The background image shows two women in a traditional stone building. One woman is sitting on a stone ledge, wearing a black dress and a red and white shawl. Another woman in a black leather jacket is standing behind her, adjusting the shawl. The building is made of rough-hewn stone blocks.

THIRST FOR SURVIVAL

*The HOPI
Struggle
to Preserve
the Past,
Ensure
a Future*

A publication of the
Hopi Tribe of Arizona
and Ascend Media



“No other Indians
in this country have a
longer authenticated
history than the
Hopi as far back as
the middle ages. The
ancestors of the Hopi
have occupied the
same area.”

*—Healing vs. Jones
Court Decision, 1962*

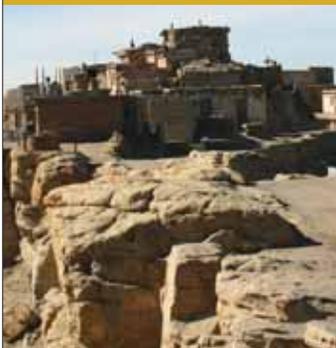


THIRST FOR SURVIVAL

The Hopi Struggle to Preserve the Past, Ensure a Future



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REBUILDING THE HOPI NATION

The emergence of Hopi people into this, the Fourth World, was followed by migrations to the four corners of the earth. Ancient prophecies would later direct the various Hopi clans to settle more than 1,200 years ago in what is now Northeastern Arizona, one of the most remote and seemingly inhospitable regions in the United States.

For generations our contact with the outside world was minimal. Hopi people lived largely as subsistence farmers, practicing a spiritual way of life that shunned material possessions. We did not adopt a cash economy until the 1900s. We found comfort and security in our isolation. We were able to preserve our customs and traditions.

But the tentacles of modern life soon stretched to our remote homeland. And today we are faced with the difficult task of embracing the new, while preserving the old. We must build an economy on Hopi to ensure the viability of our homeland for generations to come, so our young people no longer leave the reservation to seek opportunity elsewhere.

But we must accomplish this task while holding fast to our language, culture and traditions, so The Hopi Way need not become a way of the past.

We have in the last few years begun laying the foundation for the future. We are, in a very real sense, rebuilding the Hopi nation.

We have a strategic plan to utilize our vast quantities of coal so that the Hopi Tribe can develop an energy economy that will provide our people with jobs and opportunity. Hopi will soon be rid of exploitative royalty agreements for precious coal and water resources that shackled us to the past.

We have acquired lands that we consider to be our aboriginal territory and in so doing have opened ourselves up to new opportunities of economic development, including along the interstate between the cities of Winslow and Flagstaff. We have acquired commercial real estate and off-reservation business enterprises to ensure a diversified portfolio.

We have begun strengthening the education system to build a strong, quality work force, one in which young Hopi boys and girls are learning Hopi language and customs.

And we are close to resolving generations of legal disputes with our neighbors, the



Navajo, that have deprived the Hopi people of rightful access to our ancestral lands, the Hopi *tutsqua*. Ending years of litigation will allow us to focus our energies and resources on nation building.

There are major challenges before us; none greater than our thirst for survival. We must preserve the precious waters of the Navajo Aquifer, our sole source of water for drinking and ceremonial purposes. And we must import additional water to build an economy on Hopi. The Hopi Tribe made much progress in 2005, acquiring rights to Colorado River water in the Cibola Basin and working with federal and state officials and others on a proposal to build a pipeline to draw water from the nearby Coconino Aquifer.

But there is much work to be done. And we cannot do it alone.

Where we once found comfort and security on our remote homeland, we must today reach out and seek partnerships with government agencies, tribal nations and private investors. We must demand that the federal government step up and meet its trust responsibility to the Hopi Tribe. Most important, we must empower Hopi men and women with a sense of entrepreneurialism so that they can share in a future prosperity on Hopi.

I feel within me a sense of hope and optimism for the future. The Hopi people have always endured. We have thrived in a semi-arid homeland by practicing stewardship and preserving and protecting our precious resources. We survived subjugation by Spanish invaders and raids and encroachment by hostile natives. And we survived a failed system of federal paternalism that attempted to strip us of our identity.

I am confident our thirst for survival will one day be quenched. Our young people and their sons and daughters and grandchildren will grow strong and healthy with limitless opportunities.

And they will live their lives in The Hopi Way.



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Chairman/CEO
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Henry Seweyestewa
Robert Sakiestewa Jr.

■ Village of Bakabi

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■ Village of Sipaulovi

King Honani Sr.
Cedric Kuwaninwava
Anita Bahnimptewa

■ Village of Mishongnovi

Jerry Sekayumptewa Sr.
Leon Koruh

■ First Mesa Consolidated Villages

Richard Nayatawa
John Poleahla
Belinda Harvey
Eudella Ramirez

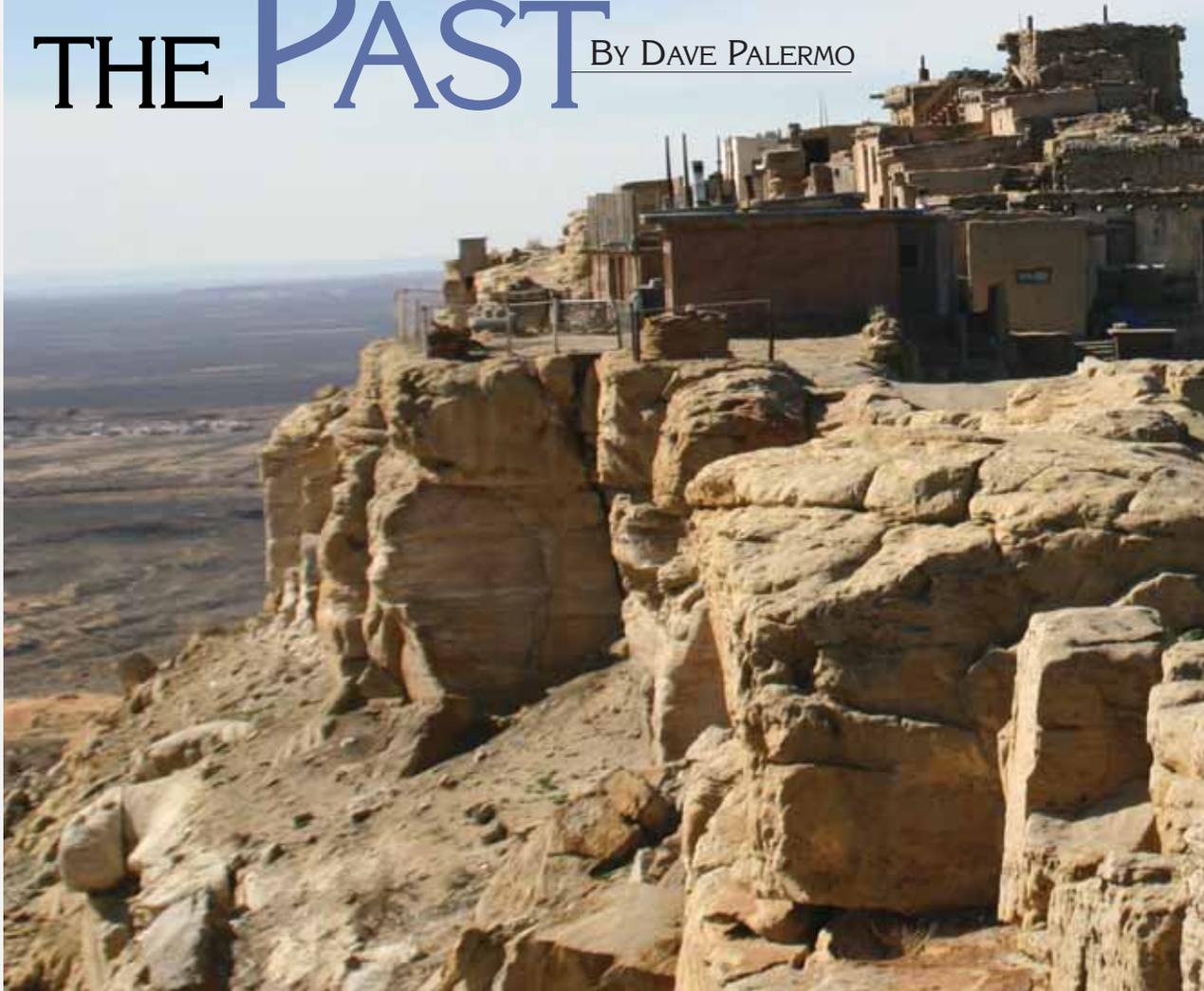
The Hopi Tribe extends its deep appreciation to the San Manuel Band of Serrano Mission Indians for its support in the publication of *Thirst for Survival*.



Thirst for Survival

HOPI
SEEK TO
EMBRACE
THE NEW,
RESPECT
THE PAST

BY DAVE PALERMO



Drifting on clouds from their home on the snow-crested San Francisco Peaks in Flagstaff, Ariz., Katsina spirit messengers annually descend on the Hopi tribal homeland during the growing season, bringing rain, hope and guidance to a people confronted with a thirst for survival.

The Katsinam play a significant role in sacred ceremonies dating back thousands of years, rituals at the heart of a way of life practiced by the Hopi, regarded by Native American scholars as among the more traditional and culturally rich indigenous people of North America.

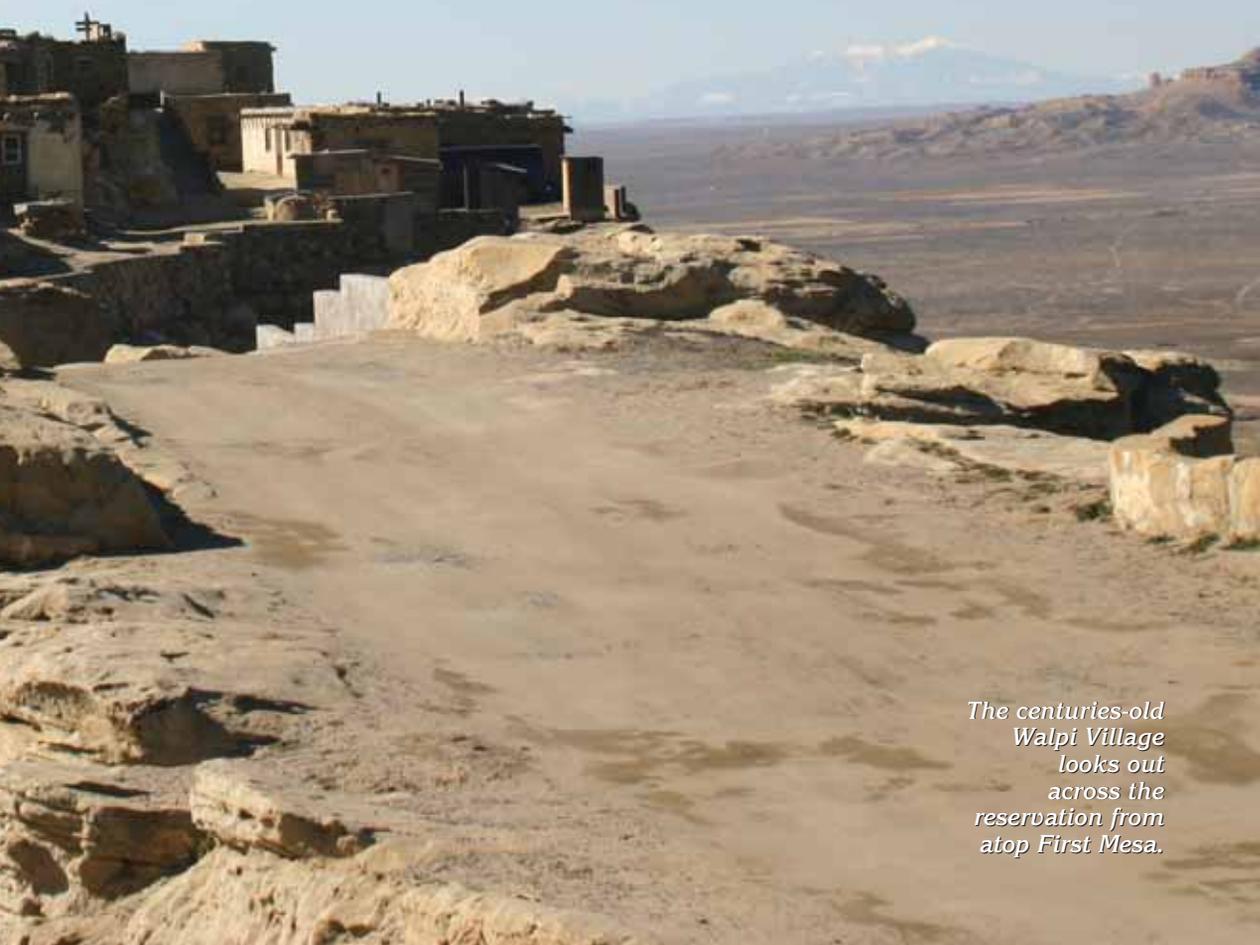
Unlike most Native Americans forced off ancestral lands following the European settlement, the vast, high desert of Northern Arizona has been home to the Hopi for more than 1,200 years. The Hopi village of Oraibi dates to 900 A.D., making it the oldest continuously inhabited community in North America.

