

Big Fallings Snow

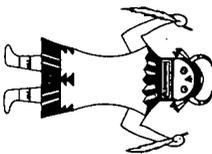
A Tewa-Hopi Indian's Life and Times
and the History and Traditions
of His People

by Albert Yava

Edited and Annotated by Harold Courlander

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Introduction



This book, *Big Falling Snow*, contains recollections and commentaries of Albert Yava, a Tewa-Hopi Indian, whose life spanned a critical period of adaptation by his people to what he calls a flood of white culture and authority across the mesas of Northern Arizona. He was born in 1888, when the weight of the white man's presence was beginning to be fully felt in the Hopi villages. It was then that the village children were being forced to attend day schools and boarding schools established by the Government. Many older people feared what this white man's schooling would do to their children and their traditional way of life, and there was stubborn resistance to the processes of "modernization" and "civilization." At this same time, the surrounding Navajos were beginning to recover from their "long walk" and their nearly fatal imprisonment at the Bosque Redondo, and in their quest for land and security they were occupying territory that the Hopis had long considered to be their own. The Hopi Way, as it has been called, was threatened by dynamics that the villagers could not control and which they did not fully understand.

As to the virtue, civic merit and propriety of turning the Hopis and Tewas into trails blazed by the white man, the Government and its agents had no doubts whatever. Forced schooling for the young, European-style haircuts, white man's clothing and food, reorganization of the traditional landholding system, and Christian names were considered to be the Indians' first steps to salvation. In 1888 the impact of the white man's religions had not yet been felt. The Catholic Church had penetrated the villages in the seventeenth century, but its gains were soon wiped out by the Pueblo-Hopi rebellion of 1680, and from the start of the eighteenth century until the latter days of the nineteenth, the Arizona villages did not have to cope with

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Juanita, my son-in-law Dewey Healing and Estelle have kept after me to put all this down on paper so there will be some kind of a record apart from hearsay. I have to admit that scattered recollections have their limitations. And I regret that my stepfather Peki or my father Sitaiema or some of our other old-timers weren't able to put their experiences and recollections down in writing. If they had, we'd know a lot more about the past than we do.

Anyway, I believe it's time to say something about how we Tewas came to be living here on First Mesa along with the Hopis.

A little over two hundred and seventy-five years ago, the Hopis living on this mesa were suffering a great deal from attacks by raiding tribes—the Utes, Paiutes, Comanches and Apaches. In those days the Navajos hadn't yet become a problem, though I think they were already out there to the north of Hopi country somewhere. The Hopis distinguished between these tribes but regarded them as sort of related. The Comanches, Paiutes and Utes all spoke Shoshonean. The Navajos and Apaches spoke dialects of Athabascan. The Hopis' word for Utes was Utam. They called the Apaches Uche'em, and the Navajos were called Tasa'em or T'sa'em. Those people moved around a lot, and they frequently raided other groups if they needed supplies. They raided the Hopi fields for corn, and sometimes they fought their way into the villages and took food, women and children. Many Hopi men were killed defending the villages. Walpi was really suffering from these attacks, and sometimes other Hopi villages attacked them too. The people of the Hopi villages didn't think of themselves as belonging to the same tribe. They considered themselves to be Walpis, Mishongnovis, Shongopovis, Oraibis and so on. The village was their nationality, you might say. There are a number of stories on First Mesa of Oraibi attacks against Walpi.³ But it was the outsiders—the Utes, Apaches and Comanches, mostly—who were giving the Walpis serious trouble.

How many people were living in the village at the time, I can't really say, but according to what we Tewas heard, the population was down to seven families, and they were feeling pretty desperate. The Bear Clan and the Snake Clan were the leaders. Their chiefs decided that they would have to get help from somewhere if they were going to keep the village alive. But where could that help come from? The Tewas over in the Rio Grande Valley had a reputation as fighters, and so they sent a delegation over there to see if they could get some Tewas to come and settle somewhere near Walpi. The distance from Walpi to the Rio Grande Tewa villages must be

about three hundred miles, so you can guess how long it took the delegation to get there on foot, which was the only way there was to travel in those times. When they reached the area where the Tewas were living, they went from one settlement to another trying to find a group that would be willing to come to Hopi country. It seems that they heard more and more about a certain Tewa village called Tsewageh or Chekwadeh. It had that name because in the cliffs behind the village there was a long horizontal white stripe of limestone or some similar kind of rock. The name means broad white line or wide white gap. The site was two or three miles east of where Española, New Mexico, is today, on a hill south of what is now called Santa Cruz Creek. The people had good running water at Tsewageh and they were flourishing.⁴

