217		Tahomana	F	W	Parrot (WKat)	60
	218		Talaswa'yma	M	S	Parrot (WKat)	15

HP009801

TABLE 15.3—*(Continued)*

Titiev household	Hstcamp #	Hstcamp HHH#	Identification	S	Rel	Clan (MT or LW)	1906 est. age
[C 51–53][3]	219		Kuwanletsnöm	F	D	Parrot/Crow (WKat)	20
	220		Masawaytiwa (#373)	M	DH	Millet	26
	221		Hoy'ngwu (WKatL1G4)	M	DS	WKatsina/Crow	5
	222		Letayhongsi (WKatL1G4)	F	DD	WKatsina/Crow	3
	1	1	Talaswuhiwma	M	H	Grey Badger	53
C 54–57[4]	2		Qööqötsa	F	W	Lizard	51
[G 133]	3		Masayesva	M	S	Lizard	32
C 54–57	4		Poliwayma	M	S	Lizard	14
	5		Yayva	M	S	Lizard	12
	6		[Polingyawnöm] Frances	F	D	Lizard	10
	7		[Poliwunsi] Hazel	F	D	Lizard	8
	8		[Qömahoynöm] Edna	F	D	Lizard	2
	156	33	Tuvengyamtiwa	M	H	Greasewood	33
C 61–63	157		Sihongnöm	F	W	Desert Fox	30
	158		Wunsi	F	D	Desert Fox	11
	159		Ba hu o me ma (Ina) [1906 sp]	F	D	[Desert Fox]	10
	160		Ta nak hōng ca [1906 sp]	F	D	[Desert Fox]	8
	161		Ta la ho e nim [1906 sp]	F	D	[Desert Fox]	7
	162		Ba hu te wa [1906 sp]	M	S	[Desert Fox]	3
	163		Ta na ho e ne ma [1906 sp]	F	D	[Desert Fox]	½
	508	100	Poliwuhiwma	M	H	Spider	26
C 61–63	509		Siwaynöm	F	W	Desert Fox	24
	510		Gash nim te wa [1906 sp]	M	S	[Desert Fox]	1½
	511		Gash quap nim [1906 sp]	F	D	[Desert Fox]	4
	512		Too hi se [1906 sp]	M	S	[Desert Fox]	5
	513	101	Sikyahongniwa	M	H	Lizard	59
C 61–63	514		Qömawuuti	F	W	Desert Fox	55
	67	15	Qötsyawma	M	H	Desert Fox	41
C 64–67	68		Nuvayesnöm	F	W	Sand	41
C 64–67	69		Qötsvenqa	F	WM	Sand	66
	70/280		Puhuhongva	M	S	Sand	18
	71		Sikyayamtiwa (WSndL1G5)	M	S	Sand	13
	72		Kwaanömtiwa	M	S	Sand	11
	73		Lolma (WSndL1G5)	M	S	Sand	8
	74		Kuwansuru (WSndL1G5)	M	S	Sand	5
	75		Gu na vo yo [1906 sp]	M	S	[Sand]	4
	76		Se ki um te wa [1906 sp]	M	S	[Sand?]	9
	79		Se ki ma um sha [1906 sp]	F	?	Sand	2
	333	67	Nakwave'yma	M	H	Eagle	46
C 68–73	334		Hooqa'ö	F	W	Sand	40
	335		Suutapki	M	S	Sand	17
	336		Koyongvensi	F	D	Sand	15
	337	68	Tangaqyawma	M	H	Bear	28
C 68–73[5]	338		Nakwayesnöm	F	W	Sand	16
	339		Ko maun na wisse [1906 sp]	F	D	[Sand]	1
	340		Lomangöyva	M	WMMB?	Sand	55
	341		Pitsangwa	M	?	(Real) Crane	65
	398	79	Tawahongniwa	M	H	Sand	40
G′	399		Qöyangönqa	F	W	Spider	22
	400		Posiwyawma	M	S	Spider	5
	401		Pon ya hon ka [1906 sp]	F	D	[Spider]	1
	355	72	Qötsakwahu	M	H	Sand	36
N′ (a)	356		Pongyayamqa	F	W	Reed	34
	357		Sinnga	M	S	Reed	16

HP009802

TABLE 15.3—*(Continued)*

MT household	Hstcamp #	Hstcamp HHH#	Identification	S	Rel	Clan (MT or LW)	1906 est. age
	358		Tuuwaha	M	S	Reed	12
	359		Tuwahongqa	F	D	Reed	11
	360		Na se as wa - Lowell [1906 sp]	M	S	[Reed]	7
	361		Tuwangönsi #2 (WRedL2G4)	F	D	Reed	6
	362		Ta las wy ma [1906 sp]	M	D	[Reed]	3
			Palöngawhoya	M	S	Reed	½
	459	89	Tawaventiwa	M	H	Reed	30
E 81–89	460		Polihongqa	F	W	Rabbit	30
	461		Talahongva	M	S	Rabbit	12
	462		Qömangöysi	F	D	Rabbit	10
	463		Sakwwisiwma	M	S	Rabbit	4
	464		Hooletsiwma	M	S	Rabbit	2
E 90–95?			Tuveletstiwa	M	H	Squash	24
E 90–95			Tuvamöynöm	F	W	Sun	20
			Se we yum ca [1908 sp]	F	D	[Sun]	½
	170	35	Wungwni'yma	M	H	Reed	56
E 96–99	171		Kwaayesnöm	F	W	Desert Fox	51
	172		Tuwangyamtiwa	M	S	Desert Fox	22
	173		Qötsamsa'yma	M	S	Desert Fox	15
	174		Talayamtiwa	M	S	Desert Fox	13
	175		Lomakuyvaya	M	S	Desert Fox	9
	176		Tumosi	M	S	Desert Fox	6
	177	36	Qöyangöytiwa	M	H	Real Badger	24
E 96–99	178		Tangaqhepnöm	F	W	Desert Fox	24
	179		Quoch hon ca [1906 sp]	F	D	[Desert Fox]	3
	180		Ta wong a yow ma [1906 sp]	M	S	[Desert Fox]	3 mo
	181		Nuvahoy'iwma	M	S	Desert Fox	4
	182		Ba hu ma [1906 sp]	M	S	[Desert Fox]	5
	16	3	Lomangöytiwa	M	H	Patki	56
E 100–03	17		Nuvayamqa	F	W	Sun	54
	18		Paahongva	M	S	Sun	15
	25	6	Sakwhoyiwma	M	H	Sun	41
E 108–12	26		Kyaaro #1	F	W	Sand	38
	27		Sikyayawma	M	WZS	Sand	21
	28		Nuutumya	M	S	Sand	11
	29		Polivenqa	F	D	Sand	8
	30		Jos nim ca [1906 sp]	F	D	[Sand]	2
	31		Sikyaheptiwa	M	F	Piikyas/Patki	65
	31a		Na'sastiwa	M	WF	Greasewood	60
	32		Talasngaynöm	F	WM	Sand	58
	223	46	Puhunömtiwa	M	H	Lizard	38
E 113–15	224		Tuvakwapnöm	F	W	Rabbit	34
	225		Masaletsnöm	F	D	Rabbit	11
	226		Maqtay'yma	M	ZS	Lizard	13
	227		Kuwanöynöm	F	D	Rabbit	3
	228		Sakw. . .	M	S	Rabbit	14
	229		[Blank]			[Rabbit]	infant
			Nakwaletsnöm (WLizL4G3)	F	ZD	Lizard	6
F 124–25 or J′	252	51	Tawamsa'yma	M	H	Reed	62
	253		Qömawaytiwa	M	S	Patki	22
	254		Na quang wa si - Lulu [1906 sp]	F	D	[Patki]	14
	255		Tangaqvenqa	F	D	Patki	10
	256		Talasyestiwa	M	DHYB	Lizard	17
	257		Sakwyesva	M	DH	Lizard	33

HP009803

TABLE 15.3—*(Continued)*

MT household	Hstcamp #	Hstcamp HHH#	Identification	S	Rel	Clan (MT or LW)	1906 est. age
F 124–25	258		Talasyamqa	F	D	Patki	24
	259		Lil io kang ya [1906 sp]	M	DS	[Patki]	5
	260		Tu wy es nim [1906 sp]	F	DD	[Patki]	3
	261		Masaatiwa	M	WEZH	Lizard	56
F 124–25	262		Qötswaysi	F	WEZ	Patki	54
[F 129–30]	348	70	Sikyaletstiwa	M	H	Rabbit	50
	349		Tuwamöyniwa	M	B	Rabbit	54
F126–28[6]; I 208–10	350		Pongyahosnöm	F	BW	Greasewood	52
	351		Qötshaytiwa	M	BS	Greasewood	12
F 129–30[6]	453	88	Qömayonsi	F	H	Greasewood	38
	454		Se y se - May [1906 sp]	F	D	[Greasewood]	16
	455		Ke wanna - Dewey [1906 sp]	M	S	[Greasewood]	10
	456		Po ho hep nim - Esther [1906 sp]	F	D	[Greasewood]	7
	457		[Blank]	M	S	[Greasewood]	3
	458		[Blank]			[Greasewood]	infant
F 129–30[6]			Qöyavuwyawma	M		Kookop	60
	48	10	Tuvehongiwma	M	H	Greasewood	26
G 131–32	49		Honnömqa	F	W	Eagle	26
	50		Choo o nim te wa [1906 sp]	M	S	[Eagle]	3
			Tu va quap te wa [1908 sp]	M	S	[Eagle]	½
	55	12	Qömakwaptiwa	M	H	Real Coyote	23
G 131–32	56		Tsormöysi	F	W	Eagle	18
	57		Ba hu a nim [1906 sp]	F	D	[Eagle]	infant
	58	13	Tuvengöytiwa	M	H	Spider	57
G 131–32	59		Sakwyamsi	F	W	Eagle	43
	60		Waytiwma	M	S	Eagle	14
	61		Qöyangyawnöm	F	D	Eagle	11
	528	105	Tawahongiwma	M	H	Grey Badger	38
G 136–38	529		Talasmöysi	F	W	Greasewood	36
	530		Kuwannömqa	F	D	Greasewood	18
	531		Polingaysi	F	D	Greasewood	15
	532		Coo is se hoo e - Clarence [1906 sp]	M	S	[Greasewood]	8
	533		Ne ne ho e (Po le nim te wa) [1906 sp]	M	S	[Greasewood]	5
			Sing ne ch [1906 RH sp]	M	S	[Greasewood]	4
G 149	368	74	Qöyahongva	M	H	Sand	42
G 150–52	369		Mokyaatiwa	M	WMB	Rabbit	70
G 149	370		Tuwangyawnöm	F	WM	Rabbit	75
G 150–52	371		Sonwaysi	F	W	Rabbit	40
G 150–52	372		Tuwawunqa	F	D	Rabbit	21
	373		Masawaytiwa (#220)	M	DH	Millet	26
G 150–52	374		Tuwahongnöm	F	D	Rabbit	24
	375		Masayestiwa (Qötsave'yma)	M	S	Rabbit	8
	376		Qöyawaytiwa (WRabL1G4)	M	DS	Rabbit	6
	377		Qömakwapnöm?	F	DD?	Rabbit	2
	378		Tuvengyawma #2	M	DH	Desert Fox	24
G 150–52	379		Tuwayonsi	F	D	Rabbit	22
	380		Qöyawaysi (WRabL1G4)	F	DD	Rabbit	2 mo
			Kwaave'yma (WRabL1G4)	M	DS	Rabbit	3
	352	71	Siwihongniwa	M	H	Rabbit	50
G 153–55	353		Sikyakwapnöm	F	W	Piikyas	45
	354		Tawahongva	M	S	Piikyas	7

HP009804

TABLE 15.3—*(Continued)*

MT household	Hstcamp #	Hstcamp HHH#	Identification	S	Rel	Clan (MT or LW)	1906 est. age
	490	96	Qöyahoyiwma #1	M	H	Grey Badger	26
G 153–55?[7]	491		Qötshongsi	F	W	Piikyas	23
	492		Po li naing nim - Olive [1906 sp]	F	D	[Piikyas]	7
	493		Ngahu (WPikL1G5)	M	S	Piikyas	2½
	494		Co ma wa se [1906 sp]	M	S	[Piikyas]	1½
	417	82	Kyarngöytiwa	M	H	Reed	41
[G153–55]	418		Puhumöynöm	F	W	Piikyas	28
	419		Paaqavi #2	F	D	Piikyas	10
	420		Hong o nim [1906 sp]	F	D	[Piikyas]	6
	421		Talawunsi (WPikL1G5)	F	D	Piikyas	5
	422		[Blank]			[Piikyas]	infant
	523	104	Qötsventiwa	M	H	Bow	60
H 176–78	524		Siyawnöm	F	W	Real Coyote	54
	525		Qötshongniwa #1	M	S	Real Coyote	19
	526		Ben hong nim - Bennie [1906 sp]	F	D	[Real Coyote]	16
	527		Tala	F	D	[Real] Coyote	14
	270	53	Tuuvingma	M	H	Sand	54
H 179–81	271		Talashaynöm	F	W	Piikyas	52
	272		Siwiyamtiwa	M	S	Piikyas	28
	273		Sakwhongva #1	M	WDH	Grey Badger	20
H 179–81	274		Masakwapnöm	F	WD	Piikyas	18
	275		Ho nan hong o va [1906 sp]	M	WDS	[Piikyas]	1½
	276		[Blank]	M	WDS	[Piikyas]	¼
I 194–96	288	56	Qötshaynöm	F	H	Sand	62
	289		Poliyesva	M	DH	Desert Fox	34
	290		Salaavi	F	D	Sand	30
	291		Siwimöynöm	F	DD	Sand	10
	388	76	Pongyaletstiwa	M	H	Real Coyote	45
I 197–99	389		Kuwanhongqa	F	W	Bear	43
	390		Hu me es nim - Medora [1906 sp]	F	D	[Bear]	13
	391		Amy (WBarL1G3)	F	D	Bear	11
	381	75	Pongyakwaptiwa	M	H	Grey Badger	34
I 200–04	382		Talashongsi	F	W	Bear	34
	383		Sihtiwma	M	S	Bear	12
	384		Elsie	F	D	Bear	10
	385		Masa'mana	F	D	Bear	8
	386		Kyarhoya?	M	S	Bear	4
	387		So kang a yum se [1906 sp]	F	D	[Bear]	3
I 211–14	308		Tuwanömtiwa #1	M	WB of 301	Greasewood	34
I 211–14	309		Lomayestiwa	M	WBF of 301	Spider	58
	467	91	Piphongva	M	H	Grey Badger	40
I 211–14	468		Tsorwisnöm	F	W	Greasewood	38
	469		Katsina	M	S	Greasewood	14
	470		Polingöynöm (WGrsL1G3)	F	D	Greasewood	12
	471		Masanömqa (WGrsL1G3)	F	D	Greasewood	10
	472		Nasihoynöm (WGrsL1G3)	F	D	Greasewood	7
	473		Ngawusnöm	F	D	Greasewood	4
	474		Ka maung e se [1906 sp]	F	D	[Greasewood]	3
	301	60	Qötsvuwyawma	M	H	Real Badger	44
I 215–17	302		Honvenqa	F	W	Greasewood	37
	303		Nasingöytiwa	M	S	Greasewood	16
	304		Tuvehoynöm (WGrsL1G3)	F	D	Greasewood	8
	305		Eu we hing wa [1906 sp]	M	S	[Greasewood]	5

HP009805

TABLE 15.3—*(Continued)*

MT household	Hstcamp #	Hstcamp HHH#	Identification	S	Rel	Clan (MT or LW)	1906 est. age
	306		Honanyesnöm (WGrsL1G3)	F	D	Greasewood	3
	307		Qöma'intiwa [Lemuel]	M	S	Greasewood	1
J 221–22	477		Talamana	F	H	Real Badger	54
	478		Puhungayniwa	M	S	Real Badger	12
	479		Nuvawaynöm	F	D	Real Badger	20
	480		Tuvekwaptiwa	M	DH	Greasewood	22
K 233–38	300	59	Kwaavenqa	F	H	Grey Badger	30
	51	11	Masangöntiwa	M	H	Snake/Lizard	78
K 252–55[8]	52		Kuwanhoynöm	F	W	Real Coyote	77
K 256–61[8]	53		Singöyva	M	WZS	Real Coyote	32
K 256–61[8]	54		Nakwamöysi	F	WZ	Real Coyote	75
	193	40	Sakwyestiwa	M	H	Patki (WPik)	44
K 268–71	194		Nasiwunqa	F	W	Lizard	42
	195		Tsölö (WLizL1G3)	M	S	Lizard	15
	196		Ta lang a yow a nim - Beulah [1906 sp]	F	D	[Lizard]	9
	197		Ta la wy te wa [1906 sp]	M	S	[Lizard]	4
	198		Ba letz ne ma [1906 sp]	F	D	[Lizard]	2
	495	97	Nahongvi'yma	M	H	Parrot	36
K 275–79	496		Tuvenömsi	F	W	Millet	34
	497		Gash ma se (Se o manna) -Flora	F	D	[Millet]	16
	498		Maggie	F	D	Millet	7
	499		Kots hon ka [1906 sp]	F	D	[Millet]	3
	500		Humiyamtiwa	M	[S]	Millet	infant
	132	28	Kuwanhongniwa	M	H	Greasewood	35
K 280–87	133		. . .Tsooro	F	W	Sun	33
	134		Kiive'yma	M	S	Sun	14
	135		Tephongnöm	F	D	Sun	4
	136		Kyarwunqa	F	D	Sun	2
L 295–96	100		Tawangöysi	F	M of 92	Patki (WPik)	65
	444	86	Qöyayesva	M	H	Parrot (WKat)	38
L 297–300	445		Pongyaletsnöm	F	W	Real Badger	37
	446		Heheya (WBgrL1G5)	M	S	Real Badger	14
	447		Sikyatawu (WBgrL1G5)	M	S	Real Badger	12
	448		Kyarhepnöm	F	D	Real Badger	8
	449		Katsinhongnöm (WBgrL1G5)	F	D	Real Badger	2
L 306–10[9]	416		Nuvayonsi	F	M of 412	Desert Fox	55
	411	81	Masahongniwa	M	H	Lizard	34
L 311–14[9]	412		Kwaahongsi	F	W	Desert Fox	33
	413		Tsu'möysi	F	D	Desert Fox	9
	414		Ma sa wy ma [1906 sp]	M	S	[Desert Fox]	8
	415		Pong ya ho e nim [1906 sp]	F	D	[Desert Fox]	2
			Tcho ni na ch [1906 sp]	F	D	[Desert Fox]	4
			baby girl	F	D	[Desert Fox]	2 mo
L 338–40	396	78	Kuwanmöysi	F	H	Spider	32
	397		Kyelwaysi	F	D	Spider	9
L 338–40[10]			Masangyamtiwa	M		Sand	32
L 344–46 or Z 612–13[11]			Kuwanve'yma	M		Millet	24
	114	21	Kyarhongniwa	M	H	Spider	40
L 347–49	115		Kuwankwapnöm	F	W	Greasewood	50
M 359–64	214	44	Katsinmana	F	H	Eagle	70
	215		Puhuyesva	M	ZDS	Eagle	14
	154	32	Qöywisa	M	H	Kookop	66

HP009806

TABLE 15.3—*(Continued)*

MT household	Hstcamp #	Hstcamp HHH#	Identification	S	Rel	Clan (MT or LW)	1906 est. age
M 365	155		Humikwapnöm	F	W	Greasewood	64
	487	95	Sihongva	M	H	Real Coyote	32
M 365	488		Masahongqa	F	W	Greasewood	30
	489		Po ho ne wa [1906 sp]	M	S	[Greasewood]	2
	297	58	Nasingayniwa	M	H	Eagle	75
M 366–72	298		Tuwamöynöm	F	W	Reed	74
	299		Sikyave'yma	M	S	Reed	32
M 381–84	243	49	Masawunqa	F	H	Kookop	75
M 381–84			Talangayniwa	M		Kookop	45
	247		Qömaletstiwa	M	H	Grey Badger	42
M 385–91	248		Tuveyesnöm	F	W	Kookop	28
	249		Na qua ne no ka "Flo" [1906 sp]	F	D	[Kookop]	12
	250		Pongyayawma	M	S	Kookop	7
	251		[Blank]	F	D	[Kookop]	infant
	342	69	Lomayaktiwa	M	H	Rabbit	60
M 385–91	343		Masangyamqa	F	W	Kookop	54
	344		Sakwnömqa	F	D	Kookop	18
	345		Masahoyiwma	M	S	Kookop	30
M 399–402	164	34	Yukiwma	M	H	Kookop	56
	165		Kyarwaytiwa	M	DH	Real Badger	34
M 399–402	166		Siwikwapnöm	F	D	Sun	28
	167		Viola (WSunL1G5)	F	DD	Sun	9
	168		Tuvekwapnöm	F	DD	Sun	6
	169		Qahöngi	M	DS	Sun	infant
M 403–07[12]			Lomahongvi	M		Kookop	64
	423	83	Qöyahoyniwa	M	H	Sand	41
M 433–35	424		Talahepnöm	F	W	Squash (WPCK)	39
	425		Qötsletstiwa	M	WB	Squash (WPCK)	30
	426		Putungwya	M	S	Squash (WPCK)	13
	427		Puhungönvaya	M	S	Real Squash (WPCK)	9
	428		Masahongi	M	WF	Reed	68
M 433–35 (& M 436–38)	429		Yamsi	F	WM	Squash (WPCK)	68
	141	30	Tangaqyesva	M	H	Desert Fox	60
N 439–43	142		Tuvamana	F	W	Spider	56
	143		Nasiwisiwma	M	S	Spider	16
	144		Kuwanyonsi	F	D	Spider	14
	145		Sikyanömqa (WSpdL1G3)	F	D	Spider	12
	146		Tuwahongva	M	DH	Real Badger	24
N 439–43	147		Nasingaynöm	F	D	Spider	24
	148		Inmana	F	DD	Spider	infant
	483	94	Tawayesva	M	H	Grey Badger	28
N 439–43	484		Sakwwaynöm	F	W	Spider	22
	485		Po le ne ma [1906 sp]	F	D	[Spider]	3
	486		Polikwapnöm (WSpdL1G4)	F	D	Spider	2
	44	9	Siikwaptiwa	M	H	Patki	22
N 439–43 or	45		Puhukwapnöm	F	W	Spider	17
C 32–34	46		Tsöqaytsi	M	S	Spider	2
N 450–53	204	42	Talangöysi	F	H	Piikyas	54
	205		Tangaqhongva	M	DH	Lizard	34
N 450–53	206		Sinömqa	F	D	Piikyas	34
	207		Ötsö'na (WPikL1G4)	M	DS	Piikyas	10
	208		Kuwanwari	M	DS	Piikyas	2

HP009807

TABLE 15.3—*(Continued)*

MT household	Hstcamp #	Hstcamp HHH#	Identification	S	Rel	Clan (MT or LW)	1906 est. age
	209		Puhuwaynöm (WPikL1G4)	F	DD	Piikyas	5
	210	43	Kuwanyamtiwa	M	H	Kookop	31
N 450–53	211		Kuwanhaynöm	F	W	Piikyas	36
	212		Tawangyawma #1	M	S	Piikyas	15
	213		Masanömqa	F	D	Piikyas	10
			Sikyawaynöm (WPikL1G4)	F	D	Piikyas	1
N 461–63	131	27	Talanömqa	F	H	Desert Fox	42
	183	37	Poliheptiwa	M	H	Eagle	29
N 461–63	184		Tuveyawnöm	F	W	Desert Fox	27
	185		Nakwayonsi (WWCL2G6)	F	D	Desert Fox	2
	186		[Koyongo, Orin]	M	S	[Desert Fox]	3
	199	41	Pongyanömtiwa	M	H	Piikyas	34
N 461–63	200		Polimöysi	F	W	Desert Fox	22
	201		Pa vin se manna [1906 sp]	F	D	[Desert Fox]	5
	202		Humiki'yva (WWCL2G6)	M	S	Desert Fox	3
	203		Hu me ho e va [1906 sp]	M	S	[Desert Fox]	¼
	402	80	Nakwangayniwa	M	H	Rabbit	33
N 461–63[13]	403		Humi	F	W	Desert Fox	28
	404		Siwimöynöm (WWCL2G6)	F	D	Desert Fox	11
	405		B ep manna [1906 sp]	F	D	[Desert Fox]	7
	406		Se we um ka [1906 sp]	F	D	[Desert Fox]	10
	407		Se we esh e va [1906 sp]	M	S	[Desert Fox]	4
	408		So we kuk ka [1906 sp]	M	S	[Desert Fox]	2
	409		Ta nim ka [1906 sp]	F	S	[Desert Fox]	1
	410		Ma la ? [1906 sp]	M	S	[Desert Fox]	5
	430	84	Talashongniwa	M	H	Sand	46
N 472–73	431		Sihaynöm	F	W	Eagle	44
	432		Tuwayesva	M	S	Eagle	10
	433		Tuwawisnöm	F	D	Eagle	8
	434		Tuwani'yma	M	S	Eagle	3
	435		Lomakwahu	M	DH	Greasewood	23
	436		Pongyangöysi	F	D	Eagle	22
	321	64	Sihongniwa	M	H	Grey Badger	63
N 474–76	322		Nuvavenqa	F	W	Real Coyote	54
	323		Siykyayki	M	S	Real Coyote	17
	324	65	Sumatskuku	M	H	Lizard	28
N 474–76	325		Sikyayesnöm	F	W	Real Coyote	26
	326		Se hoo le u ma [1906 sp]	M	S	[Real Coyote]	5
	327		Ba hu ho e nim [1906 sp]	F	D	[Real Coyote]	3
	328		Pon ya quap o nim [1906 sp]	F	D	[Real Coyote]	1½
	40	8	Qötsngöyva	M	H	(Real) Eagle	50
	41		Qöyatpela	M	MB	Eagle	75
N 477–80	42		Ngaysi	F	M	Eagle	72
	43		Kwaanömsi	F	D	Reed	18
[N 485–89][14]	92	18	Poliventiwa	M	H	Patki (WPik)	38
[N 485–89][14]	93		Qöyanömsi	F	W	Parrot	30
	94		Humiwunqa (WPrtL1G4)	F	D	Parrot	12
	95		Raana (WPrtL1G4)	M	S	Parrot	5
	96		(Blank)	F	D	[Parrot]	3
	97		Pa se rea [1906 sp]	M	S	[Parrot]	infant
N 485–89	98		Sakwyamqa	F	WM	Parrot	60
	99		Tsu'mana #2	F	WZ	Parrot	12
	191	39	Lomanangkwusa	M	H	Real Sand	45
O 490–91	192		Qöyavi	F	W	Desert Fox	40

HP009808

TABLE 15.3—*(Continued)*

MT household	Hstcamp #	Hstcamp HHH#	Identification	S	Rel	Clan (MT or LW)	1906 est. age
	392	77	Lomayawma	M	H	Real Coyote	58
P′	393		Qöyamöynöm	F	W	Reed	56
	394		Polimöyniwa	M	S	Reed	16
	395		Nakwahongnöm	F	WDD	Reed	12
	329	66	Siheptiwa	M	H	Millet	38
U′[15]	330		Sihepnöm	F	W	Reed	38
	331		Ka to manna - Cora [1906 sp]	F	D	[Reed]	14
	332		Kyarkwapnöm (Daisy)	F	ZD	Millet	1½
			Haski (David)	M	S	Real Badger	16
U′?[15]	242	48	[Qömaveniwma]	M	H	[Patki?]	52
	101	19	Talashoyiwma	M	H	Grey Badger	38
Q 502–04	102		Sikyahongnöm	F	W	Rabbit	33
	103		Poliwisnöm	F	D	Rabbit	13
	104		Poliyawma	M	S	Rabbit	11
	105		Poli. . . (Irene)	F	D	Rabbit	8
	106		Siwaytiwa	M	S	Rabbit	4
	107		Ka my ya nim se [1906 sp]	F	D	[Rabbit]	2
S 536–42	312	62	Talasvenqa	F	H	Bow	80
S 541′–42′	313	63	Sakwmöyniwa	M	H	Reed	60
	314		Siwihongiwma	M	S	Spider	20
	315		Kuwanwunqa	F	D	Spider	16
	316		Masanömtiwa	M	S	Spider	15
	317		Qöyayamtiwa	M	DH	Desert Fox	22
	318		Talahongsi #1	F	D	Spider	22
	319		Na ha esh nim [1906 sp]	F	DD	[Spider]	4
	320		Ba hu esh nim [1906 sp]	F	DD	[Spider]	1
	62	14	Nasikwaptiwa	M	H	Grey Badger	45
S 543–45	63		Tawayawnöm	F	W	Lizard	44
S 543–45	64		Na'qa (WLizL1G4)	M	S	Lizard	18
S 543–45	65		Leposmana	F	D	Lizard	15
	66		Sikyahaynöm	F	D	Lizard	11
S 543–45[16]			Tuutuspa	M		Lizard	70
	310	61	Lomakuyva	M	H	Parrot	30
S 546–48[17]	311		Nuvahongnöm	F	W	Reed	33
	465	90	Heevi'yma	M	H	Kookop	76
S 546–48	466		Sikyangöysi #2	F	W	Reed	71
S 552–55	244		Humihepnöm	F	YZ of 243	Kookop	65
	245	50	Nakwaletstiwa	M	H	Reed	56
S 552–55	246		Qöyahongsi	F	W	Kookop	48
S 556–61			Humingöysi	F	H	Rabbit	66
S 556–61			Qötswistiwa	M	S	Rabbit	50
S 556–61?[18]			Napkuyva	M	S or B	Rabbit	48
	149	31	Qötshongva	M	H	Sun	24
S 562–64	150		Tövönömqa	F	W	Lizard	22
	151		Tawahoyiwma (WLizL3G4)	M	S	Lizard	3
	437	85	Tangaqwisiwma	M	H	Real Badger	24
S 562–64	438		Ngönqa	F	W	Lizard	25
	439		Pole hep nim [1906 sp]	F	D	[Lizard]	4
	440		Ka hoo ra [1906 sp]	M	S	[Lizard]	2
	441		baby boy	M	S	[Lizard]	infant
	442		Kwetsma	M	WB	Lizard	20
	443		Qöyahoynöm	F	WM	Lizard	64

HP009809

TABLE 15.3—*(Continued)*

MT household	Hstcamp #	Hstcamp HHH#	Identification	S	Rel	Clan (MT or LW)	1906 est. age
	263	52	Puhu'yma	M	H	Sun	51
S 564′–65	264		Humivensi	F	W	Reed	46
	265		Polingyamtiwa	M	DH	Desert Fox	28
	266		Tawakwapnöm	F	D	Reed	24
	267		Ke wan nim se/Ba mā ne ma [1906 sp]	F	DD	[Reed]	8
	268		Pongyayesva (Jackson)	M	DS	Reed	5
	269		[Blank]	M	DS	[Reed]	infant
	127	24	Suuqawma	M	H	Real Snake	85
V 582–85 (or K 267)	128		Nasimöysi	F	W	Reed (WGrs)	77
	506	99	Talaswungwniwa	M	H	Greasewood	61
X 593–96	507		Kwaavi	F	W	Snake/Lizard (WLiz)	57
	85	17	Talaswaytiwa	M	H	Desert Fox	36
X 595′–96′	86		Tawanömsi	F	W	Lizard	36
	87		Qöyamöysi (WLizL1G4)	F	D	Lizard	15
	88		Maqtö	M	S	Lizard	13
	89		Hattie (Qöyangyamqa)	F	D	Lizard	8
	90		Leetayo	M	S	Lizard	5
	91		Sikyatayo	M	S	Lizard	2½
			Na se hi nim [1908 sp]	D	D	[Lizard]	infant
	346		Masangöytiwa	M	H	Parrot/Crow	36
Y 597–602	347		Puhunömqa	F	W	Kookop	25
Y 603–06[19]	129	25	Tuwayesnöm	F	H	Reed (WGrs)	50
Y 603–06?[19]	130	26	Naa'usitiwa	M	H	Greasewood	65
	118	23	Sakwkuyvaya	M	H	Navajo Badger	36
Y 607–09	119		Sihongsi	F	W	Reed (WGrs)	30
	120		Poliwaytiwa	M	S	Reed (WGrs)	12
L 301–05?>	121		Kyarwaysi	F	D	Desert Fox	15
	122		Polihoyiwma	M	S	Reed (WGrs)	9
	123		Gash yo nim (Nina) [1906 sp]	F	D	[Reed]	7
	124		To vās yo nim [1906 sp]	F	D	[Reed]	4
	125		Honani?	M	S	Reed	2
	126		Ta va yum se [1906 sp]	F	D	[Reed]	1
	187	38	Humiyestiwa	M	H	Sand	28
Z 614	188		Kwaamöysi	F	W	Piikyas	28
	189		Qötsvuhiwma	M	S	Piikyas	11
	190		Eunice (WPikL1G5)	F	D	Piikyas	9

[1] B 12–½13: Tsorngöyva was probably just married to Kuwannömqa of household G 136–38.

[2] C 32–34: Sakwwunqa is MMZ of Siikwaptiwa, who may have brought his wife, Puhukwapnöm, to live virilocally here (see also household N 439–43).

[3] C 51–53: Kuwanletsnöm is Tahomana's ZD; she evidently appears in this household on Oraibi, 1900, although Titiev (n.d.a) does not record her there. Masawaytiwa is recorded twice on the Census of Hostile camp, as married to two women; here to Kuwanletsnöm and to Tuwahongnöm (household G 150–52). Titiev (n.d.a) indicates he divorced the latter to marry the former.

[4] C 54–57: Masayesva evidently accompanied his parents to Hotvela, leaving his wife, Tuwangöynöm, briefly in Orayvi.

[5] C 68–73: Nakwayesnöm's marriage to Tangaqyawma is not recorded by Titiev (n.d.a).

[6] F 126–28, F 129–30: several individuals from this household pair are missing on the Census of Hostile camp, 10-30-1906; Qöyavuwyawma was recorded on the returned Hostiles list, ''At Oraibi, 11-08-1906''.

[7] G 153–55: Qötshongsi and her family may not have been in this house, but no other house is evident from the record; Titiev (n.d.a) indicates married daughters (i.e., including Qötshongsi) moved away, and she was not listed with her mother (Sikyakwapnöm) on Oraibi, 1900.

[8] K 252–55, K 256–61: not clear that these are separate households. Titiev does not record Nakwamöysi as a Hostile; rather, that she moved from Orayvi to Kiqötsmovi.

HP009810

TABLE 15.3—*(Continued)*

[9] L 306–10, L 311–14: not clear that these are separate households; Kwaahongsi evidently moved into an adjacent room-suite at marriage.

[10] L 338–40: Masangyamtiwa was probably married to Kuwanmöysi in 1906; his first wife, Sinömqa, had remarried to Tangaqhongva by 1906.

[11] L 344–46 or Z 612–13: Kuwanve'yma may be married to Qötsnömqa in 1906. Titiev says he separated from Siwingyawnöm at the split, but that he next married Qötsnömqa; this is impossible if she remained at Orayvi in 1906 (which she did, until moving with husband, Piqösa, to Paaqavi, ca. 1915, according to my informants).

[12] M 403–07: Titiev indicates Lomahongvi separated from his wife, Tsorhoynöm, at the split.

[13] N 461–63: household is not clear for Humi; on Oraibi, 1900, she was listed as living with her mother (Talanömqa), but on Moencopi, 1900, with her husband (Nakwangayniwa). This is the most likely Orayvi household for her. For, Talanömqa, Titiev (n.d.a) indicates both ''H>OO>B'' and ''H>OO on ='', but she appears to go with her Ds to Hotvela at the split, then return to her husband, Talashoyniwa, in Orayvi and remain there after 1909.

[14] N 485–89: it is possible that, rather than in this house, Qöyanömsi and Poliventiwa were living virilocally at L 295–96.

[15] U′: this is an interesting household in its combination of clan elements; Qömaveniwma (Patki) was living in this household at Hotvela in 1912. Sihepnöm's F was from Songòopavi. Haski was S of Siheptiwa by his first W, Pongyayesnöm.

[16] S 543–45: Tuutuspa is listed on the Census of Hostile Camp with Sikyaheptiwa, formerly his next-door neighbor at Orayvi; in 1908 he is listed as living with Nasikwaptiwa, another returned hostile at Orayvi.

[17] S 546–48: the marriage of Nuvahongnöm and Lomakuyva is not recorded by Titiev (n.d.a).

[18] S 556–61? Napkuyva was probably living with Humingöysi (his M or clan Z: see M2 and Hotevilla, 1912), since he did not remarry after divorce from Pongyahosnöm.

[19] Y 603–06: Tuwayesnöm is D of Nasimöysi (#128 on Census of Hostile camp). Note that Tuwayesnöm and Naa'usitiwa (#129 and #130 on Hostcamp census) were living together in 1908, as ''widow'' and ''uncle''. This may confirm Leslie White's record that she and her mother were Greasewood clan, rather than Reed, or generally illustrate fluid boundaries between these clans.

HP009811

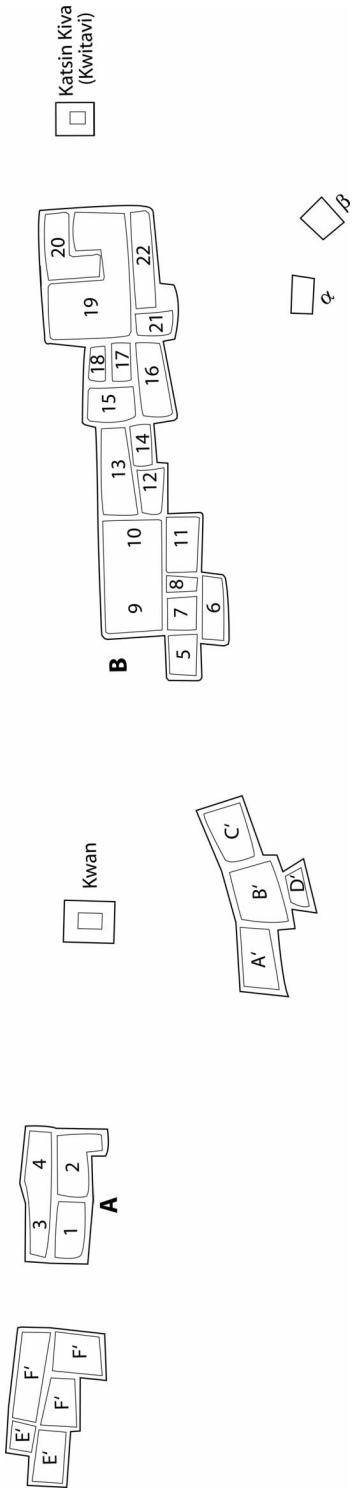


Figure 15.1. Orayvi houseblocks A and B; plus houses A′, B′, C′, D′, E′, F′, α, and β.

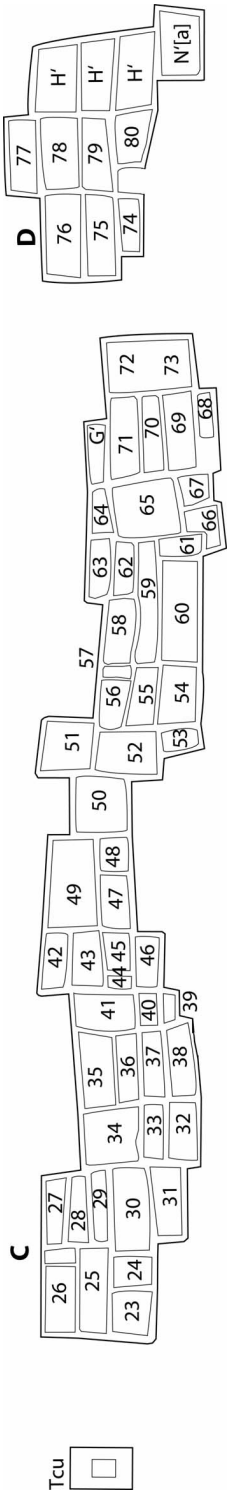


Figure 15.2. Orayvi houseblocks C and D; including houses G′, H′, and N′[a].

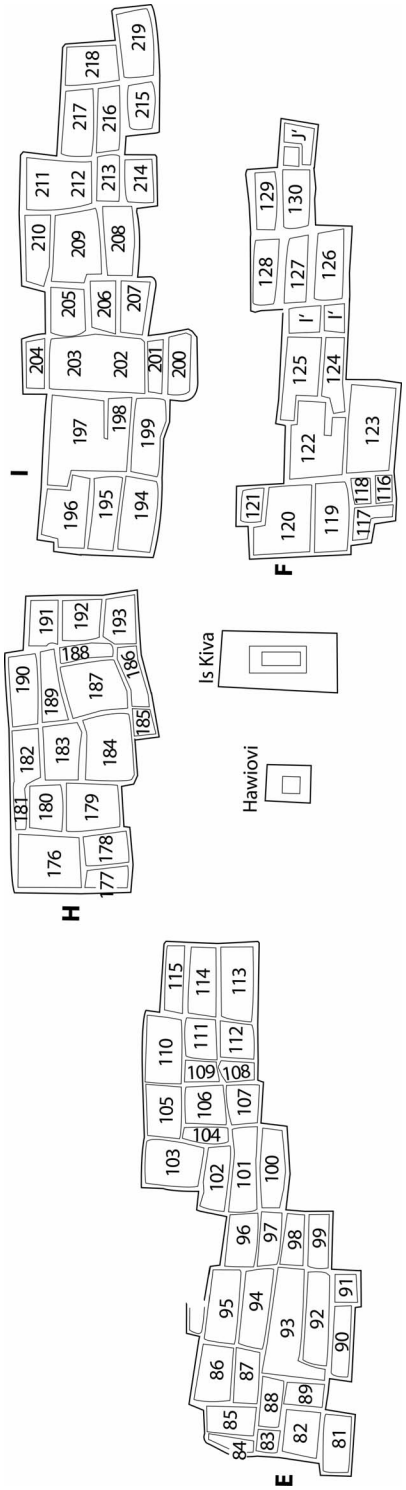


Figure 15.3. Orayvi houseblocks E, F, H, and I; including houses I′ and J′.

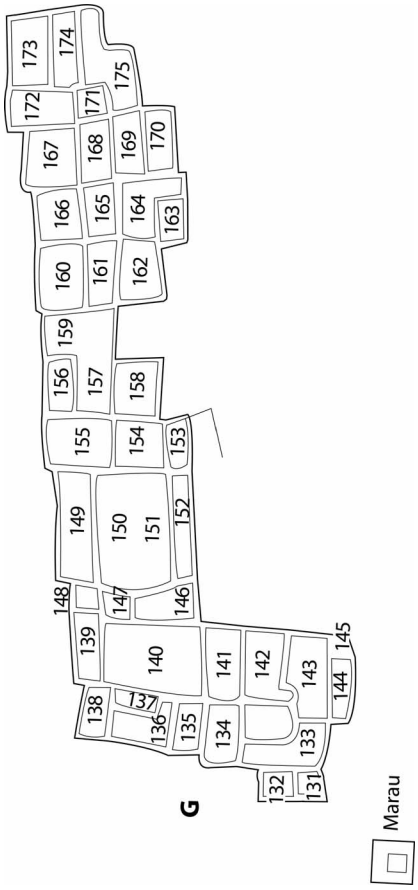


Figure 15.4. Orayvi houseblock G.

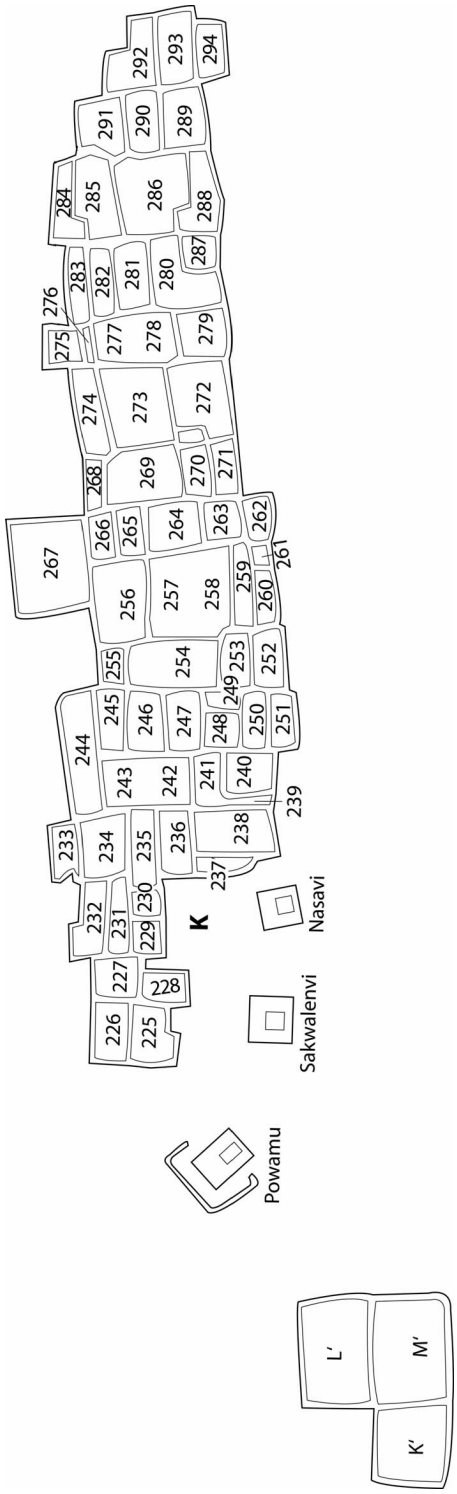


Figure 15.5. Orayvi houseblock K; plus houses K′, L′, and M′.

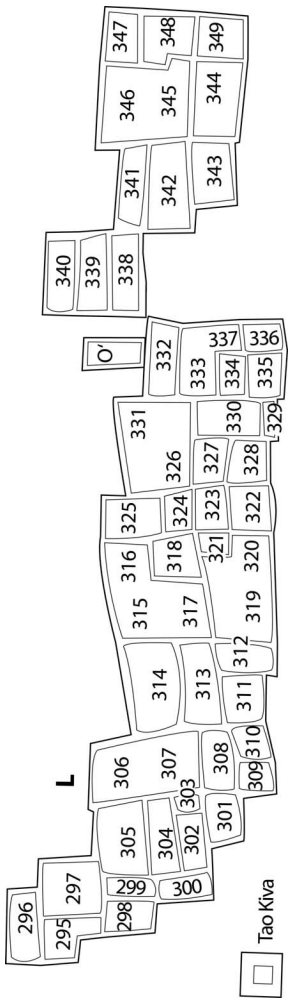


Figure 15.6. Orayvi houseblock L; including house O′.

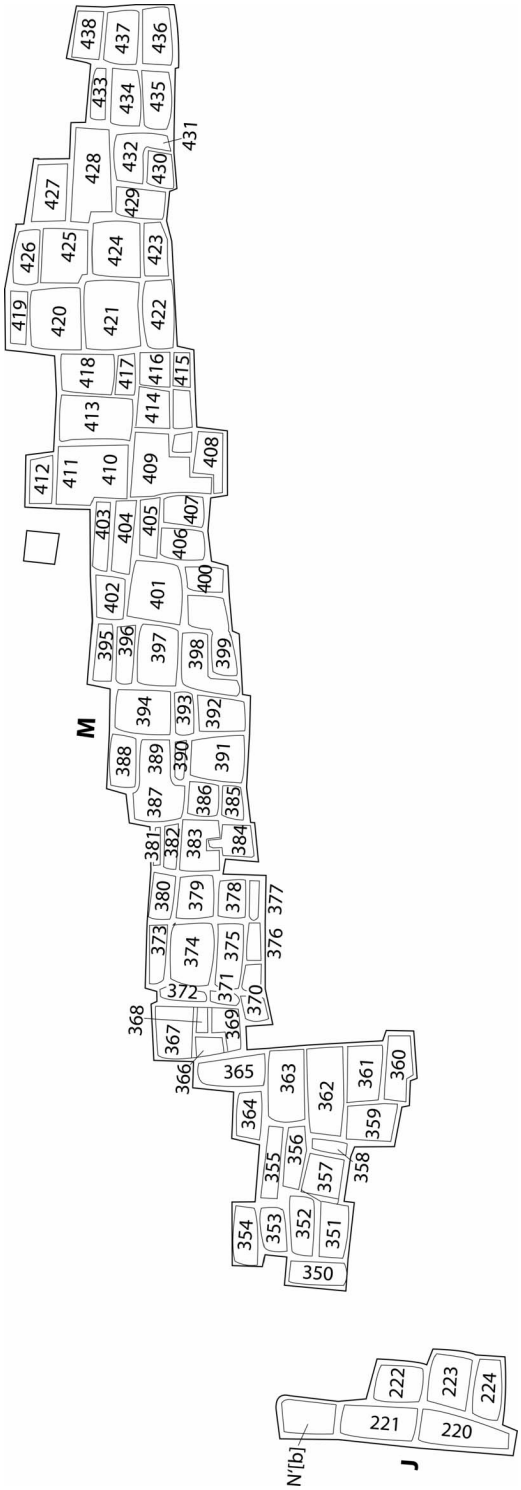


Figure 15.7. Orayvi houseblocks J and M; including house N′[b].

