

*"Our dear corn mothers sleep - rest."
(Corn stacked for use during the winter months.)*

Issue Number 23

HELLO AGAIN after our long absence. This was due to many things including our duties in serving all life and Land through our ceremonials. In the following are some little insights into some of these duties.

First of all, we thank all our interested readers who have given us the encouragement and strength to continue to bring our message to the people. We thank you for the contributions towards publication. Sadly, it is not easy for us to write to everyone and give our sources of information because we are so short-handed. In short, we wish to thank everyone with our thoughts and blessings.

In our last issue we spoke a little of the origin and meaning of Thanksgiving. It must be understood we spoke only of its origin in this land. We know that other lands have their own ways of celebrating Thanksgiving.

Two moons have passed. Let us go back to the sacred month Ka-mu-ya (December) when the father Sun has reached his winter home and then begins his journey back to his summer home - Bahanna call this the solstice. The Hopi Soyal ceremonial is performed

and the germs of seed are planted within the mother Earth's womb. The Hopi believe the Earth is a living Mother to all life and nourishes all her living children. This planting is done with ritual and blessings in order for these seeds to form normally and perfectly.

The month demands respect, happiness, and cheerful wholesome words must be spoken. There must be no disturbing loud behavior or running. No digging of the ground is permitted. This is the time to sit back during the cold nights and tell tales of the past, of our history and to review the divine laws the Great Creator has given us. It is a time to review the conduct and attitudes of people. This is also the time when plans for the coming year are made. The priests in the kivas pray for prosperity in food, health, happiness, and for protection against evil for all land and life. The Kachinas visit to bring happiness and joy for young and old. The Kachinas' bring the rain of loving care upon the corn fields and deliver our messages of desire to the Rain Gods. The Creator, nature, and spirits, controllers of movement, plan both good and bad for the coming year depending upon the behavior of mankind. They say that even the wicked and the witches plan a scheme to destroy the morals of people to part them away from the Creator's divine laws in order to lead them to self destruction. This has been a glimpse into the sacred month.

In Pa-mu-ya the water month (February) the Kachina, the messengers between the Hopi and the cloud spirits now come to bring food and happiness to both young and old. This part is activated by the religious groups--by the religious and spiritual leaders of every phase of the ceremonials. No ceremonial is complete without the proper leaders, the religious priests.

One can hear the boom, boom of the drums, the sound of rattles and turtle shells throughout the kivas if one is fortunate enough to be in one of the villages. Now the seeds within our Mother Earth begin to stir into life with the blessings of the people and the Kachinas. This is a time of social dancing for both sexes, singing and dancing for happiness and prosperity.

Po-wa-mu, the purification, will now put things in order. A perfectly healthy environment is required in order to receive the new life seed into the world. The purification ceremony is performed which cleanses away the impurities upon Mother Earth.

The rest is very complex and sacred and also closely guarded. We hope you have followed us up to this point through your own spiritual guidance.

On the 16th day the new life comes into our world, it comes in the form of food (bean sprouts) which symbolize that our labor and prayers have borne fruit. From each kiva the Kachinas deliver the new food to each household. There are gifts of bows and arrows and rattles. For the girls there are Kachina dolls and rattles to bring joy and happiness. During the day many visiting Kachinas go through the village repeatedly to bring more gifts and spread happiness among the children. This continues until sundown. This is not

the end of the ceremonial. More singing and dancing follows from midnight until dawn. These dances are different and unique. The dancers are lined up according to age. The youngest are the beginning of the movement from the center, through the middle of the dancers, to the end. The movements, which are repeated until the song ends, symbolize the life cycles of Life and Earth. The rebirth of new age to old age. That this life must continue on the Earth, continue its cycle from season to season. Should we forget and stray from the great laws of the Creator we all will face the end of time. A New Age will appear as all civilizations disappear. This will be the consequence if, through our recklessness, we continue to abuse the Earth and so do not deserve to have the use of it. Then a new age and new life forms will appear to make the Earth bloom once more.

