
Handbook of North American Indians

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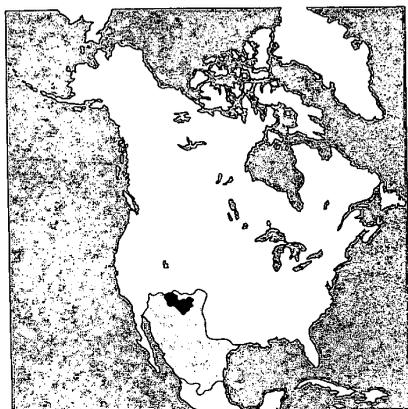
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Hopi History, 1850–1940

FREDERICK J. DOCKSTADER

Isolation

By the middle of the nineteenth century, the Hopi were still among the lesser known and more isolated Indian peoples living within the continental United States. Although there is an almost annual mention of them in various documents, which indicates an awareness of their existence, most of these comments refer to earlier records and are not based upon actual visitation. They usually pertain to a single individual or small group—the ubiquitous fur trapper, explorer, or wandering trader in search of food, water, or directions. As far as is known, no major expedition is recorded as having ventured into the Hopi villages after Juan Bautista de Anza; a few stragglers from the gold rush did pass through (Dockstader 1954:147–158).

As a result, the Hopi were able to overcome the effects of the early Spanish interruption of their lives, and it is probable that few indications of this intrusion were evident in their everyday activities. The events leading up to the Pueblo Revolt had become part of legend, and all the interwoven patterns that made up The Hopi Way were again in force. But it should not be thought that the Spanish invasion did not leave its mark. The exposure to Christianity, Spanish military force, and the opportunity to observe from afar what Spanish domination meant to their Pueblo brethren in the Rio Grande area left an indelible impression; however, Hopi culture did not undergo the amalgam of European and Indian social patterns that is so characteristic of the Rio Grande villages. Of even greater importance was the tendency of the Hopi to assign the credit for this ability to withstand external forces to Hopi cultural qualities, rather than other, perhaps more contributory factors: thus, the attitude became, in essence, the Whites versus the kachinas, and the kachinas had won the day. This resulted in a complacency and self-confidence that overshadowed all Hopi-White relations until the end of the nineteenth century.

This was not an entirely tranquil situation, for the Hopi were increasingly preoccupied with attacks from Mexican, Apache, and Navajo raiders in pursuit of plunder, food, or captives to be sold into slavery in Mexico. In fact, the outbreak of the Mexican War had as its major effect a limitation upon Mexican participation in slave raids and the subsequent freeing of the Navajo to raid at will.

To the Hopi this was certainly of far greater importance than any alteration of outside government. Mexico had never implemented sovereignty over the region following its successful revolution against the Spanish Crown, and it is doubtful that the Hopi were ever truly aware of the political change of fortune that had gone on around them.

Bureau of Indian Affairs Administration

With the end of the Mexican War in 1848, a new world opened up for the Southwest. An official Indian agent was appointed April 7, 1849, in the person of John S. Calhoun. His duties were to establish headquarters at Santa Fe and to oversee the destinies of the Indian inhabitants of the region. An honorable and sincere individual, Calhoun was devoted to the improvement of Indian conditions. Before he died in mid-1852 he put into operation a variety of excellent plans, particularly with reference to control of the increasing Navajo menace (U.S. Office of Indian Affairs 1915).

In addition to Hopi isolation, which protected them, the lack of rich mineral wealth was also to their initial advantage. Were this the only concern, they might have continued without interference or interruption; but the increasing Navajo attacks combined with curiosity about the new political situation caused a group of seven Hopi leaders to journey to Santa Fe to seek a conference with Calhoun on October 6, 1850. While they went primarily to petition for military protection against the Navajo, they were equally uneasy about the intentions of the new government that controlled their homelands. The Hopi leader at this time was Nakwaiyamtewa, the chief at Oraibi, then the major Hopi village (Titiev 1944). There were earlier Hopi emissaries to Santa Fe directed toward Spanish authority, but this is the first known Hopi-American political conference.