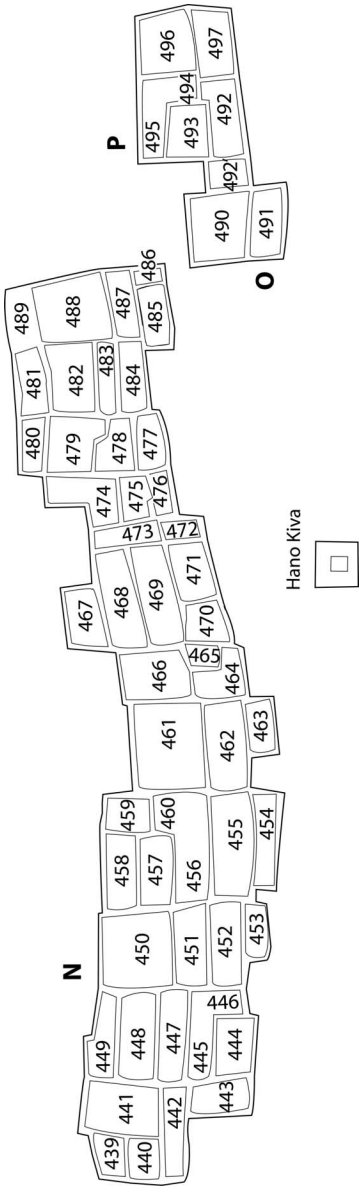


Figure 15.8. Orayvi houseblocks N, O, and P.

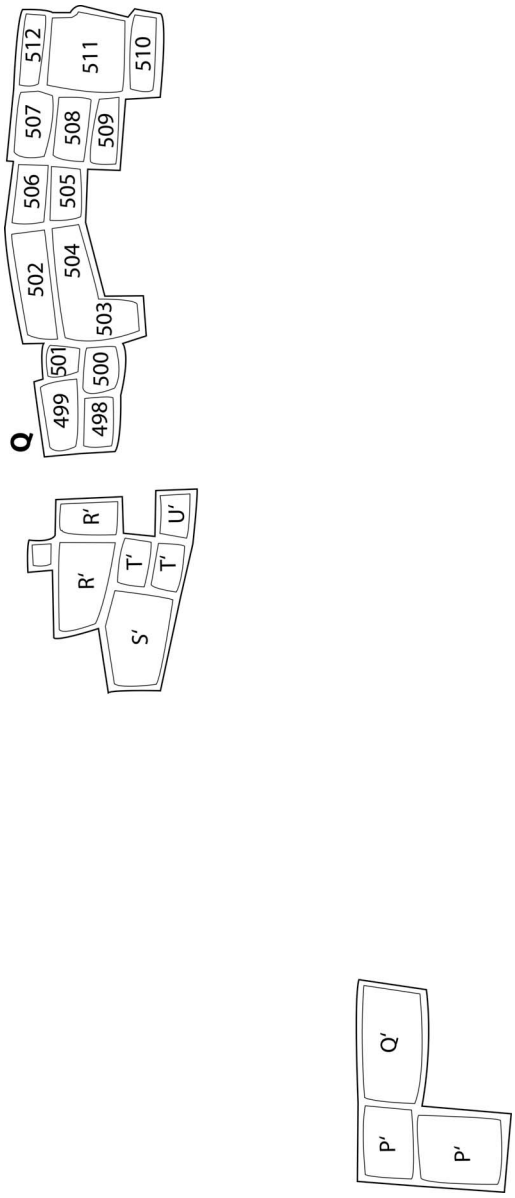


Figure 15.9. Orayvi houseblock Q; plus houses P′, Q′, R′, S′, T′, and U′.

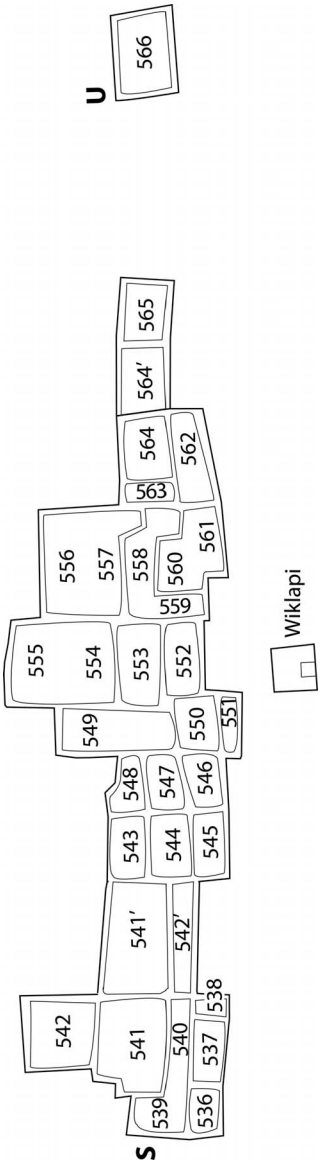


Figure 15.10. Orayvi houseblocks S and U.

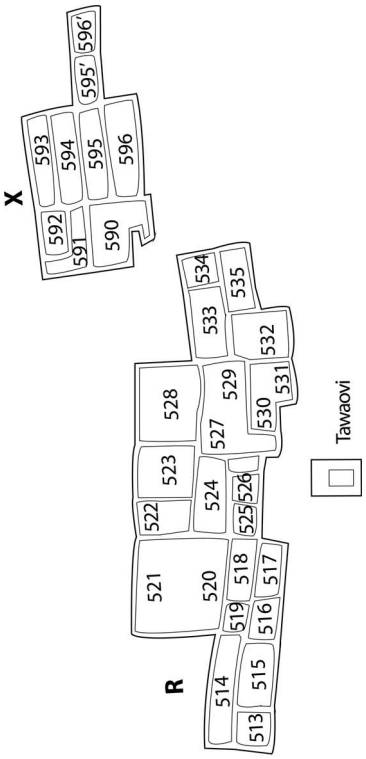
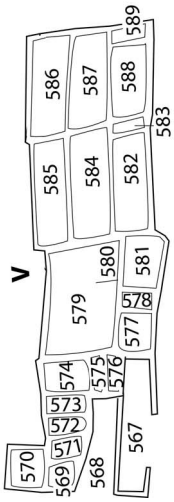
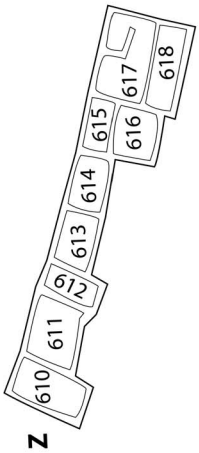


Figure 15.11. Orayvi houseblocks R, V, and X.





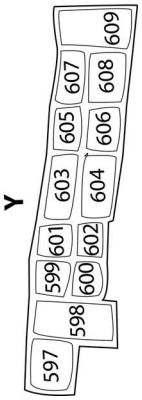


Figure 15.12. Orayvi houseblocks Y and Z; plus houses V′, W′, and X′/619.

HP009817

TABLE 15.4
Orayvi Houses by Clan and Faction, 1906

MT household #	Friendly clan (MT)	Hostile clan (MT)	Mùnqapi clan (MT)
First street			
A 1	Bow*		
A 2–4			Rabbit
B 5–8		Patki*	
B 9–11	N/R Badger		
B 12–½ 13		Desert Fox	
B ½ 13–14	Desert Fox		
B 15–½ 16		Parrot*	
B 16–18		R Badger	
B 19–22		N Badger	
α [1 room]		Sand	
β [1 room]		Spider	
A′ [1 room]	Sparrowhawk		
B′ [1 room]		Greasewood	
C′ [1 room]	Maasaw		
D′ [1 room]			Piikyas
E′ [2 rooms]		Millet	
F′ [3 rooms]		Lizard	
Second street			
C23–26	Sun		
C 27–31	Katsina		
C 32–34		Patki	
C 35–38	Bear		
C 39–41	Lizard		
C 42–46	Greasewood		
C 47–49		G Badger	
C 50		G Badger	
C 51–53		Parrot (/Crow)	Parrot/Crow
C 54–57		Lizard	
C 58–60		Lizard*	
C 61–63		Desert Fox	
C 64–67		Sand	
C 68–71 (72–73)		Sand	
G′		Spider	
D 74–76		Lizard*	
D 77–80	Patki		
H′ [3 rooms]	Sun		
N′ [a] [1 room]		Reed	
Third street			
E 81–89		N Badger/Rabbit	
E 90–95	Sun		
E 96–99		Desert Fox	
E 100–103		Sun	
E 104–107		Rabbit*	
E 108–112		Sand	
E 113–115		Rabbit	
F 116–121		Sand*	
F 122–123	Sand		
F 124–125; I′ [2 rooms]		Patki	
F 126–128		Greasewood	
F 129–130		Greasewood	
J′ [2 rooms]		Patki*	

HP009818

TABLE 15.4—*(Continued)*

MT household #	Friendly clan (MT)	Hostile clan (MT)	Mùnqapi clan (MT)
Fourth street			
G 131–132		Eagle	
G 133	Greasewood		Greasewood
G 134–135	Reed		
G 136–138		Greasewood	
G 139–140; 146–148	Rabbit		
G 141–145	Rabbit		
G 149		Rabbit	
G 150–152		Rabbit	
G 153–155		Piikyas	
G 156–159	Sparrowhawk		
G 160–166	Patki		
G 167–170	Rabbitbrush		
G 171–175	R Coyote		
H 176–178	R Coyote	R Coyote	
H 179–181		Piikyas	
H 182–184			Greasewood
H 185–190			
H191–193			
I 194–196		Sand	
I 197–199		Bear	
I 200–204		Bear	
I 205–207	Parrot		
I 208–210		Greasewood	
I 211–214		Greasewood	
I 215–217		Greasewood	
I 218–219			Real Coyote
Fifth street			
K′ [1 room]			Real Coyote
L′ [1 room]	N/R Badger		
M′ [1 room]	R Coyote		
J 220; 223–224		Rabbit*	
J 221–222		R Badger	
N′ [b] [1 room]		Reed	
K 225–226			Lizard
K 227–232	Butterfly		
K 233–238		Grey Badger	
K 239–243			Rabbit
K 244	Maasaw*		
K 245–251	Rabbit		Rabbit
K 252–255		R Coyote	
K 256–261		R Coyote	
K 262–266	Crane		
K 267		Reed	
K 268–271		Lizard	
K 272–274	Sparrowhawk		
K 275–279		Millet	
K part 287; 280–283		Sun	
K part 287; 284–288	Maasaw		
K 289–291			Piikyas
K 292–294			Piikyas
L 295–296		Patki	
L 297–300		R Badger	
L 301–305		Desert Fox	

HP009819

TABLE 15.4—*(Continued)*

MT household #	Friendly clan (MT)	Hostile clan (MT)	Mùnqapi clan (MT)
L 306–310		Desert Fox	
L 311–314		Desert Fox	
L 315–321		Eagle/Grayhawk	
L 322–325	Greasewood	Greasewood	Greasewood
L 326–331	Greasewood		
L 332–337	Lizard*		
O′ [1 room]	Rabbit		
L 338–340		Spider	
L 341–343	Sun		Sun
L344–346	Greasewood		
L 347–349′	Greasewood	Greasewood	
Sixth street			
M 350–354	Parrot/Crow		
M 355–358			Crow–Parrot*
M 359–364	Eagle	Eagle	
M 365		Greasewood	
M 366–372		Reed	Reed
M 373–376			Reed
M 377–380	Greasewood		
M 381–384		Kookop	
M 385–391		Kookop	
M 392–394	Katsina		
M 395–398; part 399	Maasaw		
M part 399; 400–402		Sun	
M 403–407	R Badger		Real Badger
M 408–412	Maasaw		
M 413–418	Maasaw		
M 419–422	Sun		
M 423–426	Bow		
M 427–432	Bow		
M 433–435		Squash	
M 436–438		Squash	
N 439–443		Spider	
N 444–449	R Badger		
N 450–453		Piikyas	
N 454–460			Desert Fox
N 461–463	Desert Fox	Desert Fox	
N 464–466	Lizard		
N 467–471	Lizard		
N 472–473		Eagle	
N 474–476		R Coyote	Real Coyote
N 477–480		Eagle	
N 481–484	Piikyas		Piikyas
N 485–489		Parrot	
O 490–491		Desert Fox	
P 492′; 492–495	Patki		
P 496–497			Lizard
Seventh street			
P′ [2 rooms]		Reed	
Q′ [1 room]			Reed
R′ [1 room]	Maasaw		
S′ [1 room]	Katsina		

HP009820

TABLE 15.4—*(Continued)*

MT household #	Friendly clan (MT)	Hostile clan (MT)	Mùnqapi clan (MT)
T′ [2 rooms]		Reed*	
U′ [1 room]		Reed	
Q 498–501	Rabbit		
Q 502–504		Rabbit	
Q 505–506			Real Coyote
Q 507–509	R Coyote		
Q 510–512	Sun		
R 513–521		Lizard*	
R 522–526	Bear		
R 527–531	Bear		
R 532–533	Lizard/Bear		
R 534–535	R Coyote		
S 536–542		Bow	
S 541′–542′ [2 rooms]		Spider	
S 543–545		Lizard	Lizard
S 546–548		Reed	
S 549–551	Maasaw		
S 552–555		Kookop	
S 556–561		Rabbit	
S 562–564		Lizard	
S 564′ [1 room]; 565		Reed	
U 566	Patki (Hano)*		
Eighth street			
V 567–576	Maasaw		Maasaw
V 577–581	Piikyas		Piikyas
V 582–585		Reed	
V 586–589	Sand		
X 590–592	Snake		
X 593–596		Snake/Lizard	
X 595′–596′ [2 rooms]		Lizard	
Ninth street			
Y 597–602		Kookop	
Y 603–606	Reed	Reed	
Y 607–609		Reed	
V′ [2 rooms]	Rabbit		
W′ [4 rooms]	Rabbit		
Tenth street			
Z 610	Piikyas		
Z 611		Reed*	
Z 612–613	Piikyas		
Z 614		Piikyas	
Z 615–616	Rabbit		
Z 617–618	Lizard		
X′ 619 [1 room]	Parrot		

* Asterisks by clan names indicate houses that were probably vacant in 1906, their principal female occupant having died before that, and Titiev (n.d.a) providing no information to indicate anyone else had moved in.

HP009821

TABLE 15.5
Factional Division of Orayvi Adults by Clan (primarily by Titiev's designations): Rabbit

			LW genealogies Rabbit/Tobacco		
Identification	S	Sodalities; offices (MT)	Name	Lin	Gen
Friendlies					
Humiletstiwa	M	W Hawioβi	Hïmílɛtstiwa	3	2
Humitiwa	M	W Hawioβi	Hïmítiwa	3	2
Kuukutsmana	F	Marau Oaqöl	Kíkïtsmana	1	3
Kuwanngönsi	F	None	Kəwánŋ*u*nsi	3	3
Kuwanwaytiwa	M	W Hawioβi Soyal G Flute Powamu Soy. Pipmongwi F of Katcinas	Kəwánwaitiwa	3	2
Kwanve'yma	M	Kwan	Kwánveima	3	2
Kyelmöysi	F	Oaqöl Lakon	Kɛ́lmeisi	1	3
Kyelyawnöm	F	Oaqöl	Kélyaomin	3	2
Leehoynöm	F	Marau	Léhoinim	3	3
Nakwayestiwa	M	W Sakwalenvi Snake	Nakwáyɛstiwa	4	3
Nuuta'yma	M	None	Núhtaima	4	3
Paawikya	M	W Tawaoβi	Lomáwaitiwa	3	2
Pongyawunqa	F	Oaqöl	Poŋyáw*u*nka	3	1
Qömahongnöm	F	Marau Lakon Oaqöl	Kïmáhoŋnim	1	2
Qöyahongniwa	M	Ahl→W Hawioβi G Flute Oaqöl Powamu Momtcit	Masáve'ima	3	2
Siwikwaptiwa	M	None (Tcu kiva)	Siwikwaptiwa	3	3
Talashoyniwa	M	Tao	Taláshoiniwa	1	2
Talasmöyniwa	M	W Hawioβi Soyal Tawa'oβi dïhikya	Talásmeiniwa	3	2
Talaswaynöm	F	None	Taláswainim	3	3
Talasyamtiwa	M	W Hawioβi G Flute Snake Powamu Soyal Katcina father Soy. Pipmongwi	Talásyamtiwa	1	3
Tsorhepnöm	F	Marau	Djóchɛpnim	4	3
Tsu'hongnöm	F	Marau Oaqöl	Tcĭ́hoŋnim	1	3
Tuvahepnöm	F	Oaqöl	Tïváhɛpnim	2	3
Tawangönsi	F	Marau Oaqöl Lakon	Tawánŋ*u*nsi	3	2
Lomakwaptiwa (WRabL4G3)	M		Lomakwaptiwa	4	3
Sikyahongqa (WRabL3G3)	F		Sikyáhoŋka	3	3
Sikyangönsi (WRabL1G3)	F		Sikyáŋ*u*nsi	1	3

HP009822

TABLE 15.5—*(Continued)*

Identification	S	Sodalities; offices (MT)	LW genealogies Rabbit/Tobacco		
			Name	Lin	Gen
Hostiles					
Humingöysi	F	Marau Lakon	Hïmíŋoisi	2	2
Lomayaktiwa	M	W Sakwalenvi Soyal Soyal ofcr	Lomáyaktiwa	2	1
Mokyaatiwa	M	Ahl Antelope B Flute Momtcit Tcuku Masau'u personator Kaletaka (Real Clown)			
Nakwangayniwa	M	W Sakwalenvi	Nakwáŋainiwa	4	4
Napkuyva	M	Tao Momtcit Powamu Katcina Fa at OO Katcina chief at H	Nápkuiva	2	1
Polihongqa	F	Lakon Oaqöl	Políhonka	3	2
Qötswistiwa	M	Tao Momtcit	Qítswistiwa	2	1
Sikyahongnöm	F	None	Sikyáhoŋnim	4	4
Sikyaletstiwa	M	W Sakwalenvi	Sikyáletstiwa	4	2
Siwihongniwa	M	Ahl			
Sonwaysi	F	Marau Oaqöl	Sónwaisi	1	2
Tuvakwapnöm	F	Not known	Tuvákwapnim	3	2
Tuwahongnöm	F	Oaqöl	Tïwáhoŋnim	1	3
Tuwamöyniwa	M	W Hano Snake W Tcu	Tiwámeiniwa	4	2
Tuwangyawnöm	F	Lakôn Oaqöl	Tïwáŋyaonim	1	1
Tuwawunqa	F	Oaqöl Antelope			
Tuwayonsi	F	Oaqöl			

NOTES TO TABLES 15.5–15.29. Abbreviations follow those for Tables 7.1–7.2 (see chap. 7).

HP009823

TABLE 15.6

Factional Division of Orayvi Adults by Clan (primarily by Titiev's designations): Katsina/Crow/Parrot

Identification[1]	S	Sodalities; offices (MT)	LW genealogies			
			Name	Chart	Lin	Gen
Friendlies - Katcina						
Masawistiwa	M	Tao Powamu Tao chief ex-Katcina chief	Masáwistiwa	Parrot	2	3
Humimöynöm	F	Powamu	Hïmímeinim	Parrot	2	3
Kuwanngöyniwa	M	Tao Powamu	Kəwánŋainiwa	Parrot	2	3
Nuvayestiwa	M	Tao	Nïváyɛstiwa	Parrot	2	4
Qöyanömqa	F	Powamu	Köyánimka	Parrot	2	2
Sakwhongniwa	M	Kwan Powamu	Sákhoŋniwa	Parrot	2	3
Sikyahoynöm	F	Lakôn Powamu	Sikyáhoinim	Parrot	2	2
Sikyamöynöm	F	Marau	Sikyámeinim	Parrot	2	4
Friendlies - Parrot/Crow						
Singöytiwa	M	W Hawioβi Powamu	Síŋoitiwa	Crow/Katcina	1	3
Nasinömtiwa	M	Kwan Powamu F of Katcinas	Nasínimtiwa	Crow/Katcina	1	3
Pongyamana	F	Powamu	Poŋyámana	Crow/Katcina	1	3
Sikyamöyniwa	M	Tao Soyal Powamu Soyal ofcr F of Katcinas	Sikyámeiniwa	Crow/Katcina	1	2
Tökyawuuti	F	Powamu	Tïváwuhti		1	2
Talahoynöm	F	None	Taláhoinim		1	3
Tuwanömtiwa (#2)	M	Ahl Powamu	Tïwánimtiwa		1	3
Friendlies - Parrot						
Huminömsi	F	Marau Lakon	Hïmínimsi/ Tuwawunsi	Parrot	1	2
Masahongva	M	Powamu Oaqöl Tao Momtcit Katcina Powamumongwi Katcina chief	Masáhoŋva	Crow/Katcina	1	2
Masamöysi	F	Marau Oaqöl Lakon	Masámeisi	Parrot	1	3
Nasihongva	M	Tao Powamu	Nasíhoŋva	Crow/Katcina	1	3
Nasingönsi	F	Oaqöl Marau Soyal Lakon	Nasíŋʋnsi	Parrot	1	3

HP009824

TABLE 15.6—*(Continued)*

Identification[1]	S	Sodalities; offices (MT)	LW genealogies			
			Name	Chart	Lin	Gen
Hooyiwma (WKatL1G4)			Hó·yioma	Parrot	2	4
Hostiles - Parrot/Crow						
Kuwanletsnöm	F	Powamu	Kəwánlɛtsnim	Crow/Katcina	1	3
Polingyawma	M	Ahl Powamu B Flute dïhikya (lightning)	Políŋyaoma	Crow/Katcina	1	3
Masangöytiwa	M	W Hawioβi	Masáŋoitiwa	Crow/Katcina	1	3
Hostiles - Parrot						
Lomakuyva	M	Powamu (Tao kiva)	Lomákuiva	Crow/Katcina	1	3
Lomanakwsu[2]	M	Soyal W Sakwalenvi Lakôn Soyal ofcr Lakôn ofcr	Náksi	Parrot	1	2
Nahongvi'yma	M	W Sakwalenvi Lakôn Lakonmongwi at H	Nahóŋveima	Parrot	1	3
Qöyanömsi	F	Lakon Oaqöl	Koyánimsi	Parrot	1	3
Qöyayesva	M	Tao Powamu	Qöyayɛsva	Crow/Katcina	1	3
Sakwyamqa	F	Lakon Oaqöl Lakon chief	Sákwyamka	Parrot	1	2
Tahomana	F	Powamu	Tahómana	Crow/Katcina	1	2

[1] Clans in the Identifications column are as used by Titiev (n.d.a); discrepancies with the designations on White's genealogies are particularly interesting here vis-à-vis purported descent-group boundaries. As noted in chapter 6, Hopi *angwusi* is more properly ''raven'', rather than ''crow'', but to avoid confusing Titiev's (and White's) terms here, I have retained their translations.

[2] Lomanakwsu was also a Blue Flute initiate, according to Voth (n.d.c).

HP009825

TABLE 15.7

Factional Division of Orayvi Adults by Clan (primarily by Titiev's designations): Bear

			LW genealogies Bear/Bearstrap		
Identification	S	Sodalities; offices (MT)	Name	Lin	Gen
Friendlies					
Hooletstiwa	M	None	Tcï'meiniwa	1	3
Nasiletsnöm	F	Marau Soyal Lakôn Soyalmana	Nasíɩetsnim	1	1
Pongyanömsi	F	Soyal Marau Lakon Soyalmana	Poŋyánimsi	1	2
Sakwwaytiwa #2	M	None	Sákwaitiwa	1	3
Talayawma/Laapu	M	W Tawaoβi Soyal Snake G Flute	Taláyaoma	1	3
Tawakwaptiwa (Kikmongwi)	M	Katcina Antelope W Hawioβi Soyal, Hawioβi Soyal, Tawaoβi Soyal, Sakwalenvi G Flute	Tawákwaptiwa	1	3
Tuvehoyiwma	M	W Sakwalenvi Snake Soyal Soyal ofcr	Tïvéhoyoma	1	3
Tuwahoyiwma	M	W Tawaoβi Soyal	Tïwáhoyoma	1	3
Talashongiwma	M	W Tawaoβi	Taláshoyoma	1	3
Hostiles					
Kuwanhongqa	F	Soyal	Kawánhonka	1	2
Talashongsi	F	None	Taláshoŋsi	1	2
Tangaqyawma	M	W Tcu Snake B Flute	Taŋákyaoma	1	3

HP009826

TABLE 15.8
Factional Division of Orayvi Adults by Clan (primarily by Titiev's designations): Spider

			LW genealogies Spider		
Identification	S	Sodalities; offices (MT)	Name	Lin	Gen
Friendlies					
(None)					
Hostiles					
Kuwanmöysi	F	Marau B Flute	Kəwánmeisi	1	3
Kyarhongniwa	M	W Sakwalenvi Momtcit Antelope Nakyawimkya Antel. Chief at H dïhikya	Kyáchoŋniwa	2	2
Lomahongiwma	M	Momtcit W Sakwalenvi B Flute B Flute chief	Lomáhoŋiyoma	2	2
Lomayestiwa[1]	M	W Sakwalenvi B Flute	Lomáyɛstiwa	2	2
Nasingaynöm	F	Marau B Flute	Nasíŋainim-Veronica	1	3
Poliwuhiwma	M	W Sakwalenvi B Flute Soyal Soyal chief at H	Políwihiyoma	2	3
Qömamöynöm	F	B Flute	Qömámeinim	1	3
Qöyangönqa	F	B Flute	Qoyáŋönka	1	3
Sakwwaynöm	F	B Flute	Sákwainim	1	3
Siwihongiwma	M	W Sakwalenvi H Soyal Soyal ofcr at H	Siwíhoŋyioma	2	3
Talahongsi (#1)	F	Marau B Flute	Taláhonsi	2	3
Tuvamana	F	B Flute Soyal Soyalmana	Tuvámana	1	2
Tuvengöytiwa[2]	M	Momtcit Ahl Antelope B Flute Sun Watcher at H	Tuvéŋoitiwa	1	2

[1] Lomayestiwa was also an Antelope society initiate, according to Voth (1903a).
[2] Although not recorded as such on Titiev's census notes (n.d.a), Tuvengöytiwa was Antelope chief, according to Voth (1903a), and Titiev (1944: 242).

HP009827

TABLE 15.9
Factional Division of Orayvi Adults by Clan (primarily by Titiev's designations): Sand

			LW genealogies Sand		
Identification	S	Sodalities; offices (MT)	Name	Lin	Gen
Friendlies					
Kiwpi	M				
Kuwanmöynöm	F	Oaqöl	Kuwánmeinim	2	3
Kyelnömtiwa	M	W Hawioβi Oaqöl Chaakmongwi	Kɛlnimtiwa	2	3
Loma'asniwa	M	Kwan			
Masatöyniwa	M	W Hawioβi Oaqöl B Flute Momtcit Oaqölmongwi			
Mösinömqa	F	Oaqöl Marau	Mesinimka	2	2
Qöyangöysi	F	Oaqöl Oaqölmongwi	Qoyaŋaisi	2	2
Qöyangöyva[1]	M	W Hawioβi	Koyáŋoiva		
Tuvenömtiwa	M	W Hawioβi Momtcit	Tuvɛnimtiwa	2	3
Hostiles					
Lomanangkwusa	M	Ahl Momtcit			
Hooqa'ö	F	Oaqöl	Hókai	1	4
Huminömqa	F		Hïminimka	1	4
Humiyestiwa	M	Tao Powamu Taomongwi at H	Hïmiyɛstiwa	1	4
Kuwannömtiwa	M	Kwan Bakabi chief	Kəwanemtiwa	1	4
Kyaaro (#1)	F	Oaqöl Marau Maraumongwi at H	Kyájro	1	4
Lomangöyva	M	Ahl Momtcit			
Masangyamtiwa	M	W Hawioβi	Masáŋyamtiwa	1	4
Nakwaheptiwa	M	Kwan Kwan chief at H	Nakwáhɛptiwa	1	4
Nuvayesnöm	F	Marau Oaqöl Lakôn	Nïvayesnim	1	4
Puhuhongva	M	W Sakwalenvi			
Qötsakwahu	M	W Sakwalenvi	Qïtsakwahi	1	4
Qötshaynöm	F	Oaqöl Marau	Qïtshainim	1	3
Qötshoyiwma	M	Ahl	Qïtshóyioma	1	4
Qötsvenqa	F	Marau Oaqöl Lakôn	Qïtcvɛnka	2	1
Qöyahongva	M	Tao Momtcit	Qoyahoŋva	2	3
Qöyahoyniwa	M	W Hawioβi Wuw. chief at H	Koyahoiniwa	1	4

HP009828

TABLE 15.9—*(Continued)*

			LW genealogies Sand		
Identification	S	Sodalities; offices (MT)	Name	Lin	Gen
Salaavi	F	Oaqöl	Salapmana	1	4
Sikyayawma	M	Kwan	Sikyayaoma	1	5
Talashongniwa	M	Ahl Antelope	Talashoŋniwa	2	3
Talashongnöm	F	Oaqöl Lakôn	Taláshoŋnim	1	5
Talasngaynöm	F	Oaqöl	Talásŋainim	1	3
Tawahongniwa	M	W Hawioβi B Flute	Tawahoŋniwa	2	3
Tuuvingma	M	Ahl Momtcit Kick-race chief			

[1] Qöyangöyva (Koyáŋoiva) is erroneously recorded on White's genealogies as Greasewood (lineage 1, generation 4).

TABLE 15.10
Factional Division of Orayvi Adults by Clan (primarily by Titiev's designations): Lizard

			LW genealogies Lizard		
Identification	S	Sodalities; offices (MT)	Name	Lin	Gen
Friendlies					
Homikni	M	W Hawioβi Momtcit dïhikya			
Humihoyniwa	M	W Hano G Flute Momtcit	Hïmïhoiniwa	2	2
Kuwanheptiwa	M	W Tawaoβi			
Kuwanöyiwma	M	Tao	Lomáyɛsva	1	3
Kuwanwikvaya	M	W Hano Marau Marau ofcr	Wikvaya	2	3
Kwaavaho	M	W Hawioβi Momtcit G Flute	Kwávaho	4	1
Nawini'yma	M	Kwan	Nawíni'ima	2	3
Nuvayamsi	F	Marau	Nïváyamsi	2	4
Oomawu	F	Oaqöl Lakon	O·mawʋ'	1	3
Pavönyawma	M	Tao dïhikya but quit			
Poli. . .	F	None	Poli	3	4
Qötsnömsi	F	Marau Oaqöl Marau chief	Qïtsnimsi	2	3
Söwungwya	M	W Hano Marau	Sïwʋŋoya	2	3
Talavenqa	F	None	Talavɛnka	1	3
Talayesnöm	F	Marau Oaqöl Lakon	Talayesnim	3	3

HP009829

TABLE 15.10—*(Continued)*

Identification	S	Sodalities; offices (MT)	LW genealogies Lizard Name	Lin	Gen
Sikyangyawnöm (WLizL2G5)	F		Sikyaŋyaonim	2	5
Hostiles					
Kwetsma	M	None			
Masaatiwa	M	W Tcu Snake	Masátiwa	4	1
Masahongniwa	M	Kwan Snake	Masáhoŋniwa	1	3
Masayesva	M	Snake			
Nasiwunqa	F	Oaqöl	Nasiwʋnka	1	3
Ngönqa	F	None			
Puhunömtiwa	M	W Tcu OO Snake OO Snake H B Flute H Marau H Powamu H	Pïhïnimtiwa	4	2
Qööqötsa	F	Marau Oaqöl	Kïkïtsa	3	3
Qöyahoynöm	F	None	Qoyáhoinim	3	2
Sakwyesva	M	Kwan Snake at H	Sakyєsva	4	2
Sikyahongniwa[1]	M	W Tcu Snake	Sikyáhoŋniwa	4	1
Sumatskuku	M	None dïhikya	Somatskʋk	3	4
Tangaqhongva	M	Kwan			
Tawanömsi	F	None	Qoyoŋmana	1	3
Tawayawnöm	F	Marau Antelope	Tawáyaonim	1	3
Tövönömqa	F	None	Tivʋnimka	3	3
Tuutuspa	M	W Tcu Snake Momtcit	Tʋtʋzba	4	1
Na'qa (WLizL1G4)	M		Na'ka	1	4

[1] Sikyahongniwa was also a Blue Flute initiate, according to Voth (n.d.c).

TABLE 15.11

Factional Division of Orayvi Adults by Clan (primarily by Titiev's designations): Snake[1]

Identification	S	Sodalities; offices (MT)	LW genealogies Lizard Name	Lin	Gen
Friendlies					
Kuktiwa	M	W Tcu Snake	Kó'tiwa	3	2
Tuveyamtiwa	M	Tao Snake ex-Snake chief	Tuveyamtiwa	3	2
Qöyawaynöm	F	Snake Snake mana	Qoyáhoinim	3	2

HP009830

TABLE 15.11—*(Continued)*

Identification	S	Sodalities; offices (MT)	LW genealogies Lizard		
			Name	Lin	Gen
Hostiles					
Suuqawma	M	W Tcu Real Snake	Sík̀aoma	3	2
Kwaavi	F	Snake	Kwa'vi	4	1
Masangöntiwa[2]	M	W Sakwalenvi Snake Soyal Momtcit Snake chief Soy. Kaletaka	Masáŋöntiwa	4	1
Puhuwaytiwa #2	M	W Sakwalenvi B Flute	Pïhïwaitiwa	4	2

[1] As described in chapter 6, alternative identifications are common among this group. For the Friendlies, Titiev (n.d.a) identifies Kuktiwa and Tuveyamtiwa alternately as Snake or Real Snake; Qöyawaynöm is only listed as Snake. For the Hostiles, Titiev (n.d.a) lists Suuqawma as Real Snake; Kwaavi, Masangöntiwa, and Puhuwaytiwa #2 are all listed alternately as Snake or Lizard. White's genealogies record no Snake chart, only Lizard (including all the individuals in the present table); as noted, however, White's fieldnotes (n.d.b) do list Snake identities for several of these individuals. Moreover, there are lineal connections (for example between Masangöntiwa and Puhunömtiwa) which should entail inclusion of others on table 15.11, rather than 15.10. However, in keeping with the primary anchoring of tables 15.5–15.29 to Titiev's census, I have not combined ''Snake'' and ''Lizard'' here. Figure 15.18 reflects my conclusions on lineal relationships: it combines some individuals separated on tables 15.10 and 15.11.

[2] In addition to the offices listed here by Titiev (n.d.a), elsewhere (1944: 242) Titiev records Masangöntiwa as chief of the Wuwtsimt society at Tsu'kiva.

TABLE 15.12

Factional Division of Orayvi Adults by Clan (primarily by Titiev's designations): Sun

Identification	S	Sodalities; offices (MT)	LW genealogies Sun		
			Name	Lin	Gen
Friendlies					
Hahay'i	F	Oaqöl Lakôn	Hahaí'imana	1	3
Ismana	F	Marau	Isaumana	1	3
Kyelhongniwa	M	W Hawioβi	Kɛ́lhoŋniwa	1	3
Leetaymana	F	None	Lɛtáimana	1	4
Mooho	F	Marau Oaqöl	Móho	1	3
Nakwa'yma	M		Nakwáiima	1	3
Nuvahongqa	F	Oaqöl	Nʋváhoŋka	1	3
Paaqavi #1	F	Marau	Bákaβi	1	2
Posiwyesva	M	None	Posíɛsva	1	4
Qömayawtiwa	M	W Tawaoβi	Komáyaotiwa	1	3
Qöyayeptiwa	M	W Sakwalenvi > Soyal Tawaoβi Momtcit Soy. ofcr	Koyɛ́ptiwa	1	2
Sihongqa	F	?			
Singyamsi	F	Marau Oaqöl Lakôn	Síŋyamsi	1	3
Siwihongqa	F	None	Siwíhuŋka	1	3
Sowiwuuti	F		Sowíwu'ti	1	2

HP009831

TABLE 15.12—*(Continued)*

Identification	S	Sodalities; offices (MT)	LW genealogies Sun		
			Name	Lin	Gen
Talashongva	M	Tao	Taláshomáβa	1	2
Talaskwaptiwa	M	W Sakwalenvi Soyal G Flute Snake Soyalmongwi	Taláskwaptiwa	1	2
Talawaytiwa	M	W Tawaoβi Snake			
Tuwangönsi	F	Marau Oaqöl	Tʊwáŋʊnsi	1	3
Henry (WSunL1G4) [aka Kuwanyestiwa]	M		Henry	1	4
Hostiles					
Lomaletstiwa	M	W Hawioβi Powamu	Lomálɛtstiwa	1	3
Nuvayamqa	F	Marau	Niβayamka	1	3
Puhu'yma	M	Ahl	Pihúima	1	3
Qötshongva	M	Ahl	Kútcoŋova	1	4
Sakwhoyiwma[1]	M	Ahl	Sákoiyama	1	4
Sakwwaytiwa #1	M	Tao	Sákwaitiwa	1	4
Siwikwapnöm	F	None	Siwíkwapnim	1	4
. . .Tsooro	F	Lakôn Oaqöl	Djóro	1	4
Tuvamöynöm	F	Oaqöl Lakôn	Tuʋámeinim	1	4

[1] Sakwhoyiwma was also a Blue Flute initiate, according to Voth (n.d.c).

TABLE 15.13

Factional Division of Orayvi Adults by Clan (primarily by Titiev's designations): Eagle

Identification	S	Sodalities; offices (MT)	LW genealogies Eagle		
			Name	Lin	Gen
Friendlies					
Aqawsi [Hst 1895]	M	W Hawioβi			
Kyarwaynöm	F	Oaqöl	Kyácwainim	1	4
Talasve'yma	M	W Hano	Talásvɛ'ima	1	3
Hostiles					
Qötsngöyva	M	Tao Antelope at H	Qí́tsnoiva	1	3
Honnömqa	F	None	Hónimka	1	4
Katsinmana	F	Marau Oaqöl	Katcinmana	1	2
Nakwave'yma	M	Ahl	Nakwáβɛ'ima	1	3
Nasingayniwa	M	[W Sakwalenvi] dïhikya	Nasiŋainiwa	1	2
Ngaysi	F	Marau	Naisi	1	2
Poliheptiwa	M	W Sakwalenvi W Tcu Antelope	Políhɛptiwa	1	4
Pongyangöysi	F	Marau	Verlie	1	4

HP009832

TABLE 15.13—*(Continued)*

Identification	S	Sodalities; offices (MT)	LW genealogies Eagle Name	Lin	Gen
		Oaqöl			
Qöyatpela	M	Tao Clown Tcuku Clown Chief	Koyátpɛla	1	2
Sakwyamsi	F	Marau	Sákyamsi	1	2
Sihaynöm	F	Oaqöl	Siháinim	1	3
Tsormöysi	F	?	Djócmeisi	1	4

TABLE 15.14
Factional Division of Orayvi Adults by Clan (primarily by Titiev's designations): Greasewood

Identification	S	Sodalities; offices (MT)	LW genealogies Greasewood Name	Lin	Gen
Friendlies					
Hessi	M	W Tawaoßi Soyal	Hé·si	1	4
Humiventiwa	M	W Tawaoßi Soyal	Hïmívɛntiwa	1	3
Kuwanvuwyawma	M	W Hawioßi G Flute dïhikya	Kuwanvuyaoma	1	3
Nakwawaytiwa	M	Ahl Yaya at Mish. dïhikya			
Nasitöyniwa	M	W Hawioßi Soyal Chaakmongwi	Nasítoiniwa	1	4
Nuvamana #1	F		Nïvámana	1	3
Poli Paayestiwa	M	W Hawioßi	Pá·yɛstiwa	1	4
Poliyestiwa	M	W Sakwalenvi > Tawaoßi ex-Chaakmongwi	Políyɛstiwa	1	4
Puhuhoyiwma	M	W Hawioßi	Pïhí̂hoyioma	1	4
Qömahongqa	F	Lakon Lakon ofcr	Komáhonká	1	3
Qömangyamqa	F	Lakon	Qömaŋyámká	1	3
Qömayestiwa	M	W Sakwalenvi Snake			
Qöyaheptiwa	M	W Tawaoßi	Koyáhɛptiwa	1	3
Sikyaleetsiwma	M	W Hawioßi	Sikya'lɛtcioma	1	4
Sikyaletsnöm	F	Oaqöl	Sikyálɛtsnim	1	3
Sikyayestiwa	M	W Hano, later: W Tawaoßi Soyal Soy ofcr	Sikyáyɛstiwa	1	4
Siwiheptiwa	M	W Tawaoßi	Siwi'hɛptiwa	1	3
Siwingyawnöm	F	Marau Oaqöl	Siwíŋyaonim	1	3
Siwiyestiwa	M	W Hano	Siwíyɛstiwa	1	4

HP009833

TABLE 15.14—*(Continued)*

			LW genealogies Greasewood		
Identification	S	Sodalities; offices (MT)	Name	Lin	Gen
Siyawma	M	Ahl Snake Momtcit	Sïyaoma	1	3
Solimana	F	Marau Oaqöl Lakôn Powamu	Solímana	1	4
Sikyahongiwma	M	W Hawioßi then Tawaoßi	Sikyáhoŋyoma	1	3
Tsorwunqa	F		Djócwʊnka	1	4
Tuwangöynöm	F	Oaqöl			
Hostiles					
Humikwapnöm	F	None	Hïmi'kwapnim	1	1
Honvenqa	F	None	Hónivenka	1	2
Kuwanhongniwa	M	W Hawioßi at H	Kuwánhoŋniwa	1	2
Kuwankwapnöm	F	Marau Oaqöl	Kəwánkwpnim	1	2
Kuwannömqa[1]	F	Oaqöl	Kəwánnimka	1	3
Kuwanyesva[2]	M	Soyal W Sakwalenvi			
Lomakwahu	M	W Sakwalenvi ex-Chaakmongwi at H	Lomakwahï	1	3
Masahongqa	F	None	Masahonka	1	2
Naa'usitiwa	M	W Sakwalenvi B Flute Momtcit			
Na'sastiwa[2,3]	M	Kwan G Flute Kwanmongwi	Ná'sastiwa		
Pongyahosnöm	F	Oaqöl	Poŋyáhocnim	1	1
Qömayonsi	F	Marau Oaqöl			
Qötsmöysi	F	Oaqöl	Qǐtsmoisi	1	4
Sikyahoyiwma	M	Kwan	Sikyahʊioma	1	4
Talasmöysi	F	Oaqöl			
Talaswungniwa	M	W Sakwalenvi B Flute ex-Chaakmongwi	Taláswʊŋniwa	1	1
Tsorwisnöm	F	B Flute			
Tuvehongiwma	M	Tao Povosti (Po·siowimkya)	Tuvéhoŋyoma	1	2
Tuvekwaptiwa	M	W Tcu	Tuvékwaptiwa	1	2
Tuvengyamtiwa	M	W Tcu	Tuveŋyamtiwa	1	2
Tuwanömtiwa #1	M	W Hawioßi			
Tuwavensi	F	None	Tuwávɛnsi	1	4
Wuuwunqa (Qömawunqa)	F	Oaqöl Lakôn	Qömawʊnka	1	3

[1] Kuwannömqa was Antelope society maiden according to Voth (1903a).
[2] Kuwanyesva and Na'sastiwa were also Blue Flute initiates, according to Voth (n.d.c).
[3] Na'sastiwa is erroneously placed on White's Masnyam-Hovahkapnyam-Kokopnyam charts (lineage 1, generation 2).

HP009834

TABLE 15.15
Factional Division of Orayvi Adults by Clan (primarily by Titiev's designations): Reed

			LW genealogies Reed		
Identification	S	Sodalities; offices (MT)	Name	Lin	Gen
Friendlies					
Humimana	F	Marau	Hïmimana	1	4
Koyongo/Koyongmana	F	Oaqöl Marau	Koyóŋmana	1	4
Lomatuwa'yma[1]	M	Ahl Snake	Lomátiwaima		
Masahongnöm	F	Marau	Masáhoŋnim	1	3
Qa'ömana	F	Oaqöl Marau	Ká'ömana	2	3
Sikyatuwa	F	Oaqöl	Sikyátiwa	2	4
Sikyavenqa[1]	F	Oaqöl	Sikyávɛnka		
Siwiltima[2]	M	W Hano at OO			
Siyonsi	F	Marau Oaqöl	Siwíyonsi	2	4
Talawipi	M	W Hawioβi	Taláwipi	2	4
Tsorngaynöm	F		Djocŋainim	2	4
Tsu'mana (#1)	F		Tcí'mana	2	3
Hostiles					
Humivensi	F	Marau	Hïmívɛnsi	2	3
Kwaanömsi	F	Marau	Kwánimsi	2	4
Kyarngöytiwa	M	W Sakwalenvi Momtcit			
Masahongi	M	W Tcu Momtcit			
Nakwaletstiwa	M	W Sakwalenvi Momtcit			
Nasimöysi[1]	F	Marau Lakon	Nasímeisi		
Nuvahongnöm	F	None at OO Soyal at H	Niváhoŋnim	2	3
Pongyayamqa	F	Marau Oaqöl	Poŋyáyamka	2	3
Qöyamöynöm	F	Marau Lakon	Qöyámeinim	2	2
Sakwmöyniwa	M	W Sakwalenvi B Flute Nakya Chaakmongwi at H	Sákmeiniwa	2	2
Sihepnöm	F	Marau Oaqöl	Sihépnim	2	3
Sihongsi[1]	F	Marau Oaqöl Lakon	Síhoŋsi		
Sikyangöysi #2	F	Marau	ŋóisi	2	2
Sikyave'yma	M	Kwan Snake	Sikyáveima	2	3
Tawakwapnöm	F	Marau	Tawákwapnim	2	4
Tawamsa'yma[1]	M	W Sakwalenvi Snake Powamu at H B Flute	Tawámsai'ima		

HP009835

TABLE 15.15—*(Continued)*

Identification	S	Sodalities; offices (MT)	LW genealogies Reed		
			Name	Lin	Gen
Tawaventiwa (Albert)	M		Tawávɛntiwa – Albert	2	3
Tuwamöynöm	F	Marau	Tuwámɛinim	2	2
Tuwayesnöm[1]	F	Marau Oaqöl	Tuwáyesnim		
Wungwni'yma	M	W Tcu B Flute			

[1] Several individuals recorded by Titiev as Reed appear, instead, on White's Greasewood chart: Nasimöysi (Nasímeisi) in generation 4; Tawamsa'yma (Tawámsai'ima) and Tuwayesnöm (Tuwáyesnim) in generation 3; and Lomatuwa'yma (Lomátiwaima), Sihongsi (Síhoŋsi), and Sikyavenqa (Sikyávɛnka) in generation 4).

[2] Siwiltima is recorded by Titiev as Reed clan from Wàlpi.

TABLE 15.16

Factional Division of Orayvi Adults by Clan (primarily by Titiev's designations): Bow

Identification	S	Sodalities; offices (MT)	LW genealogies Bow		
			Name	Lin	Gen
Friendlies					
Kyarve'yma	M	Ahl	Kyácvɛ'ima	1	4
Lomanömtiwa	M	W Hano→ Hawioβi G Flute B Flute Nakyawimkya Powamu Oaqöl Head of Hawi. kiva Dressed Oaq. Girls	Lománimtiwa	1	3
Nakwahongqa	F	Marau Marau ofcr	Nakwáhoŋka	1	2
Nasitima	M	W Hano B Flute W Hawioβi Soyal Hawioβi	Nasítima	1	3
Nasiwaytiwa	M	Ahl Ahl chief after EB	Nasíwaitiwa	1	3
Qöyahongnöm	F	Marau Marau ofcr	Koyáhoŋnim	1	2
Sikyawaytiwa	M	None	Sikyáwaitiwa	1	3
Tangaqhongniwa	M	Ahl Ahl chief	Taŋákhoŋniwa	1	3
Tuwaletstiwa	M	W Hawioβi Snake	Tuwálɛtstiwa	1	3
Hostiles					
Qötsventiwa[1]	M	Ahl B Flute ex-Ahl chief	Qǐtcvɛntiwa	1	3
Talasvenqa	F	Marau	Talásvɛnka	1	2

[1] Qötsventiwa was also an Antelope society initiate, according to Voth (1903a).

