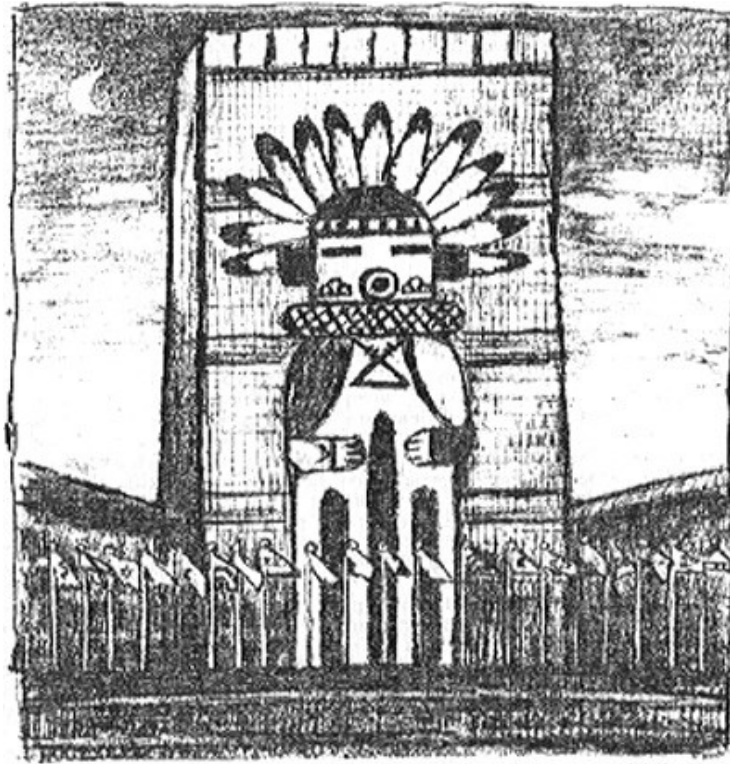


 **TECHQUA IKACHI**
LAND AND LIFE THE TRADITIONAL VIEWPOINT



DAWN KACHINA SPIRIT

Issue Number 31

What are the thoughts of world leaders in the United Nations? What will tomorrow's dawn bring or the coming future? Will it bring us a New Dawn with splendor, peace, and happiness, or will the old spirit of the Hopi linger on until our life resources diminish in accord with the cycles of Nature or through the effects of mankind's technology? Which path will they choose?

THE HARVEST

Greetings, the harvest in Hopi land is over, all the crops are in. The men now breathe in relief. Since spring much of their time has been spent in the fields caring for the crops and protecting them from pests. Now they deserve to sit back with pride and happiness and plan for the winter months. It is now the women's duty to care for the harvest which is stacked outdoors to dry then is stored away indoors for winter use. Many things we do

during the growing season to make all this possible. It is hard work, but if one has good willing friends or neighbors to help there is no problem. The togetherness creates good spiritual feelings. We join in a thanksgiving to the spirits who made all this possible.

Now is the time the reward for our labors is measured and a time to look into our hearts and the hearts of others. Most of the people will have a good harvest, others less and some none. A good harvest means your prayers have been answered, that your heart and mind have been wholesome and sound in spirit, devoted to working the land for food. Thus you, the earth and the universe are blended and in harmony to be self-sufficient. Later we will refer to the people who have less to harvest, or none at all.

The following is the fact predicted for this period of changing times where western ways or lifestyles are affecting the Hopi. In many ways the Hopi are forgetting the important factor of self-sufficiency. Let us ask grandpa why he keeps insisting that we must learn to be self-sufficient and be independent, "Well, if you want to know," scratching his head in thought he continues, "I fear for your future. When I was your age, strong and full of vigor, I did everything with my hands. I worked and my field grew anything that is good to eat. I can do this and that which is needed without complaint or being told. I respected my elders. Nowadays you are all lazy and brainless. How do you expect to feed your family when you get married? Of course you are growing in a different world, your ideas are changing, not like the old Hopi ways. Nowadays you depend much on bahanna's world, you now partake of the goodies brought in by bahanna. As long as you earn your wages by hard work and pay with your own earnings, that is better than depending on someone else. Still, this will change your whole way of thinking. It is important that you must always practice self-sufficiency." Changing to a more comfortable position he continued, "Suppose one day the world will have problems with food shortages. The Bahanna people will be worried and uncomfortable. Even though Bahanna is skillful and intelligent his house or structure is without spiritual foundation. A structure without this must sooner or later fall. There is spiritual and universal law higher than that which man has made for himself. One of these principles is self-sufficiency. Suppose one day that hunger strikes the whole world. It might not affect us so much, but we will still suffer as much. Throughout centuries we have practiced the true principle law of self-sufficiency and thus have continued to survive. But also throughout our history we have suffered food shortages and hunger several times because of corruption caused by our own ambition.

"Hopi say the true principles don't change so the higher universal laws are as good as they always were unless we bring problems on ourselves by forgetting them."

