

Hopi Tribe

<http://www8.nau.edu/hcpo-p/youth.html>

Agriculture:

Farming and gardening are essential elements of Hopi culture. The archaeological record shows that agriculture was introduced to the northern Southwest from Mesoamerica as early as 1500 B.C. The Hopi view of agriculture, specifically corn, differs from academic interpretations. Since the emergence, this life is referred to as the fourth way of life for Hopis. As the Hopi moved from the third to the fourth way of life, they were offered corn by Ma'saw. The other peoples took the largest ears of corn and Hopis were left with the short blue ear. Each clan history explains how the Hopi received the short blue ear. The Hopis knew that their fourth way of life would be difficult and that they must submit to the corn as a way of life. The themes of humility, cooperation, respect, and universal earth stewardship became the life way of all Hopis. In this way, the Hopi have always had corn and agriculture.

The Hopi have been able to adapt to their arid desert climate by using different agricultural methods. These methods include dry farming in the washes or valleys between the mesas as well as gardening on irrigated terraces along the mesa walls below each village. Some of the garden terraces at Paaqavi (Bacavi) have been in use since, approximately, A.D. 1200.

Dry farming depends completely on natural precipitation--winter snows or summer monsoon rains. Terrace irrigation is possible because of the perennial springs at each village that originally permitted settlement. Combinations of modern and traditional implements are used, such as tractors, discs, digging sticks, and hoes.

Farming and gardening in northern Arizona are high-risk activities because of cutworms, coyotes, rabbits, crows, ravens, flood, drought, and the arid climate. Agriculture is an act of faith for the Hopi that serves as a religious focus as well as an economic activity. The farm and garden plots belong to the women of each clan. Working these plots provides crops unique to the Hopi diet. These agricultural activities also reinforce traditions and customs in each new generation, for as one Hopi gardener said, "This is not about growing vegetables; it is about growing kids."

Division of Labor

Men's tasks

- Clearing the fields
- Planting and maintenance of the corn
- Harvesting the corn

Women's tasks

- Responsible for caring of the seeds and distribution of harvest products
- Plant and gather vegetables and fruit from terraces
- Assist men in the fields

History of Arts and Crafts among the Hopi

The Hopi call their ancestors, Hisatsinom, "People of Long Ago." The public and most anthropologists refer to these people as the "Anasazi," a word that has become popular in the general literature. Early Hisatsinom are called the Basketmaker people. The Basketmakers were a hunting and gathering people who became increasingly sedentary as their reliance on agriculture increased. As early as A.D. 700, the Basketmaker people began making plain pottery. Increased corn-based agriculture and increased occupation of multi-roomed pueblo dwellings was accompanied by an increase in the quantity and variety of pottery manufactured by these people. From Pueblo I through early Pueblo III (A.D. 800 to 1300), pottery with black painted designs on white slip was being made everywhere in the Pueblo world. Two of the early black on white styles from the Hopi mesas were Kana-a and Black Mesa. These were followed in the Pueblo II era by Dogoszhi and Sosi. Later styles that were made in early Pueblo III were Flagstaff, Tusayan, and Kayenta. Each has its own distinctive and identifiable design motif.

Hopi life and religion are reflected in their jewelry. Designs have a religious or secular meaning and can be highly symbolic or realistic. Designs are usually based on ancient sources such as potsherds, petro glyphs, or Katsinas. The overlay technique is

characteristic of most Hopi jewelry. The design is cut out of a flat piece of silver; the background is textured and oxidized to turn it black. Often stones such as jet, coral, or turquoise are used to add emphasis to the outstanding silver craft produced by the Hopi.

Hopi Running Culture

Hopis are well known for running great distances at record speed. In Native- American history and culture, the tradition of running can be traced to mythic folklores. It was believed that ancestors and animals showed Indian men and women how to run, and that mythic races helped to organize the world. In Hopi culture, running has practical as well as ceremonial reasons.

Several centuries ago, Hopis did not own cattle, sheep or burros, and they had to rely upon game- capturing, which required them to cultivate the practice of running. Besides running for gaming purposes, Hopis also ran in search of food. When there were no horses for transportation, running helped to cover great distances.

