

# Hopi History, 1940-1974

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The Hopi of the atomic age reflect the kaleidoscope of social, economic, and ideological poses evident in most nations of the modern industrial world. At the same time, fundamental behavior patterns and perceptual modes persist from aboriginal times. Two issues that emerged as central focuses of Hopi concern in the 1950s and 1960s were land and resource use and cultural sovereignty.

Land has always been the mainstay of Hopi culture. The Hopi ceremonial cycle, still practiced at all three mesas in the 1970s, expresses a philosophical imperative mandating proper preparation, use, and appreciation of land and its generative powers. Hopi elders of the 1960s and 1970s still spoke of the land reverently and emotionally, one elder even referring to it as "the Hopis' social security" (Clemmer 1974). These elders refer to Hopi land as a "shrine" that extends far beyond the Hopi villages to the Grand Canyon, the San Francisco Peaks, the northern reaches of Black Mesa, Zuni Salt Lake, and south of Route 66 (Clemmer 1968-1970)

Of course the United States government has never acknowledged such an extensive parcel as exclusively Hopi. The 1882 executive order reservation included only two and one-half million acres and completely excluded the Hopi settlement of Moenkopi (see "Hopi Social Organization," fig. 1, this vol.). By 1900 Navajos had moved onto a good portion of the Hopi reservation, and Hopis began to fear that if this trend continued, they would be surrounded by Navajos whose use of land for stock raising would confine the Hopis to their villages. In 1939 Hopi representatives met with Commissioner of Indian Affairs John Collier to enlist his support in confirming the boundaries of the Hopi shrine and enforcing the exclusivity of at least the 1882 reservation. The meeting produced no tangible results.

Hopis' fears that the United States would not protect Hopis' special relationship to their land were heightened when the Hopi and Navajo reservations were divided into grazing districts. As the main administrative agency concerned with Indian lands, the Bureau of Indian Affairs assumed administration of the districts. In 1943 the BIA's Hopi Indian Agency took charge of District Six as its area, even though District Six included only 631,306 acres (Hopi Indian Agency 1968:6) immediately surrounding the 11 Hopi reservation villages.

Although Hopis were assured that District Six would not become the new Hopi reservation, in fact Hopis' fears

were confirmed. The Hopi Agency implemented stock reduction to improve grazing potential only in District Six, leaving the rest of reservation stock reduction to Navajo agencies. For practical purposes, then, the Interior Department's interpretation of the stock reduction procedures shrank the Hopi land base to an almost token fraction of the enshrined area venerated in Hopi ceremonies.

The postwar years brought increased government attempts to establish its presence in Hopi land and also brought, for the first time, conscious action by Hopis to deal with the problems of non-Hopi jurisdiction over their lands. Two of the most important legislative actions accomplishing the government's intent were passage of the Indian Claims Commission Act of 1946 and the Navajo-Hopi Act of 1950. Hopis, for their part, reestablished the Hopi tribal council and evolved a new political group referring to themselves as the Hopi Traditionals.

## Revival of the Council

The Indian Claims Commission was authorized to rule on claims for monetary compensation brought against the United States by any tribal entity recognized as representing a tribe or identifiable Indian group. By far the most common proceedings were those over lands taken by the United States without rendering just compensation or without due process of law. According to Indian Claims Commission statutes, once the award is made and the money is in the hands of the Indians, such payment "shall finally dispose of all rights, claims or demands" that the claimants could make (J.D. Forbes 1965:45).

The BIA officially had nothing to do with the Claims Commission. However, the BIA took responsibility for disseminating information about the claims, calling meetings, and supervising referenda (see J.D. Forbes 1967:248-253, 257-259; Costo 1974). Teachers in the Hopi Day School at Kyakotsmobi (New Oraibi) were encouraged to talk about the claims in class, and the agency superintendent encouraged Hopis to submit a claim.

Hopis from Second Mesa who had spearheaded the attempt to establish the Hopi claim to their shrine for Commissioner Collier were joined by people from First Mesa and Moenkopi in a trip to Washington in 1950. Their intention was to see what they could do about