

The following criteria have been determined to differentiate between paragraph, sentence and clause:

The paragraph will frequently start with noow, 'switch subject.' The subject is expressed as a noun (either common or proper). There may be a change of verb aspect and/or mode at a paragraph boundary.

Sentences within a paragraph are frequently linked together with the conjunction nihge, 'and so'; nit, 'and then'; niikyanow, 'but'; or nen, 'then/so' (in a non-declarative sentence). The subject, if expressed, is expressed as a pronoun. There will frequently be consistency in the verb aspect and/or mode. [See pages 538-543 below.]

Sentence is defined as a string containing a finite predicate (a predicate containing no relational ending). The verb will be at the end of a string, or else clauses and phrases following the verb will refer back to it by the use of pausal endings. [See 'Pausal Forms,' page 533 below.]

A clause is a string containing a predicate, either finite or non-finite. All clauses containing the relationals -t, 'then'; -kyanow, 'at the same time'; -ge, 'and so,' are considered coordinate. Many clauses containing the relationals -qw, 'switch subject,' or -e, 'conditional,' are also coordinate.

A clause is considered coordinate if the relational ending can be dropped and a conjunction substituted for it with no substantial change of meaning.

pam noovatat no/o/sa.

she cooked-and-then ate

'She cooked and then ate.'

pam noovata. nit no/o/sa.

she cooked and-then ate

'She cooked and then ate.'

The following coordinate clause types have been observed:

1. Verbal: +/- subject + predicate

a. Intransitive verb:

pam hangwanta.

he digging-is

'He is digging.'

b. Transitive verb with object included in verb:

pam tapmakto.

he cottontail-hunting-went

'He went rabbit hunting.'

pam natku.

he self-cut

'He cut himself.'

c. Derived verb similar to verb with included object:

pam ki'ta.

he house-has

'He lives.' (lit. 'He has a house.')

pam kiita.

he house-made

'He made a house.'

d. Transitive verb: with either a direct or indirect object.

pam nay aw yori.

he his-father to-him looked

'He saw his own father.'

pam pohkot wuvahta.

he dog beat

'He beat the dog.'

e. Quotative verb:

pam inumi pangqawu: Pew'i. inumi kita.

he to-me said to-here to-me he-said

'He said to me, "Come here."'

f. Directional verb:

pam kiimi paki.

he house-to entered

'He entered the house.'

2. Equational: subject + noun or adjective

a. Nominal:

pam taaga ina'a.

that man my-father

'That man is my father.'

b. Adjectival:

pam taaga lolma.

that man good

'That man is good.'

3. Locative: subject + post-position

pam kiy ep'e.

he his-house in

'He is in his house.'

The following subordinate clause types have been observed:

1. Purpose clause: (ending in -niqe 'same subject,' or -niqat 'different subject')

pam itamuy nohtanige ooviy pitu.

he us to-visit therefore came

'He came to visit us.'

pam itamuy hahlavvanigat ooviy pitu.

he us/we to-be-happy therefore came

'He came so that we might be happy.'

2. Object of volitional verb: (ending in -nigeey 'same subject,' or -nigat 'different subject')

pam kiiminigeey naawakna.

he to-go-to-town wants

'He wants to go to town.'

pam put kiiminigat naawakna.

he him to-go-to-town wants

'He wants him to go to town.'

3. Object of verb of saying or knowing: (ending in -geey 'same subject,' -gat 'different subject')

pam pootanigeey tuwi'ta.

She to-make-plaques knows

'She knows how to make plaques.'

yaw put pituhgat pam lavayti.

Quotative he arrived he said

'He said that he (other) arrived.'

4. Conditional clause: (-e 'same subject,' -qw 'different subject')

kur puma ókye' itamungem tawlalwani.

if they come for-us they-will-sing

'If they come, they will sing for us.'

kur puma o/kiow itam amungem tawlalwani.

if they come we for-them will-sing

'If they come, we will sing for them.'

INITIATORS

Seven word classes have been identified as functioning in the "initiator" slots of typical Hopi sentences.* These word classes are:

1. Conjunction
2. Temporals
3. Evidentials
4. Modalizers
5. Cause-and-effect Markers
6. Correlatives
7. Attitude Markers

Although there is some word-order flexibility, if initiators occur together in a Hopi sentence, they would generally follow the order given above. (The conjunction always occurs first.)

1. The conjunctions are: nogw, nit, niikyanow, nihge, and nen. The meanings and usage of Hopi conjunctions are discussed under "relationals" on pages 545-549 below.

2. Temporals:

- | | |
|------------|------------------|
| (a) pabsat | 'then' |
| (b) pu' | 'then, and, now' |

Note: The two above temporals are often used together.

- | | |
|--|---------------------|
| (c) qaavo | 'tomorrow' |
| (d) taavok | 'yesterday' |
| (e) Many other structures may also be used as temporals: | |
| uuyistiqu | 'when spring comes' |

* This discussion is based partly upon Ekstrom's 1960 work for a paper entitled "Markers of Discourse Levels in Hopi."

3. There are three evidentials which function at the clause level:

yaw	'it is said'
kur	'it is assumed'
ura	'according to memory'

yaw occurs in just about every clause of a Hopi folktale. It indicates that the speaker is reporting what he has heard:

yaw puhukwaptiwa tuutuva
quotative Puhukwaptiwa is-sick
'I hear Puhukwaptiwa is sick.'

ura is used to indicate something the speaker is repeating from memory:

ura itam yukiwmat awva
I-recall we Yukiwma went-to
'I recall we went to Yukiwma.'

kur is used when the speaker is assuming from the evidence that so-and-so is true:

kur kwaatu tsónomokiwa
assume the-two-eagles are/were-hungry
'I assume the eagles are/were hungry.'

