

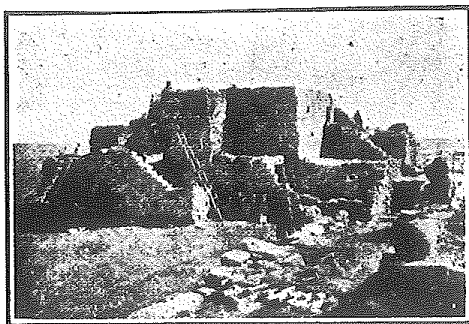
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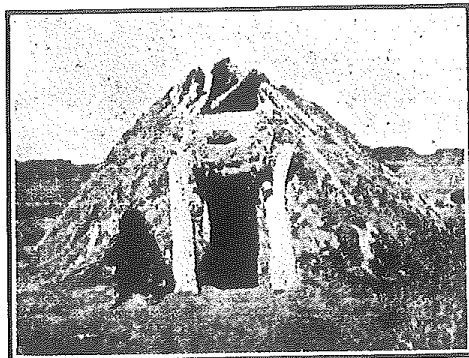
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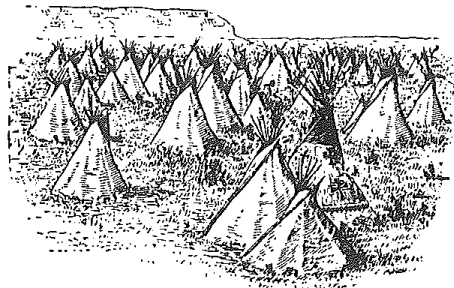
HOPI PUEBLO



NAVAHO HOGAN (EARTH LODGE)



APACHE HOUSE OF BRUSH AND CANVAS



VILLAGE OF TIPIS

Leaflet No. 9

1930

4th Printing, March, 1945

SOUTHWESTERN INDIAN DWELLINGS

THE SOUTHWESTERN INDIANS are the members of those tribes which are found in Arizona and New Mexico, in southwestern Colorado, and just over the Arizona-Utah and Arizona-California borders. Within this area are located the following tribes. Athabaskan stock; Navaho and Apache. Shoshonean stock; Chemehuevi, Hopi, Paiute and Ute. Keresan stock; 7 pueblos. Tanoan stock; 10 pueblos. Piman stock; Pima and Papago. Yuman stock; Yuma, Mohave, Maricopa, Cocopa, Havasupai, Walapai, and Yavapai. Zunian stock; Zuni pueblo. The total Indian population of the southwestern area is about 66,000.

BRUSH SHELTER OR WICKIUP. The simplest form of this type of dwelling is made by setting light poles in shallow holes around a rough circle, bending over the tops and tying them together, and covering them with a rude thatch of grass or brush. In the more advanced form the poles are bent over sufficiently to overlap, and are tied in a series of arches, set so as to make the framework of a dome. Sometimes the thatch is tied direct to the arches, and at other times it is fastened to poles resting against the dome and running from the ground to a central point above the apex of the dome. The thatch is tied on with strips of yucca fibre in regular overlapping courses. In winter the thatch is partially covered with earth. Often canvas is used to supplement the thatch. One archway is left open for an entrance and smokehole. This door is a low opening at the ground level and usually faces east. Each wickiup is from 5 to 7 feet high and from 6 to 10 feet in diameter, and is occupied by one family.

Another type has a double sloping roof like an inverted V, with a ridge pole set on two logs with forked tops. Light poles are laid against this central beam, and long boughs, corn stalks, grass, twigs and other thatching materials are tied to them to make the roof. Brush shelters in these different forms are used by the Apaches, Paiutes, Cocopas, Yumas, Havasupais and Walapais.

TIPI OR TEPEE. This type of dwelling, so common among the Plains Indians, is used in the southwest only by the Jicarilla and Mes-calero Apaches and the Utes. From 8 to 20 poles, averaging 20 feet in length and three or four inches in diameter, are set in the ground in a circle about 15 feet across. The tops of the poles are tied together in a cluster several feet below the upper ends. Upon this framework is stretched a nearly semi-circular fabric, once made from buffalo or elk hides, but now usually of canvas. This cover is held in place with wooden or metal pins where it overlaps, and with stakes driven into the ground around the bottom edge. An opening is left at the top to allow the smoke to escape. The wind is kept from blowing down this opening by two flaps of skin or cloth which rise on either side of it, and can be adjusted to the direction of the wind by means of two poles reaching up to them from the ground outside the tepee. The tent is entered through an opening which is closed with a piece of hide or cloth stretched over a light frame of wood. In warm weather the cover is rolled up from the bottom to allow ventilation, and in winter the cover is weighted down with stones and earth is banked around the bottom outside the cover. When the tepee is to be left in position for some time the dirt floor inside it is usually excavated to the depth of about two feet.

Inside the tepee are a central fireplace or pit, and the beds of skins or blankets for one family. Light mats of poles with one end suspended from the ceiling and the other resting on the ground serve for back rests for those sitting around the fire. Various small possessions of the family are hung from the poles. See Leaflet 19.