During the next decade, Americans are known to have entered Hopi country in increasing numbers. In 1851, Fort Defiance was established as an outpost to protect the region against the marauding Navajo; from it ventured various military personnel, either on official business or simply as early-day tourists. One such was Dr. P.G.S. TenBroeck, who is known to have made several visits in 1851–1852 (Schoolcraft 1851–1857, 4). He was followed by perhaps a half-dozen expeditions seeking a

way to the West Coast. Some of these entered the villages, and some did not; no official documents record such visits until that of Lt. J.C. Ives in 1857-1858. The main result of these various contacts was a disastrous smallpox epidemic that devastated the Hopi in 1853-1854, killing hundreds of people. This was followed by a drought, which reduced the already weakened population at Oraibi from 800 to 200 (U.S. Census Office. 11th Census 1894).

In 1858 a new and strong force entered the area, with the advent of Jacob Hamlin, a famed Mormon missionary who was to make many more trips into the Hopi country, remaining on excellent terms with the people throughout his long career. From his work and that of other missionaries, the Mormon faith gained a strong position in the Southwest (Nagata 1970).

With the outbreak of the Civil War, the U.S. Army was withdrawn for service elsewhere, with the immediate result of an increase in Navajo attacks. A particularly serious assault on Fort Defiance occurred in 1860. The next year, John Ward came into the villages to report on the desperate situation; his visit was followed for an entirely different reason by a small party of Rio Grande settlers who attacked the Hopi in the mistaken belief that they were responsible for recent depredations. In 1863 Brig. Gen. James J. Carleton was sent through the region to repel Confederate soldiers, mostly from Texas, who were thought to be in the country; Carleton then returned to New Mexico to continue his efforts against the Navajo. In this, his command was assisted by Kit Carson, and the Navajo were finally rounded up and taken on the Long Walk to Bosque Redondo where they were incarcerated until 1868. This resulted in a period of relative peace for the Hopi, except for the inevitable raids by individual Navajos or Apaches who had escaped the Carson dragnet (K. Bartlett 1936).

In 1864 a far more serious drought struck the mesa country; in that same year John H. Moss was appointed as the first Hopi Indian agent. The drought forced a group of Indians to go to Santa Fe to plead for food to avoid starvation; for famine often strikes in the Hopi country two years following a drought, and from 1866 to 1868 many people died. A commentary upon relations with the Whites may be seen in the first attempt to treat with the newly established territorial government. A party of Hopis went to Prescott in 1866 to ask the governor for help during the famine. Misunderstanding their entirely peaceful purpose, the group was thrown into jail. They were shortly released, but the episode further alienated the Hopi (Dockstader 1954). Attendant upon the famine, a smallpox epidemic, introduced by some soldiers who had come into the villages, took a serious toll in lives. To escape the pestilence, many Hopi fled to Zuni, where they stayed for some years. During their stay, many major influences entered Hopi culture. Although this was but another of the frequent inter-

changes among people from different Pueblos who were accustomed to visiting back and forth for varying periods of time, it does seem to have made changes that persist in the twentieth century. Most particularly, this is seen in changes of pottery designs (fig. 1), religious influences, and language; until this time, apparently few Hopi had need to use Spanish, but following the Zuni sojourn, the number increased considerably. And finally, Sichomovi was abandoned, to be reestablished later by Zuni emigrants (Montgomery, Smith, and Brew 1949).

In 1868 Vincent Colyer, the newly appointed Indian agent, dispatched Maj. A.D. Palmer as a special Hopi agent. In fact, the various changes of political appointees had become so confusing as to make impossible any degree of continuum insofar as the Hopis were concerned.

But the first of several far more serious dislocations came in 1870, with the establishment of a Moravian mission at Oraibi. This was the first non-Hopi religious activity effectively established in the villages since the destruction of Awatovi in 1700. That same year, an independent Hopi Indian Agency was established at Oraibi, which lasted until 1883 when it was incorporated into the Navajo Agency. Next, the Atlantic and Pacific Railroad was started through northern Arizona, and workmen occasionally went into the Hopi country as tourists. The first government buildings for the new agency center were started at Keams Canyon in 1874, and in 1875 the Mormon Church located a mission at Moenkopi, the western colony of Oraibi. At about the same time, Baptists founded a mission at Mishongnovi.



Smithsonian, Dept. of Anthr.: 22602; Mus. of Northern Ariz., Flagstaff: 255/1051.
 Fig. 1. Hopi pottery showing Zuni influences. top, Food bowl with Zuni-derived decoration and flared rim; collected early 1870s. bottom, Canteen decorated with black and red Zuni design motifs on crackled grayish-white slip, collected about 1890. Top rim diameter 26 cm, other same scale.

