



## **Issue Number 25**

### **SCENIC VIEWS IN HOPI LAND**

Greetings, for some time now we have been silent. We delayed our message in order that we may bring you new information about much that is going on, or not going on, in most of the activities in Hopi Land. At this time we are wishing you all happiness and good health. Your support is very special and we want to thank you for being patient in hearing from us. As usual, we are very busy in our fields and with the many other things which keep our life cycle complete.

First let us talk of happiness. The Hopi still practice many things which bring happiness to people. Hopi have not yet commercialized the native dances, so anyone who is fortunate enough to be in Hopi land at the right moment can share with us our joy. An exception is during the Sacred Ceremonial, most of it is barred to outsiders. Most dances are in the summer months. These dances bring together our relatives and friends from neighboring villages and from distant places. We also get to see our youngsters from far away schools whom we may not have seen for months, even years. We laugh with joy to

see how our children and grandchildren have grown. We, the elders, tease one another about our age. We look back over our younger days and on to our long gone grandmas and grandpas in an effort to find our family tree. There may be a new addition in our relatives who have been away a long time. In this case a small Hopi naming ceremonial is done by the women folks. This is done so our relationship and identity may be closely knitted. At this time our corn, melons and other things are ready to eat so there is lots of food. People sit by the open fire outdoors, roasting their corn during the evening hours. Passersby are invited to share, or relatives will get together to enjoy their meal and exchange the latest news and stories.

When harvest time comes, harvesting is hard work but can be fun. If the harvest is good one can be eager. A satisfying reward for the relatives who help with the harvest is a meal of good stew and corn bread (piki). This is our thanksgiving for the reward we have received for our labor from our Mother Earth and the other unseen spirits who made this possible.

The harvest time is important, this is the time when we look within the hearts and thoughts of ourselves and others. If the harvest is good we are happy that our prayers are successful, but if the harvest is poor, something is very wrong with us.

Massau, the Great Spirit, has marked out this part of the land for the Hopi to live upon. We will not forget His spiritual knowledge and wisdom by which the Hopi are to take care of the land and feed His children while communicating with the natural forces for their health. The Hopi must plant his seeds and watch them grow, he must pay attention to the signs of change in natural order. He must watch with close attention to the behavior of all life on earth. Any change or odd behavior will be the sign that the natural order of the earth is getting out of balance. Hopi believe that Hopi land is the Spiritual Center where changes will be visible to the trained mind and sight.

### **TRADITIONAL HOPI VISIT TO U.N. WAS SUCCESSFUL**

It was raining when the Traditional Indian delegation among the Hopi Tribe entered the great entry hall of the General Assembly building to the beat of the drum.

The spirit of happiness was there, good feelings were high with the hope that the U.N. would understand and accept the knowledge and wisdom from the mouths of Indigenous Native People.

The stage was set when the delegation entered. People of importance were waiting to welcome us. No doubt each of us had the feeling of pride and honor to be part of this extraordinary historical occasion.

This peoples assembly was for the U.N. Disarmament Week Forum for Survival. The sponsors were: Native American Indigenous Medicine Council; Permanent Mission of Cyprus to the U.N.; World Alliance of NGO; Disarmament, Development and Security (VANGUARDS); World Citizen Assembly; World Citizen Assembly and World Citizens for World Peace.

Moderator: Robert Muller; Assistant Secretary General.

Welcome: Silvana da Silva; Political Affairs officer representing the U.N. Dept. for Disarmament Affairs.

Speakers: Sister Blaise Lupo, co-director Clergy and Laity Concerned (CALC); Pir Vilayat Inayat Khan, Head of the Sufi Order of Islamic Tradition; Reverend Ambrose I. Lane, Minister and founder, Martin Luther King Jr. Community Church of the USA.

Prayer: Wallace Black Elk

Speakers: Native American Indigenous Medicine Council, Chief Leon Shannandoah, Six Nation Iroquois Confederacy; Carolyne Tawangyouma, Sovereign Hopi Independent Nation, Hotevilla Village; Thomas Banyacya, United Sovereign Hopi Independent Nations; Pandit Gopi Krishna, Yoga Adept.