On their remote and arid homeland — where traditional villages are ruled by chiefs, or *kikmongwit*, and posted signs admonish visitors against taking photographs, sketches or notes — the Hopi have managed to preserve a deeply religious and humble way of life based on stewardship over the land and a philosophy that one must live in balance with nature.

Indeed, many of the 7,000 Hopi on the tribe's 1.6-million-acre reservation still live as did their ancestors, residing in modest, sandstone houses in 12 villages on or near three towering mesas, participating in ceremonies intended to bring harmony, prosperity and rain and tending to small fields of corn, squash, beans and melon, crops which provide a third of the Hopi diet. Although the Hopi have adopted a cash economy, most work the fields at least part time, practicing a unique process of dry farming integral to a spiritual way of life known as The Hopi Way.

"Every Native American nation once had its own language and traditions, but only a few have succeeded in preserving their heritage to the same degree as the Hopi," says Kelley Hays-Gilpin, associate professor of anthropology at Northern Arizona University in Flagstaff. "The Hopi have adopted ideas, technology and art styles when they found them useful. But they also preserved their traditions and language by maintaining a degree of deliberate isolation in a place that looks desolate and inaccessible to others."

"It is of great comfort and enormous value to us all — American Indians and non-Indians alike —



*The centuries-old
Walpi Village
looks out
across the
reservation from
atop First Mesa.*



Thirst for Survival

that there remain in this country indigenous people on their ancestral lands, practicing traditions and ceremonies necessary for the preservation of their culture and their way of life," says Anthony Pico, chairman of the Viejas Band of Kumeyaay Indians of San Diego, Calif.

"The Hopi provide us not only a penetrating glimpse into our history, but important life lessons that we must all hold fast: the need to live a good life in harmony with nature; a humble, peaceful life filled with good will for all. It is crucial that the Hopi Nation remain strong and viable, for the Hopi are truly a precious and invaluable human resource."

But The Hopi Way is changing, dramatically. Pressures of modern life, a lack of economic development on the reservation and prolonged drought are threatening what is perhaps the most revered of all Indian nations. Challenges facing the Hopi are expected to intensify with the anticipated closure in late 2005 of the Mohave Generating Station in Laughlin, Nev. For decades the huge power plant has been fueled with coal from Black Mesa Mine, a joint venture of the Hopi and Navajo nations. Black Mesa royalties in 2004 constituted a third of the Hopi tribal government budget, money used to provide municipal services, jobs, health care and educational programs.

More than 220 of 341 federally recognized American Indian tribes in the lower 48 states have in the last decade turned to gambling as a means of generating government revenues. But the Hopi in two recent referendums reject casinos.

"We respect the decision of other tribal governments to develop gaming as a means of building economies," says Hopi Chairman Wayne Taylor Jr., a member of the Sun Clan from the village of Shungopavi. "But gaming is not The Hopi Way. The people have spoken. The tribal government respects the decision of the Hopi people to determine their own economic destiny."

With declining government revenues and little infrastructure on which to build a more diversified economy, the Hopi Tribal Council and leaders of the largely autonomous villages are desperate for funds to provide adequate housing and municipal services to tribal residents. Power, telecommunications and water and sewer services in most villages are lacking or woefully inadequate. Three villages — Old Oraibi, Walpi and Lower Moenkopi — have no running water or electricity at all.

There is little commercial development on Hopi and, with the exception of Black Mesa, virtually no industry. More than half the adults

are unemployed, and the average household income is less than \$16,000 a year. There is a desperate need for housing. Many of the traditional sandstone homes are crumbling and in disrepair. Forty percent of the houses lack adequate plumbing and kitchen facilities.

There is, however, little sign of the despair one might expect in an impoverished community. While there is a serious shortage of adequate housing and personal income is well below the poverty level, few Hopi people go homeless or hungry. Unemployment tops 60 percent, but many Hopi villagers are satisfied farming the land, raising cattle and working as skilled artisans. There is a strong sense of community in the Hopi villages.

"Hopi people are not depressed or despondent," says Carroll Onsaie, tribal operations officer and a member of the Coyote Clan from the village of Hotevilla. "We have hope for the future. We are very proud. We are also a humble people who believe in living a simple life. There is very little greed on Hopi. We share with one another. When it comes to wealth, we have little. But spiritually, we are very rich."

Nevertheless, young Hopi men and women are being forced by economic realities to leave the homeland to find opportunity elsewhere, joining some 5,000 Hopi who live off the reservation. They are taking with them children who may not learn to speak the Hopi language or participate in Hopi ceremonies.

Language skills and the knowledge to perform sacred Katsina rituals and other sacred, religious ceremonies, including the renowned Snake and Flute dances, are becoming lost to all but a few of the Hopi villages.

"It is my growing fear," Taylor says, "that The Hopi Way may soon become a way of the past."

WATER IS KEY TO HOPI SURVIVAL

The Hopi Tribal Council and village leaders have a strategic and ambitious plan to create jobs and economic development on the reservation. The strategy calls for:

- Creation of an energy economy fueled by the voluminous coal resources of Black Mesa;

- Development of Tawaovi, a planned community of government offices, housing and businesses; and

- Expansion and better utilization of newly acquired off-reservation real estate, cattle ranches and business enterprises in Flagstaff, Winslow and Sedona.

Building an economy on Hopi will require improved roads, sewer and water systems, electrical power, telecommunications and other infrastructure. The Hopi are looking to the federal government to help get the job done.

HOPITUTSKWA

When the Hopi emerged into this, the Fourth World, *Maasaw*, the ancient caretaker of the earth, granted the new arrivals a vast, indigenous area of land, or *Hopitutskwa*, on what is now Northern Arizona.

The Hopis made a covenant with *Maasaw* that they would live as humble farmers, respectful of the land and its resources. They also agreed to practice a religion and follow a set of strict values known as the *Tutavo*.

Without consulting the Hopi people, the Hopi Reservation was created in 1882, when President Chester Arthur signed an executive order setting aside 2.5 million acres "for the use and occupancy of the Moqui (Hopi) and other such Indians as the Secretary of the Interior may see fit to settle thereon."

Generations of encroachment by the Navajo and fear of overgrazing prompted the Bureau of Indian Affairs in the 1930s to divide the Navajo and Hopi reservations into 18 land management and grazing districts. The Commission of Indian Affairs in 1943 designated District Six, consisting of 650,013 acres, for exclusive use by the Hopi Tribe.

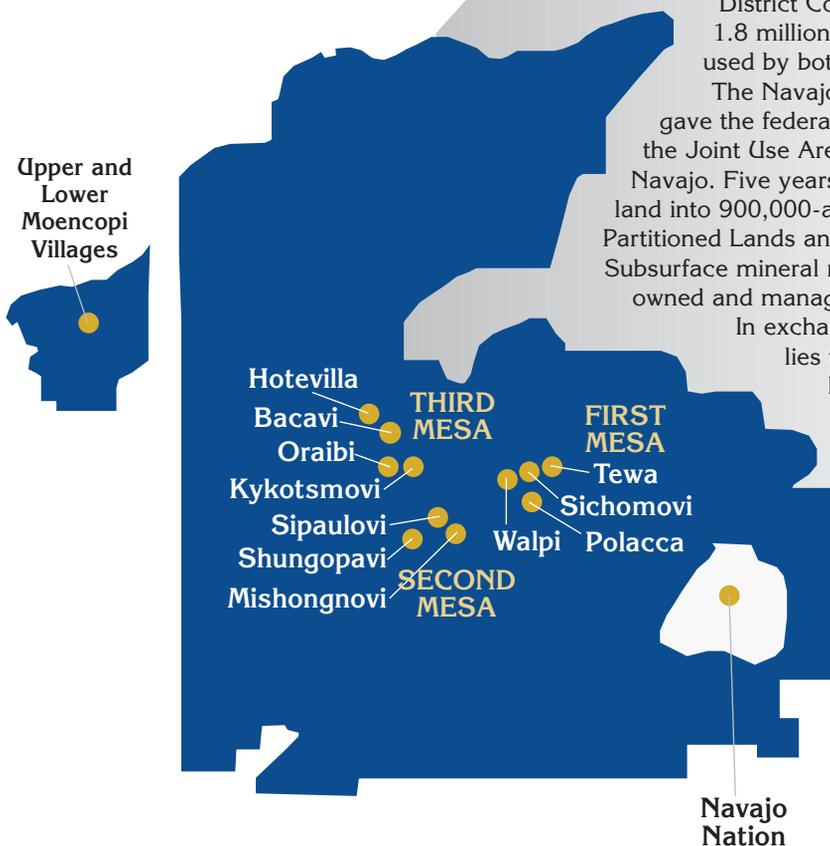


ARIZONA

Following years of land disputes, the U.S. District Court in 1962 designated an additional 1.8 million acres as a Joint Use Area to be used by both the Hopi and Navajo nations.

The Navajo-Hopi Land Settlement Act of 1974 gave the federal courts the power to equally divide the Joint Use Area land between the Hopi and Navajo. Five years later the courts equally divided the land into 900,000-acre segments labeled Hopi Partitioned Lands and Navajo Partitioned Lands. Subsurface mineral rights on the HPL and NPL are jointly owned and managed by the two tribes.

In exchange for allowing some Navajo families to remain as tenants on HPL, the Hopi Tribe in 1996 reached settlement with the Federal government enabling the tribe to purchase about 300,000 acres of aboriginal land. The acquisitions include five cattle ranches, an office complex, two Flagstaff shopping centers and a Sedona motel. ■



Upper and Lower Moencopi Villages

Hotevilla
Bacavi
Oraibi
Kykotsmovi
Sipaulovi
Shungopavi
Mishongnovi
THIRD MESA
FIRST MESA
Tewa
Sichomovi
Walpi
Polacca
SECOND MESA

Navajo Nation



Thirst for Survival

“The federal government should not allow basic needs of Hopi and other tribal nations to go unmet,” Taylor says. “After 200 years, it’s time the federal government steps up to its trust responsibilities to all tribes, including Hopi. We are not asking for a handout. We are asking for a helping hand.”

The most crucial infrastructure need on Hopi is water. And nothing is scarcer. No permanent river or stream runs through the Hopi homeland, a vast region with vistas stretching 100 miles beneath an oceanic sky. The chief source of moisture for agriculture is melting snow and infrequent, scattered showers that annually drop no more than 10 inches of rain.

Snow and rain showers over the last decade have been few and far between. Crops have failed. Springs and washes which for generations have been replenished by the Navajo Aquifer and melting snow are drying up.

A U.S. Bureau of Reclamation Study in 2004 said the tribe has insufficient water to meet its needs for the next 100 years. The study predicts continued reliance by the Hopi and Navajo Nation on the Navajo Aquifer, the Hopi’s primary source of water for drinking, municipal and ceremonial purposes, will have devastating consequences.

Within 20 to 30 years, the study says, Hopi wells and springs on culturally sacred

LIFELINE FOR THE FUTURE

Future economic development on the Hopi homeland will depend on efforts to import water to the tribe’s remote and semi-arid reservation in Northeast Arizona. The most promising method of providing that water lies with construction of a 120-mile pipeline from the Coconino Aquifer to the Hopi and Navajo nations.