Thus, in five short years, three competing Christian sects had made serious inroads into an area that had not known outside religious contacts since the Pueblo Revolt in 1680 (U.S. Census Office. 11th Census 1894).

The major effect of the Mormon mission was the degree of protection that it offered from the Navajos of the western region. Surprisingly enough, there was very little interaction between the two groups, and almost no successful conversions to Mormonism took place. In effect, the two peoples lived side by side with little reaction. The one primary result of this coexistence was the slow takeover of Hopi land by the Mormons, until the Hopis were reduced to a position of relative peonage on their own lands.

In 1878 the Mormons established Tuba City as their major outpost in northern Arizona and began to expand toward the villages. The hatred felt toward them by non-Mormons, in addition to Indian discontent, caused the U.S. to dispatch W. Crothers as Indian agent in an effort to control the increasing pressures on the Hopis. The completion in 1881 of the Atlantic and Pacific Railroad resulted in more and more people coming into the country, and the towns of Flagstaff, Winslow, and Holbrook sprang up. Located less than 70 miles from the Hopi villages, they provided entry for a wide variety of outsiders: traders, tourists, and teachers, few of whom came to learn, in that period of White supremacy. These towns facilitated access to materials from the East, thus putting in motion the slow transition to a greater degree of non-Indian concepts and objects (Nagata 1970).

Factionalism

After the death of Nakwaiyamtewa, Kuyingwu had served as acting village chief since the logical candidates, Sakhongyoma and Lololoma, were judged too young to hold office. He was bitterly hostile to Americans, and when his regency ended about 1880, the dual position was terminated, and Lololoma became the formal village chief, carrying on Kuyingwu's antagonistic attitude. The Navajo problem continued to cause trouble, and in an effort to find some means of controlling the raiders, Thomas Varker Keam, an English trader who had been licensed to trade with the Hopis in 1875, took a group of village leaders to Washington to meet with President Chester A. Arthur. Lololoma was apparently deeply impressed by what he saw in the capital. Crediting these wonders to the White educational system, he changed his attitude completely and began to use his influence to persuade his people to send their children to school; thus began the disintegration of Oraibi (Titiev 1944).

With increasing hostility manifested toward Mormon occupancy of the Southwest, federal authorities felt it was necessary to head off their further expansion; one avenue was by way of the establishment of controlled lands. Accordingly, on December 16, 1882, President Arthur

signed an executive order establishing a formal reservation bounded by rectangular limits. A section of approximately 55 by 70 miles was set aside for the use of "Hopis and other Indians" (V.H. Jones 1950).

By this time an increasing number of scholars and visitors began to filter into the villages; most of them were deeply interested in and largely sympathetic to Hopi culture. In one way or another they further affected the psychological reactions of the people and added to the widening schism. In late 1880 or early 1881, Alexander M. Stephen arrived in Hopi country. A remarkable Scotsman who lived with the Hopis until his death in mid-1894, Stephen (1936) left what is undoubtedly the best single account of Hopi life of the period. In 1883 the ethnologist Frank H. Cushing came on a trading trip from Zuni; he provided a revealing article concerning his confrontation with hostile village chiefs (Cushing 1922). In 1886-1888 military visitors included Gen. Nelson A. Miles and Lt. John G. Bourke. Both were primarily concerned with the Apache threat.

Internal strife was also becoming more intense; the change of attitude toward Americans demonstrated by Lololoma was by no means universally accepted by the Oraibi people, a majority of whom were extremely conservative. The conservative group soon found a capable and aggressive spokesman in the person of Lomahongyoma (fig. 2), an important ceremonial leader. In time the two factions became popularly known as Friendlies (to the U.S. government) and Hostiles.

The combination of pressures from inside and outside the village made an explosion inevitable. At this same time, one other element was added to the forces of disruption—the passage of the Dawes Severalty Act in 1887. Although the Indians of the Southwest were not seriously affected by this legislation as were those in other areas of the United States, there was a brief attempt by the Bureau of Indian Affairs to set up land allotments in the Southwest. In brief, the Dawes Act never resulted in dismemberment of Pueblo lands, but it levied some psychological trauma; indeed, some students feel that the firm opposition of Hopi leaders to the program had a major bearing on its abandonment in the Southwest in 1911. A further indication of the constriction of outside contact was the establishment in 1887 of the federal "Moqui School" at Keams Canyon (Thompson and Joseph 1944).