A sentence unmarked with an evidential indicates that the speaker was an eyewitness to what he is reporting.

4. Modalizers include: (a) ya, (b) as, (c) kur, (d) nawus, (e) kya, (f) sen, (g) so'on, (h) han, (i) tuma.

(a) ya indicates that the following sentence is a question. It normally occurs in yes/no questions, and is optional in content questions. It is occasionally replaced by noqw.

ya um pangsoni
-Q- you to-there-will

'Will you go there?'

[va] um hintsaki

-Q- you are-doing-what

'What are you doing?'

noqwa um tuwat panqsoni

and you also to-there-will

'And will you also go there?'

- (b) With the declarative (unmarked) mode as indicates that the action was ineffective:

as pam wari

vainly he ran

'He ran in vain.'

With the potential (marked by -ni) mode as means 'should' or 'wish':

as pam qa pantini

should he not do-like-that

'He shouldn't do that.'

-OR-

'I wish he wouldn't do that.'

as um inumi out itani

wish you to-me that hand

'Please hand that to me.'

- (c) With the conditional relational ending kur means 'if':

kur pam pite' itamungem tawlawni

if he arrives for-us he-will-sing

'If he comes, he will sing for us.'

With the verb in potential mode kur means 'let's assume':

kur um sunat siivav'tani

let's-assume you twenty dollars-have-will

'Let's assume you have twenty dollars.'

Also, with an indefinite and verb in potential mode, kur indicates 'lack' or 'inability':

kur hak pituni

lack one will-come

'There is no one to come.'

pam kur hihta en sisvini

he lack something with will-pay

'He had nothing with which to pay.'

pam kur hin kwilalatani

he can't/couldn't walk

'He can't walk.'

Combined with the negative qa, kur indicates 'ability' (i.e. absence of 'lack'):

kur hin pam qa kwilalatani

can't/couldn't he neg. walk

'He can walk.'

(d) nawus means that the actor acted, or will act, out of compulsion:

nawus nu' panaso'o

compelled I went-there

'I had to go there.'

(e) kya means 'probably':

kya nu' soon unqem pastani

probably I neg. for-you will-hoe

'I probably won't hoe for you.'

- (f) sen means 'maybe':

sen pam pituni

maybe he will-come

'Maybe he will come.'

- (g) soon means 'negative'; it is used primarily with the potential mode:

um soon pituni

you neg. will-come

'You won't come.'

When used with the negative qa, soon means 'must':

soon um qa pituni

neg. you neg. will-come

'You must come.'

- (h) Infrequently, especially when one is thinking or talking to himself, the form han is used to indicate purpose or deliberateness. (This form requires the declarative mode rather than the potential mode).

han pi inay awnen aw panooawu

I my-father will-go to-him saying

'I will go to my father and say to him.'

han pi yanti

I do/did this

'I will do this.'

- (i) When the concept of 'purpose' or 'deliberateness' involves a group discussion, the form tuma is preferred. (This form also

requires the declarative mode rather than the potential mode).

tuma kitsokimiva

let's to-town

'Let's go to town.'

5. There are four cause-and-effect markers:

(a) pi 'because, for'

(b) ispi 'because, for' (normally requires relational
ending -qe'e or -q'ó)

(c) ooviy 'therefore, so'

(d) taq 'lest'

(a) pam nóósa. pi tsónomokiwta

he ate because he-was-hungry

'He ate because he was hungry.'

(b) pam nóósa. ispi tsónomokiwtage'e

he ate because he-was-hungry

'He ate because he was hungry.'

(c) pam tsónomokiwtage ooviy nóósa

he was-hungry so he-ate

'He was hungry so he ate.'

(d) um tunatvalte' taq um posni

you watch-out lest you will-fall

'Be careful that you don't fall.'

6. There are two correlatives, one contrastive and one non-contrastive.

(a) piw 'also, again'

(b) tuwat 'in turn, on the other hand'

(a) piw pam panso'o

also he went-there

'He also went there (in addition to doing other things).'

(b) pam tuwat paqso'o

he in-turn went-there

'He in turn went there.'

7. There are two markers which indicate the speaker's attitude toward what he is saying:

(a) okiw 'unfortunately'

(b) antsa 'truly'

(a) okiw pam tuutuva

unfortunately he is-sick

'He is sick (I'm sorry about it).'

(b) noqwa yaw antsa epen kwaavok'at qatu

and report truly there his-pet-eagle was-sitting

'It's said that really his eagle was sitting there.'

As illustrated in the preceding example, strings of three or even more initiators are common in Hopi sentences. This is especially true at the beginning of a paragraph.

REDUPLICATION

Reduplication is a highly productive process in Hopi. It occurs both in the noun system and in the verb system. Normal reduplication is formed as follows:

C1V1V1C2V2	<u>paasa</u>	reduplicates as	C1V1V1C1V1C2V2	<u>paavasa</u>
C1V1C2C3V2	<u>tuhoe</u>	reduplicates as	C1V1V1C1V1C2C3V2	<u>tuutuhoe</u>
C1V1C2V2	<u>yuku</u>	reduplicates as	C1V1C1C2V2	<u>yuyku</u>

Hopi "k-verbs" reduplicate the second syllable to form the progressive stem:

kwala	'it boiled'	kwala ^l ata	'it is boiling'
		kwala ^l ayku	'it was boiling'

To form the Hopi optative mode the final vowel is reduplicated, with a glottal stop between the vowels:

yeese	'They sat.' or 'They were sitting.'
yeese'e	'You (plural) sit down.'