The U.S. Bureau of Reclamation in 2004 began a \$6 million environmental study to determine the impact of drawing 6,000 acre-feet of water per year from the Coconino, or C-aquifer, to meet the future needs of the Black Mesa Mine. (An acre-foot is equal to one foot of water over an acre of land.)

Several communities currently utilize the aquifer. Three power plants also tap the aquifer, drawing 60,000 acre-feet of water annually, 10 times the amount Hopi are seeking.

The study is being paid for by Peabody Energy, operators of the mine, and Southern California Edison, managing owners of the Mohave Generating Station in Laughlin, Nev.

Peabody and SCE also agreed to fund construction of the pipeline, estimated to cost at least \$200 million.

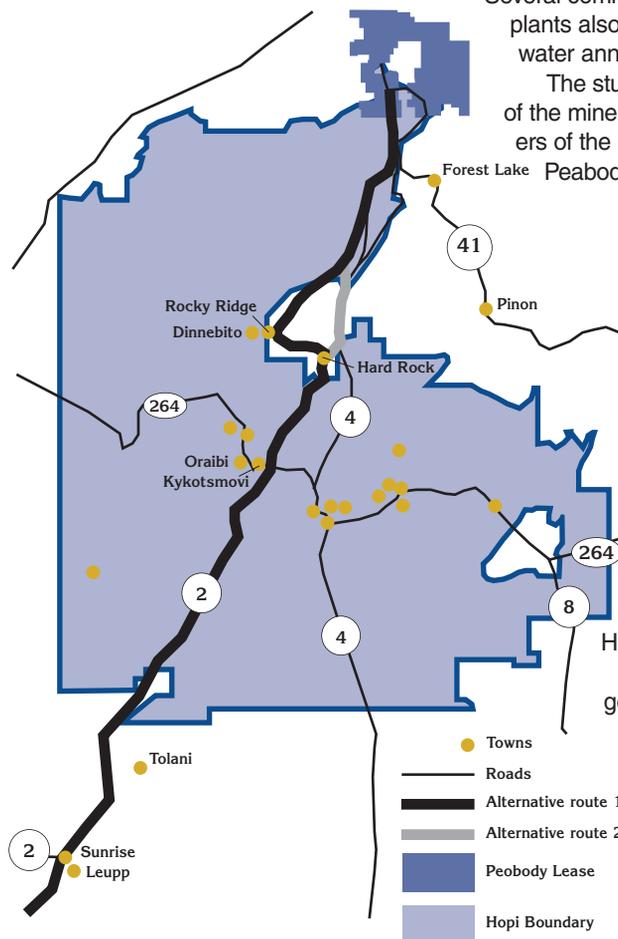
The C-aquifer project would use water from a well located on Hopi and Navajo land north of Interstate 40, 20 miles west of Winslow. The water would be used to slurry coal from Black Mesa to the Mohave plant, preserving the Navajo Aquifer, the Hopi Tribe’s sole source of water for drinking and municipal and ceremonial purposes. It would take about one year to construct the pipeline.

“Failure of this project would most likely result in permanent closure of the mine and the plant, creating an economic and cultural disaster for the Hopi Tribe as well as having a serious impact on the local and state economy,” Hopi General Counsel Scott Canty says.

The Hopi and Navajo also are seeking federal government funding to expand the pipeline so the tribes can draw an additional 5,600 acre-feet of water to facilitate economic development.

Cost of expanding the pipeline is estimated at \$15 million.

“The tribe’s economic survival is at stake,” Canty says. “The C-aquifer solution must be effected immediately before our last chance of salvaging our future evaporates.”



lands will dry up, causing “substantial harm to tribal societies and culture (and) adversely impacting the economy of the region.”

Although studies contend the lingering drought is the chief cause of shrinking reservation water, some environmentalists blame Peabody Energy, operators of the Black Mesa and Kayenta strip mines. For decades Peabody has been crushing coal mined from Black Mesa, mixing it with water from the aquifer and using a slurry pipeline to transport the mixture 273 miles to its sole customer, the Mohave Generating Station, which supplies power to Southern California, Arizona and Nevada. The mine uses 3 million gallons of water a day to operate the slurry.

The target of lawsuits by the Sierra Club, Grand Canyon Conservatory and others, Mohave was expected to temporarily close in 2005 for the purpose of installing environmental control devices. Meanwhile, the Hopi Tribe has demanded that Peabody stop using the Navajo Aquifer to slurry coal to the plant. Without an alternative supply of water to operate the slurry, Black Mesa faced permanent closure.

“The tribe is willing to forgo the financial benefits received from Black Mesa and Mohave in order to protect and preserve the Navajo Aquifer for the Hopi people,” says Scott Canty, Hopi general counsel. “Pumping not only adversely impacts the tribe’s domestic water supply, it severely impacts streams, washes and wetlands that are of religious and cultural significance to Hopi.”

Black Mesa in 2004 generated \$7.7 in coal and water royalties to Hopi, about a third of the tribe’s government budget, money used to provide jobs and essential services to the tribe.

“Our economy, tied to Black Mesa and Mohave, is on the verge of collapse,” Taylor says, “a collapse that threatens our culture and our way of life.”

A STRATEGY FOR THE FUTURE

The Hopi and Navajo nations, Peabody Energy and owners of the Mohave power plant have engaged in intense negotiations to provide an alternative water supply to keep Black Mesa and the plant operating beyond 2005. One plan is to build a 120-mile pipeline to draw water from the Coconino Aquifer near Flagstaff.

The pipeline would not only relieve Peabody’s dependence on the Navajo Aquifer, but if expanded it could provide additional water to support long-term economic development on the Hopi and Navajo reservations.

The tribe last year also acquired the rights to 6,000 acre-feet of Colorado River water in

the Cibola Basin.

With a steady supply of water, Hopi is prepared to embark on a strategy for economic development built primarily around its vast supply of high quality coal, a reserve estimated at 4 to 21 billion tons.

“Hopi has enough coal to generate power not only for Hopi people, businesses and industry, but consumer markets off the reservation,” Canty says. “The Hopi and Navajo live on the largest reserve of coal in the country.”

Energy production would be done in a manner respectful of the environment and Hopi stewardship over the land. The tribe is considering development of a clean coal power plant on the reservation using the latest clean air technology. The Hopi Tribal Council Land and Water teams have discussed potential partnerships with investors seeking to use coal reserves to manufacture ethanol and biodiesel fuels. The teams also are exploring renewable energies such as solar and wind power.

In addition to energy production, Hopi is planning to develop Tawaovi, a community of housing, government offices and businesses 15 miles north of Second Mesa.

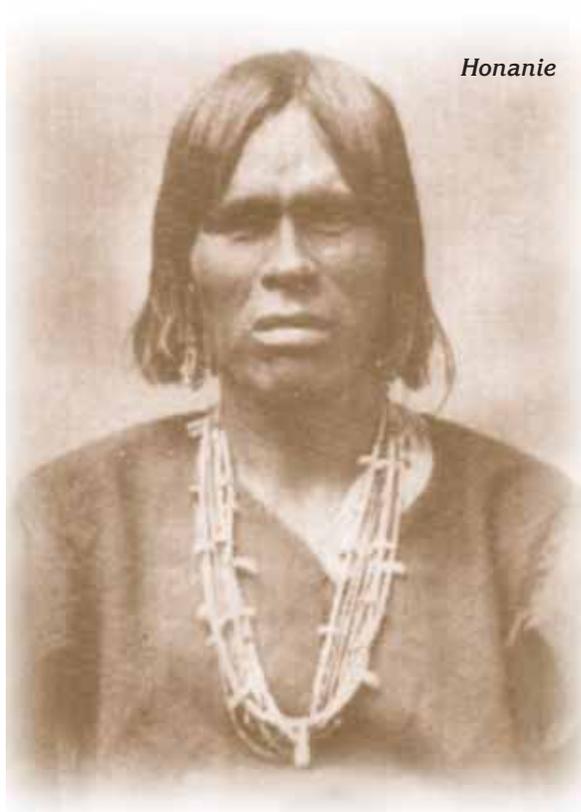
In 1996 the Hopi Tribe began an aggressive effort to diversify its portfolio, acquiring two shopping centers and a business park in Flagstaff. Nearly 300,000 acres of ancestral lands have been acquired along Interstate 40. The tribe purchased a motel near Sedona and a truck stop near Holbrook. The tribe also owns a 200-acre industrial park and warehouse in Winslow, adjacent to both I-40 and the Burlington and Santa Fe Railroad.

Finally, the Hopi are strengthening their education system, standardizing the school curriculum to challenge Hopi young people, so they can meet the challenges of higher education.

“For a thousand years and longer the Hopi have looked to traditional beliefs and practices to guide our lives,” says Tribal Council Member Phillip Quochytewa Sr., a member of the Bear Clan from the village of Kykotsmovi. “The Hopi are now looking for ways to balance the old and embrace the new, to plan for the future while respecting the past.”

It is the hope of the Hopi Tribe that native leaders, Congress and state and federal policy-makers will recognize the need to preserve and protect Hopi is in the best interests of all American Indian and non-Native people.

And it is the Hopi prayer that for generations to come the Katsinam will continue to descend from the clouds over the San Francisco Peaks and find a home on Hopi. ■



Honanie



Loololma

‘LET US NOT

*Kikmomngwit Returning from Historic 1880 Trip
Prophesized of a Need to Balance The Hopi Way
with that of the Pahaana (White Man)*

BY LEIGH J. KUWANWISIWMA
Director, Office of Cultural Preservation

Loololma, a Bear Clan chief from the village of Oraibi, gazed at the Hopi villagers gathered in the kiva, a subterranean ceremonial chamber. The year was 1880. “Let me ask all of you,” Loololma said. “Can anyone tell me how many white people there are?”

There was silence. Loololma reached into a spittoon, raised a handful of sand, loosened his fist and let the grains pour to the ground. He repeated the act four times.

“This is how many white people there are, and more,” said Loololma, who had recently returned with two other Hopi

chiefs, or *kikmomngwit*, from a historic visit with President Chester Arthur in Washington, D.C.

Loololma then held up a pinch of sand. “This is how many there are of us,” he said.

The landmark journey to the nation’s capital by Loololma and the others — Chief Simo, Bear Clan of Walpi village, and Chief Honanie of Shungopavi — was the first time Hopi leaders had ventured off their homeland to meet with federal officials.

For well over a thousand years Hopi people had thrived in a remote, arid and seemingly inhospitable territory that nevertheless allowed them to build a diverse yet



Simo



Ahnawita

BE AFRAID'

simple culture based on appreciation of the earth and humble stewardship of its resources.

But Hopi isolation from non-Indians was ending in the late 1880s with the gradual arrival of ethnographers and anthropologists making off with cultural artifacts; missionaries proselytizing and outlawing Hopi religious practices; and federal government agents snatching up children to attend distant boarding schools. Further antagonizing life for the Hopi people were raids by other tribes and encroachment by the Navajo onto ancestral lands.

The intrusion of the Hopi homeland generated a great deal of turmoil, prompting Loololma and the other village chiefs to visit the White House in an effort to seek relief.

Many of those in the kiva may have been disheartened at what Loololma and the others learned from their journey on the "houses of iron" they boarded at the Gallup, N.M., train depot. Others were, perhaps,

philosophically resigned to the eventual arrival of the *pahaana* (white man), which was prophesized in the Hopi emergence story.

"My children," Loololma said, "let us not be afraid of the days to come. The *pahaana* way of life is here to stay and we must accept that. I feel in my heart that we can find a way to survive as a people. I say to you all ... learn the white man's tongue and learn how he thinks. Learn his ways so that we can also survive with it."

Loololma held up two strings. "This string is the Hopi way of life," he said, "the other is the good things of the white man's way of life." He tied the strings together and tugged at both ends.

"Combine both and the Hopi people will be twice as strong," Loololma said. "This is what I want for my people. With this strength we can face the future and survive as a people."

The prophetic wisdom expressed by Loololma and others who gathered in the



Hopis Face a New Millennium

Oraibi kiva — particularly their guidance and advice on the need to balance and preserve Hopi culture and traditions while embracing modern life — remains as relevant and crucial today as it was more than 120 years ago; perhaps more so.

