

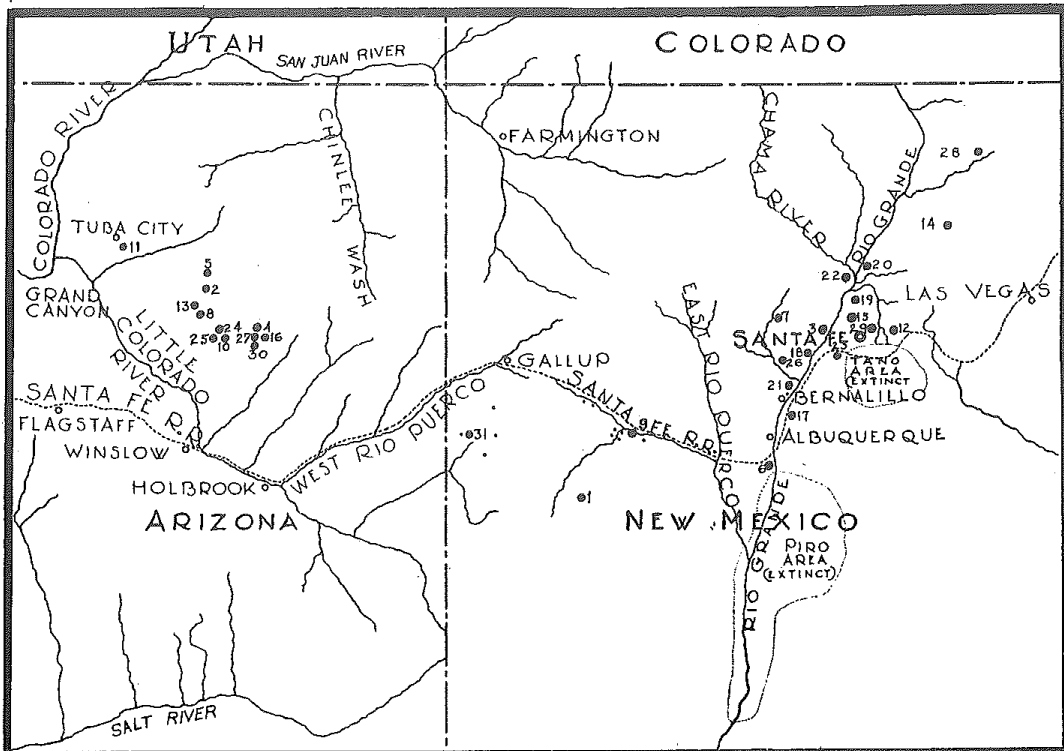
# DENVER ART MUSEUM

DENVER, COLORADO

## *Department of Indian Art*

FREDERIC H. DOUGLAS

*Curator*



Adapted from "Introduction to Southwestern Archeology" Kidder

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## MODERN PUEBLO INDIAN VILLAGES

**PUEBLO.** This word means "town" in Spanish. When the first Spanish explorers reached the ancestors of the Indians listed in this leaflet they found them living in permanent towns, which were at once called "pueblos". The word for the town has long been applied to all Indians who live in this manner, regardless of their tribe.

**STOCKS.** There are four linguistic stocks or families of Pueblo Indians; Shoshonean, Zuñian, Keresan and Tanoan. The latter has five divisions, Tewa (Tay-wah), Tigua or Tiwa (Tee-wah), Jemez (Hay-mes), Tano (Tah-no) and Piro (Pee-ro). The last two groups are nearly extinct. The survivors are discussed under the last heading of this leaflet. The name of the stock assigned to each town indicates the language spoken there. The people have intermingled so much through the centuries that each village is composed of persons who are to some extent the descendants of several stocks. No absolutely pure stock blood exists today.

**NAMES.** The names of the pueblo towns have been spelled in dozens of ways by the Spanish and American writers who have investigated them in the last 400 years. The spellings used in this leaflet are those approved by the Bureau of Ethnology in Washington. Most of the variations can be found under the names of the pueblos in the Handbook of American Indians, Bulletin 30 of the Bureau of Ethnology.