HP009836

TABLE 15.17
Factional Division of Orayvi Adults by Clan (primarily by Titiev's designations): Maasaw

			LW genealogies Mas-Hovahkap-Kokop		
Identification	S	Sodalities; offices (MT)	Name	Lin	Gen
Friendlies					
Humihoynöm	F	Oaqöl	Píphoŋsi – Himíhoinim	1	5
Humingöynöm	F	Oaqöl	Himíŋoinim	1	4
Kuwanveniwma	M	Soyal W Sakwalenvi (>Tawaoβi)	Kïwanvɛnyioma	1	4
Kuwanventiwa	M	Kwan Snake Powamu dïhikya	Kwánventiwa	1	3
Kuwanyawnöm	F	Lakon Oaqöl	Kwányaonim	1	4
Kuwanyesnöm	F	Oaqöl Lakon	Kwányesnim	1	4
Kyaaromana	F	Oaqöl	Kyarjómana	1	5
Lomalewtiwa	M	Kwan Kwanmongwi	Lomáleotiwa	1	3
Lomavuwyawma	M	Soyal W Sakwalenvi	Lomávuyaoma	1	4
Masahongsi	F	Marau Lakon Oaqöl	Masahoŋsi – Nannie	1	4
Nasingyamtiwa	M	Kwan	Nasíŋyamtiwa	1	3
Nawisowa	F	Marau Oaqöl	Nawísowa	1	4
Ngahutiwa	M	None	Nahűtiwa	1	4
Patsavumana	F	Oaqöl	Patsávumana	1	5
Sakwhongsi	F	Marau Lakon Oaqöl	Sákhoŋsi	1	3
Sihaytiwa	M	None			
Sileena	M	None			
Sowingöysi	F	None	Sowiŋoisi	1	5
Talasyesnöm	F	Oaqöl	Talásyɛsnim	1	3
Tangaqhoyniwa	M	W Sakwalenvi Soyal Momtcit	Taŋákhoiniwa	1	4
Tangaqnömtiwa	M	W Hawioβi	Taŋáknimtiwa	1	3
Tangaqwunqa	F	None	Taŋákwvnka	1	3
Tawangyawnöm	F	Marau Oaqöl Lakon Soyal Soyalmana	Tawáŋyaonim	1	4
Tuvemana	F	Oaqöl Lakôn dïhikya	Tïvéhonka – Tïvémana	1	4
Honyamqa	F	Marau	Honíyamka	1	4
Hostiles					
None					

HP009837

TABLE 15.18

Factional Division of Orayvi Adults by Clan (primarily by Titiev's designations): Kookop

			LW genealogies Mas-Hovahkap-Kokop		
Identification	S	Sodalities; offices (MT)	Name	Lin	Gen
Friendlies					
None					
Hostiles					
Heevi'yma	M	Tao Momtcit G Flute G Flute Kaletaka			
Humihepnöm	F	None	Hïmíhɛpnim	2	2
Kuwanyamtiwa	M	W Hano (W Sak at Hot) B Flute BF Kaletaka at H			
Lomahongvi	M	Tao Momtcit Nakya	Lomáhoŋvi	2	3
Masahoyiwma	M	W Sakwalenvi Momtcit			
Masangyamqa	F	None	Masáŋyamka	2	2
Masawunqa	F	Marau	Masáwʋnka	2	2
Puhunömqa	F	None	Pïhïnimka	2	3
Qöyahongsi	F	Marau	Koyáhoŋsi	2	3
Qöyavuwyawma	M	W Tcu Momtcit B Flute B Flute Kaletaka			
Qöywisa	M	W Tcu Nakyawimkya	Kúiwisa	2	1
Sakwnömqa	F	None	Sákwnimka	2	3
Talangayniwa	M	W Hawioβi Momtcit	Tələ́ŋainiwa	2	1
Tuveyesnöm	F	None	Tuvéyɛsnim	2	3
Yukiwma	M	Ahl Momtcit Antelope	Yokíoma	2	3

TABLE 15.19

Factional Division of Orayvi Adults by Clan (primarily by Titiev's designations): Coyote

			LW genealogies Man Coyote		
Identification	S	Sodalities; offices (MT)	Name	Lin	Gen
Friendlies					
Natwantiwa	M	W Hano→ Tawaoβi G Flute Momtcit G Flute Kaletaka	Nátwantiwa	3	4
Kyarmöynöm	F	Oaqöl	Gyácmeinim	3	5
Naanankya	M	None	Nánaŋkya	3	5

HP009838

TABLE 15.19—*(Continued)*

			LW genealogies Man Coyote		
Identification	S	Sodalities; offices (MT)	Name	Lin	Gen
Sa'lako	F	Marau Oaqöl	Sá·alakmana	3	5
Talasi	F	Oaqöl	Talási	1	3
Honmöyniwa	M	W Sakwalenvi Momtcit Soyal Soyal ofcr	Hóŋmeiniwa	3	3
Lomayesva #1	M	Kwan	Lomáyɛsva	3	4
Masahoynöm	F	Marau	Masáhoinim	2	5
Masavensi	F	None	Masávɛnsi	2	4
Qömawuhiwma	M	W Hawioβi G Flute Momtcit G Flute Kaletaka	Kïmáwʋhioma	1	2
Qötsyamtiwa	M	W Sakwalenvi Soyal Soyal ofcr	Qí́tsyamtiwa	2	4
Sakwmasa	M	W Hawioβi Momtcit			
Sakwmöysi	F	Oaqöl	Sákmeiisi	3	5
Sivenqa	F	Marau Lakon Oaqöl	Siβɛnka	3	4
Talahongqa	F		Taláhoŋka	2	6
Talasmana	F	None	Talásmana	2	4
Talasvuwyawma	M	W Hawioβi Soyal (Tawaoβi) G Flute Momtcit Powamu Soy. Kaletaka G Flute Kaletaka	Talásvuyaoma	1	3
Tangaqhoyiwma	M	Kwan Momtcit			
Tangaqyestiwa	M	W Hawioβi G Flute Momtcit Powamu F of Katcinas	Taŋákyɛstiwa	3	3
Tawawunqa	F	Marau	Tawáwʋnka	2	4
Töyongwa	M	W Hawioβi	Tí́'yoŋa	1	3
Tuvengyamsi	F	Oaqöl	Tuvé·yamsi	3	3
Tuveyestiwa	M	W Sakwalenvi	Tuvɛ́yɛstiwa	2	5
Sakwapu[1]	F	Marau Oaqöl Lakôn	Sakwápï	1	4
Hostiles					
Singöyva	M	W Hawioβi	Síŋoiva	3	4
Kuwanhoynöm	F	Marau Oaqöl Lakon Marau ofcr	Kïwáŋhoinim	3	3

TABLE 15.19—*(Continued)*

			LW genealogies Man Coyote		
Identification	S	Sodalities; offices (MT)	Name	Lin	Gen
Lomayawma	M	W Hawioβi Masau'u personator			
Nakwamöysi	F	Marau Lakon Oaqöl	Nakwámeisi	3	3
Nuvavenqa	F	None	Niʋávɛnka	2	3
Pongyaletstiwa	M	W Tcu	Poŋyálɛtstiwa	3	4
Qömakwaptiwa	M	W Tcu	Paasiqölö	1	4
Qötshongniwa #1	M	W Tcu	Kí̋tshoŋniwa	1	4
Sihongva	M	Ahl Antelope	Síhoŋva	1	4
Sikyayesnöm[2]	F	None			
Siyawnöm	F	?	Síyaonim	1	3

[1] Sakwapu, as well as Real Coyote, is also recorded by Titiev (n.d.a) as Yellow Fox clan.
[2] Sikyayesnöm was Antelope Society Maiden according to Voth (1903a).

TABLE 15.20
Factional Division of Orayvi Adults by Clan (primarily by Titiev's designations): Desert Fox

			LW genealogies Water Coyote		
Identification	S	Sodalities; offices (MT)	Name	Lin	Gen
Friendlies					
Kyarhongnöm	F	Marau	Kyáchoŋnim	2	5
Lötoksi'yva	M	W Hawioβi			
Masakwaptiwa	M	None	Masákwaptiwa	1	6
Pongyawa'yma	M	W Hawioβi Snake	Poŋyáwaima	2	5
Qötswunsi	F	None	Kí̋tswʋnsi	2	5
Qöyakwapnöm	F	Marau Oaqöl	Páha'pi, or Qïyákwapnim	2	4
Qöyangyamtiwa	M	W Tawaoβi	Qïyáŋyamtiwa	2	5
Talavensi	F	Marau	Talávɛnsi	1	5
Tuvengyamqa	F	None	Tuvɛ́ŋyamka	1	6
Tuwangöytiwa	M	W Hawioβi dïhikya	Tuwáŋoitiwa	2	5
Humihongiwma[1]	M	W Hano at OO dïhikya	Hïmí·hoŋioma	2	5
Hostiles					
Humi	F	Lakon Oaqöl	Hïmi	2	5
Kwaahongsi	F	Marau Oaqöl	Kwáhoŋsi	1	5
Kwaayesnöm	F	Not known	Kwáyɛsnim	2	4
Lomamsa'yma	M	Tao Snake			
Nuvayonsi	F	Marau	Nïváyonsi	1	4
Polimöysi	F	Lakon	Polímeisi	2	5
Polingyamtiwa	M	W Tcu Snake	Políngyamtiwa	1	6

HP009840

TABLE 15.20—*(Continued)*

			LW genealogies Water Coyote		
Identification	S	Sodalities; offices (MT)	Name	Lin	Gen
Poliyesva	M	Ahl Snake Powamu	Poliyesva	1	6
Qömawuuti	F	Marau	Kïmáwuhti	1	5
Qötsyamqa	F	Marau	Qítsyamka	2	4
Qötsyawma	M	W Sakwalenvi Momtcit B Flute Soyal B Flute Kaletaka at H Soyal Kaletaka at H	Qítsyaoma	2	4
Qöyavi	F	Marau	Koyáβi	2	4
Qöyayamtiwa	M	W Tcu Snake B Flute B Flute chief at H	Koyáyamtiwa	2	5
Sihongnöm	F	Marau Lakôn	Sihoŋnim	1	6
Siwaynöm	F	Marau	Síwainim	1	6
Talanömqa	F	Oaqöl Lakon	Talánimka	2	4
Talaswaytiwa	M	W Hawioβi B Flute Snake B Flute Kaletaka Snake Kaletaka	Taláswaitiwa	1	3
Tangaqhepnöm	F				
Tangaqyesva	M	Kwan			
Tsorngöyva	M	W Sakwalenvi B Flute	Djócɲoiva	2	5
Tuvengyawma #2	M	W Tcu at H			
Tuveyawnöm	F	Lakon	Tuvɛ́yaonim	2	5
Tuwangyamtiwa	M	W Hawioβi	Tiwáŋyamtiwa	2	5

[1] Humihongiwma is alternately identified by Titiev (n.d.a) as Real Coyote or Pa Is (''water coyote'', i.e., Desert Fox).

TABLE 15.21
Factional Division of Orayvi Adults by Clan (primarily by Titiev's designations): Millet

Identification	S	Sodalities; offices	LW genealogies[None]
Friendlies			
None			
Hostiles			
Siheptiwa	M	W Hawioβi at H at H	
Kuwanve'yma	M	W Tcu Antelope	
Masawaytiwa	M	W Hawioβi	
Talanömtiwa	M	W Sakwalenvi	
Tsorhongnöm	F	None	
Tsorhongsi	F	None	
Tuvenömsi	F	None	

HP009841

TABLE 15.22

Factional Division of Orayvi Adults by Clan (primarily by Titiev's designations): Badger[1]

			LW genealogies Badger		
Identification	S	Sodalities; offices (MT)	Name	Lin	Gen
Friendlies - Badger					
Qöyawayma	M	Ahl Powamu Snake			
Friendlies - R Badger					
Huminkwa'yma	M	Ahl Powamu	Humíŋkwaima	1	4
Kuwanleetsiwma	M	Tao Powamu	Kəwánlɛtstioma	1	5
Paanömtiwa	M	W Hawioβi G Flute Powamu	Pá·nimtiwa	1	5
Pööqangw	M	None			
Qömahoyniwa	M	Ahl Powamu G Flute Powamu chief	Qïmáhoiniwa	1	2
Qömanömtiwa	M	W Sakwalenvi Powamu			
Qöyangayniwa	M	W Sakwalenvi Soyal Powamu Soyal Kaletaka	Koyáŋainiwa	1	3
Siletstiwa	M	Powamu W Sakwalenvi > Tawaoβi Powamu chief	Sí·lɛtstiwa	1	5
Singöysi	F	Marau Oaqöl	Síŋoisi	1	3
Talasmöynöm	F		Talásmeinim	1	5
Tsorhoynöm	F	Oaqöl Powamu	Djóchoinim	1	5
Friendlies - G Badger					
Kyaryawma	M	Tao Powamu			
Nasiyawma	M	Kwan Powamu	Nasíyaoma	3	2
Piqösa	M	W Sakwalenvi Powamu	Pikösa	4	3
Qötskuyva	M	Kwan Powamu	Qĩtskoiva	3	2
Sakwwunu	M	W Hawioβi Powamu			
Friendlies - N/R Badger					
Honapsi	F	Lakôn Oaqöl	Honápsi	2	3
Sakwhongqa	F	Marau	Sákhoŋka	2	4
Singönsi	F	Marau	Siŋoinsi	2	4

HP009842

TABLE 15.22—*(Continued)*

			LW genealogies Badger		
Identification	S	Sodalities; offices (MT)	Name	Lin	Gen
Hostiles - Badger					
Nasingyawnöm	F	Marau Lakôn	Nasíŋyaonim	1	3
Hostiles - R Badger					
Kyarwaytiwa	M	W Sakwalenvi Powamu Powamu chief at H dïhikya	Kyácwaitiwa	1	5
Nakwatiwa	M	W Sakwalenvi Powamu	Nakwátiwa	1	4
Nuvawaynöm	F	Powamu	Nuváwainim	1	5
Pongyaletsnöm	F	Powamu Oaqöl	Poŋyálɛtsnim	1	4
Qöyangöytiwa	M	W Tcu Powamu	Koyáŋoitiwa	1	4
Talamana	F	None	Talá'mana	1	4
Tangaqwisiwma	M	W Hawioβi Powamu			
Tuwahongva	M	Ahl Powamu	Tiwáhoŋova	1	5
Hostiles - G Badger					
Tuwaswukiwma	M	None			
Kwaavenqa	F	None	Kwavɛŋka	4	3
Nasikwaptiwa	M	W Sakwalenvi Powamu F of Katcinas	Nasikwaptiwa	4	2
Piphongva	M	Ahl Powamu B Flute Ahl chief at H F of Katcinas	Píphoŋva	3	2
Pongyakwaptiwa	M	Tao Powamu	Poŋyákwaptiwa	3	2
Puhumana	F	Marau Lakôn Oaqöl	Puhúmana	3	2
Qömaletstiwa	M	Kwan B Flute Snake Oaqöl Marau Powamu F of Katcinas	Komálɛtstiwa	3	2
Qöyahoyiwma (#1)	M	Tao Powamu			
Sakwhongva #1	M	Tao Powamu	Sákhoŋva	3	2

HP009843

TABLE 15.22—*(Continued)*

Identification	S	Sodalities; offices (MT)	LW genealogies Badger Name	Lin	Gen
Sihongniwa[2]	M	Ahl Powamu			
Talashoyiwma	M	Ahl Powamu	Taláshoyioma	4	2
Talaswuhiwma	M	Kwan	Taláswohioma	4	2
Tawahongiwma	M	Tao Powamu	Tawáhoŋioma	3	2
Tawayesva	M	Ahl	Sá'ahoya	3	2
Tsorvenqa	F	?	Djócvɛnka	3	1
Hostiles - N Badger					
Hongsi	F	Lakôn Oaqöl	Hoŋsi	2	2
Hostiles - R/G Badger					
Qötsvuwyawma	M	W Tcu Snake Powamu Powamu chief at H dïhikya	Qĭtsvuyaoma	1	4
Hostiles - G/N Badger					
Sakwkuyvaya[3]	M	W Tcu	Sakuíva	1	3

[1] Identifications as Badger, Real Badger, Gray Badger, Navajo Badger, and variant combinations of these appear as in Titiev (n.d.a).

[2] Sihongniwa was also an Antelope society initiate, according to Voth (1903a).

[3] Sakwkuyvaya was also a Blue Flute initiate, according to Voth (n.d.c).

TABLE 15.23

Factional Division of Orayvi Adults by Clan (primarily by Titiev's designations): Butterfly

Identification	S	Sodalities; offices (MT)	LW genealogies Butterfly Name	Lin	Gen
Friendlies					
Tawamunsi[1]	F	Lakon Oaqöl Lakon ofcr	Tawámʊnsi	1	2
Nuvangönsi (WBflyL1G3)	F		Nuváŋïnsi	1	3
Hostiles					
None					
[Lomaki'yma][2]	M	W Sakwalenvi	Lomákiima	1	2

[1] Tawamunsi was female Lakon chief, according to White (n.d.b).

[2] Despite Titiev's (n.d.a) indication that Lomaki'yma moved to Hotvela in 1906, and then later to Songòopavi, the total array of sources suggest he probably moved from Orayvi to Songòopavi before the split. He is not included on table 14.3, or others involving calculations of Hostile totals or adults.

HP009844

TABLE 15.24
Factional Division of Orayvi Adults by Clan (primarily by Titiev's designations): Piikyas

			LW genealogies Píkyas		
Identification	S	Sodalities; offices (MT)	Name	Lin	Gen
Friendlies					
Kopölvu	M	W Tawaoβi	Kopɛ́liva	1	3
Kyarnömqa	F	Marau Oaqöl Lakon	Kyácnimka	1	3
Nasilewnöm	F	Marau Lakon Oaqöl Fe chief of Moenk.	Nasílɛonim	1	2
Pongyangöytiwa	M	Ahl	Poŋyánŋointiwa	1	4
Qötsnömqa	F	Marau Lakon Oaqöl	Qítsnimka	1	3
Qöyawunqa	F	None	Koyáwʋnka	1	3
Sakwhaynöm	F	Marau Oaqöl	Sákhainim	1	3
Sakwngöysi	F	None	Sákŋoisi	1	4
Siyamtiwa (Frank)	M	W Hano →Tawaoβi Moenkopi chief	Sí·yamtiwa	1	3
Talasngönsi	F	Oaqöl Soyal (p split)	Talásŋunsi	1	4
Tawahongsi	F	Marau Oaqöl	Tawáhoŋsi	1	3
Tawangyamsi	F	Marau	Tawáŋyamsi	1	3
Tsorowuuti	F	Marau Oaqöl	Djócwʋnsi	1	2
Tuwaventiwa	M	W Hawioβi	Simíniwa	1	4
Yeesiwa	M	W Sakwalenvi Soyal Pikiacmongwi Moenkopi Chief Soyal ofcr	Yɛ́·siwa	1	2
Hostiles					
Kuwanhaynöm	F	Marau Oaqöl	Kuwánhainim	1	3
Kwaamöysi	F	Marau	Kwámeisi	1	4
Masakwapnöm	F	None	Masákwapnim	1	4
Poliyamtiwa	M	Ahl	Políyamtiwa	1	4
Pongyanömtiwa	M	W Tcu Snake	Poŋyánimtiwa	1	4
Puhumöynöm	F	Oaqöl	Pïhímeinim	1	4
Qötshongsi	F	Marau Oaqöl	Kítshoŋsi	1	4
Sikyaheptiwa[1]	M	Ahl	Sikyáhɛptiwa		
Sikyakwapnöm	F	Marau Lakôn Oaqöl	Sikyakwapnim	1	3
Sinömqa	F	Marau Antelope	Sinimka	1	3

HP009845

TABLE 15.24—*(Continued)*

Identification	S	Sodalities; offices (MT)	LW genealogies Píkyas Name	Lin	Gen
Talangöysi	F	Marau Oaqöl	Talánŋoisi	1	2
Talashaynöm	F	None	Taláshainim	1	3
Siwiyamtiwa	M	Ahl	Palákwaiyo	1	4

[1] Sikyaheptiwa (Sikyáhɛptiwa) appears on White's Patki charts (lineage 1, generation 5). He was also an Antelope society initiate and a Blue Flute society initiate according to Voth (1903a; n.d.c).

TABLE 15.25

Factional Division of Orayvi Adults by Clan (primarily by Titiev's designations): Patki

Identification	S	Sodalities; offices (MT)	LW genealogies Patki Name	Lin	Gen
Friendlies					
Honletsnöm	F	Marau	Hónlɛtsnim	1	1
Kuwanngöytiwa	M	Tao Snake	Kəwánŋoitiwa	1	2
Kyaryesva	M	Tao G Flute	Kyácyɛsva	1	2
Lomahongva	M	W Hawioβi G Flute G Flute chief	Lomáhoŋva	1	2
Masayesnöm	F		Masáyɛsnim	1	3
Motsqa	M	W Tawa'oβi G Flute Soyal	Köyáwisiöma	1	2
Ngöyti'yma	M	None	Nóitima - Sam	1	2
Pongyayestiwa	M	Ahl G Flute	Poŋyáyɛstiwa	1	2
Sakwyamtiwa	M	W Hawioβi G Flute Antelope	Sákwyamtiwa	1	3
Siikwapnöm	F	G Flute	Siikwapnim	1	4
Sikyayamqa	F	Marau Lakôn Oaqöl	Sikyáyamka	1	1
Simöysi	F	Marau G Flute	Símeisi	1	2
Siwinömtiwa	M	W Hawioβi G Flute	Siwínimtiwa	1	2
Tuvewaytiwa	M	W Hawioβi G Flute Momtcit			
Tuveyawma	M	W Tcu B Flute→ G Flute	Tivéyaoma	1	2
Yuyahiwva	M	Tao G Flute B Flute			
Yonsi	F	Marau G Flute	Taŋákyonsi	1	3

HP009846

TABLE 15.25—*(Continued)*

Identification	S	Sodalities; offices (MT)	LW genealogies Patki Name	Lin	Gen
Hostiles					
Lomangöytiwa	M	W Hano	Lomáŋoitiwa	2	1
Poliventiwa[1]	M	Ahl Antelope dïhikya	Pólivɛntiwa		
[Qömaveniwma][2]	M				
Qömawaytiwa	M	W Sakwalenvi Snake B Flute W Tcu			
Qötswaysi	F	Marau	Qí́tswaisi	2	1
Sakwwunqa	F	Marau			
Sakwyestiwa[1]	M	Kwan	Sákuyɛstiwa		
Siikwaptiwa	M	W Tcu	Síkwaptiwa	1	4
Talasyamqa	F	Lakôn			
Tawangöysi[1]	F	None	Tawáŋoisi		

[1] Three individuals appear on White's Piikyas chart, lineage 1: Tawangöysi (Tawáŋoisi) in generation 2, and Poliventiwa (Pólivɛntiwa) and Sakwyestiwa (Sákuyɛstiwa) in generation 3.

[2] Qömaveniwma is not recorded by Titiev (n.d.a) or White (n.d.a), but appears on numerous government censuses.

TABLE 15.26

Factional Division of Orayvi Adults by Clan (primarily by Titiev's designations): Rabbitbrush[1]

Identification	S	Sodalities; offices (MT)	LW genealogies Patki Name	Lin	Gen
Friendlies					
Sakwnömtiwa	M	Ahl G Flute	Sáknimtiwa	1	4
Kuwanhongva	M	Ahl G Flute	Kəwánhoŋva	1	4
Qöyayesnöm	F	Oaqöl Lakôn	Qöyáyɛsnim	1	3
Hostiles					
None					

[1] Titiev (n.d.a) describes all those listed here as Rabbitbrush or Real Rabbitbrush. White includes all on his Patki chart, lineage 1. See chapter 3's discussion of variant distinctions and associations among Piikyas, Patki, and Rabbitbrush.

TABLE 15.27

Factional Division of Orayvi Adults by Clan (primarily by Titiev's designations): Sparrowhawk

Identification	S	Sodalities; offices (MT)	LW genealogies Pumpkin - Crane - Kɛlɛ Name	Lin	Gen
Friendlies					
Kuwanwaynöm	F	Lakôn Oaqöl Marau G Flute	Kʊwánwainim	1	3
Muuna	M	Kwan G Flute			

HP009847

TABLE 15.27—*(Continued)*

			LW genealogies Pumpkin - Crane - Kɛlɛ		
Identification	S	Sodalities; offices (MT)	Name	Lin	Gen
Polihongnöm	F	Lakôn Oaqöl Marau G Flute	Políhoŋnim	1	3
Qötsngöysi	F	Lakôn Oaqöl G Flute	Qĭ́tsŋoisi	1	3
Talasngöntiwa	M	W Hawioβi Snake Kɛlɛmongwi (Wuw chief) "good clown"	Talásnömtiwa	1	2
Hostiles					
None					

NOTE TO TABLES 15.27–15.29: These tables separate individuals all regarded as lineal relatives according to White's genealogies; they are shown as such herein also on figure 15.34.

TABLE 15.28

Factional Division of Orayvi Adults by Clan (primarily by Titiev's designations): Crane

			LW genealogies Pumpkin - Crane - Kɛlɛ		
Identification	S	Sodalities; offices (MT)	Name	Lin	Gen
Friendlies					
Tuwamöysi	F	Lakon Oaqöl	Tuwámeisi	1	2
Tuwahoyniwa	M	W Hawioβi G Flute	Tuwáhoiniwa	1	2
Hostiles					
Pitsangwa[1]	M	W Hawioβi Lakon	Pitsaŋwa	1	2

[1] Pitsangwa is recorded as Squash clan and an Antelope society initiate by Voth (1903a), where he appears as Lomavitsangwa.

TABLE 15.29

Factional Division of Orayvi Adults by Clan (primarily by Titiev's designations): Squash

			LW genealogies Pumpkin - Crane - Kɛlɛ		
Identification	S	Sodalities; offices (MT)	Name	Lin	Gen
Friendlies					
Talasnömtiwa	M	W Hano G Flute	Talásnïmtiwa	1	3
Hostiles					
Qötsletstiwa	M	W Tcu Ass't to Wuw mongwi at H	Qĭ́tslɛtstiwa	1	4
Talahepnöm	F	Lakon Oaqöl	Taláhɛpnim	1	4
Tuveletstiwa	M	W Tcu G Flute	Tuvɛ́lɛtstiwa	1	4
Yamsi	F	Marau	Qïtsyamsi	1	3

HP009848

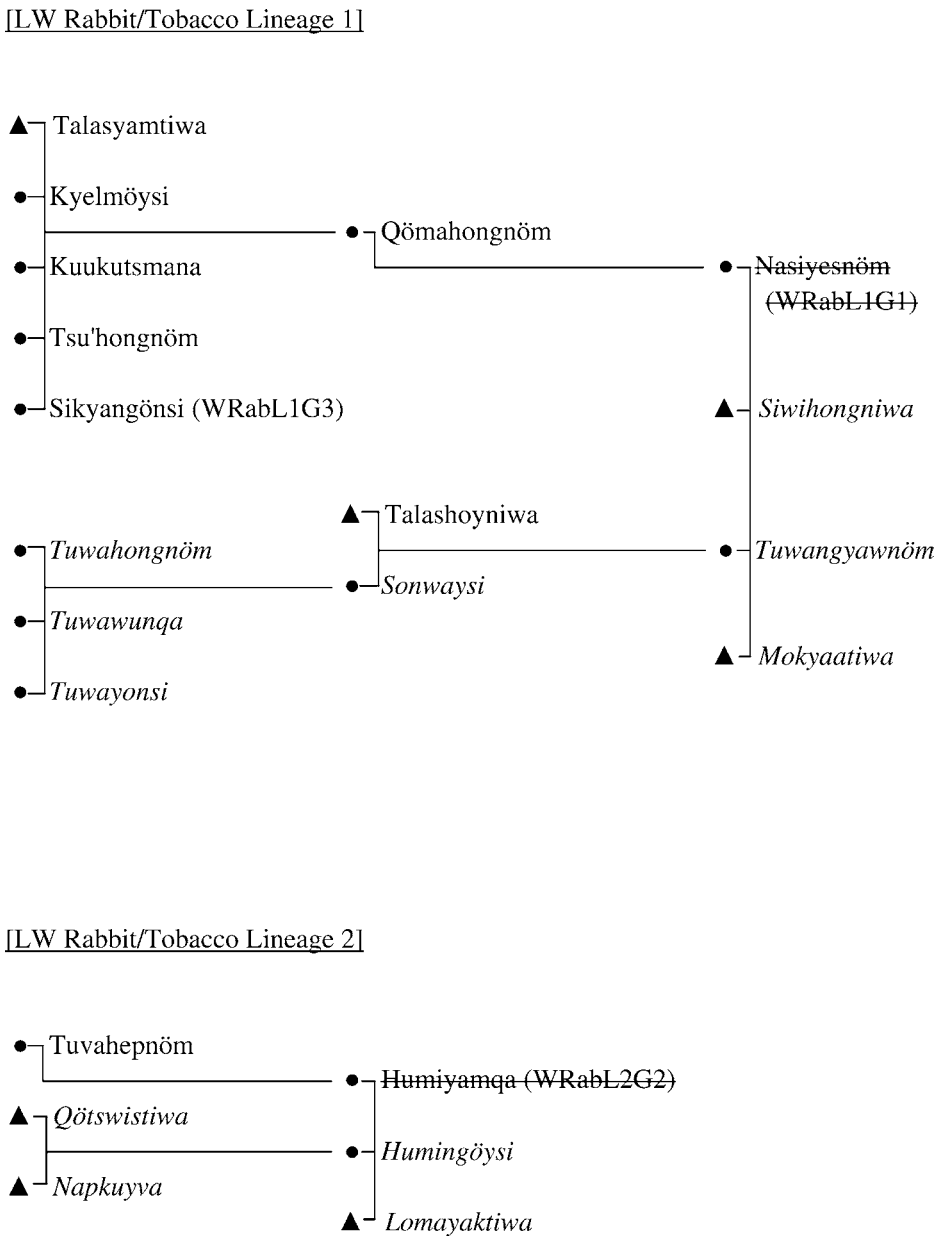


Figure 15.13. Lineal connections among adult faction members – Rabbit/Tobacco. (Friendlies/Mùnqapi in ordinary type; Hostiles in italics; names stricken through were deceased before 1906, but are included to show relationships among the living).

NOTES: [LW Lineage 1]: Accept Titiev (n.d.a) that Siwihongniwa and Mokyaatiwa are MBs to Sonwaysi.

[LW Lineage 2]: Reject White (see fig. 6.2) on Qötswistiwa's genealogy position; accept Titiev (n.d.a) that Qötswistiwa was S of Humingöysi (see also M2, Hotvela 1912).

Reject White (see fig. 6.2) on Napkuyva's genealogy position: infer Napkuyva was probably S of Humingöysi (see M2, Hotvela 1912).

Reject White (see fig. 6.2) on Lomayaktiwa's genealogy position; infer Lomayaktiwa was probably B of Humingöysi (see ages on M2; Orayvi, 1900; Hotvela, 1908; Hotvela, 1912).

HP009849

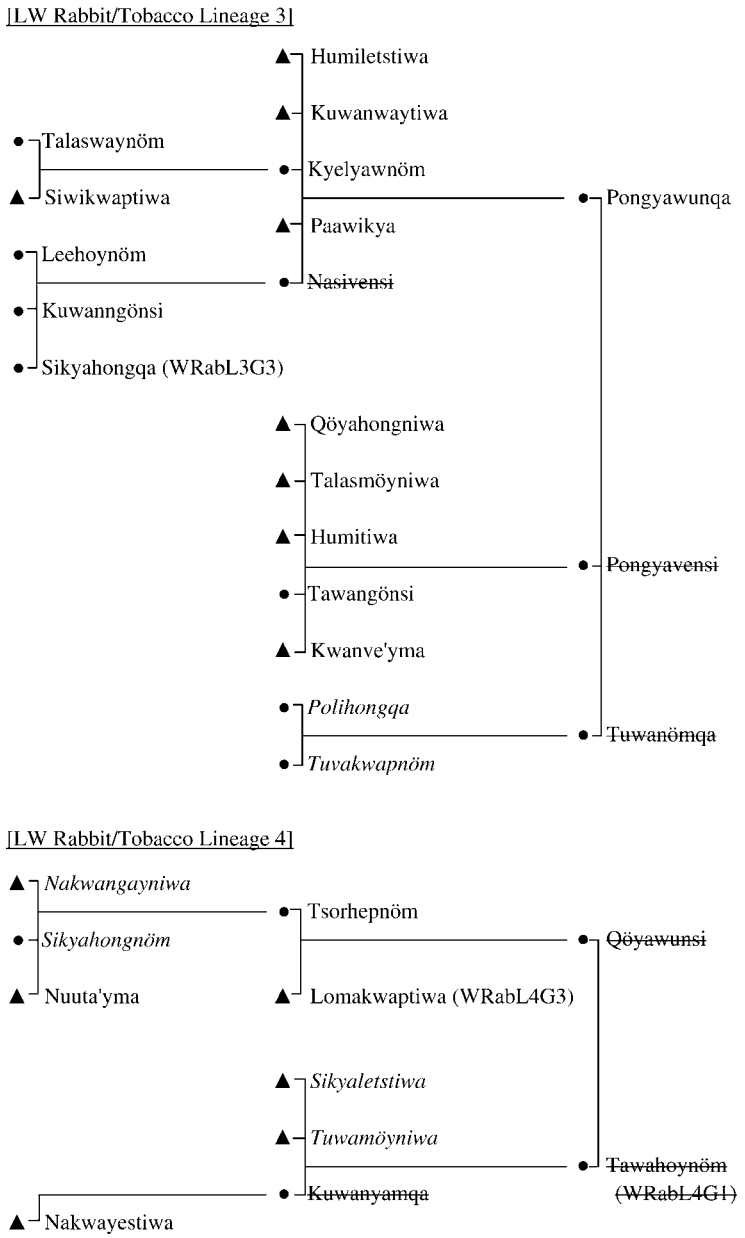


Figure 15.13 (Continued)

[LW Lineage 3]: Accept Titiev (n.d.a) that Tuwanömqa was M of Polihongqa.Accept White (see fig. 6.3) that Tuwanömqa was M of Tuvakwapnöm.

[LW Lineage 4]: Reject White (see fig. 6.4) that Qöyawunsi was MM of Tsorhepnöm; accept M2 that indicates Qöyawunsi as M of Tsorhepnöm.

Accept White (see fig. 6.4) regarding Kuwanyamqa's sibling position; reject Titiev (n.d.a: Household S 556-61) that Kuwanyamqa was D of Humingöysi, but the suggestion that lineages 2 and 4 are closely linked is significant. I also accept White (see fig. 6.4) that Qöyawunsi and Tawahoynöm (WRabL4G1) were siblings.

NB: Nakwayestiwa listed as Tobacco on 1894 Petition.

HP009850

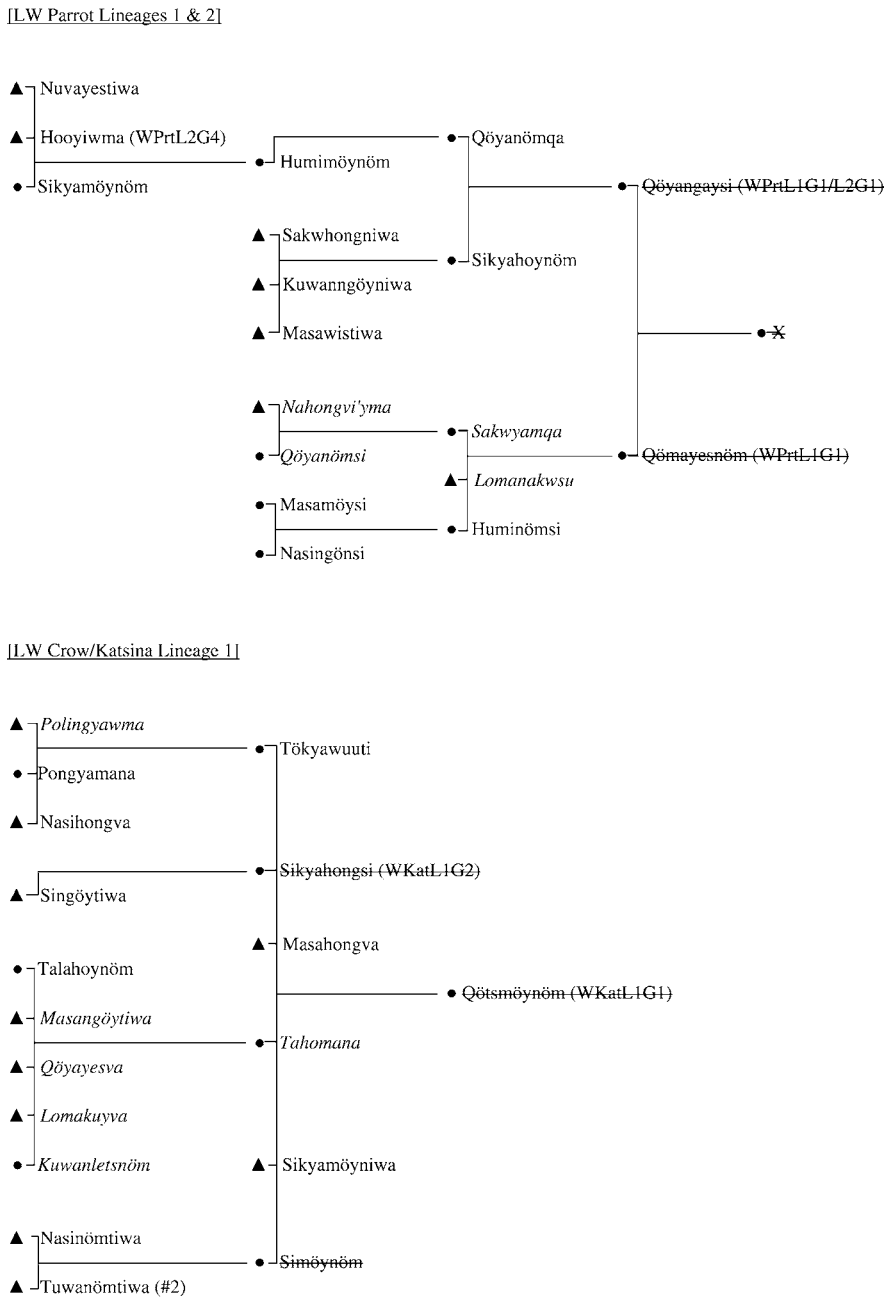


Figure 15.14. Lineal connections among adult faction members – Parrot/Raven/Katsina. (Friendlies/Mùnqapi in ordinary type; Hostiles in italics; names stricken through were deceased before 1906, but are included to show relationships among the living).

NOTES: [LW Parrot lineages 1 and 2] Titiev (1944: 243) lists Sakwyamqa (who appears in Titiev, n.d.a, as Kuwanyamqa) as Crow-Parrot.

Titiev (1944: 81, 243) lists Lomanakwsu variously as Parrot and (1944: 245) as Kachina.

Titiev (1944: 243) lists Huminömsi as Crow-Parrot; Titiev (n.d.a) lists her consistently as Parrot.

[LW Crow/Katsina Lineage 1]Voth (1901) lists Masahongva as Parrot, Crow, and Kachina clan.

[LW Bear Lineage 1]

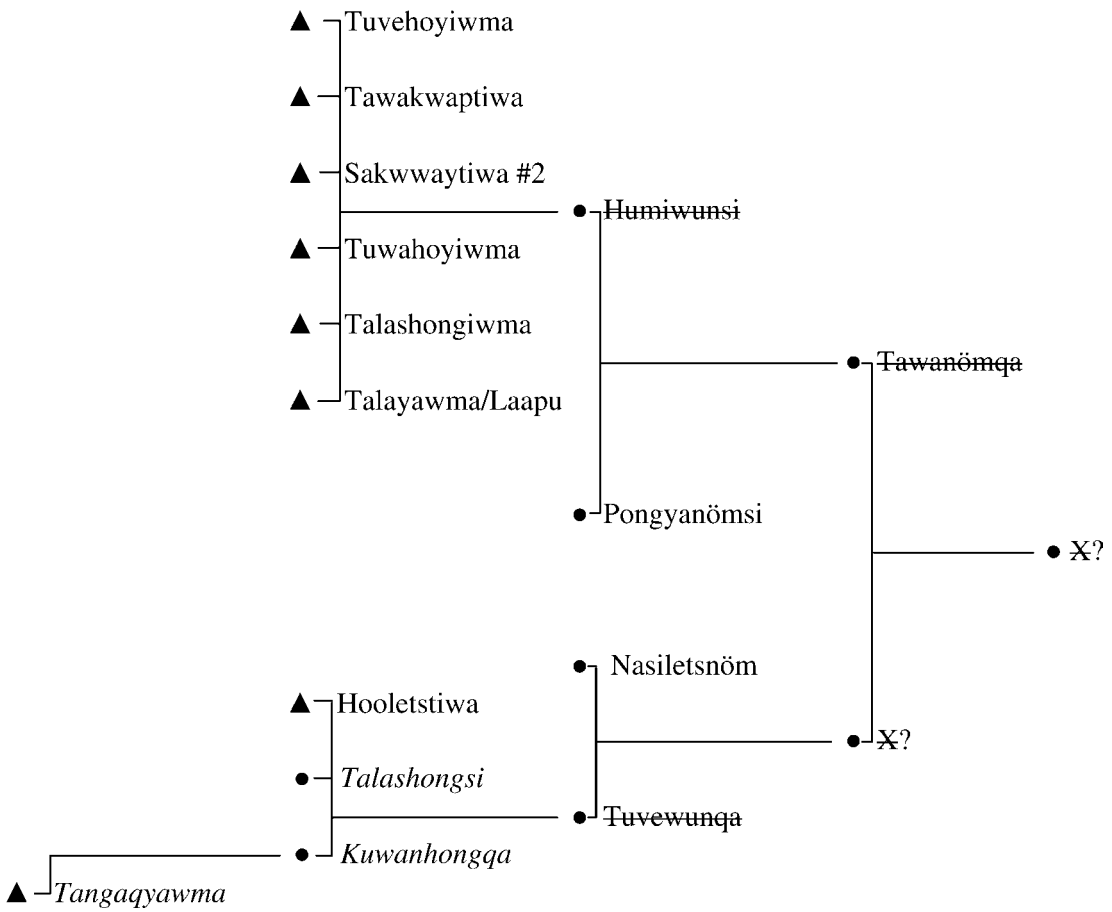


Figure 15.15. Lineal connections among adult faction members – Bear. (Friendlies/Mùnqapi in ordinary type; Hostiles in italics; names stricken through were deceased before 1906, but are included to show relationships among the living).

NOTES: Lineal relations here are somewhat problematic. Titiev (n.d.a) indicates Nasiletsnöm raised her EZS, Hooletstiwa. Reject White (see fig. 6.8) that Tsu'möyniwa (WBarL1G3) was B of Tawakwaptiwa, since Titiev does not record this and Tawakwaptiwa was his main informant. Titiev (n.d.a) indicates that although Hooletstiwa was reared by Nasiletsnöm, he was actually S of her EZ, Tuvewunqa. I conclude Hooletstiwa and Tsu'möyniwa (WBarL1G3) are the same individual. Tsu'möyniwa appears to be living with Kuwanwikvaya (or right next door) at Orayvi in 1908 (see also notes to table 12.1). M2 lists Hooletstiwa as Kuwanwikvaya's S. Tuvewunqa, M of Hooletstiwa, is listed on M1 (age 46) as married to Kuwanwikvaya (a marriage not recorded by Titiev). Nasiletsnöm is listed as age 46 on M2, and it seems likely her EZ refers to Tuvewunqa. However, White's record (see fig. 6.8) of these two as Zs of Tawanömqa (M of Loololma, Sakwhongiwma et al.) seems unlikely: Loololma is listed on M1 as aged 65, Sakwhongiwma also as 65 (though he was probably older), so it seems unlikely Nasiletsnöm, ca. 20 years their junior, would be their MZ. Voth (Dorsey and Voth, 1901: 13) indicates Honanmana (aka Nasiletsnöm) is the cousin of Loololma and Sakwhongiwma. There are two possibilities: 1) that Tuvewunqa and Nasiletsnöm are Tawanömqa's ZDs, or 2) that they belong to a separate Bear lineage, genealogically not connected.

Reject Titiev (1944: 85, n. 141) that Talashongsi was Tawakwaptiwa's Z; accept Titiev (1944: 89) that she was ''closely related'' to Loololma and Tawakwaptiwa; but reject Titiev's argument that she went to Hotvela (and Paaqavi) simply because of her H.

HP009852

[LW Spider Lineages 1 & 2]

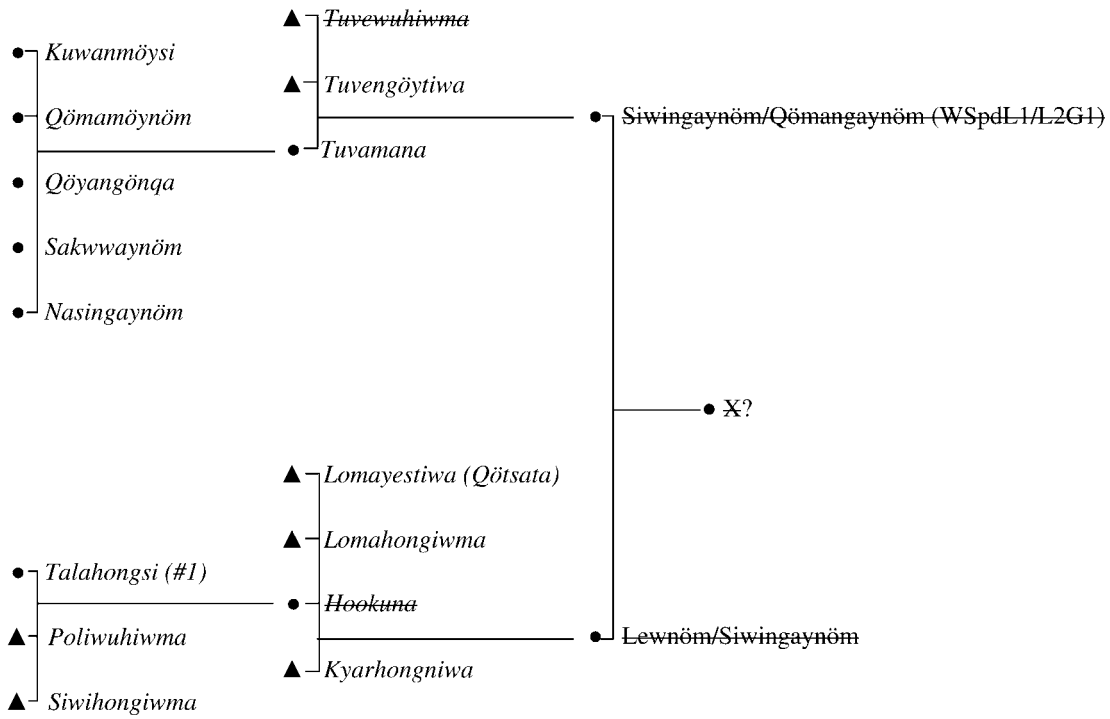


Figure 15.16. Lineal connections among adult faction members – Spider. (Friendlies/Mùnqapi in ordinary type; Hostiles in italics; names stricken through were deceased before 1906, but are included to show relationships among the living).