As is the case with most native people, the Hopi look to the experience and wisdom of tribal elders to guide them when making decisions on the future. As Hopi leaders in 2005 embark on building a new and vibrant economy, one based largely on coal and energy production, they are doing so in a manner that respects their way of life and stewardship over the land and its precious resources.

“We are heeding the advice of Loololma and the others,” says Hopi Tribal Council Member Cedric Kuwaninvaya from the village of Sipaulovi. “We are moving forward along a pathway that preserves and strengthens the Hopi Way.”

GENERATIONS OF HARDSHIP

History at times has treated the Hopi people, or *Hopisnom*, rather harshly. The earliest contact with European explorers in the 1500s resulted in an era of subjective rule by Spain. Spanish missionaries were oppressive, outlawing Hopi religious practices and forcing Catholicism upon Hopi people. The Hopi people gained their freedom in the Great Pueblo Revolt of 1680.

Mexican domination, European exploration and the subsequent settlement in Northern Arizona of the “white man” in the mid-1880s also significantly impacted the Hopi people.

The period of about 1850 to 1920 was a turning point in Hopi history. The Hopi were confronted with proselytizing Christian and Mormon missionaries. Government agents attempted to privatize land held in common by Hopis. Museums sponsored extensive expeditions to collect sacred cultural artifacts. U.S. Indian agents forced Hopi children to attend distant boarding schools, sending to prison fathers who opposed enrolling their children in *pahaana* schools.

Meanwhile, Navajo settlement of Hopi ancestral land, the *Hopitutskwa*, prevented Hopi access to some religious shrines and gathering places.

Amidst this turmoil, the Hopi Tribe struggled to maintain and protect its culture and religion. The struggle was divisive. Many Hopis believed the more modern lifestyle and increasing emphasis on materialism conflicted with the Hopi way of life. Others were more accommodating to the new

ways. Hopi people became divided along traditional and progressive philosophies. Factionalism grew. Feuding became commonplace.

The decision was made to go to Washington, D.C.

A MEMORABLE JOURNEY

Accompanied by Indian trader Thomas Keams and Polacca, who served as interpreter, the three tribal leaders and others boarded “houses of iron” in Gallup and made their first journey beyond the three mesas that remain the heart of the Hopi homeland. It was their first taste of Western civilization.

The train traveled east though Santa Fe and St. Louis, Mo. Looking out their windows, the chiefs stared in awe at acres of corn standing “up to the sun” and farm machinery billowing black smoke. It was in stark contrast to Hopi dry farming, with seeds sown with planting sticks and stalks growing no higher than 3 feet in the arid desert. They were stunned by the thousands of people and buildings stretching as far as the eye could see.

They were given a tour of Fort Leavenworth Military Prison in Kansas, where tribal chiefs who led their people in the Indian wars were incarcerated among the hundreds of prisoners. They were saddened.

They were struck at the majesty of Washington, D.C., where they were guests at a formal dinner and entertained by a full orchestra.

The next day the three chiefs were taken to the White House, where they pleaded to President Arthur to halt the forced removal of Hopi children from their homes. They asked that the Hopis be allowed the freedom to enjoy their lands and practice their religion. They also asked that the government stop further Navajo encroachment on their lands.

President Arthur assured them he would take action. Two years later he issued an executive order creating the Hopi reservation on 2.6 million acres of Northern Arizona desert.

It has been speculated that the visit to Leavenworth Prison and an array of military demonstrations with cannon fire and thousands of marching soldiers were intended to intimidate the Hopi chiefs. If so, the strategy worked.

‘LET US NOT BE AFRAID’

The villagers in the kiva listened intently as Loololma described the journey.

“We have seen many things,” Loololma said. “Some things make us happy, some things frightened and sadden us. We have seen the wonders of the *pahaana* way of life.

“He has the ability to grow corn as far as one can see and taller than two of us standing above each other. He has wagons that run on smoke (tractors) which help him with his huge cornfields. We have seen his house full of food so I know he will never starve like us. His villages are full of blankets and tools to use. Our people do not have things like these. We are simple people.

“I also say to you my people ... the *pahaana* has many things that are not good for our people. He has a house where he locks up people who did something wrong. We saw some of our people (Indian) locked up and it hurt our hearts. Some chiefs were put in this place because they fought the white man for their land. I wonder if our chiefs will be sent away to these places.

“We also know that the *pahaana* has a *pistoli* (pistol) that he can kill you with if you do not obey him. He has many soldiers

and big guns that he can use. I am afraid that the time is near that the white soldier will come with his *pistoli* to punish the Hopi people. We, as chiefs who hold all of our children in our hands, do not want this to happen to our people.

“We have resisted the ways of the *pahaana* for a long time and we are afraid that what we have witnessed will come upon us. Many of us have sought guidance through prayer so that we do what is best for our people. The time is now to decide.

“So my people, the days that our forefathers predicted have arrived. Soon our children, our grandchildren and our great grandchildren will be alone. The days to come will be theirs. Will our way of life survive to have them be Hopi?”

Loololma grabbed handfuls of sand to illustrate the vast number of European settlers. He tied string together to show how strong the Hopi people can become if they combined the knowledge of the *pahaana* with The Hopi Way.

And he urged his people, “Let us not be afraid.” ■

THE HOPI WAY: DRY FARMING

BY LEIGH J. KUWANWISIWMA

Agriculture is an act of faith for the Hopi that serves as a religious focus as well as an economic activity. The northeastern desert high-country of Arizona that we have called home for centuries, with an annual rainfall of less than 10 inches, has instilled a deep sense of creativity and resilience in the Hopi people.

That resourcefulness is seen in our ability to adapt to our surroundings as in our perfecting of a cultivation method known as “dry farming.”

Dry farming depends completely on natural precipitation — winter snows or summer monsoon rains. Hopi farmers plant their crops in the washes or valleys between the mesas. Traditionally, Hopi farmers do not plow their fields but leave rows of natural

vegetation in the fields to retain soil and serve as windbreaks. Corn and bean fields are usually located in areas to maximize surface moisture: at the foot of the mesas, on sand slopes, in small canyons

Planting is done using a long digging stick in order to place the seeds deep in the earth without opening large holes that can reduce ground moisture.

Another method of cultivation involves gardening on self-irrigated terraces along the mesa walls below villages. Some of the garden terraces at the Third Mesa village of Bacavi have been in use since approximately A.D. 1200. This terrace irrigation is possible because of the perennial springs at each village that originally permitted settlement.

Hopi farmers have even developed their own varieties of crops such as the yellow, blue, red, white, speckled and black corn; bean varieties; squash; and melons.



Hopi Village of Lower Moencopi

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For the Hopi, agriculture is viewed quite differently from academic and off-reservation farming interpretations. This is true especially of corn.

Since the emergence, Hopis refer to this life as the fourth way. As the Hopi moved from the third to the fourth way of life, they were offered corn by *Ma'saw*. The other peoples took the largest ears of corn and Hopis were left with the short blue ear. Each clan history explains how the Hopi received the short blue ear. The Hopis knew that their fourth way of life would be difficult and that they must submit to the corn as a way of life.

The themes of humility, cooperation, respect, and universal earth stewardship became the way of life for all Hopis. In this way, the Hopi have always had corn and agriculture.

Agricultural activities serve to reinforce traditions and customs in each new generation, for as one Hopi gardener said, "This is not about growing vegetables; it is about growing kids."

Archaeological records show that agricul-

ture was introduced to the Southwest from present-day Central America and southern Mexico as early as 1500 B.C. Agriculture in northern Arizona is a high-risk activity because of pests and the climate.

On Hopi the growing season between freezing temperatures is short: 120 to 160 days, depending on the location. Frequent drying winds, especially at the beginning of the growing season, and high summer temperatures produce significant rates of evapotranspiration. These conditions, together with the lack of surface water and low and variable annual precipitation, make water the most limiting resource to farming.

However, the Hopi have adapted to the desert climate by perfecting a cultivation method known as dry farming, which has sustained their communities for well over 1,000 years. Dry farming depends completely on natural precipitation — winter snows or summer monsoons. Corn and bean fields are usually located in areas to maximize surface moisture: at the foot of the mesas, on sand slopes, in small canyons,

along alluvial plains in washes, and in the valleys between mesas. Most farmers have several small fields in different locations in order to ensure that at least one field produces sufficient harvest from the localized thundershowers that occur during the growing season.

Traditionally, Hopi farmers do not plow their fields but leave rows of natural vegetation in the fields to retain soil and serve as windbreaks.

In addition to developing their own varieties of crops, Hopi farmers have over the centuries adapted crops introduced from Europe, Asia and Africa, such as orchard fruit and watermelons. Farmers have successfully maintained their indigenous varieties over the years as a result of keeping household seed stocks and obtaining seed through traditional family and community networks. Although there are now many commercial seeds available, most have proven to be unable to adapt to local conditions. Today, non-Hopi varieties are making inroads largely among fruits and vegetables, and some field crops.

The Hopi produce 17 varieties of corn. Most of the beautiful speckled corn seen in the photograph is the result of cross-pollination between traditional strains that have been adapted over the centuries to the Hopi method of dry-farming.

Hopi blue corn varieties can range in color from nearly black to a powdery gray color. There are three varieties of the blue corn: standard blue (*sakwaqa'o*), hard blue (*huruskwapu*), and gray-blue (*maasiqa'o*). Because of its hard kernels, *huruskwapu* is

The Hopi have adapted to the desert climate by perfecting a cultivation method known as dry farming, which has sustained their communities for well over 1,000 years.

most resistant to storage pests and traditionally was the preferred variety for storing. When all the grinding was done by hand, women preferred using *maasiqa'o* because it is soft and easier to grind, but it did not give as good a blue color to food as *sakwaqa'o* or *huruskwapu*.

Another method of cultivation involves gardening on self-irrigated terraces along the mesa walls below villages. Terrace irrigation is possible because of the perennial springs at each village that originally permitted settlement. Some of the garden terraces at Bacavi have been in use since A.D. 1200. Traditional crops grown in terrace gardens include melons and squash.

Farming and gardening are essential elements of Hopi culture — acts of faith that provide religious focus. Hence most Hopi men still cultivate fields and the women maintain gardens. However, in recent generations, especially over the last 50 years, the acreage under cultivation has significantly declined. This is because the Hopi no longer rely on their fields and orchards for food, and participation in the market economy has increased the availability of wage employment on the reservation. ■



Varieties of Hopi corn

HOPIS ARE INTERNATIONALLY ACCLAIMED AS ARTISANS

A large percentage of Hopi people are skilled carvers, potters, silversmiths, basket makers and weavers. There is a sense on the Hopi homeland that everybody is making something.

Craft production on the reservation is estimated to have a sales value of \$11.2 million a year. Because of the remoteness of the reservation, much of the arts and crafts are sold wholesale or over the Internet.

Hopi artisans are believed largely responsible for the 200,000 visitors who pass through the reservation every year. It is part of the tribe's strategy for economic development, along with marketing, roads and infrastructure improvements, lodging and restaurants, through which tribal entrepreneurs will one day capture the potential revenue from tourism.

It is important to note, however, that with the Hopi artisans, creating a work in silver, a basket, a katsina carving or a clay pot is not so much a commercial venture, but a means of preserving their culture and expressing their spiritual and religious beliefs.

"If you are a Hopi, our pottery, language, culture and all of our art identify us," says Rainy Naha, a member of the Spider/Stick Clan from the village of Tewa. "It is what we do, it is who we are."

KATSINA CARVER

■ Philbert Honanie, Coyote Clan
Village of Hotevilla

"Traditional carving has made me come back to the earth and understand the Hopi way of life as taught to me by my grandmother."

I come from an artistically talented family. My father and uncles were silversmiths, sculptures and painters. My grandmother was a basket weaver. During the 1980s I became interested in carving and my grandmother



encouraged me to pursue my skills. Everything that I do now was self-taught.

I grew up with my grandmother who was a good teacher and who taught me to think realistically. Overall, she was a good mentor. When I first started carving, I was unable to carve full-figure dolls, so I began practicing with sculptures that were popular at that time.

