

Summary of Report;
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Summary of Findings on Hopi Religious Shrines
in the 1934 Reservation

(from Research Conducted in 1996
for the Third Phase of the 1934
Reservation Case)

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Summary of Findings

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This summary addresses some key points in my report "Hopi Shrines in the 1934 Reservation" (230 pages) completed in October 1996.

The Research

The report relies upon several forms of research:

1) Ethnographic interviews in the Hopi villages¹ from June 4th to July 26th, 1996. More than one hundred Hopis from every Hopi village and from the Hopi-Tewa village on First Mesa

¹ The Hopi Villages:

	Current Spelling	Common Spelling Variants
1st Mesa	Walpi Sitsomovi Tewa	Sichomovi Hanoki, Hano
2nd Mesa	Songoopavi Musangnuvi Supawlavi	Shungopavi, Shungopavy, Shongopavi, Chimopovy, Shumopavi Mishongnovi, Mashongnavi Shipaulovi
3rd Mesa	Orayvi Kiqötsmovi Hotvela Paaqavi Munqapi (Upper & Lower)	Oraibi Kykotsmovi, Kiakocho movi, New Oraibi Hotevilla Bacavi, Bacobi, Bakavi Moencopi, Moenkopi

were interviewed by Whiteley. Interviewees were religious-order and clan leaders, mostly older men widely known in Hopi society to have been continuously active in Hopi religion for several decades (see Appendix). They were identified through: a) local knowledge; b) existing research from the first and second phases of the 1934 Reservation case; c) additional prior research by the Hopi Tribe's Offices of Hopi Lands and Cultural Preservation; d) and via meetings arranged by the Hopi Cultural Preservation Office, especially by Walter Hamana, who has conducted research on Hopi traditional uses in the 1934 Reservation for the last two decades. In some instances, clan, religious-order, or village representatives were selected as spokespersons by the group in question. A fair number of the interviewees were known to Whiteley (either directly or by reputation) from his prior research, both for the 1934 case and independently.

Most interviews were conducted in the company of Walter Hamana, who served as principal facilitator and interpreter. Most interviews were conducted in Hopi: Mr. Hamana provided clarifications and interpretation where Whiteley's knowledge of the Hopi language was insufficient. In addition, Lee Wayne Lomayestewa, Ambrose Namoki, and Leigh J. Kuwanwisiwma served in this role for some interviews; and other interviews were conducted by Whiteley alone (see Appendix for details).

All interviews produced written notes by Whiteley made concurrently with the interview. No interviews were tape-recorded: this was determined by the Cultural Preservation Office to entail too much of a risk to religious privacy. Interview questions focused on specific named and identified shrines and sacred areas in the 1934 Reservation. Questions concerning use focused on the year 1934, as well as prior to 1934, and since 1934 into the present.

Interviewees were asked especially about:

- (i) specific religious uses, frequencies of use, and locations,
- (ii) the nature of their respective participation in religious visits to the shrines,
- (iii) when, as individuals, they first began visiting the shrines,
- (iv) how often they visited the shrines,
- (v) in whose company they visited the shrines,
- (vi) how they first learned about the shrines,
- (vii) the names of those who taught them about the shrines,
- (viii) who was visiting the shrines prior to their own participation,
- (ix) who else uses the shrines in the present or the recent past.

Additional information - on these or other shrines interviewees were familiar with - was recorded in the interviews as this came up.

If interviewees were old enough, they were asked to identify exact religious uses and names of religious users in 1934. If their memories did not serve well enough to pinpoint the year, interviewees were asked to identify those known to have regularly used the sites on an annual or periodic basis in the 1930's. If they were too young to know directly about 1934, interviewees were asked to identify those known to have regularly used the sites on an annual or periodic basis prior to their own lifetime. In all cases, it proved easy for interviewees to identify prior religious practitioners at the shrines, either from direct experience or personal knowledge, for a simple reason. Within the canons of Hopi religion, use of the shrines is maintained within sharply defined groups of closely related kin or in small circles of leadership of initiated religious orders (or, in the case of the First Mesa Hopi-Tewa, within a narrow circle of inherited village

leadership). Published and unpublished ethnographic and census sources provide confirmations of identities of clan relatives cited.

Maps were taken to all interviews; for the most part, U.S.G.S. 30' x 60' series of the 1:100,000 scale were relied on. Often xerox copies of portions of these known in advance to cover interviewees' particular shrine areas were presented to them to mark shrine locations upon (the originals of these are included in Whiteley's fieldnotes). Interviewees were asked for the Hopi names of specific shrine sites and English names if known; interviewees were asked to pinpoint sites as accurately as possible, either using the maps or through a detailed oral description.

Some field trips to sites were conducted by Whiteley in association with interviewees or Hopi Tribe employees, but principal responsibility for site visits and formal mapping was assigned to Dr. T.J. Ferguson (complete copies and typed summaries of Whiteley's notes were furnished to the Cultural Preservation Office; typed summaries also to Dr. Ferguson). Whiteley has visited many of the sites over the course of his fieldwork extending over the last seventeen years, and some specifically in fieldwork for the second phase of the 1934 case in 1990, 1991, and 1992.

2) Field research for the second phase of the 1934 case in 1990, 1991, and 1992.

Whiteley conducted field research preparatory to the second phase of the 1934 case, and in this process visited a series of shrine sites, particularly in the Bennett Freeze - on the Moenkopi Plateau, Ward Terrace, in and around Pasture Canyon, Willow Springs, and in the vicinity of the villages of Upper and Lower Munqapi. These site visits were undertaken principally in company

with Walter Hamana and Clayton Honyumptewa of the Office of Hopi Lands. Discussions of the sites, especially with these two men, and with other Hopi individuals interviewed during the field research (some, though not all, of whom were included in the 1996 interviews) provide supportive information for conclusions in the report.

3) Whiteley's ethnographic field research at Hopi from 1980 to 1995, independent of the 1934 case. In some instances, information on shrines and uses is known to Whiteley from this research, which included site visitations in company with Hopi individuals and independently.

4) Published ethnographic accounts of Hopi religious practices from the 1890's to the present. Whiteley conducted a review of the ethnographic and ethnohistoric literature, especially in April and May 1996. In many instances ethnographic reports from the turn of the twentieth century and later provide exact confirmation on shrine locations, significances and users, which dovetail with contemporary oral information from Hopi interviewees, and archival sources from prior legal cases. In some instances, specific questions were developed from this ethnographic record, although great care was employed not to prejudice interviewees' accounts of their direct experience and personal knowledge, i.e., these secondary questions were held until after the bulk of the interview was complete.

5) Archival sources, including, especially:

a) Indian Claims Commission Dockets 196 and 229 materials, and Healing versus Jones records from the John S. Boyden Collection at Brigham Young University Library Special Collections. Whiteley spent three days researching these materials in Provo, Utah, in March 1996;

b) Arnold and Porter's "Hopi Archive" which includes copies of trial testimony, field interviews, maps, and depositions preliminary to the first phase of the 1934 case, as well as historic Bureau of Indian Affairs letters and records. Whiteley spent six days in March and April 1996 researching these in Denver.

Similarly, some of this information was used to generate secondary questions in field interviews.

The Report and its Conclusions

After the research was complete, the report was written to document and contextualize Hopi religious shrines in the 1934 Reservation. In the great majority of cases, the report represents an amplification and more precise specification of information on Hopi religious uses in the 1934 Reservation presented at the first phase of the trial.

The report is in two parts: (I) Cultural and Historical Contexts, and (II) The Shrines by Area.

Cultural and Historical Contexts:

Throughout the report, the remarkable continuity of usage of particular shrines is demonstrated by drawing upon the variety of sources investigated. More often than not, particular shrines attested to by contemporary Hopi informants could be traced in early and mid-twentieth century ethnographic accounts, complemented by various official Federal government investigations from the 1930's through the 1960's. Through these sources in combination, the regular, repeated, continuous nature of shrine usage before, during, and after the year 1934 is documented and associated with specific contemporaneous sources. From an ethnographer's point of view, a fundamentally confirming feature of shrine significance is the fact that the same information recorded orally from active Hopi religious practitioners in 1996 is noted in a variety of records from the 1880's, 1900's, 1930's, or 1950's. This provides strong, mutually confirmatory support, both for the vital persistence of Hopi religious interest in these sites and for long-term religious use.