When the delegation from the Walpi Bear and Snake clans arrived at Tsewageh, they met with the chief and other important leaders. They told about Walpi's difficulties. They said, "Our brothers, we need help. We want you to come and make your home in our country. Living close together, we will all be secure." The Tsewageh leaders did not refuse, but they said they would have to have time to reflect on the matter. So the Hopis returned to Walpi and reported on their conversations with the Tsewageh Tewas. Walpi waited a long time for a message from Tsewageh, but they didn't hear anything.

After a while they sent their delegation again. When the Bear and Snake clan representatives arrived at Tsewageh they said that things were getting worse at Walpi and requested an answer. The Tsewageh chief said that he and his advisers had not yet finished considering things. He said for them to go home and he would let them know the outcome. So the delegation returned home. Again the Walpi leaders waited for a message, but nothing happened. After a while they sent the delegation the third time. It went, it returned, but still no word came.

At last the Walpi leaders said, "We'll try once more. If the Tsewagehs don't come, that's the end of it." So the delegation went to Tsewageh for the fourth time. They brought a bundle of prayer feathers, pahos, for the Tsewageh leaders. There were three feather sticks—we call them uddopelhs in Tewa—and they represented three things. One was a male paho and one was a female paho. The feathers are the same, but the sticks are painted differently. The male and female pahos together meant people, you might say population. The third paho was plain, not painted, and it represented land. These pahos were a pledge to the Tewas. They meant that if the Tewas would come to help Walpi they would be given land and they'd be allowed to take Walpi's sons and daughters as husbands and wives. Land and people, that was the pledge. This time the Tsewagehs accepted. They

received the pahos as a sacred promise. They said, "Go home, tell your people we are coming." The delegation returned to Walpi, and the Snake and Bear clan chiefs waited for the Tewas to appear.

The compact that the Hopis and Tewas made at Tsewageh is still memorialized in Tewa village. When we carry out certain rituals one of our masked figures carries a tall stick with cotton strings and feathers attached, representing land and people. They recall the sacred promise made by the Hopis to the Tewas.

Well, the Tsewagehs prepared for their journey. The chief called them all together and announced to them what had been promised to the Walpis. He said, "Whoever wants to cross the river and make a new settlement with the Walpis, get yourselves ready. We will help them survive. Whoever wants to stay behind, let him stay." But all the people wanted to go. The chief didn't want his village to disappear, so when half the people said they were ready to go, he said that the other half would have to stay behind. The group that left was led by a man named Agaiotsay, meaning Yellow Star. On that long march they made four stops that we know about. The first was at a place near what is now called Canoncito, a little bit north of Laguna Pueblo. They rested a while there and then went on. Their next stopover was at Awpimpaw, Duck Spring, near present-day Grants. They rested there for a while and then went on. Next stop was at Bopaw, Reed Spring, over near Ganado. They planted some sacred things there, and after resting some time they continued their way. Their fourth stop was at Kwalalata (Pawsaiyeh in Tewa), Place of Bubbling Water, in Kearn's Canyon, and they planted sacred things there also. How long the Tewas remained at these places I can't say, but it seems that they stayed long enough to build temporary houses. From Kwalalata they continued on toward Walpi, but when they arrived there they weren't welcomed immediately. The Walpis wouldn't let them come any closer. The Tewas must have remained there for a while, because they had to build temporary houses again. You can still see broken pottery and the ruined walls of those houses on the ridge.⁶

I can't say why the Walpis didn't allow the Tewas to come any closer at that time. Maybe it was because there were so many Tewas in the group that they made the Walpis uneasy. It was quite a large party. According to what we were told, there may have been as many as two hundred men, women and children in the group. Maybe the Walpis began to wonder whether they should have invited the Tewas to come. In any case, they weren't as hospitable as they should have been.

Then the Walpis did something that's hard to explain. They contacted the Utes and challenged them to make an attack on Walpi. They said,

"We've got some real fighters here now. Why don't you come and try to drive them off?" If this story is true, then it must be that the Hopis had a change of heart and really wanted to get the Tewas out before they had a chance to settle, or maybe they just wanted to test them. Anyway, the Utes accepted the challenge. And four days later a messenger from Walpi came down to the Tewa camp and said that the Utes were coming. Now, how in the world did the Walpi people know that the Utes were coming? It's something our people often thought about.