NOTES: Titiev (n.d.a: households G 131–32; N 439–43; S 541–42) lists all those in generation 2 in this lineage chart as siblings (''real older Bro to Joe,'' ''real Bro to Joe, real Sister to Joe'' etc.). Reject White that there are 2 separate lineages. Titiev (n.d.a: Appendix 2, where the source was an old man, Tuvenömtiwa, who makes several errors) suggests all Spider clan people are the Cs of two female Spider siblings, but the individuals are grouped differently than on White's genealogies (see figs. 6: 11, 6.12); for example, Kyarhongniwa is listed by Tuvenömtiwa there as Lomahongiwma's ''clan brother''. According to my Hopi consultants of this clan, there is a strong association of the families in figure 15.16 with Orayvi's Spider clanhouse (N 439-43), suggesting all in generation 2 are siblings—possibly by different fathers—or MZCs to each other. White (see fig. 6.11) lists Siwingaynöm as M to Lomahongiwma et al.; Titiev (n.d.a: Appendix 2) lists Siwingaynöm as Z to Lewnöm, M of Lomahongiwma et al., and indicates that Tuvewuhiwma is MZS to Lomahongiwma; but it is possible Lewnöm, Siwingaynöm, and Qömangaynöm are all the same individual. NB Household S 541′-42′ does not appear to exist on the first Mindeleff map (see fig. 5.1), whereas it is indicated on Stephen's map, figure 5.6 (as ''Spider''); nobody before Hookuna is listed as living at the latter house by Titiev (n.d.a), suggesting she moved there from elsewhere (N 439-43?) after it was completed ca. 1888.

Some relationships may also be indexed by sodality memberships. All the males in this generation may have been initiated into the Blue Flute society. Tuvewuhiwma, evidently deceased shortly before the split, is noted as Blue Flute by Tuvenömtiwa (Titiev, n.d.a: Appendix 2). In his list of those in charge of altars, Voth (n.d.b; probably dating to the late 1890's) lists Kyarhongniwa as chief priest of the Blue Flute society (see table 15.45, and see also Voth's diary entry for 8-23-1895 in chap. 19). But Voth's ''notes on the flute ceremony'' (n.d.c; probably dating to 1901 [see Voth, 1912]), which list Blue Flute participants, do not include Kyarhongniwa, and it seems surprising that Tawakwaptiwa would not have reported (to Titiev) that he was at least a member. On the other hand, Kyarhongniwa's sister Hookuna and several of her children were initiates, and her house (S 541′-42′) was the ''home of the Blue Flute summer offerings'' (Titiev, n.d.a), factors which may enhance the probability he too was an initiate (I have thus elected to include him on table 15.40, which lists the active members of the society in 1906). Given Lomahongiwma's well-known status as Blue Flute chief before and after the split, why Voth listed Kyarhongniwa this way is perplexing (and may simply be in error). In this same generation of Spider men, only Lomahongiwma was not an initiate of the Antelope society (Lomayestiwa is recorded as an initiate by Voth, 1903a).

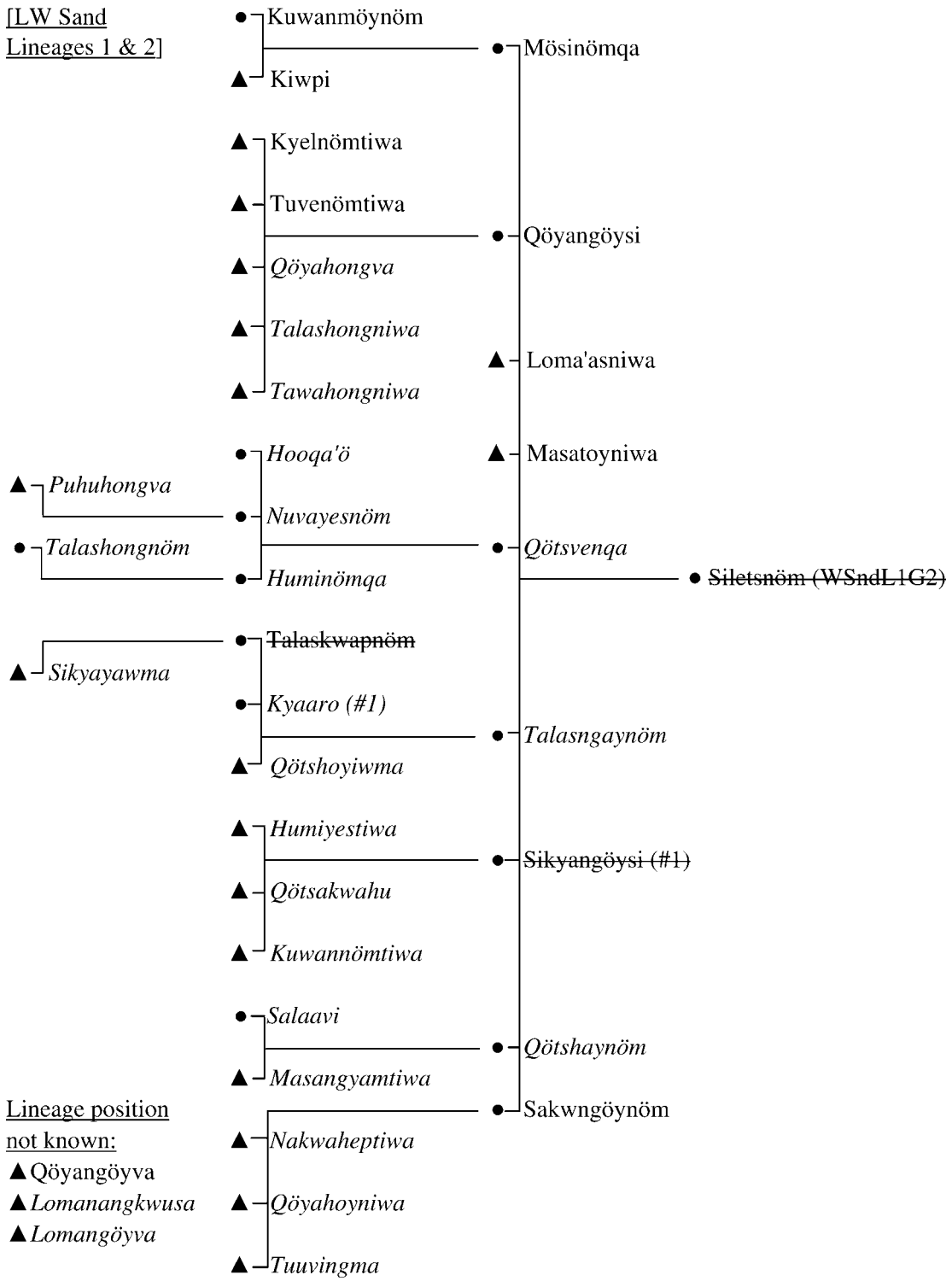


Figure 15.17. Lineal connections among adult faction members – Sand. (Friendlies/Mùnqapi in ordinary type; Hostiles in italics; names stricken through were deceased before 1906, but are included to show relationships among the living).NOTES: Lineage position for Qöyahongva, Talashongniwa, and Tawahongniwa is listed as according to White (see figs. 6.13, 6.14).

Lomanangkwusa is listed on White's Water Coyote Lineage 2 in Generation 4, adjacent to his WZ (Qöyakwapnöm); Lomanangkwusa's W was Qöyavi, who raised 3 of Qöyakwapnöm's Cs.

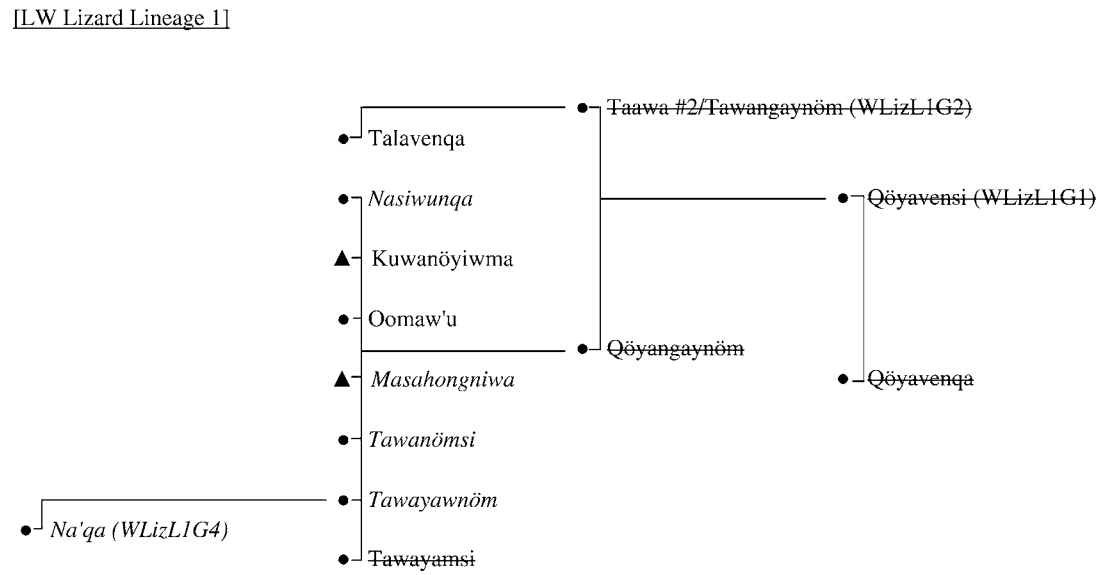


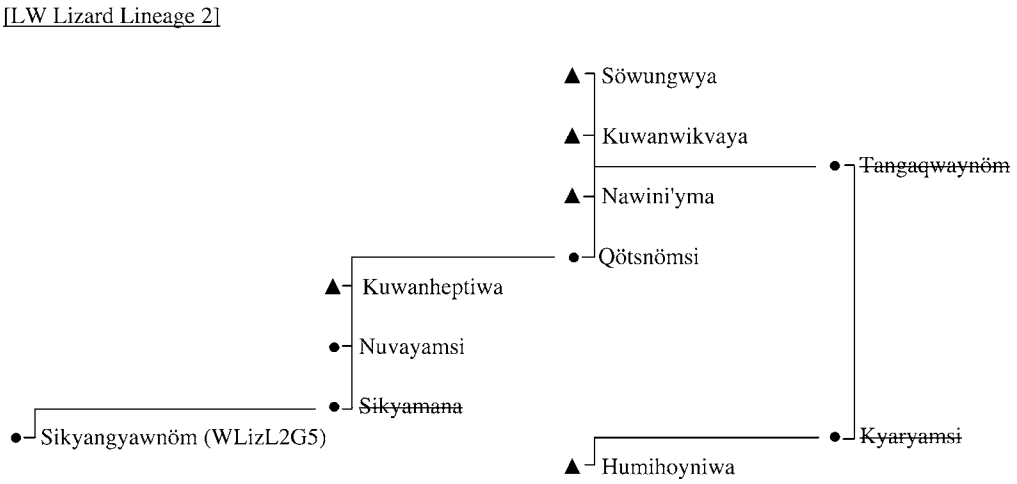
Figure 15.18. Lineal connections among adult faction members – Snake-Lizard. (Friendlies/Mùnqapi in ordinary type; Hostiles in italics; names stricken through were deceased before 1906, but are included to show relationships among the living).

NOTES: [LW Lizard Lineage 1]: Kuwanöyiwma listed as Snake on 1894 Petition.

Oomawu's D (Ada [Talasnömqa]) listed as Snake clan by Talayesva (1942: 441).

Masahongniwa listed as Snake clan by Talayesva (1942: 445), and Rattlesnake by Voth (1903a).

Reject White that M of Na'qa is Tawanömsi; accept M1 and my consultants (including his ZD) that Tawayamsi is M of Na'qa.



[LW Lizard Lineage 2]: Reject White that Kyaryamsi was M of Tangaqwaynöm (see ages on M1); infer they were Zs. Kuwanwikvaya described by Titiev (1944: 243, 245) first as B, then as MB of Humihöyniwa—they were approximately the same age; Voth (1912a) has Wikvaya and Humihöyniwa as ''half-brothers''.

HP009855

[LW Lizard Lineage 3]

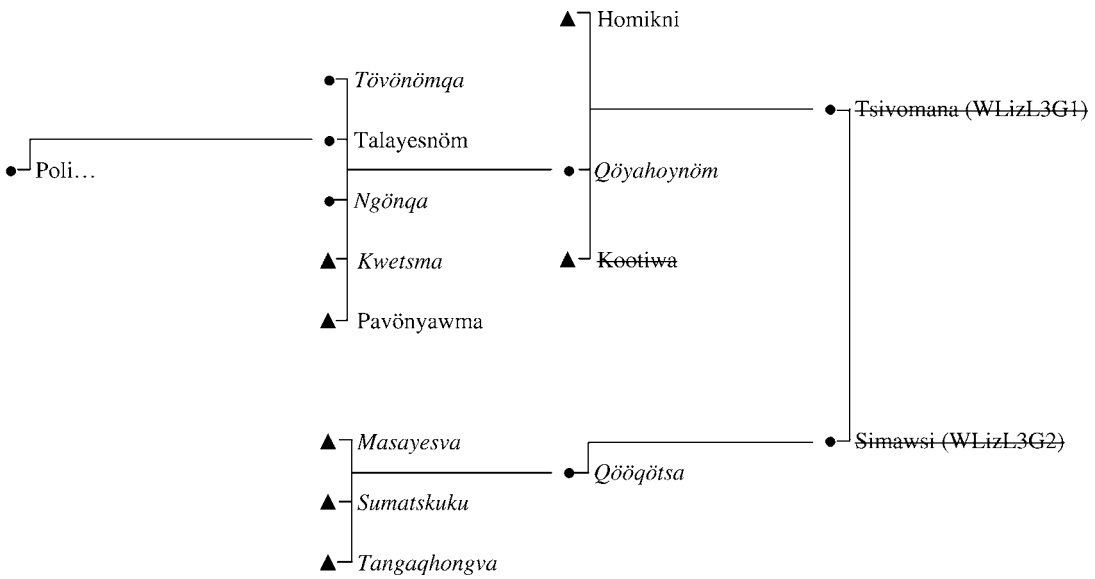


Figure 15.18 (Continued)

[LW Lizard Lineage 3]: Accept Titiev (n.d.a: Household S 562-64) that Homikni was EB of Qöyahoynöm.

White's (see fig. 6.17) Tsivomana is Titiev's ''Qöma . . . '' (n.d.a: Household D 74-76), the Z of Mawsi, and M of Kootiwa. Kootiwa was reared by Mawsi. Reject White that ''Qïtsmaosi'' and ''Símaosi'' are M and D; infer they are the same individual (Mawsi). White (see fig. 6.17) also appears to confuse Kootiwa with Kuktiwa (and see below). Kuktiwa was probably Suuqawma's B; Kootiwa was Qöyahoynöm's B, but not Suuqawma's B (Suuqawma was not Qöyahoynöm's B).

Reject White (see fig. 6.17) that Qöyahoynöm was Z of Suuqawma and Tuveyamtiwa; Qöyawaynöm was Z of Tuveyamtiwa and probably ZD of Suuqawma. Accept Titiev (n.d.a) that Ngönqa was D of Qöyahoynöm (see also M2).

Accept Titiev (n.d.a) that Kwetsma was S of Qöyahoynöm (see also M2).

Accept Titiev (n.d.a) that Pavönyawma was S of Qöyahoynöm (see also M2).

HP009856

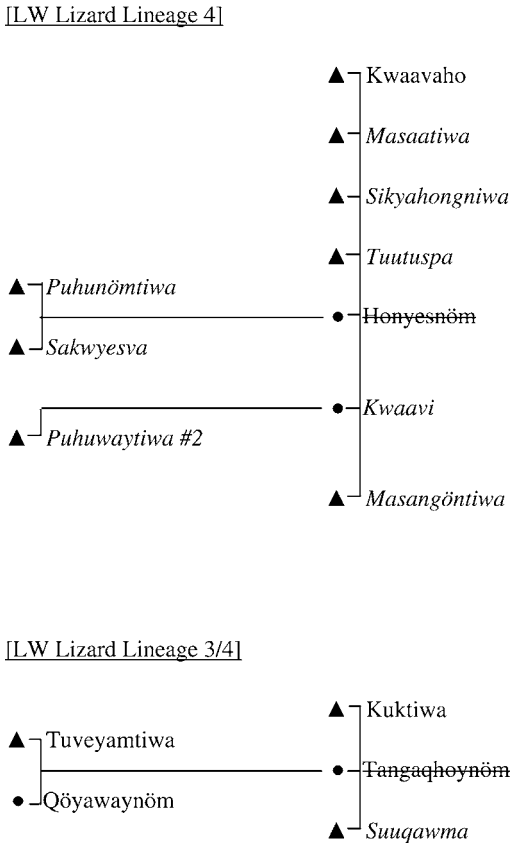


Figure 15.18 (Continued)

[LW Lizard Lineage 4]: Masaatiwa listed as Lizard by Talayesva (1942: 445).

Maqtay'yma (Puhunömtiwa's ZS) listed as Lizard by Talayesva (1942: 445).

Accept Titiev (n.d.a) on name Honyesnöm; same as White's (see fig. 6.18) Honwuuti; Honwuuti listed as Lizard by Talayesva (1942: 443).

Accept White (see fig. 6.18) that Kwaavi and Masangöntiwa were siblings; the fact that Titiev (n.d.a: passim) lists both variously as Snake and Lizard may confirm they are siblings.

[LW Lizard Lineage 3/4]: Kuktiwa was probably B of Tangaqhoynöm and Suuqawma. Titiev (n.d.a: Household C 35–38) indicates Kuktiwa herded with ''son and nephew''; and (Titiev, n.d.a: households C 23–26, X 590–92) that Tuveyamtiwa ''herded with uncle'' (references to Suuqawma's herding consistently say ''herded with sons''). Infer Tangaqhoynöm and Kuktiwa were siblings; infer White (see fig. 6.17) confuses Kootiwa with Kuktiwa (see also above)—he lists Kootiwa as a sibling of Tuveyamtiwa (incorrect), and as a sibling of Qöyahoynöm (probably correct). Kootiwa and Qöyahoynöm were both probably siblings of Homikni, but all appear to belong in a different lineage from Kuktiwa, Suuqawma, and Tangaqhoynöm.

Kwaavi and Tangaqhoynöm lived next door to each other—Titiev (n.d.a: Household X 590–92, 593–96) says they were ''clan sisters''—perhaps MZDs? Tangaqhoynöm may be same person as Tsivomana (L3G1). Pepper (n.d.b) errs in concluding Tangaqhoynöm and Qöyawaynöm are alternative names for same person.

NB: White's error on Lizard chart that Qöyahoynöm was Z of Tuveyamtiwa and others; this should be Qöyawaynöm, suggesting Qöyahoynöm and relatives (including her B Homikni) belong in a different lineage than Lineage 3.

Infer from relative ages that Suuqawma was MB of Tuveyamtiwa and Qöyawaynöm.

There are quite possibly close connections among White's Lizard lineages 1, 3, and 4 (indeed the only lineage not evidently connected is 2, though see below). First, between lineages 1 and 4: Tuutuspa was probably B of Qöyavenqa; he was living with Nasikwaptiwa (Badger), and listed as Nasikwaptiwa's ''uncle'' on Orayvi, 1908, and Murphy, 1910. Titiev (n.d.a) indicates Nasikwaptiwa was raised by

HP009857

←

Sakwwistiwa's 2nd W Qöyavenqa (Lizard), after his 1st W [Kyelwisnöm WBdgL4G1], Nasikwaptiwa's M, died. Tuutuspa's evident closeness to Nasikwaptiwa, who was married into Lizard Lineage 2—Nasikwaptiwa's W was Tawayawnöm (Qöyavenqa's ZDD according to White; see fig. 6.16)—suggests Tuutuspa was B or other close relative of Qöyavenqa. But White's indication (see fig. 6.18) that Tuutuspa was B of Kwaavi may be confirmed by their cluster proximity on M2 (see table 9.3, on which Kwaavi is #318, Tuutuspa is #320). Also Nasikwaptiwa and Tawayawnöm are close by on M2 (#s 311, 312), and Tawayawnöm's M, Qöyangaynöm (Qöyavenqa's ZD) is #313.

Between Lizard lineages 3 and 4, note that Kwaavi and Tangaqhoynöm lived side by side at Orayvi in houseblock X (the Snake clanhouse) according to Titiev (n.d.a: households X 590–92, X 593–96), and that next door in the same discrete block, Household X 595′-96′ was the home of Tawanömsi, the D of Qöyangaynöm (of Household S 543–45, very close to houseblock X). Oomawu, another D of Qöyangaynöm, lived in houseblock R (532–33), right across from the Snake clanhouse. Houseblock R is the Bear clanhouse block, but on both its northeast and southwest ends were Snake/Lizard people (Oomawu, Lizard Lineage 1, at the northeast, and Honyesnöm and her D Kuwanvenqa, Lizard Lineage 4, at the southwest), suggesting some Snake localization and proximate relationships among these in the immediate area.

Titiev (n.d.a: Household K 268-71) also indicates Kwaavaho (Lineage 4) was the uncle of Nasiwunqa (Lineage 1), implicitly meaning her MB, since he moved in with her and her family after his W died. So this would make Kwaavaho Qöyangaynöm's B. Titiev/Tawakwaptiwa's attribution of ''Real Snake'' occurs with only four individuals—Kuktiwa, Suuqawma, Tuveyamtiwa and Qöyawaynöm (see fig. 6.16—White's Lineage 2—with the caveats noted above). This may suggest they form a group of close relatives, but it may also indicate Tawakwaptiwa's privileging of their identity, since all save Suuqawma (who was quite old) were Friendlies. Given their principal roles in the Snake society, Kuktiwa and Masangöntiwa may have been MZS to each other (and they appear to come from two adjacent Snake houses [X 590–92 and X 593–96, respectively]), which would explain the apparent overlaps between lineages 3 and 4. At any rate ''Snake'' and ''Lizard'' are clearly status differentials. And note that although Tawakwaptiwa gives Kuktiwa as Snake or Real Snake, Tuvenömtiwa (in Titiev n.d.a: Appendix 2) lists Kuktiwa as Lizard, suggesting the same variant pattern of clan attributions as for Masangöntiwa, Kwaavi, and Puhuwaytiwa #2 throughout the body of Titiev's census, where one time they are listed as Snake and another as Lizard. Note also Titiev's remark (1944: 245, n 3) on the chiefs of the Snake kiva: ''Snake, Sand, and Lizard are often confused in Phratry III''.

Possible indication of links among lineages 1, 2 and 3: Qööqötsa (Lineage 3) and Qöyavenqa (Lineage 1) lived next door to each other (households C 54–57, C 58–60); Qöyavenqa is listed by Titiev (1944: 242) as a Maraw officer; the only other Maraw officers are a group of close relatives in Lineage 2 (Kuwanwikvaya and others).

HP009858

[LW Sun Lineage 1]

Figure 15.19. Lineal connections among adult faction members – Sun. (Friendlies/Mùnqapi in ordinary type; Hostiles in italics; names stricken through were deceased before 1906, but are included to show relationships among the living).

NOTES: Singyamsi is listed twice by White (see fig. 6.19) as C of Talashongqa.

Tuwangönsi is listed twice by White (see fig. 6.19) as C of Talashongqa, and—as Tuuva—as D of Paaqavi #1.

Qömayawtiwa is listed twice by White (see fig. 6.19) as C of Talashongqa.

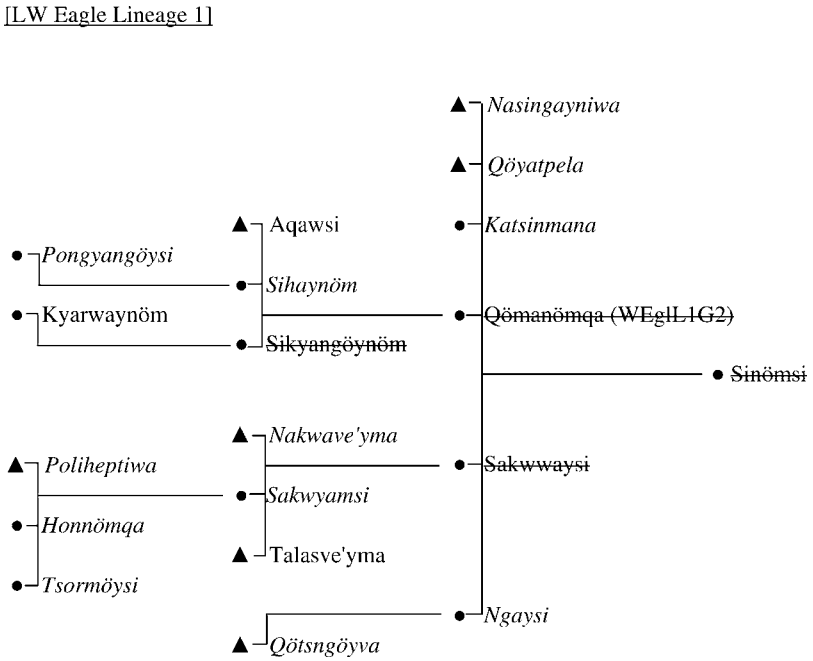


Figure 15.20. Lineal connections among adult faction members – Eagle. (Friendlies/Mùnqapi in ordinary type; Hostiles in italics; names stricken through were deceased before 1906, but are included to show relationships among the living).

NOTES: According to Eagle clan elder, Helen Sekaquaptewa (personal commun.), Katsinmana had no children, but raised those of her Z. Accept White (see fig. 6.21) that Qömanömqa (WEglL1G2) is M of Sihaynöm and Sikyangöynöm; reject Titiev (n.d.a: Household M 359-64) that Katsinmana and Tuuvi are parents of Sihaynöm and Sikyangöynöm. But note that Sikyangöynöm appears to be living with Qömanömqa in 1892 (see table 9.2).

Aqawsi, a Navajo, was adopted as a child. Since he was sent to Alcatraz in 1895, he obviously did not support the Friendlies, but he was allotted at Mùnqapi. According to Abbott Sekaquaptewa (S of Helen), Aqawsi was adopted by Qömanömqa (aka Hongyavatsa) and ''Piitso'' (cf. H. Sekaquaptewa [1969: 6] re: Piitso H of Qömanömqa). Aqawsi appears to have been closely associated with Katsinmana and Tuuvi (and may have been baptized by Mormon Christian Lingo Christensen in the early 1880's at Tuba City [see Christensen, 1882–1887]); Aqawsi was present at Mùnqapi certainly in the 1880's, and may have continued step-S type of association with Katsinmana after Qömanömqa died (Katsinmana reared or adopted two of Qömanömqa's natural Cs, Sihaynöm and Sikyangöynöm).

HP009860

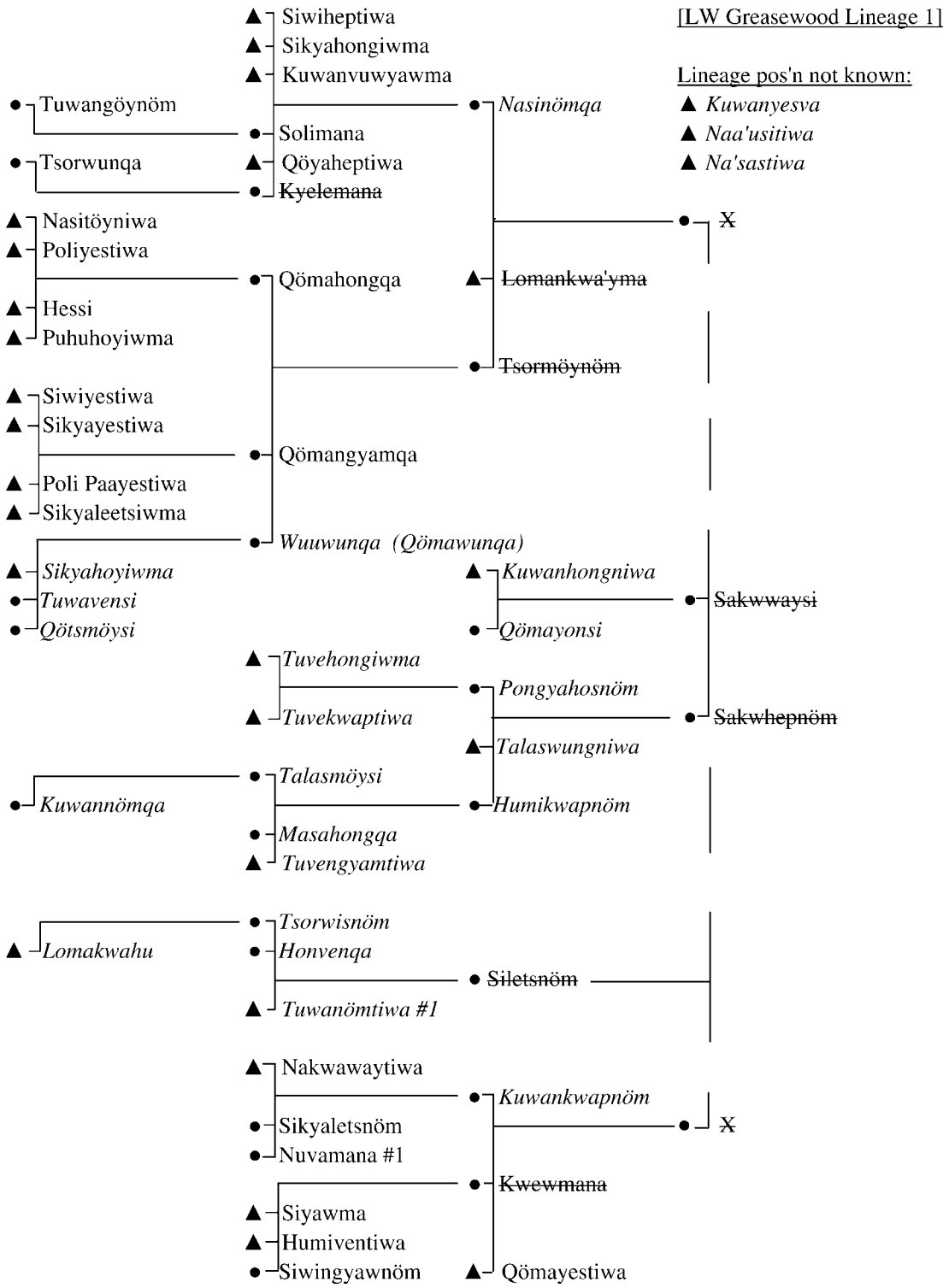


Figure 15.21. Lineal connections among adult faction members – Greasewood. (Friendlies/Mùnqapi in ordinary type; Hostiles in italics; names stricken through were deceased before 1906, but are included to show relationships among the living).

HP009861

←

Figure 15.21 (Continued)

NOTES: Connections at the upper generation levels are putative, not certain.

White (see fig. 6.22) lists Nasimöysi (Reed) as Z of Tsormöynöm; ''Nasimöysi'' may be an error for Nasinömqa, which would make Tsormöynöm and Nasinömqa Zs.

Generations may be mixed up on White's Greasewood lineage; it does not make sense for Tsormöynöm (age 65 on M1, and 50 on M2 [see table 9.3] but with one D listed as 38) to be ZD to Pongyahosnöm (age 38 on M1, though may be younger, since her MZ and/or M are listed as 36 too).

Qömayestiwa was perhaps B of Kwewmana and Kuwankwapnöm; he was one of only two Greasewood initiates into Snake; the other is Siyawma (also a Friendly), Kwewmana's S by Kuktiwa (Friendly Snake chief; see Dorsey and Voth, 1903a).

Accept M2 (with Titiev, n.d.a., re: marriage of parents) that Kuwanhongniwa was S of Qöyavuwyawma and Sakwwaysi/Sakwhepnöm, and therefore B of Qömayonsi; reject White (see fig. 6.22) that Kuwanhongniwa was S of Pongyahosnöm (he was her MZS).

At Household I 208-10, Titiev (n.d.a) indicates Pongyahosnöm's M is Sakwwaysi; at Household F 129-30, he indicates Pongyahosnöm's M is Sakwhepnöm, Z of Sakwwaysi. On M2 (table 9.3), Qöyavuwyawma is listed as married to Sakwhepnöm, rather than Sakwwaysi (Qöyavuwyawma's wife's name according to Titiev). Sakwhepnöm is indicated on M2 as M of Qömayonsi. Probably Sakwwaysi adopted her EZCs after Sakwhepnöm's death; Qöyavuwyawma's W on M2 should probably be listed as Sakwwaysi; and thus the mother of Qömayonsi (identified for Mayhugh as Sakwhepnöm) was confused as being Qöyavuwyawma's W.

Accept Titiev (n.d.a: Household C 47–49) that Tsorwisnöm was M of Lomakwahu; Titiev's Tsorwisnöm is the same person as White's Djórjoya, who is in the right chart position to be Lomakwahu's M, though line is not connected (see fig. 6.22).

Kuwanyesva was old in 1906; perhaps of the generation above Talaswungwniwa and others.

Naa'usitiwa was listed adjacent to Tsormöynöm on M2 (table 9.3) in 1892; he married the same woman (Pongyawunsi) as Tsormöynöm's B (Lomankwa'yma); Naa'usitiwa was also living with Nasimöysi's D Tuwayesnöm (and adjacent to Nasimöysi) in 1908 (table 12.1), and in 1910 (tables 13.1, 13.2); on Murphy's allotment schedule (table 13.1), Naa'usitiwa is listed as ''uncle''. Nasimöysi and Tuwayesnöm are Reed according to Titiev (n.d.a), but White lists both on the Greasewood chart, with Nasimöysi as Z of Tsormöynöm and Lomankwa'yma. Conclude that Naa'usitiwa may be B of Tsormöynöm. The associations between Reed and Greasewood, despite inferences of siblingship, are intriguing, suggesting that the myth of the clan split (involving rivalry over a spring in Kiqötsmovi) may be more recent than ancient.

Na'sastiwa (if alive in 1906, and again might be Reed) might be a close relative of Tsormöynöm and Lomankwa'yma. Na'sastiwa (unusually for a Greasewood or Reed man at Third Mesa) became Kwanmongwi (hence the reason for White's mistaken listing of him on Masnyam-Hovahkapnyam-Kokopnyam Lineage 1—see fig. 6.26). Na'sastiwa's appointment may have owed in part to the status of his family background, if he was indeed a close relative of Tsormöynöm and Lomankwa'yma: Tsormöynöm was Lakonmongwi and Soyalmana (her H was Patupha), and Lomankwa'yma was Tsa'kmongwi in Soyalangw.

HP009862

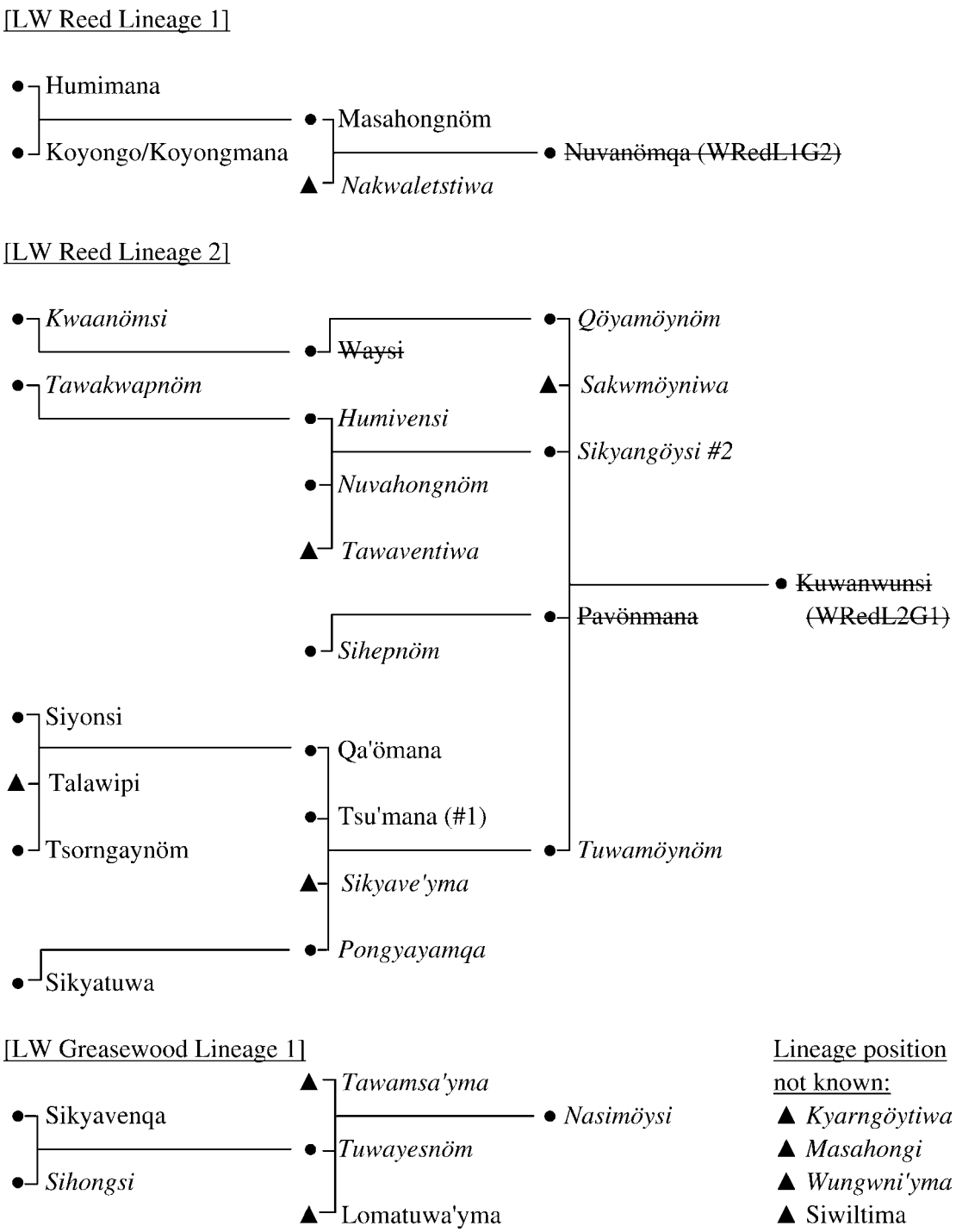


Figure 15.22. Lineal connections among adult faction members – Reed. (Friendlies/Mùnqapi in ordinary type; Hostiles in italics; names stricken through were deceased before 1906, but are included to show relationships among the living).

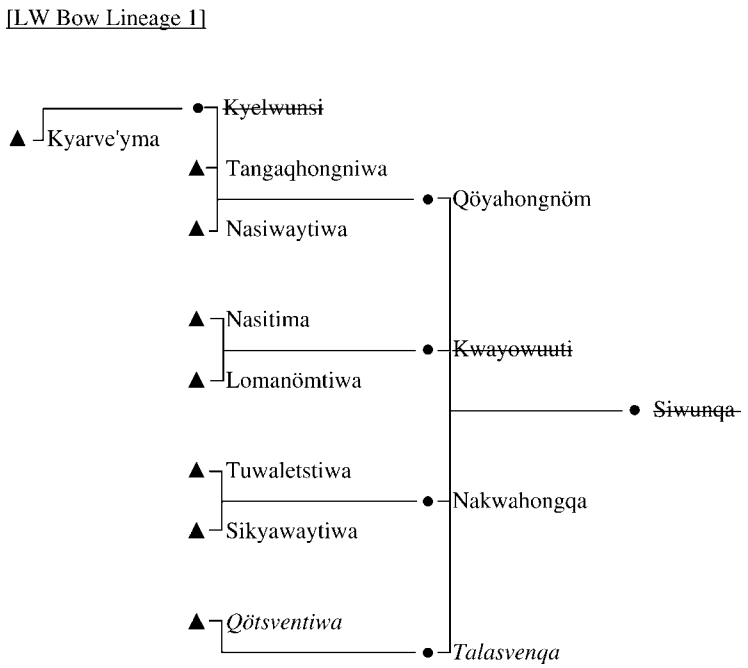


Figure 15.23. Lineal connections among adult faction members – Bow, (Friendlies/Mùnqapi in ordinary type; Hostiles in italics; names stricken through were deceased before 1906, but are included to show relationships among the living).

←

Figure 15.22 (Continued)

NOTES: [LW Reed Lineage 1]: Nakwaletstiwa's nickname ''Só·la'' (Titiev n.d.a: Household M 359-64); White (see table 6.23) has ''Sóila'' as B of Masahongnöm.

[LW Reed Lineage 2]: Accept Titiev (n.d.a: Household S 546-48) that Tawaventiwa was S of Sikyangöysi #2; reject White (see table 6.24) and Titiev (n.d.a: Household P') that Tawaventiwa was S of Qöyamöynöm (see M2 and Hostile camp census—tables 9.3 and 11.1).

Accept M2 and Orayvi, 1908 (tables 9.3 and 12.1) that Tsorngaynöm was D of Qa'ömana; reject White (see table 6.24) that Tsorngaynöm was D of Pongyayamqa (relative ages).

Accept White (see table 6.24) that Pongyayamqa was D of Tuwamöynöm.

[LW Greasewood]: Reject White (see table 6.22) that Lomatuwa'yma was S rather than B of Tuwayesnöm; accept Titiev (n.d.a: Household K 267 et passim) that Lomatuwa'yma and Tuwayesnöm were siblings.

Neither Kyarngöytiwa, nor Masahongi, nor Wungwni'yma are recorded on White's genealogies. Siwiltima was Reed clan of Wàlpi—thus has no Orayvi Reed clan genealogical position.

Reed lineages 1 and 2 may be closely connected: note that Masahongnöm (Household M 366–72) and Tuwamöynöm (M 373–76)—like a number of Z pairs in Orayvi and a typical pattern according to Titiev—lived next door to each other.

HP009864

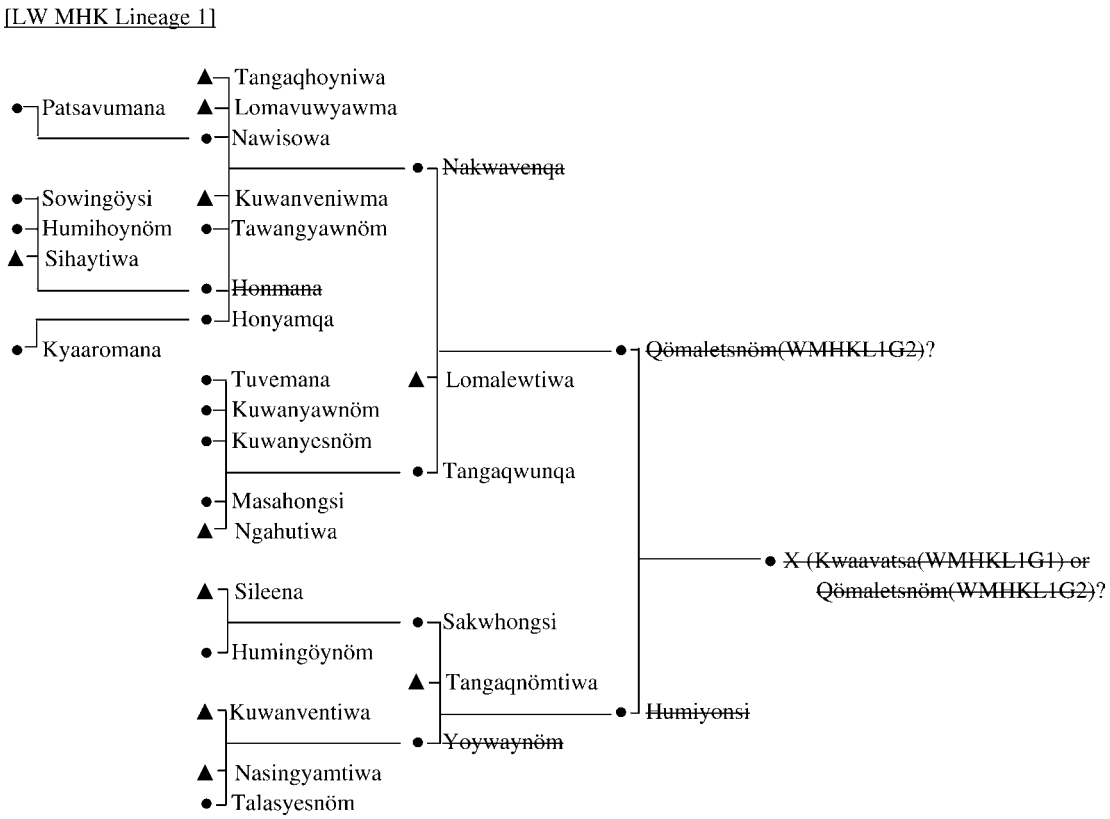


Figure 15.24. Lineal connections among adult faction members – Maasaw. (Friendlies/Mùnqapi in ordinary type; Hostiles in italics; names stricken through were deceased before 1906, but are included to show relationships among the living).

NOTES: Earlier generations and genetrices (i.e., especially re: M of Tangaqwunqa et al.) somewhat unclear. Accept Titiev (n.d.a: Household M 413-18) that Humiyonsi was M of Yoywaynöm; reject White (see fig. 6.26) that Humiyonsi was Z of Yoywaynöm.

HP009865

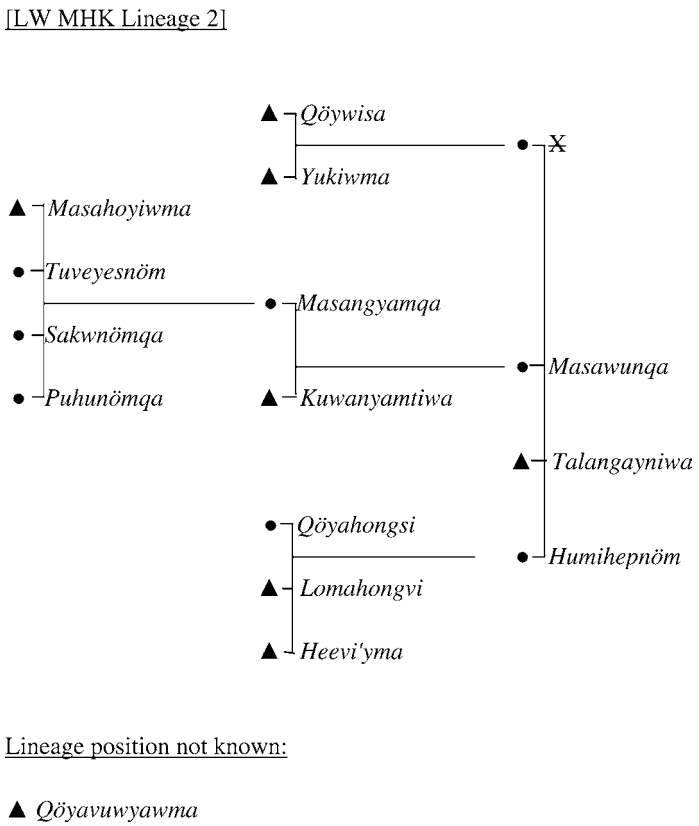


Figure 15.25. Lineal connections among adult faction members – Kookop. (Friendlies/Mùnqapi in ordinary type; Hostiles in italics; names stricken through were deceased before 1906, but are included to show relationships among the living). Lineal connections somewhat unclear.

NOTES: Accept Titiev (n.d.a: Household M 365) that Qöywisa was ''real Bro to Yukiwma''; reject White (see fig. 6.27) that Qöywisa was 2 generations older than Yukiwma.

Accept Titiev (n.d.a: Household S 552–55) that Yukiwma's M was Z to Masawunqa and Humihepnöm; reject Titiev (1944: 81) that Yukiwma was Masangyamqa's MB.

Reject White (see fig. 6.27) that Yukiwma was S of Masawunqa.

Accept Titiev (n.d.a: Household M 381–84) that Masawunqa was M of Masangyamqa and Kuwanyamtiwa; reject White (see fig. 6.27) that Masawunqa was Z of Masangyamqa.

Accept Titiev (n.d.a: Household M 381–84) that Kuwanyamtiwa was S of Masawunqa.

Accept Titiev (n.d.a: Household S 552–55) that Humihepnöm was YZ of Masawunqa; accept White (see fig. 6.27) that Humihepnöm was Z of Masawunqa.

Accept Titiev (n.d.a: Household S 546–48) that Heevi'yma was Yukiwma's MZS; reject Titiev (n.d.a: Household P') that Heevi'yma was ''real Bro to Yukiwma''.

Provisionally accept Titiev (n.d.a: Household M 381–84) that Talangayniwa was B of Masawunqa, even though he was much younger than her ZSs, Yukiwma, and Heevi'yma; reject White (see fig. 6.27) that Talangayniwa was two generations older than Yukiwma, and one generation older than Masawunqa (and of Masangyamqa, who White indicates was Z of Masawunqa, instead of, as inferred above, D of Masawunqa).

Qöyavuwyawma was aged ca. 60 years in 1906, making him near in age to Masawunqa and Heevi'yma.