Thus, in the last decade of the nineteenth century, Hopi life entered its most critical phase since contact with Francisco Vásquez de Coronado. In 1890 Lololoma (fig. 4) became the "real" village chief of Oraibi, tantamount at this time to an overall tribal chief of the Hopi, due to the superior position of Oraibi. Missionaries began to arrive in increasing numbers, along with traders, tourists, and settlers. Although this was still perhaps only a few individuals at a time, it meant in effect that the Hopi people were seeing as many White people in a month as



Southwest Mus., Los Angeles.

Fig. 2. Lomahongyoma (standing in dark blanket at center) with other Hostiles imprisoned at Alcatraz, Jan. 3-Aug. 7, 1895, following their active opposition to the allotment of clan-held land to individual Hopis (as provided by the Dawes Severalty Act of 1887). Earlier action against the surveying of Hopi lands for this purpose had resulted in imprisonment of many Oraibi men at Fort Wingate (Fewkes 1922:273-282). With Lomahongyoma are, left to right: (front row) Komaletstewa, Yoda, Naquatewa, Kochyouma, Soukhongva, Sekaheptewa, Karshongnewa; (second row) Kochventewa, Bephongva(?), Poolegoiva, Lomanankwosa, Kochadah, Wongnehma; (back row) unidentified, Polingyouma, Hahvema, Masatewa, Quoyahoinema; identifications (H. C. James 1974:115) were provided by Helen Sekaquaptewa. Photograph probably by Isaiah West Taber.

they had formerly experienced in the course of a year, or slightly earlier, in a decade.

In 1899 silversmithing was introduced into the Hopi crafts inventory by Navajo teachers working directly or through Zuni contacts (Adair 1944). The work, accomplished by only a few part-time smiths, was relatively simple, consisting of rings, bracelets, and buttons copying Navajo designs. Another major influence was the arrival of J. Walter Fewkes (1898) (fig. 5), an anthropologist who undertook a concentrated 10-year study of Hopi life. In June 1895 C.E. Vandever was appointed as the new Hopi agent.

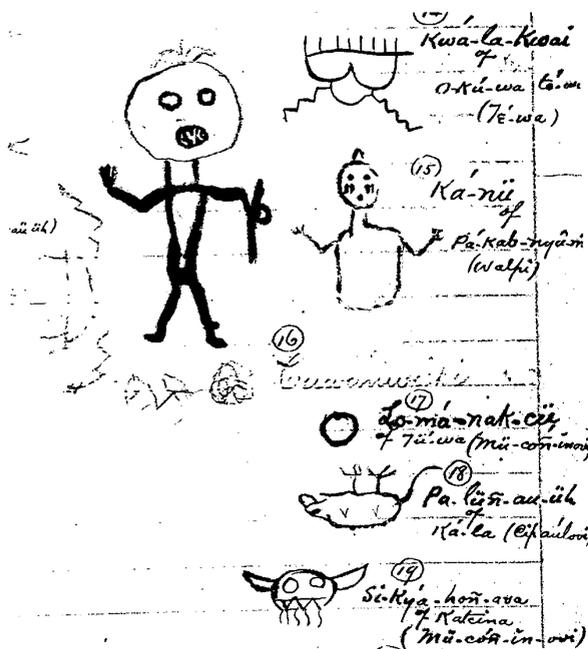
With the opening of the new school at Keams Canyon in July 1887 (fig. 6), many of the conservative Hopis refused to allow their children to attend. Several efforts to force compliance with the governmental edict finally resulted in a confrontation between the two groups, and eventually a group of Hopi parents, including Lololoma and Lomahongyoma, were imprisoned for defying the authorities. This overreaction, combining with the coin-

cidental arrival of surveyors working on the land-allotment program, resulted in a cementing of the alienation of the conservative faction.

The Baptist converts were established in 1907 at Polacca, with C.P. Cox as preacher; he was to keep passions stirred up for many years following his appointment. H.R. Voth (fig. 7), who had already established a Mennonite mission at Oraibi in 1893, was an unusual individual who seems to have "turned Hopi"; his journals and writings give an intimate picture of Hopi religious practices of the time (1901, 1903, 1903a, 1912, 1912a). Indeed, the writings of Stephen, Fewkes, and Voth provide the basis for most knowledge of early Hopi social and ceremonial life.

In 1894 the government day school at Polacca was built as well as a second school at Oraibi. This same year saw the development of what may have been the first Indian-operated store in the Southwest: the establishment of a trading post at Polacca by Tom Pavatea, a Hopi from First Mesa. And finally, Toreva Day School

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Natl. Arch.: RG 75, 1894-14830 L, p. 4.

