

1. Description

1.1 **Name of society, language, and language family:** Hopi, Hopi, Uto-Aztecan language family

1.2 **ISO code (3 letter code from ethnologue.com):** HOP

1.3 **Location (latitude/longitude):** Latitude: 35.911726 - Longitude: -110.61555

1.4 **Brief history:** The Hopi people are traditionally pueblo dwellers. Contact was made by missionaries in the 17th century and three missions were built. These were destroyed in the Pueblo Revolt of 1680 and the Hopi were basically left alone until the mid-1800s. In 1882 a reservation was set up for the Hopi in their homeland (Schlegel 2000)

1.5 Influence of missionaries/schools/governments/powerful neighbors:

1.6 **Ecology:** Agriculturalist (Schlegel 200).

1.7 **Population size, mean village size, home range size, density:** Traditionally, lived in dense villages ranging in size from less than a hundred to around two thousand people.

2. Economy

2.1 **Main carbohydrate staple(s):** Mainly maize and beans, also squash and gourds (Kennard).

2.2 **Main protein-lipid sources:** Rabbit and occasionally deer (Kennard).

2.3 Weapons: Bow and arrow, blowguns?:

2.4 Food storage:

2.5 **Sexual division of production:** Men were responsible for obtaining food while women focused on the processing of the food (especially maize) and production of baskets and pottery (Schlegel 2000).

2.6 **Land tenure:** Land located close to the village was owned by clans and was divided up amongst clan members. Men also cultivated land received from their wives (Schlegel 2000).

2.7 Ceramics:

2.8 Specified (prescribed or proscribed) sharing patterns:

2.9 Food taboos:

2.10 Canoes/watercraft? No, no need.

3. Anthropometry

3.1 Mean adult height (m and f):

3.2 Mean adult weight (m and f):

4. Life History, mating, marriage

4.1 Age at menarche (f):

4.2 Age at first birth (m and f):

4.3 Completed family size (m and f):

4.4 Inter-birth-interval (f):

4.5 Age first marriage (m and f):

4.6 **Proportion of marriages ending in divorce:** Sexual fidelity was expected, but infidelity was known and often a subject of gossip and conjecture. It was not punished, though separation frequently resulted (Schlegel 2000)

4.7 **Percent marriages polygynous, percent males married polygynously:** Marriages were monogamous and thought to last into the afterlife (Schlegel 2000).

4.8 **Bride purchase (price), bride service, dowry?:** Short period of groom-service by the bride and exchanging of gifts on both sides (Schlegel 2000).

4.10 **Parent-offspring interactions and conflict:** Boys were often treated more harshly than girls (Schlegel 2000).

4.11 Homosexual activities, social attitudes towards homosexuals:

4.12 **Pattern of exogamy (endogamy):** Exogamy, with marriages outside of one's own clan (Schlegel 2000).

4.13 What is the belief of the role of males in conception; is paternity partible? Are these "other fathers" recognized?

4.14 What is the belief of the mother's role in procreation exactly? (e.g., "receptacle in which fetus grows")

4.15 Is conception believed to be an incremental process (i.e., semen builds up over time)?

4.16 Occurrence of sexual coercion, rape

4.17 Preferential category for spouse (e.g., cross cousin)

4.18 **Do females enjoy sexual freedoms?** No, marriages are monogamous (Schlegel 2000).

4.19 Evidence of giving gifts to extramarital partners or extramarital offspring

4.20 If mother dies, whose raises children?

4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females

4.22 Evidence for couvades

4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older)

4.24 Kin avoidance and respect?

4.24 Joking relationships?

4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations

4.26 Incest avoidance rules

4.27 **Is there a formal marriage ceremony?** Yes (Kennard)

4.28 **In what way(s) does one get a name, change their name, and obtain another name?** On the 20th day of a baby's life, the women of the paternal clan gather and bring gifts and names to be considered. From these the parents select one. Names may change upon initiation into a religious society or a major life event (Wikipedia).

4.29 **Is marriage usually (or preferred to be) within community or outside community? (m/f difference?):** Except for the high-ranking families, marriage is preferred to be outside of one's own clan.

4.30 **Are marriages arranged?** Who arranges (e.g., parents, close kin)? Marriages are not arranged, with the exception of high-ranking families who often have a say on their children's partners (Schlegel 2000).

4.31 Evidence for conflict of interest over who marries who:

Warfare/homicide

4.14 Percent adult (male) deaths due to warfare:

4.15 Outgroup vs ingroup cause of violent death:

4.16 Reported causes of in-group and out-group killing:

4.17 Number, diversity and relationship with neighboring societies (external relations):

4.18 Cannibalism?

5. Socio-Political organization and interaction

5.1 **Mean local residential (village) group size:** Ranges from less than one hundred to up to two thousand (Schlegel 2000).

5.2 **Mobility pattern: (seasonality):** Stationary (Kennard)

5.3 **Political system: (chiefs, clans etc, wealth or status classes):** Each person is initiated into a clan and each clan has special duties within the community. Some clans are slightly more prestigious than others depending on what their duties are, but the duties of the clans shift periodically (Schlegel 2000).