Closing comments: Javier Perez de Cuellat, Secretary General of the U.N., represented by Robert Muller, Assistant Secretary General of the UN.

Convenor: Harry H. Lerner, Representative of the World Citizen Assembly to the UN.

Since we face difficulties in printing every word of the various speakers we herein summarize them as a whole. We believe all their statements have a common ground. Spiritually related doctrines laid out by religious belief regarding the survival of land and life which is threatened by nuclear catastrophe and wars, the environment threatened by pollutants, etc. That by these threats all will not survive unless there is a complete change in social order and political structure. We must not forsake the Great Creator and all the great laws we received from Him which guide our thoughts in restoring harmony among all people, all living creatures and our Mother Earth. As a whole the speakers voices were strong and inspiring and we pray they will bear fruit for the future to come.

Now it is up to us to make this real. We must perform self-analysis and change our behavior and character. We must not pretend to be something which we are not which results in friction. We must not deceive our fellow men. Let us become realistic and establish a goal to have faith in the All-Powerful Creator, for we are not above His laws. Let him be the Judge according to His plan.

Let us establish a goal of happiness and love. We must ready ourselves to serve and work for the Great Spirit, not in search of supremacy or superiority as a goal. That aim is not successful in reaching the purpose which we set out to do.

We trust our readers will understand and accept the brief description we give you here with an open mind. We recognize this assembly as a sacred event for we, the Hopi, have a prophecy which foretold that one day a house built of mica (the UN) would appear on the eastern shore of our land. There the Hopi would visit the great world leaders within. The Hopi delegation would bring forth a message of their dangerous situation, that their way of life is threatened and may be demolished by lingering foreign encroachment. In case for some reason they are not welcome they must not be discouraged, for this will be

the test of the prophecy. Four attempts must be made. At the end of that time if the door fails to open they were to throw their case behind them, toward the setting sun. So far three attempts have been made by Hotevilla religious and spiritual leaders.

On October 23rd (1983) during UN Disarmament Week, the Hopi, among other groups of Traditional Indigenous People, were invited to speak in the house of mica. So with eagerness and high hopes many came from far distances to speak or just to listen. Later the next day the delegations met together to exchange knowledge and prophecies. Free time was given to make new friends and meet old acquaintances. There we talked about the happenings in our homeland and about our families' health, etc. We all parted happy to report the results to our elders and people.

We wish to have all our friends know that we are very happy and grateful to be part of this historical event. We hoped and prayed that this event will produce a closer relationship with the world leaders in the house of mica. That someday in the near future our prophecy will be fulfilled.

Perhaps some people will accept this as the final act in fulfilling the prophecy. The fact is that according to our elders fulfillment can be final if it is done according to the guidelines of the prophecy. Leaders in the house of mica are supposed to recognize the Hopi as a living people endowed with all the human rights and equality with all mankind. They are supposed to receive and greet the Hopi with an open door. Within they are to speak freely and with feelings of equality with the world leaders. There are to be no feelings of superiority or inferiority, to speak, brother to brother, in an atmosphere of harmonious respect. This is a large order, but in a way it makes sense. This could be a necessary part to bring out the true value of the prophecies in regard to the problems of the past and today's work for the future. What the Hopi say will hinge on divine laws and instructions for the future. This knowledge is not an act of pressure, it is a definition of showing trust so as not to tarnish the name, Hopi (peaceful).

### **A NEW TURN OR A NEW AGE**

In our last newsletter we talked about the friction sickness within the Hopi Nations. Now we realize that it is not only Hopis who are victimized. It has been a long time problem among other nations on our planet Earth. Blood has been shed in many violent ways every day, because of frictions among mankind. We believe the motive is that we often do not agree on certain things such as knowledge and beliefs.