**HISTORY.** When the Spanish first explored the Southwest in the period 1540-1600 they found about 70 towns inhabited by Indians of the Pueblo type. Formerly there had been many more, but since the end of the 13th century their number had been diminishing, a great drought at the end of that century having forced the many little towns to consolidate into larger units near water. The arrival of the Spanish hastened this process of consolidation. In 1680 nearly all the pueblo towns revolted against Spanish rule. They were successful until 1692, when the land was reconquered, though local outbreaks went on until about 1700. This war reduced the number of villages to about 25. After the coming of the American and the gradual arrival of permanent peace, improved conditions for farming due to government irrigation projects, and the break down of the old life, the tendency to live in smaller communities began to reassert itself, so that today there are at least 44 communities besides many little locations, of from one to six families which have not been mentioned. Today couples setting up an establishment are more likely to build a single dwelling near their fields rather than to live in the old pueblo.

**FOUNDING DATES.** The statements in the following paragraphs that the existing towns were founded at such and such a date does not mean that all the present buildings were built at that date. Pueblos are constantly changing, old houses falling down and new ones being built. So the founding date must be considered to mean the date at which people began to live at the site of a town of today.

**HOPÍ CENSUS.** In 1930 a count of the Hopi villages was made which included persons from each town who were living elsewhere. Hence the figures are larger than those usually given. 1942 (official) census, 3444.

**FIESTAS.** In all except the Hopi towns there is now held one especially well-known fiesta, combining the Christian celebration of the saint's day, a native dance, and a fair for sale of goods.

**ACOMA** (1) (Ah-ko-mah). 20 miles southwest of the Laguna, New Mexico, station of the Santa Fe Railroad. The native name for the town is Ako, derived from Akome, "people of the white rock," the name of the tribe. Keresan stock. The population seems to have been about 3,000 when the town was discovered in 1540. It dropped to about 450 in 1870 and has since steadily increased, the 1942 census giving 1,225 members of the tribe. The town was old in its present site when found. The people joined the revolt of 1680. The town is now nearly deserted throughout much of the year. The inhabitants largely live at villages which have grown up on the sites of temporary settlements near the fields. They are **ACOMITA** (Ah-ko-mée-tah), population 645 and 12 miles north of Acoma, and **McCARTY'S**, population 391, located 7 miles west of Acoma. The principal fiesta is on St. Stephen's day, September 2.

**BACABI** (2) (Báh-kah-bee) "place of jointed reeds." Hopi branch of the Shoshonean stock. On the west or third mesa about 100 miles north of the Santa Fe Railroad in Arizona. The 1930 population was 129. It was founded in 1907 by a group of conservatives, who after having left Oraibi for Hotevilla, wished to return and were refused admittance.

**COCHITI** (3) (Ko-tchi-tée). Spanish spelling of the native name Kotyete, of unknown meaning. Keresan stock. 27 miles southwest of Santa Fe. The population in 1680 was about 300 and it has remained near this figure ever since. The 1942 figure was 324. The Cochiti people are half a tribe, the remainder being the San Felipe people. The split and the founding of the present pueblo came not long before the Spanish discovery in 1598. The pueblo joined the 1680 revolt and for some years during the period lived in a town on the mesa above the present village. The principal fiesta is on St. Bonaventura's day, July 14.

**HANO** (4) (Háh-no). Possibly from a nickname of the Tewa, the syllable "ha" being common in their language. An exact explanation is impossible. Tewa branch of the Tanoan stock, mingled with much Hopi blood. On the east or first mesa, about 75 miles north of the Santa Fe Railroad in Arizona. The 1930 population was 309. The town was founded about 1700 by Tewa people from the upper Rio Grande valley in New Mexico.

**HOTEVILLA** (5) (Hó-te-vil-la) "a skinned or scraped back." Hopi branch of the Shoshonean stock. On the west or third mesa, about 100 miles north of the Santa Fe Railroad in Arizona. The 1930 population was 418. The town was founded in 1906 by the conservative group of Oraibi, after losing a bitter dispute about the adoption of a liberal policy regarding white civilization.

