

# Hopi Indians

(XIX-XX century)

We have been living in, and cultivating, this land from the beginning. It used to be a lot vaster. Then the white people arrived and imposed ever smaller territories, explaining that, for only us, it was too much and that we had to divide it with the Navajo even though they had also arrived only 600 years ago from the north. Today they surround us and occupy almost all our ancestral land. Washington even tried to assign each component of every family with certain number of acres. We took decades to make them understand that these lands cannot have owners because we only have the permission to use them. It is here that Maasawu received us when we emerged from the third level of consciousness and gave us these lands in concession making a recommendation to make good use of them.

## Pottery (*Isaqavta*)

*Isaqavta* is made from clay. The clay sand is gathered below the *mesas* where Hopi people live. Pottery is unique to First *Mesa*. Traditionally, only women can create pottery. However, men are making pottery today. The designs are storm patterns, such as clouds, rain, snow, lightning, thunder, wind, etc. The other pottery symbol are animal and bird figures. Pottery used for religious purposes will have clan or religious paraphernalia symbols to enhance the sacredness of its use. The pottery symbol stand for deities and supernatural spirit beings that have beneficial values for long, healthy life, and bountiful harvest.

The sand is sifted to remove all the small stones and other debris. The clay is made only from the very fine sifted sand. The clay is carefully mixed in a bowl of water and kneaded to remove all the air bubbles. It is then ready for forming. The pottery art pieces are made using a coiled method, meaning that clay is first rolled and then coiled to form the pottery. It is then smoothed out with hands and pottery shards or a gourd scrapper. When the product is rough finished and when it is dried, sanding is applied with sandstone (soft stone), and polished with a smooth stone (hard stone found in the river beds). It is then painted using vegetable or plant dyes to form a decorative pot. After painting, it is then ready for traditional firing. Wood kindling is first put on the ground, and large pieces of broken pottery are places on top of the wood. Newly finished pottery is carefully placed on top of the broken pottery and more broken pottery is placed covering the entire pots that are being fired. Sheep dung is placed on top completely covering the pots. The fire is then started to bake the pottery. After the fire cools off, the broken pottery is removed and the finished product is carefully examined to insure there are no chips, cracks, etc. that would be considered "damaged" to the finished product. Finished products will sometimes have "fire-clouds" formed on the pots, which is a mark of traditional firing, as opposed to commercial kiln firing.

Maasawu is supreme deity of Fire, of Light and of the Consciousness of Life and Death, and it is to him that our actions will be held accountable. Our religion is as ancient as all of yours are: some *Kiva* (i.e. temples and sites of community reunions) were built before the catacombs, and many *Katsinam* are even earlier than your martyr saints.

The first contact with the whites, which can be historically traced, occurred in 1540 when group of Spanish conquistadors penetrated into our territory from the south. We received them as friends, providing them with food and lodgings, and we helped them explore the country. They repaid us by imposing slavery, forced labour, punishments and bodily mutilations, while trying to impose their religion and decimating our people with their contagious diseases. In 1680 we joined the other nations of the Rio Grande in revolt and drove the Spanish

back into Mexico. They returned with reinforcements in 1692. Due to our fear of reprisals we relocated all our villages (Walpi, Sichomovi, Hano, Shongopovi, Shipaulovi and Mishongnovi) on the peaks of the three *Mesas*, which then became full-fledged fortresses. Only Oraibi remained where it is today. Between 1701 and 1780 the Spanish still tried again (unsuccessfully) to impose their religion onto us.

The Spanish domination concluded when Mexico gained independence and we became a part of their country. Then, with the treaty of Guadalupe-Hidalgo in 1848, Mexico ceded all our territories to the United States and it is from this point on that we have been resisting against constantly newly reiterated coercions and impositions.

When Captain D'Albertis came to visit us, the villages of Hotevilla, Bacavi and Kykotsomovi had not yet been built. Keam's Canyon and Polacca were only just emerging...



## Pottery Pitcher (*Kuyav'sivu*)

*Kuyav'sivu* means a large pitcher. This is an older pottery, made in a coiled fashion. The coils are pinched to decorate the pot. The handle is formed and placed on separately. You will notice it not coiled and pinched. It is a smooth piece which is carefully placed and smoothed over with fingers, so it will not serve in firing. It is used for domestic use, probably for storing water. C.D.A. 947, Legacy Captain E.A.D'Albertis 1932



## Water Pitcher or Cup (*Wuko'kuyapi*)

A large cup in the Hopi language is *wuko'kuyapi*. It is used for drinking liquid substances, such a water, medicine, tea, etc. The design of triangles repeated throughout the pitcher may represent certain religious societies; the small designs of triangles throughout the pot may typify the extended families living in the village or religious societies that use the pitcher for ceremonial use. It is a very old piece of art. C.D.A. 948, Legacy Captain E.A.D'Albertis 1932



## Cup (*Kuyapi*)

This cup is a very old pieces of art form. The designs at top portion differ in each triangle. The "+" design may represent snow, and a "plant" design may represent corn. The squares with "x" design represents water emblem. This is an old pot and may have been buried in sand.