Background on Hopi Shrines

Hopi religious shrines are associated with specific religious activities performed by a series of religious organizations within Hopi society as a whole. Hopi society has been likened to a group of (small) independent city-states (the villages), each of which includes particular clans and religious orders. This societal pattern is reflected in variations in Hopi religious practice. Some religious practices are focused within villages, others within Mesa groups of villages, and others within clans and religious orders. Shrines and identifiable religious localities may thus be grouped into types:

- 1) those regarded as applying to all Hopis, no matter which village or clan they are from;
- 2) those specific to particular villages;
- 3) those applicable to a Mesa-based group of villages (i.e., of First, Second, or Third Mesa, respectively);
- 4) those that fall within the purview of the same clan at all three Mesas;
- 5) those specific to a clan at a particular village;
- 6) those associated with specific religious orders, either at one village or several.

In some instances (specified in the report), there are multiple types of religious use of the same location, some specific to particular village interests, others to particular religious-order interests, and yet others to particular clan interests. Clan and order-specific shrines are vital to the total Hopi community as well, because they are part of the particular religious responsibilities those groups contribute to Hopi society as a whole, and for which immigrating clans were originally granted admission to the community (and which are held to keep the universe in balance).

Within each village (sometimes within pairs of villages), Hopi religion is organized into

an annual calendar of ceremonies. These ceremonies are performed by "sodalities" or religious orders composed of members who are formally initiated. The religious orders are presided over by momngwit (chief-priests) who are usually chosen from particular clans that "own" the ceremonies. These priests are the true religious specialists, who hold much esoteric knowledge privately, even from lay members of the order. Often it is precisely this knowledge that pertains directly to shrines and the practices that occur there.

There are at present fourteen major active Hopi religious orders; all are well-known - from the accumulated weight of past ethnographic and ethnohistoric research - to have been active in the 1930's and in 1900. In brief, these religious orders, which correspond to specialized religious groups or sects in the major World Religions, are:

(i) Sosyalt, the Soyal order, which performs Soyalangw, the Soyal ceremony, during the Winter solstice.

The four Wuwtsim orders:

(ii) Wuwtsimt ('the Wuwtsim order' proper),

(iii) Taatawkyam ('the Singers order'),

(iv) Aa'alt ('the Two-Horn order'),

(v) Kwaakwant ('the One-Horn order').

Both together and separately the Wuwtsim orders perform their principal religious ceremonies in November;

(vi) Mamrawt, the Maraw order, which performs the Maraw ceremony in October;

(vii) and (viii) Leelent, the Flute order (divided at Second and Third Mesa into

Sakwalelent, the Blue Flute order, and Masilelent, the Gray Flute order; at First Mesa

there is no longer a division), which performs the Flute ceremony biennially in August;

(ix) Tsu'tsut, the Snake order, and

(x) Tsöötsöpt, the Antelope order, which jointly perform the Snake and Antelope ceremonies in August biennially, alternating with the Flute ceremony;

(xi) Owaqölt, the Owaqöl order, which performs the Owaqöl ceremony (the "Basket Dance") in October;

(xii) Lalkont, the Lakon order, which performs the Lakon ceremony (also known in English as the "Basket Dance") in October;

(xiii) and (xiv) the Powamuy and Katsina orders, which perform a series of Kachina ceremonies from the Winter Solstice to late July.

All Hopis are initiated into either the Katsina or the Powamuy order, whereas the other orders are more exclusive. Kachina performances are key religious rituals in all the villages. Of these, the most important are the Powamuy ('purifying') ceremony (referred to in English as the "Bean Dance") in February, and the Niman ('homegoing') ceremony (the "Home Dance") in July. Some key aspects of Hopi religious use of eagles are coordinated with the Niman Kachina ceremony.

Hopi religion is extraordinarily resilient. Most Native American societies have seen total or near-total collapse in their religious practices since European colonization. Not so Hopi: in many respects, Hopi society documentably retains more of its traditional religion intact than any other Native American community. In the present century, some Hopi religious practices have ceased, and others have become abbreviated, but many remain the same as when anthropologists

first described them at the turn of the twentieth century. This is in spite of direct and indirect pressures from American society, especially until the Wheeler-Howard Act of 1934, to suppress or replace Hopi religion. The fact that some religious shrine visitations have decreased since 1934 does not reflect a decline in Hopi religious interest - indeed precisely the opposite is the case with some. It owes rather to policies enforced by the U.S. government, and in some instances to physical harrassment and shrine appropriation by Navajos. The vitality and continuity of traditional Hopi religion and use of shrines in its practice are exceptional. Hopi religion was vital and persistent in 1934 as it had been in 1900, and as it continues to be in 1997.

In 1934, as described by ethnographers working in the Hopi villages in that year and in 1932 and 1933, the full religious cycle was strongly persistent on all three Mesas. Eaglets were (and are) collected annually by individual clans as a central part of Hopi religion. The shrines described in my full report were in active use: some several times per year, some annually, some every two years, and others every several years. In 1996, some of the public and private aspects of religious performance had decreased at some villages, but the total cycle remains vital on all three Mesas. In short, Hopi religion has remained continually active, without cease in the twentieth century.

Clans and Religious Orders

The Hopi religious system operates independently at the three Mesas, and between some villages of the three Mesas. Hopi religious orders dovetail with the village and clan systems. Ownership of religious orders by particular clans operates somewhat differently at each village. Often when a clan is cited as in charge of certain religious shrines - eagle shrines, for example -

this owes to the clan's particular responsibilities vis-a-vis the religious orders. There are more than thirty named clans, distributed differently among the eleven Hopi villages, and Tewa village has its own separate clans. Most religious rituals are performed by men. For a man's religious participation, his important male ascendants are his clan "uncles" on his mother's side, and his important male descendants are his clan "nephews" - the male children of his sisters and of other women of his clan. Males involved in religious activities at present consistently cite their named clan uncles and great-uncles as the source for their learning of religious traditions, and as those who were engaged in identical religious practices in earlier decades, including in 1934.

Clans and religious orders have numerous shrines that occupy Hopitutskwa. Many shrines are located inside the 1882 Hopi Reservation; numerous others fall outside the boundaries of the 1934 Reservation. Several anthropologists have compiled accounts of the populating of the Hopi pueblos in prehistoric times by immigrating groups from other pueblos, especially in northern Arizona. Hopi oral history depicts this pattern, referring to the migrating groups as clans. Most current religious ceremonies serve in part to recapitulate the clan's migration route to the Hopi Mesas and pay explicit heed to the places migrated from. Visits to shrines at these sites, or to eagle shrines within their vicinities, specifically reflect this retracing of religious and social origins, and serve as reminding and reconstituting pilgrimages similar to many religious traditions across the globe.

Within the 1934 Reservation, the principal clans with shrines (as distinct from shrines for larger aggregations [villages, religious orders independently of clans, or Hopi society in general]) - which instantiate the religious pilgrimages to ancestral places and pathways - are as follows:

Third Mesa: Bear, Kachina, Snake, Sun, Eagle, Greasewood, Reed, Bow, Fire/Sparrow,

Side-Corn, Crane, Sparrowhawk.

Second Mesa - Songoopavi: Bear, Bearstrap, Kachina, Sun, Side-Corn and Water.

Second Mesa - Musangnuvi: Parrot, Eagle, Fire and Coyote, Corn.

First Mesa - Walpi/Sitsomovi: Sand, Snake, Eagle/Reed, Badger-Butterfly, Tobacco, Water, Flute, Horn.

In many instances, these clans hold traditional title to the shrines based on their ownership of religious orders and positions within these.

Shrine Terms

There is a long-established consensus among the principal ethnographers of Hopi religion on types of shrines, including, shrines to specific deities, clan shrines, religious-order shrines, eagle shrines, sacred springs, and ruins. According to specialists, the Hopi are exceptional among Native North Americans for the prominence that shrines have in their religious observances.

There are several terms in Hopi for English 'shrines,' including:

(i) Pahoki - literally, 'prayer-stick/prayer-feather house,' a place for depositing prayer-feathers, referring to a small stone structure, or simply a designated place without a structure, where offerings of paahos (prayer-feather sticks), nakwakwusis (prayer feathers tied to a cotton string), hooma (ceremonial cornmeal), and other sacraments, including tsorposi, turquoise, holy water etc., are made.

(ii) Tuutuskya - a 'shrine' - a place which may or may not have a structure, where offerings of prayer-sticks, prayer-feathers, cornmeal etc. are placed and prayers are made. This is the most common shrine term, and is used for shrines both close to and distant from a village.