Fig. 3. Detail of fourth page of a petition drafted in March 1894 requesting clarification of Hopi land claims, showing Hopi pictographic signatures witnessed by Alexander M. Stephen, Thomas V. Keam, and H.R. Voth. Stephen wrote the annotations here and the explanations in a separate accompanying memorandum (cf. the names in Stephen 1936, 2:1088-1137). The signers' clan "totems" shown here are: 16, Masawu; 14, rain clouds and lightning (for Cloud clan); 15, stone war fetish (for Reed clan); 17, horizon circle (for Earth clan); 18, rat (a rebus for Sun's Forehead clan); 19, Broad-Face mask (for Kachina clan); 14, 18, 19 retouched.

was built in 1897, thus closing out a decade of complete breakdown of Hopi isolation and an introduction of day-to-day government relations with the people, which has continued in the twentieth century (U.S. Census Office. 11th Census 1894).

Aggravating this situation was the absolute split that had developed between the two factions within the Oraibi village. Not only did this disrupt the social and political areas, but also it seriously weakened the framework of Hopi religious life, as Lomahongyoma and Lololoma intensified their rivalry for leadership. Another factor was the ambitious Youkioma (fig. 8), a relative of Lomahongyoma who was eager to take over the leadership of the conservative faction. There was also a large number of non-Indians interested in intervening to satisfy their own personal or economic goals; most of these were missionary personnel or settlers. Impartial, sympathetic, or unbiased participants were almost entirely lacking in the struggle (Titiev 1944).

In 1901 H.R. Voth built the Mennonite church at Oraibi (destroyed by lightning in 1942), and in 1903 the Mormons were forced to leave the village as the result of



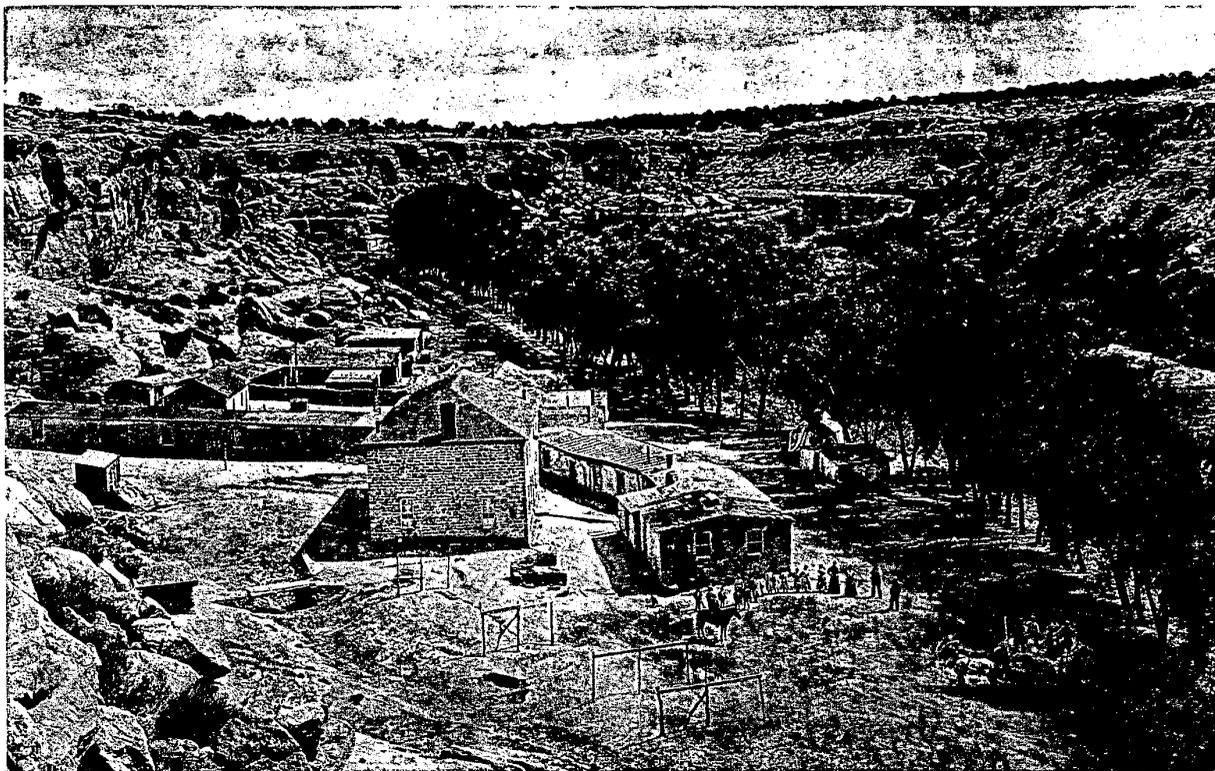
Smithsonian, NAA.