5.4 **Post marital residence:** matrilocal (Wikipedia)

5.5 Territoriality? (defined boundaries, active defense):

5.6 **Social interaction divisions ?** (age and sex): Social interaction is fairly free, but happens most commonly within one's clan (Schlegel 2000).

5.7 Special friendships/joking relationships:

5.8 **Village and house organization:** Villages are situated on the mesas. They include a central plaza with the houses oriented around it (Schlegel 2000).

5.9 Specialized village structures (mens' houses):

5.10 Sleep in hammocks or on ground or elsewhere?

5.11 **Social organization, clans, moieties, lineages, etc:** Each person is initiated into a clan and each clan has special duties within the community. The most important of these is organizing their assigned ceremonies and dances (Schlegel 2000).

5.12 **Trade:** The Hopi traditionally did some trading with the Navajo (Kennard).

5.13 **Indications of social hierarchies?:** Some clans are slightly more prestigious than others depending on what their duties are, but the duties of the clans shift periodically (Schlegel 2000).

6. Ritual/Ceremony/Religion (RCR)

6 Time allocation to RCR:

6.1 **Specialization (shamans and medicine):** Shamans are used to cure illnesses thought to be brought about by witchcraft or negative thoughts (Schlegel 2000).

6.2 Stimulants:

6.3 **Passage rituals:** After a child is born, he or she stays in a dark room for twenty days. The twenty-first day introduces him/her to the sun god. When a person dies, the eldest son quickly buries him outside of the village (Schlegel 2000). When a girl reaches menarche, she is made to fast and grind corn for four days. No one may see her aside from her mother and aunts in order to avoid the entrance of evil. On the fifth day she returns home and learns to make traditional breads. The biggest seasonal ritual is that of the Kachinas. The Kachinas are said to ascend from the underworld in November at the Soyal ceremony and return back home in July at the Niman ceremony.

6.4 **Other rituals:** Ceremonies are held throughout the year. The Kachinas begin dancing in the November ceremony (Soyal) and continue through the July ceremony (Niman) The Niman celebrates the return of the Kachinas to their home in the underworld (Schlegel 2000).

6.5 **Myths (Creation):** There are different versions of the creation story, but the gist is that the Hopi people ascended from the underworld through the sipapu (or axis mundi) after a series of previous worlds were ended by evil doings of witches (Schlegel 2000).

6.6 **Cultural material (art, music, games):** Kachina dolls are made and given to women as fertility symbols or to children as toys (Schlegel 2000).

6.7 Sex differences in RCR:

6.8 **Missionary effect:** Except for in one village, the missionaries were not very successful at converting the Hopi and were driven out in the Pueblo Revolt in 1680 (Wikipedia).

6.9 **RCR revival:** Many of the ceremonies still take place today, although not as much emphasis is put on clan membership (Schlegel 2000).

6.10 **Death and afterlife beliefs:** It is believed that during a spirit's journey to the underworld, it may try to persuade others to join it, but once it is safely below the spirit is friendly to the living and will return to Earth with the Kachinas to bring rain (Schlegel 2000).

6.11 Taboo of naming dead people?

6.12 **Is there teknonymy?** Yes. Children are named by the women of the father's clan (Wikipedia).

6.13 **Briefly describe religion:** The religion is a combination of animism, polytheism, and magic. The animism aspect comes from the belief that every living thing has a soul, so when a plant is cut or an animal killed for food, peace must be made with their spirits. The Hopi are polytheistic in that they consider the Earth to be a goddess and the Sun to be a god. The magic comes from their belief in witchcraft and shamanistic healing (Schlegel 2000).

7. Adornment

7.1 Body paint:

7.2 **Piercings:** Ears (Wikipedia)

7.3 **Haircut:** Long hair (Wikipedia)

7.4 Scarification: No

7.5 Adornment (beads, feathers, lip plates, etc.): Beads worn around neck, headbands worn by men (Wikipedia)

7.6 Ceremonial/Ritual adornment:

7.7 Sex differences in adornment:

7.8 Missionary effect:

7.9 Cultural revival in adornment:

8. Kinship systems

8.1 **Sibling classification system:** Siblings of either sex hold equal importance. Livestock can be passed to either sex and daughters usually inherit parents' homes.

8.2 Sororate, levirate:

8.3 **Other notable kinship typology**, especially cross-cousin (MBD/FZD) typology (Crow/Hawaiian/Omaha etc.): Hopi kinship follows the crow system (Schlegel 2000).

9. Other interesting cultural features (list them):

The Hopi use gossip and public shaming in order to enforce social mores. They also employ the use of "clowns" for this reason. These people, dressed as clowns, would shame in public any person who had broken a social accepted rule (i.e. adultery). This strategy was a way of dealing with difficult problems in a lighthearted, humorous way (Hieb 1969).

Numbered references

1. "Culture Summary: Hopi" by Alice Schlegel. Published as a computer file for HRAF in 2000.
2. "Hopi Economy and Subsistence" by Edward A. Kennard. The Handbook of North American Indians- Volume 9, Southwest.
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5. "Hopi People" Wikipedia. <http://en.wikipedia.org/wiki/Hopi>.