(iii) Homviikya - literally 'a ceremonial cornmeal area,' from hooma, ceremonial cornmeal, one of the most fundamental Hopi sacraments, and piikya, a place for doing something. This term is sometimes interchangeable with tuutuskya in people's usage; if the shrine has cornmeal deposited there, then homviikya becomes a generic term to indicate that usage. Homviikya has an additional meaning: it denotes the overall 'shrine' of Hopitutskwa. When pilgrimages are made to the outlying shrines of Hopitutskwa, this is referred to as the homviikya pilgrimage.

(iv) Tipkya - literally a womb, or birthing place, tipkya is also a religious conception. When tipkya is combined with kwaahu (golden eagle) as kwaatipkya, this refers to an eagle shrine. In use, it refers to:

- a) the general area belonging to a particular clan or religious-order for gathering eagles,
- b) to a more specific area (like a butte) where there are a number of eagle nests that belong to the clan, and
- c) the specific nesting places.

(v) Kiiqō - literally 'ruin', of a village or a house or house cluster. Ruins themselves may be regarded as shrines; some are visited regularly, many are also spoken and sung about in ritual performance, and in general are treated with religious veneration.

(vi) Paahu - a spring. In general springs are regarded as sacred, and receive offerings, but some are designated as exceptionally special offering places. **Sa'lako** in Pasture Canyon is one of these.

Additionally, pilgrimage trails, for which there is no one term, are sacred sites, including the trail to the Grand Canyon salt cave, the trail to Zuni salt lake, and Kachina trails to the San Francisco Peaks.

Eagles and Eagle Shrines

The gathering of eagles is fundamental to Hopi religion. Eagles hatched at the clan nests are considered re-incarnations of clan ancestors: as spirits they come in answer of prayers made for them at the Soyal ceremony. The eagles are regarded as persons, as Hopi people. When the eaglets are judged mature enough to be collected, a party led by a clan's Kwaamongwi ('eagle chief'), ritually consecrates a pilgrimage to the clan's kwaatipkya. A series of specific sites are visited in order. These sites include shrines where offerings are placed below the nests, at springs, or at other pahokis or tuutuskyas typically at the base, often on the north side, of a particular butte. At each of these shrine locations, sacred cornmeal, prayer-feathers, and prayer-feather sticks will be offered. Additional offerings include miniature pots of holy water, pieces of turquoise, and miniature plaques.

On arrival at a nest often a younger member of the party is lowered by rope over the edge of a cliff and swung into the nest to gather the eaglet. If the nest itself is used as the shrine, offerings will be placed in it at this time; conceptually, these are sacrificial offerings - of cornmeal, prayer-feathers etc. - to thank the parent birds and compensate them for their loss.

Upon arrival back in the village, the eaglets are taken to the Tumsi - clan-mother - at the clan-house. Each clan, especially at the older villages, has a particular house, lived in the by the matriarch of the clan, which serves as its wungwki (clan-house). The women of the clan receive the eagle and arrange for its care and nurturance. In a special ceremony the eagle has its head washed, is presented with a pure white mother corn, and is given a name that derives from the clan: the eaglet is thus included into the family just like an infant human being. After that, the boys of the household are charged with hunting rodents - especially rabbits - to feed the eaglet. At Niman in July, the Kachinas bring presents of a miniature bow and arrows (which are also given to boys by the Kachinas), a miniature woven plaque and a Kachina doll (which are also given to girls) for the eagles: these are prayers for the eagle spirit's continued fertility - to produce more offspring. The Kachinas are later "sent home" (Niman, again, means "homegoing") to their spiritual dwellings at specific places around Hopitutskwa. After the conclusion of the ceremony, the now mature eagles are also "sent home" (the Hopi conception is identical) along with the Kachinas to their spiritual dwellings, bearing prayers to report on the their human brethren in the villages and to be reborn again the following year. The "sending home" is again conducted with ritual, involving suffocation by a thumb placed against the throat. After all the feathers have been plucked, the eagles are buried in a manner parallel to human burial in special eagle cemeteries.

Every single feather taken from an eagle is used. Several Hopis interviewed emphasized that not one feather is wasted. Frequently feathers collected from birds decades ago are maintained and re-used into the present. Hopis divide the eagle feathers into named types, each of which has a different religious use, of which there are several hundred, if not thousand, in the

annual liturgy. In short, feathers drawn from the clans' eagles play a significant part in very many Hopi religious acts: their significances are multiple, but are fundamentally about the communication of prayers to deity.

The association between the eagles from particular kwaatipkyas and the owning clans is powerful in Hopi religious thought. From a Hopi religious perspective, individual eagles are not simple representatives of a valued species that can be interchanged from one place to another. Rather, they have specific religious meaning because of the particular eagle shrines they come from.

Historical Continuity and Formal Recognition of Hopi Shrines

The continuity of Hopi religious practices over a long period is attested in multiple ethnographic writings from the 1890's through the present (the full report cites many of these). For example, the antiquity and regularity of Hopi visits to eagle and associated shrines is confirmed by testimony during earlier trials, including for the Indian Claims Commission Case in 1961 by anthropologist Fred Eggan:

Eagle hunting areas are owned by clans and associated with these clans, associated with these hunting territories, are a series of shrines....

This is one of the most important Hopi ceremonial activities. It has been carried down, as we can tell from the archaeological record, from pre-Spanish times and it is still being carried on very actively to the present time (Eggan testimony at p7210).

Recognition of Hopi shrines has ample historical precedent in the official records leading up to and following the 1934 Act, and in subsequent legal cases, like *Healing vs. Jones* and the Indian Claims Commission Case, Docket 196 (Hopi), both heard in the 1960's. This cumulative

record of both formal ethnography and legal cases has produced a settled view of shrines in Hopi religion.

The 1934 Boundary Bill investigations include references to several classes of shrines mentioned, and some preliminary (incomplete) research by Harold S. Colton of the Museum of Northern Arizona was commissioned to identify shrines within the area that was to become the 1934 Reservation. Specific promises were put on the record by high-ranking government representatives, who visited the Hopi villages in this connection, to fence and protect Hopi shrines in the 1934 Reservation so as to allow exclusive Hopi use. Several of the sites in question at present were mentioned specifically at that time in a series of dialogues between Hopis and government officials (the full report contains details).

Following passage of the 1934 Act, official attention continued to recognize the need to identify and protect Hopi shrines in the Navajo Reservation. Even the Constitution and By-laws for the Hopi Tribe, written by Oliver La Farge in the mid 1930's at the behest of Commissioner John Collier, included a special provision for the negotiation of legal rights to and for the protection of "Eagle Hunting Territories and Shrines." Further promises to protect and notations of Hopi shrines were made by special representatives sent by of the Bureau of Indian Affairs to assess Hopi-Navajo boundary problems, including anthropologist Gordon MacGregor in 1938, range conservationist Gordon Page in 1939, and C.E. Rachford in 1940.

The Indian Claims Commission produced a series of investigations into Hopi shrines and religious use areas in the 1934 area. Numerous interviews were conducted with older Hopis in 1960, and typewritten notes were produced by the Hopi Agency. These confirm specific Hopi uses at that time and previously (discussions of individual sites are included in the report).

Testimony was also taken about shrines from Hopi witnesses for the Healing vs. Jones case: some of the shrine areas overlap the boundary of the 1882 Reservation into the 1934 Reservation.

Testimony by expert witnesses, including Professor Fred Eggan of the University of Chicago, at the Indian Claims Commission hearings in 1961 also provides confirmation of contemporary Hopi shrine usages.

The Shrines:

Part II of the report examines specific shrines in a clockwise rotation around the 1882 Hopi reservation, beginning at the west in the Bennett Freeze. More than two hundred are mentioned in the report and it is impossible to include mention of all here. A few instances are included here as examples only.

The entire salt trail from Third Mesa to **Öönga**, the salt-cave in Grand Canyon, is of great religious significance to all Hopis. Trips were made in the past as part of the Wuwtsim initiations at Third Mesa, and at Second Mesa (especially Songoopavi and Supawlavi) also. There are thirty-seven named places along the trail from Orayvi to the Salt Cave where paahos and other offerings are deposited, and other religious events conducted. Descriptions and references to this pilgrimage occur in a number of anthropological sources from the 1880's to the 1990's. Hopi interviewees recalled and discussed ritual pilgrimages down the salt trail in the 1920's, 1930's, mid 1940s, 1969, 1970, and in the 1980's and 1990's. Other major shrines west of the 1882 Reservation identified in interviews and ethnographic records include **Sa'lako**, a cave-spring shrine in Pasture Canyon; **Aymavoko**, at the south end of Pasture Canyon; **Yuvukpu**

("marshy depression"), north of Pasture Canyon; **Pisisvayu**, the Colorado River and **Öngtupqa** (the Grand Canyon); **Sipaapuni**, the emergence point. A series of named springs along the western, southern and northern cliffs of the Moenkopi Plateau and on Ward Terrace are also regarded as sacred. There are numerous kwaatipkya shrines throughout this area for the following Third Mesa clans: Tepngyam ('Greasewood clan') and Paagapngyam ('Reed clan'), Honngyam ('Bear clan'), Kookopngyam ('Fire/Sparrow clan'), Atokngyam and Kyelngyam ('Crane clan and Sparrowhawk clan'), Aawatngyam (Bow clan), and Katsinngyam (Kachina clan). The Maraw order has eagle shrines that overlap from inside the 1882 Reservation.