Noun plurals in Hopi often involve reduplication:

kiihu	'house'	kiiki ^h u	'houses'
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PAUSAL FORMS

In Hopi, a word usually has a longer form when occurring either in isolation or finally in a main clause (or any clause after the main clause). This "pausal" form occurs in most word classes throughout the language; in verbs it occurs only in the relationals.

Examples:

PAUSAL	NON-PAUSAL	MEANING
paasata	paasat	'field (oblique case)'
inumi'i	inumi	'to me'
kiive'e	kiive	'in the house'
paasi'i	paas	'carefully'
pite'e	pite'	'when, if he comes'
put'a	put	'him/her/it'
haqaq'ó	haqaqw	'from where'

The last example, in question form, would be:

pam haqaqó'?	-----	'Where did he come from?'
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VERB PHRASE

A verb phrase consists of a verb which may be modified by one or more of the following:

Modalizer:

nam kur hin sisvini
he cannot will-pay
'He cannot pay.'

Adverb:

nam iits puhtsemoki
he quickly got-disgusted
'He got disgusted quickly.'

nam suus panti
he once-for-all did-it
'He did it once for all.'

nam paysaa tumalay'ta
he vainly is-working
'He is working fruitlessly.'

nam a'no unangway'ta
he intensive has-a-heart
'He is brave/courageous/tough.'

Negative:

nam qa pitu
he neg. arrived
'He didn't come.'

pam so'on pituni
 he neg. will-come
 'He won't come.'

Included Qualifier:

pam kwiviyuaata
 he proudly-speaks
 'He boasts.'

VERB INFLECTION

In the verb, the Hopi speaker has a large inventory of affixes available for modifying the stem:

GENERAL

Third-position Prefix (furthest from stem):

su-	'suddenly, with intensity':		
pitu	'he arrived'	suptu	'he arrived suddenly'

Second-position Prefix (nearer to stem):

tu- OR tuu-	'others/corn as object':		
laakinta	'is drying it'	tuulakinta	'is drying corn'
navotna	'cause it to be known'	tunvotna	'cause people to know it'
na- OR naa-	reflexive 'self as object', or 'reciprocal' 'each other as object':		
tuku	'cut'	natku	'cut himself'
-----	'reciprocal':		
ngu'a	'grasp'	naangu'a	'marry'
-----	'truncated noun as object':		

taavo 'cottontail'

maqto 'went to hunt'

tapmaqto 'went to hunt
cottontails'

First-position Prefix (closest to stem):

Reduplication, with various functions:

1. Pluralization:

tuwa 'he found' tutwa 'they found'

2. Repeated Action:

pitu 'he arrived' piptu 'he arrives repeatedly'

3. To Form Progressive Verb Stem:

yuku 'he made' yuyku 'he is making'

First-position Suffix:

Causative:

Inflectional when affixed to intransitive verb stem:

-na:

wari (k) -na

ran (thematic) cause

'drove it (as horse or car)'

-toyna:

poninita 'it moves about'

poninitoyna 'he moves it about'

Derivational when affixed to transitive verb stem:

-na:

yuku 'make/finish'

yukuna 'judge'

VOICE

Voice: defined as the relation of the verb action to the subject.

Second-position Suffix:

Passives:

With -iw-:

-iwa	Emphasizes the fact, or completed act:
yukiwa	'has been finished'
-iwta*	Emphasizes the state, or resultant condition:
yukiwta	'is in finished condition'
tuhpewta	'is roasted'
-iuma	Emphasizes that something is in process:
tuhpewma	'it is roasting'

With -ilti:

-ilti	Emphasizes incipient, beginning state:
yukilti	'became finished'

Actives:

With -y'- ['accomplishment of an act']:

-y'ta*	Emphasizes present condition:
somi'ta	'has it tied'
tuwi'ta	'has learned it'
yuki'ta	'has finished it'
-y'va	Emphasizes beginning of state:
tuwi'va	'learned it'

With -viwa [Cessative; emphasizes cessation of a state]:

kuwanviwa	'is faded'
suhuviwa	'is no longer salty'

* See also "Number" on pages 539-540 below.

ACTIVE

PASSIVE

(Unmarked):

-ilti:

COMPLETITIVE:	yuku	'he made it'	yukilti	'it is made'
	-y'ta:		-iwa:	
DURATIVE:	yuki'ta	'he has made it'	yukiwa	'it has been made'

ASPECT

Aspect: defined as verbal indicators of the manner in which actions are performed, or of the intention of the actor.

Third-position Suffixes:

-to [suffixes to the completitive stem] 'go for the purpose of'

maqto 'go for the purpose of hunting'

tiimayto 'go to watch a dance'

With directional verbs -to is used to indicate that the verb is moving towards its realization. For example:

pituto 'is arriving'

wupto 'is climbing'

-ma [suffixes to completitive stem] 'come from doing'

tiimayma 'came from watching a dance'

-ma [suffixes to progressive stem] linear, 'goes along doing'

royayatima 'goes along spinning'

-ta,* or -ti- Continuative; occurs mainly with k verbs. (-ti- occurs when combining with other aspects, such as inceptive, linear, or spatial).

roya 'give one whirl'

royayata 'is whirling'

royayatima 'goes along whirling'

* See also 'Number', on pages 539-540 below.

