



Issue Number 26

PO-WA-MU-YA OR PURIFICATION MONTH

Here we are again after some months of absence. We give you our blessing and thank you all once again for being patient. We are just like anyone else, we have to hustle around to keep our family from going hungry and to keep them warm. Also we have to meet many expenses, needs to which we have become attached in our changing world. In addition, especially during the fall and winter months, the ceremonial is a must and must be honored in the proper order so that it will be effective in keeping the world and natural order in balance.

This purification month has an important part in our yearly cycle. There are many parts and dramas which are spiritually meaningful which complete the ceremonial. We need not explain much of it because the word itself, purification, is clearly explanatory to those with an open mind.

Not all the village members can participate. Only those who are members of the sacred Po-wa-mu-ya Society. This ritual takes all day with the songs or chants, praying, blessing and the purification of the land all life on it. Praying they may be successful so men on earth will improve their conduct and behavior. Improve to the very best from the past year toward good health and happiness.

The deeper thoughts in the prayers are that purification must be fulfilled as prophesied to a new dawn of time so the world will bloom into peacefulness.

THE DAY THE SUN STOOD STILL

What we say here could offend many of our fellow men. But it does not matter, for we ourselves can be blamed for much of our shortcomings. We have a very sad feeling that the Po-wa-mu-ya ritual is losing its power and value. Something is wrong. Could it be that we are using it as a plaything? Or are we not giving it our serious attention?

In recent years many problems have begun to form, as predicted by our Ancients, that this will come to pass when we get hooked into a life style that is not ours. Maybe the Ancients are right. So we have adopted a bahanna lifestyle with all the modern technology, modern entertainment, sex, alcohol, and drugs. Even money making labor has taken the front seat in our society and ceremonialism. This lifestyle has kept our youngsters away from the Kivas, where they should be to learn to help in the ceremonial functions and to help preserve them for a long time to come. With this lifestyle comes foreign law and order, political organization, good education. We wonder, will all these modern concepts help balance the natural order on earth and in the universe? Enough! Now let us get back to the subject of "The Day The Sun Stood Still."

The day seems to begin as usual. People and surroundings appear normal, the sound of birds chirping is normal. There is hardly any breeze, a good day for a winter month. The morning meals in every household was proceeding normally.

In one household Grandpa was talking while eating, as usual. The same old things, the prophecies? No. He changed the subject to today's world. The tactics he uses so as not to bore the youngsters who are now grown up and attending the bahanna school. "I know the times have changed," he began, "and I know my words are useless to change your attitude to a better way of life. That is the Hopi ways. When I was your age I listened to my elders. I learned that religion and the divine laws we follow are important. I want to remind you that you youngsters are ignoring the ceremonials. You did not participate in any of the dance this winter and you put your mother and father to shame. You should pay more attention to the doings here and try not to go to too many movies, ball games, and bahanna dances. You should cut down on sitting here all hours of the night watching TV. I just thought if you could see it my way to go to the Kiva once in a while and perhaps learn something. The worst I have heard is that you have been boozing around with the other boys. This sort of thing is bad for you.

"Do you know some day the bahanna's world might collapse. Then we will all starve to

death when bahanna food stops coming in." Grandpa scolded mildly.

The eldest boy could take no more so he shouted back at Grandpa. "Starvation is impossible in this age. We have lots of bahanna friends who will provide food for us."

Grandpa was not yet licked so he joked back. "You got me there. But I don't think I want to eat the meat of my bahanna friends nor any bahanna."

Their old battery radio suddenly blared out the newscast about the happenings in Hopi Land. The household became silent to listen.

"This station brings you the latest news about Hopi Land. There seems to be something extraordinary going on out there. We just can't believe our ears that this can happen where the 'peaceful people' are supposed to live.

"First, there was a report that many of the Hopi progressives are hopping mad about the Tribal Chairman being seen dining with the Hopis' long-time enemy the Navajo Tribal Chairman. The suspicion is that they are up to something no good, that he should be booted out of office.

"We have it from informed sources that the Tribal Vice-Chairman has been indicted for embezzlement of Tribal funds. A petition is being passed around to remove him from office. However, the Tribal Council has voted to suspend him with pay until after the Federal Court hearing.

"The Tribal Council were not satisfied with the four new Tribal Representatives certified by the Kikmongwi of 1st Mesa Village as to whether they were acceptable for seating on the Council. The Kikmongwi group called a meeting with the 1st Mesa Election Board who claims to have a say. They failed to appear. The Kikmongwi's decision was to convert back to the traditional ways in appointing his own representative.

"Later the Election Board met with clan leaders, the Kikmongwi was not present. They voted to unseat the Kikmongwi's certified representative permanently.

"Representatives from 2nd Mesa Village and Moencopi Village reported later that they were threatened with removal from Tribal Council membership because they had voted in support of retaining the 1st Mesa representative.

"There is a reported drop in housing participants because they were not fully informed about the housing project land assignments and the responsibilities and obligation involved with the project. They chose to drop out.

"The Tribal Chairman announced that there will be a meeting in Phoenix regarding the water table decline in Hopi Land. This decline could be resulting from water withdrawals at Peabody Coal. There is evidence of unfair labor practices at the coal mine by the construction contractors.

"The Supreme Court has supported a Circuit Court decision to allow development on the Hopi sacred San Francisco peaks. Employment is dropping because of cuts in Tribal

funds.