There are numerous shrine areas also to the north of the 1882 Reservation. **Tokoonavi**, the Navajo Mountain area, has multiple religious significances and a cluster of shrines of different types. This is a major area of Snake clan and Snake order shrines, from Navajo Mountain down through Paiute and Nahkai Canyons into the **Kawestima** area. The Horn clan from Walpi, and the Third Mesa Fire clan also have religious interests in **Tokoonavi**.

Tokoonavi is also one of the four major outlying shrines for the Kachinas, and is one of the Hopitutskwa homviikya pilgrimage shrines. The **Kawestima** area, which includes a series of ruins, most notably Keet Seel, Betatakin, and Inscription House, also contains a number of shrines, including a homviikya pilgrimage shrine, and shrines associated with ruins belonging to the Snake clan of First and Third Mesa, the Horn and Flute clans of First Mesa, the Fire and Maasaw clans of Third Mesa, and to the Flute order of First Mesa. There are a series of kwaatipkya shrines in this area for the Snake clan, and the Eagle, Sun, and Side-Corn clans of Third Mesa.

Most of the shrines northeast and east of the 1882 Reservation are associated with First

Mesa villages and clans. There are First Mesa Snake order shrines, kwaatipkya shrines for the First Mesa Tobacco and Rabbit clans, Snake clan, and Horn clan. There is a well-known commemorative shrine that marks a boundary between Hopi and Navajo. In the vicinity of **Wuukopaqavi** ('large reeds' = Ganado) are shrines for the Side-Corn clan and the Reed clan from Third Mesa, and for the Hopi-Tewas of First Mesa. At Windowrock by the state line, there are both important Hopi-Tewa and Hopi (notably Water clan) shrines. **Naamituyqa** ('bluffs facing each other'), one of the homviikya pilgrimage shrines, is located in the southeast corner of the 1934 Reservation by Lupton. Southeast of the 1882 Hopi Reservation, the salt trail to Zuni Salt Lake passes southeast from White Cone to the Navajo/Chambers area.

The majority of shrines south of the 1882 Reservation are eagle shrines, with associated spring and ruin shrines. These are divided among the clans and religious orders of (moving from east to west) Walpi, Musangnuvi, and Songoopavi. There are several shrines for specific religious orders from all three Hopi Mesas also, including shrines on a series of named and identified buttes for: the Wuwtsim orders of First and Second Mesas, the Songoopavi Lakon order, the Musangnuvi Singers order and the Musangnuvi Yayat order. The numerous kwaatipkya shrines include those for the Walpi Soyal order chief (of the Corn/Water clan), and the Sand/Lizard, and Reed/Eagle clans of Walpi. Other kwaatipkya and associated shrines belong to the following Musangnuvi clans: Eagle/Grayhawk, Side-Corn, Fire and Coyote, and Parrot/Kachina. The Musangnuvi Parrot/Kachina clan's shrines illustrate the conjoint nature of shrines between clans and religious orders: this clan's shrines owe to its leadership of the Singers order, the Flute ceremony, the Maraw order, its ownership of the position of Katsinmongwi ('Kachina chief'), and its important role in the Soyal order.

Continuing to move west, several groups of named and identified kwaatipkya shrines belong to the following Songoopavi clans: Corn/Water, Sun, and Bearstrap/Spider. Completing the clockwise circle to the southwest of the 1882 Reservation and back into the southern portion of the Bennett Freeze are a series of Songoopavi Bear clan shrines. At Songoopavi, the Bear clan owns the position of Kikmongwi, the Soyal order, the Blue Flute order, the Maraw order leadership, and other roles in the religious system. The Bear clan ruin **Naqöyki** close to Black Falls in the southwest Bennett Freeze is a major ruin shrine for the clan, where eagle gatherers always go to deposit offerings, as well as to several other shrine locations in its kwaatipkya. Southwest of the 1882 Reservation also are a series of Kachina shrines on the route from the villages to the San Francisco Peaks.

Conclusions:

To repeat, those shrines and shrine areas just mentioned are chosen for illustrative purposes only, and serve as examples of shrines documented more fully in my report (they emphatically do not comprise a tier of "more important" shrines in relation to "less important" ones).

For all of the shrines, there is good, uncontradicted evidence of extensive use continuously throughout the twentieth century. Names of specific religious practitioners at the shrines at different times are well-known (and are cited in the report). Patterns of use in 1934 are well within the personal experience of numerous interviewees, or if not in their direct experience, in direct factual knowledge of the experiences of their close relatives (who served as their religious tutors), who are identified by name, clan, religious order, and village affiliations.

The ethnographic record from the turn of the twentieth century through the present contains myriad references to Hopi shrines in the 1934 Reservation, their nature, purposes, and functions within the scheme of Hopi religion. Also, the records of prior legal hearings in the early 1960's include independent confirmations of Hopi usage of many shrines in the 1934 Reservation. These sources, together with the interviews conducted in 1996, and research conducted for the first phase of the 1934 case in the early and mid 1980's, irrefutably establish the presence of multiple Hopi shrines in the 1934 reservation, together with substantive, regular, periodic visitations to them continuously throughout the twentieth century, and inferably for centuries hitherto.

Explicit statements by U.S. government officials, both immediately prior to passage of the 1934 Boundary Bill and in its aftermath over the next ten years, promise protection and

exclusive access for Hopis to their shrines in the 1934 Reservation. Within the appropriate sectors of Hopi society, these shrines were and are well-known, readily identifiable, and regularly used as part of fundamental religious obligations on the part of Hopi religious practitioners.

Appendix: Hopis Interviewed by Whiteley, 6-3-96 - 7-26-96 (and 8-12-96).

Robert Sakiestewa Jr.

Interviewed 6-4-96, by Walter Hamana (WH), Lee Wayne Lomayestewa (LWL), and Peter Whiteley (PW), at the Governor's office, Clifford Honahnie Building, Munqapi.

Village: Munqapi

Clan: Tsu'wungwa (Rattlesnake clan)

Date of birth: [REDACTED]

Religious orders: Katsina

Offices held: Governor, Upper Moencopi

Address: P.O. Box 396, Tuba City, AZ 86045

Gilbert Naseoma

Interviewed 6-4-96, by WH, LWL, and PW, at his house, Munqapi.

Village: Munqapi

Clan: Taawawungwa (Sun clan), Kwaawungwa (Eagle clan)

Date of birth: [REDACTED]

Religious orders: Katsina, at Munqapi

Address: P.O. Box 192, Tuba City, AZ 86045

Lewis Numkena Jr.

Interviewed 6-4-96, by WH, LWL, and PW, at the Clifford Honahnie Building, Munqapi.

Village: Munqapi

Clan: Tsu'wungwa (Rattlesnake clan), Tuwawungwa (Sand clan),
and Kuukutswungwa (Lizard clan).

Date of birth: [REDACTED]

Religious orders: Powamuy, Katsina, at Munqapi

Offices held: Kivamongwi (kiva chief, for Kootalkiva, 'firelight
kiva'), Katsinna (kachina father), Munqapi

Address: P.O. Box 82, Tuba City, AZ 86045

Kenneth Batala and Merwin Kooyahoema, 6-5-96; field trip 6-20-96

Interviewed 6-5-96, by WH and PW, Office of Cultural Preservation Conference Room,
Kiqötsmovi

Village: Musangnuvi

Clan: Qa'öngyam (Corn clan) (a.k.a. Piikyasngyam, Side Corn clan)

Date of birth: [REDACTED]

Religious orders: Katsina, at Musangnuvi (both)

Address: KB: P.O. Box 241, Musangnuvi, Second Mesa, AZ 86043

MK: P.O. Box 466, Kykotsmovi, AZ 86039

Rita Honahni (Roger Honahni's widow, with her daughter, Arlene Puhuyaoma - married to Scott Puhuyaoma's son, Raleigh)

Interviewed 6-6-96, by WH and PW, at her house, Munqapi.

