

HOPI USE, OCCUPANCY, AND POSSESSION
OF THE INDIAN RESERVATION
DEFINED BY THE ACT OF JUNE 14, 1934:
AN ARCHAEOLOGICAL PERSPECTIVE

by

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INTRODUCTION

The Hopi people and their ancestors have occupied, used, and possessed most of northeastern Arizona for several hundred years. This area contains thousands of archaeological sites recognized by archaeologists and historians as ancestral to the Hopi. Hopi use, occupation, and possession of this area in 1934 is inseparably connected to their use, occupation, and possession in the preceding prehistoric and historic periods. As a people dependent prehistorically on agriculture, collecting of plants, and hunting of game, and (since the 1600s) the raising and herding of domestic animals, especially sheep, goats, cattle, horses, and burros, their very existence hinged on their knowledge of a vast area and their ability to utilize the various resources of that area without interference from others. This sustaining area the Hopi call "Tusqua." The boundaries of this land for the Hopi are defined by shrines or cairns. These boundaries were explained in 1939 and again in 1951 for the benefit of the federal government

by religious leaders from the Second Mesa village of Shungopavi.¹ The shrines marking these boundaries continue to be visited by Hopis as was reported in a 1982 article in National Geographic magazine.² A map showing the general outline of the Hopi "Tusqua" is presented as Figure 1. The Hopi feeling about this land was eloquently stated in the 1951 statement presented to the Commissioner of Indian Affairs and is quoted in part below:³

The Hopi Tusqua (land) is our love and will always be, and it is the land upon which our leader fixes and tells the dates of our religious life. Our land, our religion, and our life are one.

1. It is from the land that each true Hopi gathers the rocks, the plants, the different woods, roots, and his life, and each in the authority of his rightful obligation brings to our ceremonies proof of our ties to this land.

2. It is upon this land that we have hunted and were assured of right to game such as deer, elk, antelope, buffalo, rabbit, and turkey. It is here that we capture the eagle, the hawk, and such birds whose feathers belong to our ceremonies.

3. It is upon this land that we made trails to our salt supply.

4. It is over this land that many people have come seeking places for settlement, All the clan groups named their contribution to our

welfare and upon acceptance by our leader were given designated lands for their livelihood and for their eagle hunting, according to the directions from which they came.

5. It is from this land that we have obtained the timbers and stone for our houses and kivas.

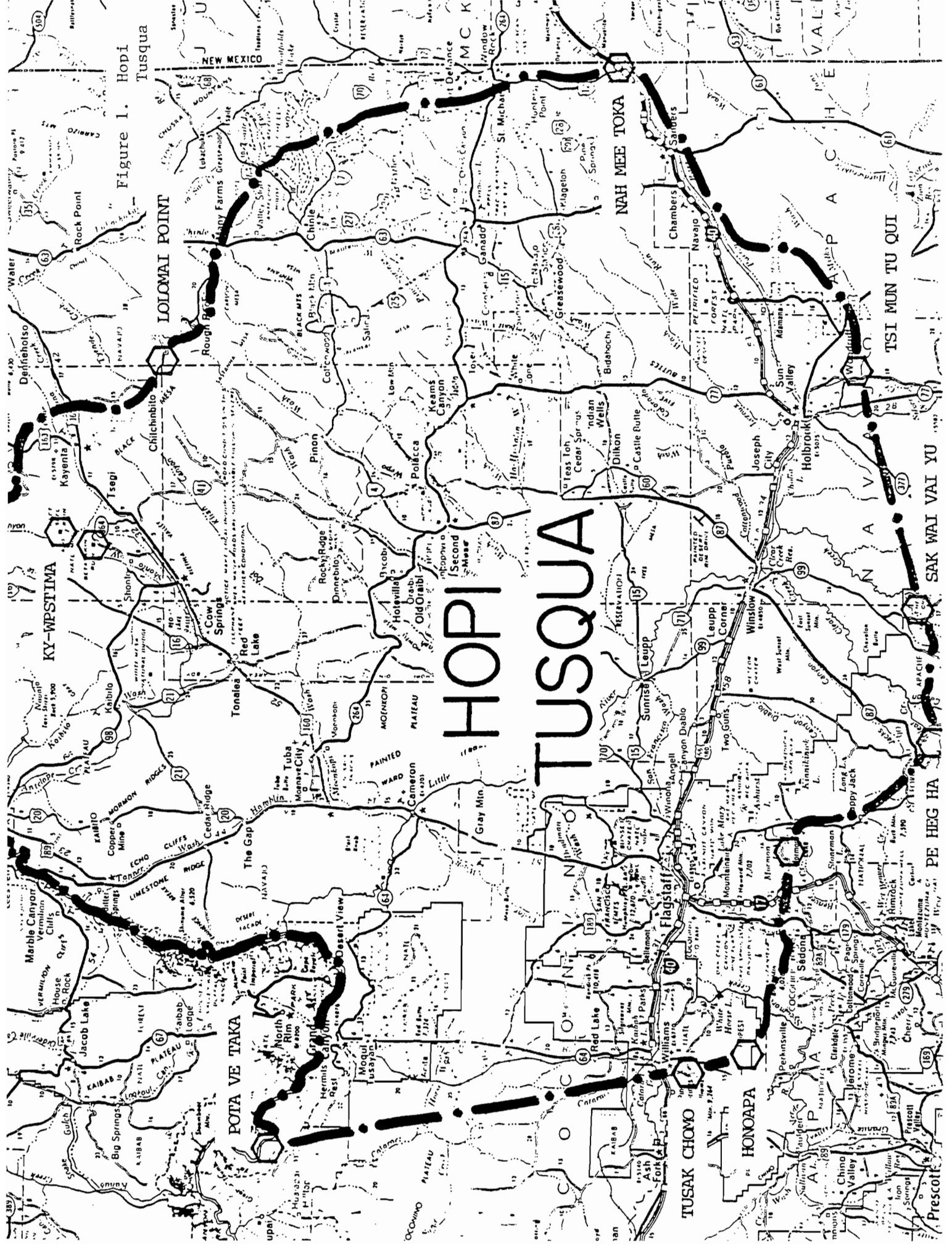
At the present time and for some years we have been forced from these boundaries inward and it has been only with difficult effort and strong faith in our way of life that we have managed to survive. Our petition to you is for full restoration of the land to us and the freedom to govern its use.