It is the duty of the Hopi to keep all cycles continuing. Would any open minded thinking person permit our way of life to die in the midst of civilization? Does anyone know how our way of life may be saved and protected from harm?

ENCROACHING ELEMENTS



Could this be the symbol which the elders have predicted that will appear one day? It is now clear that our elder's words have come true. We were told to be cautious and alert. That along the way we would meet a white race of "misunderstanding" who would encircle us with claws like an eagle. This race will bide their time until the right moment arrives. Then they will clutch us tightly with all our land and resources and will rule us forever. There will be no escape.

What can we say? Sadly, some of us have forgotten the guidelines for defense which have been passed on to us by our elders. Our actions have become so reckless and mindless that we have adopted the system and life style of the Bahanna.

The people who have become involved in the HUD housing operation units are now aroused through finding trouble on their hands. Many obstacles now have to be hurdled. There is a risk of losing their homes and land because certain legal matters drawn up in the contracts were not made clear to them when they accepted the houses built for them. There are restrictions by which their homes can be lost making it possible for rich outsiders to purchase them. Their view now is that they were deceived by the promoters who were backed by the BIA, the Government and the Tribal Council. Their demand now is for those who created this problem to explain. We wish luck to those who have got themselves caught in the claws of Bahanna. Perhaps they may yet find a way to release themselves.

Our elders were right to resist and oppose what came their way from the Bahanna. With this in mind let us focus one particular village, the last stronghold of the Hopi people. It may well be the last stronghold of all Native People on this land. This village was

founded in 1906 by Chief Yukiuma after the split in Oraibi.

Hotevilla Village has a long history of resistance ever since the beginning of Government Agency occupation on Hopi land. This history is filled with the suffering and sorrow created for the Hotevilla Hopi by the Agency and the Government troops. The Navajo and other Hopi villages have also shared in this abuse. We did not turn to violence or weapons because we are Hopis, the peaceful ones. Instead we used our knowledge and wisdom in opposing the Agency demands. We knew that if we resorted to violence or the use of weapons that this would be the cause of our downfall. We would be conquered and perhaps have to sign a treaty. Whatever treaty we made would not be fulfilled by the Government, that we know.

The Hotevilla Hopi accepted and endured all the punishments demanded by the Government. The provocation techniques used by the Bahannas were a complete failure. In our view we are being punished simply because we want to live in our own way, the Hopi way. We have neither harmed anyone nor have we stolen anyone's belongings. The actions of the Government are improper toward us.

The harassments are still continuing to this day. The same techniques of divide and conquer are being used but only applied in a different manner. Our elders were right. Education in foreign concepts is wrong for all Native People. The foreign education cannot blend with our culture and traditions into which we have been molded since ancient times. This "education" will pollute our minds and do great harm to our culture and tradition. Our spiritual values, identity, and language will be lost. Most important, all our land will be lost.

What is happening today is as predicted, the loss of respect for the elders and leaders by a small group of hard core progressives who, through limited education in traditional values, hold no official capacity within our Village Community. The intention of the progressives is acknowledge the Bahanna System of rules and life style for our Village.

An informative booklet may be obtained by asking for the title. "From Beginning of Life to the Day of Purification. Please include postage for mailing.

In order to reach this goal they formed the so-called "Hotevilla Village Committee," without the endorsement of the proper leaders. Thus they became self-proclaimed leaders. This action reawakens the old problem which failed before in several attempts. Namely, bringing in the power line, water pipeline, sewer line, and paved roads into the Village. The water tank has already been installed without our approval. Because of the location, where it is now standing, we fear this will deplete our spring and wells which are even now at lower levels than normal.

The following is our protest letter to the head of the project:

Mr. Orlan Tewa
Hotevilla Village Committee
Copies for all interested parties.