Village: Born at Orayvi, moved to Munqapi when Orayvi split

Clan: Iswungwa (Coyote clan)

Date of birth: [REDACTED]

Religious orders: Katsina, Maraw at Orayvi

Address: Upper Moencopi

Laura Catherine Honahni (Clifford Honahni's widow)

Interviewed 6-6-96, by WH and PW, at her house, Munqapi; field trip 6-11-96 to **Tuma** shrine and **Mawyavi** with WH and PW.

Village: Born at Paaqavi, moved to Munqapi as a baby

Clan: Maswungwa (Maasaw clan), Kookopwungwa (Fire clan)

Date of birth: [REDACTED]

Religious orders: Powamuy, Owaqöl

Address: P.O. Box 744, Tuba City, AZ 86045

William Numkena, and his wife

Interviewed 6-6-96, by WH and PW, at his house, Munqapi.

Village: Munqapi

Clan: Tsu'wungwa (Rattlesnake clan), (Mrs. Numkena is
Taawawungwa, Sun clan)

Date of birth: [REDACTED]

Religious orders: Katsina (both William and Mrs. Numkena)

Address: P.O. Box 617, Tuba City, AZ 86045

James Humetewa

Interviewed 6-6-96, by WH and PW, at his house, Tuba City.

Village: Munqapi

Clan: Taawawungwa (Sun clan)

Date of birth: [REDACTED]

Address: Tuba City, AZ 86045

Lester Charley (son of Irving Charley)

Interviewed 6-6-96, by WH and PW, at Munqapi Village offices, Clifford Honahni Building.

Village: Munqapi

Clan: Maswungwa (Maasaw clan)

Date of birth: [REDACTED]

Religious orders: Powamuy

Offices: Katsinna (Kachina father) at Munqapi and at Hotvela,
Heehe'ywuuti (personator of an important Powamuy Kachina) at
Hotvela

Address: P.O. Box 2408, Tuba City, AZ 86045

Alton Honahni

Interviewed 6-11-96, by WH and PW, at his house, Munqapi

Village: Munqapi

Clan: Leewungwa (Indian Millet clan), Sikyaataywungwa (Yellow
Fox clan), Letaywungwa (Fox clan)

Date of birth: [REDACTED]

Religious orders: Katsina

Offices: Kivamongwi (Kiva chief at Iskiva, Coyote kiva),
Katsinna (Kachina father), Munqapi

Address: P.O. Box 618, Tuba City, AZ 86045

Wesley and Clara Honahni (husband and wife)

Interviewed 6-11-96, by WH and PW, at their house, Munqapi

Village: Munqapi

Clan: Wesley: Piikyaswungwa (Side Corn clan); Clara:
Taawawungwa (Sun clan)

Date of birth: [REDACTED]

Religious orders: Wesley: Wuwtsim

Address: P.O. Box 2, Tuba City, AZ 86045

Luther and Marie Honyestewa (husband and wife)
Interviewed 6-12-96, by WH and PW, at their house, Munqapi

Village: Munqapi
Clan: Luther: Paaqapwungwa (Reed clan); Mary: Piikyaswungwa
(Side Corn clan)
Date of birth: [REDACTED]
Religious orders: Luther: Katsina, Mary: Maraw, Katsina
Address: P.O. Box 649, Tuba City, AZ 86045

Alvin Honyumptewa, Josephine Honyumptewa (Alvin's wife), and Edna Talasintewa
(Josephine's mother)
Interviewed 6-12-96, by WH and PW, at their house, Munqapi

Village: Munqapi
Clan: Alvin: Oa'öwungwa (Corn clan), Piikyaswungwa (Side Corn
clan); Edna and Josephine: Paaqapwungwa (Reed clan)
Date of birth: [REDACTED]
Religious orders: Alvin: Katsina; Edna: Maraw at Orayvi, Lakon at
Walpi, Katsina
Address: P.O. Box 123, Tuba City, AZ 86045

Don Humetewa (son of James Humetewa, Munqapi) and Eric Polingyouma (Tsorwungwa
[Bluebird clan], Songoopavi)
Meeting at Cultural Center, LJ, T.J. Ferguson, and PW, 6-14-96

Thurman Joshongeva
Interviewed 6-14-96, by PW, at Musangnuvi Community Center

Village: Musangnuvi
Clan: Iswungwa (Coyote clan)
Date of birth: [REDACTED]
Religious orders: Sakwalelent (Blue Flute), Masilelent (Gray Flute),
Tsöötsöpt (Antelope), Powamuy
Offices: Tsa'akmongwi (Crier Chief), kwaamongwi (Eagle chief)
for Isngyam/Kookopngyam (Coyote/Fire clans)
Address: Gen Del, Second Mesa, AZ 86043

Jimmy Honanie (brother of Clarence Honanie)

Interviewed 6-17-96, by WH and PW, at his house, Kiqötsmovi

Village: Kiqötsmovi

Clan: Kyelwungwa (Sparrowhawk clan) and Atokwungwa (Crane clan)

Date of birth: [REDACTED]

Religious orders: Powamuy

Offices: Kivamongwi (kiva chief, Wupa'kiva, 'long kiva'),
Kiqötsmovi

Address: P.O. Box 3, Kykotsmovi, AZ 86039

Burt Puhuyestiwa

Interviewed 6-18-96, by LWL and PW, at his house, Musangnuvi

Village: Musangnuvi

Clan: Paatangwungwa (Squash clan)

Date of birth: [REDACTED]

Religious orders: Wuwtsim

Address: Gen Del, Second Mesa, AZ 86043

Ivan Siletstewa

Interviewed 6-18-96, by LWL and PW, at his house, Musangnuvi

Village: Musangnuvi

Clan: Poovolwungwa (Butterfly clan)

Date of birth: [REDACTED]

Religious orders: Kwaakwant (One Horn), Katsina

Offices: He'e'ywuuti (Personator of an important Kachina that
belongs to his clan)

Address: P.O. Box 286, Second Mesa, AZ 86043

Garland Lomayaktewa (son of Starlie Lomayaktewa), (with Marcus Coochwikvaia).

Interviewed 6-18-96, by LWL and PW, at Garland's house, Musangnuvi

Village: Musangnuvi

Clan: Honwungwa (Bear clan); Marcus also Bear clan

Date of birth: [REDACTED]

Religious orders: Garland: Wuwtsim, (Katsina/Powamuy); Marcus
not Wuwtsim

Offices: Garland: Katsinmongwi (Kachina Chief), Musangnuvi

Address: Gen Del, Second Mesa, AZ 86043

Lawrence Keevama

Interviewed 6-18-96, by LWL and PW, at his house, below Songoopavi

Village: Songoopavi

Clan: Qalwungwa (Sun Forehead clan)

Date of birth: [REDACTED]

Religious orders: Taatawkyam (Singers), Powamuy

Offices: Katsinmongwi (Kachina Chief), Songoopavi

Address: Gen Del, Second Mesa, AZ 86043

Abigail Kooyahoema (mother of Wilton Kooyahoema, sister of Roger Nasevaema).

Interviewed 6-18-96, by WH and PW, at her house, Hotvela

Village: Hotvela

Clan: Kookopwungwa (Fire clan)

Date of birth: [REDACTED]

Religious orders: Maraw, Powamuy

Offices: Patsavumana (a special role at Patsavu, a ceremony connected to Powamuy that follows Wuwtsim initiations, Kwan [One Horn] kiva), female head of Kookopngyam (the leadership clan in Hotvela), Hotvela

Address: Gen Del, Hotevilla, AZ 86030

Simon Polingyumtewa

Interviewed 6-18-96, by WH and PW, at his house, Hotvela

Village: Hotvela

Clan: Paaqapwungwa (Reed clan)

Date of birth: [REDACTED]

Religious orders: Wuwtsim

Address: Gen Del, Hotevilla, AZ 86030

Perry Honanie

Interviewed 6-19-96, by WH and PW, at his house, below Supawlavi.

Village: Supawlavi

Clan: Honwungwa (Bear clan)

Date of birth: [REDACTED]

Offices: Kikmongwi (Village Chief), Supawlavi

Address: Gen Del, Second Mesa, AZ 86043

Alph Secakuku

Interviewed 6-19-96, by WH and PW, at his store, below Supawlavi.