This grandfather knows the wisdom, the key to self-sufficiency. We must plant, we must grow food, we must keep the wisdom of our ancients alive and not let our fields lay idle.

MISSION TO U.N.

When the first nuclear technology was devised and became known, we the people never gave much thought about the effects it would cause upon living matter and the earth itself until the nuclear bomb was dropped on the Japanese mainland. This ended the second world war. People hailed the outcome and honors were bestowed as this was to be the greatest invention ever made by man. People took it as a promising outlook for the future, that it would benefit the country in many ways and would be a strong defence against enemies.

The Hopi was not impressed with this view, he was concerned and acted promptly to warn the world of its dangers for he knows something about this device termed "the gourd of ashes." Also according to the prophecy the house of glass or mica would be erected on the eastern shore of our land where world leadership would be organized in the effort to resolve the world's problems. So they, the Hopi, decided that this would be the best place to take their message on the nuclear invention issue and to make the U.N. aware of the oppression confronting them from outside government efforts to break their ways of life. This was the original plan they would take to present to the U.N. Armed with all their documents they journeyed to the house of mica. Unfortunately their entrance was denied. However their instructions were to make four attempts, so during the last three decades a total of three attempts were made by Hotevilla religious leaders without success. Finally the appointment was made to speak before the U.N. on September 30th, 1985. The reception was great. Our message was clear and simple. A prepared written documentary of the prophecy was presented including a documentary video tape projecting the scenes and activities of our village. These were to be shared and viewed by all the U.N. members.

No political matters were discussed, this was not permitted nor was our message demanding. The purpose of our message was to arouse the leaders and the people of the world to look through the eyes of the Hopi and judge whether the message has value. Until then we cannot say what we have accomplished. Of course there are human rights groups and other who are willing to serve us if needed. In a small way we symbolize the fulfillment of Hopi prophecy for our village.

Herein we wish to modify the questions raised by supporters of the Hopi and the Hopi themselves before the UN presentation materialized. Obstacles began to form about disunity. That we should unite so that the Hopi would be stronger and more balanced for the special occasion of the meeting at the UN. They claimed only people with rank and chosen by the chief (Kikmongwe) would be eligible to carry out the mission but we receipt this concept with doubt. We know that each village is independent and has their own governing body or governing entity. We think it is not proper to be obligated to what is not designed for our village.

We hope this brief comment is understandable. The thing we know is that in some periods the opposing forces use this tactic in tarnishing one's image in order to shackle his ambition in doing an important task. This does not mean that what we accomplished closes the door to anyone. It can be done by anyone perhaps much better than us. Wholeheartedly we will acknowledge their success.

AFTER THOUGHTS

Suppose the world leaders in the United Nations had honored the message of the Hopi prophecies four decades ago and had accepted them as truth. Suppose world leaders had acknowledged their message regarding nuclear technology wholeheartedly, that the invention is dangerous to the health of the earth and all living things. What if they had then decided to pass a law prohibiting further experiment? What would our world situation be like today? We think the world would be in a better peaceful condition in some ways but still not stable. Leaders can always think of something to oppress people, especially the poor.

Today many of us no longer abide by the laws that the Great Creator provided for us to follow. Rather we look up to the human governments of the world to provide the economic systems and scientific methods to provide hope for us. It is true that civilization is prosperous at this age of time but it seems there are some forces threatening our life and our earth. Do you think mankind has any chance of solving these problems?

Our view is that in this age no one has ever governed for the greatest good of everyone. Clever as man is he cannot govern himself successfully.

Many of us think everything is possible with modern science and technology. We have come to think that any mistake could be corrected by our improved inventions, this is where we are now, but this could be self defeating.

HOPi PROGRESSIVE ELECTION

The progressive Hopi tribes had their annual election on September 20, 1985. The present chairman, Ivan Sydney, was reelected from 1st Mesa. Standly Honani of 2nd Mesa was elected vice chairman. Both are Hopi Indians residing in Hopi land. Historically Hopi had never used this system in choosing the chiefs of their choice for office. Not until around 1934 was this system introduced by the U.S. Government when they created the Hopi Tribal Council. Since the concept proposed was foreign the Hopi did not understand. Why do they have to select new leaders now while their leaders are still functioning actively and doing their duties in their own ways? As always the Hopi

were cautious because they had a feeling this new proposal could be a trick that would undermine their authority and break up their religious beliefs and way of life. By honoring the new system they would be denouncing the highest laws of the Great Spirit and the rightful leaders chosen under those laws. In the place of the progressives the deciding path is chosen to follow the new leaders and their laws. Upon this basis the religious and spiritual leaders of the traditionals refused to vote for the new leadership. This refusal is still practiced to this day.

A pleasant day to you.

TO OUR READERS

Those who are interest in receiving "The Message to the House of Mica" write to Techqua Ikachi. Please figure the expense of copying, postage, and handling. (Ten pages). 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.”*