Fig. 4. Lololoma, chief of Oraibi. Photograph by John K. Hillers, probably in 1890 when Lololoma was in Washington, D.C., with a Hopi delegation that met with the commissioner of Indian affairs (Diehl 1961).



Mus. of Northern Ariz., Flagstaff: 735/E25.

Fig. 5. Hopi painted pottery tile, believed to date to 1897, possibly depicting the anthropologist J. Walter Fewkes, said to have worn a long coat, carried a lunch bag, and smoked a pipe (Barton Wright, personal communication 1976), or perhaps representing a missionary. Length 14.8 cm; collected before 1934.



Mus. of N.M., Santa Fe.

Fig. 6. Keams Canyon about 1895. This was the site of the trading post built by Thomas Varker Keam near First Mesa, and of the first Hopi (then called Moqui) Agency. It was housed in buildings rented from Keam and subsequently purchased by the Indian Bureau in 1889. A school (lower right) opened in 1887 as the result of a petition by Lololoma and other Friendlies. Other buildings are the trading post and residential structures. Photograph by Ben Wittick.

a very tense conflict. During this period increasing numbers of settlers arrived in northern Arizona, adding further to Hopi discontent.

The factional split came to a dramatic climax in 1906 when the conservative and liberal forces clashed at Oraibi. From 1900 to 1905 tension between the Hostile and Friendly factions had seriously disrupted village life; even religious ceremonies were not free from interference. To gather strength and support, Lomahongyoma invited a number of sympathetic Hopi people from Shongopavi to settle at Oraibi. Outraged at the distribution of their lands to Second Mesa villagers, the Friendlies sought to evict the newcomers. On September 8, 1906, in a memorable clash, they engaged the Hostile forces in a violent push-of-war and forced them back. As agreed, the 298 Hostile members packed their belongings and left Oraibi forever. They went to a site about seven miles northwest on Third Mesa, where they established a new village, Hotevilla (fig. 9). The Friendlies, numbering about 324, stayed behind with Tawaquaptewa (fig. 10) as village chief (Titiev 1944).

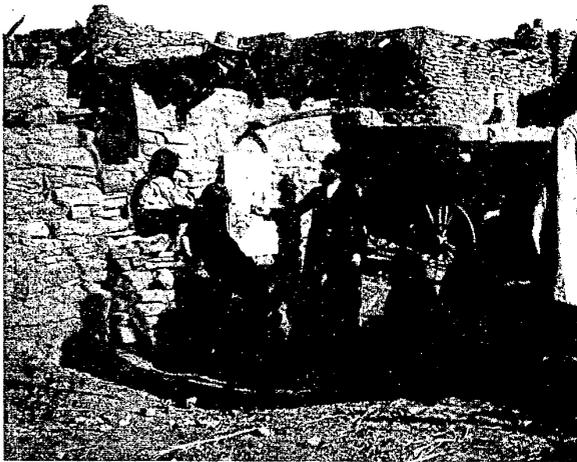
The next year, during the arguments over Bureau of Indian Affairs land-allotment efforts, some dissidents

tried to return to Oraibi, but their request was refused and they eventually settled nearby, where they built the present-day village of Bacabi.

By 1910 the tribal split was complete. It seems to be the continuation of an old practice that may have been the cause of innumerable divisions in village structure in prehistoric times, for the Pueblo people have had a long history of village mobility, some of which defies logical explanation (Titiev 1944). Oraibi friendliness to Whites was soon put to a test when the government announced that Tawaquaptewa was to be temporarily relieved of his position and taken to Riverside School in California to learn English and to absorb something of White customs. His protests that in view of the tension Oraibi was hardly in a position to be left without a traditional leader were ignored. This enforced absence affected him deeply, for upon his return in 1910 he was a vindictive, bitter man, and this attitude in time caused the decline of the village to a mere shell.