Moreover, running races were organized between neighboring villages. There were occasions when runners from villages such as, Oraibi and Walpi would challenge one another to run races. In such cases, runners participated in the races to prove their fortitude and fleetness of feet. As far as the health aspect of running is concerned, Hopis believe that running banishes unhappiness, strengthens the body, and rejuvenates a person's energy. Further, according to oral traditions, young boys as well as men from Oraibi would assemble at a common place in the morning and run to Moenkopi in order to work in their gardens. In addition, Hopi runners also played an important part in the Pueblo Revolt of 1680.

During the time of the Pueblo Revolt of 1680, Pueblo messengers ran to the nearby pueblos to prepare the people for the attack against the Spaniards. Hopi messengers were celebrated for their promptness in delivering messages. In 1903, George Wharton James gave a dollar to Charlie Talawepi of Oraibi to take a message to Keams Canyon. Talawepi ran the distance of seventy-two miles and brought back a reply in thirty-six hours.

In times of warfare against the Navajos, Hopis runners used to run to Navajo country in order to look for salvia, hair combings, and food in the enemy's hogans. The runners brought back those elements, buried them as bait and ignited a fire above the buried elements so that the Navajo would be weakened before the approaching battle. In such instances, running had a supernatural purpose to it.

Hopi running also occurred in conjunction with several ceremonial events. While praying as a group for rain and prosperity during ceremonies like the Snake and Basket dances, running races served as significant ceremonial events. Even today, Hopis still practice ceremonial running. Hence, Hopi running games are religious as well as secular in nature. Such games were played to bring rains and cultivate crops. Thus, in the seventeenth, eighteenth, and nineteenth centuries, Hopi running focused more on spiritual and practical purposes. From the beginning of the twentieth century, Hopi running became linked more with physical fitness and sports. One of the most famous Hopi runners was Louis Tewanima who won the silver medal in the 1912 Olympics held in Sweden. Another Hopi runner, Nicholas Quamawahu, won the Long Beach – New York Marathon in 1927.

Relations with the Spanish

The earliest Spanish expeditions to the American Southwest were chiefly motivated by economic and religious reasons. There were rumors about the existence of the "Seven Cities of Cibola" in the middle of the huge deserts and that they possessed enormous wealth in the form of gold and precious stones. Hence, the Spanish traveled north in search of these rich cities. They were accompanied by Spanish missionaries who were intent on spreading Christianity in the new lands. Initial contact between Hopis and the Spanish occurred in 1540, when Spaniards visited seven Hopi villages: Mishongnovi, Shungopovi, Awatotovi, Walpi, Sikyatki, Oraibi, and Kawaiokuh. The Hopi were also known as the Moquis. In 1540, Francisco Vasquez de Coronado explored Arizona and New Mexico. When Coronado's soldiers, under the direction of Pedro de Tovar and Fray Juan Padilla, arrived at Kawaiokuh, the Moquis did not let them enter their village. This rejection resulted in a Spanish attack on the Hopis and the demolition of their village. After witnessing this incident, the Moquis of the neighboring villages sought peace and gave gifts such as, clothing and food to the Spaniards. Similarly, in the same year, Captain Cardenas led another expedition that passed through the Hopi villages. The Moquis received him in a friendly manner and provided guides for him. From 1581 to 1593, there were about five explorations in search of the rich cities of Cibola. By then, the Spanish realized that these seven cities did not exist and began searching for rich mines. However, the credit for obtaining the submission of Moqui chieftains to the King of Spain goes to Juan de Oñate, who visited their province in 1598. Between the years 1628-1680, Spanish priests set up missions in Awatovi (San Bernardino), Shungopovi (San Bartolome), and Oraibi (San Francisco). The Spanish seized pueblo lands and resources. According to oral traditions, Hopis were forced to help in the building of houses and churches for the Spaniards. The Spanish priests also sent Moquis to bring drinking water from Moenkopi because the water in the springs of Oraibi was not good. Moreover, Hopis were also forced to practice Christianity and abandon their own religious practices. Those who refused to follow the Spanish rules were severely punished by the priests. This maltreatment did not prevent Moquis from practicing their religion and way of life.

