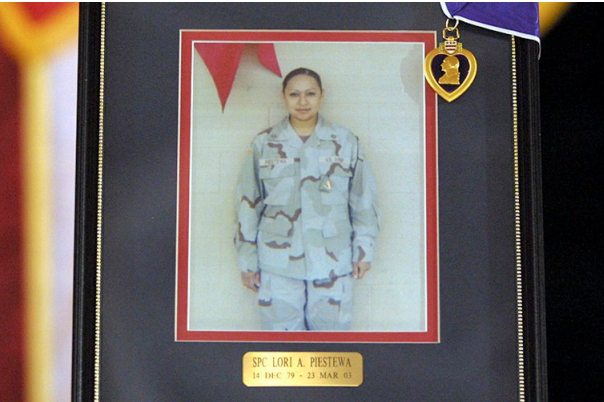


Lori Piestewa, 11 Others to be Inducted Into First Native American Hall of Fame



A photo of Army Pfc. Lori Piestewa from Tuba City is displayed during a memorial ceremony April 11, 2003, at Fort Bliss, Texas. Piestewa was among the nine soldiers of the 507th Maintenance Company killed in an ambush March 23 near Nasiriyah, Iraq. (Photo by Bobbie Hernandez/Getty Images)

By: Rachel Beth Banks
Cronkite News

PHOENIX – After 10 years, 30 nominees and decades of discovery, the first National Native American Hall of Fame will induct 12 honorees in October. Arizona’s Lori Piestewa, the first Native American woman to die in combat in the U.S. military, is among those who will be celebrated.

Many of the inductees, such as Olympic star Jim Thorpe, astronaut John Herrington and Maria Tallchief, the first Native American to be a prima ballerina, are well-known and have been lauded with awards and honors.

But something was still missing, said James Parker Shield, a member of the Chippewa Tribe and chief executive of the Native American Hall of Fame, who dreamed of the hall for a decade.

There’s a National Women’s Hall of Fame and others honoring various groups, he said.

“But there’s no hall of fame for Native Americans, and I think that there should be,” Shield said.

Harvard professor Phil Deloria, the first tenured Harvard professor of Native American history and the son of author Vine Deloria, one of the inductees, said Shield’s work is valuable.

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“Like all halls of fame, it calls attention to certain kinds of extraordinary people who provide role models and opportunities to think about the world in which those folks lived and acted,” he said. “It starts conversations, it establishes aspiration.”

Shield said he pushed to make the hall as inclusive as possible. That started with a voting process in May encouraging Native Americans to weigh in on who, among 30 nominated by the hall’s board, should make the finals.

“We didn’t want an over-representation of any one particular tribe,” said Shield, who wanted to avoid a “popularity contest.”

He and board members chose the inaugural group based on leadership, legacy, mentorship and sacrifice. The honorees represent 10 tribes in eight categories, such as science, athletics and advocacy. Six are women.

Piestewa will be the only hall of famer recognized for her military service. The 23-year-old Marine fought in the Iraq War and was captured in the early days of the conflict. Piestewa was gravely injured and died in a hospital before American troops could rescue her.

Piestewa Peak and the Piestewa Freeway were renamed in her honor.

Second Mesa Day School Keeping Its Cool Despite a Delayed Start



Hallways expected to be filled with students returning for school were empty on July 16, 2018 due to loss of central air conditioning
Photo by: Carl Onsae



James and Ernie entertain the community at Second Mesa Day School on July 13 2018, days prior to the problems with the central air conditioning.
Photo by: Romalita Laban

By: Carl Onsae
Assistant Editor

Staff and students were scheduled to fill the hallways and classrooms of Second Mesa Day School on July 16, 2018, but instead had to stay home due to complications with the central cooling system. Staff from the facilities department had to work around the clock to get the cooling system back up and running so the students and staff could return to school.

As a means for boosting up and motivating returning and new Second Mesa Day School students, Administration planned for and

provided a motivational entertainment event in conjunction with the yearly Enrollment Drive featuring the Native Comedy duo, James and Ernie on Friday, July 13, 2018. The duo did a great job of motivating the Second Mesa Day School Bobcats with uplifting messages about living a full life free from suicide, bullying, alcohol and drugs as well as making the Second Mesa Day School Bobcats laugh with their unique style of Native Motivational Comedy. Just days after the event, notice and reports of having trouble with the central cooling system throughout the school were given to the staff and parents. The first day of

school was immediately put on hold due to the problem. Jason Lobik, dean of students and acting Community School Administrator met and discussed the reasons for a delay to the start of school. Concerned parents and staff inquired about whether their children will ever be able to return to school. Lobik stated, “The liability of student safety is what we were most concerned about, we want all of our students and staff here to work and learn in a safe environment.” The students were a bit anxious to return back to school, but with the