When I was introduced to the traditional style of doll carving, I was amazed because of the concept of it being all natural. It appealed to me. Traditional carvers do not use electrical tools. One's energy — the essence of who you are — flows from one's hands and into the carving.

Stylistically, the difference between the traditional and contemporary carving is significant. Contemporary carving is a unique way of depicting the anatomy of the figure with fine details such as fingernails and muscles in action. The traditional style is the simple form of what the *katsina* is and is the modified spirit being instead of the humanified being.

While I was developing and practicing my skill, I started exploring ways to achieve muted colors. Muted colors allow me to feel the energy. Only natural pigments are used on the carvings. I collect all of the natural

materials to make the paint for the dolls myself. I use kaolinite mud from the village of Oraibi to create the color white. The kaolinite also acts as a bonding agent for the paints. Soil from the cedar tree in the Four Corners area creates black. Grand Canyon ochre mud gives me the muted red. I use mud from the Second Mesa area on the Hopi homeland to create yellow. The only materials that I do not collect myself are used to make the color blue, which comes from copper carbonate.

Traditionally, the root of the cottonwood tree, the original source of carving material, is used to create the dolls. I collect the wood myself from the San Juan River. The cottonwood root comes from the water people, the life bringers. When you make a *katsina* doll (a life bringer) the rain — the moisture — is the life. That is the connection in using the cottonwood root.

The resurgence of the traditional style of carving is encouraging. As a traditional carver, I think it is my duty to pass this style of carving on to the younger generation. What I want to impress upon fellow carvers is that it has always been — and should always be — about the art form.

The way of the Hopi is simple and very much like the traditional carving style. Traditional carving has made me come back to the earth and understand the Hopi way of life as taught to me by my grandmother.

SILVERSMITHS

■ **Tim Mowa, Sun Clan**
 Village of Sungopavi
 Co-owner and proprietor, Sewukima's
 (Drizzling Rain) Arts & Crafts

"Artists have their own styles ... but we all find inspiration in daily life, nature, pottery and even petroglyphs."

When I started making jewelry 22 years ago, I knew very little about it. This is the way of the Hopi. We all have talents. It just comes naturally for us as a people.

I learned a lot about working in silver from other jewelers at the Hopi Guild, which was formed in the 1950s by returning GIs to assist local artists. This is when what is known as the Hopi overlay technique became popular.

My first attempts at being a silversmith were on pieces of tin. I used tools loaned to me by the manager of the guild to create patterns and designs. Within two weeks, I had graduated to making those same designs on 4-by-6 pieces of silver.

In Hopi overlay jewelry you will find that each artist has their own style of cutting and designing. But we all find inspiration in daily



life, nature, pottery and even petroglyphs. Overlay silverwork is simply a transfer of traditional artistic expressions to the silver. The design on a piece of jewelry revolves around the culture.

Making overlay jewelry is a long process that involves using two sheets of silver. The designs are created on the top sheet. Sulfur is then added to create the darker contrast before the designs and patterns are cut into the piece. Then the designs are cut out and placed on a smaller section of silver for soldering. We use a matting block to make the etchings. From experience, you can tell by the sound if the two pieces of silver are properly soldered by the pitch it makes when it hits the matting block.

The final steps include attaching the "findings" (hooks, loops, or pins depending on what is made), polishing the piece to remove fire marks, and placing your hallmark. Hopi jewelry is always marked with the artist's clan, signature, or village stamp, collectively known as a hallmark.

■ **Trinidad Lucas, Bear Clan**
 Village of Mishongnovi
 Co-owner and proprietor, Sewukima's
 (Drizzling Rain) Arts & Crafts

Growing up watching my father, Glen Lucas, who was a very famous artist and silversmith, I never thought that I would one day be making jewelry, too. I watched him work then and I look at his pieces now and I am amazed at the things he was able to create.

Like my husband, I have been making jewelry for 22 years. Inspiration comes from just about anything. Sometimes I might start with paper and then draw my designs on silver. But we rarely use patterns in this way. What I have found is you will never know how the finished product will look until you experiment. Sometimes just looking at each



Hopis Face a New Millennium



other's work, we get inspired. Inspiration just comes to you naturally if you have an interest in art.

Sometimes I am asked, "Why is Hopi jewelry so popular?" I think it is because of the meaning of the pieces. People are able to identify with the images in the piece. It speaks to them. They may be searching for something and they see the right answer in a piece that means something to them.

BASKET MAKER

■ Ruby Chimerica, Lizard Clan
Village of Bacavi

"Weaving keeps me in tune with who I am, always having the spirit and heart of a Hopi."

As a young girl growing up with my grandmother, I used to observe her weaving and she had such a peace about her when she created a basket. I wanted the same peace that she had and always asked her to show me how to weave. Finally, she allowed me to start practicing with her scraps.

When we gathered our materials together she would ask me, "Why do you want to be a weaver?" And I kept telling her it was because I wanted the same peace and calm that she had.

Basket making is tied strongly to being Hopi, which involves stewardship of the land. My grandmother always said to me, "Take



care of her and she will always take care of you." Many years later I realized that she was talking about the earth.

I can do either the traditional form of weaving that uses no colors, like *piiki* trays, burden baskets and peach baskets. But I also love the contemporary weaving that uses vibrant colors and various shapes.

When I first became a godmother I really started weaving seriously for my goddaughter. In Hopi culture it is believed that every child should receive a plaque (basket), especially girls. The first plaque a girl usually receives from a godparent is a sunflower because it serves to teach them about their roles in life as women. Sunflowers are very important to the Hopi culture because of their significance to the land.

Coiled baskets are the specialty of Second Mesa. Wicker baskets are the specialty of Third Mesa. Wicker plaques, cradles and burden baskets are made by weaving the flexible stems of local plants, such as rabbit brush, over and under stiffer support stems. These specializations remain, although women on all three mesas make plaited sifter baskets.

Each technique calls for certain plant materials. Wicker baskets are made from *sivaapi* (rabbit brush) and *suuvi* (sumac), while plaited baskets are made from *siwi* (dune brush) and *suuvi*. Yucca is used to tie the spokes after weaving. Coiled baskets are woven with *mo'vi* (yucca) and *sivaapi*. Other organic materials are sometimes used as substitutes, but all are gathered from the natural vegetation in on the Hopi homeland. I can walk up to 100 yards anywhere from my home and find materials.

Red, yellow and black are some of the colors used to make *katsina*, animal, blanket and geometric designs. The symbolism and tradition in Hopi basketry designs link each unique handmade basket to other parts of Hopi life, past and present. Basketry designs reflect aspects of Hopi religion and agriculture.

It is very important while weaving that the plant materials stay moist. Materials are buried in a type of sand called *naaki*, which makes the plants pliable and helps retain moisture. I believe that plant life has a life of its own and I allow the material to tell me how it wants to be formed. For instance, if I am making a butterfly, I will weave it to where it feels free rather than confined.

It can take as much as one year to harvest all the materials needed to make the baskets. It can take anywhere from two days to three weeks to complete an item.

It has been said, "Whatever bends, you

can weave. If it doesn't bend, then work with it." Weaving keeps me in tune with who I am, always having the spirit and heart of a Hopi.

I want my children to feel what it is to weave and give from the heart, I believe that this is how they will learn what it is to truly be blessed and to be whole, the way my grandmother taught me.

POTTER

■ Rainy Naha, Spider/Stick Clan (Village of Tewa)

"Potters are cultural preservationists because we hold onto traditions of our ancestors and pass it on to the younger generations."

I come from a long line of potters. My mother was Helen Naha ("Feather Woman") and my grandmother was Paqua Naha ("Frog Woman"). They specialized in white ware pottery.

When I was younger, I thought pottery making was for older people. Now I want my children and grandchildren to continue the tradition because I think it is the purest art form.

Pottery making is not something that should be done half-heartedly. It requires devotion, dedication and motivation. What makes Hopi pottery unique is the fact that we use indigenous clay and fire it with Hopi sheep dung. We don't use kiln fires. The Hopi homeland is rich in all the materials that we need for pottery making.

Authentic Hopi pottery is handmade by the coil-and-scrape technique. The clay is hand dug from the Hopi Mesas, cleaned and processed to achieve the highest quality. We put the clay through what is called a "water withdrawal process" where we use the earth to absorb excess liquid from the clay. Finally, the clay is hand-shaped into pottery using the coiling method.

Although I make white ware pots, there are different colors available. Different clays create different colors. Red pots are made from yellow clay and orange pots are made out of gray clay. For white ware pottery, I use any light colored clay porous enough to hold the sandstone slip (used to paint the pot white). All pots are made from the same clay found near First Mesa, but red and white pots are covered with thin sandstone slips, which turn red or white when fired.

I collect white sandstone slip from Awatovi (an ancestral Hopi village site) where my family still has a homestead. I apply it several times to the piece of pottery.

After a drying period of one to two weeks the pot is sanded, polished and painted.

Paint brushes made from hair or chewed yucca leaves are used to apply and create intricate symbolic designs drawn freestyle. Usually no more than two to three strands are on the brush. My designs are based on both Sikyatki designs and Awatovi ruin patterns.

Local plant and mineral pigments along with clay provide the paint colors. Black paint is made by boiling bee weed until it becomes very dark and thick. It is then dried into little cakes, which are wrapped in cornhusk until ready for use.

The last stage is firing, which is the most critical part in the pottery making process. This takes place in an outdoor kiln formed with burning sheep manure and pottery shards heaped around the pots. Our ancestors did not have sheep. They were introduced by the Spaniards. But it is used now for its rapid, even heat. The shards absorb a tremendous amount of heat and form a protective layer around the actual piece being fired.

Everything about pottery making is passed down. The polishing stone, painting and mixing stone I use today were passed down from my ancestors and now I share it with my daughter and granddaughter.

Of all the art forms the Hopi people practice, pottery has the cultural and ancient ties to the homeland. This is why pottery making is pure to me. Potters are cultural preservationists because we hold onto traditions of our ancestors and pass it on to the younger generations.

I am proud to have four generations of potters in my family: my mother, myself, my daughter Tyra Black and my granddaughter Amber Rain.

If you are a Hopi, our pottery, language, culture and all of our art identify us. It is what we do, it is who we are. I encourage younger generations in my family to continue the tradition. We need to continue to use the natural resources to show our artistry and talents. It preserves who we are. ■





NOTHING IS MORE IMPORTANT TO THE FUTURE OF HOPI THAN EDUCATION

Education plays an important role on the Hopi Reservation. Children, at left, play on the playground at First Mesa Elementary School in Polacca, one of six elementary schools on the reservation. All of the Hopi elementary schools have met or exceeded requirements of the No Child Left Behind Act. Below, right, a dedication ceremony in August 2004 celebrated the opening of the First Mesa Elementary.

BY VANESSA CHARLES

On a warm August morning in 2004, a proud Wayne Taylor Jr., chairman of the Hopi Tribe, spoke of the importance of education to Hopi in a speech to hundreds of parents, students and guests attending the dedication of the First Mesa Elementary School in Polacca.

“We are, in many ways, a developing tribal nation,” Taylor said. “It is crucial to our ability to generate economic development that Hopi maintain an educated, skilled and healthy workforce. The young people today will be the tribal leaders of the future. They must be prepared to assume the mantle of responsibility. They must be able to run tribal enterprises. They must be able to run tribal governments.

“One of these days,” the chairman said, “a student graduate of First

Mesa Elementary School may take my job.”

The nearly \$20 million investment in First Mesa Elementary — a 74,700-square-foot, K-6 facility with a capacity of 400 children — illustrates the commitment the Hopi have made in strengthening their already highly regarded school system, which is made up of six elementary schools and Hopi Junior/Senior High School. There are about 1,700 students enrolled in Hopi schools.

Of the 184 U.S. schools funded by the

ture.

Once a year, during Indian Days, there is a week of traditional celebration, with about 20 dance groups performing butterfly and buffalo dances, students wearing traditional dress and a meal of traditional foods.

“Students are big participants in Hopi culture in the villages, and the respect and tradition they learn are integral to their view of education,” Principal Glenn Gilman told the *Arizona Republic* newspaper. “It helps strengthen the role of education.”