Dear Mr. Tewa, C.D.S.:

Every nation, State City, and Village to household has its own Leadership to make decisions for the good of the people, according to their own agreed upon laws. Hotevilla has its own agreed upon laws. We feel that the proposal to bring water, electricity, sewer line and telephone into our Village without the consent of our proper leaders was an improper action. We feel our first responsibility is to uphold our Creator's Laws and that to bring water, electricity, sewer, and telephone into our Village will interfere with our ability to fulfill our spiritual duties according to the Hopi way. We challenge you to state to us what authority you have to come into our Village and change our ways of life without the consent of our leaders.

We ask you to respect our spiritual laws and our elders, who are our leaders, and not to disturb our traditional way of life which to us is sacred.

We ask you to stop your effort to destroy our Culture.

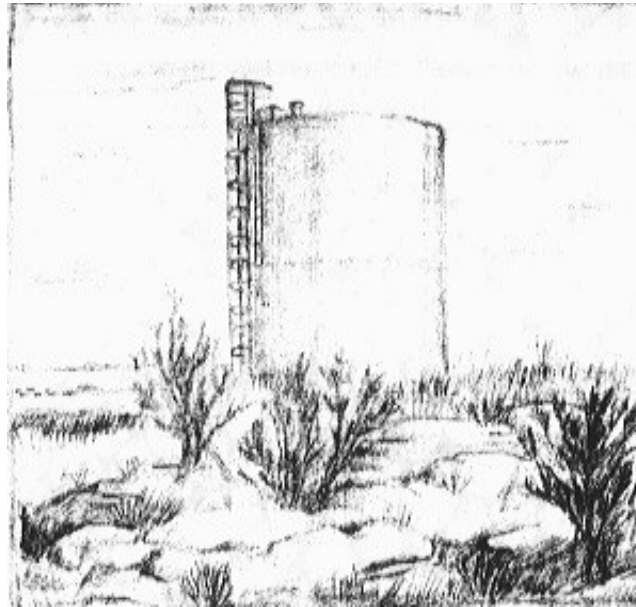
(Signed by the elders and leaders of the Village.)

Will our letter fall on deaf ears like all the others in the past? Yes, we believe this will happen because their minds are set to do what they please. Likewise our minds are set to follow the divine laws.

They are strong, clever, and sly since they receive their political leverage through the Tribal Council and other backing institutions. As for the facts, we have no part in the body of the Tribal Council because we have never elected anyone by voting to seat a representative for our Village in their establishment since they first organized. Therefore, we are a Sovereign Nation and not subject to their Constitution by-laws. Therefore, the desire of the Village can only be decided by the people and leaders through their own Traditional ways and in accordance with the laws and doctrines of long, long ago. This has been an unbroken law for survival from generation to generation. It is no secret that the BIA and the Tribal Council admit they have no power over our Village matters.

We know, however, all their words are deceiving. According to the prophecy the Hopi are to be the last target. We are to be conquered, not by the Army and their weapons, we are to be conquered by our own people. By our own sons and daughters without us lifting our hands. Their weapon will be what they learned through the education so kindly taught by the Bahanna. If we are lucky they will be able to tell the light from the darkness. If not they will continue marching until they topple us. The Bahannas will pat the back of the conquerors while cheering and applauding. They will be satisfied that they were not required to finish the task which they set out to accomplish. It is our own people who bring this about and the Bahanna, therefore, cannot be blamed. The conquest

will be over and all Native People will be finished. This is a sad ending and it is a pity that we must end this way.



Here is something to ponder: The target date is set sometime in March. Time is short, the time to do anything is today.

Do you believe the unique religion and traditional ways of the Hopi deserve to be preserved? If so, do whatever you can to help us. This could be our last struggle for any hope of surviving. Have faith. Thank you.



*The shield symbol with its four circles in four quadrants means:
“Together with all nations we protect both land and life, and hold the world in balance.”*
