The Kachina and the White Man

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ILLUSTRATED BY THE AUTHOR

A STUDY OF THE INFLUENCES OF WHITE CULTURE ON THE HOPI KACHINA CULT

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Historical Summary

HOPI-WHITE CONTACTS, 1540-1850

In an effort to indicate the actual degree of isolation enjoyed by the Hopis, I have attempted to list the known contacts of Whites with the Hopis, as drawn from historical records. Many additional items (such as maps, early publications which include mention of the Hopis, and some of the directives given to Spanish governors concerning the Hopis in their charge), although they do not represent actual *physical* contacts with the Hopis, do indicate the extent to which the White world knew of these people in early days.

No claim has been made, on the basis of this record, that all contacts were of equal influence; many were only "in passing." However brief, even these had the effect of keeping the Hopis ever-conscious of an alien culture, and may also have been instrumental from time to time by leaving behind miscellaneous material culture articles.

In compiling this list, I have drawn from a wide variety of sources, but wish especially to acknowledge my indebtedness to the pioneer work of Katharine Bartlett, whose fine papers on Hopi History (Bartlett, 1934, 1936) have long given service, and to Colton (1930), Hargrave (1935), and Brew (1949). Since this list is intended as preliminary to a more complete history of the Hopis, I would appreciate any corrections or additions.

1539 Marcos de Niza, in his *Relación*, made the first-known reference to the Hopi area, which he called "Totonteac."

1540 A small party sent by Coronado were the first Whites known to have entered the villages, known to them as "Tusayan."

1540 Melchior Diaz mentioned "Totonteac," which he heard of while in Sonora.

1540 Fernando Alarcón wrote briefly of "Totontoac" in his account of his voyage up the Colorado.

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1744 Fray Miguel Menchero comments on the Hopis in his *Declaración.*

1745 Fray Delgado, with Juan José Toledo and José Yrigoyen, went to Tusayan where they had no success; Delgado reported that there were 10,846 Hopis at that time.

1745 The Jesuit *Provincial,* Cristóbal de Escobar y Llamas, in effect declined the Hopi field in a letter to the Viceroy.

1745 As a result of the Delgado success, plus Escobar y Llamas' letter, the King rescinded his *cédula,* and returned the Hopis to the Franciscans.

1746 A further communiqué from Delgado detailed his work in Tusayan, in company with Toledo and Yrigoyen.

1747 Fray Menchero was ordered by the Viceroy to resettle the pueblo of Sandía with "Hopi Indians"; undoubtedly these were not true Hopis, but expatriate fugitives and their descendants.

1747 The Viceroy ordered an expedition to Zuñi, where the Hopis sent their chiefs to intercept him and prevent his entry. Interest in California made the reconquest of Tusayan imperative to Spain.

1748 Governor Codallos y Rabal granted a tract of land at Sandía for settling Christianized Hopis; Menchero finally settled 350.

1748 José Villaseñor commented at length on the "Moquinas."

1749 Fray Menchero declared that the Hopis had come to him at Sandía three times, asking his help.

1750 Governor Vélez Cachupín wrote to the Viceroy, mentioning that the Comanches were causing trouble by attacking the Navajos, Zuñis, and Hopis.

1754 Five Havasupais and their chief, enroute to Santa Fé to request Spanish sovereignty, were killed by the Hopis to prevent them from bringing the Whites into Tusayan.

1754 A record of the Hopi population listed five villages, with only 8,000 people.

1755 Fray Rodríguez de la Torre visited the villages, preached, but was effectively opposed by the priests and chiefs.

1757 Miguel Venegas located and discussed the "Maqui" in his *History of California.*

1760 Fray Juan Sanz de Lezaún recorded a complete description of the Hopis in his *Comentario.*

1766 The Marqués de Rubí made a tour throughout the province as an inspector for the Viceroy.

1770 Fray Francisco Garcés mentioned finding Hopi textiles among the Gileño Pimas.

1774 Gov. Francisco Crespo commented upon the quality of the Hopi weaving he encountered in the *Jalchedune* [Halchedoma] country; this convinced him of the feasibility of opening a route to Tusayan.

1774 As part of his instructions, De Anza was directed to go to California; thence, on his way back, to find a route to Nuevo México and the Hopi villages.

1774 Fray Garcés tried to get to Tusayan, but failed. He mentioned finding Hopi weaving among the Mojave, Pápago, and Yávapai.

1775 Fray Escalante was ordered by Governor Mendinueta to find out about the Hopis, and a possible California-Sonora route. He visited Tusayan, listing seven villages and 7,494 Hopis.

1776 Fray Garcés entered Oraibi, but was completely rebuffed. He mentioned "Muqui concabe" [Moenkopi].

1776 Escalante again passed through Tusayan on his return from California.

1776 Viceroy Bucareli wrote to Arriaga in support of the plan to open the route to the Hopis.

1776 Lieutenant-Colonel Antonio Bonilla advised the use of force on the Hopis; they no longer feared Spanish arms.

1777 The Great Drought began.

1779 Because of the drought, many Christianized and orthodox Hopis were reported living at Zuñi. Some went to Sandía with more to follow.

