

## Chapter 1 : Hopi Tribe | ITCA

*Hopi-Tewa is a variety of the Tewa language of Tanoan family and has been influenced by Hopi (which is an unrelated Uto-Aztecan language). Arizona Tewa and the forms of Rio Grande Tewa in New Mexico are mutually intelligible with difficulty.*

The name "Tewa" refers to linguistically related American Indian peoples who live in seven distinct communities referred to as "pueblos," the name applied to them by the Spanish colonists in the late s. The Tewa-speaking Pueblo peoples live, as they have since aboriginal times, in the southwestern United States. In , the total enrolled membership of the New Mexico Tewa reservation populations was 4, In , there were enrolled Hopi-Tewa at Hano. Most Tewa live on or near their home pueblo, but others live in urban areas throughout the United States. In , or about ninety years after Spanish contact, there were about 2, Tewa living in the six New Mexico pueblos. In an estimated 1, Tewa lived on these reservations. The Tewa language is one of three Tanoan languages; the other two are Tiwa and Towa. There are dialectical differences among the seven Tewa Pueblos. History and Cultural Relations Tewa culture shares many features with other Southwest Pueblos and derives from the pre-Pueblo peoples and cultures known as Anasazi, whose origins are found in archaeological sites at Mesa Verde in southwestern Colorado and extend southward following the courses of the upper Rio Grande and Chama Rivers in New Mexico and the San Juan River in Arizona. The capital was subsequently moved to San Juan Pueblo. Missions were established in all the pueblos. By , the Pueblo peoples had developed a plan to remove the yoke of colonial oppression, successfully forcing the Spanish south of the Rio Grande in the Pueblo Revolt of In , Diego de Vargas began the reconquest of the Pueblos, securely reestablishing Santa Fe as the Spanish capital in In , a second Pueblo revolt occurred but was quickly put down. Apache and Navajo raids for food and captives, which had increased during this period, intensified and soon the Pueblos were taking advantage of Spanish military assistance. When Mexico gained independence from Spain , Christianized Indians were granted citizenship. In , when the United States acquired New Mexico and other Southwestern regions, the Treaty of Guadalupe Hidalgo promised citizenship to all Mexican citizens of the region who wished it, Including the Pueblos. In , it was necessary for the Pueblo of San Juan to sue the U. Hispanic and Anglo-Americans had moved onto Pueblo lands, and many Pueblos had lost their best agricultural areas. Eventually, the Tewa gained full citizenship status while retaining indigenous rights to land, water, and religious expression, which, however, have most often been secured only through litigation in federal courts. In , Fray Alonso de Benavides is reported to have listed eight Tewa pueblos with a total population as high as six thousand. Today, hundreds of Pueblo ruins in north-central and Northwestern New Mexico have been identified by archaeologists as ancestral sites for contemporary Rio Grande Pueblos; at least sixty pueblos were abandoned in historical times. The number of these that can be directly tied to Tewa villages is uncertain because most of the sites have not been fully investigated. Between the arrival of the Spanish and up to the early s population densities within the pueblos fluctuated, with periods of severe decline in numbers owing to diseases first introduced by the Spanish, warfare, and total abandonment of villages as the peace-loving Pueblos sought to escape the pressures brought on by European expansion. Population density for the Tewa Pueblos began to rise slowly in the early s and showed a steady climb after the Pueblo Lands Board settled the land claims in Between and , population in all six of the Tewa Pueblos nearly doubled. Maternal and infant mortality rates were reduced through better health care. Improved nutrition largely due to an increase in economic opportunities and water and sewage systems also contributed to lower morbidity rates. Today housing is of several types. Some families live in the center of their pueblo in homes built originally by their ancestors as long as years ago; they retain their original adobe walls but have been modernized with new roofs, windows, electricity, and water and sewage systems. These homes are built in clusters around central plazas where ceremonial activities take place. Other people live in homes built as singlefamily dwellings at some distance from the pueblo center and are made of cinder blocks covered with stucco, wood, or stabilized adobe. The kivas, or religious centers, are also located near the plazas, as are the tribal offices and Catholic church. All six New Mexico pueblos have most of the following, which may be