This has happened in Hopi land not long ago when at that time a Unity Movement was introduced. With caution we examined the details and we found its basis was sound. It was clear that without unity the Hopi may not gain their goal. With unity there is some chance. There is a possibility Hopi will succeed if all the Hopi villages unite. That is, if the plan works out, Hopi will gain control in order to live in their own ways, control the land and its resources and restore Traditional Culture and beliefs including our identity as Hopi.

At that time all the leaders from all the Traditionally established villages were present and agreed that this is a long awaited desire of the Hopi which has finally arrived. So it was agreed to organize. The name "United Sovereign Hopi Independent Nations" was adopted.

However, the Traditional religious leaders and people of Hotevilla Village chose not to join. They would maintain their position as an independent nation as always since the founding of the Village of Hotevilla. There was no sign of dispute or friction because everyone knew each village has a self-governing body.

People must understand that all Hopi Villages are united on a spiritual level, but the local political matters in each village are something else. The fact is that this is not the first time that Hotevilla Village has rejected what may harm their stand because their rejection is based on their knowledge and beliefs.

Hotevilla was established for a specific purpose, that is, to protect and preserve their beliefs. Hotevilla has been looked upon with scorn because most people think the people of Hotevilla believe and follow the impossible.

This is just a glimpse into this new turn of events for there may be questions arise. Going back a bit to the U.N. meeting in New York, we are concerned that there seemed to be an awareness of disharmony among the Hopi delegation during the UN Peoples Assembly. This may be so, but it is not so serious that it cannot be mended. This saddens us because we are not responsible.

Conclusion: We hope that you will understand and consider all the Ancient Teachings we have passed on to you over the past years. WE believe that through understanding we will succeed in preserving the Hopi Tradition and Culture. We are the only remnant of the Hopi people with faith. We were taught that Our Great Creator does not go by numerical factors or material strength, that working under His banner is the strength which produces miracles.

### **HOPI PRAYER FOR PEACE**

Great Spirit and all unseen, this day we pray and ask You for guidance, humbly we ask You to help us and fellowmen to have recourse to peaceful ways of life, because of uncontrolled deceitfulness by humankind.

Help us all to love, not hate one another.

We ask you to be seen in an image of Love and Peace.

Let us ben seen in beauty, the colors of the rainbow.

We respect our Mother, the plant, with our loving care, for from Her breast we receive our nourishment.

Let us not listen to the voices of the two-hearted, the destroyers of mind, the haters and self-made leaders, whose lusts for power and wealth will lead us into confusion and

darkness.

Seek visions always of world beauty, not violence nor battlefield.

It is our duty to pray always for harmony between man and earth, so that the earth will bloom once more.

Let us show our emblem of love and goodwill for all life and land.

Pray for the House of Glass, for within it are minds clear and pure as ice and mountain streams.

Pray for the great leaders of nations in the House of Mica who in their own quiet ways help the earth in balance.

We pray the Great Spirit that one day our Mother Earth be purified into a healthy peaceful one.

Let us sing for strength of wisdom with all nations for the good of all people.

Our hope is not yet lost, purification must be to restore the health of our Mother earth for lasting peace and happiness.

Techqua Ikachi

(This was read to the UN General Assembly and to the UN Peoples Assembly.)

**PRAYER TO MAASAW THE GREAT SPIRIT**

HERE I AM ASKING YOU...

YOU WHO OWN THE WORLD...

THERE ARE TWO OF YOU.

IT IS YOU WITH THE SIMPLE WAY OF LIFE

WHICH IS EVERLASTING

THAT WE FOLLOW.

YOU HAVE THE WHOLE UNIVERSE,

WE DO NOT FOLLOW THE MATERIALISTIC GOD.

WE ASK YOU, WITH YOUR STRENGTH,

TO SPEAK THROUGH US.

WITH THE PRAYERS OF ALL THE PEOPLE HERE

WE SHALL RECLAIM THE LAND FOR YOU.

A HOPI PRAYER



*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.”*

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