- numa Spatial; with progressive stem. 'goes about doing'
 royayatinuma 'goes about spinning'
- va Inceptive; with progressive stem. Emphasizes beginning (end of
 process isn't in focus).
 royayativa 'begin to spin'
- lawu Durative; with progressive stem. 'action continues over
 considerable time'
 langakinlawu 'continues pulling it'

NUMBER

Fourth-position Suffix: number indicates that the subject is plural.
 (Dual subject takes singular verb ending. Thus if no dual form of the subject exists, as in the case of pronouns, a plural subject plus singular verb results in dual reference in Hopi.)

Several of the voice and aspect endings have forms indicating plural number:

<u>Singular</u>	<u>Plural</u>
-ta*	-yungwa
-ta**	-tota
-ti	-toti
-lawu	-lalwa
-to	-wisa***
-ma	-wisa***

* When occurring with Voice suffixes -y' and -iw'.

** When occurring as Aspect suffix.

*** It is purposive (-to) when occurring with completitive stem. It is linear (-ma) when occurring with progressive stem.

If one of the above is not used, and if the verb is not innately plural, -ya is suffixed to indicate plural subject.

MODE

Fifth-position Suffix: There are five modes in Hopi: declarative, generalized, potential, optative, and general-potential. The various meanings of Hopi verbal modes are illustrated in this section.

NOTE: The modes operate at a higher level grammatically than the other Hopi affixes. Whereas the lower-level affixes affect primarily the meaning of the verb itself, the modal endings affect the meanings of the surrounding words, and place certain limitations on the words which may co-occur with them. When -ga 'negative' occurs with a verb in the declarative mode it is a straight negative, but with the potential mode it means 'shouldn't.' In Hopi, um ga pitu means 'you didn't come'. But um ga pituni doesn't mean 'you won't come' but rather 'you shouldn't come' or 'don't come'. ('You won't come' is um so'on pituni.)

The declarative mode is unmarked and indicates that the action or state has taken place or is in progress.

The generalized mode [called "nomic" by Whorf and "gnomic" by the Voegelins] is formed by suffixing -ngwu to the verb. It indicates that the action or state occurs regularly.

qam naagavo niimanqwu

he daily home-goes

'He goes home daily.'

uuyistiqw hak uu'yunqwu

when-spring-comes one plants

'One plants when spring comes.'

The potential mode is formed by suffixing -ni to the verb. It indicates that the action or state indicated by the verb is contemplated as possible or impossible. It is used for the Indo-European concept of "future", as well as for subjunctive mode.

(a) Future: qaavo pam pituni
tomorrow he will-come
'He'll come tomorrow.'

(b) Inability: kur hin pam pituni
cannot he come
'He cannot come.'

(c) Necessitative: so'on pam qa pituni
neg. he neg. come
'He must come.' (The double negative results in
necessitative.)

(d) Polite Command: um qa pituni
you neg. come
'Don't come.'

(e) Contrary to Fact: kur puma put navoti'yunqwe' so'on put niinayani
if they him/it know neg. him will-kill
'If they had known it/him, they would not have
killed him.'

The optative mode is formed by reduplicating the final vowel of the verb (along with insertion of a glottal stop), or by using the pausal form of the post-positional. The optative mode can be used either with second person (the command form) or with third person (indicating a wish).

paki'i	'come in'
qatu'u	'sit down'

nam gam iits qitu'u
may he quickly arrive
'May he arrive quickly.'

nam yokva'a
may it-rain
'May it rain.'

pew'i
to-here
'Come here.'

The general-potential mode is formed by suffixing -mantani to the verb. It indicates that one should generally do so-and-so.

hak tuututugaynanigey tuwi'te' tutugaynamantani
one to-teach-others if-he-knows should-teach
'The one who knows how to teach others should teach.'

hak yan pastamantani
one like-this should-hoe
'One should hoe like this.'

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The following expansive verb-inflection example shows a Hopi verb with most of the affix slots filled:

tuu-tu-tuqay-na-tinum-ya-nguu

tuu	'others'
tu	(reduplication)
tuqay	stem: 'to hear'
na	(causative)
tinum	(spatial aspect)
ya	(plural)
nguu	(general mode)

'They habitually go about teaching people.'

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SOME VERB PARADIGMS

IMPERSONALS

yooyoki	'it is raining'	yooyokni	'it will rain'
yokva	'it began to rain'	yokvani	'it will begin to rain'
yokvana*	'he caused it to rain'	yokvanani*	'he will cause it to rain'
yoknguu	'it habitually rains'		
yokva'a	'may it rain'		

STATIVES

yeese	'they are sitting/living'	yesni	'they will sit/live'
yesva	'they sat down'	yesvani	'they will sit down'
yesvana	'he seated them'	yesvanani	'he will seat them'
yesnguu	'they habitually live'		
yeese'e	'you all be seated'		

* This form would be used mainly with reference to deity.