The Tewas said, "Well, even if we're not ready we'll have to show ourselves and meet the enemy." They began to fix up their bows and arrows and other weapons. That night they sent scouts out to see if the enemy war party was really on the way. The third night out, the scouts saw many campfires at Black Mountain, and they reported this news back to their war captain. "There's somebody coming," they said. "We think they are Utes travelling at night on horseback." The Tewas didn't have any horses. They had to fight on foot.

The next day the scouts reported again. They said, "We spotted many men riding this way. We're sure they are Utes because they're wearing mirrors that reflect the light." Agaiotsay was the leader in everything. He was village chief, spokesman and war chief. He said, "Well, now those Utes are going to find out what kind of fighters we are. We'll use our tried and tested tactics. We'll split our force into two parts. One will hit them in front and the other behind." They put on their battle clothes and their war paint. Some of the women were fighters too, but all of the women were told to stay where they were camping, and some of the older men were also told to stay to help defend the place if necessary.

At this point, a group of Hopi officials came down from Walpi and said, "What we told you is true. You can see that they are coming." The Tewas went up to the top where the gap is. At that time there were sand dunes there, north of the gap, but since then they've all blown away. From that spot they could see the Utes coming dressed in bright colors with their little mirrors reflecting the sunlight. The Utes were down in Wepo Wash, where they thought they wouldn't be seen. They dismounted and led their horses into a smaller wash, not knowing that the Tewas were watching. There they planned their attack.

The Tewas prepared to go down from the gap. Their leader, Agaiotsay, said, "Now our party will break into two parts. My group will meet the Utes in front, and while we are engaging them the other party will go around behind. Get the Ute leaders first. After that, watch to see who takes command, then get him. Aim for the heart. If you can't get the man, get his horse." The Hopi leaders said, "We'll wait for you here till you return."

The Tewas went down from the high ground, one group going to the left, the other to the right. The party that was going to engage the Utes from the front hid among some large rocks. The other party went around on the west side through a dry wash. The first group moved forward, trying to stay concealed among the rocks, and they came to a certain place where they waited. The other group kept moving, crawling through the wash to get behind the Utes. About this time, the Utes remounted their horses and rode out into the open. Now they were wearing their war bonnets. They rode fast, not knowing that the Tewas were waiting for them. They gave their war cry.

Out in front of the other Tewas there were two brothers. One of them shot an arrow at the Ute war captain and killed him. The other brother killed the man who took his place. Arrows were flying from both sides. The Utes made a rush, using their lances. Agaitstay said, "If you can't hit a man or a horse with an arrow, use your war club." The Tewas ran among the Utes and knocked some of them off their horses. The Utes backed off, then made another rush. By that time the other Tewa party was behind them. The Utes were in the middle, pinned on both sides, and they began to draw away toward safer ground. But the Tewas kept pressing them on two sides. The Utes reached the place where they'd left their bags of pounded meat. There was nothing else to protect them, so they got down behind their meat bags and shot arrows from there. Before the battle, that spot didn't have a name, but afterwards it came to be known as Tukyu'u, Meat Point.

For a while the Utes were able to hold their ground there. But the Tewas again came at them from two directions, and the Utes had to fall back. From there on they didn't have any place to dig in. Now and then they'd stop and try to make a stand in the open, then they'd fall back again. The Tewas tried to encircle them, but the Utes kept moving till they came to some rocks, and they fought from behind the rocks and tried to hold their position. That place didn't have any name then, but now it's called Kokwadel, Stone Wall.

By this time dead and wounded men and horses were lying scattered all through the valley. Only three able-bodied Utes were left behind the rocks. One of them threw his bow out and waved something white. The Tewa leader said, "Hold your arrows. There are only three of them left. Let us see what they want." He put his weapons down and approached the Utes.

He said in sign language, "What is it? What do you have to tell me?" The Ute who had given the signal said, "What people are you? We see you are not Hopis."

He said, "We are Tawatowa."

The Ute answered, "My cousin, we didn't know it was you."

The Tewa leader said, "Yes, it is us. We came from Sewageh." The Ute said, "I'm sorry, my brothers, that we fought against you." "Yes," the Tewa leader said, "now you are sorry. But why do you make war on these peaceful people at Walpi? They don't threaten you."