C.D.A. 949, Legacy Captain E.A.D'Albertis 1932



## Ladle (*Aa'ku*)

This ladle is a prehistoric piece of pottery. It is purely for domestic use, and has no designs on it.

C.D.A. 922, Donation Captain E.A.D'Albertis 1932



## Ladle (*Aa'ku*)

This ladle is a prehistoric piece of pottery. It is purely for domestic use, and designs are storm patterns. C.D.A. 951, Legacy Captain E.A.D'Albertis 1932



## Dipper (*Kuyapi*)

This dipper is used for dipping water from spring where woman get their water for domestic use. The handle is across the top to the opening. The designs are storm patterns, the cloud symbols. It appears to be an older pottery because it is black over white, which was used for domestic purposes. It may have been buried in sand as some of the designs have rubbed off because of weather conditions. It is in near perfect condition.

C.D.A. 950, Legacy Captain E.A.D'Albertis 1932



## Bighorn Sheep Dipper (*Pang Kuyapi*)

*Kuyapi* means dipper in the Hopi language. The Hopi word for bighorn sheep is *Pangwu* and to connect the name with the dipper, only pang is used. The head and horns were probably used as a handle for dipping water. Because it is an animal figure, it must have been used for religious or special purposes. It may have been used to carry water from a sacred spring to the *kiva* (an underground ceremonial chamber) for religious purposes. It is a very unusually dipper.

C.D.A. 1383, Legacy Captain E.A.D'Albertis 1932



# Hopi Indians

(XIX-XX century)



## Water jug (*Wikoro*)

This water jug is used to carry water for domestic use. The women go to the nearby spring and fetch water for drinking and cooking. The jug had cloud designs throughout which is a prayer for plenty of rain or moisture. It has a flat surface on one side, the side that rests against one's back for carrying. The loop for a strap is placed lower so it can carry easily by a person.

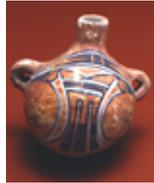
C.D.A. 1370, Legacy Captain E.A.D'Albertis 1932



## Pottery Vase (*Sivz*)

This is clearly an old piece of art form. It is a coiled method where coils are pinched to decorate pot. It is very crudely made vase indicating that it is used for domestic use, either cooking or storing items. It could be a seed pot where different types of seeds are stored until early planting in April. Because the Hopi people are farmers, various seeds are blessed by the spirit beings during a ceremony. Each house in the village collects the seeds that have been blessed, which they store in a seed pot. When early planting comes, they break the pot to remove all the seeds, and discard the broken vase since it has served its purpose. The seeds are then sorted to its respective kind and prepared for planting. Corn seeds are not sorted out to its respective kind, but planted to produce which is commonly referred to the "Indian corn", corn of all colors.

C.D.A. 1382, Legacy Captain E.A.D'Albertis 1932



## Water jug (*Wikoro*)

The water jug is a *wikoro* in the Hopi language. This jug has a cloud symbol at the top. The rain is pouring to each side. The lower design has two waterfowls facing opposite each others. Each has a beak, a wing, and a body ending in a tail. This could have a ceremonial use. It has two loops where plant fibers are tied for carryng. It may have been used to carry water to the *kiva* from the spring.

C.D.A. 1386, Legacy Captain E.A.D'Albertis 1932



## Ladle (*Az'ku*)

The storm pattern designs on this ladle are prehistoric Hopi, which was commonly called Sikyatki. These designs came from the old village of Sikyatki, which no longer exists as a village. It is one of historic ruins of the Hopi.

C.D.A. 1381, Legacy Captain E.A.D'Albertis 1932



## Pot

This pot may not be a Hopi pot. The designs are bird designs with what appears to be flower in between the birds. The bottom design is a storm pattern.

C.D.A. 1379, Legacy Captain E.A.D'Albertis 1932



## Bowl (*Tsakavta*)

This is a pre-historic pueblo bowl. It may not be a Hopi pot.

C.D.A. 1371, Legacy Captain E.A.D'Albertis 1932



## Stew Bowl (*Tsakavta*)

The bowl is used to serve stew at ceremonial events, such as dances, work parties, weddings, baby naming ceremonies, etc. The storm pattern designs are prehistoric Hopi, a Sikyatki designs. Sikyatki is an old Hopi village, which is no longer inhabited. These designs have been handed down to the present and appear on what is known as the "old style Hopi pottery".

C.D.A. 1380, Legacy Captain E.A.D'Albertis 1932