Our claim . . . is for our rights to the full use of our resources, our ceremonial shrines and hunting areas.

Boundary Marks of Hopi Tusqua

1. Sak wai vai yu (Chevelon Cliffs)
2. Honapa (west of Sedona)
3. Pe hegha (Blue Ridge)
4. Honoapa (west of Sedona)
5. Tusak Choma (Bill Williams Mountains)
- 6&7. Po ta ve taka (Point Sublime, Grand Canyon, to the junction of the Colorado River and Escalante River)
Polungoikoya

Figure 1. Hopi Tusqua



8. Tukuk navi (Navajo Mountain)
- 9&10. Ky westima (east of Keet Seel and Betatakin)
11. Nei yava walsh (Lolomai Point)
12. Nah mee taka (Lupton-mouth of canyon)
13. Tsi mun tu qui (Woodruff Butte)

This 1951 petition and 1939 and 1951 demarking of boundaries circumscribe an area identical to that indicated in 1982. The present and past use, occupation, and possession of this land and its importance to the Hopi are eloquently stated in the above quote. Hopi "Tusqua" includes nearly all of the 1934 Reservation boundaries. This report presents the physical evidence, the material culture, documenting Hopi use, occupation, and possession of the 1934 Reservation boundary area in and about 1934. To present this evidence in a meaningful context, a brief outline of Hopi involvement in this area from before A.D. 700 to 1940 will be considered.

PREHISTORY AND HISTORY OF THE AREA WITHIN THE 1934 RESERVATION BOUNDARIES, PRE-A.D. 700 TO 1940

This time period, pre-A.D. 700-1940, will be divided into four periods under three cultural designations. Although the prehistoric Pueblo period in northeastern Arizona has been termed "Anasazi" by archaeologists, the Hopi name for these people, "Hisatsinom," will be used in this report for the periods pre-A.D. 700 and 700-1300. Ancestral Hopi will refer to the A.D. 1300-1630 period; and historic Hopi, 1630-1940 (Fig. 2). The date 1630

stone used for improving Ironwood Spring and possibly to build field houses in the Moenkopi Wash area. Although not visible on the Fairchild aerial photographs due to the quarry's small size, the presence and construction of numerous field houses in the area, such as at sites 110 and 151, built before and possibly after 1934, suggest the quarry could have been in use in 1934.

