



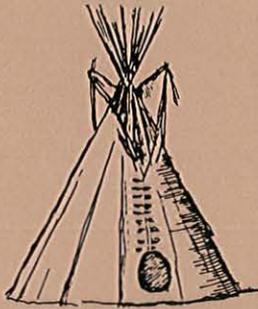
Lodges from Mother Earth

June 15 to October 27, 1986

Americans tend to be sentimental and proud of their homes, and many popular cliches about our homes easily come to mind: "Home is where the heart is" or "A man's home is his castle" or even "Home Sweet Home." We see our homes as a part of our identity, as a source of endless weekend projects, and as showplaces for our personalities. Some people also use their homes to display their wealth.

Home for most American Indians means something even more, for home is a place given to them at the time of creation. Home is first the land—the mountains, valleys, plains, rivers, springs, plants, animals, and other natural phenomena—which is theirs to use, but not to own or control. Home is also the house they live in, which was given to them by the supernatural. In many Creation stories, supernatural beings taught the first people how to build their homes. Frequently, the house itself represents the universe, and can symbolize a portion of the Creation story.

This exhibit features four types of traditional American Indian houses which reflect the Indians' underlying values towards home and family. What becomes clear through this comparison is that while housing styles can change, the fundamental concept of "home" does not.



Plains

The tipi, a conical tent covered with buffalo hides, heavy canvas, or bark, was a widely used house-type throughout North America, and was well suited to a nomadic lifestyle. The tipi creates a circular interior space, which is consistent with the cosmology of most Plains Indians. These people place an emphasis on the cyclical nature of things: birth and death, youth and old age, the heat of the summer and the cold of the winter.

The making of a tipi is woman's work, and all the women in a camp would gather to help in the sewing of one. A new tipi was dedicated by the burning of cedar dust and tobacco, and the offering of prayers. The tipi is considered so sacred among the Cheyenne that a Woman's Guild was created to preserve the techniques of tipi-making, establishing strict standards of workmanship.

Although the Plains Indians do not live in tipis year-round any more, many Indians still require the tipi for sacred ceremonies, and prefer the dwelling when participating in pow-wows. The Native American Church uses a tipi for its service, and some canvas tipis are made for just this purpose.



Apache

The name "Apache" is used for a number of peoples including the Western Apache (the White Mountain, the Cibecue, the San Carlos, the Southern and Northern Tonto), the Chiricahua, the Jicarilla, the Mescalero, the Lipan, and the Kiowa-Apache. The Apache were hunter-gatherers, and thus none built permanent villages but rather lived in temporary camps. The traditional home was a tipi (on the plains) or a "wickiup" (in the

mountains). Either could be rapidly put up or taken down and fit well into a mobile life-style.

Apache camps were small, made up of a few families related through the women. The women represented the stable kin group and generally owned everything pertaining to the home. Girls were trained in household chores from the earliest years and learning to build the tipi or wickiup was a part of her training.

Although few Apache still live in the traditional wickiup or tipi, a large tipi is required for the most important Apache religious rite, the Sunrise Ceremony. During this Puberty Ceremony, Apache girls are initiated into full status as grown women.



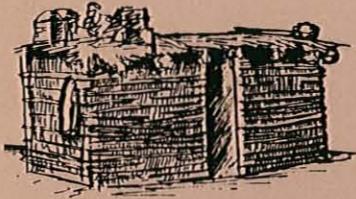
Hopi

The Hopi Indians live in towns composed of clustered apartment units. The homes are made of stone and adobe, and multistoried units are common. The usual Hopi household is made up of a woman, her daughters, and the unmarried children related to them; women who are related tend to live in room blocks next to each other.

The furnishing of a traditional Pueblo household is sparse by Western standards: metates or corn grinding stones are found, along with piki bread stones and some cooking utensils. From the European point of view, everyone's home looks identical. In fact, this is consistent with the Hopi world view, which emphasizes the community over the individual.

Each Hopi kin group maintains a kiva for important religious ceremonies. A kiva is an underground or semi-underground chamber closely resembling the earlier pit house used by the ancient Anasazi and Mogollon peoples. The kiva embodies the Emergence story: the kiva is the Earth Mother, the sipapu (a small hole in the floor) is the womb or Place of Emergence, and the ladder leading out through the roof is the umbilical cord.

Many Hopi still live in the multi-storied adobe pueblos, although some have homes in metropolitan areas closer to jobs. The Hopi return home to the pueblos, however, because the kiva is still the center of their religious and political activities.



Pima/Papago

The present day Pima or Papago home is a "wattle and daub" structure adopted around the turn of the century. These mud houses were said to be impossible to make before the Government drilled wells in the early 1900s because water was too precious to use for building. In fact, the Papago say that the Hohokam were lucky because they were able to build their homes with mud, proving the ancient peoples were rich in water.

The private dwellings belong to a family or household group. The Pima generally have only one residence since they are located along the River giving them the opportunity to farm year round. The Papago, however, have two homes in the traditional round of yearly activity, one at the summer or Field Village, and one at the Winter or Well Village.

In every main village there are both public and private areas. The private areas, including family houses, brush shelters, and cooking enclosures, are grouped in household compounds. The public area is often a plaza where ceremonies and council meetings are held; this area contains a single structure which is known as the Rain House or Round House.

The Rain House or "vähki" is based on the old-style round house. When one of these dome-shaped brush structures is built, a leader tells of the magical building of the first house, with the help of earthworms to furnish the timbers, gophers to heap earth on the roof, and birds to throw down feathers for a floor covering.

Both public and private dwellings are built by the men. Elder Brother (I'itoi) chose the Pima-Papago for his own and taught them this skill, as well as all arts and ceremonies.

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