HP009866

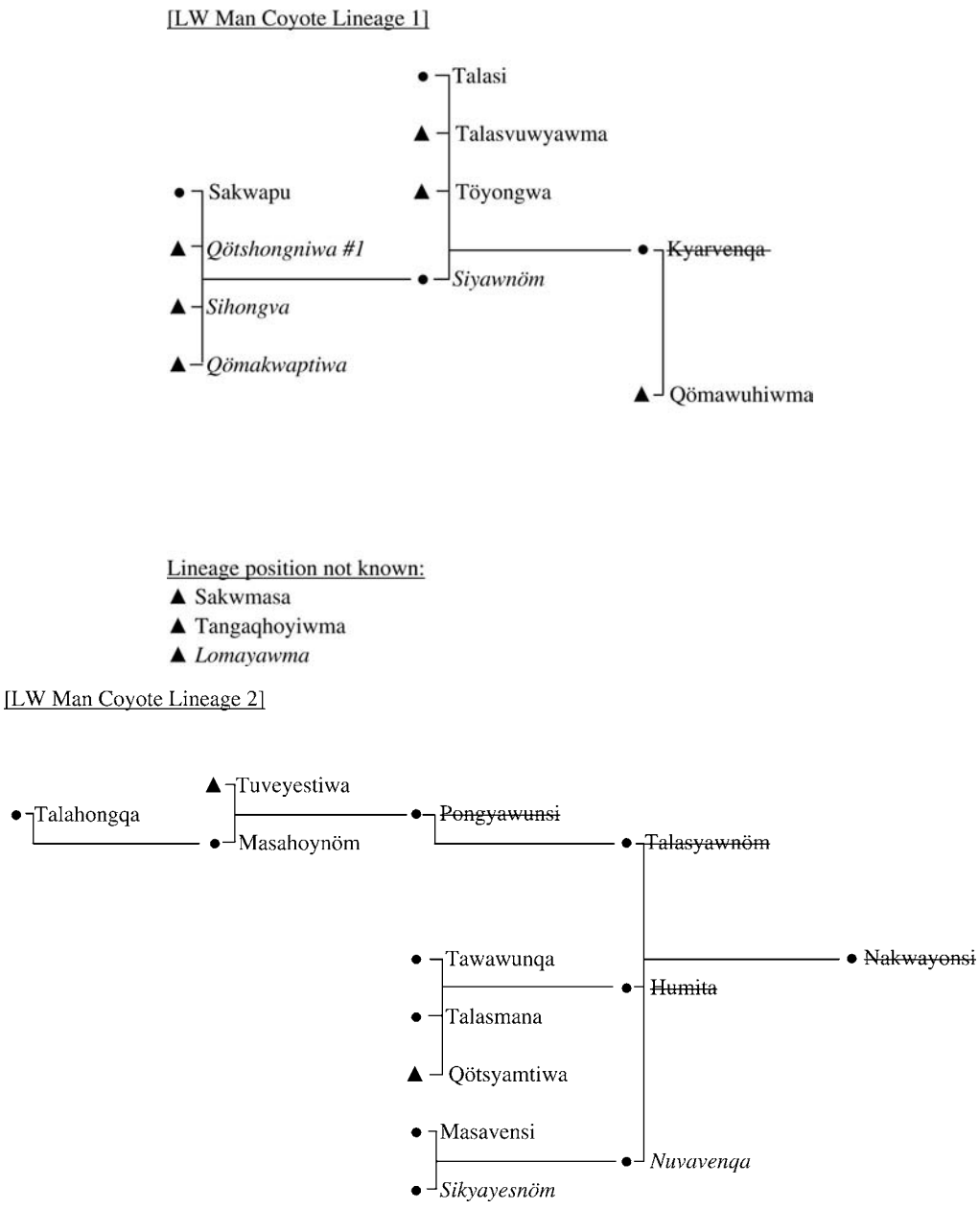


Figure 15.26. Lineal connections among adult faction members – Coyote. (Friendlies/Mùnqapi in ordinary type; Hostiles in italics; names stricken through were deceased before 1906, but are included to show relationships among the living).

[LW Man Coyote Lineage 3]

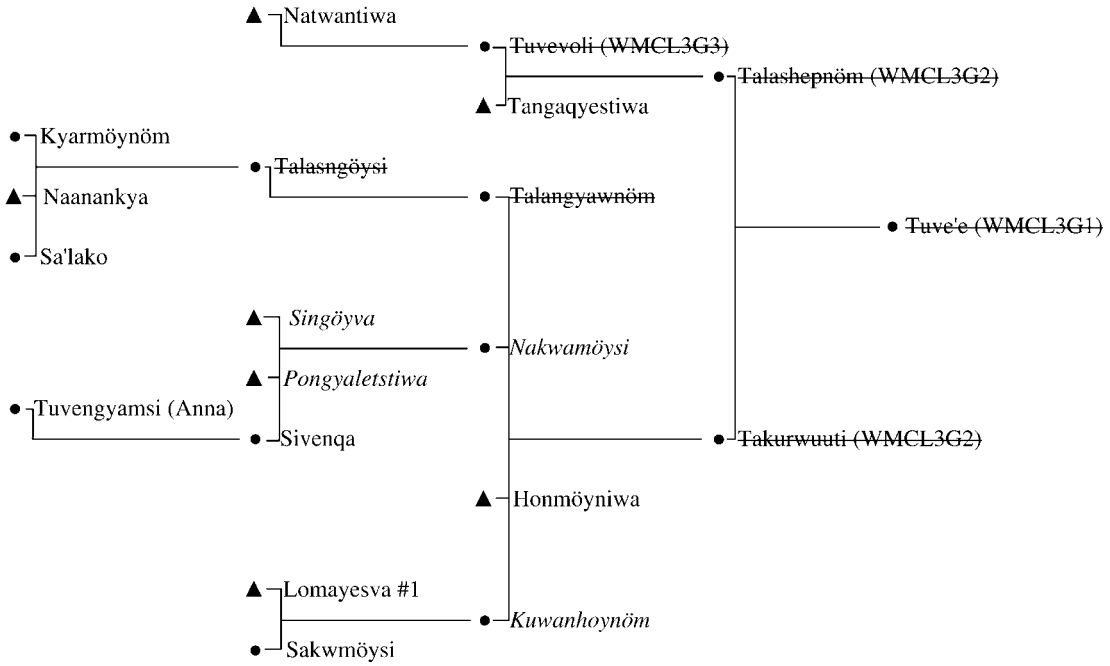


Figure 15.26 (Continued)

NOTES: [LW Man Coyote Lineage 3]: Accept White (see fig. 6.30) on lineal and lateral connections for Natwantiwa and Tangaqyestiwa.Accept Titiev (n.d.a: Household K 256-61) and White (see fig. 6.30) that Talangyawnöm was M of Talasngöysi.

Accept M1 (table 9.2) that Sakwmöysi was D of Kuwanhoynöm; reject White (see table 6.30) that Sikyayawsi (not recorded by Titiev) was M of Sakwmöysi.

Sakwmasa may belong in Lineage 3, possibly as sibling of Tuvevoli and Tangaqyestiwa. Titiev (n.d.a: Household M 423-26) indicates Sakwmasa ''herded with Bs''; the only apparent candidates as male siblings of similar age (see M1—table 9.2, and fig. 6.30) would place Sakwmasa in Lineage 3 Generation 3, perhaps as identical with White's ''Sakwngayniwa.''

Tangaqhoyiwma may belong in Lineage 3, possibly as another sibling of Tuvevoli and Tangaqyestiwa, and/or of Sakwmasa.

HP009868

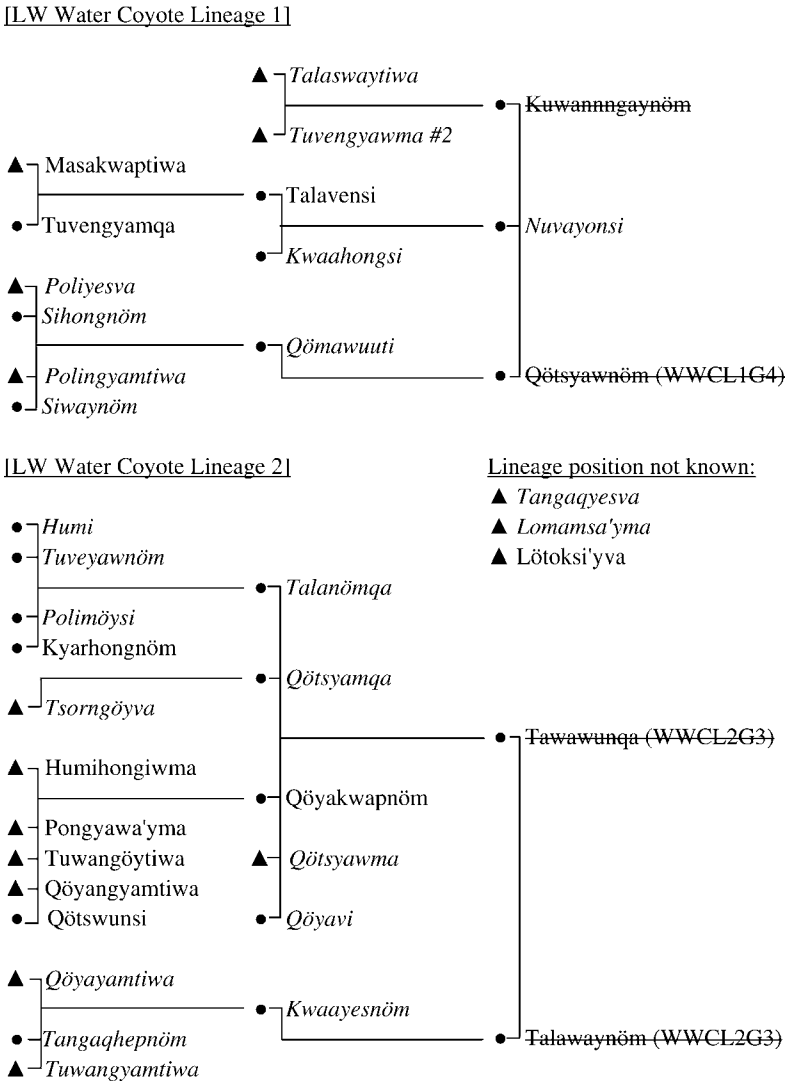


Figure 15.27. Lineal connections among adult faction members – Desert Fox. (Friendlies/Mùnqapi in ordinary type; Hostiles in italics; names stricken through were deceased before 1906, but are included to show relationships among the living).

[No LW Lineage]

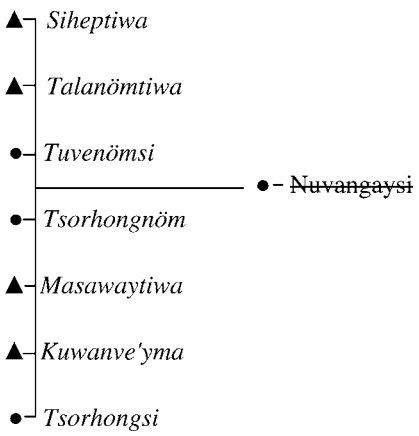


Figure 15.28. Lineal connections among adult faction members – Millet. (Friendlies/Mùnqapi in ordinary type; Hostiles in italics; names stricken through were deceased before 1906, but are included to show relationships among the living).

←

Figure 15.27 (Continued)

NOTES: [LW Water Coyote Lineage 1]: Accept Titiev (n.d.a: Household L 306-10) that Kuwannngaynöm was Z of Nuvayonsi; reject White (see fig. 6.31) that Kuwannngaynöm (i.e., as Kuwanmana WWCL1G2) was Nuvayonsi's MMZ. Thus conclude that Talaswaytiwa's and Tuvengyawma's lineage position must shift two generations down from White's depiction.

Accept Titiev (n.d.a: Household L 306-10) that Kwaahongsi was D of Nuvayonsi; reject White (see fig. 6.31) that Kwaahongsi was D of Talahongnöm (WWCL1G4).

[LW Water Coyote Lineage 2]: Accept White (see fig. 6.32) that Tawawunqa was M of Talanömqa, Qötsyamqa, Qöyakwapnöm, and Qötsyawma; accept Titiev (n.d.a: Household O 490-91) that Qöyavi was Z of Qöyakwapnöm (and thus of the others too); reject White (fig. 6.32) that Qöyavi was D of Tangaqvenqa (WWCL2G3); also infer Qöyavi and Qöyapmana (WWCL2G4) —latter listed by White as D of Tawawunqa (so, erroneous)—are same person.

Accept Titiev (n.d.a: Household E 96-99) that Tangaqhepnöm was D of Kwaayesnöm; accept White (see fig. 6.32) that Talawaynöm (WWCL2G3) was M of Kwaayesnöm.

Tangaqyesva (Lineage position not known) was married to Lomahongiwma's Z (or MZD) Tuvamana; Lomahongiwma was married to Qötsyamqa. If there is any sense of ''Z exchange'' (which may indeed be a pattern, since there are multiple marriages between some clan pairs), Tangaqyesva may be Qötsyamqa's B. Note also the proximity of Talanömqa's house (N 461–63) to Tuvamana's (N 439–43)—next door but two.

Given Lomamsa'yma's attachment to Paaqavi (and Lomahongiwma), speculate that he may have been MB of Qötsyamqa.

Lötoksi'yva was possibly B or MB of Qöyakwapnöm (WWCL2)—both were early Mùnqapi residents.

HP009870

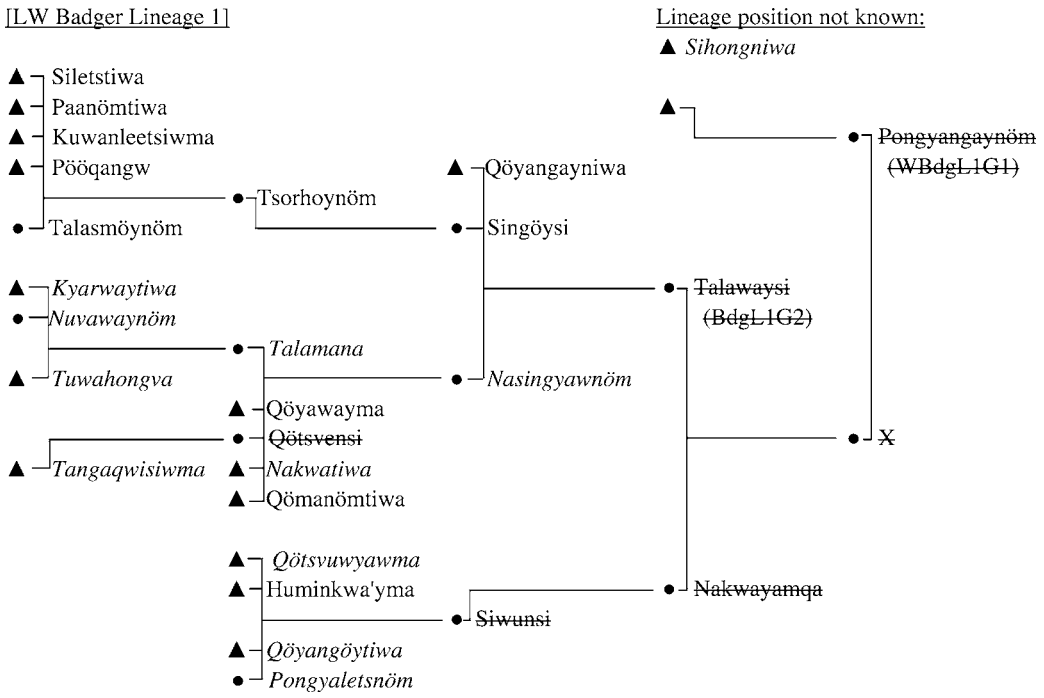


Figure 15.29. Lineal connections among adult faction members – Badger. (Friendlies/Mùnqapi in ordinary type; Hostiles in italics; names stricken through were deceased before 1906, but are included to show relationships among the living).

NOTES: White records all Badger lineages as ''Honánnyam—Badger Clan'', without the ''Real'', ''Navajo'', or ''Grey'' modifiers utilized by Titiev. There are both correspondences and overlaps between the two in terms of the identification of discretely derived groups.

All those in LW Badger Lineage 1 correspond with Titiev's designations as ''Real Badger'', except Qötsvuwyawma who is variously recorded as Real Badger and Grey Badger by Titiev (n.d.a: Households I 211–14, L 297–300, M 427–32).

[LW Badger Lineage 1]: Accept White (see fig. 6.33) and Hostile Camp census (see table 11.1) that Nasingyawnöm was M of Talamana.

Accept Titiev (n.d.a: Household J 220–21) that Qötsvensi was ''real Z to Talamana''.

HP009871

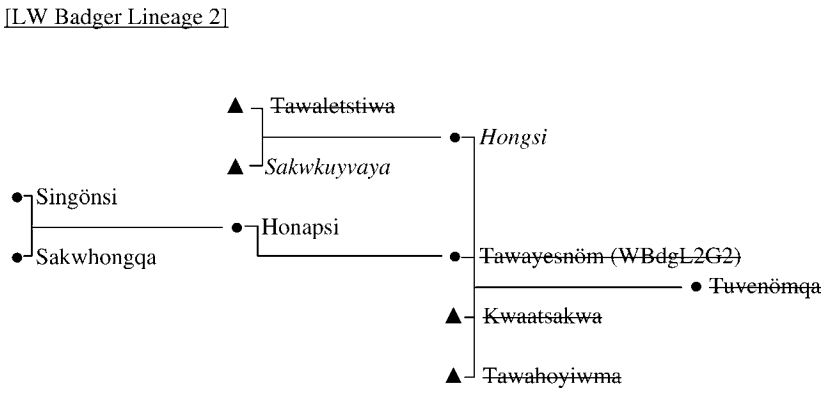


Figure 15.29 (Continued)

Those in LW Lineage 2 mostly correspond with Titiev's designation ''Navajo Badger'', though with frequent alternative designations (Titiev, n.d.a: passim) as ''Real Badger'', ''Grey Badger'', and simply ''Badger''. Note that White (see fig. 6.34) indicates Hongsi and her Z had a Hopi M and Navajo F—hence a possible origin of the name ''Navajo Badger'', and suggesting a direct lineal tie to other Badger lineages, probably especially Lineage 1. Titiev (n.d.a: Household B 9-11), on the other hand, records Tawakwaptiwa's indication that Tuvenömqa (M of Hongsi, Tawahoyiwma, and Kwaatsakwa) was ''Real Navajo, Badger'', and farther on (n.d.a: Household E 81-89) that she was ''Badger (full Navajo), no ceremony, can't speak Hopi'', and that her H, Tsorkwaptiwa (Reed), was a ''Real Kaletaka'' (warrior) and Motswimkya (Warriors' society initiate) who had killed Navajos. The latter might suggest he had captured (or rescued; see below) his future W in a raid. According to my consultants of this clan, the origin of the ''Navajo Badger'' name was a Hopi Badger female captured by Navajos, who later was rescued and brought back to Orayvi.

[LW Badger Lineage 2]: Accept Titiev (n.d.a: Household E 81-89) that Tuvenömqa was M of Kwaatsakwa (cf. M1 [table 9.2]).

HP009872

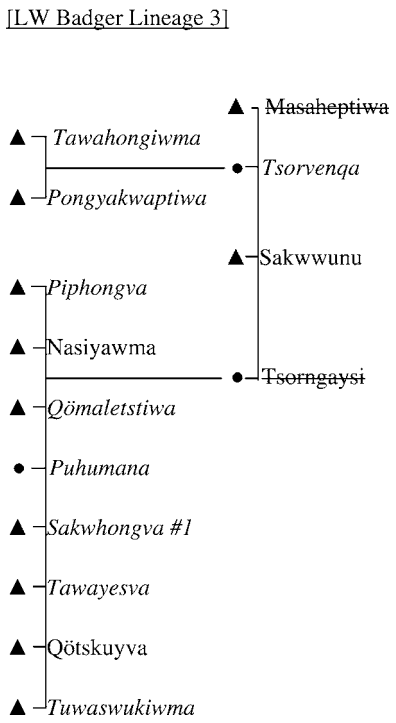


Figure 15.29 (Continued)

All those in LW Lineage 3 and 4 correspond with Titiev's designations as ''Grey Badger''. White (see fig. 6.35) notes that Lineage 3 was ''from Awatoßi,'' suggesting the origin of a different designation, but does not extend that to Lineage 4, whose members are likewise designated Grey Badger by Titiev.

[LW Badger Lineage 3]: Accept Titiev (n.d.a: Household K 272-74) that Masaheptiwa and Sakwwunu were Bs.

Infer Sakwwunu was B of Tsorvenqa from Masaheptiwa's proximity to Tsorvenqa (and to Piphongva and Puhumana) on M2 (table 9.3) (Masaheptiwa #139, Tsorvenqa #142, Piphongva #143, Puhumana #145), and from their close ages (Sakwwunu ca. 84, Tsorvenqa ca. 70 in 1906, respectively).

HP009873

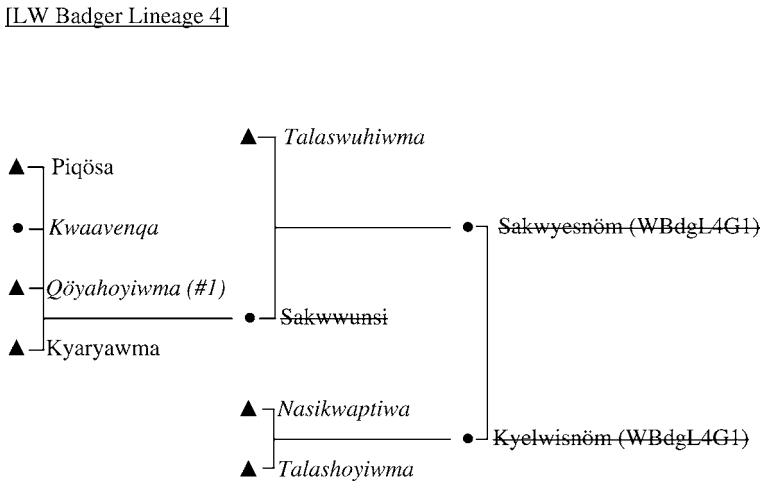


Figure 15.29 (Continued)

[LW Badger Lineage 4]: Note Talaswuhiwma listed adjacent to Puhumana on Hostile Camp census (table 11.1): perhaps they are MZC to each other, which would make lineages 3 and 4 directly linked—i.e., Sakwyesnöm (WBdgL4G1) and Kyelwisnöm (WBdgL4G1) may be siblings of Tsorngaysi and others (and see below).

Accept Titiev (n.d.a: Household K 233–38) that Sakwwunsi was M of Qöyahoyiwma #1.

Accept Titiev (n.d.a: Household K 233–38) that Sakwwunsi was M of Kyaryawma.

Accept White (see fig. 6.36) that Kyelwisnöm was M of Nasikwaptiwa and Talashoyiwma; note position of Titiev's ''Grey Badger'' households in relation to each other (C 47–49, C 50, C 58–60) and note that Talaswuhiwma was married—perhaps virilocally—into Household C 54–56). Sakwwistiwa (Reed, H of Kyelwisnöm, F of Nasikwaptiwa and Talashoyiwma) is closely adjacent on M2 (table 9.3) to other ''Grey Badger'' people, suggesting Kyelwisnöm and Sakwyesnöm could have been Zs of Tsorngaysi, Tsorvenqa, Masaheptiwa, and Sakwwunu.

Sihongniwa is listed by Titiev (n.d.a: N 474–76) as ''Grey Badger''. He is probably most closely lineally connected to Lineage 3 and/or 4.

HP009874

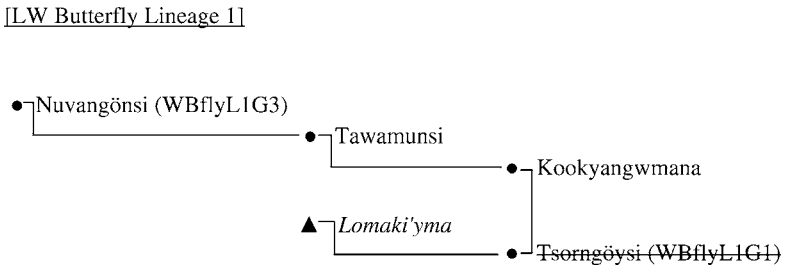


Figure 15.30. Lineal connections among adult faction members – Butterfly. (Friendlies/Mùnqapi in ordinary type; Hostiles in italics; names stricken through were deceased before 1906, but are included to show relationships among the living).

NOTES: Note that Lomaki'yma, whom Titiev (n.d.a: Household H 176-78, K 227-32) describes as moving from Hotvela to Songòopavi, appears from the census records to have in fact removed from Orayvi to Songòopavi before the split. He married the D of Tsorwisiwma, one of the Songòopavi emigrants to Orayvi in 1906. Hence I have not included Lomaki'yma as present at Orayvi in September 1906, but he is noted here for his relationships to others of the Orayvi Butterfly clan. Titiev (n.d.a: Household K 227-32) suggests Lomaki'yma may have been B rather than ZS to the woman White identifies as Tsorngöysi (Titiev does not list a name for her, merely indicating that she had been married to Tuuvi, founder of Tuba City, at one point). But I accept White (see fig. 6.37) here, and reject Titiev that Lomaki'yma is Kookyangwmana's MB, since the relative ages of those known do not fit with that account: Tawamunsi was ca. 38, and Lomaki'yma probably ca. 46 in 1906 (his age on Orayvi, 1900, i.e., 22, is not plausible; see M2 [table 9.3], where he is recorded as 35 years old in 1892). Lomaki'yma's patrilateral relationships and his marital tie to Second Mesa Hostiles may not have been insignificant in the move by Second Mesa Hostiles to Orayvi. As noted, his WF removed to Orayvi; his own F's name is not recorded, but he was a member of the Kookop clan (and might in fact have been Patupha or his B, Simo).

→

Figure 15.31. Lineal connections among adult faction members – Piikyas. (Friendlies/Mùnqapi in ordinary type; Hostiles in italics; names stricken through were deceased before 1906, but are included to show relationships among the living).

NOTES: Those listed in the family of Talashaynöm as Friendly are all associated with Mùnqapi, and were all Cs of Aqawsi (Eagle, a prisoner at Alcatraz in 1895).

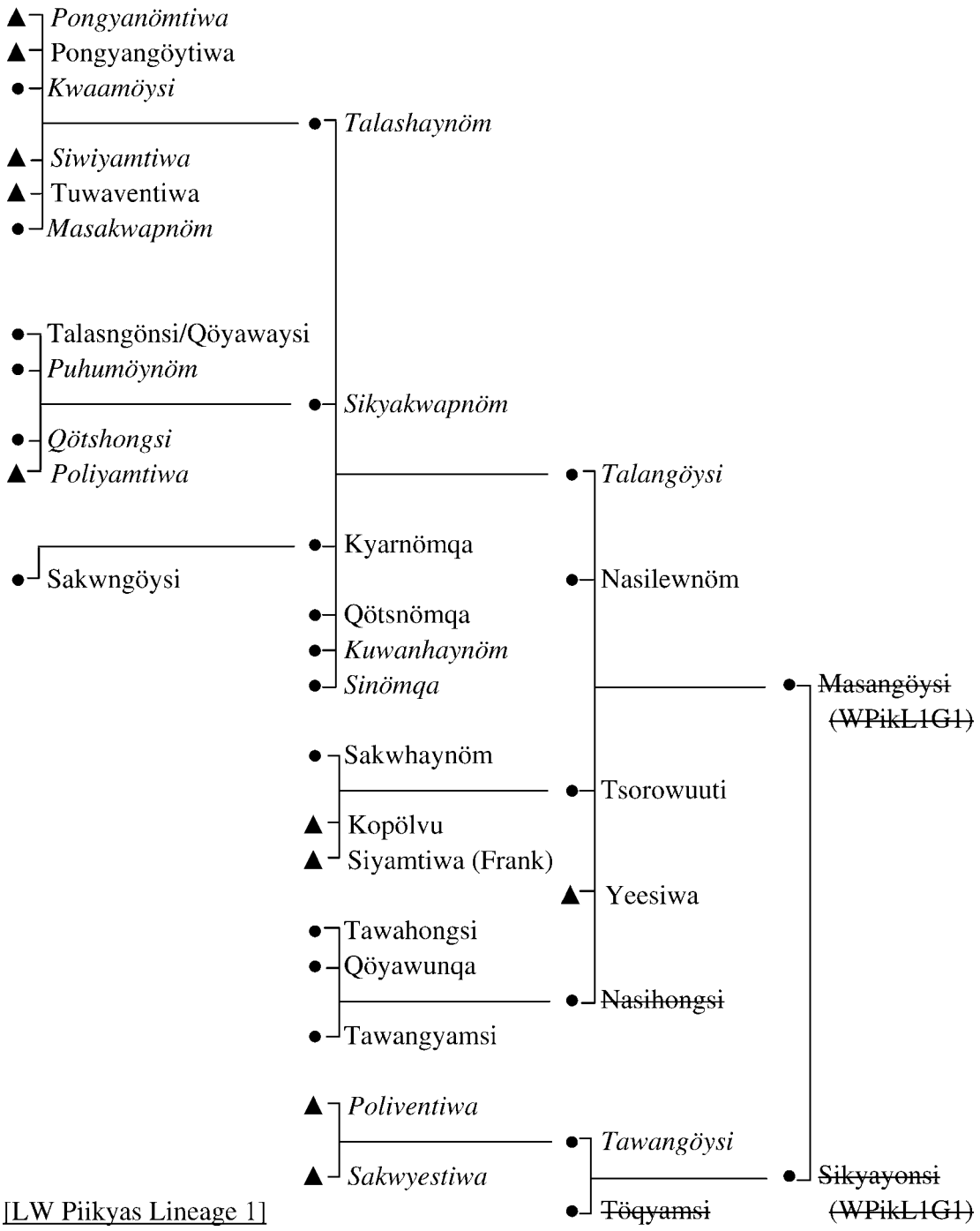
Accept White (see fig. 6.38) that Kwaamöysi was D of Talashaynöm (and, NB, Eagle clan *kwaa* name).

Accept White (see fig. 6.38) and Margaret Wright's notes on copy of Titiev (n.d.a: Household N 450–53) that Talashaynöm and Sikyakwapnöm were eldest Ds of Talangöysi.

Accept White on Piikyas genealogies; note his letter to Parsons (White 11-4-1932; see chap. 6) about active participation of older Mùnqapi women in constructing the genealogies—likelihood that at least some of these women were Piikyas.

Titiev (n.d.a: Household L 295–96) records Tawangöysi as Patki, but she was more likely Piikyas (White [fig. 6.38] has Tawangöysi as MZD of Nasilewnöm, Nasihongsi, Yeesiwa and others). White also notes Töqyamsi as Tawangöysi's Z, and Titiev (n.d.a: Household X 590–92) records Töqyamsi as

HP009875



[LW Piikyas Lineage 1]

Piikyas. Note that Tawangöysi lived next door to Nasilewnöm, who lived next door to Nasihongsi (her Z), making it quite likely Tawangöysi's M and their M were Zs who lived next door to each other. So Titiev's clan distinction of Tawangöysi et al. (as Patki) from Nasilewnöm and others (as Piikyas) may be another instance of factionally based distinctions. Even though Patki is a more prestigious descriptor, Piikyas' participation in Loololma's Soyalangw and strong support for Tawakwaptiwa would tend to make Tawakwaptiwa more sympathetic to a Piikyas identity.

HP009876

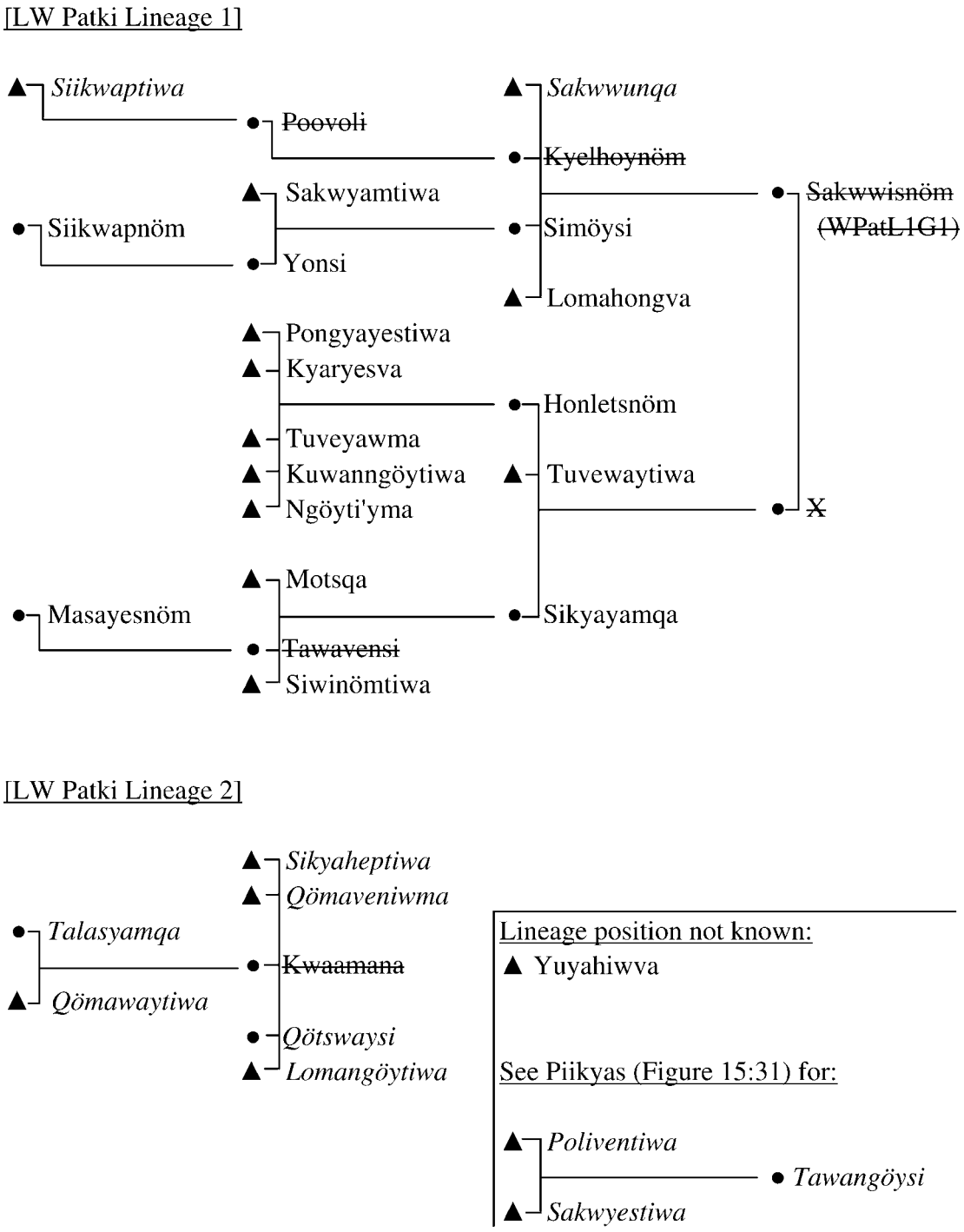


Figure 15.32. Lineal connections among adult faction members – Patki. (Friendlies/Mùnqapi in ordinary type; Hostiles in italics; names stricken through were deceased before 1906, but are included to show relationships among the living).

NOTES: [LW Patki Lineage 1]: Sakwwunqa adopted Siikwaptiwa; she is listed as his GM on Hostile camp census (table 11.1); infer she may have been Kyelhöynöm's Z.

Honletsnöm and Cs have been moved down one generation (and perhaps should be two) from White's chart (see fig. 6.39); doubtful that Honletsnöm is Z of Sakwwisnöm: Sakwwisnöm's S Lomahongva was ca 80 in 1906, Honletsnöm was 61, and Simöysi was 78.

HP009877

[LW Patki Lineage 1]

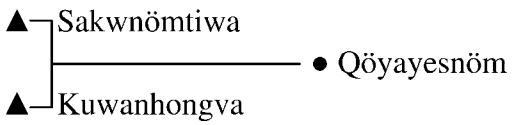


Figure 15.33. Lineal connections among adult faction members – Rabbitbrush. (Friendlies/Mùnqapi in ordinary type; Hostiles in italics; names stricken through were deceased before 1906, but are included to show relationships among the living).

NOTES: According to White (see fig. 6.39), Qöyayesnöm was D of Simöysi (Patki); but she is much older than all of Simöysi's other Cs, and appears to be about three years younger than Simöysi herself. Qöyayesnöm and Simöysi lived next door to each other (Titiev: n.d.a): Qöyayesnöm in the ''Real Sivaap House'', G 167–70, and Simöysi in G 160–66. They may have been Zs or MZDs, and thus ''Siva'p'' becomes an honorific distinction attached to the house per se. In his notes, White (n.d.b) identifies Siyamtiwa (whom Titiev consistently records as Piikyas) as the head of Siva'pngyam (Rabbitbrush clan). And as noted above, White also lists Yuyahiwva (identified by Titiev as Patki) as Siva'p clan, and as head of Wiklavi kiva. Despite Titiev's dubious indication (1944: 245) that Wiklavi was presided over by Spider clan, the fact that Stephen (see chap. 5, and fig. 5.6) records its name also as Siva'p kiva, suggests White's informant was correct about the Siva'p connection to this kiva. Suspect this group is closely genealogically connected to Patki, perhaps even that Qöyayesnöm and Simöysi were Zs.

←

Figure 15.32 (Continued)

Accept Titiev (n.d.a: Household P 492–95) that Tuvewaytiwa was B of Honletsnöm.

Accept White (see fig. 6.39) that Sikyayamqa was Z of Honletsnöm; moved down one generation accordingly (see above).

Accept White (see fig. 6.39; evidently confirmed by proximity of both on M1; see table 9.2) that Siwinömtiwa was S of Sikyayamqa.

[LW Patki Lineage 2]: Accept White (fig. 6.40) and M2 (table 9.3) that Sikyaheptiwa was B of Qötswaysi; reject Titiev (n.d.a: passim) that Sikyaheptiwa was Piikyas, although the discrepancy is significant with regard to lability of clan identifications; accept Titiev (n.d.a: Appendix 2 [different informant]) that Sikyaheptiwa was Patki.

White indicates Lineage 2 is Patki from Songòopavi; no such indication by Titiev. If true, perhaps M of Sikyaheptiwa and others was brought to Orayvi in a virilocal marriage; all indications in Titiev (by default), etc., are that this would have been significantly before the 1890's. But it might also be a denigrating identification deriving from the fact that they were Hostile (White's genealogy informants were all Friendlies), i.e., that they were not ''real'' Orayvi Patkingyam but from Songòopavi, just like Tawakwaptiwa indicates the Kwaangyam (Eagle clan) are from Musangnuvi (see discussion of this clan in chap. 4).

Qömaveniwma positioned in accordance with Mayhugh's observation (see table 9.3) that he was Kwaamana's B.

White's notes (n.d.b) on Kiva chiefs indicate Yuyahiwva was Rabbitbrush (and fieldnotes on clan heads indicate Siyamtiwa is Rabbitbrush head, with no listing at all for Patki, while distinguishing Yeesiwa as Piikyas head—Yeesiwa was Siyamtiwa's MB). Given evident proximity of Rabbitbrush to Patki—i.e., Rabbitbrush may have been a family/lineage segment within Patki—possible that Yuyahiwva is Qöyayesnöm's B or ZS. In this connection too, note that Titiev (1944: 242) describes Tuuvi as Sivap (Rabbitbrush); Tuuvi described his own totem to Mallery (ca. 1878; Mallery, 1886: 29) as Cloud; both Kuwanhoya and Lomahongva (Bs according to White—see fig. 6.39) are listed as Oomawu (Cloud) gens on the 1894 petition by Stephen (table 9.6), while Titiev (n.d.a: Household K227–32) identifies Tuuvi as Piikyas.

HP009878

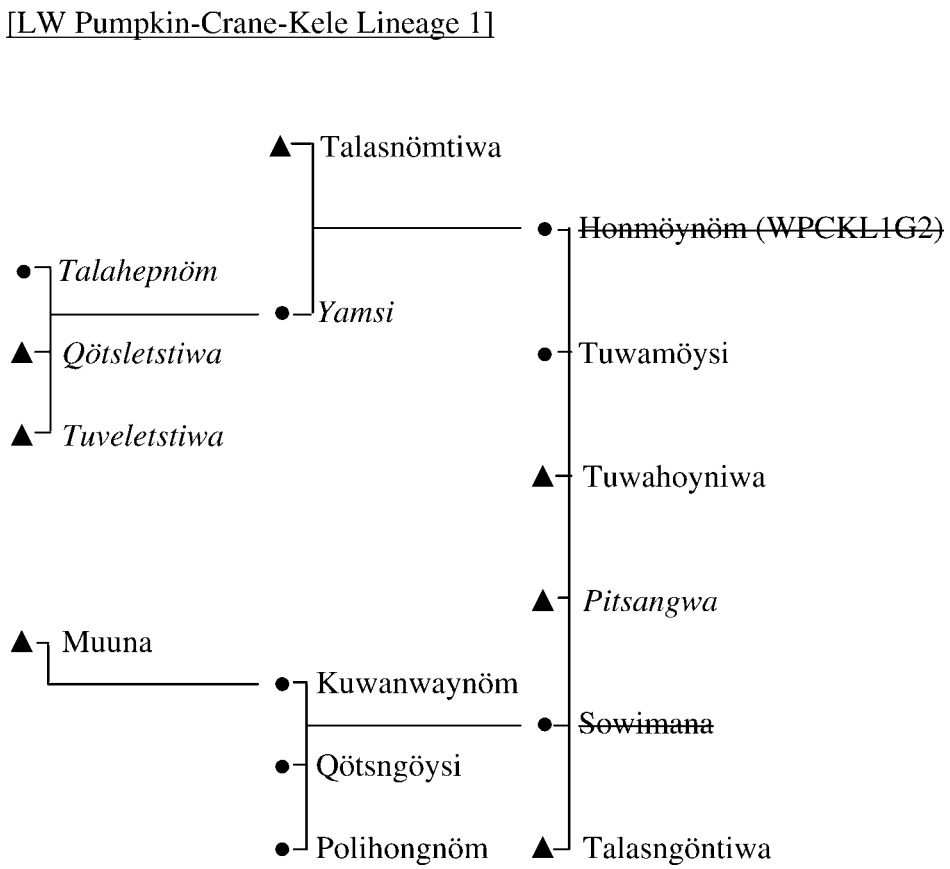


Figure 15.34. Lineal connections among adult faction members – Sparrowhawk/Crane/Squash. (Friendlies/Mùnqapi in ordinary type; Hostiles in italics; names stricken through were deceased before 1906, but are included to show relationships among the living).

NOTES: Generally speaking, accept White's view (see fig. 6.41) of genealogical interrelations here. It appears that Squash, Sparrowhawk, and Crane may be house/''lineage'' names but not fully separated clans. The confusion regarding Pitsangwa may be most illuminating (see below). Noteworthy that several of the men in this group were important in Wuwtsim (Titiev, 1944: 242): Talasngöntiwa was Wuwtsim chief at Hawiwvi (passing this on to Kwaani, Qötsngöysi's S—too young to be included here—whom Titiev lists as Sparrowhawk); both Pitsangwa and Tuwahoyniwa were in Wuwtsim at Hawiwvi also. Namitngawma, B of Yamsi, was Wuwtsim chief at Hano kiva; Yamsi's DH Qöyahoyniwa became Wuwtsim chief at Hotvela, and her S, Qötsletstiwa, became his assistant (Titiev n.d.a: Household M 433–35). In other words, this group overall shares responsibility for Wuwtsim leadership, suggesting there are two emerging ''lineages'' from the same clan (if perceived in descent-group terms), or two emerging houses from an originally unitary house; but not separate clans. Sakwwa'yma (deceased), listed by White as another sibling in Generation 2, was Sparrowhawk according to Titiev (n.d.a: Household M 427–32), but Crane on the 1894 Petition (table 9.6), where the only other individual identifying himself as Crane was Tuwahoyniwa.

[LW Pumpkin-Crane-Kele Lineage 1]: Tuwamöysi was Crane according to Voth (1903b), but so were Sikyangyawnöm and Humimöysi, Ds of Kuwanwaynöm (Sparrowhawk according to Titiev, n.d.a) and her Z Qötsngöysi.

Pitsangwa was Squash clan according to Voth (1903a; NB: Voth did recognize a separate Crane clan; he identifies Ds of Kuwanwaynöm and Qötsngöysi as Crane) and Sparrowhawk according to Talayesva (1942: 441); he is listed as S of Qötskwapnöm (WPCKL1G2)/Sowimana by Mayhugh in 1892 (table 9.2), but Pitsangwa's later recorded age suggests he was her B not her S. Sowimana, her Cs and her known B were consistently identified by Titiev (n.d.a: passim) as Sparrowhawk. Pitsangwa may be

HP009879

←

Figure 15.34 (Continued)
pivotal to the question of lineage/house differentiation. Was he Squash (for Voth) because as a Hostile he was still practicing in the Antelope society when all other Hostiles of this ''clan'' were ''Squash''? Was Talasngöntiwa ''Sparrowhawk'' because he was head of Wuwtsim (rather than, or as well as, vice versa), i.e., was his Kyeele (note that is the term for identifying initiands in general) identity underscored by his ceremonial position? In any event, for the proximity of genealogical ties, it appears significant that Pitsangwa in 1892 was living with Qötskwapnöm/Sowimana, and in 1900 he was evidently (the 1900 census may get this wrong by putting him in the previous household) living with Tuwamöysi (now that Qötskwapnöm/Sowimana has died—Sakwwunu was still living with their D Kuwanwaynöm). According to M1 (table 9.2), Tuwamöysi was married to Tawahoyiwma (Badger, a marriage not recorded by Titiev), whose Z was Hongsi and whose B-i-L was Lomanakwsu (Parrot, Lakon chief). If Pitsangwa was close to his Z Tuwamöysi, this might indicate why Pitsangwa was one of the few male Lakon initiates. Sakwwa'yma, listed adjacent to Pitsangwa on White's chart (fig. 6.41), was Sparrowhawk according to Titiev (n.d.a: Household M 427–32), but Crane on the 1894 Petition; at Household M 427–32 (Titiev, n.d.a), Sakwwa'yma was also living next door to Yamsi, his ZD according to White, which again raises a question of how houses were acquired (some are virilocal).

Kuwanwaynöm's D Humimöysi was Crane according to Voth (1903b). In conversations in 1996 with Humimöysi's Ss, one listed both Sparrowhawk and Crane as his clan, though his EB listed only Sparrowhawk. Humimöysi's B Richard Yoywaytiwa (n.d.) listed his clans in the Indian Claims Commission research in the late 1950's as Pumpkin, Sparrowhawk, Duck, and Stork (i.e. Crane).

HP009880

TABLE 15.30

Factional Division of Orayvi Male Adults by Sodality: Sosyalt (Soyalangw society)[1]

Identification	Clan (MT)
Friendlies	
Hessi	Greasewood
Honmöyniwa	Real Coyote
Humiventiwa	Greasewood
Kuwanveniwma	Maasaw
Kuwanwaytiwa	Rabbit
Lomavuwyawma	Maasaw
Motsqa	Patki
Nasitima	Bow
Nasitöyniwa	Greasewood
Qötsyamtiwa	Real Coyote
Qöyangayniwa	Real Badger
Qöyayeptiwa	Sun
Sikyamöyniwa	Parrot/Crow
Sikyayestiwa	Greasewood
Talaskwaptiwa	Sun
Talasmöyniwa[2]	Rabbit
Talasvuwyawma[2]	Real Coyote
Talasyamtiwa	Rabbit
Talayawma/Laapu	Bear
Tangaqhoyniwa[2]	Maasaw
Tawakwaptiwa	Bear
Tuvehoyiwma	Bear
Tuwahoyiwma	Bear
Yeesiwa[2]	Piikyas
Hostiles	
Kuwanyesva	Greasewood
Lomahongiwma	Spider
Lomanakwsu	Parrot
Lomayaktiwa	Rabbit
Masangöntiwa	Snake/Lizard
Poliwuhiwma	Spider
Qötsyawma	Desert Fox
Siwihongiwma	Spider

[1] Nasitima is listed by Titiev (n.d.a) as belonging to Soyalangw at Hawiwvi kiva; Qöyayeptiwa, Talasmöyniwa, and Talasvuwyawma at Tawa'ovi kiva; and Tawakwaptiwa at Hawiwvi, Sakwalenvi, and Tawa'ovi kivas. There were also several female members of this sodality in 1906: Nasiletsnöm (Bear), Nasingönsi (Parrot), Pongyanömsi (Bear), and Tawangyawnöm (Maasaw) were Friendlies; Kuwanhongqa (Bear) and Tuvamana (Spider) were Hostiles.