EARTH LODGE. The dwelling of the Navaho Indian of this type is called a hogan. Three large logs with forked tops are set firmly in the ground in a tripod, so that the butts point north, south and west. The forked tops are locked together. On the east side are placed two parallel logs, about four feet apart, running from the apex to the ground. Where they touch the ground the side and top pieces of a door frame are set up. Smaller poles and brush are piled on this framework till all the openings are filled. A layer of cedar bark is often laid on over the brush. The whole structure is then covered with a thick layer of earth. Smoke escapes through a hole at the apex. The completed doorway projects from the building like a dormer window. The opening is usually closed with a blanket.

Sometimes the hogans have walls of logs laid horizontally in a hexagon, each course being drawn in until a dome is formed. This dome is covered with earth. Very occasionally the hogan walls are laid up with courses of flat stones, set in mud.

Inside the hogan the central floor area is excavated to the depth of about two feet. Sometimes only part of this space is excavated, thus leaving a low bench running around the wall. The fire pit is placed in the center of the room.

The Pima and Papago formerly lived in earth lodges. A circle about 18 feet across was laid out. Within this circle four posts with forked tops were set up at the corners of a seven or eight foot square. Lighter beams were laid on the forks, forming a ceiling. Willow poles were set in the ground around the edge of the circle, and the tops were bent over and lashed to the framework of beams, thus forming a flat dome. Thatching covered this dome of poles, and was in turn buried beneath a thick layer of dirt. There was no smoke hole in the ceiling, the smoke escaping through the single low doorway, which was at the ground level usually facing the east.

This type of house has now been replaced by a square or rectangular single room cabin of wattle and daub construction. Poles are set firmly in the ground around a rectangle about fourteen by sixteen. They are set very close together. Arrow weeds and other kinds of tall plants, or slim rods, are woven in and out between the upright poles, in the same way that the weft threads in a blanket are woven with the warp. When the weaving is completed the outside of the building is plastered with mud. The roof is flat and is constructed of dirt and brush resting on wooden beams.

SUMMER SHELTERS. In connection with all these sorts of dwellings is found a very light, rough type of shelter, principally for summer use. One form has quite tall corner poles connected with beams and roofed over with leafy branches. There are no walls. Another type has two upright posts with a connecting beam against which rests a pile of brush or leafy branches. The Navaho summer house consists of a circular or oval line of cottonwood boughs, with abundant leaves, set upright on the butt end and inclining slightly toward

the center. To the tops of these boughs are lashed lighter ones lying horizontally and forming the roof. A large doorway is left in the side wall.

PUEBLO. This type of dwelling may be defined as a terraced, honey-comb-like communal dwelling of mud bricks or of stone. Such buildings were erected in three forms; a building terraced back on all sides and forming a pyramid; a building around, and terraced back from a court; and a long row of buildings terraced back on one side. Several kinds of materials are used in their construction. The Rio Grande pueblos of northern New Mexico are mostly built of large, sun-dried bricks of mud or adobe mixed with straw. This type of wall is heavily plastered with mud, both inside and out. These plastered walls are often whitewashed. This plastering and coloring are found more or less amongst all the pueblos. Acoma is built of rubble and clay and the Hopi towns have walls of poorly dressed stone laid in adobe. At Zuñi the houses are built of both stone and adobe bricks. Roofs are made by laying heavy beams horizontally on the walls across the narrow dimension of the rooms. On these main beams lighter poles are laid transversely, very close together. They support a thick layer of brush, which is then covered over with a heavy coating of adobe. Where there are several stories the ceilings of the lower stories are the floors of those above.

Each clan of the tribe lives in one section of the building, and each family belonging to the clan is assigned several rooms in this section, according to its needs. The larger outside rooms are used for living, cooking and sleeping quarters. Nowadays most of them have hooded fireplaces or American made stoves. The smoke escapes through flues built in the walls. Chimney tops are usually made by piling up two or three pots with the bottoms broken out. Small adjoining back rooms are principally for storage. Formerly there were no doors on the lowest floor, the rooms being entered through trapdoors in the roofs. Windows were made of small sheets of semi-transparent selenite. Now ordinary doors and windows are in common use. There are no inside stairways, ladders and occasional crude outside stairs being used to reach the various levels of the building. Most household activities take place on the flat roof tops and in the courtyards.

The two buildings at Taos rise 5 and 6 stories. Zuñi has one section of 5 stories. Most of the Hopi pueblos and Acoma have 3 or 4 stories, while the Rio Grande towns are of one or two stories only. The present tendency is for each family to build a separate house rather than to live in the communal building. Rooms range in size from small storage spaces to large chambers. The largest rooms are found at Zuñi, where in some cases rooms are 30 feet long, 15 to 18 feet wide and 12 to 15 feet high. These are exceptional, the average rooms being much smaller.

All pueblos have rooms called kivas (kee-vah), which serve as men's clubs and as the scenes of the secret religious practices of the people. In most cases they are set a little apart from the main buildings, though occasionally they are incorporated in them. They are square, round or rectangular rooms of fair size, usually underground among the western pueblos and on the surface in the Rio Grande towns. All the pueblos which are Christian have quite large detached churches of adobe.

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

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