"Hotevilla Community school is having some serious problems, students are dropping out to go to other schools. There may not be enough funds available as a result of this.

"The Village of Hotevilla is requesting a halt to land development activities in the Hotevilla and Bacabi area. Now we sign off, good day."

A loud knock woke Grandpa with a jerk. "Boy, what a dream! I wish the dream were real." He sat up rubbing his eyes. His grandson barged through the door like a thousand buffalo.

"Grandpa, there is fighting over the hill," he yelled in excitement, "I saw them firing at each other. The people are from Bacabi. The Hotevillas say they will cut off the electric and water lines to the area."

"I'll be there," Grandpa calmed the boy. It must be a conflict between the Progressive Hopis, he thought scratching his head. Let them fight, at least it's not the Traditionals for once. So he flopped back to resume his dreams.

Now, let us get the sun moving.

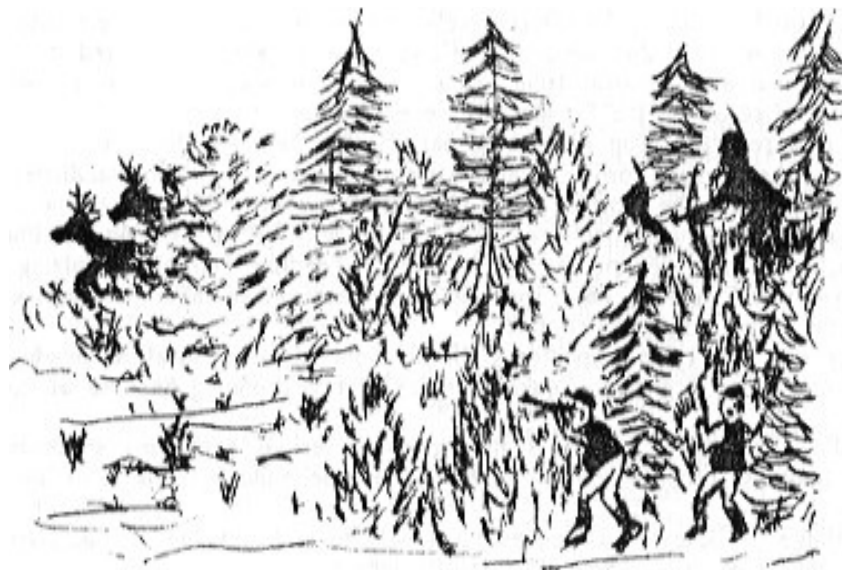
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HOPI UNITY MOVEMENT MAY BE DYING OUT

The question has been raised about friction between Hopi Traditionals over the Unity Movement which appeared in our last issue. We are very sorry this caused much confusion and saddened most of our readers. There is no hostility over this issue up to this day. Each of us knows that each village has their own guidelines to follow. The fact is that we see this as a political issue rather than on a spiritual level.

What Hotevilla Village did was in accordance with space and time and the guidelines set by our prophets long ago. They said, should we, along the way, find ourselves keeping out of step with the Great Creator, we must stop and think that we have become careless. Then we must act in some way not to follow those who become tangled in what we are told not to do. Remembering this, Hotevilla chose not to join the Unity. Hotevilla Village is the only one which to this day is one of the strongest symbols in fighting to keep out modern conveniences.

This may sound out of tune to most people, but this is a protective measure in defending our sovereignty and independence. Up to the present the Hopi Unity Movement is not successful, four villages have bowed out for their own reasons.



*"Psst! Wait a second, that's just an endangered species.
Let's get the next ones, a dangerous species."*

LIGHT AT THE END OF THE TUNNEL

This is only an alert signal for our readers to ponder on. This is still on the drawing board and this project will be focused on only one particular village. The Traditional Community of Hotevilla Village.

As you all know, for many years we have been in search of ways by which our land base, our village, and our ways of life may survive before the encroachment of western influences overtake the whole foundation upon which our village was based. During many years of effort we have made many contacts and received much support. They have worked hard in helping us to reach the goal we have been working toward.

Not long ago, upon our request, we have had an important guest. A man from the National Park Service selected by the Park Director himself. He explained some of the systems they use to protect wild life and parks. It was decided he would work on it and in turn we would try hard to work together to reach the goal of our desires. The basis of this project will be under the category of a Historical Site.

We don't know how this will work out. So we will be all ears to hear any opinions and suggestions. But at least we can see a little light at the end of the tunnel. We don't know how long the tunnel is and what it holds beyond the light. We have not yet received any reply to the questions we put before them. Below are a few of the questions.

1. Would the village of Hotevilla have to become Federal Land in order to become an historical site?
2. If the village did become Federal land in order to be designated a historical site, what

guarantee would there be that this land would always be preserved as such and not have its designation changed if the Department of the Interior decided to use the land in some other manner?

3. Since Congress has given itself permission to abrogate any trust agreement it has made with Native Americans, how can there be a safeguard against them breaking this agreement?

4. If this requires an act of Congress, what would a proposal presented to Congress have to include and what is the procedure?

5. How would the privacy of the villagers be protected? As a National Park or Historical Site would there be some sort of cultural program for tourists, and, if so, how would it work with the residents?

6. Who would have to give permission for the Federal Government to acquire the village for this historical site? Would there be compensation for the land?

7. Is there a way for the village of Hotevilla to be designated as an Historical Site without signing over the land to the Federal Government? How can the village maintain its sovereignty?

8. Can Hotevilla become an Historical Site without having tourists in their village?



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.”