DIRECTIONALS

wuuvɪ	'he climbed'
wuɪptɔ	'he is climbing'
wuuvɪwɪtɔ	'he has climbed'
wupnɔ	'he caused him to climb'
wuuwuvɪ	'he climbs repeatedly'
wupni	'he will climb'
wupnani	'he will cause him to climb'
wupngwu	'he climbs habitually'
wupnangwu	'he habitually causes him to climb'
wuuvɪ'i	'climb it'
wupnɔ'a	'cause him to climb it'

K-VERBS

The so-called k-verbs in Hopi usually exhibit the semantic idea of one or more undulations, such as stepping, waving, and boiling.

kwala	'it boiled'	kwalakni	'it will boil'
kwalaɭayku	'it was boiling'		
kwalaɭata	'it is boiling'	kwalaɭatani	'it will be boiling'
kwalaɭatima	'it is going along boiling'	kwalaɭatimani	'it will go along boiling'
kwalaɭativa	'it began to boil'	kwalaɭativani	'it will begin to boil'
kwalaɭatinuma	'it is going about boiling'	kwalaɭatinumni	'it will go about boiling'
kwalaknaɭyaɭ		'he boiled it'	

kwalakin-ta(˜tota)	'he is boiling it'
kwalakintiva[ya]	'he began boiling it'
kwalakinti-ma(˜wisa)	'he went along boiling it'
kwalakintinum-a(˜ya)	'he went around boiling it'
kwalakna-to(˜wisa)	'he went to boil it'
kwalaknama[ya]	'he came from boiling it'

VERBS OF HANDLING

The Hopi verbs of handling (picking up, carrying, leading, etc.) indicate the number of the object in the root. (A dual object takes the singular root.)

Some examples:

tavi	'put it down'	oya	'put them down'
kwusu	'picked it up'	ómahta	'picked them up'
wiiki	'led him/it'	tšaama	'led them'
yawma	'carry it'	kima	'carry them'
horokna	'drew it out'	ipwa	'drew them out'
pana	'put it in'	tangata	'put them in'
posna	'drops it'	láhókna	'drop them'

RELATIONALS

Sixth-position Suffix: In Hopi there are five final-position endings which may be suffixed to predicates. If they are non-pausal forms, they indicate the relationship to the following predicate. If they are pausal forms (or non-pausal followed by ooviy'o), they relate to the preceding predicate. Also occurring in this position are four endings which change a verb into a

noun. [See under 'Noun Derivation,' pages 557-559 below.]

The relational indicators are:

- qw (-q'ó) 'switch subject'
- t('a) 'next clause follows in time'
- qe('e) 'next clause follows in time and is a result of
this one' (ordinarily used only with the
declarative mode; the use of -qe with
other modes creates specialized meanings.)
- e'(e) 'following clause is dependent on this one' (all
modes except declarative; replaces final
vowel: pitu becomes pite'.)
- kyangw(o) [plural: -kyahkyangw(o)]
 'next clause happened at same time as this one'

The relational -t is assumed to be in the same mode as the main verb of the grammatical string. It is sequential (in time) when not preceded by negative. However, when preceded by a negative, this -t is contrastive (without regard to time). Examples:

Declarative:

pam nóósat. pasmi'i
he having-eaten went-to-his-field
'Having eaten, he went to his field.'

Optative:

kiimi pakit. qatu'u
to-house having-entered sit-down
'When you enter this house, sit down.'

Potential:

pam nóósat. niimani

he having-eaten will-go-home

'When he has eaten, he will go home.'

Contrastive Potential:

um aa pantit. yantini

you neg. do-like-that do-like-this-will

'Don't do like that, but do like this.'

Contrastive General:

hak aa pantit. yantingwu

one neg. do-like-that do-like-this-(general)

'One doesn't do like that, but does like this.'

Contrastive Potential General:

hak aa pantit. yantimantani

one neg. do-like-that do-like-this-(general)-(potential)

'One shouldn't do like that, but should do like this.'

Additional examples of relational usage in Hopi are also contained in the illustrative materials on the next few pages.

CHART OF RELATIONAL ENDINGS

SWITCH SUBJECT

SAME SUBJECT

		Declarative	Non-Declarative
CAUSAL:	-qw	-qe	-e'
SEQUENTIAL:	-qw	-t	-t
SIMULTANEOUS:	-qw	-kyangw	-kyangw

The five conjunctions which correspond to the Hopi relationals were mentioned previously under Initiators (see page 525 above). They are:

CONJUNCTION

RELATIONAL

1. noqw

-qw

2. nit	-t
3. niikyangw	-kyangw
4. nihqe	-qe
5. nen	-e'

The conjunction may be substituted for the relational ending without change of meaning. An exception is niikyangw vs. -kyangw, where niikyangw is contrastive while -kyangw is usually non-contrastive.

1. pam noovataq puma noónósa
 she cooked they ate
 'After she had cooked, they ate.'

pam noovata. Noow puma noónósa
 she cooked and [then] they ate
 'She cooked and [then] they ate.'

2. pam noósat pasmi'i
 he ate-and went-to-the-field
 'He ate, and [then] went to the field.'

pam noósa. nit pasmi'i
 he ate and went-to-the-field
 'He ate, and [then] went to the field.'

3. pam noovataqe. noósa
 she cooked-having ate
 'She, having cooked, ate.'

pam noovata. nihqe noósa
 she cooked and ate
 'She cooked and ate.'

4. qam hahlaykvanow tawlawu

he being-happy is-singing

'He being happy is singing.'

qam qahahlavi niikvanow tawlawu

he being-unhappy but is-singing

'He is unhappy, but is singing.'

5. ason qam pite' itamungem tawlawni

when he arrives for-us he-will-sing

'When he arrives, he will sing for us.'

qam pituni Nen itamungem tawlawni

he will-arrive then for-us he-will-sing

'When he arrives, he will sing for us.'

In order to suffix a relational ending to a verb in the general mode (ending in -nqwu), it is necessary to put a -ni(h)- between the -nqwu and the relational ending. For example:

qam tawlawnqwuunikvanow wunimanqwu

he/she singing-(gen)-while dance-(gen)

'He/She used to dance while singing.'

