

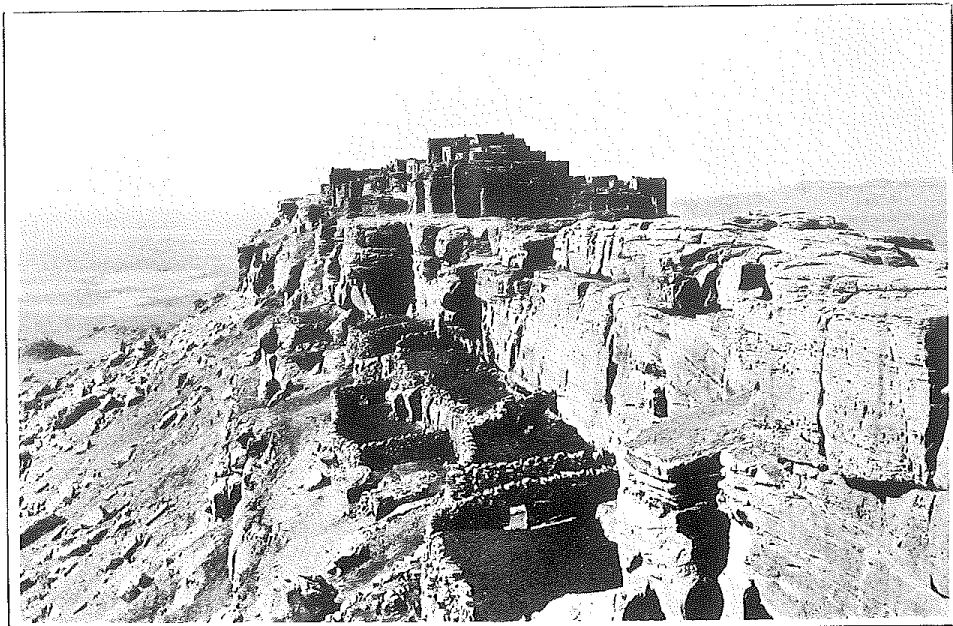
DENVER ART MUSEUM

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THE HOPI VILLAGE OF WALPI

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THE HOPI INDIANS

LOCATION AND HISTORY. The Hopi Indians are a sedentary agricultural people of Shoshonean stock living in twelve pueblos or villages in north central Arizona. The country is rough, quite barren desert. Eight pueblos are located on three mesas about 75 miles north of Winslow, and the ninth, called Moenkopie, is about 60 miles west of these. The mesa villages are: first mesa, Sichomovi and Walpi; second mesa, Shung-opovi Shipaulovi and Mishongnovi; third mesa, Oraibi, Hotevilla and Bacabi. The population on the reservation is about 3,200, above 95 per cent full-blood. Several hundred other Hopis are scattered through the country. The population is increasing. On the first mesa is a village of Tewa people called Hano. The name Moki or Moqui was almost universally applied to the Hopi until quite recently. It is a derogatory expression much disliked by them. There are now 2 towns below first and third mesas.

The Hopi have lived in this immediate locality for many centuries. They were first seen in 1540 by the Spanish under Tobar and Cardenas. But two other expeditions reached them before 1629, when missionary work was begun. It lasted till the Pueblo revolt of 1680. The attempted return of the missionaries in 1700 ended in the destruction of the pueblo of Awatobi by the other villagers and in the final stopping of missionary work. Until the coming of the Americans in the middle of the last century the Hopi were almost unmolested by the whites, and even today they are little visited.

PHYSIQUE. The Hopi are noticeably small in stature and practise head flattening to a considerable extent. Their expression is usually gentle and pleasant. The women especially tend to corpulence. They have the reddish-brown skin and black hair common to the Indian race. The proportion of albinos is large.

HOUSES. The dwellings of the Hopi are all of the pueblo type described in Leaflet No. 9. They are built of unplastered courses of roughly cut stone. Today a number of individual houses are being built at the bases of the first and third mesas.

CLOTHING. The men wore a head cloth, calico shirt, wide cotton trousers slit up the sides, a breech cloth and moccasins. The women used to wear a black or dark blue blanket wrapped about the body and fastened over one shoulder and down the side. A woven sash is worn around the waist. Moccasins of several types are worn. Nowadays both sexes tend to wear American clothes except in the conservative village of Hotevilla and on ceremonial occasions. For further details see Leaflet No. 4.

AGRICULTURE AND FOOD. Centuries of experience have taught the Hopi how to raise corn and other food plants in the desert. The fields are usually far from the mesas. The men run miles to and from work. Corn is the principal crop. Some is saved each year against famine and the rest is eaten or traded for wheat. The squash and beans of an earlier day are now supplemented by most common garden vegetables. Peaches and melons are extensively raised. Many desert plants were formerly used for food. All the game which lived and still lives in the region supplied small amounts of meat. Meat comes today from domesticated animals. Most American foods are bought at the trading stores. For further details see Leaflet No. 8.