Sometimes Hopis duped the priests going away from their villages on the pretext of hunting and then, practiced their religious beliefs. Thus, Moquis resorted to passive resistance against the Spaniards. Unable to bear the colonial oppression, all the Native-Americans of the pueblos decided to overthrow the Spanish. This led to the Pueblo Rebellion of 1680 in which the people of the pueblos defeated the Spaniards. The Hopis joined the other pueblos in this revolt and killed the Spanish padres living in Hopi villages.

Although Moquis were free from the Spanish control for twelve years, Spaniards once again invaded the pueblo lands in 1692 under Don Diego de Vargas. Facing threat of destruction from de Vargas, the chief of Awatovi accepted Spanish rule. Despite the Spanish succession in the pueblos of New Mexico, they were not able to regain complete control over Hopis. In 1700, Awatovi was destroyed by other Moqui villagers because it was believed that the people of Awatovi violated Hopi traditions and principles. While Moquis were subjugated by the Spanish, they benefited and also suffered due to European colonization. The Hopis acquired new wood working as well as stone tools, and animals such as, goats, horses, burros, sheep and cattle. They also learned to grow new vegetables and fruits. Cultivation of peach orchards gained importance among Hopis. The Spaniards also brought with them watermelons, chilies, and superior quality of onions which constitute part of the Hopi diet. Besides the changes in the cultivation of plants and domestication of animals, Moqui population was also affected by the small pox epidemic that came into the country along with the Spanish. In 1851, the Hopi population was 6720. From 1851 to 1853, there was an outbreak of smallpox, which resulted in the deaths of a huge number of Hopis. Apart from being affected by smallpox, Hopis endured hardship under Spanish rule due to forced labor, severe physical punishments, and imposition of western religion over Hopi traditional ceremonies and beliefs. Thus, Hopi-Spanish relations had both positive and negative effects.

Modern Day Hopi

The Indian Reorganization Act of 1934 endorsed the formation of a tribal form of government for the Hopis on June 18, 1934. This system of government has its foundation in the Hopi Tribal Council. Meanwhile, Hopis have always had a traditional form of village administration, which includes a leader/ kikmongwi from a specific clan. Each village has had its own social, religious, and political organizations. Nevertheless, there have been significant structural similarities between many villages. While some Hopi have supported the creation of the new administrative system, there has been considerable opposition to its establishment. The resistance to the new tribal council and constitution can be traced to the Hopi refusal to adopt the white man's political system, and the lack of formal governments in the Hopi culture. Yet, the Hopi Tribal Council was superimposed over the traditional village system of administration. The Hopi Tribal Council adopted its constitution in 1936 and has been recognized as the Constitution and By-laws of the Hopi Tribe. Hopi and Tewa villages face the challenges of working together, protecting the good aspects of Hopi life, promoting peace, and finding methods of resolving problems with the United States government as well as with the outside world. The Hopi Tribal Council also delineated conditions of membership in the Hopi tribe. The officers of the Tribal Council represent their respective villages. Their duties include attending regular meetings, acting on legislative proposals, and making laws for the Hopi tribe.

At present, the Hopi tribal government consists of three branches: the legislative, the executive, and the judiciary. The legislative branch makes tribal laws, decrees and policies and supervises the administration of tribal business. The executive branch enforces and executes the Hopi Tribal Council's legislations and policies. The judicial branch explains and implements laws and regulations authorized by the Hopi Tribal Council.

Modern Hopi potters make their pottery in the traditional manner. The clay is hand dug on the Hopi mesas and hand processed. The pots are carefully hand constructed using the coil and scrape techniques their ancestors taught them. The paints used are from naturally occurring materials. For example, black paint is made by boiling Beeweed for a long time until it becomes very dark and thick. It is then dried into little cakes which are wrapped in corn husk until ready for use. It is called guaco. The intricate and beautiful designs are painted free hand using a yucca leaf brush. The pots are then fired in the open air out on the mesa using sheep dung and cedar as a heat source. Prehistoric potters did not have domestic animals to provide dung, but modern potters prefer it for its rapid, even heat. Some Hopi pottery is ceremonial in nature and not intended for public consumption. You will not find this kind of pottery for sale in reputable galleries and shops. Most prehistoric pottery has been taken from burial contexts, and the Hopi people find non-Hopi ownership of these pots offensive. It is better not to buy prehistoric pottery.