[2] The following were Mùnqapi residents in 1906: Talasmöyniwa, Talasvuwyawma, Tangaqhoyniwa, and Yeesiwa.

TABLE 15.31

Factional Division of Orayvi Male Adults by Sodality: Wuwtsimt at Sakwalenvi

Identification	Clan (MT)
Friendlies	
Honmöyniwa	Real Coyote
Kuwanveniwma[1]	Maasaw
Lomavuwyawma	Maasaw
Nakwayestiwa	Rabbit
Piqösa	Grey Badger
Poliyestiwa[1]	Greasewood
Qömanömtiwa	Real Badger
Qömayestiwa	Greasewood
Qötsyamtiwa	Real Coyote
Qöyangayniwa	Real Badger
Qöyayeptiwa[1]	Sun
Siletstiwa[1,2]	Real Badger
Talaskwaptiwa[1]	Sun
Tangaqhoyniwa[2]	Maasaw
Tuvehoyiwma	Bear
Tuveyestiwa	Real Coyote
Yeesiwa	Piikyas
Hostiles	
Kuwanyesva	Greasewood
Kyarhongniwa	Spider
Kyarngöytiwa	Reed
Kyarwaytiwa	Real Badger
Lomahongiwma	Spider
Lomakwahu	Greasewood
Lomanakwsu	Parrot
Lomayaktiwa	Rabbit
Lomayestiwa (Qötsata)	Spider
Masahoyiwma	Kookop
Masangöntiwa	Snake/Lizard
Naa'usitiwa	Greasewood
Nahongvi'yma	Parrot
Nakwaletstiwa	Reed
Nakwangayniwa	Rabbit
Nakwatiwa	Real Badger
Nasikwaptiwa	Grey Badger
Nasingayniwa	Eagle
Poliheptiwa	Eagle
Poliwuhiwma	Spider
Puhuhongva	Sand
Puhuwaytiwa #2	Snake/Lizard
Qömawaytiwa	Patki
Qötsakwahu	Sand
Qötsyawma	Desert Fox
Sakwmöyniwa	Reed

HP009881

TABLE 15.31—*(Continued)*

Identification	Clan (MT)
Sikyaletstiwa	Rabbit
Siwihongiwma	Spider
Talanömtiwa	Millet
Talaswungwniwa	Greasewood
Tawamsa'yma	Reed
Tsorngöyva	Desert Fox

[1] Several men are listed by Titiev (n.d.a) as moving kivas for Wuwtsim from Sakwalenvi to Tawa'ovi, presumably during the same period Loololma and Sakwhongiwma moved there in the mid-1890's. These are: Kuwanveniwma, Poliyestiwa, Qöyayeptiwa, Siletstiwa, and Talaskwaptiwa.

[2] Siletstiwa and Tangaqhoyniwa were Mùnqapi residents in 1906.

TABLE 15.32

Factional Division of Orayvi Male Adults by Sodality: Wuwtsimt at Hawiwvi

Identification	Clan (MT)
Friendlies	
Aqawsi[1,2]	Eagle
Homikni	Lizard
Humiletstiwa	Rabbit
Humitiwa[1]	Rabbit
Kuwanvuwyawma	Greasewood
Kuwanwaytiwa	Rabbit
Kwaavaho[1]	Lizard
Kyelhongniwa	Sun
Kyelnömtiwa	Sand
Lötoksi'yva[1]	Desert Fox
Lomahongva	Patki
Lomanömtiwa[3]	Bow
Masatöyniwa	Sand
Nasitima[3]	Bow
Nasitöyniwa	Greasewood
Paanömtiwa	Real Badger
Poli Paayestiwa[1]	Greasewood
Pongyawa'yma[1]	Desert Fox
Puhuhoyiwma	Greasewood
Qömawuhiwma	Real Coyote
Qöyahongniwa[4]	Rabbit
Qöyangöyva	Sand
Sakwmasa	Real Coyote
Sakwwunu	Grey Badger
Sakwyamtiwa	Patki
Sikyahongiwma	Greasewood
Sikyaleetsiwma[1]	(Real) Greasewood

TABLE 15.32—*(Continued)*

Identification	Clan (MT)
Singöytiwa	Parrot/Crow
Siwinömtiwa	Patki
Talasmöyniwa[1]	Rabbit
Talasngöntiwa	Sparrowhawk
Talasvuwyawma[1]	Real Coyote
Talasyamtiwa	Rabbit
Talawipi	Reed
Tangaqnömtiwa	Maasaw
Tangaqyestiwa	Real Coyote
Tawakwaptiwa	Bear
Töyongwa[1]	Real Coyote
Tuvenömtiwa	Sand
Tuvewaytiwa	Patki
Tuwahoyniwa	Real Crane
Tuwaletstiwa	Bow
Tuwangöytiwa[1]	Desert Fox
Tuwaventiwa[1]	Piikyas
Hostiles	
Kuwanhongniwa	Greasewood
Lomaletstiwa	Sun
Lomayawma	Real Coyote
Masangöytiwa	Parrot/Crow
Masangyamtiwa	Sand
Masawaytiwa	Millet
Pitsangwa	Real Crane
Qöyahoyniwa	Sand
Siheptiwa	(Real) Millet
Singöyva	Real Coyote
Talangayniwa	Kookop
Talaswaytiwa	Desert Fox
Tangaqwisiwma	Real Badger
Tawahongniwa	Sand
Tuwangyamtiwa	Desert Fox
Tuwanömtiwa #1	Greasewood

[1] The following were Mùnqapi residents in 1906: Aqawsi, Humitiwa, Kwaavaho, Lötoksi'yva, Poli Paayestiwa, Pongyawa'yma, Sikyaleetsiwma, Talasmöyniwa, Talasvuwyawma, Töyongwa, Tuwangöytiwa, and Tuwaventiwa.

[2] Aqawsi is included on the Friendlies list simply because of his residence at Mùnqapi, but as noted in chapter 1, he had been a Hostile in the 1890's; he was the only one of several Hostile faction allottees to return to Mùnqapi to live after release from Alcatraz in 1895.

[3] Lomanömtiwa is listed by Titiev (n.d.a) as moving from Hano kiva to Hawiwvi; Nasitima is recorded as belonging to Wuwtsim at both those kivas.

[4] Qöyahongniwa had first belonged to Aa'alt (Two Horn society), before joining Wuwtsim at Hawiwvi.

HP009882

TABLE 15.33

Factional Division of Orayvi Male Adults by Sodality: Wuwtsimt at Tsu'Kiva

Identification	Clan (MT)
Friendlies	
Kuktiwa	(Real) Snake
Tuveyawma	Patki
Hostiles	
Kuwanve'yma	Millet
Masaatiwa	Lizard
Masahongi	Reed
Poliheptiwa[1]	Eagle
Polingyamtiwa	Desert Fox
Pongyaletstiwa	Real Coyote
Pongyanömtiwa	Piikyas
Puhunömtiwa	Lizard
Qömakwaptiwa	Real Coyote
Qömawaytiwa[1]	Patki
Qötshongniwa #1	Real Coyote
Qötsletstiwa	Squash
Qötsvuwyawma	R/G Badger
Qöyangöytiwa	Real Badger
Qöyavuwyawma	Kookop
Qöyayamtiwa	Desert Fox
Qöywisa	Kookop
Sakwkuyvaya	Grey/Nav. Badger
Siikwaptiwa	Patki
Sikyahongniwa	Lizard
Suuqawma	Real Snake
Tangaqyawma	Bear
Tuutuspa	Lizard
Tuvekwaptiwa	Greasewood
Tuveletstiwa	Squash
Tuvengyamtiwa	Greasewood
Tuwamöyniwa[1]	Rabbit
Wungwni'yma	Reed

[1] Poliheptiwa and Qömawaytiwa are listed by Titiev (n.d.a) as belonging to Wuwtsim at both Tsu'kiva and Sakwalenvi; Tuwamöyniwa is listed as belonging to Wuwtsim at Hano kiva as well as Tsu'kiva.

TABLE 15.34

Factional Division of Orayvi Male Adults by Sodality: Wuwtsimt at Hano Kiva

Identification	Clan (MT)
Friendlies	
Humihongiwma[1]	Coyote/Desert Fox
Humihoyniwa	Lizard
Kuwanwikvaya	Lizard
Lomanömtiwa[2]	Bow
Nasitima[2]	Bow
Natwantiwa[1,2]	Real Coyote
Sikyayestiwa[2]	Greasewood
Siwiltima[1]	Reed (Walpi)
Siwiyestiwa[1]	Greasewood
Siyamtiwa (Frank)[1,2]	Piikyas
Söwungwya	Lizard
Talasnömtiwa	Squash
Talasve'yma	Eagle
Hostiles	
Kuwanyamtiwa	Kookop
Lomangöytiwa	Patki
Tuwamöyniwa	Rabbit

[1] The following were Mùnqapi residents in 1906: Humihongiwma, Natwantiwa, Siwiltima, Siwiyestiwa, and Siyamtiwa.

[2] Lomanömtiwa is listed by Titiev (n.d.a) as moving from Hano kiva to Hawiwvi; Nasitima is listed as a member of Wuwtsim at both kivas.

[3] Natwantiwa, Sikyayestiwa, and Siyamtiwa are listed as moving from Hano kiva to Tawa'ovi.

HP009883

TABLE 15.35
Factional Division of Orayvi Male Adults by Sodality: Wuwtsimt at Tawa'ovi

Identification	Clan (MT)
Friendlies	
Hessi[1]	Greasewood
Humiventiwa	Greasewood
Kopölvu[1]	Piikyas
Kuwanheptiwa	Lizard
Kuwanveniwma[2]	Maasaw
Motsqa	Patki
Natwantiwa[1,2]	Real Coyote
Paawikya	Rabbit
Poliyestiwa[2]	Greasewood
Qömayawtiwa	Sun
Qöyaheptiwa[1]	Greasewood
Qöyangyamtiwa[1]	Desert Fox
Qöyayeptiwa[2]	Sun
Sikyahongiwma[2]	(Real) Greasewood
Sikyayestiwa[2]	Greasewood
Siletstiwa[1,2]	Real Badger
Siwiheptiwa	Greasewood
Siyamtiwa (Frank)[1,2]	Piikyas
Talashongiwma	Bear
Talawaytiwa	Sun
Talayawma/Laapu	Bear
Tuwahoyiwma	Bear
Hostiles	
None	

[1] The following were Mùnqapi residents in 1906: Hessi, Kopölvu, Natwantiwa, Qöyaheptiwa, Qöyangyamtiwa, Siletstiwa, and Siyamtiwa.

[2] Titiev (n.d.a) recorded several Wuwtsim members as moving to Tawa'ovi from other kivas prior to the split: Kuwanveniwma, Poliyestiwa, Qöyayeptiwa, and Siletstiwa moved from Sakwalenvi; Natwantiwa, Sikyayestiwa, and Siyamtiwa moved from Hano kiva; and Sikyahongiwma moved from Hawiwvi.

TABLE 15.36
Factional Division of Orayvi Male Adults by Sodality: Taatawkyam (Singers)

Identification	Clan (MT)
Friendlies	
Kuwanleetsiwma	Real Badger
Kuwanngöyniwa	Katsina
Kuwanngöytiwa	Patki
Kuwanöyiwma	Lizard
Kyaryawma[1]	Grey Badger
Kyaryesva[1]	Patki
Masahongva	Parrot
Masawistiwa	(Real) Katsina
Nasihongva	Parrot
Nuvayestiwa[1]	Katsina
Pavönyawma[1]	Lizard
Sikyamöyniwa	Parrot/Crow
Talashoyniwa	Rabbit
Tuveyamtiwa	(Real) Snake
Yuyahiwva[1]	Patki
Hostiles	
Heevi'yma	Kookop
Humiyestiwa	Sand
Lomahongvi	Kookop
Lomamsa'yma	Desert Fox
Napkuyva	Rabbit
Pongyakwaptiwa	Grey Badger
Qötsngöyva	(Real) Eagle
Qötswistiwa	Rabbit
Qöyahongva	Sand
Qöyahoyiwma (#1)	Grey Badger
Qöyatpela	Eagle
Qöyayesva	Parrot
Sakwhongva #1	Grey Badger
Tawahongiwma	Grey Badger
Tuvehongiwma	Greasewood

[1] The following were Mùnqapi residents in 1906: Kyaryawma, Kyaryesva, Nuvayestiwa, Pavönyawma, and Yuyahiwva.

HP009884

TABLE 15.37
Factional Division of Orayvi Male Adults by Sodality: Aa'alt (Two Horns)

Identification	Clan (MT)
Friendlies	
Huminkwa'yma	Real Badger
Kuwanhongva	(Real) Rabbitbrush
Kyarve'yma	Bow
Lomatuwa'yma[1]	Reed
Nakwawaytiwa	Greasewood
Nasiwaytiwa	Bow
Pongyangöytiwa[1]	Piikyas
Pongyayestiwa	Patki
Qömahoyniwa	Real Badger
Qöyahongniwa[2]	Rabbit
Qöyawayma	Badger
Sakwnömtiwa	(Real) Rabbitbrush
Siyawma	Greasewood
Tangaqhongniwa	Bow
Tuwanömtiwa #2[1]	Parrot/Crow
Hostiles	
Lomanangkwusa	Real Sand
Lomangöyva	Sand
Mokyaatiwa	Rabbit
Nakwave'yma	Eagle
Piphongva	Grey Badger
Polingyawma	Parrot/Crow
Poliventiwa	Patki
Poliyamtiwa	Piikyas
Poliyesva	Desert Fox
Puhu'yma	Sun
Qötshongva	Sun
Qötshoyiwma	Sand
Qötsventiwa	Bow
Sakwhoyiwma	Sun
Sihongniwa	Grey Badger
Sihongva	Real Coyote
Sikyaheptiwa	Piikyas
Siwihongniwa	Rabbit
Siwiyamtiwa	Piikyas
Talashongniwa	Sand
Talashoyiwma	Grey Badger
Tawayesva	Grey Badger
Tuuvingma	Sand
Tuvengöytiwa	Spider
Tuwahongva	Real Badger
Yukiwma	Kookop

[1] The following were Mùnqapi residents in 1906: Lomatuwa'yma, Pongyangöytiwa, and Tuwanömtiwa #2.

[2] Qöyahongniwa is recorded by Titiev (n.d.a) as leaving Aa'alt to join Wuwtsimt at Hawiwvi kiva.

TABLE 15.38
Factional Division of Orayvi Male Adults by Sodality: Kwaakwant (One Horns)

Identification	Clan (MT)
Friendlies	
Kuwanventiwa	Maasaw
Kwanve'yma[1]	Rabbit
Loma'asniwa	Sand
Lomalewtiwa	Maasaw
Lomayesva #1	Real Coyote
Muuna	Sparrowhawk
Nasingyamtiwa	Maasaw
Nasinömtiwa[1]	Parrot/Crow
Nasiyawma[1]	Grey Badger
Nawini'yma	Lizard
Qötskuyva	Grey Badger
Sakwhongniwa	Katsina
Tangaqhoyiwma	Real Coyote
Hostiles	
Kuwannömtiwa	Sand
Masahongniwa	Lizard
Nakwaheptiwa	Sand
Na'sastiwa	Greasewood/Reed
Qömaletstiwa	Grey Badger
Sakwyestiwa	Patki
Sakwyesva	Lizard
Sikyahoyiwma	Greasewood
Sikyave'yma	Reed
Sikyayawma	Sand
Talaswuhiwma	Grey Badger
Tangaqhongva	Lizard
Tangaqyesva	Desert Fox

[1] The following were Mùnqapi residents in 1906: Kwanve'yma, Nasinömtiwa, and Nasiyawma.

HP009885

TABLE 15.39
Factional Division of Orayvi Male Adults by Sodality: Mòmtsit (Warriors)

Identification	Clan (MT)
Friendlies	
Homikni	Lizard
Honmöyniwa	Real Coyote
Humihoyniwa	Lizard
Kwaavaho[1]	Lizard
Masahongva	Parrot
Masatöyniwa	Sand
Natwantiwa[1]	Real Coyote
Qömawuhiwma	Real Coyote
Qöyahongniwa	Rabbit
Qöyayeptiwa	Sun
Sakwmasa	Real Coyote
Siyawma	Greasewood
Talasvuwyawma[1]	Real Coyote
Tangaqhoyiwma	Real Coyote
Tangaqhoyniwa[1]	Maasaw
Tangaqyestiwa	Real Coyote
Tuvenömtiwa	Sand
Tuvewaytiwa	Patki
Hostiles	
Heevi'yma	Kookop
Kyarhongniwa	Spider
Kyarngöytiwa	Reed
Lomahongiwma	Spider
Lomahongvi	Kookop
Lomanangkwusa	Real Sand
Lomangöyva	Sand
Masahongi	Reed
Masahoyiwma	Kookop
Masangöntiwa	Snake/Lizard
Mokyaatiwa	Rabbit
Naa'usitiwa	Greasewood
Nakwaletstiwa	Reed
Napkuyva	Rabbit
Qötswistiwa	Rabbit
Qötsyawma	Desert Fox
Qöyahongva	Sand
Qöyavuwyawma	Kookop
Talangayniwa	Kookop
Tuutuspa	Lizard
Tuuvingma	Sand
Tuvengöytiwa	Spider
Yukiwma	Kookop

[1] The following were Mùnqapi residents in 1906: Kwaavaho, Natwantiwa, Talasvuwyawma, and Tangaqhoyniwa.

TABLE 15.40
Factional Division of Orayvi Male Adults by Sodality: Sakwalelent (Blue Flute)[1]

Identification	Clan (MT)
Friendlies	
Lomanömtiwa	Bow
Masatöyniwa	Sand
Nasitima	Bow
Tuveyawma[2]	Patki
Yuyahiwva[2]	Patki
Hostiles	
Kuwanyamtiwa	Kookop
Lomahongiwma	Spider
Lomayestiwa (Qötsata)	Spider
Mokyaatiwa	Rabbit
Naa'usitiwa	Greasewood
Piphongva	Grey Badger
Polingyawma	Parrot/Crow
Poliwuhiwma	Spider
Puhuwaytiwa #2	Snake/Lizard
Qömaletstiwa	Grey Badger
Qömawaytiwa	Patki
Qötsventiwa	Bow
Qötsyawma	Desert Fox
Qöyavuwyawma	Kookop
Qöyayamtiwa	Desert Fox
Sakwmöyniwa	Reed
Talaswaytiwa	Desert Fox
Talaswungwniwa	Greasewood
Tangaqyawma	Bear
Tawahongniwa	Sand
Tawamsa'yma	Reed
Tsorngöyva	Desert Fox
Tuvengöytiwa	Spider
Wungwni'yma	Reed
Additional members (all Hostiles)	**Clan (Voth)**
Kuwanyesva	Teb (Greasewood)
Kyarhongniwa	Spider[3]
Lomanakwsu	Karz (Parrot)
Masahongi	Pakab (Reed)
Na'sastiwa	Pakab (Reed)
Sakwkuyvaya	Honan (Badger)
Sakwhoyiwma	Tawa (Sun)
Sikyaheptiwa	Patki
Sikyahongniwa	Tcu (Snake)

[1] Those members listed additionally to Titiev's record appear in Voth's "Notes on Hopi Flute Ceremony" (n.d.c). All were Hostiles. Their clans, again, vary somewhat with Titiev's listings. Voth lists only Badger (rather than any variants), which he applied to both Piphongva (also in Titiev's list), and Sakwkuyvaya. Naa'usitiwa and Talaswungwniwa, recorded by Titiev as Greasewood, were both "Pakab" (Reed) in Voth's listing. Tsorngöyva, recorded by Titiev as

HP009886

TABLE 15.40—*(Continued)*

"Pa Is" (Desert Fox) was "Is" (Coyote), according to Voth. And Sikyahongniwa, listed by Titiev (n.d.a) as Lizard, was "Tcu" (Rattlesnake), according to Voth.

There were also eight female members (as recorded by Titiev n.d.a) of this sodality in 1906. All were Hostiles and, with one patrilateral exception, all were Spider clan: Kuwanmöysi, Nasingaynöm, Qömamöynöm, Qöyangönqa, Sakwwaynöm, Talahongsi (#1), Tuvamana, and Tsorwisnöm (Greasewood, D of Lomayestiwa, Spider).

[2] Tuveyawma is recorded by Titiev (n.d.a) as switching from the Gray Flute society to Blue Flute. Yuyahiwva was a Mùnqapi resident in 1906.

[3] See notes to figure 15.16.

TABLE 15.41

Factional Division of Orayvi Male Adults by Sodality: Masilelent (Gray Flute)[1]

Identification	Clan (MT)
Friendlies	
Humihoyniwa	Lizard
Kuwanhongva	Rabbitbrush
Kuwanvuwyawma	Greasewood
Kuwanwaytiwa	Rabbit
Kwaavaho[2]	Lizard
Kyaryesva[2]	Patki
Lomahongva	Patki
Lomanömtiwa	Bow
Motsqa	Patki
Muuna	Sparrowhawk
Natwantiwa[2]	Real Coyote
Paanömtiwa	Real Badger
Pongyayestiwa	Patki
Qömahoyniwa	Real Badger
Qömawuhiwma	Real Coyote
Qöyahongniwa	Rabbit
Sakwnömtiwa	Rabbitbrush
Sakwyamtiwa	Patki
Siwinömtiwa	Patki
Talaskwaptiwa	Sun
Talasnömtiwa	Squash
Talasvuwyawma[2]	Real Coyote
Talasyamtiwa	Rabbit
Talayawma/Laapu	Bear
Tangaqyestiwa	Real Coyote
Tawakwaptiwa	Bear
Tuvewaytiwa	Patki
Tuveyawma	Patki
Tuwahoyniwa	Real Crane
Yuyahiwva[2]	Patki
Hostiles	
Heevi'yma	Kookop
Na'sastiwa[3]	Greasewood
Tuveletstiwa	Squash

[1] There were also six female members (as recorded by Titiev n.d.a) of this sodality in 1906. All were Friendlies. Three were Patki clan—Siikwapnöm, Simöysi, and Yonsi—and three were Sparrowhawk clan—Kuwanwaynöm, Polihongnöm, and Qötsngöysi.

[2] The following were Mùnqapi residents in 1906: Kwaavaho, Kyaryesva, Natwantiwa, Talasvuwyawma, and Yuyahiwva.

[3] Na'sastiwa is alternately listed by Titiev (1944: 242–245) as Reed clan.

HP009887

TABLE 15.42
Factional Division of Orayvi Male Adults by Sodality: Tsu' (Snake)[1]

Identification	Clan (MT)
Friendlies	
Kuktiwa	(Real) Snake
Kuwanngöytiwa	Patki
Kuwanventiwa	Maasaw
Lomatuwa'yma[2]	Reed
Nakwayestiwa	Rabbit
Pongyawa'yma[2]	Desert Fox
Qömayestiwa	Greasewood
Qöyawayma	Badger
Siyawma	Greasewood
Talaskwaptiwa	Sun
Talasngöntiwa	Sparrowhawk
Talasyamtiwa	Rabbit
Talawaytiwa	Sun
Talayawma/Laapu	Bear
Tuvehoyiwma	Bear
Tuveyamtiwa	(Real) Snake
Tuwaletstiwa	Bow
Hostiles	
Lomamsa'yma	Desert Fox
Masaatiwa	Lizard
Masahongniwa	Lizard
Masangöntiwa	Snake/Lizard
Masayesva	Lizard
Polingyamtiwa	Desert Fox
Poliyesva	Desert Fox
Pongyanömtiwa	Pikyas
Puhunömtiwa	Lizard
Qömaletstiwa	Grey Badger
Qömawaytiwa	Patki
Qötsvuwyawma	R/G Badger
Qöyayamtiwa	Desert Fox
Sikyahongniwa	Lizard
Sikyave'yma	Reed
Suuqawma	Real Snake
Talaswaytiwa	Desert Fox
Tangaqyawma	Bear
Tawamsa'yma	Reed
Tuutuspa	Lizard
Tuwamöyniwa	Rabbit

[1] There were two female members (as recorded by Titiev n.d.a) of this sodality in 1906: Qöyawaynöm (Snake) was a Friendly; Kwaavi (alternately listed by Titiev as Snake and Lizard) was a Hostile.

[2] Lomatuwa'yma and Pongyawa'yma were Mùnqapi residents in 1906.

TABLE 15.43
Factional Division of Orayvi Male Adults by Sodality: Tsöp (Antelope)[1]

Identification	Clan (MT)
Friendlies	
Sakwyamtiwa	Patki
Tawakwaptiwa	Bear
Hostiles	
Kuwanve'yma	Millet
Kyarhongniwa	Spider
Mokyaatiwa	Rabbit
Poliheptiwa	Eagle
Poliventiwa	Patki
Sihongva	Real Coyote
Talashongniwa	Sand
Tuvengöytiwa	Spider
Yukiwma	Kookop
Additional members (all Hostiles)	
Lomayestiwa (Qötsata)	Spider
Pitsangwa	(Real) Crane
Qötsventiwa	Bow
Sihongniwa	Badger
Sikyaheptiwa	Piikyas

[1] Those members listed additionally to Titiev's listing were recorded by Voth (1903a).

No members of this sodality were Mùnqapi residents in 1906.

There were three female members (as recorded by Titiev n.d.a) of this sodality in 1906, all Friendlies: Sinömqa (Piikyas), Tawayawnöm (Lizard), and Tuwawunqa (Rabbit). Additionally, Voth (1903a) listed two female members who were Hostiles: Kuwannömqa (Greasewood) and Sikyayesnöm (Coyote).

HP009888

TABLE 15.44
Factional Division of Orayvi Male Adults by Sodality: Powamuy[1]

Identification	Clan (MT)
Friendlies	
Huminkwa'yma	Real Badger
Kuwanhongva[2]	Rabbitbrush
Kuwanleetsiwma	Real Badger
Kuwanngöyniwa	Katsina
Kuwanventiwa	Maasaw
Kuwanwaytiwa	Rabbit
Kyaryawma[2,3]	Grey Badger
Loma'asniwa	Sand
Lomanömtiwa	Bow
Masahongva	Parrot
Masawistiwa	(Real) Katsina
Nasihongva	Parrot
Nasinömtiwa[3]	Parrot/Crow
Nasiyawma[3]	Grey Badger
Paanömtiwa	Real Badger
Piqösa	Grey Badger
Qömahoyniwa	Real Badger
Qömanömtiwa	Real Badger
Qötskuyva	Grey Badger
Qöyahongniwa	Rabbit
Qöyangayniwa	Real Badger
Qöyawayma	Badger
Sakwhongniwa	Katsina
Sakwwunu	Grey Badger
Sikyamöyniwa	Parrot/Crow
Siletstiwa[3]	Real Badger
Singöytiwa	Parrot/Crow
Talasvuwyawma[3]	Real Coyote
Talasyamtiwa	Rabbit
Tangaqyestiwa	Real Coyote
Tuwanömtiwa (#2)[3]	Parrot/Crow
Hostiles	
Humiyestiwa	Sand
Kyarwaytiwa	Real Badger
Lomakuyva	Parrot
Lomaletstiwa	Sun
Nakwatiwa	[R] Badger
Napkuyva	Rabbit
Nasikwaptiwa	Grey Badger
Piphongva	Grey Badger
Poliyesva	Desert Fox
Pongyakwaptiwa	Grey Badger
Qömaletstiwa	Grey Badger
Qötsvuwyawma	R/G Badger
Qöyahoyiwma (#1)	Grey Badger
Qöyangöytiwa	Real Badger
Qöyayesva	Parrot
Sakwhongva #1	Grey Badger
Sihongniwa	Grey Badger
Talashoyiwma	Grey Badger

TABLE 15.44—*(Continued)*

Identification	Clan (MT)
Tangaqwisiwma	Real Badger
Tawahongiwma	Grey Badger
Tuwahongva	Real Badger
Wungwni'yma[2]	Reed

[1] There were several female members (as recorded by Titiev n.d.a) of this sodality in 1906, most were either Parrot/Raven/Katsina or Badger (in Titiev's terms the latter were all Real Badger). Friendly faction female members were: Humimöynöm (Katsina clan), Pongyamana (Parrot/Raven), Qöyanömqa (Katsina), Sikyahoynöm (Katsina), Solimana (Greasewood), Tökyawuuti (Parrot/Raven), and Tsorhoynöm (Badger). Hostile faction members were: Kuwanletsnöm (Parrot/Raven), Nuvawaynöm (Badger), Pongyaletsnöm (Badger), and Tahomana (Parrot).

[2] Most individuals in this listing are as recorded by Titiev (n.d.a). Three additions derive from Voth (1901), as follows: Kuwanhongva, Kyaryawma, and Wungwni'yma.

[3] The following were Mùnqapi residents in 1906: Kyaryawma, Nasinömtiwa, Nasiyawma, Siletstiwa, Talasvuwyawma, and Tuwanömtiwa (#2).

HP009889

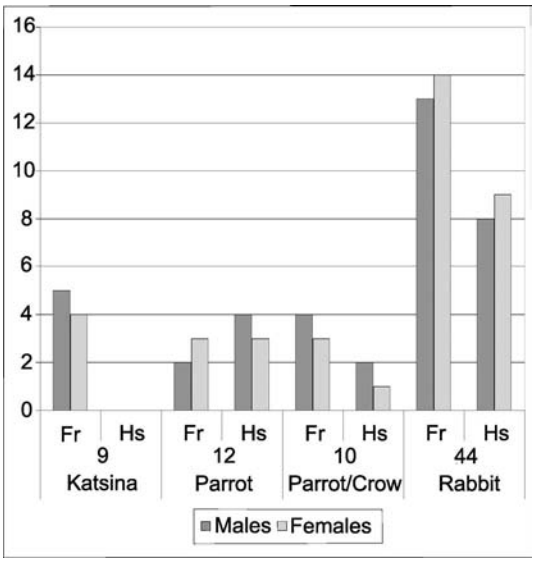


Figure 15.35. Factional Distribution of Adults by Gender according to Titiev's Designations of Clan and Phratry. Titiev Phratry I (Katsina, Parrot, Parrot/Crow, and Rabbit).

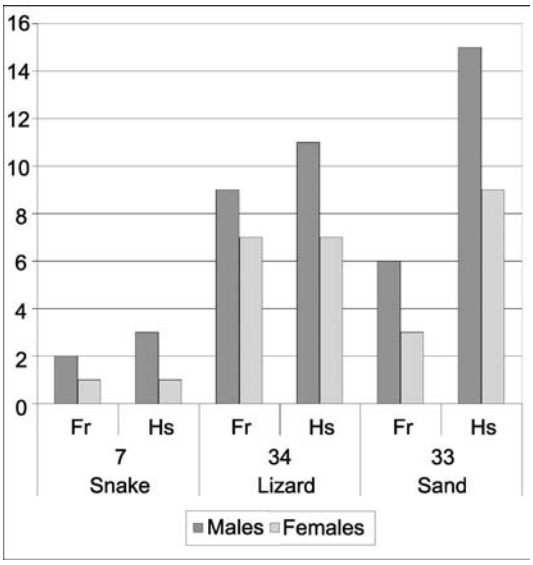


Figure 15.37. Factional Distribution of Adults by Gender according to Titiev's Designations of Clan and Phratry. Titiev Phratry III (Snake, Lizard, and Sand).

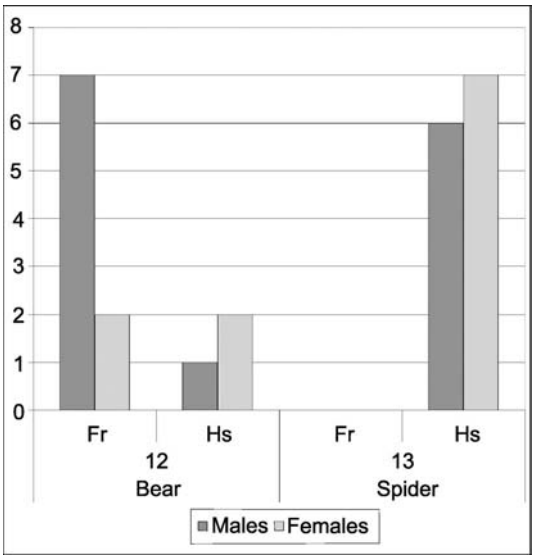


Figure 15.36. Factional Distribution of Adults by Gender according to Titiev's Designations of Clan and Phratry. Titiev Phratry II (Bear and Spider).

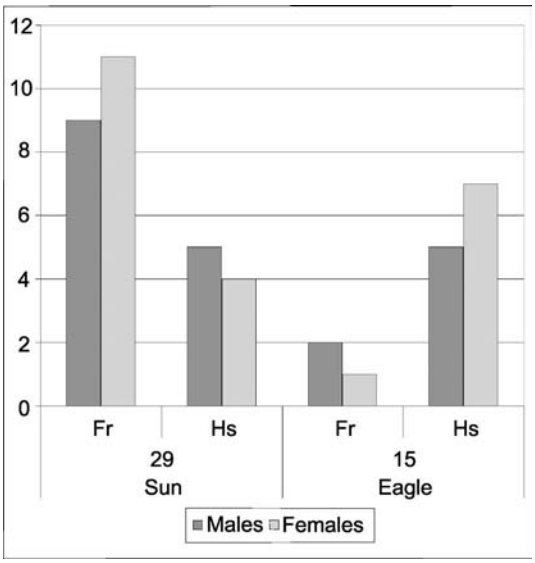


Figure 15.38. Factional Distribution of Adults by Gender according to Titiev's Designations of Clan and Phratry. Titiev Phratry IV (Sun, Eagle).

HP009890

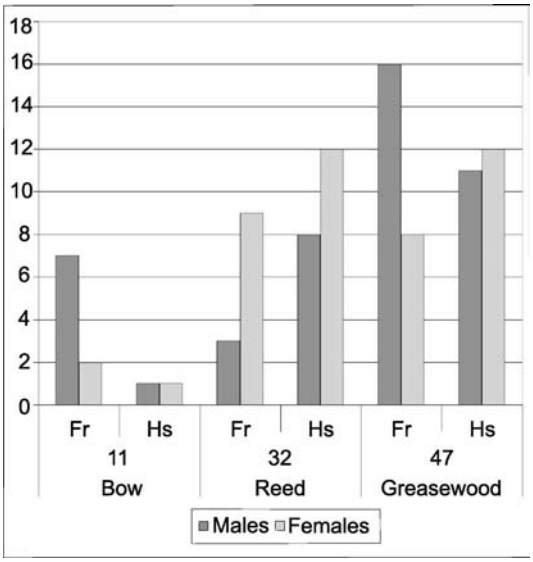


Figure 15.39. Factional Distribution of Adults by Gender according to Titiev's Designations of Clan and Phratry. Titiev Phratry V (Bow, Reed, Greasewood).

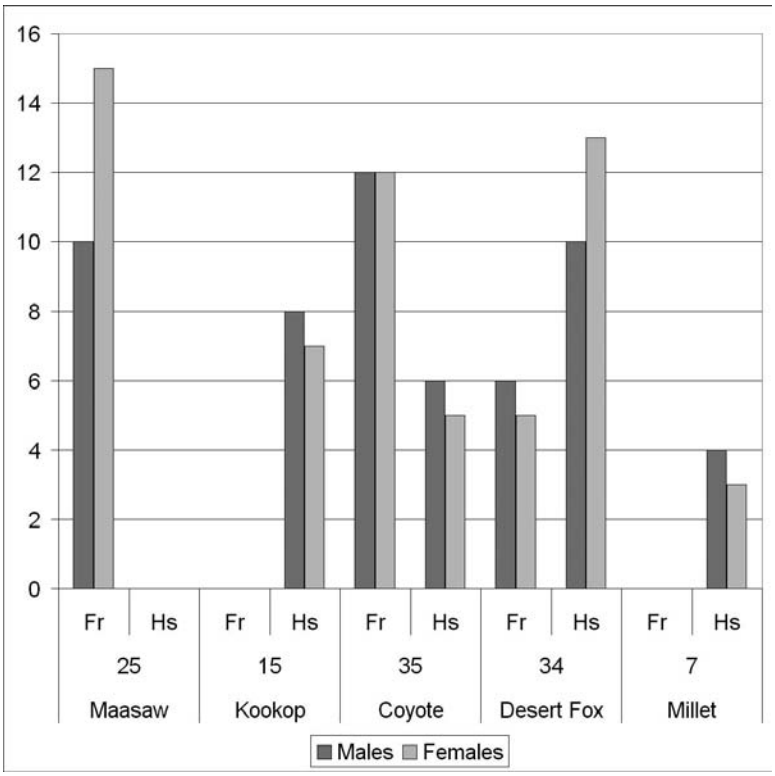


Figure 15.40. Factional Distribution of Adults by Gender according to Titiev's Designations of Clan and Phratry. Titiev Phratry VI (Maasaw, Kookop, Coyote, Desert Fox, Millet).

HP009892

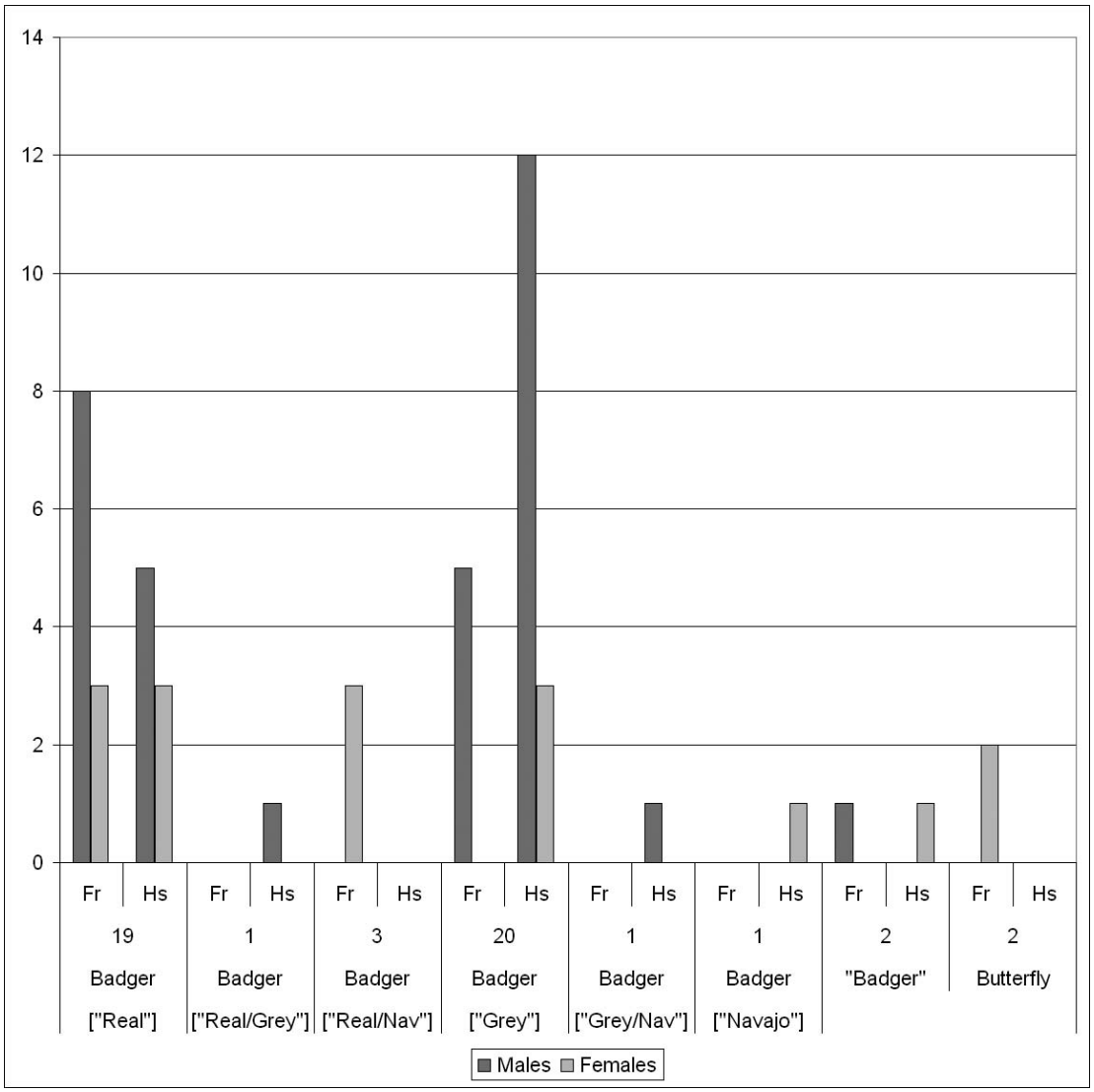


Figure 15.41. Factional Distribution of Adults by Gender according to Titiev's Designations of Clan and Phratry. Titiev Phratry VII (''Real'' Badger, ''Real/Grey'' Badger, ''Real/Navajo'' Badger, ''Grey'' Badger, ''Grey/Navajo'' Badger, ''Navajo'' Badger, ''Badger,'' Butterfly).

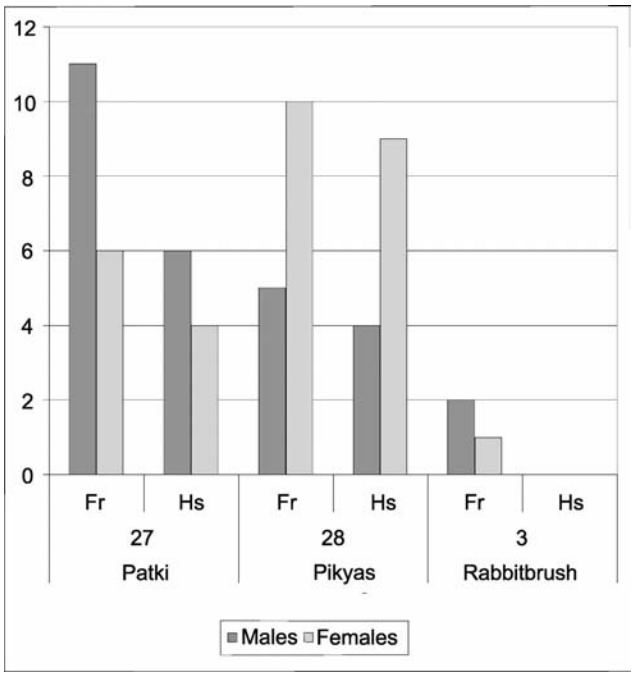


Figure 15.42. Factional Distribution of Adults by Gender according to Titiev's Designations of Clan and Phratry. Titiev Phratry VIII (Patki, Piikyas, Rabbitbrush).

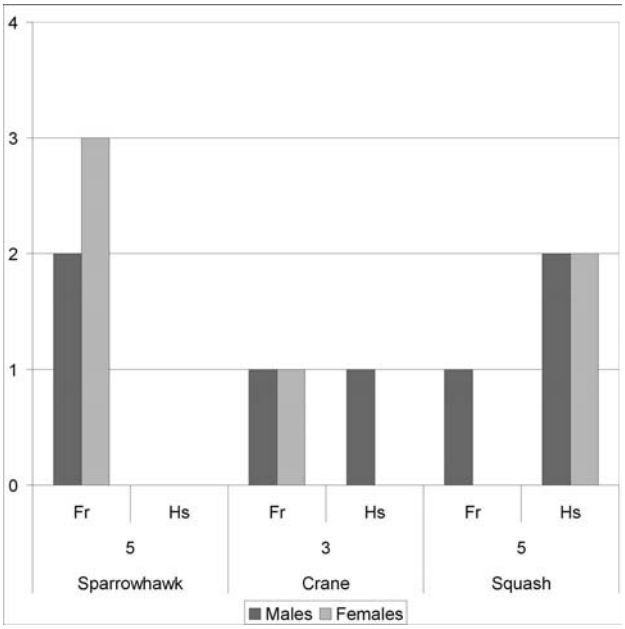


Figure 15.43. Factional Distribution of Adults by Gender according to Titiev's Designations of Clan and Phratry. Titiev Phratry IX (Sparrowhawk, Crane, Squash).

HP009894

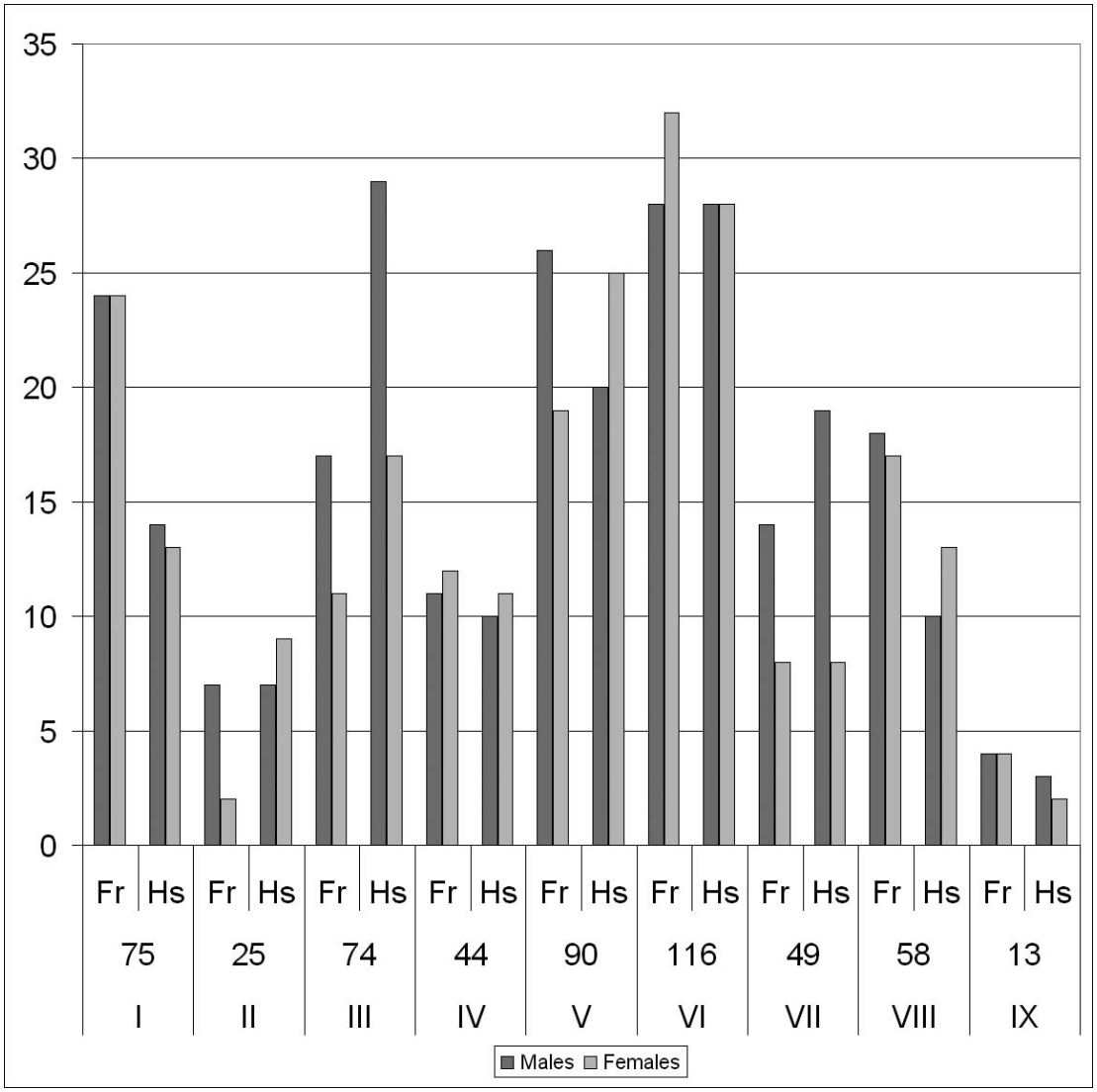


Figure 15.44. Factions by Maximal Sets.