The school has about 750 students, 80 percent Hopi and the rest mostly Navajo. Most students qualify for free or reduced school lunches. Many are bused long distances, some from the village of Moencopi, 80 miles away.

The school system is indicative of how the pride of the Hopi has enabled the tribe to overcome a failed system of federal paternalism toward Native Americans and provide for their children a quality education.

It was never easy. First Mesa Elementary School Principal Bruce Steele described the decades during which he watched Hopi children in winter “walking to

school in shoes wrapped in plastic and burlap.”

“After all that time and all of these changes the people and the students of First Mesa have a reason to celebrate with the accomplishment of the new school,” Steele says.

First Mesa students and staff excelled even before they had a designated school building. Ed Parisian, director of the BIA’s Office of Indian Education Programs, says First Mesa Elementary was the third school accredited in the BIA system with students consistently ranking in the top 5 percent on standardized tests.

Education has always been a strong priority of tribal leadership.

“Nothing is more important to the future of the Hopi people than providing our children with the education and human skills they need to attain their full potential as human beings,” Taylor says. “Nothing.”

With the revived commitment to build a



Bureau of Indian Affairs, all six Hopi elementary schools were among 40 schools that met or exceeded requirements of the No Child Left Behind Act. More than 80 percent of Hopi third- through six-graders met or exceeded Adequate Yearly Progress standards in the areas of language arts, reading and mathematics.

Hopi Junior/Senior High School, located in isolated Keams Canyon, graduates nearly 87 percent of its students, well above the 63 percent statewide average for Native Americans. The statewide graduation rate for all races is 76 percent.

Along with the usual high school classes, Hopi Junior/Senior High incorporates cultural teachings, Hopi and Navajo language classes and native traditions into its curriculum. Along with the language and cultural teachings, students participate in a traditional dance group called the Hopi Sinom Club, and the Hopilavayi Project, a Hopi tribal effort to encourage the growth and acquisition of Hopi language and cul-

HEEF PROVIDES AID TO ALL HOPI STUDENTS

The Hopi Tribal Council in 2000 appropriated \$10 million to establish the charitable, nonprofit Hopi Education Endowment Fund (HEEF) as a means of ensuring a stable source of revenue so tribal members can achieve their fullest potential through education.

Fund assets are held in trust for perpetuity and only interest income from the fund's principle is used to support educational programs. HEEF is the major funding source for the Hopi Tribe Grants & Scholarship Program.

The fund is used to:

- Provide a perpetual source of financial assistance to Hopi students of all ages;
- Support charitable activities supporting the educational needs, goals and programs of the Hopi Tribe;
- Provide a perpetual source of funds for educational research and other educational programs of importance to the Hopi Tribe;
- Foster the creation of new and creative strategies to address Hopi educational needs; and
- Provide new and innovative fiscal methods to address the unique educational difficulties faced by the Hopi Tribe.

HEEF funds a retention and scholarship program to assist Hopi scholars at Northern Arizona University and assists the University of Arizona and the Hopi Lavayai Program on projects involving language revitalization and retention. Funds are not keeping up with need.

Those wishing to contribute are urged to contact HEEF at (928) 734-2275 or by e-mail at heef@hopieducationfund.org. All donations to HEEF are tax deductible to the fullest extent of the law.

diversified economy, tribal leadership has held a steadfast and unwavering view that education must be an unmovable platform on to which a secure Hopi future can be built. The educational system must be able to provide Hopi young people with the skills to work and manage tribal enterprises.

"It is critical to the future viability to the Hopi Homeland that our children find opportunity here, on the reservation," Taylor says.

"We need an educated, skilled work force to serve a growing economy," Hopi Education Director Noreen Sakiestewa says.

Factors credited in the high school's success are a 90 percent teacher retention rate, regular meetings with counselors, an after-school tutoring program with bus service, and a Second Chance catch-up program for kids who don't complete English classes the first time around.

In an effort to encourage college attendance, the tribe has a Two-Plus-Two-Plus-Two college transition program, in partnership with Northland Pioneer College and Northern Arizona University. The program lets teens earn up to 20

hours of college credits while still in high school. Seventy students participated in the program last year.

Another program, Upward Bound, takes students to the Northern Arizona University campus in Flagstaff to meet other students and provides a five-week summer session to "enable students to successfully live in two worlds: their own, with its rich cultural heritage, and the world of college life." Forty-seven students enrolled last year.

Ten Hopi students participated in Harvard Summer last year, attending classes at Harvard Medical School.

Gilman remains concerned that although most students are meeting graduation requirements, many are struggling on the Stanford 9 and AIMS tests, especially the math portions.

"We do all right on the writing and reading portions, but if the AIMS requirement were imposed today, 68 percent of our students would be getting a certificate of attendance rather than a diploma," Gilman told the *Republic*.

Students must pass all three of the AIMS sections for graduation beginning in 2006. And with the math portion covering calculus and trigonometry skills, students

must be taking pre-algebra in sixth grade, Gilman says.

In accordance with the *Hopit Potskwaniat*, a strategic plan for the future developed in 1995 and revised in 2001, the tribe is taking steps to further strengthen the educational system.

Four of the elementary schools and the junior/senior high school are grant schools, while the two remaining schools — Keams Canyon Elementary School and First Mesa Day School — are managed by the BIA. Tribal leaders believe the schools would be managed more efficiently and economically if they were all grant schools under a single Hopi Board of Education. Placing control of the schools under the Hopi Tribe also would strengthen tribal sovereignty, self-determination and self-reliance.

A key factor in providing for a sound elementary and secondary education for Hopi children is an equally sound education in the Hopi language.

The Hopi language has always been an integral and vital part of Hopi culture. It is the wellspring of Hopi ceremonial life; it expresses kinship and clan relationships; it ensures preservation of Hopi history. It is the foundation of creative expression and cultural continuity that stretches back at least 1,000 years. Hopi language forms the core of who the Hopi are as a people.

A recent language assessment survey by the Hopi Cultural Preservation Office showed a decrease in Hopi people 40 years and younger. Hopi is not being spoken enough in the home. Because of the lack of opportunity on the reservation, many families are leaving, making it difficult for their children to be schooled in their native language.

"I believe Hopi culture is in a crisis," says George Gumerman, associate professor and chair of the Department of Anthropology at the University of Northern Arizona, Flagstaff. "Elders often talk about how the children are not learning Hopi language and as such are just mimicking the ceremonies without really knowing what is being said or sung."

"It's very difficult to preserve traditional knowledge and practices and still give children the wide range of choices available in mainstream American and global culture," says Kelley Hays-Gilpin, associate professor of anthropology at Northern Arizona University. "The whole world is a young Hopi's birthright. But The Hopi Way and the modern world can and should coexist.

"Language is perhaps the most impor-

“As long as at least some Hopi people still live in their traditional villages, speak Hopi and farm in traditional ways, they have a fighting chance of preserving their heritage for the future.”

— Kelley Hays-Gilpin,
associate professor, anthropology,
Northern Arizona University

tant predictor of successful cultural preservation,” Hays-Gilpin says. “If Hopi children can still grow up bilingual, Hopi culture has a much better chance of surviving. Multilingualism has many advantages; cognitive, creative, economic and social. As long as at least some Hopi people still live in their traditional villages, speak Hopi and farm in traditional ways, they have a fighting chance of preserving their heritage for the future.”

The Hopilavayi Language Project was developed with the intent of addressing language loss and creating a language- and cultural-based curriculum to be introduced in all reservation schools. To date, the Hopi language has been successfully introduced into the curriculum of neighboring schools with Hopi students.

Another project spearheaded by the Office of Cultural Preservation is the Hopi Footprints project. Ultimately, the main goal behind this project is to improve classroom-teaching practice while creating a standards-based Hopi culture curriculum in CD-ROM and Web site formats.

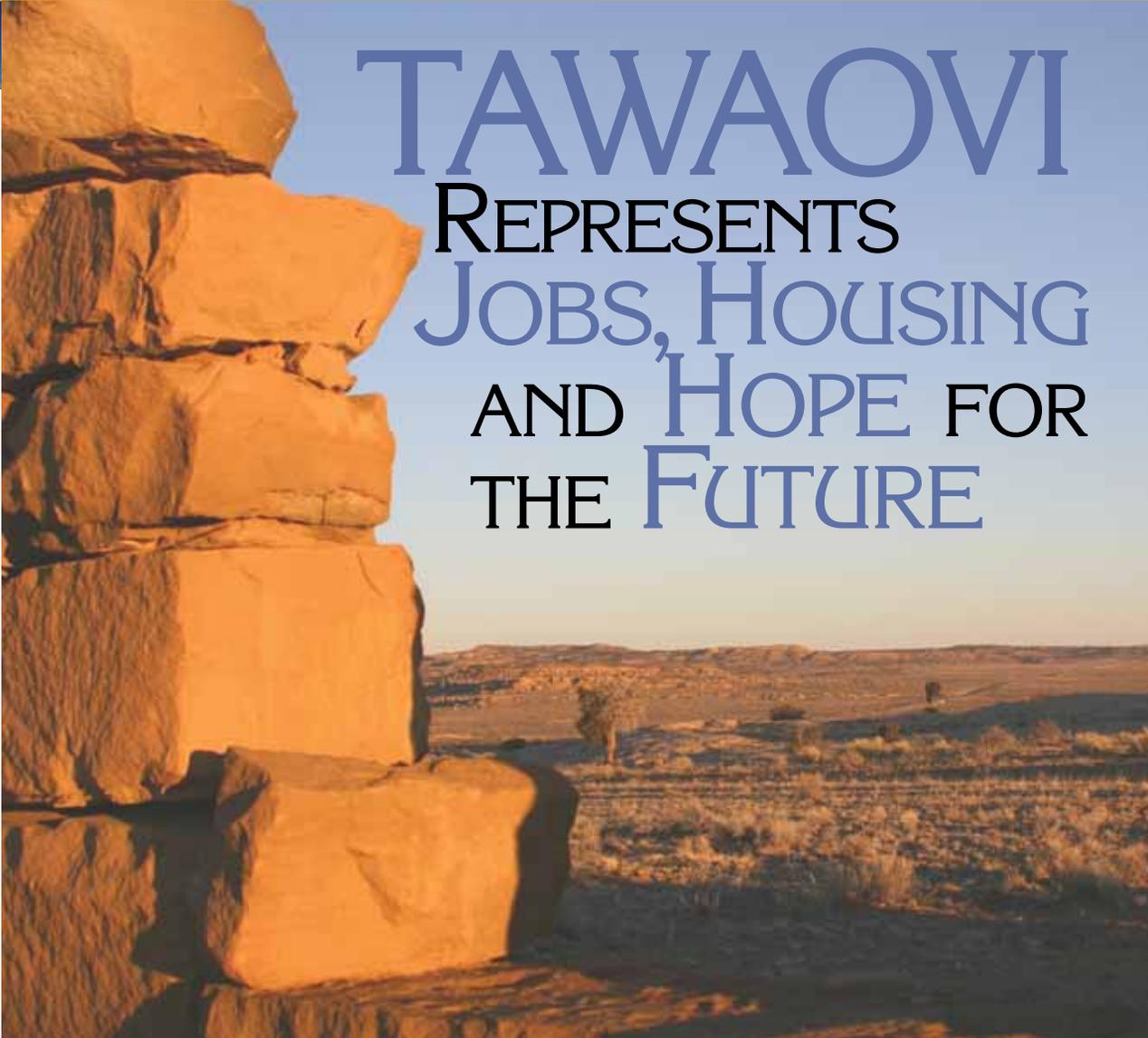
Hopi cultural leaders, neighboring university professors, and language specialists mobilized their efforts to develop a unique resource that combines archaeology, classroom skills and technology.

Strengthening the education and language programs builds the human infrastructure needed to ensure the economic viability of the Hopi homeland and ensures preservation of Hopi culture.

“Many studies demonstrate that individuals are much better off if they have strong cultural connections,” Gumerman says. “If there is a strong tie to cultural traditions and community there are less drug and alcohol problems. By participating in Hopi traditions, an individual builds a strong and successful community.” ■



TAWAOVI REPRESENTS JOBS, HOUSING AND HOPE FOR THE FUTURE



Tawaovi, a planned community rising from an 80-acre site 15 miles north of Second Mesa, is expected to create the housing, water, utilities and other infrastructure needed to generate jobs and economic development for Hopi.