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Feasibility Study on Hopi Education: *Improving Schools through Family Engagement, Educational Continuum, and Community Support*

By: Angela Gonzales and Candace Hamana
Tutuveni Editorial Board

In this issue of the Hopi Tutuveni, we continue our summary of the findings and recommendations from the Bureau of Indian Education funded study to determine the feasibility of developing a “coordinated educational program” on the Hopi reservation. This summary below provides a general overview of chapters 7, 8 & 9 of the report. We encourage readers to visit the Hopi Department of Education’s website where they can download and read the entire report (<https://www.hopi-nsn.gov/tribal-services/departments-of-education/>).

Chapter 7: Family Engagement

Extensive research indicates that meaningful “Family Engagement” is critical to school improvement. This chapter provides concrete recommendations that can trans-

form the schools’ successful “parent involvement” programs into a systemic approach that brings families and schools together as partners in improving student achievement. It includes a step-by-step approach that informs governing boards and school administrators how to strategically integrate family engagement into school improvement activities, demonstrates a research-based model that works to show teachers and parents how to partner in support of their children’s academic goals, and a low-cost way to improve school public relations.

Findings & Recommendations:

Based on the review of data collected from Hopi schools, interviews with teachers and school administrators, and community and parent surveys, the study found that family and community engagement activities are rarely strategically integrated into the schools’ governance documents or daily operations. Although schools’ mention par-

ent involvement in their “School Improvement Plans”, none tie any specific objectives or actions directly to student achievement.

Interviews with parent liaisons and other school staff found that Hopi schools take parent involvement seriously, work diligently to provide sustained communications and strong family engagement programs, and use creative means to implement a strong parent involvement program. However, to the extent that schools provide extensive parent communications and hold many successful family engagement activities, they remain challenged to find effective strategies to connect with the parents and guardians in meaningful ways that support student academic achievement.

The study also found that public relations are rarely used to promote positive news, either through traditional media or social media, and the schools’ web sites are

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OPINION

Mirror to Reflect our Own..
Read about one person’s take on the Feasibility Study

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COLUMN

LARRY’S CORNER
“To be or not to be, Hopi”
Read about Larry’s adventure to become a true Hopi.

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COMMUNITY

Miss Hopi Committee
Read about how the Miss Hopi Committee is going to improve!

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PUBLIC

“A Wonderful Summer”
Tewa Youth Center Sponsors its First Annual Youth Fair

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GUEST EDITORIAL

Feasibility Study, a Mirror to Reflect Our Own Issues



By: Deborah Secakuku Baker
Guest Editorial

The villages located on Hopi have always prided themselves with the ability to be self-sufficient, industrious and one of the few tribes in the United States who still practice ceremonial traditions that we would say are as old as creation. These values have sustained and helped us to continue to live through many hardships and challenges but has also brought meaning and clarity to our lives. So when we were presented with information that appeared to contradict these core values from the feasibility study conducted under the TED grant by the Hopi Tribal Education Department, specifically chapter 6, that discusses student Discipline and Behavioral Health Services; we find ourselves in a quandary wondering if this has really become our story of today and how it is we have found our children so far away from the path we strive to walk on.

The results of a study can prove to be valuable in a number of different ways. A study can seek to gain new knowledge and/or it can become confirmatory information. Either way, it helps us see quantitatively and qualitatively the state of affairs. From this point; plans for change and improvement can begin to manifest and be implemented.

Simply, a study is a snapshot of our community. The feasibility study has become the mirror we are now looking in, to see how to address the primary issues identified in this part of the study, Drugs and alcohol, Bullying, vandalism and school absenteeism. Although the study identified these issues within the schools; this does not mean these concerns are isolated and specific to the schools. This is an “US” issue, it is a family issue, and it is an issue of the

community and an issue of our Hopi Tribe.

The time has come to advocate and fight for services to our community. It is time to raise the expectancy of our achievements as a community and it is time to begin placing the value of education and learning on a higher level. We can also pursue the power of these achievements each day with our children by reading to them 15 minutes a day, teaching our children how to add and subtract, multiply and divide. Building the confidence of our children so they learn to initiate self-discipline and fight to pursue their goals. Talking with our children, teaching them, sharing with them, showing them, and using ENCOURAGING words. As you can see, the answers are firmly within our reach.