Village: Supawlavi

Clan: Tsu'wungwa (Snake clan)

Date of birth: [REDACTED]

Religious orders: Aa'alt (Two-Horn), Tsu'tsut (Snake order),
Lalkont, Katsina

Offices: former Lakontaqa (male Lalkont chief), Supawlavi; still
has major role in Katsina ceremonies; former B.I.A. official
at Phoenix Area Office

Address: Gen Del, Second Mesa, AZ 86043

Eldridge Koinva

Interviewed 6-19-96, by WH and PW, at his house, Songoopavi.

Village: Songoopavi

Clan: Piqöswungwa (Bearstrap clan), Kookyangwungwa (Spider clan)

Date of birth: [REDACTED]

Religious orders: Wuwtsim, Tsöotsöft (Antelope Order), Katsina

Offices: Tsöfmongwi (Antelope Order chief)

Address: P.O. Box 255, Second Mesa, AZ 86043

Emerson Susunkewa

Interviewed 6-19-96, by WH and PW, at his house, Songoopavi.

Village: Musangnuvi (married into Songoopavi)

Clan: Tuwawungwa (Sand clan)

Date of birth: [REDACTED]

Religious orders: Kwaakwant (One-Horn), Sosyalt (Soyal order),
Lalkont, Tsu'tsut (Snake order)

Offices: Kwanmongwi (One Horn Order Chief), Tsu'mongwi (Snake
Order Chief), Musangnuvi

Address: P.O. Box 3, Second Mesa, AZ 86043

Austin Nuvayaktewa

Interviewed 6-19-96, by WH and PW, at his house, Supawlavi.

Village: Supawlavi

Clan: Qalwungwa (Sun Forehead clan)

Date of birth: [REDACTED]

Religious orders: Wuwtsim, Aa'alt (Two Horn), Powamuy

Offices: Almongwi (Two Horn Order Chief), Katsinna (Kachina father, Supawlavi)

Address: P.O. Box 681, Second Mesa, AZ 86043

Ambrose Namoki (son of Gibson Namoki; Office of Hopi Lands employee assigned to 1934 case)

Discussion with PW at Cultural Preservation Office conference room, 6-21-96.

Village: Songoopavi/Walpi (married into Paaqavi)

Clan: Qalwungwa (Sun Forehead clan)

Date of birth: [REDACTED]

Patrick Dallas

Interviewed 6-21-96, by WH and PW, his office, Hopi Housing Authority

Village: Munqapi

Clan: Honanwungwa (Badger clan)

Harlan Williams

Interviewed 6-21-96, by WH and PW, at Musangnuvi Community Building.

Village: Musangnuvi

Clan: Masikwaawungwa (Eagle/Grayhawk clan)

Date of birth: [REDACTED]

Religious orders: Aa'alt (Two Horn), Mamrawt (Maraw order), Yayat and

Somaykoli (Yaya order which performs with Somaykoli),

Powamuy

Offices: Powamuy officer (at Katsina initiations), Musangnuvi

Address: P.O. Box 142, Second Mesa, AZ 86043

Herschel Talashoma

Interviewed 6-22-96, by PW, at his house, Paaqavi.

Village: Paaqavi

Clan: Honanwungwa (Badger clan)

Date of birth: [REDACTED]

Religious orders: Powamuy

Address: Gen Del, Hotevilla, AZ 86030

First Mesa Meeting, 6-24-96 at Polacca Community Building, including Fred Satala, Augustine Komaletstewa, Alfred Kaye, Leo Lacapa, Jim Tawyesva et al.

Flora Mae Lomayestewa and Ted Wadsworth (sister and brother of Manley Wadsworth, Kikmongwi, Songoopavi)

Interviewed 6-25-96, by LWL and PW, at their houses, Songoopavi.

Village: Songoopavi

Clan: Honngyam (Bear clan)

Date of birth: [REDACTED]

Religious orders: Flora Mae: Mamrawt (Maraw order); Ted: Soyalangw

Offices: Flora Mae: Marawmongwi (Maraw chief), Ted: Soyalmongwi

(Soyal order chief); this family are the Kiikyam, the chiefly family, of Songoopavi, and hold other important statuses also.

Address: Flora Mae: P.O. Box 44, Second Mesa, AZ 86043;

Ted: P.O. Box 65, Second Mesa, AZ 86043

Byron Tyma

Interviewed 6-25-96, by LWL and PW, at his house, Songoopavi.

Village: Songoopavi

Clan: Piqöswungwa (Bearstrap clan)

Date of birth: [REDACTED]

Religious orders: Aa'alt (Two-Horn), Tsöotsöft (Antelope order)

Offices: Almongwi (Two Horn order chief), Songoopavi

Address: Gen Del, Second Mesa, AZ 86043

Raymond and Theodore Puhuyesva (brothers)

Interviewed 6-26-96, by Leigh Jenkins (LJ) and PW, at Raymond's house, Paaqavi.

Village: Paaqavi

Clan: Tepngyam (Greasewood clan)

Date of birth: [REDACTED]

Religious orders: Raymond: Powamuy; Theodore: Powamuy

Address: (both) P.O. Box 1077, Hotevilla, AZ 86030

Don Takala

Interviewed 6-26-96, by LJ and PW, at his house, Hotvela.

Village: Hotvela

Clan: Iswungwa (Coyote clan)

Date of birth: [REDACTED]

Religious orders: Tsööptsöpt (Antelope order), Sakwalelent (Blue Flute order), Powamuy, Hotvela

Offices: Lenqaleetaqa (Flute order guardian), Hotvela;

Kivamongwi (kiva chief, Wuyo kiva, 'old men's kiva'),
Paaqavi

Address: P.O. Box 1074, Hotevilla, AZ 86030

Ferrell Secakuku

Interviewed 6-26-96, by PW, at Tribal Chairman's Office, Kykotsmovi.

Village: Supawlavi

Clan: Tsu'wungwa (Snake clan)

Date of birth: [REDACTED]

Religious orders: not recorded, but he is initiated into one of the
Wuwtsim Religious orders

Offices: Chairman, Hopi Tribal Council

Address: Chairman's Office, The Hopi Tribe, P.O. Box 123, Kykotsmovi, AZ 86039

Wilton Kooyahoema (son of Abigail Kooyahoema, father of Merwin Kooyahoema, nephew of Roger Nasevaema)

Interviewed 6-27-96, by AN and PW, at Cultural Preservation Office, Kykotsmovi.

Village: Hotvela

Clan: Kookopwungwa (Fire clan)

Date of birth: [REDACTED]

Religious orders: Kwaakwant (One Horn order), Hotvela

Address: P.O. Box 794, Hotevilla, AZ 86030

Harlan Mahle

Interviewed 6-27-96, by AN and PW, Polacca Community Building.

Village: Walpi

Clan: Lenwungwa (Flute clan)

Date of birth: [REDACTED]

Order: Leelent (Flute order)

Offices held: Kikmongwi (Village chief), Lenmongwi (Flute order chief), Walpi

Address: P.O. Box 1175, Keam's Canyon, AZ 86034

Martin Talayumptewa

Interviewed 7-8-96, by WH and PW, at Bacavi Community Building

Village: Paaqavi

Clan: Honwungwa (Bear clan)

Date of birth: [REDACTED]

Religious orders: Powamuy, Paaqavi

Offices: Former Governor, Paaqavi, Kivamongwi (kiva chief), Letaykiva, 'fox kiva', Paaqavi

Address: P.O. Box 742, Hotevilla, AZ 86030

Robinson Letseoma [see also joint interview with Daniel Lalo and Thomas Pashano 7-10-96]

Interviewed 7-8-96, by WH and PW, at Community Health Office, Bacavi Community Building.

Village: Walpi

Clan: Tuwawungwa (Sand clan)

Date of birth: [REDACTED]

Religious orders: Sosyalt (Soyal order), Tsu'tsut (Snake order), Katsina, Walpi

Address: P.O. Box 108, Kykotsmovi, AZ 86039

Franklin Suhu

Interviewed 7-8-96, by WH and PW, at his house, Hotvela.

Village: Hotvela

Clan: Tuwawungwa (Sand clan)

Date of birth: [REDACTED]

Religious orders: Wuwtsim, Sosyalt (Soyal order), Hotvela

Address: Gen Del, Hotevilla, AZ 86030

Robinson Letseoma, Daniel Lalo and Thomas Pashano

Interviewed 7-10-96, by WH and PW, at Hopi Cultural Center, Second Mesa.