The Ute answered, "We just came to get some corn and things like that." The Tewa leader said, "You made a mistake. We Tewas are going to stay here now. Remember it, then you won't be coming back any more."

The Ute said, "No, my brother, we'll never come back to fight. Take my bow as a token. It's not made of wood but of elkhorn. Elkhorn will never rot. Only when this bow rots will we ever meet you again in battle. So you see we will have peace forever."

The Tewa leader said, "That is good. You three men who have survived, we will not kill you. Return to your people and tell them that if they ever return we'll be waiting to meet them."

The Utes went away. The Tewas started back to their camp, gathering the bows and other weapons that were scattered across the battlefield. They also took some scalps.⁷ They selected the bodies of four of the bravest Ute warriors, split their breasts open and took out their hearts. When they reached the spot where they first met the Utes, the Tewa war captain said, "Now we'll bury these courageous hearts here in the earth. Let us see what grows out of their grave. Whatever it is, we'll protect it and keep it growing." They dug a hole an arm length deep, buried the hearts, and made a ring of stones around the place. Today we call that spot the Place of Hearts—Pingto'i in Tewa, Eunakana in Hopi. A juniper tree is growing there now inside the ring of stones.⁸

When the Tewa warriors returned to the mesa gap, the Hopi dignitaries were still waiting. The chief of the Bear Clan was there, also the chief of the Snake Clan. The Tewas put some of their battlefield booty in the hands of the Hopis, along with some scalps. They said, "Take these trophies. Now we have shown you that we are worth something. We Tewas have lost some of our men in this fight, but the Great Spirit was with us and the rest of us survived."

The Hopi leaders handed the scalps back, saying, "No, the scalps are yours. Keep them to recall what you accomplished in this battle." Now, even today when we have our midwinter ceremonies in Tewa village, those scalps are brought out and displayed to commemorate the victory over the Utes.

So the Tewas and the Hopi leaders stood there at the gap of the mesa, and when they were through discussing the battle, the Hopi chief said, "Well, now, my children, you may leave your camp and come to the top of the mesa. Make your village over there on the north side of the gap."

The Tewa leader said, "My friend, your village is at the point south of the gap. If we build where you say, the gap will separate us. How can I protect you if I am over here and you are over there? How would I even know if the enemy attacked you? No, I want to be a watchdog sitting in front of your door."

The Hopi chief said, "Well, then, come and make your village just on the south side of the gap."

So they went together to look at the spot the Hopi chief had in mind. The Tewa chief said, "My friend, how do you expect us to live on this little piece of land? Do you think we're not going to increase? We Tewas are going to grow. We need more room."

Then they all walked south from there to the place where there is now a shrine with a large piece of petrified wood sitting at the boundary between Tewa Village and Sichomovi.⁹ At that time, however, Sichomovi did not yet exist, and there was a wide open space there. The Hopi chief said, "Well, then, let your village extend up to here. Now you have ample room."

Agaiotsay said, "Yes, all right, now we have room to build our village. But we also spoke of land. Where are we going to have our fields?"

The Hopi chief said, "Over there in the east, where the mesa juts out, that is Eagle Point. And to this side, to the west, you see Big Water Point. These points mark the extent of your land." The land designated for the Tewas included what is now called Kearn's Canyon, but today there are no Tewas cultivating over there.

After they were finished speaking about the land, the Hopi chief said, "When we sent for you we promised that you could take some of our women for wives. That was our promise, and we will be true to it."

But Agaiotsay said, "Wait, let us not go too fast. It is too soon to speak of that. We are not ready for it. First we have to see how well our villages live together. Suppose we took Hopi wives now, and then after a while you people become angry with us for some reason and we have to break apart. It would be too hard for us to have to go away from here and leave our children and grandchildren behind. No, we couldn't go through all that. It would break our hearts. Later on, when we're sure that things are going well, then we can talk about taking Hopi wives. Not now. We'll let the matter rest for a while."

After that the Tewa leader said, "Another thing, my brother, we want you to know that we are going to remain Tewas forever. No matter what you do, we will follow our own ways." He took a small ear of corn and handed it to the Hopi chief. He said, "Chew it up but do not swallow it." The Hopi chief chewed the corn. The Tewa chief said, "Now give me what you have chewed." The Hopi chief spat the chewed corn into his hand. The

Tewa chief took the chewed corn, put it in his mouth and swallowed it.

The Hopi chief asked, "What is the meaning of this?"