located in the same area on a given reservation: Economy Subsistence and Commercial Activities. The Tewa were horticulturalists who developed hydraulic irrigation to water their principal crops of maize, beans, and squash. They made tea from several herbal plants. The introduction of new crops and animals by the Spanish enlarged their farming activities to include raising cows, pigs, chickens, chili and other spices, wheat, tomatoes, apples, pears, peaches, and other fruits. Iron kettles and pots were readily accepted for cooking, although pottery remained the main form of storage and eating vessels until the early s. In the recent past, and still today, some people, make and sell pottery as their primary source of income; for other people, making pottery, jewelry and woven goods supplies supplemental income. Today, most people depend on wage labor, welfare, or Social Security or other pensions for their income. Aboriginal crafts included pottery making, weaving, and wood carving. Painted pottery was used for storage, cooking, and eating, as well as for trade with other tribes. Hides from deer, rabbits, and other game were made into clothing and shoes; cotton was woven for clothing. After a period of decline in pottery making, it was revived as a Commercial craft in the early twentieth century. Today, needle-work, pottery, jewelry, and woven garments such as belts and leggings are made for sale or trade, ceremonial or other Personal use, or decoration. An extensive trade network existed throughout the Southwest prior to Spanish contact. Items from as far away as California , central Mexico, the lower Mississippi Valley, the Great Plains to the east, and the great basin to the north appear in old Pueblo ruins. Salt was traded into some pueblos. Trading with people of the plains, the great basin, and Mexico as well as with non-Indians continued to take place well into the twentieth century. Basketry from the Apache and Papago are highly prized; feathers, shells, and beads from Mexico are highly prized for religious and decorative purposes. Women were responsible for building and maintaining the homes until the mids. They gathered plants and insects, processed and stored the harvest, prepared the meals and made pottery. Men were responsible for planting, tending, and harvesting the crops and for hunting. They wove cotton for clothing and carved wooden utensils and ceremonial objects. Although women were primarily responsible for child care, it has regularly been noted from the earliest accounts to the present that men also engage in child care on a daily basis. Since World War II , women and men have sought employment in diverse occupations, and many have held professional positions, both on and off the reservations. Men hold most political and religious offices, but both women and men are involved in community political and Religious affairs. Land belongs to the tribe but is assigned to Pueblo members on the basis of need for farming or housing. Once a piece of land has been assigned to an individual, it may be passed to offspring for their use or traded to a pueblo member or to the tribe in exchange for another piece of land or other recompense; the tribe may reclaim it for reassignment if it goes unused. Pueblo land cannot be sold to nontribal members. Kinship Kin Groups and Descent. The kinship grouping of the New Mexico Tewa reflects their dual social organization, which consists of nonexogamous nonunilinear moieties: These moieties are the largest kin groups for the Tewa; however, moieties are more than kinship entities see Social Organization and Religion below. Hopi-Tewa society is divided into exogamous Matrilineal clans. Tewa kinship terms are mostly descriptive and generational and designate the precise relationship to a speaker. Hopi-Tewa terms follow the Crow system. Marriage and Family Marriage. The marriage ceremony usually includes a native ritual as well as a church or other nonnative ritual such as marriage by a justice of the peace. Marriage is monogamous and sexual fidelity is expected, although divorce and infidelity have been known since the time of first contact. Small extended families have been the predominant household composition until recently. Economic conditions for some families lead to maintenance of a three-generation household, with many older Tewa preferring such an arrangement. Inheritance, like kinship reckoning, is bilateral with a preference for dividing property equitably among all offspring. Lands left intestate that is, without a written or verbal statement or will having been left by the person to whom it was assigned may be recovered by the tribe, but Usually will be divided among the children by a tribal official. Personal property may be divided among relatives and friends following the funeral of a deceased person or it may accompany the deceased to the grave. Socialization takes place well into the Middle years. From birth to middle age, specific rituals move Individuals through various states of being and becoming Tewa. Children are raised relatively permissively until about age six. By age ten girls and boys have been separated into two groups for instruction in the kivas for fulfilling their responsibilities as women and