VERB DERIVATION

In Hopi, verbs are derived from several sources. They may be derived from another verb, from a noun, pronoun, adjective, or postpositional.

Some derived verbs are frozen forms. They exhibit the characteristics of a derived verb, but the root from which they have been derived is not longer in use. For example:

naawakna

'want'

tuuwala 'watch' [verb]

tuptsiwa 'believe'

Some verbs are derived from another verb:

(a) By reduplication:

tuuqayta 'hear'

tutuqayi 'learn'

(b) By adding causative -na:

yuku 'make'

yukuna 'judge'

Some verbs are derived from adjectives by suffixing -ti 'become', -iwa 'is', or -ta 'causative':

itsivu 'angry, hot tempered'

itsivuti 'became angry'

itsivu'iwa 'is angry'

alóngó 'different in kind'

alóngti 'became different'

alóngta 'made it different'

A few Hopi verbs are derived from postpositionals:

enang 'with' [object with object]

enangta 'added'

There is also an idiomatic use of a verb derived from a pronoun or noun. The meaning 'want' is implied if the potential ending -ni is added to a noun or pronoun:

ya um outni ?

-Q- you it-will

'Do you want it?'

The most common process for deriving verbs is the addition to a noun of

the possessive ending -y'ta, or the causative endings -ta (completitive) or -lawu (continuative):

kiihu	'house' [noun]
ki'ta	'has a house (lives)'
kiita	'made a house'
kiilawu	'is making a house'
tumala	'work' [noun]
tumalta	'worked'
tumalay'ta	'is working'

Some verbs are derived from nouns by suffixing -niwhti, resulting in a meaning of 'became _____'. Example:

nooma'atniwhti
his-wife-became
'She became his wife.'

If a noun or postposition/locative needs to take a verbal modal, relational ending, or noun derivational ending, the suffix -ni(h)- (for singular/dual) or -ya- (for plural) is added. Examples:

nooma'atningwu
his-wife-(gen. mode)
'She used to be his wife'

put angkningwu
him behind-(gen. mode)
'He used to follow him.'

put angkyanqwu
him behind-(pl.)-(gen. mode)
'They used to follow him.'

NOUN PHRASE

A noun phrase may consist of: (1) a pronoun, (2) an unmodified noun, (3) a modified noun, or (4) a clause with a derivational ending, usually (a) -qa, (b) -qat, (c) -qey, or (d) -qw.

1. pam 'he'
nu' 'I'
2. taaqa 'man'
pohko 'dog'
3. pam taaqa 'that man'
hak taaqa 'some man'
put yuyat 'his mother'

4. (a) taaqa itsivutiqa
man mad-got-who
'the man who got mad'

- (b) nu' taaqat itsivutiqa aw yori
I man angry-got-who to-him saw
'I saw the man who got angry.'

- or -

'I saw that the man got angry.'

- (c) nu' taaqat tuwahqey aw lavayti
I man found-who to-him spoke
'I spoke to the man whom I found.'

- (d) ina it taaqat tuwaqw nu' aw lavayti
my-father this man found-whom I to-him spoke
'I spoke to the man whom my father found.'

wikpanqwat um somqw tuki
the-rope you tied broke

'The rope you tied broke.'

Notice that if the subject of the verb and of the object clause are the same, then ending -qey is used (see example "c" above). If the subject of the object clause is different, the ending is -qw. [See also "Noun Derivation, pages 557-559 below.]

NOUN INFLECTION

Nouns in the Hopi language may occur in more varied forms than similar nouns in English.

Hopi nouns are inflected for:

Case: subject ("direct") or non-subject ("oblique")

Number: singular, dual, plural

Possession: the noun is possessed (rather than doing the possessing, as in English)

Hopi case endings are:

Unmarked for direct case

-t for unpossessed oblique case

-y for possessed oblique case

A noun in the oblique case may occur: (1) as the direct object of a verb, (2) as the referent of a postposition, or (3) as the referent of a possessed noun:

(1) gam inay wuvahṭa

he my-father hit

'He hit my father'

(2) gam inay aw yori

he my-father to-him saw

'He saw my father.'

(3) gam inay yuvat aw yori

He my-father his-mother to-him saw

'He saw my father's mother.'

Inflection for number varies according to the noun class, as is illustrated in the following pages.

Possession is indicated by affixing one of the following:

i-	'my'
uh-	'your (singular)'
itah-	'our'
umuh-	'your (dual, plural)'
-at	'his/her'
-am	'their (direct)'
-y	'his/their own (oblique)'
-yat	'belonging to another (oblique)'
-yamuy	'belonging to others (oblique)'

Hopi nouns may be divided into at least five classes, as delineated below:

Class I: A group of nouns not inflected for number, and which may include inanimate nouns such as paahu 'water' or body parts such as hokya'at 'his lower leg'.* Body parts in Hopi are obligatorily possessed. In this dictionary we have chosen to give only the form which shows third-person singular possession.

* The correct form for 'four-footed things' is naalóg hokvay'yunggam 'four-legged'. Note that although the sense is obviously plural, there is no plural marker.