The Twentieth Century

In 1910 Shongopavi Day School was built, reflecting more forced schooling. Hotevilla parents refused to allow



top, Milwaukee Public Mus., Wis.; bottom, Mennonite Lib. and Arch., North Newton, Kans.
 Fig. 7. Rev. H.R. Voth. top, Inside a kiva during a summer snake ceremony, probably at Oraibi in 1896, 1898 or 1900, or at Mishongnovi in 1901 (Voth 1903; Dorsey and Voth 1902); bottom, apparently proselytizing among the Hopis (he is pointing to a picture of Jesus Christ), probably at Oraibi, date unknown. Photograph by Sumner W. Matteson (top), unknown photographer (bottom).

their children to attend school, and in 1911 military force was again applied to bring the children into schools. This only intensified the anti-White feelings of the Hostiles, and Hotevilla remains in the 1970s the most militant Hopi village.

Very slowly, positions solidified on the three Mesas, and day schools were built in other areas. The Bacabi Day School was erected in 1912; its title and function were changed in 1916 to the Hotevilla-Bacabi School. In 1913 the government opened a hospital at Keams Canyon, which serves both the Hopi and surrounding Indian peoples (Thompson 1950).



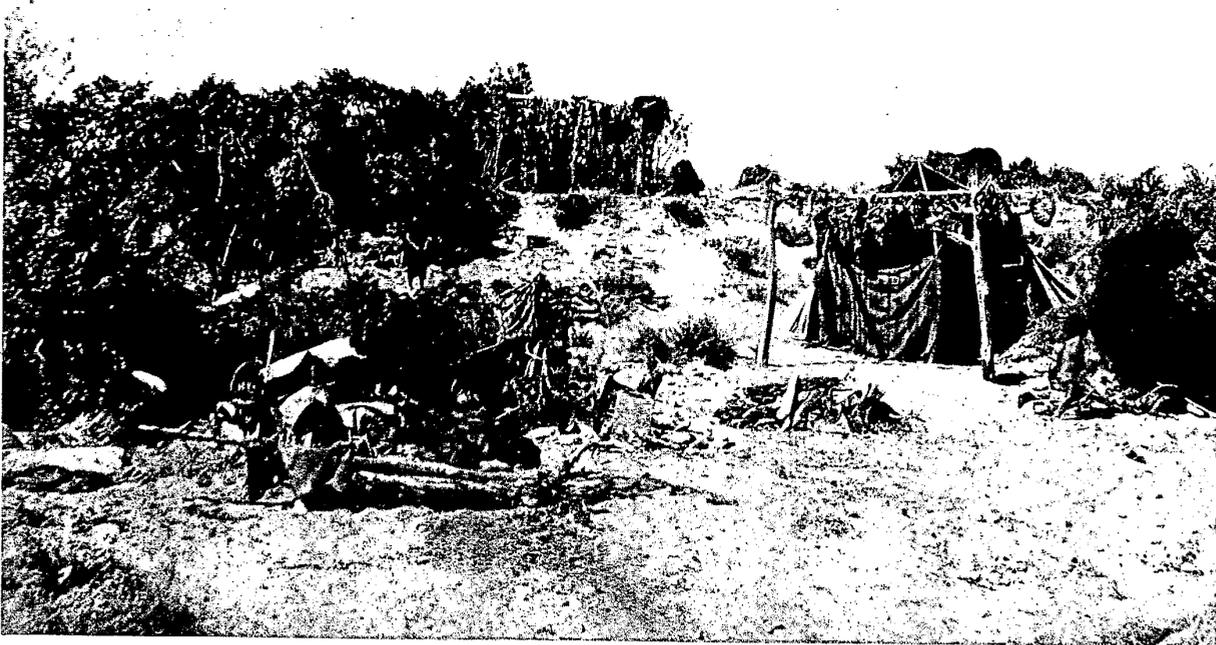
Smithsonian, NAA.
 Fig. 8. Youkioma, Hostile leader and founder of the village of Hotevilla. Photograph by DeLancey Gill, probably at the Bureau of American Ethnology, Washington, D.C., 1910.

During the First World War, approximately one-tenth of the Hopi tribe served in the army; the majority adhered to their longstanding noncombatant tradition. Perhaps the most newsworthy event of the decade was the C.C. Pyle "Bunion Derby" fiasco. This cross-country footrace, from Boston to Los Angeles, was won by Louis Tewanima, whose elimination on a technicality became a *cause célèbre* in the newspapers. In 1924 the Hopi were included among the American Indians officially declared by the Congress to be citizens of the United States.