If you are still unconvinced, let me share with you words that come from centuries old lessons we have learned from our forefathers and mothers...

Our children are seeds full of gifts, talents and potential. If that good seed that has so much potential is not planted in good soil, it's not going to become what it was created to be. In this message, learn the importance and power of protecting your seed by choosing the right environment, friendships, associations and mindsets. As you keep your environment healthy, you and your children, and our community will flourish to become all that we were created to become.

Stop, breathe, close your eyes; it is my prayer we will fight to put our children back on the right path so they may sustain us for another millennium.

Deborah Baker resides in Sipaulovi Village and is of the Butterfly clan. She holds a Bachelors and Master's Social Work degree from Arizona State University and graduated Suma Cum Laude from both programs. Mrs. Baker also was a former staff assistant to Arizona United States Senator John McCain in his Phoenix, Arizona office for 6 years. Deborah has been working in education for 14 years and developed a drug and alcohol education program called the Red Ribbon Club at Hotevilla Bacavi Community School that was recognized by Governor Napolitano and BIA Drug Enforcement Agency under the direction of DuWayne Honanie, Sr. She now serves Second Mesa Day school as the Coordinator of the Student Support Services Department. Deborah is married to Rick Baker, teacher and coach of Hopi Jr./Sr. High School. They have two sons, Chad and Steven.

OPINION

Celebrating vs. Revolting Celebrating the Pueblo Revolt in the wrong context

By: Carl Onsae

Most of us know the history of the Pueblo Revolt. Hopi school history teachers make children do reports about the subject. Heck, the Hopi Tribal hall has a holiday built around the way we battled the Spaniards by uniting the pueblo tribes to revolt against the tyranny of the Spanish soldiers.

The Pueblo Revolt of 1680, also known as Po'pay's Rebellion, was an uprising with the indigenous Pueblo people against the Spanish colonizers in the province of Santa Fe de Nuevo Mexico or present day New Mexico. The Pueblo Revolt killed around 400 Spanish and drove the remaining 2,000 plus settlers out of the province. Around twelve years later the Spanish returned and were able to reoccupy New Mexico and the surrounding areas with little opposition.

Even though the battle against the Spanish was won by the uniting all the pueblo tribes to keep European influence away, the battle to keep our heritage and our identity alive is still on going. The Spanish did return to make peace with several pueblo tribes and those tribes accepted the Spanish way and religion while incorporating some parts into their heritage. Some tribes including the Hopis did not accept the European culture; but around some 200 years later the western influence became the dominant culture to most, if not all of the pueblo tribes and

eastern Native tribes here in the United States.

Hopis and other pueblo tribes celebrate the battle every year and the uniting of the pueblo tribes, but I in my opinion, I think we should celebrate the continuation of our heritage, and not just the battle or the revolt. Take for example, western American culture does not celebrate the Revolutionary War and its wrong doings but instead they celebrate the independence from Great Britain's oppression, hence many celebrate Independence Day. Why should we celebrate the revolt when there is nothing to revolt against? Can we celebrate the outcome of the revolt by celebrating our continuation of our culture, and our heritage while not accepting Spanish and European influences?

We should call this day Hopi Pueblo Heritage Day, or Hopi Pueblo Legacy Day or something around those lines. Natives are humble to both man and creature and everything living, we can celebrate how we want, whether it's celebrating the rebirth of a new culture or celebrating the continuing our legacy. In my opinion, we can amend the name from Pueblo Revolt to any name we choose to give it. As long as we give focus to the meaning of celebrating the day and strength in our heritage rather than focusing on the atrocities we experienced prior to gaining our independence would be a positive direction in my opinion.

GUEST EDITORIAL

Apology Not Accepted

Hopi Religion, a Religion That Was Never Conquered



The Menonite church at Orayvi established in the late 1800's AD, once stood as a way to convert Hopis to another religion.
Photo by: Carl Onsae

By: Stewart B. Koyiyumptewa
Guest Editorial

On June 13, 2000, Bishop Donald E. Pelotte, Bishop of the Diocese of Gallup, NM of the Catholic Church delivered an apology from the Pope to Hopi religious leaders and cultural advisors in the chambers of the Hopi Tribal Council in Kykotsmovi. The Pope's apology sought forgiveness for the abuses Franciscan missionaries had inflicted on Hopi people during the mission period (1629-1680)---abuses documented in Moquis and Kastilam: Hopis, Spaniards, and the Trauma of History, a collaborative project between The Hopi Tribe and the University of Arizona. Those abuses included the forced labor of Hopi men, the suppression of Hopi religion, and, worst of all, the rape of Hopi women.