“Tawaovi would be a self-supporting community and would not be a fiscal burden to the tribe,” says Hopi Tribal Operations Officer Carroll Onsay, a technical consultant to the Tribal Council’s Tawaovi Development Team.

Onsay and team members say the planned community would provide infrastructure needed for business enterprises and light and high-tech industries, including solar and renewable energy operations.

“Once we have established an infrastructure at Tawaovi, the Hopi can pursue partnerships with private developers and solicit contracts with federal agencies such as the U.S. Department of Defense,” says Hopi Tribal Chairman Wayne Taylor Jr.

Tribal enterprises such as call centers, light industries and a headquarters for Hopi Telecommunications will generate jobs and tribal revenues other Hopi villages could use for economic development and needed social services.

“This would be a place for the industrial and business development necessary to create jobs,” says John Sutherland, manager of the Hopi Department of Administration & Technical Services and a team member. “It also would generate tribal government revenues for villages in need of social services and help promote those



Some 80 acres of desert north of Second Mesa may one day become the site of Tawaovi, a planned community of homes, government offices and businesses.

villages seeking tourism and economic development.

“Most important, Tawaovi would help satisfy our dire need for housing.”

A recent survey by the Hopi Housing Authority revealed that 2,000 of the nearly 2,500 families on the reservation live below the poverty line; 1,215 families live in substandard housing; and nearly 700 Hopi people live in crowded households with extended families. The demand for ownership and rental units is far outpacing the supply, which is virtually nonexistent.

The Tribal Council in 1993 appropriated \$2.2 million to build the infrastructure and conduct engineering studies needed to build Tawaovi. Soil, water and other tests were expected to be concluded in the spring of 2005, at which time construction was set to begin. Thompson Pollari Studio, a Scottsdale planning and architectural firm, has been hired by The Hopi Tribe to head the Tawaovi project.

Development will occur in phases, with some 150 single- and multiple-family housing units going up first, followed by the businesses and government offices.

Future growth of Tawaovi will depend on how the community is accepted by residents of the 12 Hopi villages.

“We’re going to allow things to develop,” Onsaie said. “We’re not going to force things to develop.”

It is hoped that along with a government center, Tawaovi would include a marketplace for Hopi artisans and a museum and archives to showcase Hopi culture and traditions.

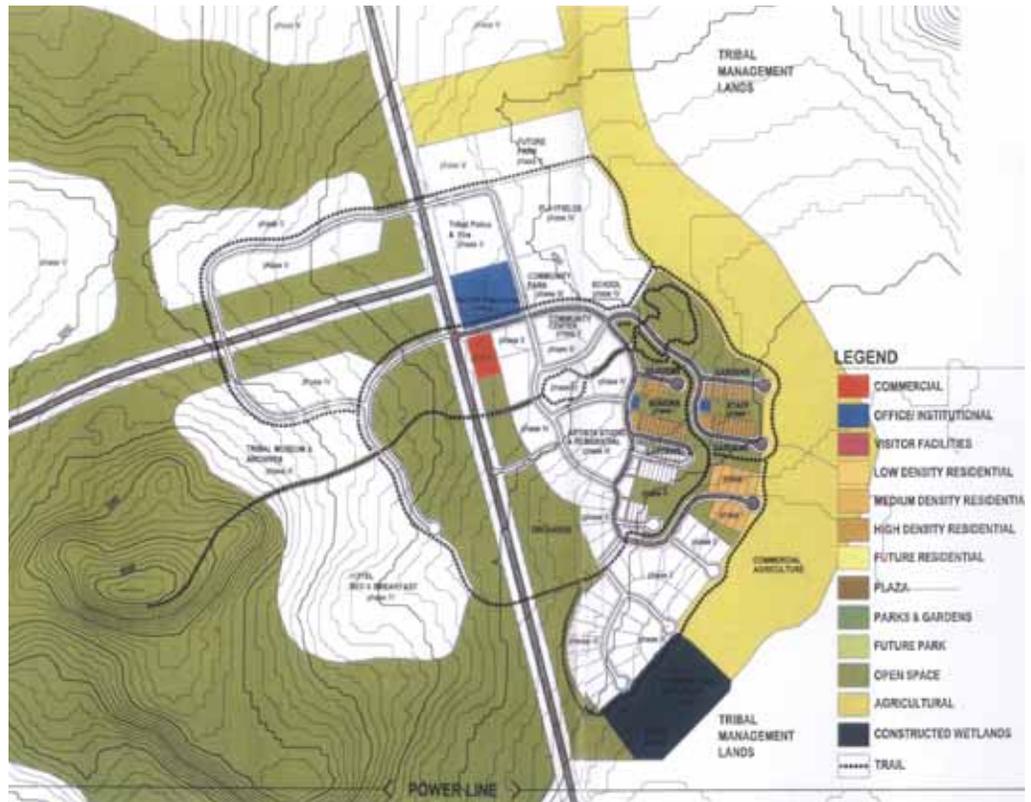
GATEWAY TO HOPI

With the expansion of Turquoise Trail, Tawaovi could serve as a northern entrance to the Hopi Reservation, a host city to coordinate tourism, routing visitors





Tawaovi



Conceptual drawing for Tawaovi

to villages seeking additional business and insulating more traditional villages preferring privacy.

Tawaovi is the first Hopi community not established by the traditional assignment of lands to various clans by a village *kik-mongwi*.

Villages in District 6, a 600,000-acre section that includes the three Hopi mesas, are largely autonomous and outside the jurisdiction of the Tribal Council. Creation of Tawaovi and other planned communities on Hopi Partitioned Land

(HPL) surrounding the District 6 core reservation is part of the Comprehensive Land Use Plan adopted by the Tribal Council in the 1980s.

“It is important that the political autonomy and cultural integrity of the Hopi villages remain intact,” Taylor says. “It is also the goal of the Tribal Council to provide for the welfare of the villages while generating the housing, economic diversity and government services needed to maintain the viability of the Hopi homeland for future generations. This

can be best accomplished by utilizing HPL for planned residential and commercial development.

“The Tribal Council recognized this some 20 years ago, when it passed the Comprehensive Land Use Plan, which called for the development of several new communities on the HPL. Tawaovi is the first. Hopefully, it won’t be the last.” ■



Residential cluster plan

ENERGY PRODUCTION IS KEY TO THE FUTURE OF THE HOPI HOMELAND

BY DAVE PALERMO

Beneath the desert region of Northern Arizona known as Black Mesa — ancestral land of the Hopi Tribe — geologists say there lies between 4 and 21 billion tons of coal, the nation's largest reserve of the precious resource.

The desert mesas are so rich with coal that Hopi tribal elders recall carving huge chunks of black deposits from the walls of dry washes and carting them away on wagons.

Indeed, the Hopi were the first people to use coal as a valuable resource. Hopi people in A.D. 1000 used coal to fire pottery and heat their sandstone homes.

The Hopi people for more than 1,200 years have adapted to their arid desert homeland by dry farming, hunting the bountiful wildlife, gathering useful plants and using precious resources, including coal. In more modern times, the Hopi managed to provide government services to tribal members with royalties generated from the Kayenta and Black Mesa coal mines, the latter being the largest strip mine in the nation. The two mines are operated by Peabody Energy Corp. of St. Louis, Mo., the world's largest coal producer.

Black Mesa coal since 1970 has been used to power the 1,580-megawatt Mohave Generating Station in Laughlin, Nev., which provides electrical power to Southern California, Arizona and Nevada. The coal is crushed, mixed with water and transferred to the Mohave plant through a 273-mile slurry.

Kayenta coal powers the 2,310-megawatt Navajo Generating Station near Page, Ariz. Peabody ships about 7 million tons of coal each year to the plant via a 78-mile-long electric railway.

Coal reserves are the Hopi's single largest asset and the only natural resource available to power the Hopi economy. As the Hopi look to the future, it is again coal that remains a crucial ingredient to the preservation of the Hopi way of life.

"There is no reason why Hopi cannot gen-

erate all of its energy needs while producing power for off-reservation consumer markets," says Hopi Tribal Chairman Wayne Taylor Jr., a member of the Sun Clan from the village of Shungopavi. "Indeed, that is our goal for the coming decade; to create an energy-based economy that will provide future generations of Hopi with jobs and opportunity."

However, unlike controversial agreements the Hopi and Navajo nations reached in the 1960s with corrupt attorneys, coal company and federal government officials, the Hopi Tribe is looking to create, own and manage a diversified energy economy that recognizes the tribe's traditional and cultural stewardship over the land.

Coal and water leases for the Black Mesa and Kayenta mines were initially negotiated for the Hopi by the late Salt Lake City attorney John Boyden, who it was later learned was working for Peabody. As a result, the tribe for decades received about 30 cents per ton for its coal, about a fifth of the \$1.50 the government paid for coal leases on public lands.

Exploitation of tribal timber, oil, coal and other natural resources was common in the decades following the Indian Reorganization Act of 1934, which established tribal government entities through which private companies working in cahoots with corrupt federal officials could negotiate favorable leases with the tribes.

"For approximately 35 years (our) senior consultants have observed the exploitation of mineral resources on Indian lands, particularly coal," wrote Marston & Marston Inc., a St. Louis, Mo., mining consultant firm, in a recent report for the Hopi Tribe. "Deals have been made prematurely because one or both parties were intent on making the deal to benefit themselves and their interests, with neither party having sufficient knowledge of the coal assets and problems to foresee inevitable social consequences and true economic results."

The Mohave and Navajo power plants have for decades used Hopi coal to fuel bil-



Tawaovi

lions of dollars in economic growth in major cities and communities in California, Arizona and Nevada. Meanwhile, the Hopi people have lived in poverty on their remote reservation, devoid of the basic municipal services other communities take for granted.

Native Americans have learned from past mistakes. And the Hopi Tribe is no exception.

“No longer need the Hopi and other tribes be victims of unfair contractual agreements for coal and mineral resources negotiated decades ago by corrupt energy and government officials,” Taylor says. **“We are the ones who should control the supply, delivery and price of energy. It would be created with**

in the Four Corners power grid, including those operated by Navajo Nation’s Diné Power Authority.

The timing for the creation of a coal-based energy economy could never be better. The increasing need for electrical power in the United States is creating a growing demand for energy resources such as coal to fuel power generation in the face of high, unstable gas prices.

The nation’s coal resources continue to provide the bulk of low cost power production for individual and business consumption and overall economic growth. The abundance and relatively cheap cost of coal production, in comparison with other fuel sources such as natural gas, makes coal the economically preferred source of fuel for energy production.



Mohave Generating Station

WATER IS KEY TO BUILDING A DIVERSIFIED ECONOMY

Imported water and improved infrastructure is crucial to the Hopi Tribe’s efforts to ensure the continued operations of the Mohave plant and Black Mesa mines, which generate royalties that contribute more than a third of the tribe’s govern-

our own resources, from production facilities owned, staffed and managed by Hopi people.”

Marston & Marston is working with the tribe in the development of a master plan for creating an energy economy on the reservation. Initial findings have been “very encouraging,” Marston officials say. The most promising option is for the tribe to use its coal to fuel a tribally owned plant that would provide electrical power to Hopi homes and businesses and off-reservation markets.

“Sufficient coal may exist to support several commercial projects,” Marston officials said in an interim report to the Tribal Council’s Energy Team. **“The Hopi have at least three primary and three secondary areas that potentially contain sufficient coal resources to supply a 1,000-megawatt power plant for a minimum of 30 years.”**

Proposals to sell electricity off the reservation would most likely require joint ventures with the owners of existing transmission lines

ment budget. But tribal officials realize they can no longer rely too heavily on a single source of revenue.

It is the goal of the Hopi tribal government to expand its energy economy beyond Black Mesa and Mohave while diversifying its business and investment portfolio. Revenues from the Hopi-Navajo Land Settlement Act of 1996 enabled the tribe to acquire several off-reservation enterprises, including two shopping centers and a business park in Flagstaff and cattle ranches south of the reservation. The tribe earlier acquired a Winslow industrial park and warehouse.