men in their pueblo. Children of Catholic families also send their children to the church for instruction and preparation for First Communion. Today, families also place great emphasis on education for their children and may begin sending them to school in the Head Start program as early as age four. Tribal encouragement for higher education in public or private colleges is noted in educational grants and subsidies available through the Eight Northern Indian Pueblos Council. Both women and men are responsible for child-rearing activities, including nurturing and protecting them, as are all adults residing in the community. Sociopolitical Organization Social Organization. Tewa social organization is centered around two nonexogamous nonunilinear complementary moieties: People become members of either one through a series of rituals that take place from birth to their early twenties. Tewa place high value on equality and humility. There are, however, differential statuses accorded individuals on the basis of their degree of ascension, through ritual, and placement within the life and spiritual hierarchies. Men are also responsible for village decision making, although women participate, too. Since aboriginal times, the core Tewa governmental structure has been a theocracy, with Political and sacred authority vested in the heads of the two moieties and the religious sodalities. In the early s, the Spanish instituted a secular political structure consisting of the following officers who are selected by the tribal council on advice from sodality and moiety heads in all but Santa Clara and Pojoaque Pueblos: These officers are responsible for daily management of tribal affairs, as well as for special community events. Santa Clara Pueblo has a constitutional government with public officers elected by adult enrolled members. Most Tewa reservations also have tribal managers who are responsible for programmatic and economic maintenance and Development on their reservations. The six New Mexico Tewa pueblos are part of the Eight Northern Indian Pueblos Council, a sociopolitical organization that facilitates sharing of economic, political, educational, and development resources among the Pueblos. Social control is exercised through gossip, teasing, mockery by clowns and abuelos at public ceremonial events, and formal visits by officials to homes of individuals who seriously violate social norms. Crimes against property or individuals are adjudicated in tribal or local courts, depending on the nature of the crime. Serious crimes, such as homicide, are tried in a federal court.

### Chapter 2 : Natwani Coalition - The Hopi Foundation

*Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.*

### Chapter 3 : Hopi-Tewa | [blog.quintoapp.com](http://blog.quintoapp.com)

*The Hopi-Tewa maintained much of the Tano cultural pattern, but added herding to their economic activities and some Hopi elements to their own Religious beliefs and practices. In the Hopi-Tewa numbered about and were located in several villages in northeastern Arizona.*

### Chapter 4 : Tewa Pueblos | [blog.quintoapp.com](http://blog.quintoapp.com)

*The Arizona Tewa (also Hopi-Tewa, Tano, Southern Tewa, Hano, Thano) are a Tewa Pueblo group that resides on the eastern part of the Hopi Reservation on or near First Mesa in northeastern Arizona. Synonymy Traditionally, the Arizona Tewa were translators for Hopi leaders and thus also had command of.*

### Chapter 5 : Hopi-Tewa Women's Coalition to End Abuse | National Indigenous Women's Resource Ce

*The Hopi Tewa Of Arizona: University Of California Publications In American Archaeology And Ethnology, V44, No. 3 [Edward P. Dozier] on [blog.quintoapp.com](http://blog.quintoapp.com) \*FREE\* shipping on qualifying offers.*

### Chapter 6 : Talk:Hopi-Tewa - Wikipedia

*The Arizona Tewa (also Hopi-Tewa, Tano, Southern Tewa, Hano, Thano) are a Tewa Pueblo group that resides on the eastern part of the Hopi Reservation on or near First Mesa in northeastern Arizona.*

### Chapter 7 : Polacca, Arizona - Wikipedia

*The Arizona Pueblo, referred to as Hopi-Tewa because their culture is similar to the Hopi on First Mesa, is Hano at First Mesa. The Hano Tewa lived in New Mexico until they fled following the Pueblo Revolt (see Hopi and Hopi-Tewa for more information).*

### Chapter 8 : Hopi-Tewa | Revolvy

*The three villages lying on top of this mesa are Tewa, Sichomovi and Walpi, while Polacca sits at the base of the mesa. Walpi is widely considered the most spectacular of the Hopi villages as it is terraced into a narrow rock table.*

### Chapter 9 : the hopi tewa of arizona | Download eBook pdf, epub, tuebl, mobi

*Polacca is an unincorporated community in Navajo County, of northeastern [blog.quintoapp.com](http://blog.quintoapp.com) is Hopi-Tewa community on the Hopi Reservation.*