1779 Viceroy Croix wrote to De Anza, advising the use of peaceful means, and suggested the assignment of El Sabinal as a home for the starving Hopis. He warned of a possible Hopi-Apache alliance unless the Spanish acted wisely.

1779–1780 Fray Andrés García was dispatched to rescue the Hopis from raiding Navajos; 77 returned with him, and 73 came later.

1780 Governor de Anza visited the villages and recorded that there were only 798 Hopis left (!). He was able to bring back only 30 families, although others asserted they might come later.

1780 A report asserted that most Hopis were living with the Havasupais due to the famine.

1781 Galindo Navarro, Assessor-General, advised the continuance of Anza's policy, stating that it had already resulted in 200 Hopis leaving Tusayan to settle in the Río Grande area.

1781 A serious outbreak of smallpox hit the villages; De Anza offered help. But as the drought broke, his golden opportunity was gone.

1781 Croix reported to the King that the Hopis continued inexorable.

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1782 Fray Jean Augustín Morfi discussed general conditions in Nuevo Mexico—mentioning that the inhabitants of the Río Grande area were much worse off than the Hopis, albeit the latter were *still* independent.

1786 In his *Instructions,* Bernardo de Gálvez specifically requested information concerning the condition of the Hopis.

1787 Fray Francisco Paloú mentioned the "Moxi" in his *Relación.*

1792 The *Crónica Seráfica* of Arricivita mentioned the "Macueques."

1799 José Cortez mentioned the Hopis and listed seven villages.

1804 Baron von Humboldt's map included the Hopi area, showing four villages.

1810 Zebulon Pike mapped the *Interior Provinces of New Spain,* and included the Hopis. He listed four villages. This is the earliest U. S.-published map showing the Hopis which I have yet found.

1811 Humboldt devoted several pages of his *Political Essay* to Hopi life.

1812 Pedro Bautista Pino noted that Navajo lived among the Moqui.

1815–1821 American fur-trappers began to enter the Nuevo México area, presaging a later expansion.

1818 John Pinkerton's 1816 *Atlas* [London] was published in Philadelphia. This is the first atlas showing the Hopi area published in the U. S.

1818–1819 Because of Navajo raids and increasing Navajo settlement adjacent to the villages, the Hopis sent a delegation to Governor Melgares, asking Spanish help.

1821–1823 American fur-trappers were recorded as being common in the Southwest as far as Río Norte.

1821 Mexican Independence ended Spanish sovereignty over the Hopi. As far as is known, no Mexican authorities visited the Hopis.

1824–1826 Fur-trappers covered the Southwest so completely that the once-numerous beaver became rare.

1826 James O. Pattie visited the Hopi, and apparently was the first "American" to do so.

1826–1832 With the disappearance of the beaver, the fur-trappers left the Southwest, to go westward into California.

1827 Richard Campbell and 35 men went from Zuñi to San Diego. He said he knew the route via the Hopi villages was shorter, but not suitable for wagon travel.

1827 Bill Williams, famous guide, was apparently in the villages sometime during the year.

1828 George C. Yount, a fur-trapper, was the first American to leave detailed description of Hopi life.

1830 Antonio Armijo traveled from Santa Fé to California, connecting with the "route the Moqui use in trading with the Mojaves."

1831 William Wolfskill, and perhaps Ewing Young, passed through the Hopi villages.

1833–1834 Joseph R. Walker was in the villages for several days sometime during this period; he wrote a short account of his experiences while there.

1834 A party of American fur-trappers raided Hopi truck gardens and killed a score of Indians who opposed the raid.

1840–1845 At least two expeditions were recorded as having gone to the Hopi country to locate quicksilver mines long known there.

1840 A party of Americans, including four women, were mentioned as having been in the villages while en route west.

1842 A brief description of the "Munchies" was written by Sage.

1844 Josiah Gregg mentioned the Hopis, their language and culture, and stated there were 1,000–1,500 of them living in seven villages.

1845 Wilkes wrote of the "Monkey Indians."

1846 During the Mexican War, Colonel Doniphan was sent to remove the Navajo threat; while he specifically mentioned the Hopis in his considerations, he did not visit the villages.

1846 Governor Charles Bent visited the villages, and recorded the first American census of the Hopis [2,450].

1846 Captain A. R. Johnston indicated the "Miqui" on his map.

1847 Pritchard wrote a short account of "Monquoi" Indians.

1847 George F. Ruxton spent some time with the Hopis, and wrote of their life.

1848 Albert Gallatin located the "Moqui" on his map of U. S. Indian Tribes.

1848 E. G. Squier wrote several articles dealing with Hopi life, mapped their locality, and apparently knew a great deal about them, for his time.

1849 James Calhoun, Indian Agent, mentioned the Hopis in his report to Indian Commissioner Medill.

1849 Commissioner Wilson, of the General Land Office, indirectly mentioned the Hopis in his instructions to agents.

1849 Lt. Simpson presented a portrait of "Chief Che-ki-wat-tewa;" this is the first Hopi portrait published.

1850 Antoine Leroux, the famous Southwestern guide, visited the villages, and recorded a population estimate of 6,700 Hopis.

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