**ISLETA** (6) (Iss-láy-tah) Spanish for "islet". The native name is Shiewhibak, "knife-whibstick-ridge". Whib is a stick-kicking game. 13 miles south of Albuquerque, New Mexico. Tigua branch of the Tanoan stock. There is a group of Keresan people, the descendants of emigrants from Acoma and Laguna. The population was about 2,000 in 1680, dropped off sharply and increased gradually to about 1,000. This number has been maintained for many years, the 1942 figure being 1,222. There was a town on the present site before 1540 and up to the 1680 rebellion. As many Spaniards fled to Isleta during the beginning of the revolt it did not join in the fighting until later, at which time the old town was abandoned. The present village was founded early in the 18th century on the site of the old. Little colonies of a few families are beginning to move away from the town to farms along the Rio Grande. In 1681 about 400 of the people were transferred to a new Isleta near

El Paso, Texas. (See last heading of this leaflet.) The principal fiesta is St. Augustine's day, August 28.

**JEMEZ** (7) (Háy-mes). From Hemis, the native name for "Jemez people" or from Haemish, the Keresan name. The native name is Tuwa, Tukwa or Tuyó, meaning "at, or to, the pueblo." 25 miles northwest of Bernalillo, New Mexico. Jemez branch of the Tanoan stock. From a low figure of 344 in 1871 the population has gradually mounted to about 600. This level has been maintained in recent years. The 1942 figure was 719. At the time of the discovery the Jemez tribe was living in many towns in their present neighborhood. Spanish influence gradually forced them into two before the 1680 rebellion. The Jemez were very active in this uprising, attacking the Spaniards and other Indians again and again. Not until about 1700 did peace finally come. The present pueblo was built at this time. In 1838 the few remaining inhabitants of Pecos abandoned that town and moved to Jemez, where some of their descendants still live. The principal fiesta is on St. James' or San Diego's day, November 12.

**KIAKOCHOMOVI** (8) (Kee-ah-kó-tcho-mo-vee) "place of the hills of ruins." Hopi branch of the Shoshonean stock. About 100 miles north of the Santa Fe Railroad in Arizona. The 1930 population was 355. This town was begun about 1890 at the foot of the west or third mesa by people from Oraibi who found it more convenient to live on the plain rather than on the mesa top.

**LAGUNA** (9) (Lah-góo-nah) Spanish for "lagoon". The native name is Kawaik, of unknown meaning. 45 miles west of Albuquerque, New Mexico. Mixed pueblo stock, with Keresan as the language. The stock is very mixed, there being clans from the Keresan, Tanoan, Shoshonean and Zúñian stocks. The present town was founded in 1699 as a new pueblo and not as the successor of an older one. Until 1871 most of the people passed their winters at the pueblo and their summers in the farming villages. But increasingly since then the tendency has been to stay permanently at the villages, so that the old pueblo is being abandoned. From 1860 to 1942 the population increased from 927 to 2,573. The population is located as follows: **OLD LAGUNA**, 503; **MESITA** (May-sée-tah) Spanish for "little mesa," 5 miles east, 203; **PAGUATE** (Pah-hwá-tay) 13 miles north, 619; **ENCINAL** (En-see-náhl) Spanish for "oak grove," 8 miles west, 170; **PARAJE** (Pah-ráh-hay) Spanish for "residence," 5 miles west, 221; **SEAMA** (See-áh-mah) "place of Sia people," 8 miles west, 291; **CASA BLANCA** (Káh-sah Bláhng-ka) Spanish for "white house," 5 miles west, 139.

**MISHONGNOVI** (10) (Mih-shóng-no-vee) "place of the black man." Hopi branch of the Shoshonean stock. About 90 miles north of the Santa Fe Railroad in Arizona. The 1930 population was 266. On the middle or second mesa. It was built about 1700 by the inhabitants of an older town which stood not far away, and which had been abandoned during the 1680 rebellion.

**MOENKOPI** (11) (Mó-en-ko-pee) "place of running water." Hopi branch of the Shoshonean linguistic stock. Near Tuba City, Arizona, about 50 miles northwest of the other Hopi towns. The 1930 population was 388. This town was founded about 1875 by people from Oraibi searching for better farm land. An older town, in existence in 1604, underlies the present houses.

**NAMBÉ** (12) (Nahm-báy). This is the native name, meaning "the roundish earth," and referring to a mound of earth nearby. 16 miles north of Santa Fe, New Mexico. Tewa branch of the Tanoan stock. While census figures indicate that the population has been slowly gaining, other figures show the opposite. The 1942 census figure was 136, but this is undoubtedly too high. The present town has been in existence since pre-Spanish times, according to the scanty available information. The principal fiesta is on St. Francis' day, October 4.