Village: Walpi

Clan: Tuwangyam (Sand clan)

Date of birth: [REDACTED]

Religious orders: Sosyalt (Soyal order) - all three; Tsu'tsut (Snake order) - RL and DL, Walpi

Address: RL: P.O. Box 108, Kykotsmovi, AZ 86039; DL: P.O. Box 697, Polacca, AZ 86042; TP: P.O. Box 648, Polacca, AZ 86042

Enos Seletstewa

Interviewed 7-9-96, by WH and PW, at his house, Hotvela.

Village: Hotvela

Clan: Piikyaswungwa (Side Corn clan)

Date of birth: [REDACTED]

Religious orders: Kwaakwant (One Horn order), Hotvela

Address: P.O. Box 144, Hotevilla, AZ 86030

Vernon Seukteoma

Interviewed 7-9-96, by WH and PW, at his wife's house, Kiqötsmovi.

Village: Paaqavi

Clan: Tsu'wungwa (Rattlesnake clan)

Date of birth: [REDACTED]

Religious orders: Katsina

Address: P.O. Box 258, Kykotsmovi, AZ 86039

Clarence Honanie (brother of Jimmy Honanie)

Interviewed 7-9-96, by WH and PW, at his house, Kiqötsmovi.

Village: Kiqötsmovi

Clan: Kyelwungwa (Sparrowhawk clan)

Date of birth: [REDACTED]

Religious orders: Katsina

Address: P.O. Box 257, Kykotsmovi, AZ 86039

Marcella Kahe, Grover Ovah Jr., Thomas Kahe, Lavern Chaca, Sam Kahe (all close relatives)
Interviewed 7-10-96, by AN, WH and PW, at Marcella Kahe's house, Sitsomovi.

Village: Sitsomovi

Clan: Polingyam (Butterfly clan)

Date of birth: [REDACTED]

Address: P.O. Box 262, Polacca, AZ 86042

Ernest Kinale

Interviewed 7-10-96, by AN, WH and PW, at his house, Polacca.

Village: Walpi

Clan: Paaqapwungwa (Reed clan), Kwaawungwa (Eagle clan),
Taawawungwa (Sun clan)

Date of birth: [REDACTED]

Religious orders: Kwaakwant (One Horn), Walpi

Offices: (selected by Felix Harvey and Bill Preston to be
spokesman for their clan)

Address: P.O. Box 661, Polacca, AZ 86042

Willie Hyeoma

Interviewed 7-10-96, by AN, WH and PW, at his wife's house, Polacca.

Village: Musangnuvi

Clan: Pifwungwa (Tobacco clan)

Date of birth: [REDACTED]

Religious orders: Wuwtsim, Leelent (Flute Order), Powamuy

Offices: former Katsinmongwi (Kachina Order Chief), a major
role in Leelent (Flute Order), Musangnuvi

Address: Gen Del, Polacca, AZ 86042

Nina Talayumtewa

Interviewed 7-11-96, by WH and PW, at her house, Kiqötsmovi.

Village: Kiqötsmovi

Clan: Pipwungwa (Tobacco clan)

Date of birth: [REDACTED]

Religious orders: Katsina/Powamuy

Offices: Clan responsibility to supply Hopi tobacco for
ceremonies

Address: P.O. Box 806, Kykotsmovi, AZ 86039

William and Robert Quotskuyva (brothers)

Interviewed 7-11-96, by WH and PW, at Robert's house, Kiqötsmovi.

Village: Kiqötsmovi

Clan: Paaqapngyam (Reed clan)

Date of birth: [REDACTED]

Religious orders: Katsina/Powamuy

Address: William: P.O. Box 52, Kykotsmovi, AZ 86039;

Robert: P.O. Box 6, Kykotsmovi, AZ 86039

Mike Gyashwazre

Interviewed 7-11-96, by WH and PW, at his house, Orayvi.

Village: Orayvi

Clan: Honanwungwa (Badger clan)

Date of birth: [REDACTED]

Religious orders: Powamuy

Offices: Powamuymongwi (Powamuy Order Chief), Kivamongwi (Kiva Chief) - Powamuy kiva, Katsinna (Kachina Father), Orayvi

Address: P.O. Box 153, Kykotsmovi, AZ 86039

Kenneth Kewanvuyaoma

Interviewed 7-12-96, by WH, LWL and PW, at his house, Songoopavi.

Village: Songoopavi

Clan: Patkiwungwa (Water clan)

Date of birth: [REDACTED]

Religious orders: Wuwtsim, Lalkont

Offices: Wuwtsimmongwi (Wuwtsim Order Chief), Songoopavi

Address: Gen Del, Second Mesa, AZ 86043

Dalton Taylor

Interviewed 7-12-96, by WH and PW, at his house, Songoopavi.

Village: Songoopavi

Clan: Taawawungwa (Sun clan)

Date of birth: [REDACTED]

Religious orders: Wuwtsim

Offices: former spokesman for Kikmongwi, Songoopavi

Address: Gen Del, Second Mesa, AZ 86043

Donley Sahnjie

Interviewed 7-15-96, by PW with Delfred Leslie as interpreter, at Delfred's trailer, Keam's Canyon.

Village: Walpi

Clan: Pipwungwa (Tobacco clan)

Date of birth: [REDACTED]

Religious orders: Wuwtsim

Address: P.O. Box 264, Keam's Canyon, AZ 86034

Walter Hamana

Interviewed 7-15-96, by PW, at his office, Cultural Preservation Office. Discussions on numerous other occasions. Field trip: 6-6-96, WH and PW field trip to **Tutuventiwngwu, Pangwkuku, and Mawyavi.**

Village: Orayvi

Clan: Tepwungwa (Greasewood clan)

Date of birth: [REDACTED]

Religious orders: Katsina, Powamuy, Owaqöl

Offices: Owaqöl sponsor, Orayvi

Address: P.O. Box 805, Kykotsmovi, AZ 86039

Albert Sinquah

Interviewed 7-16-96, by WH and PW, at Hopi Cultural Center, Second Mesa.

Village: Walpi/Tewa

Clan: Alwungwa (Deer/Horn clan)

Date of birth: [REDACTED]

Religious orders: Tan.tay (Tewa equivalent of Soyal order)

Address: P.O. Box 556, Keam's Canyon, AZ 86034

LaVern Sewieumptewa

Interviewed 7-16-96, by WH and PW, at his house, below Musangnuvi.

Village: Musangnuvi

Clan: Patkiwungwa (Water clan)

Date of birth: [REDACTED]

Religious orders: (Wuwtsim)

Address: P.O. Box 257, Second Mesa, AZ 86043

Norman Albert, Milson Siuhye, Loren Sekayumptewa

Interviewed 7-16-96, by WH and PW, at Loren's office, Tribal Complex, Kiqötsmovi.

Village: Hotvela

Clan: Taawangyam (Sun clan)

Date of birth: [REDACTED]

Address: Norman: P.O. Box 1065, Hotevilla, AZ 86030;
Milson: P.O. Box 773, Hotevilla, AZ 86030;
Loren: P.O. Box 608, Kykotsmovi, AZ 86039

Neil Koyaquaptewa

Interviewed 7-16-96, by WH and PW, at his house, Hotvela.

Village: Hotvela

Clan: Honanwungwa (Badger clan)

Date of birth: [REDACTED]

Religious orders: Wuwtsim, Powamuy

Offices: was selected to be Powamuymongwi (Powamuy chief), but refused it

Address: P.O. Box 51, Hotevilla, AZ 86030

Marlene Sekaquaptewa

Interviewed 7-17-96, by WH and PW, at her house, Kykotsmovi.

Village: Hotvela/Paaqavi

Clan: Kwaawungwa (Eagle clan)

Date of birth: [REDACTED]

Address: P.O. Box 724, Hotevilla, AZ 86030

King Poleyestewa

Interviewed 7-17-96, by LJ and PW, at his house, Orayvi.

Village: Orayvi

Clan: Tuwawungwa (Sand clan)

Religious orders: (Katsina/Powamuy)

Date of birth: [REDACTED]

Address: P.O. Box 36, Kykotsmovi, AZ 86039

Lonnie and Anna Mae Nutumya (husband and wife)
Interviewed 7-17-96, by LJ and PW, at their house, Orayvi.

Village: Orayvi (Lonnie originally from Hotvela)
Clan: Lonnie: Tepwungwa (Greasewood clan); Anna Mae:
Kyarwungwa (Parrot clan)
Religious orders: AM: Katsina
Date of birth: [REDACTED]
Address: P.O. Box 455, Kykotsmovi, AZ 86039

Clifton Ami, Wilfred Gaseoma, Franklin Shupla, Fletcher Healing
The Tewa Village Leaders
Interviewed 7-18-96, by WH and PW, at Conference Room, Cultural Preservation, Office,
Kykotsmovi.