The Tewa chief answered, "It means that we will take from your mouth the language you speak. We will speak Hopi."

The Hopi chief said, "It is good that you will speak Hopi. Now you chew up some corn and give it to me." The Tewa chief chewed some corn, and the Hopi chief put out his hand to receive it. But the Tewa chief did not give it to him. He had his people dig a deep hole in the ground, and he spat his corn into the hole. They filled the hole with earth and covered it with heavy rocks.

The Hopi chief asked, "What is the meaning of this?"

And the Tewa answered, "It means that you will never have our language in your mouths. We will speak Hopi and Tewa, but your people will never speak the Tewa language. If you were to speak Tewa you would be able to infiltrate into our rituals and ceremonies. You would interfere with our way of doing things."

They placed a piece of petrified wood there to mark the boundary of Tewa Village. Today Sichomovi, which we sometimes call Middle Village, is on the Hopi side of the boundary, but in those days it didn't yet exist.

The Tewas built Tewa Village right where it stands today. It has never moved. People built their houses according to the clans they belonged to. The Bear Clan and its affiliated clans built their houses on the four sides of the central court, with a shrine in the middle. Those were the leading families. The other clans built around the Bear Clan houses according to how they ranked. The Sun Clan and the Cloud Clan built at the end. The Corn Clan built on the east side to guard the entrance there. Then came the Tobacco Clan, the Green Corn Clan, the Parrot Clan, the Cottonwood Clan and the Shell Clan. There also were others. My clan—Wood, or Spruce—was affiliated with the Bear Clan, so we were with them in the center. A number of these clans have become extinct in Tewa Village, but my clan and the Bear Clan have increased. When the Tewas took over the land that W'api assigned to them, they gave a portion to each of their clans.

That is the story of how we Tewas came to be here on First Mesa. I guess the outcome hung on that battle with the Utes. If the Utes had won, the Tewas might never have settled in this place. Someone inscribed the record of the fight with the Utes on the cliff wall down below. When you come up the road from the main highway you can see the markings. There's a Tewa shield and a long row of marks indicating the number of Utes that were killed. Underneath that pictograph is another one referring to a battle the Tewas and Hopis had later on against the Apaches. In the fight against the Utes, however, no Hopis took part, only Tewas.

It was Agaiotsay and his group from Tsegageh who established Tewa

much greater in numbers than you are. They are increasing very fast, and are very prosperous. They live in good houses and have good clothes and plenty to eat. Two things make them prosperous, one is that they educate all their children and keep them in school year after year, and they learn about books and how to do all kinds of things. The white people educate the women too, as you see here, and when they are educated they all work. These are the two things, we educate all our children and we all work. We are establishing schools for the Indian children, where they may be educated as white children are. If your children would go to those schools and stay as ours do, then your girls would learn to wash, iron, keep house, and your boys would learn farming, blacksmithing, carpentering, &c., they could learn to do just as well as white children do. When you go to Carlisle you will see Indian girls and boys doing just as white boys and girls do.

I will talk with your Agent and see what can be done for you. He knows you and lives near you and you must take his advice. I shall be glad to do whatever I can for you, with whatever money Congress gives me to spend. All except this part of the cost was given the Indians.

To Agent Vandever:—How many families have moved down?

AGENT VANDEVER. Eight. This man [Polaccaca?—Ed.] has a good house, plastered, and he has a stove. All the eight except two have stoves.

COMMISSIONER. Provide those that are already down with stoves. I will authorize that so far as I have the power. If there is another company who want to go down from the mesa, help them to build.

AGENT VANDEVER. They need doors and windows. They should do the hauling themselves. I think about forty would go if some help were given them.

COMMISSIONER. Is there a carpenter at the school?

AGENT VANDEVER. Yes.

COMMISSIONER. I will spare the carpenter from the school for a while and will instruct him to show you how to build houses. So far as we give help it must be given to those who go down from the mesa.

AGENT VANDEVER. They have never got any thing for their sick and when they come to the school the Dr. does not give medicines or wait on them. He says the medicines are for the school. For implements next year, they need only hoes and axes.

COMMISSIONER. Next year I will try and have a blacksmith's shop established. I will ask the Secretary to authorize that. I will see what can be done towards furnishing medicines. The Agent is going down to stay with you for a month or two, and I will instruct the school carpenter to show you how to build houses and so far as I can I will help those who go down from the mesa. I cannot do very much, but I will do what I can.

