

CONSTELLATIONS

K'xñabe 'meal-drying bowl' (*k'axγ* 'flour' 'meal'; *la* 'to dry'; *he* 'vessel' 'bowl'). This name is given to the Northern Crown constellation, the stars of which studded on the black sky show beautifully the form of a perfect and symmetrical meal-drying jar. These jars are of black ware, and meal is placed in them and stirred near a fire in order to dry it for keeping. There appears to be no New Mexican Spanish name for this constellation.

Cassiopeia is not known to the Tewa. Persistent attempts to gain knowledge prove this. The Indians can readily see that it looks like a *axwiyγ* 'zigzag' or W, but never call it thus. The Mexicans appear to call it "la puerta del cielo."

le'e 'ladder'. Said to be a constellation; not yet identified.

'Aqjoteqwa 'star house' (*'agojo* 'star'; *teqwa* 'house'). This is a large constellation seen after sunset in the west in September. The writer did not identify the stars.

Toiñtei 'bull's eye' (*toiñ* 'bull' < Span. *toro*; *tei* 'eye'). Name of a constellation called in Span. Ojo del Toro. Not identified.

Bu'a 'big round circle,' name of an October dance (*bu* 'ring' 'circle'; *'a* 'large and round'). This is a great irregularly-shaped ring of stars near the Northern Crown. Some of the stars are very dim. No Spanish name.

El Corral. Spanish name of a constellation near Cassiopeia.

Los Ojitos de Santa Lucia. Spanish name; consists of two stars, seen east of Orion.

La Campana. Spanish name of a constellation of perfect bell shape, seen between Orion and the Pleiades.

'Ok'ambu'u 'sandy corner' (*'ok'ayγ* 'sand'; *bu'u* 'large low roundish place'). This is a large constellation of dim stars seen near Orion.

Mqγ 'hand'. This constellation contains five stars at the tips of the imaginary fingers, and one at the wrist. No Spanish name.

Qwiñi'iyγ 'in a row' (*qwiñi* 'row' 'line'; *'iyγ* locative and adjective-forming postfix). The San Juan form is *qwiñiniγγ*. This refers to the three bright stars in a row in Orion's belt. The Spanish name is Las Tres Marias.

Tachegē 'seven corner' (*tse* 'seven'; *he'e* 'small low roundish place'; *ge* locative). This name is given to Ursa Major, which is said to contain seven bright stars. Some Indians call it *taeqwēγγ*, which they translate 'seven tail' or even 'dog tail' (*tse* 'seven', also 'dog'; *qweγγ* 'tail'). It is so called because some of the stars (the handle of the dipper) project like a tail. Mexicans call it El Carro.

Tiqiyγ 'in a bunch' (*tigi* 'bunched'; *'iyγ* locative and adjective-forming postfix). The San Juan form is *tigininiγγ*. This is the name of the Pleiades. The Mexicans call them Las Cabrillas.

D'qy 'turkey foot' (*di* 'turkey' 'chicken'; *'qy* 'foot'). This is an easily learned constellation of the exact form of a turkey's foot. The Mexicans do not know it. The Tewa also make a cat's cradle in the form of a *d'qy*.

Kuwoiesipu 'belly of a sling' (*ku* 'stone'; *woie* 'to sling'; *sipu* 'the hollow under a person's ribs'). This is applied to the Dolphin, or Job's Coffin, constellation. The Mexicans interviewed did not know it. It has the form of a sling belly.

P'eketo 'yoke' (*p'e* 'stick' 'wood'; *ke* 'neck'; *to* 'to be in or on'). This is a translation of Spanish el Yugo, 'the Yoke,' name of the square part of the Little Dipper, or Ursa Minor, constellation.

The Milky Way has two names. *'Opatuk'y* 'backbone of the universe' (*opa* 'world' 'universe'; *tu* 'back'; *k'y* 'hard straight thing' 'bone') appears to be the common name. It is called also *T'sak'oto* 'whitishness' (*isx* 'whiteness' 'white'; *k'oto* element to weaken force of *isx*). The Taos and the Jemez call the Milky Way by names which mean 'backbone of the universe.' The Mexicans usually call it el Camino del Cielo.

THE UNDERWORLD

No term for 'underworld' different from those meaning 'the below' has been obtained. (See under CARDINAL DIRECTIONS.) The Tewa declare that they believe in a single underworld, where the sun shines at night, pale like the moon. It was there that the human race and the lower animals lived until they found their way through *Sipop'e* (see pp. 567-69) and entered this world. The underworld is dark and dank, and this world rests on top of it. The underworld is never personified; it is the base of *'opa* 'the universe.' When the sun sets in the west it passes through a lake (*pokwi*) and enters the underworld (*opanuge* or *n'nsogenuge*), passing through the latter to reach the east (*'ampije*) again.

In the underworld is situated *Wajima*, "the happy hunting-grounds" (see pp. 571-72). *Wajima* is described as a kiva-like place of the spirits of the dead. The word is akin to Cochiti *Wen,fema* and Zuñi *Wajima*.

THE EARTH

Nqy 'the earth'; personified as *Nqykwijo* 'Earth Old Woman' (*nqy* 'earth'; *kwijo* 'old woman'), wife of the Sky. Bandelier¹ says: "The earth a female deity, called Na-uat-ya Quio, and totally distinct from the conception of below." "Na-uat-ya Quio" must be intended for *Nqykwijo*, as the Earth is not known by any other name. For the peculiar "uat-ya" cf. Bandelier's "O-pat-y", quoted under THE SKY. According to Mrs. Stevenson² the Zuñi speak of "A'witelin

¹ Final Report, pt. 1, p. 312, 1890.

² The Zuñi Indians, p. 24.