By 1930 Hopi economic status had declined. Tribal income was primarily gained by farming with a modest amount of off-reservation work and arts and crafts activities. In 1926 the Lee's Ferry Bridge over the Colorado River was built, bringing increased tourist travel into northeastern Arizona. While this more directly affected the Navajo reservation, it also influenced the Hopi, who saw more and more outsiders coming into the villages; following the completion of the Cameron-to-Gallup road this contact and pressure has been intensified.

With wage work an ever more important basis for the economy, Winslow became a key city in the Hopi world, replacing Flagstaff, since it was on a direct line to First Mesa (Nagata 1970). The Depression affected Hopi economic life drastically. Intoxication became a problem for the first time; previously, the Hopi had been widely known as a tribe remarkably free from this vice.

Perhaps the greatest change followed passage in 1934



John R. Wilson, Tulsa, Okla.: Mora Coll.

Fig. 9. First Hostile camp at Hotevilla (shelters at right and on hill, center) following Hostiles' departure from Oraibi. Photograph by Jo Mora, probably Oct. 1906.

of the Wheeler-Howard bill, commonly known as the Indian Reorganization Act. Under the leadership of Interior Secretary Harold L. Ickes and Commissioner of Indian Affairs John Collier, this act offered a well-meant and dramatic change of fortune for Indian people; indeed, it was a complete about-face in federal attitude. Oliver La Farge, a long-time friend of Indian causes,

drafted a constitution for the Hopi in 1936 after consulting widely with Hopi people he knew. The tribal council was established in 1935 after an election in which a minority of Hopis voted to accept the terms of the Reorganization Act. The overwhelming majority of eligible Hopi adults had registered their disapproval by just staying away from the polls. The perpetuation of political factions was reflected in the council then, as it was in the 1970s.

The federal stock reduction plan introduced to the Hopi was just as strongly opposed as it was among the Navajo. Eventually Hopis accepted the stock problem and worked to solve it. Oraibi High School, with about 200 pupils, was established in 1939 and has been a strong educational force ever since.

By 1940, then, the Hopi Indians had seen tremendous changes in their own social organization, problems of outside pressures increase radically, and their whole world view undergo new and irreversible alterations. Their major city, Oraibi, had declined from 600 in 1900 to a town of 112; completely new villages had developed, and the traditional centers of population suffered crippling strains (Titiev 1944). Many Hopi people left the reservation for work in the neighboring cities during World War II, and many registered as conscientious objectors, rendering alternative service. By no means of the least significance is the fact that missionary activities were reduced to a minimum, and the influence of traders became less pronounced.



Musée de l'Homme, Paris.

Fig. 10. Tawaquaptewa, village chief, probably at a mid-day meal in his Oraibi home with his wife, Nasingónsi (see Titiev 1972:figs. 8-9). Photograph by unknown photographer, probably in the 1930s.

Population pressures were increasing, and the subtle but steady movement of Navajo settlers brought reservation landholding problems to a critical point. Navajos had been settling closer and closer to the Hopi villages; their population superiority and political dominance gained them a de facto recognition, and the setting aside of part of the Hopi lands under a soil conservation program resulted in the establishment of a subdivision known locally as District Six, which was in actual fact a restriction of Hopi land, diminishing their use to 501,501 acres. This remained in the 1970s a key point of dispute between the two tribes.

The Hopi have seen their isolation completely gone, their independence as a tribal unit disappear, and their internal vitality radically threatened. Almost every facet of their life has been affected: with wage work predominant, ceremonies began to be scheduled more and more on the basis of the European calendar, to accommodate those who work by the week. Architectural changes subtly affected home life, and water-supply programs

altered attitudes toward rain ceremonies. The economy changed from a subsistence base with some cash supplement to a completely cash base with small subsistence support. Returning veterans had demonstrated the vital need for a sound education in order to cope with Anglo-American culture, as well as the critical need for political sophistication.

Traditional Hopi anonymity had undergone change; the emergence of recognized individuals by name, particularly in the field of arts and crafts, as well as in certain political areas, gave rise to jealousies. The recognition, at the same time, of some of the aspects of their unique culture provided a degree of comfort and balance to this very considerable internal stress.

Yet even with all of this culture shock, by the end of the period 1850-1940, the Hopi continued to follow a way of life that, in most respects, was perhaps nearer to an aboriginal way of existence than that of any other Indian tribe in the United States.