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# FRANCISCAN AWATOVI

THE EXCAVATION AND CONJECTURAL RECONSTRUCTION  
OF A 17TH-CENTURY SPANISH MISSION ESTABLISHMENT AT  
A HOPI INDIAN TOWN IN NORTHEASTERN ARIZONA

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WITH AN APPENDIX BY  
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PART I: THE HISTORY OF AWATOVI

By  
J. O. BREW

turning to his divine Majesty in their present afflictions . . ."

Anza's journal states that 30 people followed him from Oraibi,<sup>131</sup> and Croix later lists the total converts brought out from Hopi by Anza at 200.<sup>132</sup> Whether these were true Hopi converts or more Rio Grande repatriates does not appear from the documents. However, this did give Anza some return for his trip, in addition to a better than average crop of promises. On Monday, September 25, when Anza and his troupe were actually on the move away from Moqui, the Walpi chief visited him and informed him that the Oraibi chief had ridden over to Walpi the night before; that they had talked long and earnestly; and that they had agreed between them to go and live among the Spaniards, "*if their misfortunes continued.*" Anza repeated to the Walpi chief the promises he had made at Oraibi of land allotments in the Rio Grande and mediation with the Utes and Navajo. And again he offered the "horse loaded with provisions and other trinkets." This time, with the evidence clear that the Spaniards were leaving the country, the gift was accepted!

So Anza returned to the Rio Grande, leaving the Hopis, he says, to their "final destruction." He was convinced that they were no longer a factor in affairs in the west.

The last word rests with Croix on this, the final Spanish attempt to retrieve the Hopis, 100 years after the Rebellion. In his general report of 1781, he wrote: <sup>133</sup>

. . . I notified your Excellency of the miserable state to which hunger and sickness had reduced the Indians of Moqui. I set forth my measures dictated to reduce them by the Christian means of succoring their necessities, offering them our aid and protection, and not demanding of them anything by violence on the points of religion and vassalage.

To carry out these measures, the governor of New Mexico went to the province of Moqui. He found it destroyed by the rigors of hunger, pestilence, and war. *But the chief priests of the nation were inexorable in their purpose of remaining heathen, preserving their customs, and remaining in their desolated pueblos, in spite of sad references which they made to the fact that, when Father Fr. Francisco Garcés presented himself and was badly received in their*

<sup>131</sup> Thomas, 1932, p. 236.

<sup>132</sup> Thomas, 1932, p. 109.

<sup>133</sup> Thomas, 1932, p. 109.

towns, he predicted for them the infelicities and miseries they are now suffering.

Notwithstanding, the governor came back with two hundred Moqui, who voluntarily left without opposition of their chiefs, and on allotted land they are now happy in the New Mexican settlements. Unfortunately, forty other families who desired a similar life were murdered by the Navajo Apache.

The italics are mine and emphasize the persistence of the Hopi culture. Although I am convinced the situation was not nearly so bad as painted by Anza, still, the Hopis were in the midst of a lean period. They were able, apparently, to repel the Spaniards and their religion in weakness as well as in strength.

#### THE 1780's

Although I have found no documentary evidence for the '80's we do not need any to demonstrate that the extermination predicted by the gullible Anza and the traditionally doleful Hopi elders was not consummated. The Hopis are still there. And early in the '80's the rains apparently came, as I am sure the Hopis expected they would when the chiefs of Oraibi and Walpi refused to follow Anza to the Rio Grande. If the tree-ring dating referred to above is correct,<sup>134</sup> 1781 was a reasonably good year, 1782 was dry again, but 1783 was quite wet. The record for the decade from 1780 to 1790 is relatively good and the next decade, 1790 to 1800 was the wettest but one of the century, exceeded only by the 1760's.<sup>135</sup>

#### 1819: FINALE

Against the background of the record of the 18th century, an entry of 1819 is either pathetic or amusing, depending on the point of view of the reader. Reporting Spanish-Navajo hostilities of 1819 from contemporary documents, Bancroft states: <sup>136</sup>

A notable feature of this affair is the fact that the Navajos, being hard pressed, settled near the Moqui towns, and the Moquis sent five of their number to ask aid from the Spaniards. This was deemed a most fortunate occurrence, opening the way to the submission of this nation after an apostasy of 139 years. It was resolved to take advantage of the opportunity, but of the practical result nothing is known, . . .

<sup>134</sup> See p. 32.

<sup>135</sup> Douglass, 1935b.

<sup>136</sup> Bancroft, 1889, p. 287.