Hopi religious leaders and cultural advisors sat silently as the bishop addressed them. There was awkward silence that fell upon the gathering when the bishop concluded his apology. Then one of the Hopi men stood up and addressed the bishop. “Apology not accepted. I don't accept your apology,” he stated. Several men rose and expressed similar statements, adding that the historical trauma inflicted by the Spanish on the Hopi people during the mission period still haunted Hopi lives today. One by one, Hopi religious and political leaders added reasons why they could not accept the apology. Besides, if there was ever going to be a full reconciliation, then the Pope himself should deliver the apology. Hopi also stated that if the men of the Church were serious about correcting past wrongs, then it should look into Hopi treaty rights, specifically land and water rights guaranteed by the Treaty of Guadalupe Hidalgo, which are now at the heart of the concerns facing the Hopi people. The bishop agreed to take their messages to the Pope and look into the request for help. The Hopi Tribe has not heard anything from the bishop or the Church since then.

Having witnessed this event, I asked myself, “What if the Pueblo Revolt of 1680 was not successful? What if the Hopi people weren't able to drive the Spaniards out of their villages and their homelands? What if the Hopi practiced Catholicism instead of the Hopi way of life?” By asking myself these questions, I slowly realized the significance of the Pueblo Revolt in the history of the Hopi people. Unlike other Pueblo people, we don't have Catholic churches in our communities or Hispanic last names. We have been free to practice our religion and our customs since 1680. We were never reconquered.

Another question that I asked myself is about the behavior of my own people. Have the Hopi people taken for granted what our ancestors fought and died for, the abuses they endured, the sacrifices they have made and losses they suffered? In my time with the Hopi Cultural Preservation Office, I have witnessed changes in the behaviors of the Hopi people, including my own. We act like we are entitled. We behave differently at our own Katsina ceremonies. We fight amongst ourselves instead of being unified as a people. Moreover, the most offensive part of all of this is that we put it on YouTube and other social media outlets for the world to see. We need to protect and safeguard what we have so

that our way of life will endure in our hearts, mind, and spirit.

In 1629, the Spaniards transformed the Hopi way of life by inaugurating the Mission system in the three major Hopi villages of Awat'ovi, Songòopavi, and Orayvi. Everything about the mission system was an assault on the Hopi people. Hopi men were forced to carry beams to build mission churches from Nuvatukyaovi. Some missionaries sent husbands away to gather water from distant springs so they could rape their wives or take advantage of their daughters. No wonder the Hopi term for missionaries is Tota'tsim, a tyrant, dictator, or demanding person interested only in personal gain. The Hopis also viewed the Spaniards as Na'na'önt or Na'óna, lazy.

The key to survival is accomplished through hard work, yet both missionaries and encomenderos (those who held grants of encomiendas, the labor system) had the right to extract tribute---2.6 bushels of corn and one cotton manta each year---from Hopi households, even during drought years when Hopis barely produced enough food to feed themselves. They also had to work for up to three days a week tending to mission fields and mission herds of sheep and cattle. Do you know how much water is needed to successfully cultivate cotton? Hopis were punished severely if they failed to meet those demands.

As the drought worsened because Hopis could not perform their ceremonies, Hopi men would sneak away from the villages to rehearse songs, ceremonies, and religious practices so they would not be lost and forgotten. And after one Hopi man from Orayvi named Sitkoyma sponsored a Niman ceremony in the Katsina Buttes, the missionary discovered his “idolatry,” whipped him in the plaza, and poured scalding turpentine on his wounds. After Sitkoyma's brutal murder, Hopis began to discuss whether they needed to take stronger action. They met with other Pueblo people and finally decided that the only way to preserve the Hopi way of life was to kill the missionaries and other Spaniards.

Every Hopi person knows that it takes hard work to survive, incorporating the teachings of life and reciprocity we were given long ago. Survival requires a life-long commitment that involves faith, prayer, humility and hard work. Our ancestors endured a lot for us to be where we are today, to carry on our way of life as we have been taught by them through the generations, and the right to be called Hopisinom.

Tomorrow when you wake, pray and greet the Sun, ask Taawa to deliver a message to our ancestors, a message of Askwali/Kwakwhá to those who had the courage to stand up to the Tota'tsim, who fought for and protected our unique way of life for each of us as Hopisinom today. Let us not take our Hopi way of life for granted. Continue to live in faith, prayer, humility and hard work the best we can each day so that our children and future generations will learn and receive it just as we received it from our ancestors. Kwakwhá.