Inflections for ma- 'hand/arm' include:

put ma'at	'his hand (direct)'
may	'his own hand (oblique)'
put mayat	'another's hand (oblique)'
ima	'my hand (direct)'
imay	'my hand (oblique)'

Class II: Inanimate nouns which pluralize by reduplicating the first syllable:

paasa	'field'	paavasa	'fields'
kwasa	'dress'	kwakusa	'dresses'

The inflections of paasa 'field' include:

paasa	'field (direct)'	paavasa	'fields (direct)'
paasat	'field (oblique)'	paavasat	'fields (oblique)'
paasa'at	'his field (direct)'	paavasa'at	'his fields (dir.)'
paasay	'his own field (ob.) 'their own field (ob.)'	paavasay	'his own fields' 'their own fields'
paasayat	'other's field (oblique)'	paavasayat	'other's fields'
paasa'am	'their field (direct)'	paavasa'am	'their fields (d.)'
paasayamuy	'their field (oblique)'	paavasayamuy	'their fields (o.)'
ivasa	'my field (direct)'	ivavasa	'my fields (dir.)'
ivasay	'my field (oblique)'	ivavasay	'my fields (obl.)'
uhpasa	'your (sg.) field (dir.)'	uhpavasa	'your (sg.) fields'
uhpasay	'your (sg.) field (obl.)'	uhpavasay	'your (sg.) fields'

In the immediately preceding examples the possessive prefixes itah- 'our' or umuh- 'your (dual plural)' could be substituted for uh-.

Class III: Usually animate nouns, they are inflected for number (singular, dual, plural) and case (direct, oblique). Except in rare instances,

they are not inflected for possession. The noun hoonawu 'bear' is inflected as follows:

hoonawu	'bear (singular direct)'	hoonawut	'bear (singular oblique)'
hoonawut	'bears (dual direct)'	hoonawutuy	'bears (dual oblique)'
hoohonawut	'bears (plural direct)'	hoohonawutuy	'bears (plural oblique)'

Only three members of this noun class are inflected for possession:

taaqa	'man, husband'
wuhti	'woman, wife'
pohko	'dog, domesticated animal, car'

Pohko inflects as follows to indicate possession:

pok'at	'his animal (direct)'	pokmat	'his animals (direct)'
pohkoy	'his own animal (oblique)'	pokmuy	'his own animals (ob.)'
pohkoyat	'other's animal (oblique)'	pokmuyatuy	'other's animals (ob.)'

The noun pohko may be prefixed by the shortened form of another member of this noun class, thereby specifying what animal is being discussed. Thus, kaneelo 'sheep' may be shortened and affixed to pohko, giving the form kanelvok'at 'his sheep.'

Class IV: These nouns denote kinship. They are inflected for number, case, and possession. All family-relationship terms in the Hopi language are obligatorily possessed.* A good example is tupko'at 'his younger brother', which may be inflected as follows:

tupko'at	'his brother (direct)'	tupkomat	'his brothers (direct)'
tupkoy	'his own brother (ob.)'	tupkomuy	'his own brothers (ob.)'
tupkoyat	'other's brother (ob.)'	tupkomuyatuy	'other's brothers (ob.)'
tupko'am	'their brother (direct)'	tupkomat	'their brothers (direct)'

* As mentioned earlier for body parts, we have chosen in this dictionary to give only the form which shows third-person singular possession.

tupkoy	'their own brother (ob.)'	tukomuy	'their own brothers (o.)'
tupkoyamuy	'others' brother (ob.)'	tupkomuyatuy	'others' brothers (ob.)'
itupko	'my brother (direct)'	itupkom	'my brothers (direct)'
itupkoy	'my brother (oblique)'	itupkomuy	'my brothers (oblique)'

In the immediately preceding examples, i- 'my' could be replaced by itah 'our', uh- 'your (singular)', or umuh- 'your (plural)'.

Class V: Other Nouns: these end in -hu and pluralize by substituting -tu for -hu. For example:

kwaahu	'eagle'	kwaatu	'eagles'
soohu	'star'	sootu	'stars'

NOUN DERIVATION

Nouns may be derived by (a) combining adjective with noun, (b) combining noun with noun, or by (c) nominalizing a verb.

(a) Adjective with noun: mohpe 'first' plus tama'at 'his tooth' result in mohpetama'at 'his front tooth'.

(b) Noun with noun: poosi 'eye' plus paala 'liquid, juice' results in posvala 'teardrop'.

(c) Nominalization of a verb: the final vowel of a verb may be changed to i ("iotization") or one of four suffixes may be added to a verb (or to a postpositional filling a verbal slot).

Example of iotization: ma 'hand' plus soma 'tie' plus the change of a to i (iotization) results in masmi 'armband'.

The verb nominalization suffixes come in the same position as the relational endings discussed earlier (see pages 545-549 above). These suffixes are:

- (1) -qa 'agent'

- | | | |
|-----|-----------|--------------|
| (2) | -pu / -vu | 'result' |
| (3) | -ni | 'result' |
| (4) | -pi | 'instrument' |

Examples:

(1) porokna 'drill a hole' plus -ga 'agent' results in poroknaga 'the one who drilled a hole'.

anok 'behind' plus -nih-* 'verbalizer' plus -ga 'agent' results in anoknihga 'follower'.

(2) poro 'exhibit a hole' plus -k- (singular thematic consonant) plus -pu 'result' results in porokpu 'hole'.

poro 'exhibit a hole' plus -m- (plural thematic consonant) plus -vu 'result' results in poromvu 'holes'.

(3) hanowa 'dig a hole' plus -ni 'result' results in hanowni 'excavation'.

(4) poro 'exhibit a hole' plus -k- (singular thematic consonant) plus -in (variation of -na) 'transitivizer' plus -pi 'instrument' results in porokinpi 'auger'.

puuwi 'sleep' plus reduplication plus -pi 'instrument' results in puvuwpqi 'bed'.

* See above, end of 'Verb Derivation' section, page 551.