TABLE 15.45

Factional Division of Orayvi Male Adults by Sodality: Orayvi Officers in 1906[1]

Officers	MT clan	S	Office	Faction
Village chiefs				
Tawakwaptiwa	Bear	M	Kikmongwi	Friendly
Nasilewnöm	Piikyas	F	Female chief of Moenk.	Friendly
Siyamtiwa (Frank)	Piikyas	M	Moenkopi Chief	Friendly
Yeesiwa	Piikyas	M	Moenkopi Chief	Friendly
Additions				
Heevi'yma	Kookop	M	Qaletaqmongwi (War chief)	Hostile
Masangöntiwa	Snake/Lizard	M	"Village Kaletaka"	Hostile
Soyalangw				
Talaskwaptiwa	Sun	M	Soyalmongwi (Soyal chief)	Friendly
Kuwanwaytiwa	Rabbit	M	Soyal Pipmongwi (Tobacco chief)	Friendly
Talasyamtiwa	Rabbit	M	Soyal Pipmongwi (Tobacco chief)	Friendly
Honmöyniwa	R Coyote	M	Soyal officer	Friendly
Lomanakwsu	Parrot	M	Soyal officer	Hostile
Lomayaktiwa	Rabbit	M	Soyal officer	Hostile
Qöyayeptiwa	Sun	M	Soyal officer [at Tawa'ovi]	Friendly
Qötsyamtiwa	R Coyote	M	Soyal officer	Friendly
Sikyamöyniwa	Parrot/Crow	M	Soyal officer	Friendly
Sikyayestiwa	Greasewood	M	Soyal officer	Friendly
Tuvehoyiwma	Bear	M	Soyal officer	Friendly
Yeesiwa	Piikyas	M	Soyal officer	Friendly
Qöyangayniwa	R Badger	M	Soyal Kaletaka (Sergeant-at-arms)	Friendly
Masangöntiwa	Snake/Lizard	M	Soyal Kaletaka (Sergeant-at-arms)	Hostile
Talasvuwyawma	R Coyote	M	Soy. Kaletaka [at Tawa'ovi]	Friendly
Nasiletsnöm	Bear	F	Soyalmana (Soyal maiden)	Friendly
Pongyanömsi	Bear	F	Soyalmana (Soyal maiden)	Friendly
Tuvamana	Spider	F	Soyalmana (Soyal maiden)	Hostile
Tawangyawnöm	Maasaw	F	Soyalmana (Soyal maiden)	Friendly
Nasitöyniwa	Greasewood	M	Chaakmongwi (Crier Chief)	Friendly
Kyelnömtiwa	Sand	M	Chaakmongwi (Crier Chief)	Friendly
Talaswungwniwa	Greasewood	M	ex-Chaakmongwi (Crier Chief)	Hostile
Poliyestiwa	Greasewood	M	ex-Chaakmongwi (Crier Chief)	Friendly
Yeesiwa	Piikyas	M	Pikiacmongwi (Piikyas clan chief)	Friendly
Yeesiwa	Piikyas	M	Ahöla Kachina in Soyal	Friendly
Additions				
Pongyanömsi	Bear		"in charge of altar"	Friendly
Wuwtsimt				
Talasngöntiwa	Sparrowhawk	M	Kɛlɛmongwi (W chief), Hawioβi	Friendly
Lomanömtiwa	Bow	M	Head of Hawioβi kiva	Friendly
Additions				
Masangöntiwa	Snake/Lizard	M	Wuwtsim chief at Tsu' kiva	Hostile
Taatawkyam (Singers)				
Masawistiwa	(R) Katsina	M	Taomongwi (Singers chief)	Friendly
Additions				
Tsorvenqa	G Badger	F	in charge of altar	Hostile

HP009896

TABLE 15.45—*(Continued)*

Officers	MT clan	S	Office	Faction
Aa'alt (Two Horn)				
Tangaqhongniwa	Bow	M	Ahl chief (Two Horn chief)	Friendly
Qötsventiwa	Bow	M	ex-Ahl chief (Two Horn chief)	Hostile
Nasiwaytiwa	Bow	M	Ahl chief after Tangaqhongniwa	Friendly
Kwaakwant (One Horn)				
Na'sastiwa	Greasewood	M	Kwanmongwi (One Horn chief)	Hostile
Lomalewtiwa	Maasaw	M	Kwanmongwi (One Horn chief)	Friendly
Additions				
Tangaqwunqa	Maasaw	F	in charge of altar	Friendly
Mamrawt				
Kuwanwikvaya	Lizard	M	Marau officer	Friendly
Qötsnömsi	Lizard	F	Marau chief	Friendly
Qöyahongnöm	Bow	F	Marau officer	Friendly
Kuwanhoynöm	R Coyote	F	Marau officer	Hostile
Nakwahongqa	Bow	F	Marau officer	Friendly
Additions				
Humihoyniwa	Lizard	M	Kuwanwikvaya's successor	Friendly
Talangöysi	Piikyas	F	Ass't chief priestess	Hostile
Pongyanömsi	Bear	F		Friendly
Nawini'yma	Lizard	M	Ass't chief priest	Friendly
Nasingyawnöm	Badger	F		Hostile
Qöyamöynöm	Reed	F		Hostile
Qöyawayma	Badger	M	Sergeant-at-arms	Friendly
Qömaletstiwa	G Badger	M		Hostile
Lomalewtiwa	Maasaw	M		Friendly
Tangaqhongniwa	Bow	M	Sergeant-at-arms	Friendly
Tangaqyestiwa	R Coyote	M		Friendly
Sakwalelent (B Flute)				
Lomahongiwma	Spider	M	B Flute chief	Hostile
Qöyavuwyawma	Kookop	M	B Flute Kaletaka (Sgt-at-arms)	Hostile
Talaswaytiwa	Desert Fox	M	B Flute Kaletaka (Sgt-at-arms)	Hostile
Mokyaatiwa	Rabbit	M	B Flute Kaletaka (Sgt-at-arms)	Hostile
Additions				
Kyarhongniwa	Spider	M	"Chief priest"	Hostile
Talahongsi #1	Spider	F	"in charge of altar"	Hostile
Masilelent (G. Flute)				
Lomahongva	Patki	M	G Flute chief	Friendly
Natwantiwa	R Coyote	M	G Flute Kaletaka (Sgt-at-arms)	Friendly
Qömawuhiwma	R Coyote	M	G Flute Kaletaka (Sgt-at-arms)	Friendly
Heevi'yma	Kokop	M	G Flute Kaletaka (Sgt-at-arms)	Hostile
Talasvuwyawma	R Coyote	M	G Flute Kaletaka (Sgt-at-arms)	Friendly
Tsu' (Snake)				
Masangöntiwa	Snake/Lizard	M	Snake chief	Hostile
Tuveyamtiwa	(R) Snake	M	ex-Snake chief	Friendly
Talaswaytiwa	Desert Fox	M	Snake Kaletaka (Sgt-at-arms)	Hostile
Qöyawaynöm	Snake	F	Snake mana (Snake maiden)	Friendly

HP009897

TABLE 15.45—*(Continued)*

Officers	MT clan	S	Office	Faction
Tsöp (Antelope)				
[None recorded]				
Additions				
Tuvengöytiwa	Spider	M	Antelope chief	Hostile
Lakon				
Sakwyamqa	Parrot	F	Lakon chief	Hostile
Lomanakwsu	Parrot	M	Lakon officer	Hostile
Qömahongqa	Greasewood	F	Lakon officer	Friendly
Tawamunsi	Butterfly	F	Lakon officer	Friendly
Additions				
Lomanakwsu	Parrot	M	Lakon chief	Hostile
Tawamunsi	Butterfly	F	Lakon chief	Friendly
Owaqöl				
Masatöyniwa	Sand	M	Oaqölmongwi (O. chief)	Friendly
Qöyangöysi	Sand	F	Oaqölmongwi (O. chief)	Friendly
Lomanömtiwa	Bow	M	Dressed O. Girls	Friendly
Additions				
Kyelnömtiwa	Sand	M	Oaqölmongwi	Friendly
Homikni	Lizard	M	Assistant chief	Friendly
Powamuy				
Qömahoyniwa	R Badger	M	Powamu chief	Friendly
Siletstiwa	R Badger	M	Powamu chief	Friendly
Masahongva	Parrot	M	Powamu chief	Friendly
Additions				
Tawamunsi	Butterfly		In charge of Powamu altar	Friendly
Katsina				
Masahongva	Parrot	M	Katcina chief	Friendly
Masawistiwa	(R) Katsina	M	ex-Katcina chief	Friendly
Kuwanwaytiwa	Rabbit	M	F of Katcinas	Friendly
Talasyamtiwa	Rabbit	M	F of Katcinas	Friendly
Napkuyva	Rabbit	M	F of Katcinas	Hostile
Nasinömtiwa	Parrot/Crow	M	F of Katcinas	Friendly
Sikyamöyniwa	Parrot/Crow	M	F of Katcinas	Friendly
Tangaqyestiwa	R Coyote	M	F of Katcinas	Friendly
Nasikwaptiwa	G Badger	M	F of Katcinas	Hostile
Piphongva	G Badger	M	F of Katcinas	Hostile
Qömaletstiwa	G Badger	M	F of Katcinas	Hostile
Tsutskut (Clown)				
Qöyatpela	Eagle	M	Clown Chief	Hostile
Other				
Lomayawma	R Coyote	M	Masau'u personator	Hostile
Mokyaatiwa	Rabbit	M	Masau'u personator	Hostile
Tuuvingma	Sand	M	Kick-race chief	Hostile

HP009898

TABLE 15.45—*(Continued)*

Officers	MT clan	S	Office	Faction
Tuhikya (Medicine-man)				
Homikni	Lizard	M	dïhikya	Friendly
Humihongiwma	Fox/Coyote	M	dïhikya	Friendly
Kuwanventiwa	Maasaw	M	dïhikya	Friendly
Kuwanvuwyawma	Greasewood	M	dïhikya	Friendly
Kyarhongniwa	Spider	M	dïhikya	Hostile
Kyarwaytiwa	R Badger	M	dïhikya	Hostile
Nakwawaytiwa	Greasewood	M	dïhikya	Friendly
Nasingayniwa	Eagle	M	dïhikya	Hostile
Pavönyawma	Lizard	M	dïhikya but quit	Friendly
Polingyawma	Parrot/Crow	M	dïhikya (lightning)	Hostile
Poliventiwa	Patki	M	dïhikya	Hostile
Qötsvuwyawma	R/G Badger	M	dïhikya	Hostile
Sumatskuku	Lizard	M	dïhikya	Hostile
Talasmöyniwa	Rabbit	M	dïhikya	Friendly
Tuvemana	Maasaw	F	dïhikya	Friendly
Tuwangöytiwa	Pa Is	M	dïhikya	Friendly

[1] Main listing of officers is derived from Titiev, n.d.a. Sources for additions are:
Village officers: for Heevi'yma, contemporary documents (see listing in chap. 7); for Masangöntiwa, White, n.d.b.
Soyalangw: for Pongyanömsi, White, n.d.b.
Wuwtsimt: for Masangöntiwa, Titiev, 1944: 242.
Taatawkyam (Singers): for Tsorvenqa, Voth, n.d.b.
Kwaakwant (One Horn): for Tangaqwunqa, Voth, n.d.b.
Mamrawt: for all additions, Voth, 1912a.
Sakwalelent (Blue Flute): for Kyarhongniwa and Talahongsi #1, Voth n.d.b. See notes to Figure 15.16 for my skepticism that Kyarhongniwa was Blue Flute chief-priest.
Tsöp (Antelope): for Tuvengöytiwa, Titiev, 1944: 242, and White, n.d.b.
Lakon: for Lomanakwsu and Tawamunsi, White, n.d.b.
Owaqöl: for Kyelnömtiwa, White, n.d.b; for Homikni, Voth, 1903b.
Powamuy: for Tawamunsi, Voth, n.d.b.

HP009899

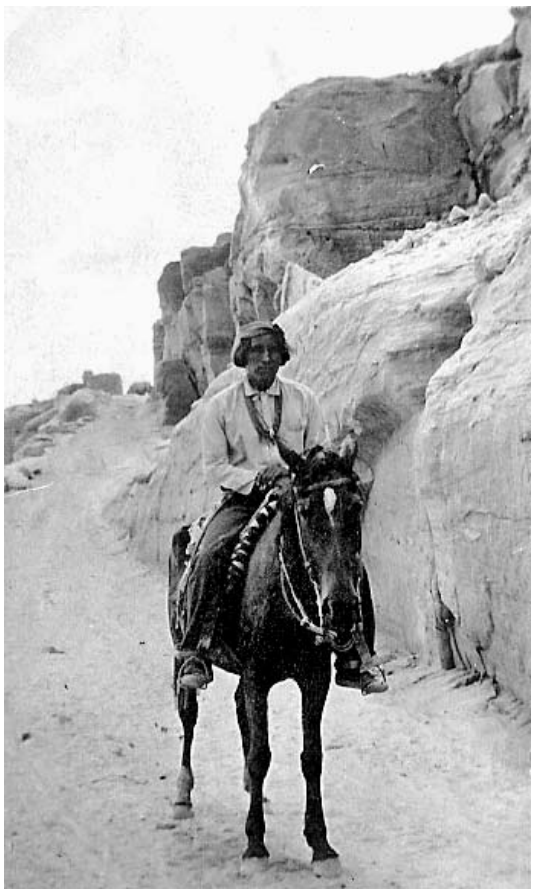


Plate 15.1. Tawakwaptiwa (Bear), Kikmongwi, in 1913. Courtesy of Alfred Bredenberg and the Natalie Curtis Project (www.nataliecurtis.org).

HP009900

Plate 15.2. Yukiwma (Kookop), leader of the Hostile faction in 1906, chief of Hotvela. Photograph by Delancey Gill, 1911, during Yukiwma's visit to Washington (see Part II, Chapter 26). Courtesy of National Anthropological Archives, Smithsonian Institution.

HP009901

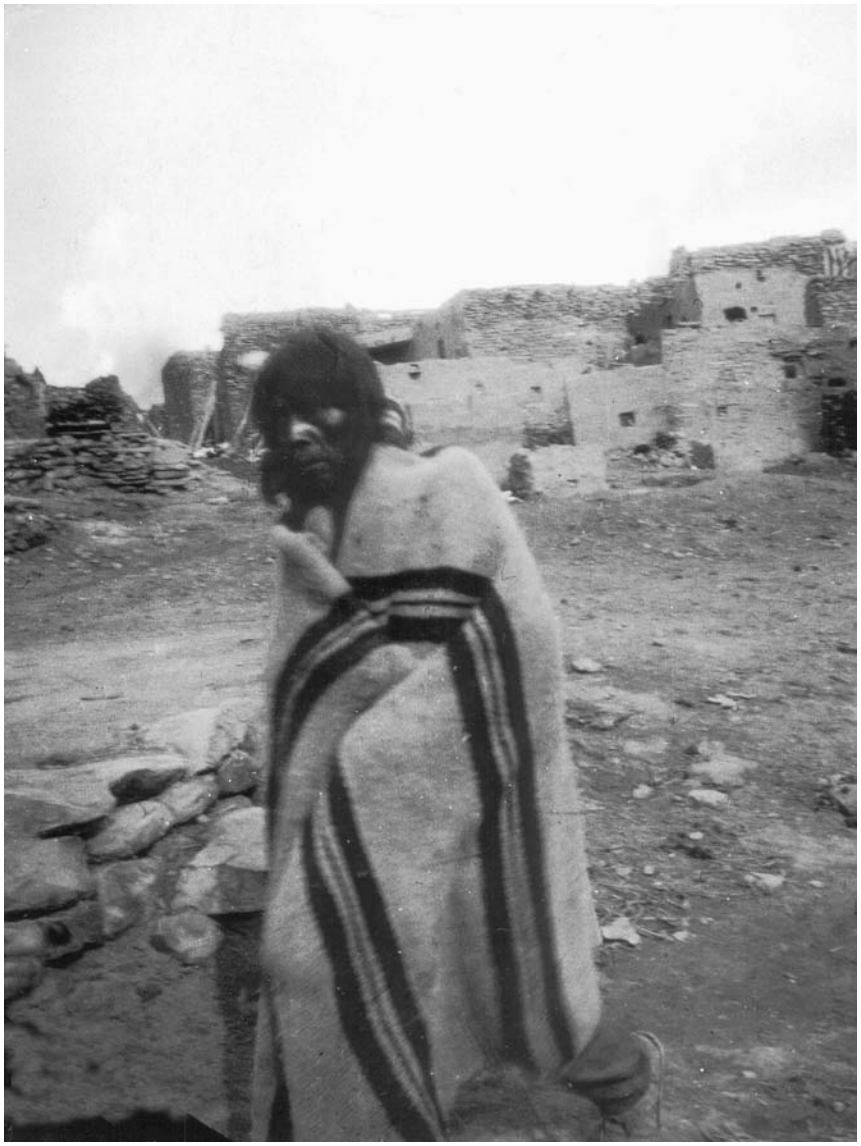


Plate 15.3. Qömahoyniwa (Badger), Powamuymongwi, Powamuy society chief. Photograph by H.R. Voth, 1890's (H.R. Voth Photo #609). Courtesy of Mennonite Library and Archives, Bethel College, North Newton, KS.

HP009902

Plate 15.4. Heevi'yma (Kookop), Qaletaqmongwi, War Chief, and Lomahongiwma (Spider), Sakwalenmongwi, Blue Flute chief. Formal title: ''Hahvema and Lomahongyoma, two of the Hopi arrested and sent to Alcatraz Island'' (H.R. Voth No. 58). Photograph by H.R. Voth, 1894. Courtesy of Mennonite Library and Archives, Bethel College, North Newton, KS.

HP009903

Plate 15.5. Masatöyniwa (Sand), Owaqölmongwi, Owaqöl society chief. Photograph by H.R. Voth, 1890's (H.R. Voth photo #1597). Courtesy of Mennonite Library and Archives, Bethel College, North Newton, KS.

HP009904

Plate 15.6. Masangöntiwa (Snake), Tsu'mongwi, Snake chief. Photograph by H.R. Voth, 1890's (H.R. Voth No. 1498). Courtesy of Mennonite Library and Archives, Bethel College, North Newton, KS.

HP009905

Plate 15.7. Kuwanwikvaya (Lizard), Marawmongwi, Maraw chief. Photographer unknown, 1890's. H.R. Voth Collection (H.R. Voth slide #61). Courtesy of Mennonite Library and Archives, Bethel College, North Newton, KS.

HP009906

CHAPTER 16

STRUCTURAL CONCLUSIONS

The data presented in chapters 5–14, and the social frames highlighted in chapter 15, prompt certain structural conclusions. The split's reconfiguration of population was principally articulated via conjugal households; with few exceptions, households remained together. Titiev and Levy argued that marital rearrangements by factional allegiance occurred in the years before 1906, and while this may be true to some extent, the argument that such rearrangements thus predicated the split is teleological. The *conjugal* household (rather than Titiev's sense of the household as a matrilineal lineage or lineage segment) remained the essential structural form throughout, reflecting its status as the basal unit for the reproduction of Hopi society. Moreover, this probably represents a paradigmatic pattern in Hopi history: commenting, in 1888, on the migration from old Songòopavi (below Second Mesa) to the new village on the mesa-top after the 1680 Pueblo Revolt, Stephen's informant reported, ''the people moved by households, not clans'' (Stephen, 1936: 1086).

In chapter 3, I argued that the house model, with its allowance for conjugal and affinal relations, fits the facts of Orayvi social structure better than the lineage model. Of course, not every Orayvi household comprised a house in the Lévi-Straussian sense, but households were the constitutive form of houses (i.e., in the marked instance, of [a] leading household[s] residing in the *wungwki*, clanhouse). While, as the ''maternal house'' in Parsons' term, it had an important matrilineal aspect, the household distinguished its members, among other means, by the intersection of patrifiliation with matrilineality. The interplay of kinship and affinity in the household provided the processual social mechanism through which structures transformed through time and events. Reproducing via the developmental cycle, households served as the engine for the formation of new ''houses'', especially when their members emphasized a distinct matriclan name. In this way, household segmentation (or, to use Parsons' term, ''budding'') was a constant, regular process of differentiation in Orayvi social structure, and thus the predictable matrix for social divisions in the split. While articulated through the maximal clan sets, marriage alliances were realized in the household and the house. It is thus no surprise that the resdistribution of households at the split was echoed in the bifurcation of *all* the maximal sets. While a few whole ''clans'' were either entirely Friendly or Hostile, there were no such instances for maximal sets: *all* divided (see below).

In contrast to clans themselves, most clanhouses (see chap. 5; some were more clearly ''houses''—in accordance with the relative distinctness of their respective ''clans''—than others) were aligned factionally. Following Titiev's clan designations (with a few name modifications), the Friendly clanhouses were: Katsina, Raven, Bear, Lizard, Greasewood (most members already at Mùnqapi), Reed (most already at Mùnqapi), Bow, Maasaw/Kwan (some already at Kiqötsmovi),

HP009907

Real Badger, Piikyas (most already at Mùnqapi), Patki, Rabbitbrush, Sparrowhawk, and Crane. The Hostile clanhouses were: Parrot, Spider, Sun, Gray Hawk, Eagle, Coyote, Millet, Desert Fox (mostly), Kookop, Gray Badger, and Squash. The houses that split were: Rabbit, Sand, Snake, Butterfly, and Navajo Badger. In terms of clans themselves, for the few that were entirely Friendly or Hostile (Maasaw, Sparrrowhawk, Spider, Kookop, Millet, Gray Hawk—again if, just for temporary hypothetical purposes, we accept Titiev's designation of the latter as a ''clan''), the split entrenched totemic realignment; Tawakwaptiwa's and/or Titiev's identifications are much more distinctive in these cases than those by White, Voth, or Stephen.

Where households or clanhouses split, marriage alliances dialectically influenced matrilineal cleavages. Extended into a diachronic principle, this would corroborate Leslie White's model of socio-evolutionary fission (quoted in chap. 3) as the most parsimonious explanation for differentiated clan groups with maximal sets. I conclude that this model probably best accounts for such distinctions as Bear-Spider, Parrot-Raven-Katsina, Sparrowhawk-Crane-Squash, Patki-Piikyas-Rabbitbrush, Greasewood-Reed, Snake-Lizard-Sand, Kookop-Cedar-Maasaw, Coyote-Desert Fox-Millet, and Badger-Butterfly. Thus, first households newly separated at marriage, then houses, became the mechanism for the growth of new ''clans'' (confirming Parsons in this regard).

Social formations are not only evolutionary, however; they are also historical, responding particularly to ''resounding events'' (in Braudel's terms) of various kinds. Rapid population loss (through infertility, disease, or famine) or migration produced consolidation and social fusion in some cases. Occasional influxes represented by the Second Mesa move to Orayvi in March 1906 (had they been permitted to remain), or as suggested by Hopi designations of certain clans as originally Tanoan (e.g., Piikyas/Rabbitbrush, Eagle, and, at First Mesa, Aasa/Tsa'kwayna), Keresan (e.g., Snake, perhaps Badger), or Paiute (Greasewood-Reed), corroborate a model of social amalgamation. Clan relationships between Second Mesa Bluebird (and its Sun affines) and Third Mesa Spider (-Bluebird) framed the alliance in Orayvi just prior to the split. Titiev's ''Gray Badger'' and White's Badger lineage ''from Awat'ovi'' together suggest inter-village clan fusion after the redistribution of Awat'ovi survivors in 1700 (cf. Whiteley 2002).

Clan distinctions in Hopi discourse point both to original admittance of discrete migrant groups and agonistic intra-group separations—corresponding with (historical) fusion and (evolutionary) fission, respectively, as the causes of clan associations and differences. Again, households and *houses* provided the social and physical frameworks of both absorptions and segmentations. Since one woman, and via her, a conjugal household, may be the origin of a new clan, the households-cum-houses model is a critical key for unlocking processes of distinction and association among clans. The lineage model is both too unilateral and too mechanistic to explain such diachronic processes in Orayvi social structure.

Orayvi clanhouses were also defined by their ritual hereditaments and roles in the total sociocultural system. The counterpoint between Soyalangw (Solstice, winter) and Leenangw (Flute, summer), and the association of both with the legitimation of village leadership, was noted in chapter 2. The split transformed a structural rhythm of seasonal alternations into a historical irruption of disjunct alternatives. The Bear clanhouse, legitimated through Soyalangw, remained in Orayvi. The Spider clan, principals in Leenangw, all left for Hotvela and Paaqavi. Moreover, Leenangw's biennial summer counterpart sodalities, Snake and Antelope (the latter another Spider prerogative), were predominantly Hostile, and also left for Hotvela and Paaqavi. While it would be excessive to read this in terms of a Rio Grande Pueblo Summer–Winter/Turquoise–Squash model, as structural principles, seasonally alternating socio-ritual pairing and dualism (on an axis including both ritual associations and kinship ties) were clearly expressed in the overall pattern of Orayvi's fission.

Kivas (which Parsons, again, regarded as another form of clanhouses) also divided, some remaining at Orayvi, others relocating to the new villages. As the *mong.kiva* (chief

HP009908

kiva), Sakwalenvi, presided over by the Spider clanhouse, became a Hostile center, most of whose members left at the split. Tsu'kiva, the Snake kiva, controlled by the Snake clanhouse and sodality, was also principally Hostile; nearly all members of the Wuwtsimt sodality at that kiva left at the split. The other Wuwtsim kivas were also aligned factionally: Tawa'ovi was exclusively Friendly, Hano primarily so; Hawiwvi, the largest Wuwtsim kiva, and the center of the ceremony, was ¾ Friendly to ¼ Hostile; after the withdrawals to Pongovi, Sakwalenvi had an inverse—¾ Hostile to ¼ Friendly—complement of Wuwtsim members. The other Wuwtsim sodalities—Taatawkyam (Singers), Kwaakwant (One-Horn), and Aa'alt (Two-Horn)—were more evenly split. However, in its joint housing of the Two-Horn and Antelope societies, Naasavi kiva was a major Hostile nexus. This was Yukiwma's kiva: he was a member of both those sodalities, as was the kiva chief Qötsventiwa (see above; although his Antelope membership was not recorded by Titiev). Hostile members of the Parrot and Rabbit clan withdrew from Taw (Singers') kiva to build Kyarsurkiva. The Katsina clanhouse's Katsin kiva was also Hostile. Hotsitsivi (Powamuy kiva) and the Badger clanhouse (leaders of Powamuy) remained Friendly, as did the Lizard clanhouse, head of the Maraw society and its kiva.

With the decline of Wuwtsim at Orayvi after the split (the last initiation occurring in 1909), the Wuwtsim kivas fell out of use. Of the seven Wuwtsim kivas (i.e., excluding Tawa'ovi), Hawiwvi alone remained active in 1933. Only three other kivas (the three that are still in use today)—Tawa'ovi, Powamuy (i.e., Hotsitsivi), and Maraw (Titiev, 1972: 326)—were then active, thus echoing the social shape of the split. Hotvela and Paaqavi in effect transplanted the kivas over which the Hostiles had held sway, retaining the names and sodality associations directly in some cases. At Hotvela, the six named kivas are: Naasavi (for Two-Horn and Antelope), Tsu' (Snake), Hawiwvi (Wuwtsim), Kwan (One-Horn), Taw (Singers, also used for Powamuy), and Tsor'ovi (''bluebird above place'', i.e., a kiva led by the Spider clan, as the replacement for Sakwalenvi). When Lomahongiwma moved to Paaqavi, he reestablished Sakwalenvi by name; it remains the *mong.kiva* today; later on Paaqavi also built its own Kwan and Al kivas. Thus in name and effect, Hotvela and Paaqavi took six Orayvi kivas with them: the first five listed at Hotvela and Sakwalenvi at Paaqavi. Initially, Mùnqapi had only one kiva: Letaykiva (''fox kiva''), but established an Is kiva (''coyote kiva'') not long after, both kivas thus reflecting Is kiva's clan association at Orayvi (Mùnqapi also added Kawàykiva [''watermelon kiva''], owned by the relocated Greasewood clanhouse, and in later years at the upper village, Kootalkiva [''firelight kiva'']). Kiqötsmovi built its first kiva (Wuyo kiva, ''old kiva'') after the split, just for Katsina ceremonies; by 1932 (Brainard, 1935: 161), it had a second (Wupa'kiva, ''long kiva,'' presided over by Sparrowhawk/Crane descendants), and later built a third, Kooyemsi (''Mudhead'') kiva. All the Mùnqapi and Kiqötsmovi kivas are *söqavung* (commoner) kivas, lacking even historical association with *wiimi* (higher order ritual).

If the split within maximal set II—Bear/Soyalangw/Winter vs. Spider/Leenangw/Summer—reflects one key dualism in Orayvi social structure, another appears between maximal sets II and VI, also paired structurally in some significant respects. Each respectively was associated with principal internal or external governance offices: set II with the Kikmongwi (''peace chief''), and set VI with the Qaletaqmongwi (''war chief''). Seen from this perspective, the split separated these counterpoint leadership functions. In each set, there was a structurally isomorphous fission, between the Bear and Spider clans on the one hand, and Kookop and Maasaw clans on the other. In set VI, the Kookopngyam left the village as a group, while all the Masngyam remained in Orayvi. Kookop was the principal clan (with Spider) owning the Qaletaqmongwi position and its undergirding Mòmtsit (Warriors society); Maasaw owned the Kwaakwant (One-Horn society), whose defensive-warrior associations partly replicate Mòmtsit. In set II, the principal Bear household remained at Orayvi, while the Spider clan all removed. Complicating the isomorphism with set VI somewhat, the Bear clan also split internally (but note that the apparent neatness of the Kook-

HP009909

op–Maasaw division has been questioned in chapter 3). The senior Bear household shifted, when the chosen heirs to Loololma and Sakwhongiwma as Kikmongwi and Soyalmongwi died between 1898 and 1904. The household (with only males in the succeeding generation) that then assumed the privileges forced out the other, even though the latter contained the only fertile Bear women who could ensure perpetuation of the clan. This is where Levy's argument for shifts in ''lineage'' status is best supported; indeed he focused on this same example. It seems, however, to have been a special case rather than normative, not least because it wrought the clan's extinction at Orayvi. The shift occurred at the expense of both matrilineality and residence rules: the line of succession left the village as Hostiles, while Tawakwaptiwa consolidated his status in the Bear clanhouse by maintaining a highly unusual virilocal marriage (after his death in 1960, chiefly authority at the village shifted to his adoptive Parrot clan children, who had removed to other houses; the Bear clanhouse itself fell into disrepair).

Identifying a parallel split in sets II and VI is a simplification of course (especially with regard to an alliance between Kookop and Spider in Mòmtsit, and to the neglect of other clans in VI), but the suggested pattern of dialectical structural interplay is, I believe, significant. Overall, maximal-set splitting (as shown in fig. 15.44) clearly produced an approximate balance throughout Orayvi's kinship-and-marriage structure: every single set divided factionally, often with a noticeable balance in the numerical alignment of adults: Sets IV, V and VI have an approximate or precise ratio of 1:1, and in no set is the factional ratio even as high as 2:1. The relationship of descent and alliance—with the combination of kinship and affinal ties foregrounded in the house model—is clearly salient in this regard too. The symmetrical nature of the division pointed out at the ''clan'' level (especially for Kookop and Maasaw), is very probably a reflection of the split itself: in other words, formerly more labile clan descriptors became solidified in the actual separation into factions, and also reflected affinal ties within leading houses.

Older Hopis speak of marriages as more regulated in the past, especially among higher-status clans. Both Loololma and Lomahongiwma, associated with set II's ''peace chief'' positions, married women from set VI, associated with the ''war chief'': Nakwavenqa (Loololma's wife) was Maasaw ''clan'', Qötsyamqa (Lomahongiwma's wife), was Desert Fox. The census data show that marriage alliance with set VI was multiplex for both the Bear and Spider clans in set II, especially if patrilateral linkages between generations are allowed for. Loololma's father, Kuyngwu—Orayvi's ''regent'' during Sakwhongiwma and Loololma's juniority—was, like Lomahongiwma's wife, Desert Fox. In the two Bear households of Loololma's generation, his sister, Humiwunsi, and cousin, Tuvewunqa, both married Maasaw men (Tawakwaptiwa's father was Maasaw), while for his brother, Sakwhongiwma (who married Badger), the alliance skipped a generation: Sakwhongiwma's daughter, Tsorhoynöm, first married Lomahongvi (Kookop, father of Siletstiwa, the future Powamuy chief). In that next generation, Tuvewunqa's daughter, Kuwanhongqa, married Pongyaletstiwa (Coyote), and two of Tawakwaptiwa'a brothers married into set VI: Tuwahoyiwma married a Coyote woman, and Laapu a Maasaw woman. After this generation, my marriage data are not systematic, but Kuwanhongqa's son, Tanagqyawma, married a Desert Fox woman.

While there were of course marriages with other sets, the number of marriage ties between Bear and set VI is entirely disproportionate. For Spider, the same is true. In Lomahongiwma's generation, Tuvewuhiwma was married to a Millet clan woman; Tuvengöytiwa's Eagle wife was the daughter of a Maasaw man. Tuvamana, Spider clan matriarch at the clanhouse (sister of Tuvewuhiwma and Tuvengöytiwa, possibly a sister to Lomahongiwma), was married to a Desert Fox man. In the next generation, (Lomahongiwma's brother) Lomayestiwa's daughter, Tsorwisnöm (Greasewood), married a Maasaw man. Similarly, two children of Hookuna (Tuvamana's MZD or possibly her sister), married Desert Fox individuals, and a third married Qötshongva (Sun), the son of Yukiwma (Kookop). None of the daughters of Tuvamana, as far as my data go, married into

HP009910

set VI (one of her sons, Nasiwisiwma, did, to a Desert Fox woman), but in the generation below that, two of her daughter's daughters did (Kyelwaysi to a Maasaw man, Ora to a Coyote man).

While, as Crow and semi-complex, Hopi marriage rules are negative, only proscribing marriage within the maximal set, and not prescribing marriage with other specific sets, the extent of intermarriage between sets II and VI suggests partially symmetrical (or at least ''preferential'') marriage exchange. I have not presented the total array of marriages for members of both sets (so far as my data would allow), and I have only included particular marriages, rather than all those for each individual mentioned. Yet, allowing for differences in population size among sets, if governed only by a negative rule, marriage exchanges among Orayvi's nine clan sets should produce a much more even pattern. Although beyond my present scope, there appear to be binary marriage pairings among other sets, or clans within sets; for example, sets I and VII (cf. Whiteley, 2002). The theoretically possible varieties of Crow-Omaha marriage exchange in a multiple-clan system proved intractable for Lévi-Strauss's (1949) model. In this Orayvi case at least, however, other normative conditions, including hierarchy and maximal set pairing, modified or restricted the actual array of exchanges. Marriage alliances between sets II and VI echoed their generally dialectical roles in village governance. The split between factions was among paired clan-set relatives intertwined by long-term patterns of marriage exchange. At the shrine of Atsamali, where the lines were drawn in the sand, Tawakwaptiwa's leading opponents were his (extended) matrilineal and patrilateral kin: his Spider clan ''uncles'' and his Kookop clan ''fathers''.

If the archetypal structure of a Hopi village's governance depended in some regard on the management of internal affairs, controlled by the Bear and Spider groups and their ritual sodalities, and the management of external affairs by the Kookop and Maasaw clans and *their* ritual sodalities, at one level the split produced a fairly neat meiosis. After the split, Bear in Orayvi retained a strong presence of its defense-oriented (ritually speaking), and multiply affinal counterpart Maasaw, as well as of Maasaw's related Coyote clan. At Hotvela and Paaqavi, likewise, the Spider, Kookop and/or Desert Fox clans, whose houses were interwoven by sodality ties as much as by marriages, reproduced a parallel functional combination. Spider and especially one of its prominent men, Lomahongiwma, had already been proposed to replace Bear and Loololma as the Kikmongwi at Orayvi in the 1890's. The relationship between the Spider clanhouse (notably involving Lomahongiwma, Lomayestiwa, Tuvengöytiwa, and Tuvewuhiwma) with the Kookop clanhouse (notably Heevi'yma and Yukiwma)—especially through the ritual sodalities—mirrored that between the Bear clanhouse (notably, Loololma and Sakwhongiwma, and then Tawakwaptiwa) with the Maasaw/Kwan clanhouse (especially in Soyalangw, and via Loololma's affinal ties).

Kroeber's (1917: 143–145) remarks on the tendency of Pueblo clans to go in pairs, ''or perhaps a tendency toward polarity within what is really one clan'' (which we might modify to one maximal set) was borne out in the breach of these prominent associations at Orayvi. And considered via that other central structural form, the house, emphasized by Kroeber, Parsons, and Strong, and theoretically reiterated in Lévi-Strauss's ''house'' model—with its emphasis on affines as well as kin—and its structurally parallel Crow kinship system, Orayvi's alliances and divisions reflected in the split are more parsimoniously explained by the house-clan model than by a model of unilineal descent groups.

The rearrangement of Orayvi's social structure centrally involved household, house, clan, maximal set, sodality, and kiva components. But the split was not merely a structural event, it was saturated with historical significance, in the conjuncture with the dominant society. As shown in chapter 4, key historical circumstances included circumscription, both socially and environmentally. The imposition of government authority was a palpable force, especially via enforced acculturative education, and an active allotment program. An aggressive missionary presented a competing religious ideology. And internal political actions, including both resistance and accommodation, responded direct-

HP009911

ly to these forces. Part II takes up these and other historical elements as represented in historical documents.

To reiterate my point of beginning, the Orayvi split was a total social fact that resonated throughout the several planes of Orayvi life. Numerous variables—demographic, material, structural, and historical—interacted to produce the conditions in which this dramatic transformation of a middle-range, semicomplex social system occurred. No unicausal explanation is sufficient to the transformation, which is reducible neither to material praxis, societal form, ideological difference, or agential vectors alone. Sound explanation must take into account the interaction of all these forces, both structural and historical.

REFERENCES

Abbreviations:

ARCIA: Annual Report of the Commissioner of Indian Affairs. Washington, DC: U.S. Government Printing Office.

BIA: Bureau of Indian Affairs.

FDL: Fort Defiance Letterbooks. 1881–1899. Letterpress copies of correspondence from the Navajo Agency to the Commissioner of Indian Affairs and others. National Archives, Laguna Niguel, CA.

KCL: Keam's Canyon Letterbooks.1899–1912. Letterpress copies of correspondence from Superintendents of the Keam's Canyon School and the Moqui Agency to the Commissioner of Indian Affairs and others. Hopi Indian Agency, Keam's Canyon, Arizona.

LR: Letters Received.

LS: Letters Sent.

RG 75: National Archives Record Group 75 (Records of the Bureau of Indian Affairs). National Archives, Washington, DC (unless another repository is indicated).

Adams, E.B. 1963. Fray Silvestre and the obstinate Hopi. New Mexico Historical Review 28, 97–138.

Adams, E.B., and A. Chavez (editors). 1956. The missions of New Mexico, 1776: a description by Fray Francisco Atanasio Dominguez. Albuquerque: University of New Mexico Press.

Adams, E.C. 1983. The architectural analogue to Hopi social organization and room use and implications for prehistoric Southwestern culture. American Antiquity 43: 44–61.

Adams, E.C. 2004. Homol'ovi: a 13th–14th-century settlement cluster in northeastern Arizona. *In* E.C. Adams and A.I. Duff (editors), The protohistoric Pueblo world, A.D. 1275–1600: 119–127. Tucson: University of Arizona Press.

Amsden, C.A. 1934. Navaho weaving: its technic and history. Santa Ana, CA: Fine Arts Press.

ARCIA.1876.

ARCIA.1894.

ARCIA.1895.

ARCIA.1896.

ARCIA.1897.

ARCIA.1898.

ARCIA.1899.

ARCIA.1902.

ARCIA.1903.

ARCIA.1904.

ARCIA.1905.

ARCIA.1906.

ARCIA.1907.

ARCIA.1908.

''At Oraibi.'' 11-8-1906. Census of returned hostiles. Microfilm Series M595, roll 268 (Moqui). Washington, DC: National Archives.

Bacabi. 1910. Hopi Agency census. Microfilm Series M595, roll 268 (Moqui). Washington, DC: National Archives.

Bacabi. 1911. Hopi Agency census. Microfilm Series M595, roll 268 (Moqui). Washington, DC: National Archives.

Bacabi. 1912. Hopi Agency census. Microfilm Series M595, roll 268 (Moqui). Washington, DC: National Archives.

Bachofen, J.J. 1861. Das Mutterrecht. Stuttgart: Krais and Hoffmann.

Beadle, J.H. 1873. The undeveloped West, or, five years in the territories. . . . Philadelphia: National Publishing Company.

Beaglehole, E. 1936. Hopi hunting and hunting ritual. Yale University Publications in Anthropology 4. New Haven.

Beaglehole, E. 1937. Notes on Hopi economic life. New Haven: Yale University Press (Publications in Anthropology 15).

Bernardini, W. 1996. Transitions in social organization: a predictive model from Southwestern archaeology. Journal of Anthropological Archaeology 15: 372–402.

Bernardini, W. 2005. Hopi oral tradition and the archaeology of identity. Tucson: University of Arizona Press.

Blout, S.E. (Chief Examiner of Surveys, General Land Office [Southwestern region]). 4-15-1909. Survey records for T29N, R16E. General Land Office Book 2597. Microfiche. Bureau of Land Management, Phoenix Area Office.

Boarding school censuses. 1900. Phoenix Indian School, Grand Junction Indian Training School, Albuquerque Indian School, and Santa Fe In-

HP009912

dustrial School. Twelfth Census of the United States: Microfilm Series T623, rolls 1,240,046, 1,240,127, 1,240,999, 1,241,002. Washington, DC: National Archives.

Bourdieu, P. 1977. Outline of a theory of practice. New York: Cambridge University Press.

Bourdieu, P. 1984 [1979]. Distinction: a social critique of the judgment of taste. Richard Nice, translator. Cambridge, MA: Harvard University Press.

Bourke, Lt. J.G. 1884. The Snake dance of the Moquis of Arizona. New York: Charles Scribner's Sons.

Bowman, J. H. (U.S. Indian Agent). 1885. Census of Moquis Pueblo Indians. National Archives Microfilm Series M595, roll 272. Washington, DC: National Archives and Records Administration.

Bradfield, R.M. 1971. The changing pattern of Hopi agriculture. Royal Anthropological Institute Occasional Paper 30.

Bradfield, R.M. 1974. Birds of the Hopi region, their Hopi names, and notes on their ecology. Museum of Northern Arizona Bulletin 18.

Bradfield, R.M. 1995. An interpretation of Hopi culture. Derby, UK: privately printed.

Brainard, M. 1935. The Hopi Indian family: a study of the changes represented in its present structure and functions. Ph.D. dissertation, University of Chicago.

Brandt, R. 1954. Hopi ethics: a theoretical analysis. Chicago: University of Chicago Press.

Brew, J.O. 1949. The history of Awatovi. *In* R.G. Montgomery, W. Smith, and J.O. Brew (editors), Franciscan Awatovi: the excavation and conjectural reconstruction of a 17th-century Spanish mission establishment at a Hopi Indian town in northeastern Arizona. Papers of the Peabody Museum of American Archaeology and Ethnology, Harvard University, 36: 3–43.

Brugge, D.M. 1964. Vizcarra's Navajo campaign of 1823. Arizona and the West 6: 223–244.

Brugge, D.M. 1972. The Navajo exodus. Archaeological Society of New Mexico Supplement 5.

Brugge, D.M. 1994. The Navajo-Hopi land dispute: an American tragedy. Albuquerque: University of New Mexico Press.

Bryan, K. 1925. Date of channel trenching (Arroyo-Cutting) in the arid Southwest. Science 62: 338–344.

Bryan, K. 1954. The geology of Chaco Canyon, New Mexico, in relation to the life and remains of the prehistoric people of Pueblo Bonito. Smithsonian Miscellaneous Collections 122: 7.

Bureau of Land Management Survey Records for T25N, R14E. Microfiche, with extracts from General Land Office Survey Books 2511, 2537, 2590. Bureau of Land Management, Phoenix Area Office.

Bureau of Land Management Survey Records for T25N, R15E. Microfiche, with extracts from General Land Office Survey Books 2536, 2587. Bureau of Land Management, Phoenix Area Office.

Bureau of Land Management Survey Records for T26N, R15E. Microfiche, with extracts from General Land Office Survey Books 2536, 2540, 2603. Bureau of Land Management, Phoenix Area Office.

Bureau of Land Management Survey Records for T27N, R15E. Microfiche, with extracts from General Land Office Survey Books 2553, 2604. Bureau of Land Managemnt, Phoenix Area Office.

Bureau of Land Management Survey Records for T27N, R16E. Microfiche, with extracts from General Land Office Survey Books 532, 533, 534, 1264, 2553. Bureau of Land Management, Phoenix Area Office.

Bureau of Land Management Survey Records for T28N, R16E. Microfiche, with extracts from General Land Office Survey Books 564, 566, 567, 568, 1262, 1264, 1265, 1744, 2509, 2553. Bureau of Land Management, Phoenix Area Office.

Bureau of Land Management Survey Records for T29N, R16E. Microfiche, with extracts from General Land Office Survey Books 595, 1262, 2509, 2597. Bureau of Land Management, Phoenix Area Office.

Bureau of Land Management Survey Records for T29N, R17E. Microfiche, with extracts from General Land Office Survey Books 2508, 2543. Bureau of Land Management, Phoenix Area Office.

Bureau of Land Management Survey Records for T30N, R17E. Microfiche, with extracts from General Land Office Survey Book 2596. Bureau of Land Management, Phoenix Area Office.

Burton, C.E. (Superintendent, Hopi Agency). 9-11-1899. Letter to the Commissioner of Indian Affairs. KCL.

Burton, C.E. 4-29-1902. Letter to the Commissioner of Indian Affairs. KCL.

Burton, C.E. 2-17-1903. Letter to the Commissioner of Indian Affairs. KCL.

Burton, C.E. 7-10-1903. Letter to the Commissioner of Indian Affairs. *In* Hopi Agency Letterbook Extracts, Van Valkenburgh Collection. Arizona Historical Society, Tucson.

Burton, C.E. 7-15-1904. Letter to the Commissioner of Indian Affairs. KCL.

Cameron, C.M. 1992. An analysis of residential

patterns and the Oraibi split. Journal of Anthropological Archaeology 11: 173–186.

Cameron, C.M. 1999. Hopi dwellings: architectural change at Orayvi. Tucson: University of Arizona Press.

Carsten, J. and S. Hugh-Jones (editors). 1995. Introduction. *In* J. Carsten and S. Hugh-Jones (editors), About the house: Lévi-Strauss and beyond: 1–46. New York: Cambridge University Press.

Castoriadis, C. 1987. The imaginary institution of society. Cambridge, MA: M.I.T. Press.

Census of Hostile camp. 10-30-1906. Microfilm Series M595, roll 268 (Moqui). Washington, DC: National Archives.

Census of Moquis Pueblos Indians. 1885. [see Bowman 1885]

''Census of Oraibi by families.'' 6-1908. Microfilm Series M595, roll 268 (Moqui). Washington, DC: National Archives.

Chavez, A., and T. Warner (editors). 1976. The Dominguez-Escalante Journal: their expedition through Colorado, Utah, Arizona, and New Mexico in 1776. Provo, UT: Brigham Young University Press.

Christensen, C.L. 1885. Diary. Special Collections, Brigham Young University Library. Provo, UT.

Clark, E.S. (Special Enumerator). 1893. Report on the Moqui Pueblos of Arizona. *In* T. Donaldson (editor), Moqui Pueblo Indians of Arizona, and Pueblo Indians of New Mexico: 49–50. Extra Census Bulletin, Eleventh Census of the United States. Washington, DC: United States Census Printing Office.

Clemmer, R.O. 1978. Continuities of Hopi culture change. Ramona, CA: Acoma Books.

Clemmer, R.O., 1995, Roads in the sky: the Hopi Indians in a century of change. Boulder, CO: Westview Press.

Cline, P. 1976. They came to the mountain: the story of Flagstaff's beginnings. Flagstaff: Northern Arizona University.

Collins, R.P. 11-28-1890. Letter to the Commissioner of Indian Affairs. RG 75, BIA LR 1890–37275.

Collins, R.P. 7-16-1891. Letter to the Commissioner of Indian Affairs. RG 75, BIA LR 1891–26490.

Collins, R.P. 3-18-1892. Letter to the Commissioner of Indian Affairs. RG 75 BIA LR 1892–10967.

Colton, H.S. 1939. Report on Hopi boundary. Mimeograph submitted to Commissioner of Indian Affairs. [Copy at Boyden Collection, Special Collections, Brigham Young University Library, Provo, UT.]