Stewart B. Koyiyumptewa, Interim Manager
Hopi Cultural Preservation Office

Hopi Cancer Support Services Hosting a Men’s Health Survey

Dana Russell
PRESS RELEASE

The Hopi Cancer Support Services will host a Men’s Health Survey session on August 12, 2018 towards the development of a Hopi Men’s Health Program. A particular goal of the program will be to increase Men’s screening rates for prostate and colorectal cancers.

Group survey interview sessions will be held during the months of August and September 2018. The purpose of the sessions will be to acquire responses to survey questions already prepared and concerning experiences with cell phones on the reservation and knowledge about cancer and cancer screening. Answers to survey questions will be recorded and tabulated on an Audience Response System (ARS).

In order to take the survey you must be a male, a member of the

Hopi Tribe and must be between the ages of 50 & 79 years of age. Participants will be served refreshments throughout the session, and will be presented with an incentive gift. Participants will also be eligible to win a Stihl Farm/Boss Chain Saw with a Case that will be raffled at the end of the session. The Chain Saw raffle will occur if a minimum of 20 participants shows up during the session.

The first session will take place during the Climb the Mesa to Conquer Cancer Run and be held in the Hopi Cultural Center Conference Room from 9 to 11 AM on Sunday, August 12, 2018. Signs designating “Men’s Cancer Health Survey” will be on site to guide individuals where to register. Limited space is available, so those interested should plan to arrive early to register.

For any questions, please contact Mr. Dana Russell, Hopi Cancer Support Services at 928-734-1151.



Delayed Start, Cont.

central cooling system out, they would have to wait another week to return.

Around 200 plus students are enrolled at the Second Mesa Day School and it is estimated that more students will enroll by the time school starts on the re-scheduled start date of August 6, 2018. With a large number of students and staff, it is understandable how much of a liability the lack of a cooling system can pose when it comes to the safety and the health of the students. Not only does school administration have to consider the school and work environment but must also consider how the school’s scheduled calendar days may be thrown off, as well. Corrina Begay, Principal of Second Mesa Day School stated, “We will have to find a way to make up the eight days lost, but we always find a way for students to make up the seat hours or time spent in the classroom because of our modified calendar.”

With the anxious staff awaiting the arrival of the students, August 6, 2018 was planned as a big day when the students were to arrive back at their school, after all the facility issues were to be resolved. Thanks to the hard work and dedication from the Second Mesa Day School staff another local Hopi school will be prepared to educate the local community children who attend Second Mesa Day School.

Correction from the Editor

In the July 17, 2018 issue of the Hopi Tutuveni, there was an error in the article by the Tutuveni Assistant Editor titled “Hopi Mana, The Face of Hopi Beauty.”

The article did not accurately reflect the name of the individual in the artist’s portrayal. It should have read “The picture Ahrendt saw and was inspired to paint a rendition of was that of Kim Secakuku, daughter of former Hopi Chairman Ferrell Secakuku and which William described as the face of innocent beauty.”

In our haste to get the information to the Hopi community, we failed to distinguish the proper spelling of the names. We take our responsibility to report facts and stories accurately. We apologize for this error.

By the Hopi Tutuveni Staff

Feasibility Study on Hopi Education, Cont.

inconsistent and out-of-date. Without positive news about the schools, parents often make decisions about which school to enroll their children based on rumors, misperceptions, or anecdotes.

To address these issues, the report recommends that each Hopi school review planning documents and integrate family and community engagement strategically and intentionally into the school improvement process. Working strategically will change the approach from focusing haphazardly on urgent matters, to focusing systematically on what schools and families/communities feel is most important.

To ensure that the Hopi people are engaged and empowered by the school improvement process, systemic integration of family and community engagement should occur on the school and Tribal levels. Specifically, the report recommends the following:

1. All school administrators and School Improvement Committees should review School Improvement Plans and strategically and intentionally integrate language on family and community engagement into the process of school improvement;
2. The Hopi Tribe should conduct a Strategic Planning process that incorporates Board members, schools’ administrators, teachers, staff, parents, and community members to answer broader questions of how to integrate family and community engagement into school improvement for all Hopi schools. The process should provide extensive opportunities for public input and encompass all the active community groups, including, but not limited to, the schools, parent advisory groups, Tribal Council’s Health and Education Committee, Hopi Board of Education, and Hopi Department of Education and Workforce Development managers;
3. Schools need to strategically integrate family engagement in academically-related activities and events through a 3-prong approach that includes home visits, academic parent-teacher teams, and engagement programs with sustained action plans to build parents’ capacity.