“Several of these business operations are producing sizable profits, others are not,” says John Sutherland, manager of the Hopi Tribe’s Department of Administration of Technical Services. **The tribe is particularly interested in seeking a joint venture partner or investor in the 200-acre Hopi Industrial Park and warehouse in Winslow, Ariz.**

The planned community of Tawaovi is

intended to provide the infrastructure to lure businesses and light industries to the reservation.

And the Hopi Tribe is exploring the possibility of generating significant tourism revenue from the 200,000 visitors who come to the reservation every year. **The tribe is encouraging Hopi entrepreneurialism and exploring the possible development of hotel rooms, restaurants, service stations and other businesses along Highway 264, the main thoroughfare through the reservation.**

But none of the tribe's efforts will be successful without improved infrastructure, particularly an imported source of water. **A recent study commissioned by Congress and conducted by the U.S. Bureau of Reclamation reported to the rest of the nation what the Hopi people already knew: The Hopi and Navajo nations have insufficient water to meet their needs for the next 100 years.**

The study predicts that continued reliance on the Navajo Aquifer — the Hopi Tribe's only source of water for drinking, municipal and ceremonial purposes — will have devastating consequences for Hopi.

The Hopi and Navajo nations are working with the Department of the Interior, Bureau of Reclamation, owners of the Mohave plant and Peabody Energy to develop a pipeline to bring water from the Coconino Aquifer to the Hopi Reservation. This water would initially be used to replace Peabody's reliance on the Navajo Aquifer, enabling the mine to continue operating while preserving the Navajo Aquifer. About 6,000 acre-feet of water per year would be necessary to keep the mine operational. (An acre-foot is an amount equal to one foot of water over an acre of land.)

But the tribe is hoping the federal government will help provide the necessary funds to expand the pipeline to fuel further economic development on the Hopi and Navajo reservations.

In addition to the Coconino Pipeline project, the Hopi Tribe also has acquired 6,000 acre-feet of Colorado River water rights in the Cibola Basin. The tribe plans to work in cooperation with the state and federal government and other Arizona tribes in the completion of a Lake Powell pipeline project that will bring needed water to Hopi and other Arizona communities.

HOPi STEWARDSHIP OVER THE LANDS

Energy development on the reservation would be accomplished in conformity with Hopi stewardship over the lands. Federal air quality laws apply to tribal lands.

New power plants on Hopi would have much lower emissions than existing plants.

The tribe also is exploring coal-based energy products that actually contribute to a cleaner environment, products such as high quality low-emission diesel fuel and the important fuel additive, ethanol.

The tribe's land and energy teams are discussing potential joint ventures with manufacturers of ethanol and bio-diesels. Team members are also actively seeking partnerships with firms involved in renewable energy, such as solar and wind power.

"In our quest for energy independence, we must not lose sight of the need to maintain an environmental balance," Taylor says. "As Indian people we understand the need to protect our environment. The desire to develop our energy resources must not overtake our need to protect our natural resources."

The Hopi Tribe's efforts to create an economy that encourages renewable and environmentally friendly energy took a step forward with the approval by Coconino County planning officials of a proposed 60-megawatt wind farm on Hopi lands east of Flagstaff.

The project, Sunshine Wind Energy Park, will provide clean, renewable energy generated from 40, 400-foot windmill turbines.

"This recent decision closely aligns with the Hopi Tribe's long term goals of utilizing existing natural resources to build a sustainable economy and a reliable energy source for the Hopi people and the surrounding cities," says Jerry Sekayumptewa, vice chairman of the Hopi Tribe's Energy Team.

The Hopi and other American Indian nations with energy resources can help establish a U.S. policy on energy that encourages development of renewable energy and reduces the nation's dependence on foreign oil.

"As native people, we have a responsibility to promote energy sources which protect and preserve our environment," Taylor says. He urged the state Legislature to increase the renewable energy portfolio for power companies during business with the state.

Tax incentives in support of energy production have always been an important ingredient in energy development. Tribal leaders must make the arguments for tax incentives that will move a significant part of the national energy investment onto tribal reservations such as the Hopi homeland, where a great deal of untapped energy lies dormant. ■



Tawaovi

HOPI ENTERPRISES



Continental Plaza Business Park



Kachina Square Shopping Center



Heritage Square Shopping Center



Kokopelli Motel

■ THREE CANYON RANCH LLC

Made up of five ranches (Aja, Clear Creek, Hart, Drye and 26-Bar) purchased with funds generated from the Navajo/Hopi Settlement Act. Ranches consist of about 300,000 acres of owned and leased grazing property. The acquisition includes about 3,000 head of prime, range-fed beef cattle. The 26-Bar Ranch located in Eager-Springerville, includes a bed and breakfast operation once owned by the late actor John Wayne.

■ HOPI INDUSTRIAL PARK

The Hopi Tribe is offering potential partners an exiting business opportunity in historic Winslow, Ariz. The Hopi Industrial Park, strategically located adjacent to the Burlington Northern and Santa Fe Railroad and the Interstate 40 connector between Albuquerque and Los Angeles, covers 200 acres and includes a 115,000-square-foot warehouse and industrial building. The property is served by the Winslow Lindbergh Regional Airport.

Tenants of the industrial park would benefit from the significant tax and regulatory advantages of doing business on tribal trust land.

■ CONTINENTAL PLAZA

Neighborhood office and retail shopping center in Flagstaff, Ariz. Property includes 29 office and retail suites in five buildings on 6.3 acres.

■ KACHINA SQUARE

Neighborhood office and retail shopping center in Flagstaff, Ariz. Property includes 31 office and retail suites in a large, L-shaped, one-story building on 3.1 acres.

■ HERITAGE SQUARE

Business, restaurant and retail complex and pedestrian mall in the heart of quaint, historic downtown Flagstaff. The ornate, two-story, brick building has 14,653 square feet of rental space and eight retail and office tenants.

■ HOPI CULTURAL CENTER

The 33-room motel, restaurant and museum complex is located on Highway 264 atop Second Mesa. The center offers the only tourism accommodations on the reservation. The motel is extremely busy in the summer and it is strongly recommended that visitors make reservations at least three weeks in advance. The facility includes a museum and an arts and crafts shop.

HOPI TRAVEL PLAZA

Twenty-four-hour restaurant and truck stop with clothing and novelty stores on 45 acres adjacent to Interstate 40 in Holbrook, Ariz. Property includes 11 offices and stores.

■ KOKOPELLI INN

The 42-room motel in picturesque Sedona offers deluxe accommodations with in-room hot tubs and outdoor swimming pool with views of Courthouse and Bell rocks. Guests are provided with a continental breakfast.

LANDMARK ORDINANCE PAVES WAY FOR OUTSIDE INVESTMENT ON HOPI

Establishing the foundation for outside investment and economic development on the Hopi tribal homeland, the Hopi Tribal Council in March 2004 adopted a landmark ordinance creating the tribally owned Economic Development Corp.

The corporation was revolutionary in that it established a near complete separation between tribal government and the management of tribal business affairs.

“We are finally well on our way to realizing the possibility of additional economic development on the Hopi reservation,” said Tribal Chairman Wayne Taylor Jr. **“It is truly a landmark occurrence.”**

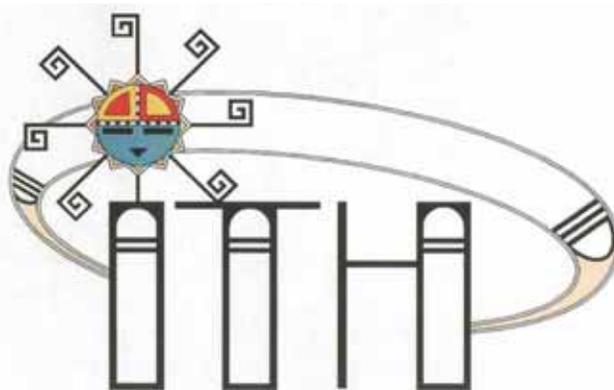
The Hopi Land Task Team recommended establishment of the economic corporation, which is to be governed by a board of directors made up of members and non-members of the Hopi Tribe. Articles of incorporation were approved in October by the U.S. Department of the Interior, Bureau of Indian Affairs.

The corporation will have the authority to make sound and effective business decisions for the benefit of the tribe and its people. It will manage all tribal enterprises placed under its corporate umbrella and, as directed by the Tribal Council, will seek and develop new business opportunities.

The corporation also will act as the tribe’s business decision maker in dealings with outside investors on joint ventures or independent business development. The corporation will have oversight of the tribe’s existing commercial properties, which include Hopi Three Canyon Ranch, Continental Plaza, Kachina Square, Heritage Square, the Cultural Center, Walpi, Housing and the Holbrook Travel Plaza Truck Stop in Holbrook.

Hopi Telecom Inc. will bring wireless

Internet and teleconferencing to the Hopi homeland. The Hopi Tribe in February 2005 received a \$2.3 million grant from the Economic Development Administration division of the U.S. Department of Commerce as part of a



nationwide effort to narrow the “digital divide” on tribal lands and rural America.

“We are in the technology age and the high-speed broadband Internet system is a basic infrastructure for any community desiring to build a diversified economy,” says Myron Honyaktewa, project manager for Hopi Telecom. **“This funding will allow the Hopi Tribe to build an economy supported by this innovative technology. As well, this technology will provide new and expanded opportunities for our government, villages, schools, law enforcement, courts, individual businesses and homes.”**

“Benefits from the Internet project to the Hopi homeland are tremendous,” Honyaktewa says. “They include teleconferencing, call center potential, distance learning, occupational training, telemedicine, village learning centers and much more.” Application for the grant was supported by the Hopi Tribal Council as it strongly aligns with the Hopit Potskwaniat, a five-year strategic plan to meet the needs of the Hopi people. ■



MODERN TRIBAL GOVERNMENT RESTS WITH HOPI COUNCIL



Governmental services for the Hopi Tribe are the responsibility of the Hopi Tribal Council and, to a lesser degree, the tribe's largely autonomous 12 villages.

Meeting quarterly in the Hopi tribal offices in Kykotsmovi, the Tribal Council consists of representatives elected or appointed by residents of most of the 12 villages.

The council grew out of a tribal constitution created as a result of the Indian Reorganization Act of 1934. The council maintains government-to-government relations with state and county agencies and the federal government, which acts as trustee for the Hopi Tribe.

The council works with the federal government in providing various services to the 12,000 members of the tribe, 7,000 of who live on the 1.6 million-acre reservation.

The Hopi Tribe has its own court system. It has a junior/senior high school and six elementary schools, four of which are grant schools and two managed by the Bureau of Indian Affairs. The modern Hopi Health Center is managed by the Indian Health Services. The BIA provides police and fire services.

Modern tribal government consists of three branches: executive, legislative and judicial.

The council serves as the legislative branch, enacting laws and ordinances and establishing policies.

The executive branch headed by the tribal chairman implements and administers laws and policies adopted by the council. The executive branch includes programs and offices responsible for economic development, health, education, administrative services and support, natural resources and financial management.

The judicial branch interprets and enforces laws and ordinances enacted by the council.

TRADITIONAL GOVERNMENT

The Tribal Council maintains jurisdiction over some 900,000 acres of Hopi reservation partitioned lands surrounding the villages, which comprise an area of approximately 600,000 acres known as District 6.

Villages have various forms of government. Some are traditional and based on the divine plan of life laid out by *Maasaw*, guardian of the fourth world of the Hopi. The village *kikmongwi* serves as the village leader. The *kikmongwi*'s power is limited, however, as traditional Hopi decision-making is based on consensus. The *kikmongwi* does, however, largely control village and clan lands.

Clans play a supporting role in the traditional village government. Clan leaders interpret religious and cultural teachings that influence ceremonial events and the personal behavior of clan members. Clan leaders also have the primary responsibility for settling disputes in their clans. ■



“Life is to be valued and preserved. If you see a grain of corn on the ground, pick it up and take care of it, because it has life inside ... If there’s a cloud in the sky, look at it and remember that it brings rain to a dry land. When you take water from a spring, be aware that it is a gift of nature.”

— *Albert Yava*





THIRST FOR SURVIVAL