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The following is an example of a Hopi verb changed by derivation to a noun, then changed back to a verb, and finally changed again to a noun.

tuptsiw-ni-yung-qa-m

tuptsiw	'believe'
ni	(result)
yung	(possessive)
qa	(agent)
m	(plural)

'Those who hold a belief'

+++++

POSTPOSITIONALS

The Hopi postpositional system consists of a series of bases to which almost two dozen endings may be suffixed. The bases are:

inu-	'first-person singular'
u-	'second-person singular'
a-	'third-person singular'
itamu-	'first-person plural'
umu-	'second-person plural'
amu-	'third-person plural'
na- or ne-	'reflexive'
nuhtu-	'others'

The postpositional form for 'third-person singular', given as a- above, is actually highly irregular in Hopi. This is illustrated by the following forms:

aw('i)	'to him/her/it'
aqw('a)	'toward him/her/it'
ep('e)	'in him, at him'
angqw (anq'ǎ)	'from him'
engem('i)	'on his behalf'
ehpewi('i)	'against him'
ang('a)	'upon him'

As discussed on page 533 above, a longer "pausal" form is created by adding--or exchanging--the sounds given in parentheses.

The postpositional endings are:

-mi('i)	'to, into' [second-person base becomes <u>uu-</u>]
-miq('a)	'toward' [second-person base becomes <u>uu-</u>]
-hpe('e)	'on, in'
-ngaqw(-ngaq'ǎ)	'from'
-ngem(i)	'on behalf of'
-tsviy('o)	'on account of'
-tsve('e)	'on top of'
-tpip(o)	'below'
-pyeve('e)	'ahead of'
-ngk(i)	'coming behind'
-mum(a)	'with (subject with object)'
-n('i)	'like'
-hpewi('i)	'against'
-hsavo('o)	'ahead of'
-hsawva('a)	'met'
-hpiy('o)	'from, through'
-hpa('a)	'upon'

-hkwayngyavo('o)	'in back of'
-hkwa('a)	'in the language of'
aku('a)	'by means of (inanimate)' [3rd-per. sg. only]
enang	'with (object with object, or inanimate subject with object)' [3rd-per only]

The following forms also fill the same slot as Hopi postpositions (though they cannot have a referent as can the postpositions):

yep('e)	'at, in here'
pew('i)	'to here'
peqw('a)	'toward here'
yangqw(yangq'ø)	'from here'
yahpiy('o)	'from here'
pep('e)	'from there'
pangso('o)	'to there'
pangsoq('a)	'toward there'
pangqw(pangq'ø)	'from there'
pahpiy('o)	'from there'

POSTPOSITIONAL PHRASE

If the postpositional ending is attached to a first- or second-person base, it can have no modification:

pam inumi vori
he to-me saw
'He saw me.'

* This ending is irregular following bases for 'first-person plural' and for 'other', resulting in itamum 'with us' and nuhtum 'with others'.

If the postpositional ending is attached to a third-person base, it can be preceded by a referent (a noun phrase):

pam , taaqatuy amumi yori
 he the-two-men to-them saw
 'He saw the two men.'

pam taaqat tuwahgey aw lavayti
 he man he-found-whom to-him spoke
 'He spoke to the man whom he had found.'

In this situation the entire clause 'man whom he found' is the referent of 'to-him'.

POSTPOSITIONS USED AS PREDICATE

A postposition may fill the predicate slot of a Hopi sentence:

pam put aw'i means 'He went to him.'
pam put amuma means 'He went with him.'
 'He is/was with him.'
pam kiy ep'e means 'He is in his house.'

For declarative or optative, the pausal form is used. For declarative plural, -ya is suffixed to the short (non-pausal) form. For optative plural -ya'a is suffixed to the short form. To obtain the general mode or to add relationals to the singular form, -ni- is suffixed to the short form. The inflections of aw 'to it/him/her' is illustrative:

MODES:

	<u>Singular</u>		<u>Plural</u>	
Declarative:	aw'i	'he went to it'	awya	'they went to it'
Potential:	awni	'he will go to it'	awyani	'they will go to it'
Optative:	aw'i	'go to it'	awya'a	'you (pl.) go to it'
General:	awningwu	'he goes to it'	awyangwu	'they go to it'

RELATIONALS:

Singular

Plural

Switch Subject:

awniqw 'when he goes to it' awyaqw 'when they go to it'

Causative:

awnihqe 'because he went to it' awyaqe 'because they went to it'

Simultaneous:

awnikyangw 'while going to it' awyakyahkyangw 'while going to it'

Sequential:

awnit 'after going to it' awyat 'after going to it'

Conditional:

awnen 'if/when he goes to it' awye' 'if/when they go to it'

ADJECTIVES

There is frequent overlap in Hopi between adjectives and verbs. An adjective can occur bound to the noun which it modifies, or as a predicate describing the subject of the sentence.

Some adjectives have a bound form and a free form, while others must have the passive verb suffix -iuta in order to stand in the predicate position.

Some adjectives have case endings:

tsay 'small' (direct case)

tsakw 'small' (oblique case)

Examples of adjectives which have both bound and free forms:

loma- lolma 'good'

hahlay- hahlayi 'happy'

Other examples of the use of adjectives:

lomataga 'a good man'

taaga lolma 'The man is good.'

hahlay'unanqwa

'a happy heart'

taaga hahlayi

'The man is happy.'

honagkuyi

'crazy water (whiskey)'

taaga hoonag'iwta

'The man is crazy/drunk.'

HOPI DICTIONARY

Hopi - English

English - Hopi

Grammatical Appendix

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