

UNION OIL COMPANY OF ARIZONA'S "FORWARD ARIZONA" PROGRAM
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INDIAN PUEBLO DWELLERS OF TODAY (17)

This evening I shall start upon a series of lectures upon the Indian tribes of Arizona, with consideration of their inter-relationships and ethnology and covering their history, in its major features, since the dates on which written record of their existence began to come down to us. With several minor exceptions, I shall take up the tribes as of four ethnologic divisions, the Pueblo dwellers, the subject of this evening's address, the Yumans, the Pimans and the Dine, with separate consideration of the Navajo and Apache peoples included within the last named.

The Hopi, at this hour under consideration, are the last of the hilltop or pueblo-dwelling aborigines within the confines of Arizona, tho their habits are similar to those of the Zuni of western New Mexico, and to the three branches of the Pueblo peoples of the Rio Grande River watershed. Incidentally, their languages appear to have only slight connection. Till only about a score of years ago, the tribe more generally was known as "Moqui", a term meaning "deceyed" or "dead". Hopi is a much better word, derived from the tribal word "Hopitu" meaning "Peaceful People".

The Hopi are rated by Powell as of the same linguistic stock as the Shoshone, Ute and Comanche. It is known definitely that they are a composite people, with a language in which are found Tanoan, Piman and Keresan words. The Snake clan came from the north, possibly from the same stock as that which once peopled the great Mesa Verde rock houses. The Bear clan came from the eastward, undoubtedly of the people from which came the later-day settlements of the upper Rio Grande Valley. Most interesting, from a local point of view, is the determination that the Waterhouse (Patki) and Squash (Patun) clans came from the southward, from "the cactus country", probably from the Gila and Salt River Valleys. Every central Arizona valley retains evidences of the passage of at least a portion of these peoples, for some reason leaving their cities and irrigated fields on the plains and seeking the mountains and the upper plateaus.

Frank Hamilton Cushing, who combined the vision of a poet with the keen discernment of the scientist and who had spent years with the house-building Zuni of western New Mexico, positively connected that tribe with the southern pueblo remains. Again, there is a clear connection hence with ruins along the Little Colorado, till at last are reached the remains of Homolobi, near the present Winslow, a group of five villages that are known by the Hopi of today as their ancient own.

It should not be understood that the speaker would seek to establish that the Zuni, Hopi or Pueblo are descended wholly from the plains dwellers. But, without doubt, they are to the extent that intermarriage might permit a mingling in which the ancient tongues have become changed into well-defined and separate dialects in each of the tribes named.

The first knowledge of the Hopi by Europeans was in July of 1540, soon after Captain General Don Francisco Vasquez de Coronado had found the famed golden Seven Cities of Cibola in the poverty-stricken peublos of Zuni. He sent westward an exploring party, headed by Don Pedro de Tovar and accompanied by Juan de Padilla, a

Franciscan friar. The latter it was who led a charge on the first terraced village of the Moqui when resistance was offered. Later the Moqui gave guides to Garcia Lopez de Cardenas, who in September led twelve Spanish soldiers to the first view of the Grand Canyon to other than Indian eyes.

The Spanish chronicles of the Hopi land, known as the Province of Tusayan, showed that the people were willing to fight to maintain their hide-bound conservatism. Tho home-loving, honest, kindly and joyous, it is yet remarkable that of all southwestern Indians they have resisted encroachment most and have, till very lately, generally refused the ministrations of Christian teachers. Soon after the time of the Spaniards' coming they mainly transferred their habitations to the mesa tops, whereon they now live in a half-dozen villages to which the women pack water up steep and rocky trails.

In 1633 Padre Francisco Porras was poisoned while trying to do good to the people of the Moqui village of Awatobi. The Moqui joined in the great Indian insurrection of Pope, who in 1680 sent a knotted rope to all the pueblo peoples, and about that time occurred the martyrdom of four more Franciscans in the Moqui towns. A score of years later the chapel at Awatobi was rebuilt. The people of the town, mainly of the Bow (Awata), Badger, Butterfly and Tobacco clans, were not popular with their neighbors. They were inclined to be arrogant and they had freely permitted the work of the Christian priests. So the town was raided one night by men from Oraibi, Walpi, Mishongnavi and Shungopavi, admitted thru a gate in the town wall by Tapolo, a townsman of traitorous sort. The invaders were led straightway to the principal "kiva", an underground temple where the principal men of the tribe were engaged in what were called "sorcerers' rites". The ladder was pulled up and upon the trapped celebrants below came a shower of arrows and then coals from the cooking pits, with bundles of dry greasewood and strings of red peppers, the last torn from the sides of the houses where they had been hung to dry. Then the remaining villagers were driven to nearby sand hills and murdered, exception made in favor of those who knew prayer songs or had special industrial qualifications. This Indian history was proven true in 1895 by Dr. J. Walter Fewkes, who dug into the identical kiva and there found the bones of the slain.

Oraibi, once the largest of Hopi towns and one of the oldest of inhabited settlements within the United States, is decaying. It lies on the point of the third mesa, about seventy miles northeast of Flagstaff, Arizona, a tangle of stone and adobe-built houses, most of them several stories in height. Its situation is a dramatic one, dominating the landscape, with a jagged house-skyline that starts abruptly on the edge of a barren stony plain, of which the edges form the escarpment of the mesa at all points. Once old Oraibi had about 2000 population. Now it has less than 200, with only about sixty children gathered into the school that has been provided by the Indian bureau. The outskirts of the village are deserted and the houses, centuries old, are falling. Even more significant, the Snake kiva, the underground ceremonial chamber of the Snake clan, lacks even a ladder, for the Snake Dance has been transferred to the newer village of Hotevilla, a few miles away. Hotevilla was established in about 1906 by the more conservative of the population, including the Indians who resented imposition of the white man's customs, especially objecting to education and vaccination and bitterly opposed to the efforts of the Moravian clergy who had built a spired chapel out on the mesa point. A few hundred modernists went to Bacabik from Hotevilla, and others down to new Oraibi, around the agency below the mesa.