Village: Tewa
Clan: CA: Bear (Tewa); WG: Corn (Tewa); FS: Tobacco (Tewa)
FH: Corn (Tewa)
Religious orders: Tan.tay (= Soyal) and other Tewa Religious orders
Date of birth: [REDACTED]
FH: 11-10-1907
Address: CA: P.O. Box 868, Polacca, AZ 86042;
WG: P.O. Box 411, Kykotsmovi, AZ 86039;
FS: P.O. Box 206, Polacca, AZ 86042;
FH: P.O. Box 206, Polacca, AZ 86042

Augustine Komaletstewa
Interviewed 7-18-96, by WH and PW, at his house, Polacca.

Village: Sitsomovi
Clan: Aaswungwa (Tansy Mustard clan)
Religious orders: Katsina
Offices: Somaykolmongwi (Somaykoli chief), First Mesa; Tribal
Council Representative, First Mesa
Date of birth: [REDACTED]
Address: Gen Del, Polacca, AZ 86042

Leo Lacapa and Leroy Lewis

Interviewed 7-18-96, by PW, at Leo's house, Polacca.

Village: Walpi

Clan: Leo: Patkiwungwa (Water clan); Leroy: Lenwungwa (Flute clan)

Date of birth: [REDACTED]

Religious orders: Leo: Sosyalt (Soyal order); Leroy: Leelent (Flute order)

Offices: Leo: Soyalmongwi (Soyal chief), Walpi

Address: Gen Del, Polacca, AZ 86042

Jim Tawyesva and Janie Seechoma (Jim's elder sister: she is the widow of Andrew Seechoma [Tobacco clan], former Kikmongwi Ned Nayatewa's spokesman at Walpi)

Interviewed 7-18-96, by PW, at Jim's house, Keam's Canyon.

Village: Sitsomovi

Clan: Tsa'kwaynangyam (Tsa'kwayna clan) and Aasangyam (Tansy Mustard clan)

Date of birth: [REDACTED]

Religious orders: Jim: Sosyalt (Soyal order), Katsina

Address: Jim: P.O. Box 947, Keam's Canyon, AZ 86034

Clayton Honyumtewa

Discussion with PW at his office, Office of Hopi Lands 7-19-96.

Village: Munqapi

Office: Director, Office of Hopi Lands

Roger Nasevaema

Interviewed 7-19-96, by PW, at his weaving house, Hotvela.

Village: Hotvela

Clan: Kookopwungwa (Fire clan)

Date of birth: [REDACTED]

Religious orders: Kwaakwant (One Horn), Hotvela

Address: P.O. Box 945, Hotevilla, AZ 86030

James Pahona (son of Duke Pahona)

Interviewed 7-22-96, by WH and PW, at his wife's house, Polacca.

Village: Walpi

Clan: Kookopwungwa (Fire clan)

Date of birth: [REDACTED]

Religious orders: Sosyalt (Soyal order), Walpi

Offices: Clan chief (with role in Soyal), Kookopngyam
(Fire clan), Hoongyam (Cedar clan), Isngyam (Coyote clan)

Address: P.J. Pahona, 2432 N Fontana Ave., Apt. C, Tucson,
AZ 85705

Peggy Scott

Interviewed 7-23-96, by WH and PW, at her house, Hotvela.

Village: Hotvela

Clan: Katsinwungwa (Kachina clan)

Date of birth: [REDACTED]

Address: Gen Del, Hotevilla, AZ 86030

Theodore Namingha

Interviewed 7-23-96, by WH and PW, at his trailer, Paaqavi.

Village: Hotvela/Paaqavi

Clan: Qa'öwungwa (Corn clan)

Date of birth: [REDACTED]

Religious orders: (Katsina/Powamuy)

Address: P.O. Box 90, Hotevilla, AZ 86030

Neilson Honyaktewa

Interviewed 7-23-96, by WH and PW, at his house, Musangnuvi.

Village: Musangnuvi

Clan: Tuwawungwa (Sand clan)

Date of birth: [REDACTED]

Religious orders: Sosyalt (Soyal order) Lalkont, (Lakon order),
others

Offices: Soyalmongwi (Soyal order chief), Lakonmongwi (Lakon
order chief), Musangnuvi

Address: P.O. Box 462, Second Mesa, AZ 86030

Rudeen Silas (and his son Darrell)
Interviewed 7-23-96, by WH and PW, at his house, Polacca.

Village: Walpi
Clan: Horpowwungwa (Roadrunner clan) and Tsa'kwaynawungwa
(Tsa'kwayna clan)
Date of birth: [REDACTED]
Address: P.O. Box 649, Polacca, AZ 86042

Valjean Joshevama
Interviewed 7-24-96 and 7-25-96, by WH and PW, at his wife's house, Orayvi.

Village: Songoopavi
Clan: Taawawungwa (Sun clan)
Date of birth: [REDACTED]
Religious orders: Wuwtsim, Powamuy
Offices: former Wuwtsimmongwi (Wuwtsim order chief) 1974-82,
Kivamongwi (Kiva chief, Mong [chief] kiva), Katsinna
(Kachina father), Songoopavi
Address: P.O. Box 25, Kykotsmovi, AZ 86039

Cyrus Joshwytewa (with Joseph Day)
Interviewed 7-24-96, by WH and PW, at his house, Songoopavi.

Village: Songoopavi
Clan: Piqöswungwa (Bearstrap clan)
Date of birth: [REDACTED]
Religious orders: Wuwtsim
Offices: Qaleetaqa ('guardian', Piqöswungwa's responsibility),
Songoopavi
Address: P.O. Box 32, Second Mesa, AZ 86043

Ronald Humeyestewa (read his godfather Starlie Lomayaktewa's deposition into record at First
Phase of Trial)
Interviewed 7-24-96, by PW, at his house, below Musangnuvi.

Village: Musangnuvi
Clan: Honwungwa (Bear clan)
Date of birth: [REDACTED]
Religious orders: Taatawkyam (Singers' order), Tsu'tsut (Snake
order).
Address: Gen Del, Second Mesa, AZ 86043

Wilmer Kavena

Interviewed 7-25-96, by WH and PW, at his house, by Polacca Wash, four miles north of Highway 264.

Village: Walpi

Clan: Tapwungwa (Rabbit clan) and Pipwungwa (Tobacco clan)

Date of birth: [REDACTED]

Religious orders: Sosyalt (Soyal order)

Offices: Spokesman for Kikmongwi and Religious leaders, First Mesa

Address: Gen Del, Polacca, AZ 86042

Olie Talashie, Jr.

Interviewed 7-25-96, by WH and PW, at his partner's house, Polacca.

Village: Walpi

Clan: Qa'owungwa (Corn clan)

Date of birth: [REDACTED]

Religious orders: Sosyalt (Soyal order)

Offices: holds three offices, but does not wish to specify them; also former range technician for JUA (held a Federal Commission)

Address: Gen Del, Polacca, AZ 86042

Janeth Ami

Interviewed 7-26-96, by WH and PW, at his house, Sitsomovi.

Village: Walpi/Sitsomovi

Clan: Lenwungwa (Flute clan)

Date of birth: [REDACTED]

Address: P.O. Box 654, Polacca, AZ 86042

Lawrence Lomatska

Interviewed 7-26-96, by WH and PW, at Marlene Sekaquaptewa's house, Kiqötsmovi.

Village: Hotvela

Clan: Kwaawungwa (Eagle clan)

Date of birth: [REDACTED]

Religious orders: (Katsina/Powamuy)

Address: Gen Del, Hotevilla, AZ 86030

Lee Wayne Lomayestewa (son of Flora Mae Lomayestewa, nephew of Ted Wadsworth and Manley Wadsworth; Cultural Preservation Office employee assigned to 1934 case)
Interviewed 7-26-96, by PW, at Conference Room, Cultural Preservation Office, Kiqötsmovi.

Village: Songoopavi

Clan: Honwungwa (Bear clan)

Date of birth: [REDACTED]

Religious orders: Wuwtsim, Leelent (Flute order), Powamuy

Offices: Officer in Niman and Powamuy

Address: P.O. Box 44, Second Mesa, AZ 86043

Virgil Cruz

Interviewed by PW, by telephone, 8-12-96

Village: Walpi

Clan: Pipwungwa (Tobacco clan)

Date of birth: [REDACTED]

Religious orders: Sosyalt

Offices: an assistant in Soyal

Address: P.O. Box 2585, Page, AZ 86040; P.O. Box 152, Polacca,
AZ 86042