GENERAL SUMMARY OF HOPI USE, OCCUPATION, AND POSSESSION FROM AN ARCHAEOLOGICAL STANDPOINT

The archaeological evidence summarized in the preceding sections paints a picture of extensive and sometimes intensive use of most of the 1934 Reservation by the Hopi and their ancestors, the Hisatsinom, since before A.D. 700. The Hisatsinom led a village life dependent on maize, supplemented by beans, squash, gathered seeds, and hunted meat. These foods actually remained the basis of Hopi culture up to World War II.

Up to A.D. 1300, archaeological evidence indicates the Hisatsinom occupied all areas of the 1934 Reservation, with the northeast corner and areas west and south of Moenkopi the most sparsely occupied. During the search for twentieth century Hopi sites, at least seven thirteenth century Hisatsinom sites were located: one west of Moenave near Hamblin Wash; one at site 79 in the Castle Rocks area, north of Moenkopi village; one at site 84 in Nanmuru; one at site 112 (Poseolelena), just east of Highway 264 above Moenkopi Wash; one a mile west of Moenkopi on a butte across Highway 160; one at Salt Spring on Ward Terrace; and one along the east bank of the Little Colorado River, 8 miles (13 km)

southeast of Cameron. Thus, with adequate inventory and field examination, the intensity of Hisatsinom, and more recent, occupation in the region is certain to be greater rather than less than projected from present archaeological knowledge of the area. The clear cultural association of the Hopi to the Hisatsinom establishes a pattern of land use followed by the Hopi today. This pattern stretches back in time well over 1000 years.

After A.D. 1300, archaeological evidence of use and occupancy of the 1934 Reservation by people ancestral to the Hopi is much less widespread, but also much clearer. From the 1300s to the present, the Hopi and their historic and prehistoric ancestors have made yellow or brown pottery, with the exception of the nineteenth century. This pottery suffers little or no deterioration in the less than 700 years it has been in or on the ground. Its color and craftsmanship usually distinguish it from the earlier Hisatsinom pottery and distinguish it as Hopi. No other contemporary groups in the 1934 Reservation made pottery even remotely similar to this Hopi Yellow Ware.

Prehistoric Hopi (A.D. 1300-1630) occupation of the 1934 Reservation is found scattered throughout the northern, eastern, and southern sections, and occurs thinly in the west around what is today Moenkopi. Occupation is concentrated in a broad band along the Arizona-Utah border from the Rainbow Plateau on the east, west to Comb Ridge (on the east edge of Monument Valley), and south to Long House Valley on the northwest side of Black Mesa. Hopi sites are also concentrated in the Canyon de Chelly

area and Chinle Valley on the eastern edge of the 1934 Reservation. A third concentration of prehistoric Hopi sites occurs in the Wide Ruin, Cottonwood Creek, Bidahochi, and Hopi Buttes section in the southeastern portion of the 1934 Reservation. Thus, 5000 sq. km or more were used by the fourteenth through sixteenth century Hopi users of the 1934 Reservation, but likely never at one time. Most of this use was probably seasonal farming or perhaps hunting-gathering, and ritual trips. The only large prehistoric Hopi sites in use during all or part of this period in the 1934 Reservation were Old Moenkopi and Bidahochi, with Wide Ruin and Klagetoh occupied only for very short periods after A.D. 1300.

In 1630, the Spaniards established missions among the Hopi and introduced several domestic plants and animals, with peaches, sheep, goats, and to a lesser degree, cattle, the most economically significant. From 1630 to 1880, the historic Hopi Period, use of the 1934 Reservation included seasonal use and occupation and livestock grazing. Also, during this period the village of Old Moenkopi, which lay on the mesa northeast of the modern village, was in use. Archaeological sites are very few and scattered. A considerable part of this problem, especially for nineteenth century Hopi pottery which is white like Hisatsinom pottery, is lack of recognition by archaeologists recording historic Hopi sites. Pottery in southwestern archaeology is used as a major indicator of the presence or absence of a cultural group.

Sites from this period are concentrated in Canyon de Chelly, outside the 1934 Reservation boundary, around Moenkopi, in

Long House Valley northwest of Black Mesa, and in the Chinle Wash area. All of these areas, with perhaps the exception of the Moenkopi area, were probably used seasonally for farming or perhaps for tending to orchards or herding sheep. Livestock grazing in the Moenkopi area prior to concentrations of Navajo or other non-Hopi groups in the area was apparently extensive, although its extent is unknown due to lack of adequate documents and the nature of the activity, which leaves no archaeological remains.