**ORAIBI** (13) (O-íye-bee) "place of a particular rock called Oraí (meaning unknown)." About 100 miles north of the Santa Fe Railroad in Arizona on the west or third mesa. Hopi branch of the Shoshonean stock. The 1930 population was 87. This town, the oldest continuously inhabited place in America, was founded about 1150 A.D. and was for centuries the most important town of the Hopi, with thousands of inhabitants. Oraibi joined the 1680 revolt, but was not injured as the Spanish did not return. In recent years internal troubles and changing economic conditions have caused most of the people to move away, so that the old pueblo will soon be an abandoned ruin.

**PICURIS** (14) (Pee-koo-reéce) Spanish of unknown meaning. The native name is PiwWeltha or Pinuelta, "gap or pass in the mountains." Tigua branch of the Tanoan stock. 40 miles north of Santa Fe, New Mexico. The town was once a considerable one, but for many years the population has been about 100. The 1942 figure was 106. The present town was founded about 1693 near the site of its predecessor, which was abandoned during the 1680 revolt. In 1704 some of the people fled to Quartejejo, an Jicarilla Apache settlement in Scott County, Kansas. They returned in 1706. There is said to be considerable Jicarilla blood in the pueblo. The principal fiesta is on August 10.

**POJOAQUE** (15) (Po-hwá-kee). Corruption of Posunwage, "drink water place." No Indians remain at this place, which is 18 miles north of Santa Fe, New Mexico, but it is mentioned because of its recent abandonment. The people were of the Tewa branch of the Tanoan stock. The pueblo, now entirely occupied by Mexicans, was built before Spanish times. It was abandoned during the rebellion, but resettled in 1706. The population was never large and dwindled steadily until 1900, when the handful of Indians scattered among the other villages. 24 are listed for 1942.

**POLACCA** (16) (Po-lák-kah). Named for Tom Polacca, a progressive Tewa from Hano, who built the first store. Hopi branch of the Shoshonean stock together with some Tewa of the Tanoan stock. About 75 miles north of the Santa Fe Railroad in Arizona. The 1930 population was 787. This town was begun about 1894 by Hopi and Tewa from the top of the east or first mesa who found it more convenient to live on the plain at the foot of the mesa. The town is little like an old pueblo, being a collection of quite modern individual houses scattered over a considerable area.

**SANDIA** (17) (Sahn-dée-yah). Spanish for "watermelon." The native name is Nafiat. The exact meaning is unknown but it is connected with dust or sand. 13 miles north of Albuquerque, New Mexico. Tigua branch of the Tanoan stock. After a period of decline the pueblo has been slowly growing. The 1942 population was 131. The people abandoned their old pueblo during the 1680 rebellion. Some of them are

supposed to have lived among the Hopi in the now ruined pueblo of Payupki. These people, together with Indians of other stocks, returned to their old neighborhood about 1745 and built the present pueblo. Not many Indians could have made these trips as the pottery of this period in the two areas shows no influence of the visitors. The principal fiesta is on St. Anthony's day, June 13.

**SAN FELIPE** (18) (San Fay-lée-pay). Spanish for St. Philip. The native name is Katshtya, the meaning of which is unknown. 12 miles north of Bernalillo, New Mexico. Keresan stock. The population has remained close to 500 for many years. The 1942 figure was 660. The people of this pueblo are half a tribe, the remainder being at Cochiti. The split occurred in the 16th century. At the time of the rebellion the tribe was living in a pueblo across the Rio Grande from the present site. During the rebellion the people lived in several places in the vicinity, being very active in resisting the Spaniards. Toward the end of the period they lived atop a mesa west of the modern town. About 1700 they moved down to found the village of today. The principal fiesta is on May 1.

**SAN ILDEFONSO** (19) (San Ill-dee-fón-so). Spanish for St. Ildefonso. The native name is Pokwoqe, meaning "where the water cuts down through." 18 miles northwest of Santa Fe, New Mexico. Tewa branch of the Tanoan stock. In 1800 the population was about 150, but in recent years it has remained near 100. The 1942 figure was 139. Before the 1680 rebellion the town was on a slightly different site. The tribe did not enter the rebellion until 1696, when they fled to a nearby mesa top. They were only dislodged from this after a long struggle. The present town was founded about 1700. The principal fiestas are on January 23 and September 6.