Taken together, these three cost-effective approaches would proactively build teacher-parent relationships focused on empowering families with tools and strategies that can be used at home to accelerate student learning and dramatically change the school culture and academic outcomes.

The final recommendation in this chapter is for schools to develop and implement a brief public relations plan, which includes reaching out to

traditional media sources, posting information and news on social media, and uploading documents regularly to the schools’ web sites. Such plans could be developed through committee, in one or two meetings, including input and approval from the schools’ local Governing Board. School leadership should connect the public relations plan with the mission and vision of the school, school values, and traditional Hopi teachings.

Chapter 8: Educational Continuum (Pre-K through Postsecondary)

This chapter examines how the Hopi address the educational needs of the whole child, from birth, through K-12, to college and career preparation. This comprehensive “educational continuum” includes quality care for babies and toddlers, early childhood education programs, supports for K-12 students, vocational education, workforce development, and support to enter and remain in college until graduation.

Findings & Recommendations:

To the extent that the Hopi Tribe’s Department of Education and Workforce Development offers early childhood, workforce development, and college scholarship programs, it does not have a comprehensive plan that connects these programs and supports the entire educational continuum. For example, the study found that infant and early childhood programs are not adequately preparing Hopi students for kindergarten; Enrichment opportunities for K-12 students are limited and sporadic; Hopi schools are not adequately preparing students for college or a career pathway; Workforce development programs are not closely aligned with strategic career paths or the economic development priorities outlined in Tribe’s economic development plans; and Hopi college students, including HTGSP scholarship recipients, lack the transitional and other support needed to be successful in their college programs and complete their course of study.

Based on these findings, the report recommends that the Hopi Tribe develop an Education Pipeline that assesses the needs and supports the educational continuum of youth, from birth to workforce. Specifically, the report recommends that the Department of Education and Workforce Development work to strengthen and align early childhood programming so young students are ready for kindergarten.

At the high school level, the report recommends that the department coordinate with tribal programs and HJSHS to support more career

pathways, rigorous coursework, and post-secondary opportunities in high school to improve students’ success in college and career, and to align the programming with the Tribe’s economic planning. To strengthen meaningful workforce development programs for older youth, individuals with multiple barriers, and young adults, the report recommends that the department aligning its workforce development programs with the Hopi’s Economic Development Plan.

The report also recommends that the tribe’s department of education strengthen the capacity of its grants and scholarships program to support Hopi students during their study at community colleges and four-year institutions. Specifically, the department should strengthen and streamline the college grant application process and support students to stay in college, do well, and graduate. Most importantly, the department should track the students receiving scholarship funding and identify factors causing some to leave the program. It should work to strengthen relationships with the nearby colleges and universities to pro-actively assess the needs of and support Hopi college students in completing their two-year or four-year programs.

The report also recommends that the tribe develop and strengthen partnerships with post-secondary institutions. Doing so could help the tribe and schools to add value in areas such as language acquisition and preservation, curriculum development and alignment, and teacher preparation and professional development. Such partnership could also provide students with opportunities to earn credit for college-level coursework or for internships and job-training.

The fiscal impact of most of the recommendations in this chapter could be implemented with existing resources and current staff.

Chapter 9: Community Support

A substantial body of evidence demonstrates that community participation is a crucial resource for individual student achievement, but also for catalyzing and sustaining school improvement and for building school cultures that support all students. Community engagement, partnerships, and support are important components to student success and school improvement.

Chapter 9 addresses ways that the Tribe can take specific and immediate actions to promote collaboration and coordination amongst schools and community stakeholders to strengthen programs to serve youth effective-

ly. It also provides recommendations on how to bring stakeholders together to address specific underlying issues that affect school achievement (i.e. bullying, substance abuse, truancy, and trauma), and how to bring together the community to develop a unique community vision for education.

Findings & Recommendations:

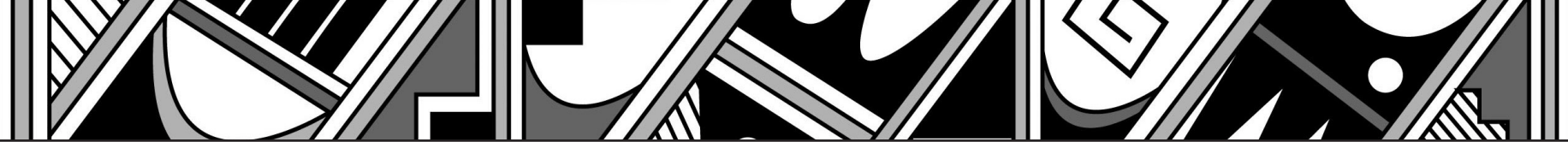
The study found the presence of strong community organizations, but a lack of a unified effort to collaborate to strengthen resources to serve youth more effectively. Underlying family and community issues that can affect attendance and school achievement are not being adequately documented, tracked, or addressed. And while the Hopi community aspires for great educational outcomes for their children, most of those interviewed and surveyed know how to best achieve those goals.