POTTERY. The Hopi pottery craft is very old. The earliest wares were black on white. They evolved into a polychrome type reaching its height in the late 16th century. It is called by some the finest Indian

pottery. The ware deteriorated until the late 19th century, when the Tewa potter Nampeyo, from Hano, studied the old wares and designs and caused a revival of fine work. Today large quantities of excellent ware are made for sale, principally on the first mesa.

The modern ware has either a red background or one shading from white through yellow to orange. Decorations are in black, red and white. Beautifully drawn conventionalizations of life forms are the common designs. Shallow bowls are the most characteristic form. Jars of many sizes, ceremonial vessels, canteens and flat tiles are also made.

BASKETRY. Three types of baskets are or have been made. The industry is flourishing today. On the third mesa wicker baskets are woven. The commonest shape is the flat plaque. Bowls and deep shapes are also made. Bright vegetable dyes of many colors are used to make a large variety of designs, using life and geometrical design elements. On the second mesa the baskets are made of thick sewn yucca coils. Colors are less varied than on the third mesa, but the designs and shapes are similar. Rather coarsely made shallow work bowls of plaited yucca are made in all the mesas. Formerly water bottles of coiled work were made.

WEAVING. The Spanish found the Hopi weaving cloth from the native cotton and this type of work is still done. The white cotton is woven into shawls, sashes and kilts and ornamented with colored wool embroidery. The weaving of woolen fabrics was taken up after the introduction of sheep by the Spanish and is still practised. Narrow transverse stripes and a lack of elaborate patterns are characteristic of Hopi blankets. All weaving is done by the men. The art is very alive today.

KACHINA DOLLS. During the first six months of the year the men carve small wooden figures representing the different kachinas. These mythical beings are ancestor gods, culture heroes, and both human and animal demigods; and are represented by masked dancers properly costumed. The dolls are carved and painted to resemble these dancers.

The dolls are given to little girls, especially at the Powamu ceremony in February, which celebrates the return of the kachinas to earth. The children believe the dolls are made by the kachinas. Small bows and arrows, etc., are given the boys at the same time.

GAMES. Several games were played as part of ceremonies. Other common games were: archery, ball racing, dice, double ball, hidden ball, hoop and pole, shinny, foot racing and nowadays cards, pool, etc. Beanshooters, buzzers, cats cradle, stilts and tops are common toys. Fewkes says the Hopi are much freer from gambling than most Indians.

CUSTOMS. There are elaborate birth ceremonies. Marriage is arranged by a go-between, with the girl having the final word. The husband and his male relatives weave the trousseau. The newly married pair live with the bride's parents for the first year. Polygamy is not practised. The dead are buried as soon as possible in holes and cracks in the rocks. They are wrapped in blankets and are buried with food and pottery. Descent is through the mother. The women own the houses and what they contain and the men the things outside, including the crops. The people are very peaceful and hospitable. They are very shrewd traders and businessmen.

MUSIC. The Hopi are notably musical. They do not confine themselves to old traditional songs, but are constantly composing new ones. Their elaborate ceremonies call for a very large number of songs. Besides

these they have large numbers of non-religious songs. Their instruments are the flute, the morache or notched resonator and many kinds of rattles and drums.

SOCIAL ORGANIZATION. The Hopi are divided up into groups called phratries, which are in turn split up into clans, each one having its own ceremonies and legends. From the clan members religious fraternities are made up. The tribe is governed by a council of hereditary clan elders and the chiefs of the religious societies. There is no supreme chief of all the Hopi. Each town has a chief who acts somewhat like a mayor, having charge of communal work and order. Crime is practically unknown.

RELIGION. The Hopi believe in many gods, the Sun, Moon, Earth and Sky, being the principal ones. They believe in a future life. There is no general conception of one Great Spirit, though an occasional individual has a vague idea of such a being. Ancestor worship is important. The lesser supernatural beings, or kachinas are innumerable. They act as intermediaries between gods and men, spending half of their time with each. All the gods are supposed to influence rainfall and crops. All religious practises are based on fertility rites relative to the struggle with nature for food.

CEREMONIAL PRACTISES. The Hopi have the most elaborate and frequent ceremonies now practised by the American Indians. Their long isolation has kept them intact until very recently, when a growing use of modern purchasable foods has removed the need for rain and fertility rites.

Their ceremonies are of two types: those taking place in public, usually dances, and those held in the underground ceremonial rooms called kivas. The second type consist of the acting out of dramas based on legends and supplemented with elaborate ritualistic observances. Prayers, songs and incantations are performed by costumed men before complicated altars, screens and sand paintings. The ritual is extraordinarily complex and the paraphernalia used is very extensive. Most ceremonies last nine days, the public portion being on the last day. Thus the famous Snake Dance is the public performance held on the ninth day of a ceremony performed to bring rain for the maturing of crops.

Compiled from the following sources by Jean Allard Jeançon and F. H. Douglas:

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