**SAN JUAN** (20) (San Hwahn). Spanish for St. John. The native name is Ohke, of unknown meaning. Tewa branch of the Tanoan stock. 25 miles northwest of Santa Fe, New Mexico. The population has been gradually increasing since 1860. The 1942 figure was 639. The tribe occupied several towns in the vicinity prior to the 16th century. The present town was founded at the end of that period. In 1598 the Spaniard Oñate took over the neighboring pueblo of Yugeuingge as his headquarters and San Juan received the ousted Indians. For this friendly act it was called "San Juan de los Caballeros." San Juan was always considered to be the chief town of the Tewa. The principal fiesta is on St. John's day, June 24.

**SANTA ANA** (21). Spanish for St. Anne. The native name is Tamaya, of unknown meaning. 12 miles northwest of Bernalillo, New Mexico. Keresan stock. Formerly somewhat larger, the population has for many years been close to 230. The 1942 figure was 271. Before and during the 1680 rebellion, in which the tribe took an active part, several towns were occupied. The present town was founded in 1692 or shortly after. In recent years many of the people have taken to spending all their time at the old farming village of **EL RANCHITO**, 2½ miles north of Bernalillo. This town is permanently established and will probably eventually entirely supplant Santa Ana. The principal fiesta is on July 26.

**SANTA CLARA** (22). Spanish for St. Clara or Claire. The native name is Kapo, the meaning of which has never been surely explained. 30 miles north of Santa Fe, New Mexico. Tewa branch of the Tanoan

stock. The population has been steadily gaining since the first American census of 1860. The 1942 figure was 485. The present town has been in existence since before 1540.

**SANTO DOMINGO** (23) (San-to Do-meen-go). Spanish for St. Dominic. The native name is Kyeewa, of unknown meaning. Keresan stock. 18 miles north of Bernalillo, New Mexico. The population figures show great variation, but the average has been about 900. The 1942 figure was 918. Three towns preceded the present one, which was founded about 1700. The earlier pueblos were destroyed by floods and the modern town has suffered in the same way several times. The pueblo was active in the 1680 rebellion. The principal fiesta is on St. Dominic's day, August 4.

**SHIPAULOVI** (24) (Shi-p6w-lo-vee) "the mosquitoes." Hopi branch of the Shoshonean stock. On the middle or second mesa about 90 miles north of the Santa Fe Railroad in Arizona. The 1930 population was 123. The town was founded about 1700 by groups from several other Hopi towns, especially Shung-opovi, because of their fear of Spanish vengeance after the 1680 rebellion.

**SHUNG-OPOVI** (25) (Shung-6-po-vee) "place by the spring where the tall reeds grow." This name is incorrectly spelled more often than that of any other pueblo, the common spellings being variants of Shimopovi. Hopi branch of the Shoshonean stock. On the second or middle mesa about 90 miles north of the Santa Fe Railroad in Arizona. The 1930 population was 307, an increase over previous years. While the present town dates only from about 1700, after the abandonment of its predecessor during the 1680 revolt, the general location has been occupied for centuries. Tribal tradition states that Oraibi was founded by people from old Shung-opovi.

**SIA, TSIA or ZIA** (26) (Tsée-ah). Derived from Tseja, the native name, of unknown meaning. Keresan stock. 20 miles northwest of Bernalillo, New Mexico. The population was long about 100, but in recent years there has been a slow increase. The 1942 figure was 223. The people claim that the town has been on its present site since pre-Spanish days. The existing pueblo was founded about 1690 on the ruins of the old town, which had been destroyed in the bloodiest fight of the 1680 rebellion. The principal fiesta comes on August 15, the Feast of the Assumption of the Virgin.

**SICHOMOVI** (27) (Si-tch6-mo-vee) "place of the mound where the wild currant bushes grow." Hopi branch of the Shoshonean stock. On the first or east mesa about 75 miles north of the Santa Fe Railroad in Arizona. The 1930 population was 315. It was founded about 1750 by people from the neighboring Walpi, who were later joined by Tanoan clans from the Rio Grande valley in New Mexico.