To address these issues, the report recommends that collaboration and coordination be promoted amongst schools, community stakeholders, and tribal agencies to strengthen programs to serve youth effectively and to address underlying issues. Specifically, the report recommends Hopi schools take advantage of their small village populations to strengthen community empowerment and good public relations. The schools should coordinate with nearby community organizations, Tribal Council representatives, Village CSAs, community centers, church and business leaders, and other nearby organizations or centers.

The report also recommends that the department of education initiate a series of wide-ranging discussions among community members about what makes up the Hopi vision of education and how to fulfill that vision. The report suggests that these discussions focus on the findings and recommendations from the feasibility study. While these meetings may be organized and led by a tribal department, program or committee, the meetings should be inclusive.

Implementation of these recommendations would require sustained leadership and commitment, but the cost to implement the recommendations in this chapter could be achieved with existing resources and current staff.

For questions about the feasibility study, please contact Dr. Noreen Sakiestewa at (928) 734-3501 or Judy Youvella at (928) 734-3503 or JYouvella@hopi.nsn.us.



L-R: Edison Tu'tsi, Office of Hopi Lands, Renelda Begay, Representative CKP Insurance LLC, Hopi Chairman Tim Nuvangyaoma, Hopi Vice Chairman Clark Tenakhongva and Priscilla Pavatea, Office of Range Management shown accepting second indemnity from CKP Insurance LLC. Photo by: Romalita Laban

By: Romalita Laban
Managing Editor

KYKOTSMOVI, ARIZ – Hopi Tribal Council accepted the second installment of United States Department of Agriculture's (USDA) Rainfall Index Pasture, Rangeland and Forage Pilot Insurance Program (PRF Insurance Program) benefits paid in the form of an indemnity in the amount of \$1.7 million on July 25, 2018. Renelda Begay, Representative of CKP Insurance LLC, provided background information about the installment and presented the check to the Hopi Tribe. The first benefit was received on June 27, 2018 and in the amount of \$1.3 million which was based solely on the basis of a deviation from the average amount of precipitation and indemnity option which can include payouts if precipitation is below 90% of the average precipitation in the area and interval insured and for specific time periods. The most recent indemnity was specifically for the time period of April through May 2018.

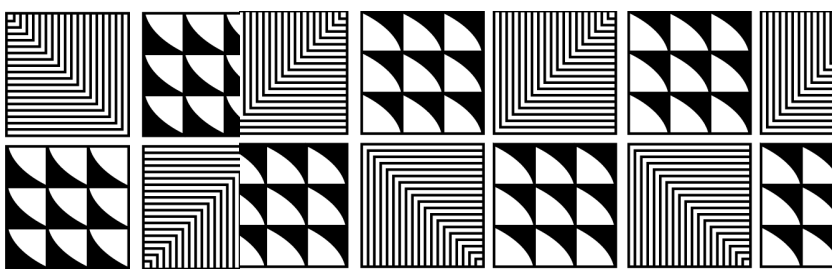
A resounding message from Hopi Tribal Council members was that of gratitude however their message also included a reminder that because we are Hopi, a focus of our prayers is not for drought conditions to continue but for the foresight and ability of our people to be prepared for survival in such conditions. Council members also acknowledged the Hopi Tribal staff and previous council members who aided in authoring the Action Item which resulted in council passing a resolution to ensure participation in the PRF Insurance Program was achieved and described by some as being proactively prepared for drought conditions on Hopi.

Hopi Tutuveni reported in the July 3, 2018 publication about the first payment in the amount of \$1.3 million received from CKP Insurance

LLC and the research and introduction of how Hopi Tribe invested in the PRF Insurance program via Resolution H-105-2107 adopted on September 26, 2017. The resolution resulted in the creation of a carve-out or a reserve within Hopi Tribe's long-term investment portfolio to 1) house the premium payments for the PRF Insurance Program (if during the crop year rainfall is above historical averages) and 2) house the indemnity payments from the PRF Program when rainfall averages warrants insurance payments. The reserve was to be administered and managed by the Department of Natural Resources with the assistance of the Office of the Chairman and Vice Chairman, the Office of the Treasurer and the Department of Justice.