Oraibi's superior antiquity is acknowledged by all the Hopi villages save Shungopavi. Dr. A. E. Douglass in it has found roof beams dating back to 1620. It had been occupied for centuries when the hard-riding troopers of Coronado beheld it. It grew or diminished thereafter according to the toll of war or smallpox, a disease that occasionally deprived the Hopi villages of almost half their inhabitants. A graphic tale of Hopi conservatism was told in 1775 by the Franciscan friar Garcés, who visited Oraibi, only to have his ministrations refused and himself thrust out. Jacob Hamblin, greatest of Mormon scouts, visited Oraibi in 1858, sent by Brigham Young to investigate a report that the Hopi had a language similar to that of Wales. Hamblin then told of the mystic ceremonies of the friendly Indians and was given a glimpse of their sacred stone. On his return to Utah he took with him Tuba, an Oraibi chieftain, after whom Tuba City now is named, and the chief was safely returned to tell of the great possessions and powers of the white man.

Thru all the centuries, the cliff villages have flourished, while Homolobi, Sityatki and Awatobi, their cotemporaries, are piles of stone and earth. They have many young men and women who have had the learning that is given by schools. Few of the maidens wear the squash blossom hair dress. Most of the clans still have representatives, but there are many who are failing to follow in the footsteps of their fathers. This was shown on the way to the Snake Dance when approaching Oraibi, I met a Hopi party. A young Indian, when asked whether the party was on the way to the dance, scornfully replied in idiomatic English, "I'll say we're not. I'd have you know we are Christians", all of which rather detracted from romance, however praiseworthy the spirit.

The Snake Dance, usually held in August, primarily is an invocation for the rain so keenly needed in the desert homeland of the tribe. It is probable that the average Hopi farmer lives at least five miles from the corn field that is to supply the main ration of his household. If it be only five miles, he usually starts out betimes and trots back to a late supper in the evening, for, be it understood, the Hopi are the greatest runners among all the tribes of the Southwest. If the distance be as much as ten miles, the farmer for a while may spend only week-ends with his family, or his family, erecting a shelter, may go to the country to help guard the corn from the crows or from pestiferous bands of ponies. The Indian fields stretch along the washes that drain the three mesas that project, tongue-like, southward into the Painted Desert. There appear to be no land titles, other than gained by occupation and cultivation, to descend of right to the heirs of the farmer who had tilled each piece. As many as twenty grains of corn are planted in a hill, deeply set, and there is a resultant bush that may be trimmed to a clump of a half-dozen stalks. This apparently fails to diminish the size of the ears. There is wonder, even among the agency whites, over the manner in which an Indian will secure a corn or bean crop from the most barren looking land. The white man's irrigation system is resorted to only at Moen Copie, sixty miles northwest of Oraibi, where Mormon rights were purchased years ago. The government has helped wherever possible and has drilled wells, but these usually are only for village use or for the watering of livestock.

The grown of the Hopi in the past has been restricted by contempt for sanitation among the people of the older order. Children continually were exposed to infection. Smallpox in the past has ravaged until the dead had to be disposed of by merely being thrown over the cliffs.

The Hopi have been called the "Indian Jews", for they are natural traders of the keenest sort, against whom visitors from neighboring tribes have no chance whatever. The story is told of a Navajo who came in state to Walpi, on a prancing steed, with saddle and bridle encrusted with silver, and with a roll of valuable blankets for sale--and how he went forth a week later, barebacked, on a pony of mean degree, with a twist of rope around the pony's nostrils for a bridle. But the Navajos continue to come and are a source of both entertainment and profit to the thrifty dwellers in the hill-top houses.

Here and there evidences of the white man's civilization are to be seen. In the rather progressive settlement of Bacabi each of the mysterious ceremonial kivas actually is equipped with a sheet iron heating stove, with an incongruous chimney projecting outward past the head of the ladder. It doesn't look exactly right, but undoubtedly is much more comfortable than the smoky fireplace that once served to furnish heat and eradicate dampness. In the houses are sewing machines and cook stoves, glass windows and even occasional wood floors and carpets, while the young men and women are rather modishly dressed when they visit the white settlements.

Yet, for all of this, the Hopi today essentially are much the same as they were when the mesa heights were stormed by the soldiers of Coronado. The people pride themselves on the antiquity of their cities and of their customs. Ceremonials of worship and organization by clans are uniform with those of centuries ago. Save for a few glass windows and a few fallen walls, the villages are much the same as before the foundation of Saint Augustine or Santa Fe.

There are many among the whites who are glad that Hopiland affords an island of ethnologic stability over which the waves of civilization never have swept. There must be a degree of admiration for the stubborn character that holds fast, despite repeated attacks. Yet the ancient superstitions and their manifestations must go if the Indian is to be assimilated and be put on the way toward attainment of citizenship in the years to come. Indian Service officials in years gone by have tried to discourage the tribal dances and especially have tried to stop the Snake Dance. They have failed and the end of the Dance is not likely to be known for many years to come. The dances will end when the children now being taught in the reservation and boarding schools shall conclude to stop them. Yet many of the Snake Dance priests are young men who have been given a reasonable degree of education in the Riverside and Phoenix schools and who have returned to reenter the tribal life as they had left it.

A one hours continuance of the Union Oil Company's "Forward Arizona" program is presented over K T A R every Wednesday evening between eight and nine o'clock.

Yours truly,
UNION OIL COMPANY OF ARIZONA
Phoenix Arizona