**TAOS** (28) (Táh-os). Spanish corruption of the native name, Tuata, "down at the village." Tigua branch of the Tanoan stock. 52 miles northeast of Santa Fe, New Mexico. The population was about 2,000 in 1680, but declined rapidly until the mid-nineteenth century, when a steady increase began. The 1942 figure was 801. Taos, the most northerly of the pueblos, has been involved in many conflicts. It was a center of operations for the rebels in 1680 and 1696, suffered much from Plains Indian raids during the 18th century, and was the scene of the Taos rebellion against the Americans in 1847. The present town was founded about 1700 a few hundred yards from the site of its predecessor. About 1650 some of the tribe moved to a settlement of Jicarilla Apache at Quartejejo, in Scott County, Kansas, and built a pueblo in which they remained until about 1700. There has been much inter-marriage with the Ute and Jicarilla Apache. The principal fiesta is on San Geronimo day, September 30.

**TESUQUE** (29) (Teh-s6o-ke). Spanish corruption of the native name Tatunge, "at the dry spotted place." Tewa branch of the Tanoan stock. 9 miles north of Santa Fe, New Mexico. The population has been about 100 for many years, with a recent tendency to increase. The 1942 figure was 139. The present town was built about 1700 not far from the old town, which was abandoned during the rebellion. Tesuque has long been considered one of the most conservative of the pueblos. The principal fiesta is on St. James' or San Diego's day, November 12.

**WALPI** (30) (Wáhi-pee) "place of the gap." Hopi branch of the Shoshonean stock. On the first or east mesa about 75 miles north of the Santa Fe Railroad in

Arizona. The 1930 population was 163 and has been decreasing in recent years. It was founded about 1700 by the people of an older town on a lower terrace of the mesa. The Hopi blood is considerably mixed with that of other pueblo races. The town is being deserted quite rapidly, the tourist business being quite largely responsible for the remaining population. The people are moving down to Polacca at the foot of the mesa.

**ZUÑI** (30) *Zóon-yeé*). Derived from the Keresan or Tewa word *Súnyí*, the meaning of which is unknown. The native name for the tribe is *Ashiwi*, "the flesh." Zuñian stock. 42 miles southwest of Gallup, New Mexico. The stock is not pure, having had many additions from other tribes. The population was about 2,500 in 1680, but declined until recent years, when an increase has been under way. The 1942 figure was 2,205. When discovered by the Spaniards in 1539 the Zuñi were living in seven towns. The tribe declined until at the time of the rebellion but three towns remained. All were abandoned during the struggle, the people living on a nearby mesa. The present town was established about 1695 on the site of Halona, one of the original seven. In recent years the population has more and more tended to live permanently at the summer farming villages, some of which have been in existence for centuries. These towns are: **OJO CALIENTE** (O-ho Kal-ee-én-te) Spanish for "Hot Spring," 16 miles southeast, population about 200; **TEKAPO** (Te-káh-po), 8 miles west, population about 50; **NUTRIA** (Nóo-tree-ah) Spanish for "otter", 22 miles northeast, population about 150; **PESCADO** (Pes-káh-do) Spanish for "fish", 16 miles east, population about 75. The principal Zuñi fiesta is the *Shalako*, held in late November or early December.

**PUEBLOS NEAR EL PASO.** A few miles south of El Paso, Texas, are three settlements whose present inhabitants are the descendants of Pueblo people who were placed there about 1680 by the Spanish. The towns are *Isleta* (or *Ysleta*) *del Sur*, *Senecu del Sur* and *Socorro del Sur*, "del Sur" meaning "of the south." *Socorro* is in Texas and the others in Mexico. The *Isleta* people are *Tigua* from the northern *Isleta*. *Senecu* contains the last remnants of the *Piro* and some *Tigua*. The *Socorro* people are *Piro*. The *Tano* villages were destroyed by the 1680 rebellion, the survivors fleeing to the Hopi and the New Mexican pueblos. A few scattered members of the division may survive. Apache raids forced the abandonment of the *Piro* towns before 1680.

The El Paso pueblos are almost completely Mexicanized. Thirty years ago a few greatly changed customs and a few speakers of the language survived. Up-to-date information is lacking, but it is extremely probable that every trace of aboriginal life and language has gone.

Compiled by F. H. Douglas from the following sources:

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