Connelly, J. 1956. Clan-lineage relations in a Pueblo Village Phratry. M.A. thesis, University of Chicago.

Connelly, J. 1979. Hopi social organization. *In* A. Ortiz (editor), Handbook of North American Indians. vol. 9. The Southwest: 539–553. Washington, DC: U.S. Government Printing Office.

Cooley, M.E., J.W. Harshbarger, J.P. Akers, and W.F. Hardt. 1969. Regional hydrogeology of the Navajo and Hopi Indian Reservations, Arizona, New Mexico, and Utah. U.S. Geological Survey Professional Paper 521-A. Washington, DC: U.S. Government Printing Office.

Correll, L. 1972. Report showing traditional Navajo use and occupancy of lands in the 1882 Executive Order Reservation. The Navajo tribe, Research Section. Mimeograph. Navajo Nation. Window Rock, AZ.

Correll, L. 1979. Through White Men's eyes—a contribution to Navajo history: a chronological record of the Navajo people from earliest times to the treaty of June 1, 1868. Window Rock, AZ: Navajo Heritage Center, 6 vols.

Coues, E. (editor). 1900. On the trail of a Spanish pioneer: the diary and itinerary of Francisco Garces (Missionary Priest) in his travels through Sonora, Arizona, and California, 1775–76. New York: Harper.

Crane, L. (Superintendent, Hopi Agency) 1917. Annual report to the Commissioner of Indian Affairs. Copy in Museum of Northern Arizona Archives, Flagstaff.

Crane, L. 1925. Indians of the enchanted desert. Boston: Little, Brown.

Curtis, E.S. 1922. The North American Indian, vol. 12, The Hopi. Norwood, MA: Plimpton Press.

Cushing, F.H. 1922. Oraibi in 1883 [sic, should be 1882]. *In* E.C. Parsons (editor), Contributions to Hopi history. American Anthropologist 24(3): 253–268.

Cushing, F. H. n.d. Report on Oraibi. Manuscript. National Anthropological Archives. Washington, DC: Smithsonian Institution.

Dellenbaugh, F.S. 1912. Cross cutting and retrograding of streambeds. Science (n.s.) 35(904): 656–658.

Dockstader, F. 1979. Hopi history, 1850–1940. *In* A. Ortiz (editor), Handbook of North American Indians. vol. 9. The Southwest: 524–532. Washington, DC: U.S. Government Printing Office.

Donaldson, T. (Expert Special Agent).1893. Moqui Pueblo Indians of Arizona, and Pueblo Indians of New Mexico. Eleventh Census of the United States. Washington, DC: United States Census Printing Office.

Dorsey, G.A., and H.R. Voth. 1901. The Oraibi

HP009914

Soyal ceremony. Chicago: Field Columbian Museum, Publication 55. Anthropological Series 3(1).

Douglass, A.E. 1929. The secret of the Southwest solved by talkative tree rings. National Geographic 56(6): 736–770.

Durkheim, E. 1893. De la division du travail social: étude sur l'organisation des sociétés supérieures. Paris: Alcan.

Eggan, F.R. 1933.The kinship system and social organization of the Western Pueblos with special reference to the Hopi Indians. Ph.D. dissertation, University of Chicago.

Eggan, F.R. 1949.The Hopi and the lineage principle. *In* M. Fortes (editor), Social structure: studies presented to A.R. Radcliffe-Brown: 121–144. London: Oxford University Press.

Eggan, F.R. 1950. Social organization of the Western Pueblos. Chicago: University of Chicago Press.

Eggan, F.R. 1955. Social anthropology: methods and results. *In* F.R. Eggan (editor), Social anthropology of North American tribes: 485–551. Chicago: University of Chicago Press.

Eggan, F.R. 1964. Alliance and descent in a Western Pueblo society. *In* R.A. Manners (editor), Process and pattern in culture: essays in honor of Julian Steward: 175–184. Chicago: Aldine.

Eggan, F.R. 1966. The Pueblo Indians in modern perspective: unity in diversity. *In* F. Eggan (editor), The American Indian: perspectives for the study of social change: 112–141. Chicago: Aldine.

Ellis, F.H. 1974a. The Hopi: their history and use of lands. New York: Garland (Ethnohistory Series).

Ellis, F.H. 1974b. An anthropological study of the Navajo Indians. *In* D.A. Horr (editor), Navajo Indians I. New York: Garland (Ethnohistory Series).

Epp, J.B. (Mennonite missionary) 9-30-1909. Third Quarterly Report to the Board of Foreign Missions, Mennonite General Conference. Missionary Correspondence Files, Mennonite Library and Archives, Bethel College, North Newton, KS.

Epp, J.B. 9-28-1910. Third Quarterly Report to the Board of Foreign Missions, Mennonite General Conference. Missionary Correspondence Files, Mennonite Library and Archives, Bethel College, North Newton, KS.

Epp, J.B. 12-28-1910. Fourth Quarterly Report to the Board of Foreign Missions, Mennonite General Conference. Missionary Correspondence Files, Mennonite Library and Archives, Bethel College, North Newton, KS.

Epp, J.B. 4-6-1911. Letter to the Board of Foreign Missions, Mennonite General Conference. Missionary Correspondence Files, Mennonite Library and Archives, Bethel College, North Newton, KS.

Evans-Pritchard, E.E. 1940. The Nuer. London: Oxford University Press.

Faubion, J. 1996. Kinship is dead. Long live kinship. Comparative Studies in Society and History 38: 67–91.

Feher-Elston, C. 1988. Children of the sacred ground: America's last Indian war. Flagstaff, AZ: Northland.

Fewkes, J.W. 1894. The kinship of the Tusayan Villagers. American Anthropologist (o.s.) 7(4): 394–417.

Fewkes, J.W. 1900. Property-right in eagles among the Hopi. American Anthropologist, 2: 690–707.

Fewkes, J.W. 1922. Oraibi in 1890. *In* E.C. Parsons (editor), Contributions to Hopi history: 268–283. American Anthropologist 24(3): 253–298.

Fleming, J.H. 12-4-1882. Letter to the Commissioner of Indian Affairs. RG 75 BIA LR 1882–22383.

Forde, C. D. 1931. Hopi agriculture and land ownership. Journal of the Royal Anthropological Institute 41: 357–405.

Forrest, E. 1929. Missions and Pueblos of the Old Southwest. Cleveland: Arthur H. Clark, 2 vols.

Freeland, W.E. (Principal, Oraibi Day School). 11-14-1911. Letter to Leo Crane (Superintendent, Hopi Agency). RG 75, BIA, Central Files, 101882 – 1911 – 313, Moqui.

Freeland, W.E. (Principal, Oraibi Day School). 11-17-1911. Letter to Leo Crane (Superintendent, Hopi Agency). KCL

Freeland, W.E. 4-18-1928. Letter to E.B. Meritt (Assistant Commissioner of Indian Affairs). RG 75, BIA Central Files.

Freeman, J.D. 1958. The family system of the Iban of Borneo. *In* J.R. Goody (editor), The developmental cycle in domestic groups: 15–52. Cambridge: Cambridge University Press.

Frey, J.B. (Mennonite missionary). 12-18-1906. Letter to the Board of Foreign Missions, Mennonite General Conference. Missionary Correspondence Files, Mennonite Library and Archives, Bethel College, North Newton, KS.

Frigout, A. 1979. Hopi ceremonial organization. *In* A. Ortiz (editor), Handbook of North American Indians, vol. 9. The Southwest: 564–576. Washington, DC: U.S. Government Printing Office.

Geertz, A. 1994. The invention of prophecy: continuity and meaning in Hopi Indian religion. Berkeley: University of California Press.

Geertz, C. 1980. Negara: the theatre-state in nine-

teenth-century Bali. Princeton: Princeton University Press.

Gillespie, S.D. 2000. Rethinking ancient Maya social organization: replacing 'lineage' with 'house.' American Anthropologist 102(3): 467–484.

Godelier, M. 1999. The enigma of the gift (translator: N. Scott). Chicago: Chicago University Press.

Godelier, M., T.R. Trautmann, and F.E. Tjon. 1998. Transformations of kinship. Washington, DC: Smithsonian Institution Press.

Godfrey, A. 1988a. Hopi agricultural report, 1530–1934. Expert witness report. Court records, Masayesva vs. Zah vs. James (1934 Reservation case). U.S. District Court, Phoenix, AZ.

Godfrey, A. 1988b. First, Second, Third Mesa, and Moenkopi livestock grazing outside the 1882 Reservation. Expert witness report. Court records, Masayesva vs. Zah vs. James (1934 Reservation case). U.S. District Court, Phoenix, AZ.

Gregory, H.E. 1910. Water resources of the Navajo-Moki reservation. RG 75 Central Files 1907-1939, Navajo #47345-1910–341.

Gregory, H.E. 1915. The oasis of Tuba, Arizona. Annals of the Association of American Geographers 5: 107–119.

Gregory, H.E. 1916. The Navajo country: a geographic and hydrographic reconnaissance of parts of Arizona, New Mexico, and Utah. U.S.G.S. Water Supply Paper. Washington, DC: U.S. Government Printing Office.

Gunderson, C. (Supervisor of Allotting Agents). 3-24-1910. Letter to the Commissioner of Indian Affairs. RG 75, BIA LR 1910-Moqui-313.

Gunderson, C. 8-19-1910. Letter to the Commissioner of Indian Affairs. RG 75, BIA LR – 1910-Moqui-313.

Hack, J.T 1942. The changing physical environment of the Hopi Indians of Arizona. Papers of the Peabody Museum of American Archaeology and Ethnology, 35: 1.

Hackett, C.W. (editor). 1937. Historical documents relating to New Mexico, Nueva Vizcaya, and approaches thereto, to 1773, vol. 3. Washington, DC: Carnegie Institution.

Hammond, G.P., and A. Rey (editors). 1929. Expedition into New Mexico made by Antonio Espejo, 1582–83, as revealed in the journal of Diego Perez de Luxán, a member of the party. Los Angeles: Quivira Society.

Hargrave, L.L. n.d. Second Beam Expedition (1928) Map 2 (enlarged version of V. Mindeleff 1891: Plate XXXVI). Laboratory of Tree Ring Research, University of Arizona.

Harris, M. 1968. The rise of anthropological theory: a history of theories of culture. New York: Crowell.

Hauke, C.F. (Second Assistant Commissioner of Indian Affairs). 2-10-1912. Letter to Leo Crane. RG 75, BIA, Central Files, 101882 – 1911 – 313, Moqui.

Healing v. Jones. 1962. Court Opinion (210F. Supp 125).

Héritier, F. 1981. L'Exercice de la parenté. Paris: Le Seuil-Gallimard,.

Héritier, F. 1999. Two sisters and their mother: the anthropology of incest. New York: Zone Books.

Hill, K. n.d. Hopi kin database. (Version of 10-12-2004). Manuscript.

Hodge, F.W. 1910. Oraibi. *In* F.W. Hodge (editor), Handbook of American Indians north of Mexico 2: 142–143. Bureau of American Ethnology Bulletin 30.

Hoover, J.W. 1930. Tusayan: the Hopi Indian country of Arizona. Geographical Review 20: 425–444.

Hoover, J.W. 1931. Navajo Nomadism. Geographical Review 21: 429–445.

Hopi Dictionary. 1998. Hopìikwa Lavàytutuveni: a Hopi-English dictionary of the Third Mesa dialect. Bureau of Applied Research in Anthropology, University of Arizona, Compilers. Tucson: University of Arizona Press.

Hopi Hearings.1955. Mimeograph transcription of meetings at the Hopi Villages with senators. Bureau of Indian Affairs, Phoenix Area Office, Hopi Agency.

Hotevilla. 1908. Census of the Moqui Indians of Hotevilla, taken on Oct. [sic] 1908. Microfilm Series M595, roll 268 (Moqui). Washington, DC: National Archives.

Hotevilla. 1912. Hopi Agency census. Microfilm Series M595, roll 268 (Moqui). Washington, DC: National Archives.

Hough, W. 1898. Environmental interrelations in Arizona. American Anthropologist (o.s.) 11(5): 133–155.

Hough, W. 1906. Sacred springs of the Southwest. Records of the Past 5(6): 163–169.

Indian Claims Commission. 1970. Opinion: Navajo Tribe vs. United States (No. 229, 23 Ind. Cl. Comm.)

Ives, J.C. 1861. Report upon the Colorado River of the West, explored in 1857 and 1858. 36th Congress, 1st Session, House Ex. Doc 90.

Ivins, A. 1875. Diary. *In* Journal history of the church. Salt Lake City, UT. Church of Jesus Christ of Latter-Day Saints.

James, H.C. 1974. Pages from Hopi history. Tucson: University of Arizona Press.

Johnson, K.T. n.d. Testimony [ca. 1960] for Healing vs. Jones and Indian Claims Commission

case (Docket 196). Boyden Collection Box 48. Special Collections, Brigham Young University Library.

Johnston, D.F. 1966. An analysis of sources of information on the population of the Navaho. Bureau of American Ethnology Bulletin 197.

Joyce, R.A., and S.D. Gillespie (editors). 2000. Beyond kinship: social and material reproduction in house societies. Philadelphia: University of Pennsylvania Press.

Kalectaca, M. 1978. Lessons in Hopi (edited by R.W. Langacker). Tucson: University of Arizona Press.

Keam, T. 4-5-1894. Letter to the Commissioner of Indian Affairs, enclosing the Petition to the Washington Chiefs, March 28 and 29, 1894 (against Allotment). RG 75, BIA LR 1894–14830.

Kelley, K.B. 1986a. Navajo political economy before Fort Sumner. *In* L.S. Cordell and S. Beckerman (editors), The versatility of kinship: essays presented to Harry W. Basehart: 307–332. New York: Academic Press.

Kelley, K.B. 1986b. Navajo land use: an ethnoarchaeological study. Orlando, FL: Academic Press.

Kemrer, M. 1974. The dynamics of western Navajo settlement, AD 1750–1900: an archaeological and dendrochronological analysis. Ph.D. dissertation, University of Arizona.

Kennard, E.A. 1979. Hopi economy and subsistence. *In* A. Ortiz (editor), Handbook of North American Indians, vol. 9. The Southwest: 554–563. Washington, DC: U.S. Government Printing Office.

Kroeber, A.L. 1917. Zuni kin and clan. Anthropological Papers of the American Museum of Natural History 18(2): 39–204.

Kuper, A. 1982. Lineage theory: A critical retrospect. Annual Review of Anthropology 11: 71–95.

L'Homme. 2000. Question de Parenté. Vols. 154–155.

Lawshe, A.L. 12-5-1910. Letter to the Commissioner of Indian Affairs. RG 75, BIA LR Central Files – 98265–1910 – Moqui.

Lawshe, A.L. 12-6-1910. Letter to the Commissioner of Indian Affairs. RG 75, BIA LR Central Files – 99886-1910 – Moqui.

Lawshe, A.L. 2-14-1911. Letter to the Commissioner of Indian Affairs. KCL.

Lawshe, A.L. 4-29-1911. Letter to the Commissioner of Indian Affairs. RG 75, BIA LR Central Files – 1911 – Moqui

Lee, J.D. 1955. A Mormon chronicle: the diaries of John D. Lee, 1848–1876, R.G. Cleland and J. Brooks (editors). San Marino, CA: Huntington Library Publication, 2 vols.

Lemmon, T. 2-14-1905. Letter to A.H. Viets (Principal Teacher, Oraibi Day School). KCL.

Lemmon, T. 2-17-1905. Letter to F. Mead (Supervisor, Office of Indian Affairs, Phoenix). KCL.

Lemmon, T. 5-12-1905. Letter to the Commissioner of Indian Affairs. KCL.

Lemmon, T. 6-16-1906. Letter to the Commissioner of Indian Affairs. KCL.

Lemmon, T. 7-23-1905. Letter to the Commissioner of Indian Affairs. KCL.

Lemmon, T. 8-30-1906. Report on the Oraibi Day School. KCL.

Lemmon, T. 9-3-1906. Annual report of the Hopi Agency. KCL.

Lemmon, T. 9-9-1906. Letter to the Commissioner of Indian Affairs. *In* Oraiba troubles: Parts I-V #88600-1909-Moqui-121: file I. RG 75, BIA, Central Files.

Lévi-Strauss, C. 1949. Les structures élémentaires de la parenté. Paris: Presses Universitaires de France.

Lévi-Strauss, C. 1969. The elementary structures of kinship (translators: J.H. Bell, J.R. von Sturmer; editor R. Needham). Boston: Beacon.

Lévi-Strauss, C. 1982. The way of the masks (translator: S. Modelski). Seattle: University of Washington Press.

Levy, J. 1992. Orayvi revisited: social stratification in an ''egalitarian'' society. Santa Fe, NM: School of American Research Press.

Lounsbury, F.G. 1964. A formal account of the Crow- and Omaha-type kinship terminologies. *In* W. Goodenough (editor), Explorations in cultural anthropology: essays in honor of George Peter Murdock: 351–393. New York: McGraw-Hill.

Lowie, R.H. 1929a. Notes on Hopi clans. Anthropological Papers of the American Museum of Natural History 30(6): 303–360.

Lowie, R.H. 1929b. Hopi kinship. Anthropological Papers of the American Museum of Natural History 30(7): 361–388.

Lummis, C.F. 1968. Bullying the Moqui. Prescott, AZ: Prescott College Press.

MacGregor, G. 8-6-1938. Letter to the Commissioner of Indian Affairs. Indian Claims Commission Docket 196-Hopi. Plaintiff's Exhibit #55. [Copy at Boyden Collection, Special Collections, Brigham Young University Library, Provo, UT.]

Maine, H.S. 1864. Ancient law: its connection with the early history of society, and its relation to modern ideas. New York: Scribner.

Mallery, G. 1886. Pictographs of the North American Indians. Annual Report of the Bureau of American Ethnology 4: 1–256.

Malotki, E. 1978. Hopitutuwutsi: Hopi tales. Flagstaff, AZ: Northland Press.

Malotki, E. 1979. Eine sprachwissenschaftliche Analyse der Raumvorstellungen in der Hopi Sprache. Tübingen: Gunter Narr.

Malotki, E., and M. Lomatuwa'yma. 1987. Maasaw: profile of a Hopi god. Lincoln: University of Nebraska Press.

Masawistewa, A. 11-14-1911. Unaddressed Letter (enclosed with Freeland 11-14-1911). RG 75, BIA, Central Files, 101882 – 1911 – 313, Moqui.

Matson, D., and A. Schroeder. 1957. Cordero's description of the Apache, 1796. New Mexico Historical Review 32(4): 335–356.

Mayhugh, J.S. (U.S. Special Allotment Agent). 6-9-1892. Letter to the Commissioner of Indian Affairs. RG 75 BIA Special Case 147, Allotment/Moqui, Box 149.

Mayhugh, J.S. 6-22-1892. Letter to the Commissioner of Indian Affairs. RG 75 BIA LR 1892.

Mayhugh, J.S. 1892. List of all allotted and unallotted lands containing springs or pools of water in the vicinity of mesas (and other localities) of the Tewa Village – Che-chung go-ve – Walpi – Ma shong go ve – She pol o ve – She mo po ve – and Orabi Villages, reserved for the common use and benefit of the Moqui Indians residing on the Moqui Indian Reservation in Arizona. . . . Box 7, item 11 (Moqui), 1894-7818 (Enclosures 4 and 5). RG 75, BIA, Moqui Allotment Schedules and Related papers, 1894, # 11.

Mayhugh, J.S. 2-14-1893. Letter to the Commissioner of Indian Affairs. RG 75 BIA Special Case 147, 1893-6863 – Moqui.

Mayhugh, J.S. 7-12-1893. Letter to the Commissioner of Indian Affairs. RG 75 BIA Special Case 147, Allotment/Moqui, Box 149.

Mayhugh, J.S. 9-19-1893. Letter to the Commissioner of Indian Affairs. RG 75 BIA Special Case 147, 36332-1893 – Moqui.

Mayhugh, J.S. 11-29-1893. Letter to the Commissioner of Indian Affairs. RG 75 BIA Special Case 147, Allotment/Moqui, Box 149.

Mayhugh, J.S. 2-19-1894. Final report to the Commissioner of Indian Affairs. RG 75 BIA Special Case 147, Allotment/Moqui, Box 149.

Mayhugh, J.S. n.d.a. Schedule of allotment of lands in severalty made to Indians residing on the Moqui Indian Reservation in Arizona. . . . , by John S. Mayhugh, Special Allotment Agent. RG 75, BIA, Entry 310, Moqui Allotment Schedules and Related Papers, 1894.

Mayhugh, J.S. n.d.b. List of Orabis who have not taken land, Moqui Reservation, Arizona, by John S. Mayhugh, Special Allotment Agent. RG 75, BIA, Entry 310, Moqui Allotment Schedules and Related Papers, 1894, enclosure #11.

McCook, A. McD. (Brigadier-General, Commanding Department of Arizona). 1-25-1892. Letter to the Adjutant General, U.S. Army. RG 75 BIA LR 1892-5397.

McLennan, J.F. 1865. Primitive marriage. London: Macmillan.

McNitt, F. (editor). 1964. Navaho expedition: journal of a military reconnaissance from Santa Fe, New Mexico, to the Navaho country made in 1849 by Lieutenant James H. Simpson. Norman, OK: University of Oklahoma Press.

McNitt, F. 1972. Navajo wars. Albuquerque: University of New Mexico Press.

Meeting at Moencopi 11-5-1928. Minutes of meeting of the Hopi Indians with Inspector H.H. Fiske, at Moencopi Village, Arizona. RG 75, BIA, Central Files – 1928 – 62000-35-301 – Western Navajo.

Miller, H. 5-9-1907. Letter to the Commissioner of Indian Affairs. KCL.

Miller, H.10-18-1907. Annual Report to the Commissioner of Indian Affairs. KCL.

Miller, H.11-21-1908. Letter to the Commissioner of Indian Affairs. KCL

Miller, H.10-30-1909. Letter to the Commissioner of Indian Affairs. *In* Oraiba troubles: Parts I-V #88600-1909-Moqui-121: file V. RG 75, BIA, Central Files.

Miller, H.12-3-1909. Letter to the Commissioner of Indian Affairs. KCL.

Miller, H. 9-8-1910. Letter to W.E. Freeland (Principal, Oraibi Day School). KCL.

Miller, H. 9-26-1910. Letter to the Commissioner of Indian Affairs. RG 75, BIA, Central Files, 79431 – 1910 – 313, Moqui.

Miller, H.10-27-1910. Letter to the Commissioner of Indian Affairs. KCL.

Mindeleff, C. 1900. Localization of Tusayan clans. Annual Report of the Bureau of American Ethnology 19(2): 635–653.

Mindeleff, V. 1891. A study of Pueblo architecture: Tusayan and Cibola. Annual Report of the Bureau of American Ethnology 8: 3–228.

Mindeleff, V. n.d.a. O rai be Sheets 1-5 [1887/1888]. Smithsonian Institution, National Anthropological Archives MS 2621. Washington, DC.

Mindeleff, V. n.d.b. Oraibi street plan [''Stephen's map'' of Orayvi clans and houses, 1888]. Smithsonian Institution, National Anthropological Archives MS 2621.

Moencopi. 1900. Twelfth census of the United States: Western Navajo Reservation roll, Coconino County, Arizona. Microfilm 1,240,048, Series T623, roll 48. Washington, DC: National Archives.

Moencopi. 1910. Thirteenth census of the United States: Western Navajo Reservation roll, Co-

HP009918

conino County, Arizona. Microfilm Series T623. Washington, DC: National Archives.

Moencopi. 1915. Census. Microfilm Series M595, roll 640 (Western Navajo). Washington, DC: National Archives.

Moencopi. n.d. Moencopy Village (Under Supt. Western Navajo Agency) census [1908]. Microfilm Series M595, roll 640 (Western Navajo). Washington, DC: National Archives.

Moquies Chiefs Conference. 6-27-1890. Minutes of meeting with Commissioner of Indian Affairs, T.J. Morgan. RG 75, National Archives. Office of Indian Affairs 1890-19797. [Copy from Museum of Northern Arizona Archives.]

Monson, S.C. 1995. Changing meanings of arroyo. *In* E.R. Hart (editor) Zuni and the courts: a struggle for sovereign land rights: 188–196. Lawrence, KS: University Press of Kansas.

Morgan, L. H. 1870. Systems of consanguinity and affinity of the human family. Washington, DC: Smithsonian Institution.

Morgan, L.H. 1877. Ancient society; or, researches in the lines of human progress from savagery, through barbarism to civilization. New York: H. Holt.

Morgan, T.J. (Commissioner of Indian Affairs). 7-23-1891. Letter to the Secretary of the Interior. RG 75, BIA, LS, Land Division, vol. 110, p. 284.

Morgan, T.J. 7-25-1891. Letter to R.P. Collins (Superintendent, Keam's Canyon Indian School). RG 75, BIA, LS, Land Division, vol. 110, p. 351.

Murphy, M.M. 4-23-1908. Letter to the Commissioner of Indian Affairs. RG 75, BIA, Central Files, 29014 – 1908 – 313, Moqui.

Murphy, M.M. 7-10-1908. Letter to the Commissioner of Indian Affairs. RG 75, BIA, Central Files, 50594 – 1908 – 313, Moqui.

Murphy, M.M. 1-20-1909. Letter to the Commissioner of Indian Affairs. RG 75, BIA, Central Files, 8394 – 1909 – 313, Moqui.

Murphy, M.M.1910. Record of the allotments made to Moqui Indians by Special Allotting Agent, Matthew M. Murphy. RG 75, BIA, Central Files, 73898 – 1911 – 313, Moqui.

Murphy, M.M. 5-18-1910. Letter to the Commissioner of Indian Affairs. RG 75, BIA, Central Files, 44479 – 1910 – 313, Moqui.

Murphy, M.M. 8-29-1910. Letter to the Commissioner of Indian Affairs. RG 75, BIA, Central Files, 72706 – 1910 – 313, Moqui.

Murphy, M.M. 9-7-1910. Letter to the Commissioner of Indian Affairs. RG 75, BIA, Central Files, 75195 – 1910 – 313, Moqui.

Murphy, M.M. 11-23-1910. Letter to the Commissioner of Indian Affairs. RG 75, BIA, Central Files, 95707-10 – 313, Moqui.

Murphy, M.M. 12-14-1910. Letter to the Commissioner of Indian Affairs. RG 75, BIA, Central Files, 6244 – 1911 – 313, Moqui.

Murphy, M.M. 1-19-1911a. Letter to the Commissioner of Indian Affairs. RG 75, BIA, Central Files, 8729 – 1911 – 313, Moqui.

Murphy, M.M. 1-19-1911b. Letter to the Commissioner of Indian Affairs. RG 75, BIA, Central Files, 7604 – 1911 – 313, Moqui.

Nabokov, P. 1981. Indian running. Santa Barbara, CA: Capra Press.

Nabokov, P. 1989. Introduction. *In* V. Mindeleff, A study of Pueblo architecture in Tusayan and Cibola (reprint of V. Mindeleff 1891). Washington, DC: Smithsonian Institution Press.

Nagata, S. 1970. Modern transformation of Moenkopi Pueblo. Urbana: University of Illinois Press.

Needham, R. 1974. Remarks and inventions: skeptical essays about kinship. London: Tavistock.

Nequatewa, E. 1936. Truth of a Hopi: stories relating to the origin, myths and clan histories of the Hopi. Flagstaff, AZ: Northland.

Notarianni, D. 1997. Making Mennonites: kinship and gender in Christian transformation – Christian mission and the Orayvi, 1890–1940. Ph.D. dissertation, Arizona State University.

Oraiba troubles, files I-V. RG 75, BIA, Central Files, #88600-1909-Moqui-121.

Oraibi. 1900. Twelfth census of the United States: Moqui Indian Reservation, Navajo County, Arizona. Microfilm 1,240,046, Series T623, roll 46, Washington, DC: National Archives.

Oraibi. 1908. Census of the Oraibi Indians of Moqui Agency, on Oct. 7th, 1908, taken by Miltona M. Staufer, Field Matron. Microfilm Series M595, roll 268 (Moqui). Washington, DC: National Archives.

Oraibi. 1910. Hopi Agency census. Microfilm Series M595, roll 268 (Moqui). Washington, DC: National Archives.

''Oraibi prisoners at Canyon.'' ca. 11-09-1906. Microfilm Series M595, roll 268 (Moqui). Washington, DC: National Archives.

Ortiz, A. 1969. The Tewa world: space, time, being and becoming in a Pueblo society. Chicago: University of Chicago Press.

Page, G.B. 1940a. Hopi land patterns. Plateau 13(2): 29–36.

Page, G.B. 1940b. Hopi agricultural notes. U.S. Dept. Of Agriculture, Soil Conservation Service (mimeograph).

Page, J., and S. Page 1982. Inside the sacred Hopi homeland. National Geographic 162(5): 606–629.

Palmer, A.D. 4-23-1870. Letter to the Commis-

sioner of Indian Affairs. RG 75, BIA P-391, 1870.

Parsons, E.C. 1922. Oraibi in 1920. *In* E.C. Parsons (editor), Contributions to Hopi history: American Anthropologist 24(3): 284–298.

Parsons, E.C. 1923. Zuni names and naming practices. Journal of American Folklore 36: 171–176.

Parsons, E.C. (editor). 1925. A Pueblo Indian journal. Memoirs of the American Anthropological Association, 32.

Parsons, E.C. 1932. The kinship nomenclature of the Pueblo Indians. American Anthropologist 34: 377–389.

Parsons, E.C. 1933. Hopi and Zuñi ceremonialism. Memoirs of the American Anthropological Association 39.

Parsons, E.C. 7-16-1934. Letter to Mischa Titiev. Elsie Clews Parsons Papers, American Philosophical Society, Philadelphia.

Parsons, E.C. 1-21-1935. Letter to Mischa Titiev. Elsie Clews Parsons Papers, American Philosophical Society, Philadelphia.

Parsons, E.C. 1939. Pueblo Indian religion. Chicago: University of Chicago Press, 2 vols.

''People at Hodewella.'' 11-09-1906. Microfilm Series M595, roll 268 (Moqui). Washington, DC: National Archives.

Pepper, B. n.d.a Transcription of Mischa Titiev's household census. Box 91 folder 21, Box 92 folders 1-2, Fred Eggan Collection, University of Chicago Library Special Collections.

Pepper, B. n.d.b Transcription of Mischa Titiev's household census. Mischa Titiev Collection, Harold S. Colton Memorial Library, Museum of Northern Arizona, Flagstaff.

Peterson, C. 1971. The Hopis and the Mormons, 1858–1873. Utah Historical Quarterly 39(2): 179–194.

Petition against Allotment. 3-28/29-1894. To the Washington Chiefs. (Enclosed in Keam 4-5-1894 – q.v.).

Phelps-Stokes Fund. 1939. The Navajo Indian problem: an inquiry sponsored by the Phelps-Stokes Fund. New York.

Powell, J.W. 1892. Introduction. *In* Annual Report of the Bureau of American Ethnology 9: ix-xxx.

Powell, J.W. 1893. Introduction. *In* Annual Report of the Bureau of American Ethnology 10: xxiii-xlvi.

Quochetewa, R. n.d. Testimony [ca. 1960] for Healing vs. Jones and Indian Claims Commission case (Docket 196). Boyden Collection Box 48. Special Collections, Brigham Young University Library.

Reeve, F.D. 1958. Navaho-Spanish wars 1680–1720. New Mexico Historical Review 33: 205–231.

Reeve, F.D. 1959. The Navaho-Spanish peace: 1720's to 1770's. New Mexico Historical Review 34: 9–40.

Reeve, F.D. 1960. Navaho-Spanish diplomacy, 1770–1790. New Mexico Historical Review 35: 200–235.

Reeve, F.D. 1971. Navajo foreign affairs, 1795–1846. New Mexico Historical Review 46: 101–132, 223–251.

Riley, C.L. 1987. The frontier people: the greater Southwest in the protohistoric period. Albuquerque: University of New Mexico Press.

Robinson, H.F. (Superintendent of Irrigation, Office of Indian Affairs). 12-12-1910. Letter to W.H. Code (Chief Engineer, Office of Indian Affairs). RG 75, BIA, Central Files, 99072 – 1910 – 313 – Moqui.

Robinson, H.F. 5-26-1914. Letter to the Commissioner of Indian Affairs. Hopi Agency Files 300/1914. [Copy at Boyden Collection, Special Collections, Brigham Young University Library, Provo, UT.]

Rushforth, S., and S. Upham. 1992. A Hopi social history: anthropological perspectives on sociocultural persistence and change. Austin: University of Texas Press.

Sahlins, M.D. 1981. Historical metaphors and mythical realities: structure in the early history of the Sandwich Islands kingdom. Ann Arbor: University of Michigan Press.

Sahlins, M.D. 1985. Islands of history. Chicago: University of Chicago Press.

Sahlins, M.D. 2004. Apologies to Thucydides: understanding history as culture and vice versa. Chicago: University of Chicago Press.

Sakiestewa Gilbert, M.T. 2005. ''The Hopi followers:'' Chief Tawaquaptewa and Hopi student advancement at Sherman Institute, 1906–1909. Journal of American Indian Education 44(2): 1–23.

Schlegel, A. 1992. African political models in the American Southwest: Hopi as an internal frontier society. American Anthropologist 94: 376–397.

Schneider, D.M. 1984. A critique of the study of kinship. Ann Arbor: University of Michigan Press.

Schneider, D.M. and K. Gough (editors). 1961. Matrilineal kinship. Berkeley: University of California Press.

Schoolcraft, H.R. 1851–1857. Information respecting the history, condition and prospects of the Indian tribes of the United States. 6 vols. Philadelphia: J.B. Lippincott and Co.

Scott, J. (Special Agent). 1893. Report on the Moqui Pueblos of Arizona. *In* T. Donaldson, Mo-

HP009920

qui Pueblo Indians of Arizona, and Pueblo Indians of New Mexico:51–68. Extra Census Bulletin, Eleventh Census of the United States. Washington, DC: United States Census Printing Office.

Second Mesa. 1885. *In* Census of Moqui Villages. Microfilm Series M595, roll 272 (Moqui). Washington, DC: National Archives.

''Second Mesa Villages.'' 1909. Census (for allotment). Microfilm Series M595, roll 268 (Moqui). Washington, DC: National Archives.

Sekaquaptewa, H. 1969. Me and mine, L. Udall (editor). Tucson: University of Arizona Press.

Service, E.R. 1962. Primitive social organization: an evolutionary perspective. New York: Random House.

Shelly, A.B. (Secretary, Mennonite Mission Board). 6-10-1910. Letter to J.B. Epp, Hopi Mission Station. Mennonite General Conference. Missionary Correspondence Files, Mennonite Library and Archives, Bethel College, North Newton, KS.

Shipley, D.L. 12-14-1891. Letter to the Commissioner of Indian Affairs. RG 75 BIA LR 1891 – 45348.

Shungopavi. 1909. *In* Census of Hopi Villages, by the Hopi Agency. Microfilm Series M595, roll 268 (Moqui). Washington, DC: National Archives.

Shungopavi. 1920. *In* Census of Moqui Villages, by the Moqui Agency. Microfilm Series M595, roll 270 (Moqui). Washington, DC: National Archives.

Smiley, T., n.d. Second Beam Expedition (1928) Map 7 (enlarged version of an Orayvi map by L.L. Hargrave). Laboratory of Tree Ring Research, University of Arizona.

Smith, W.D. 1990. When is a kiva? And other questions about Southwestern archaeology (R.H. Thompson, editor). Tucson: University of Arizona Press.

Sperber, D. 1985. Apparently irrational beliefs. *In* On anthropological knowledge, by D. Sperber: 35–63. New York: Cambridge University Press.

Stephen, A.M. 1936. Hopi Journal of Alexander M. Stephen, E. Parsons (editor). New York: Columbia University Press, 2 vols.

Stephens, C. 1961. The origin and history of the Hopi-Navajo boundary dispute in northern Arizona. M.S. thesis. Brigham Young University.

Strong, W.D. 1927. An analysis of Southwestern society. American Anthropologist 29: 1: 1–61.

Sykes, G. n.d. Proposed scheme to arrest encroachments of the Moqui Wash [Polacca Wash] and Tributary Arroyas on the farming lands of the Moquis, by a Series of Dams. Enclosure with Williams 3-3-1897. RG 75, BIA SC 190, Irrigation-Navajo, Box 210.

Talawiftema, D. n.d. Testimony taken on the Hopi Reservation in 1959, for Healing vs. Jones case. Boyden Collection Box 39. Brigham Young University Library, Provo, UT.

Talayesva, D. 1942. Sun Chief: the autobiography of a Hopi Indian. L. Simmons (editor). New Haven: Yale University Press.

Ten Broeck, P.G.S. 1856 [1852]. Manners and customs of the Moqui and Navajo tribes of New Mexico. *In* H.R. Schoolcraft (editor), Information respecting the history, condition and prospects of the Indian tribes of the United States [vol.4]: 72–91. Philadelphia: J.B. Lippincott.

Thomas, A.B. 1932. Forgotten frontiers: a study of the Spanish Indian policy of Don Juan Bautista de Anza, governor of New Mexico, 1777–1780. Norman: University of Oklahoma Press.

Thompson, L. 1950. Culture in crisis: a study of the Hopi Indians. New York: Harper.

Thornthwaite, C.W., C.F.S. Sharpe, and E.F. Dosch. 1942. Climate and accelerated erosion in the arid and semi-arid Southwest, with special reference to the Polacca Wash drainage basin, Arizona. U.S. Dept. Of Agriculture Technical Bulletin 808.

Titiev, M. 1934. The social organization of the Hopi Indians. Ph.D. thesis, Harvard University, Cambridge, MA.

Titiev, M. 1937. The use of kinship terms in Hopi ritual. Museum Notes (Museum of Northern Arizona): 10(3): 9–11.

Titiev, M. 1938. The problem of cross-cousin marriage among the Hopi. American Anthropologist 40: 105–111.

Titiev, M. 1944. Old Oraibi: a study of the Hopi Indians of Third Mesa. Papers of the Peabody Museum of American Archaeology and Ethnology 22: 1.

Titiev, M. 1967. The Hopi use of kinship terms for expressing sociocultural values. Anthropological Linguistics 9(5): 44–49.

Titiev, M. 1972. The Hopi Indians of Old Oraibi: change and continuity. Ann Arbor: University of Michigan Press.

Titiev, M. n.d.a. Census notes from Old Oraibi. Manuscript. (Copy from B. and M. Wright. Additional copies listed at Peabody Museum, Harvard University, and in M. Titiev Collection at the Museum of Northern Arizona, Flagstaff.)

Titiev, M. n.d.b File cards of Oraibi census. Peabody Museum, Harvard University.

Tönnies, F. 1887. Gemeinschaft und Gesellschaft: Abhandlung des Communismus und des Socialismus als empirischer Culturformen. Leipzig: Fues.

Trautmann, T., and R.H. Barnes. 1998. ''Dravidian,'' ''Iroquois,'' and ''Crow-Omaha'' in North

HP009921

American perspective. *In* M. Godelier, T.R. Trautmann, and F.E. Tjon (editors), Transformations of kinship: 27–58. Washington, DC: Smithsonian Institution Press.

United States Senate Subcommittee of Committee on Indian Affairs. 5-19-1931. Hearings at Hotevilla, Arizona: Survey of Indian Conditions throughout the United States. Washington, DC. U.S. Government Printing Office.

Valentine, R.G. (Acting Commissioner of Indian Affairs) 2-25-1909. Letter to M.M. Murphy. RG 75, BIA, Central Files, 57970 – 1908 – 313 – Moqui.

Vandever, C.E. 1890. Report of Moqui Pueblo Indians, Navajo Agency. ARCIA 1890: 167–172. Washington, DC: U.S. Government Printing Office.

Voegelin, C. and F. Voegelin. 1970. Hopi names and no names. *In* E.H. Swanson, Jr. (editor), Languages and cultures of western North America: 47–53. Pocatello: Idaho State University Press.

Voth, H.R. 9-2-1895. Letter to Lomahongiwma at Alcatraz. Mennonite Library and Archives, North Newton, KS.

Voth, H.R. 1901. The Oraibi Powamu ceremony. Field Columbian Museum Publication 61. Chicago.

Voth, H.R. 1903a. The Oraibi Summer Snake ceremony. Field Columbian Museum Publication 83. Chicago.

Voth, H.R.1903b. The Oraibi Oaqöl ceremony. Field Columbian Museum Publication 84. Chicago.

Voth, H.R. 1905a. Traditions of the Hopi. Field Columbian Museum Publication 96, Anthropological Series 8. Chicago.

Voth, H.R. 1905b. Hopi proper names. Field Columbian Museum Publication 100, Anthropological Series 6, 1: 63–113. Chicago.

Voth, H.R.1912a. The Oraibi Marau ceremony. Field Columbian Museum Publication 156, Anthropological Series 11 (1). Chicago.

Voth, H.R. 1912b. Brief miscellaneous Hopi papers. Field Columbian Museum Publication 157, Anthropological Series 11 (2). Chicago.

Voth, H.R. n.d.a. Interview with Yukiwma. Mennonite Library and Archives, North Newton, KS.

Voth, H.R. n.d.b. Altars in Oraibi are in charge of . . . (listing chief priests and those in charge of altars). Notebook on Hopi Religious Terminology, Box 22, H.R. Voth Collection, no. 86, Mennonite Library and Archives MS 21. North Newton, KS.

Voth, H.R. n.d.c. Notes on Hopi flute ceremony, Box 23, H.R. Voth Collection, no. 86, Mennonite Library and Archives MS 21. North Newton, KS.

Walker, J.G., and O.L. Shepherd. 1964. The Navajo reconnaissance; a military exploration of the Navajo country in 1859, L.R. Bailey (editor). Los Angeles: Westernlore Press.

Welsh, H. 9-26-1888. Letter to the Secretary of the Interior. R.G. 94, Records of the Adjutant General's Office (War Dept.), LR 4780 – 1888. National Archives, Washington, DC.

Waters, F. 1963. Book of the Hopi. New York: Viking Press.

Watts, L. 1997. Zuni family ties and household-group values: a revisionist cultural model of Zuni social organization. Journal of Anthropological Research 53: 1-17-29.

''We the Oraibi Indians, known as ''Friendlies,'' hereby agree and promise . . . '' 11-09-1906. Microfilm Series M595, roll 268 (Moqui). Washington, DC: National Archives.

Weber, M. 1978. Economy and society: an outline of interpretive sociology (G. Roth and K. Wittich, editors). Berkeley: University of California Press.

Wheat, C.I. 1957–1963. Mapping the Transmississippi West, 1540–1861. 5 vols. San Francisco: Institute of Historical Cartography.

Whipple, Lt. A.W., T. Ewbank, and W.W. Turner. 1855. Report upon the Indian tribes. Route near the thirty-fifth parallel, under the Command of Lieut. A.W. Whipple, Topographical Engineers, in 1853 and 1854. Explorations and Surveys for a Railroad Route from the Mississippi River to the Pacific Ocean, part III. War Department. Washington, DC.

White, E. (Polingaysi Qoyawayma). 1964. No turning back. Albuquerque: University of New Mexico Press.

White, L.A. 1932a. Lineage genealogies and kinship system chart of the Hopi (Oraibi), noted by the Field Training Course. Fred Eggan Collection, Box 86, folder 12. University of Chicago Library Special Collections Research Center.

White, L.A. 1932b. ''Hopi 1932.'' Field Notebook. Leslie A. White Papers, Box 24. University of Michigan Bentley Historical Library.

White, L.A. 8-16-1932. Letter to Jesse L. Nusbaum. Laboratory of Anthropology Field School Files. Santa Fe, NM.

White, L.A. 8-24-1932. Report of fieldwork, season of 1932 to date, to J. L. Nusbaum, Laboratory of Anthropology, Santa Fe, NM. Leslie A. White Papers, Box 18. University of Michigan: Bentley Historical Library.

White, L.A. 11-4-1932. Letter to Elsie C. Parsons. Parsons Collection. American Philosophical Society. Philadelphia.

HP009922

White, L.A.1942. The Pueblo of Santa Ana, New Mexico. Memoirs of the American Anthropological Association, 60.

White, L.A. 1959. The evolution of culture: the development of civilization to the fall of Rome. New York: McGraw-Hill.

White, L.A. 1987 [1939]. A problem in kinship terminology. *In* B. Dillingham and R. Carneiro (editors), Ethnological essays, by L.A. White. Albuquerque: University of New Mexico Press.

Whiteley, P.M. 1980–2005. Field notes from serial visits to the Hopi Reservation.

Whiteley, P.M. 1983. Third Mesa Hopi social structural dynamics and sociocultural change: The view from Bacavi. Ph.D. dissertation, University of New Mexico.

Whiteley, P.M. 1985. Unpacking Hopi ''clans:'' another vintage model out of Africa? Journal of Anthropological Research 41: 359–374.

Whiteley, P.M. 1986. Unpacking Hopi ''clans,'' II: further questions about Hopi descent groups. Journal of Anthropological Research 42: 69–79.

Whiteley, P.M. 1987. The interpretation of politics: a Hopi conundrum. MAN (n.s.) 22: 696–714.

Whiteley, P.M. 1988a. Deliberate acts: changing Hopi culture through the Oraibi split. Tucson: University of Arizona Press.

Whiteley, P.M. 1988b. Bacavi: journey to Reed Springs. Flagstaff, AZ: Northland Press.

Whiteley, P.M. 1989. Hopitutskwa: an historical and cultural interpretation of the Hopi traditional land claim. Expert witness report. Court records, Masayesva vs. Zah vs. James (1934 Reservation case). U.S. District Court, Phoenix, AZ.

Whiteley, P.M. 1992a. Hopitutungwni: 'Hopi Names' as Literature. *In* B. Swann (editor), On the translation of Native American literatures: Washington, DC: Smithsonian Institution Press.

Whiteley, P.M. 1992b. Burning culture: Auto-dafé at Oraibi. History and Anthropology 6(1): 46–85.

Whiteley, P.M. 1994. Review of Orayvi revisited: social stratification in an ''egalitarian'' society, by Jerrold Levy. Anthropos 89: 286–287.

Whiteley, P.M. 2001. The importance of eagles in Hopi religion. Report prepared for the Hopi tribe re: National Park Service determination of Hopi collecting rights in Wupatki National Monument.

Whiteley, P.M. 2002. Re-imagining Awat'ovi. *In* R. Preucel (editor), Archaeologies of the Pueblo revolt: identity, meaning, and renewal in the Pueblo world: 147–165. Albuquerque: University of New Mexico Press.

Whiteley, P.M. 2003a. Leslie White's Hopi ethnography: of practice and in theory. Journal of Anthropological Research 59(2): 151–181.

Whiteley, P.M. 2003b. Do ''language rights'' serve indigenous interests? Some Hopi and other queries. American Anthropologist 105(4): 712–722.

Whiteley, P.M. 2004a. Bartering Pahos with the President. Ethnohistory 51(2): 359–414.

Whiteley, P.M. 2004b. Why anthropology needs more history. Journal of Anthropological Research 60(4): 487–514.

Whiteley, P.M., and V. Masayesva. 1998. The use and abuse of aquifers: can the Hopi Indians survive multinational mining? *In* J.M. Donahue and B.R. Johnston (editors), Water, culture, and power: local struggles in a global context: 9–34. Washington, DC: Island Press.

Whiting, A.F. 1939. Ethnobotany of the Hopi. Museum of Northern Arizona Bulletin 15.

Whorf, Benjamin L. 1956. Language, thought and reality (J.B. Carroll, editor). Cambridge, MA: MIT Press.

Williams, C. (Acting Agent, Navajo Agency) 11-29-1894. Letter to the Commissioner of Indian Affairs. RG 75 BIA LR 1894-47611 (also in FDL).

Williams, C. 3-3-1897. Letter to the Commissioner of Indian Affairs. RG 75, BIA SC 190, Irrigation-Navajo, Box 210.

Wolf, E.1982. Europe and the people without history. Berkeley: University of California Press.

Woodruff, W. 10-23-1879. Diary Entry. Journal history of the church. Church of Jesus Christ of Latter-Day Saints, Salt Lake City, UT.

Yoywaytiwa, R. n.d. Testimony [ca. 1960] for Healing vs. Jones and Indian Claims Commission case (Docket 196). Boyden Collection Box 48. Special Collections, Brigham Young University Library.

Yukiwma, and R.G. Valentine 3-28-1911. Conference (in Washington). RG 75. BIA Central Files 1907–1939 101559-10.

HP009923