With the placement of the Navajo on a reservation after 1868, the presence of Mormons in the Moenkopi area by the 1870s, and the re-establishment of "modern" Moenkopi about 1879, Hopi land use patterns changed dramatically, returning probably to the level that predated Navajo presence. Thus, 1880 marks a transition period that was truncated in 1901 in the western reservation with the establishment of the Tuba City Agency and development of the water in the area. This development and continued expansion of the Reservation, consolidated finally in 1934, greatly affected Hopi-Navajo relations and land-use patterns. The development of this area for ranching benefitted that aspect of Indian economy and probably aided the traditional Navajo herding economy more than the mixed Hopi farming and herding economy.

Areas used and occupied by the Hopi in or very near the year 1934 can be clearly identified through archaeological remains supplemented by the Fairchild aerial photographs. These demark Hopi farming, sheep herding, and, rarely, cattle herding and ritual. A total of 55 Hopi sites in use in 1934 have been

identified, marked on USGS maps, and recorded (Fig. 13). These and other Hopi sites recorded in the 1934 Reservation, but not in use in 1934, are attached as Appendix I. Those in use in 1934 are clearly identified under part 6. of the form. Of the 55, 17 were used for farming, 25 for ranching (3 with water collection features only, 16 for sheepherding, 2 for cattle ranching, and 4 with community corrals), 4 are exclusively rock art sites, and 9 are of a miscellaneous nature. These sites identify the following areas within a 14-mile (22 km) radius of Moenkopi village as exclusive or nearly exclusive use by the Hopi (Table 5). Figure 13 graphically presents the area of exclusive Hopi use as defined by archaeological remains. This use is predominately farming and sheep herding. The areas are:

1. Moenkopi Wash, containing both farming sites (some with rectangular stone structures), sheep corrals against the cliffs primarily used for wintering sheep, and community corrals for all livestock. Exclusive Hopi use within Moenkopi Wash begins 2 mi (3 km) east of the Highway 264 bridge over Moenkopi Wash and extends into Kerley Valley. Archaeological evidence documents Hopi farming in Kerley Valley to the flumes and corn roasting pits in the valley ranging 2.5 mi (4 km) west of Moenkopi Village. Extensive use of the Kerley Valley since 1934 has obscured or eliminated other archaeological data on exclusive Hopi use. The patchwork of Hopi and Navajo allotments are visible in the 1934 aerial photos. The identity of the users of these allotments is beyond the scope of this report.

2. Pasture Canyon, containing only farming plots and associated features and structures. Hopi exclusivity begins as far north as the Salako shrine, 4.8 mi (7.7 km) north of Moenkopi Wash, and extends south to the wash.

3. Bakalo, with both farming plots located in the lower, arable sections of the Hollow Place, and sheep corrals along the cliffs. Some of the farms have associated rectangular stone structures.

4. Nanmuru, used primarily for farming, although by 1934 this had mostly phased out, supplemented with sheep ranching that still flourished in 1934. Hopi sheep ranches in this area often had associated circular stone structures.

5. Little Bakalo, which contained cattle ranches and a cattle corral.

6. Coal Mine Mesa, east of Nanmuru, which had one farming field, but through which the Salt Trail passed.

7. Moenkopi Plateau, from Moenkopi Wash south to Owl's Cap and on to Buck Pasture. This area contained mostly sheep corrals from the Moenkopi Wash area to Owl's Cap, although near Owl's Cap there was one farm and one community corral in use in 1934. To the west of Owl's Cap was a charco, or earthen dam, built by Hopi to capture water for cattle. Between Owl's Cap and Buck Pasture use was mostly for cattle herds. One rectangular, dugout structure that came into use apparently just after 1934 was associated with this cattle herding.

8. Ward Terrace was used by one Hopi ranching complex for both horses and cattle. The only other structure, Hopi or Navajo, that occurred on Ward Terrace within 4.5 miles (7.2 km) of this site in 1934 was a corral built by the same Hopi family.

9. Castle Rocks, north of Moenkopi Wash which were used solely for sheep herding indicated by at least one sheep corral.

Most of these areas are contiguous, and small areas between them should logically also be considered of exclusive Hopi use. Archaeological data and the 1934 aerial photographs indicate Navajo presence in these areas of exclusive Hopi use is very rare to totally absent in 1934. In addition to these areas are other areas (as detailed in other reports) of exclusive Hopi use that are not evidenced by archaeological data. In addition to areas of exclusive use are vast areas of Hopi use that were probably shared with Navajos.