Appendix III

Hopi Petition to Washington

In 1894, at the urging of Thomas Kearn, the Hopi villages sent a petition to Washington urging that the Government cease its effort to reallocate clan lands and institute private individual holdings. The petition also requested a precise definition of the Hopi reservation. Kearn apparently drafted the petition himself, in his own handwriting. The signers identified themselves by drawing their clan symbols, after which Kearn wrote out their names. The document is a concise and eloquent description of Hopi landholding traditions and the difficulties of desert farming. As far as the Hopi elders know, there was no direct reply to the villages from anyone in Washington.

Moqui Villages

Arizona March 27 & 28, 1894

To the Washington Chiefs:

During the last two years strangers have looked over our land with spy-glasses and made marks upon it, and we know but little of what it means. As we believe that you have no wish to disturb our Possessions, we want to tell you something about this Hopi land.

None of us wer[e] asked that it should be measured into separate lots, and given to individuals for they would cause confusion.

The family, the dwelling house and the field are inseparable, because the woman is the heart of these, and they rest with her. Among us the family traces its kin from the mother, hence all its possessions are hers. The man builds the house but the woman is the owner, because she repairs and preserves it; the man cultivates the field, but he renders its harvest into the woman's keeping, because upon her it rests to prepare the food, and the surplus of stores for barter depends upon her thrift.

A man plants the fields of his wife, and the fields assigned to the children she bears, and informally he calls them his, although in fact they are not.

Even of the field which he inherits from his mother, its harvests he may dispose of at will, but the field itself he may not. He may permit his son to occupy it and gather its produce, but at the father's death the son may not own it, for then it passes to the father's sister's son or nearest mother's kin, and thus our fields and houses always remain with our mother's family.

According to the number of children a woman has, fields for them are assigned to her, from some of the lands of her family group, and her husband takes care of them. Hence our fields are numerous but small, and several belonging to the same family may be close together, or they may be miles apart, because arable localities are not continuous. There are other reasons for the irregularity in size and situation of our family lands, as interrupted sequence of inheritance caused by extinction of families, but chiefly owing to the following condition, and to which we especially invite your attention.

In the Spring and early Summer there usually comes from the Southwest a succession of gales, oftentimes strong enough to blow away the sandy soil from the face of some of our fields, and to expose the underlying clay, which is hard, and sour, and barren; as the sand is the only fertile land, when it moves, the planters must follow it, and other fields must be provided in place of those which have been devastated. Sometimes generations pass away and these barren spots remain, while in other instances, after a few years, the winds have again restored the desirable sand upon them. In such event its fertility is disclosed by the nature of the grass and shrubs that grow upon it. If these are promising, a number of us unite to clear off the land and make it again fit for planting, when it may be given back to its former owner, or if a long time has elapsed, to other heirs, or it may be given to some person of the same family group, more in need of a planting place.

These limited changes in land holding are effected by mutual discussion and concession among the elders, and among all the thinking men and women of the family groups interested. In effect, the same system of holding, and the same method of planting, obtain among the Tewa, and all the Hopi villages, and under them we provide ourselves with food in abundance.

The American is our elder brother, and in everything he can teach us, except in the method of growing corn in these waterless sand valleys, and in that we are sure we can teach him. We believe that you have no desire to change our system of small holdings, nor do we think that you wish to remove any of our ancient landmarks, and it seems to us that the conditions we have mentioned afford sufficient grounds for this requesting to be left undisturbed.

Further it has been told to us, as coming from Washington, that neither

measuring nor individual papers are necessary for us to keep possession of our villages, our peach orchards and our springs. If this be so, we should like to ask what need there is to bring confusion into our accustomed system of holding corn fields.

We are aware that some ten years ago a certain area around our land, was proclaimed to be for our use, but the extent of this area is unknown to us, nor has any Agent, ever been able to point it out, for its boundaries have never been measured. We most earnestly desire to have one continuous boundary ring enclosing all the Tewa and all the Hopi lands, and that it shall be large enough to afford sustenance for our increasing flocks and herds. If such a scope can be confirmed to us by a paper from your hands, securing us forever against intrusion, all our people will be satisfied.

[The above Hopi petition was signed in clan symbols by 123 principals of kiva societies, clan chiefs and village chiefs of Walpi, Tewa Village, Sichomovi, Mishongnovi, Shongopovi, Shipaulovi and Orabri.]