CKP Insurance LLC was designated as the insurance agent to provide and manage the USDA PRF Insurance Program for the Hopi Tribe. DNR – Hopi Tribe was given authority to use funds received in excess of the premiums for such projects including but not limited to; range, grazing and livestock, tribal ranches infrastructure, earthen dams, farming and irrigation, agricultural water development, dams, reservoirs and catchments systems, watershed planning for agriculture, agricultural complexes, drought contingency plan (mitigation measures), area wide fencing, brand office and other approved uses.

For Hopi, the final outcome of having the plan in place available for other resources was described as a good outcome in spite of the limited rainfall and anticipated budget cuts in preparation for the closure of the Navajo Generating Station. As a result of the Tribe's decision to participate in the PRF Insurance, CKP Insurance LLC has paid a cumulative total of \$3.7 million via the plan thus far and with another indemnities expected in August 2018.



5 Reasons Why You Need to Speak With Us...

- "The Ombudsman Program exists to protect the human and civil rights of **Long-Term Care** residents and to promote their autonomy through individual and collective advocacy efforts." This mission statement requires diligence and commitment to improve the quality of life for Arizona's elderly residents.

Native American Hall of Fame, Cont.

Shield said family members from Tuba City, Piestewa’s hometown, are expected to attend the Oct. 13 ceremony at Indian Steele Park.

Although the ceremony will be held at Indian Steele Park, the Native American Hall of Fame is currently housed online while Shield raises funds for a brick-and-mortar building.

Ryneldi Becenti, who was born and raised in Fort Defiance, was nominated for the Hall of Fame as the first Native American woman to play in the WNBA. She played as a free agent for the Phoenix Mercury from 1997-98.

Becenti said humility is a characteristic of the Native American people. She said her mentors and teammates deserved credit, and the award brings honor to tribal nations.

Among the other future inductees is Lionel Bordeaux, who is Sicangu Lakota. Bordeaux is one of the longest-serving university presidents in America, serving more than four decades as head of Sinte Gleska University in South Dakota.

The Hall of Fame inductees

ELOUISE COBELL
Montana, Blackfeet

Cobell acted as the lead plaintiff in a class-action lawsuit against the U.S. government for its mismanagement of Native American trust funds

VINE DELORIA JR.
South Dakota, Standing Rock Sioux

Deloria wrote Custer Died for Your Sins: An Indian Manifesto, credited as the first popular-culture novel to bring Native American oppression to the American public.

LADONNA HARRIS
Oklahoma, Comanche

Harris is president of Americans for Indian Opportunity, a nonprofit focused on furthering rights of indigenous peo-

ple.

JOHN HERRINGTON
Oklahoma, Chickasaw.

Herrington is the first Native American man to get to space, as an astronaut for NASA.

ALLAN HOUSER
Oklahoma, Apache

Houser is considered one of the greatest Modernist sculptors of the 20th century.

WILMA MANKILLER
Oklahoma, Cherokee Nation

Mankiller was the first woman to serve as chief of the Cherokee Nation.

BILLY MILLS
South Dakota, Oglala Lakota

In 1964, Mills won an Olympic gold medal in the 10,000-meter run. He was the first from the Western Hemisphere to do so.

N. SCOTT MOMADAY
Oklahoma, Kiowa

Momaday won a Pulitzer award for his book, House Made of Dawn. This book is considered the beginning of the Native American Renaissance.

LORI PIESTEWA
Arizona, Hopi

Piestewa died in March 2003, making her the first woman to die in the Iraq War and the first Native American woman to die in combat while serving in the U.S. military.

MARIA TALLCHIEF
Oklahoma, Osage

Tallchief was the first Native American to attain the title “prima ballerina.”

JIM THORPE
Oklahoma, Sac and Fox Nation.

In 1912, Thorpe became the first Native American to win Olympic gold medals.

For more stories from Cronkite News, visit cronkitenews.azpbs.org

Hopi Tribal Council Approves New Applicants for Tribal Membership

During the months of March, May and July 2018 the Hopi Tribal Council approved a total of 117 enrollment applicants for membership into the Hopi Tribe, and that the following named enrollees or their sponsors have authorized to publish their names in the Hopi Tutuveni.

Based on Tribal Council’s action the total Hopi Tribal Membership as of July 2018 is: 14,514. Please note that the Tribal Membership is increased throughout the year as Hopi Tribal Council approves new enrollees and is decreased when deaths are reported and Hopi Tribal relinquishments occur.

March 2018 Enrollees

Bacavi Village Affiliation:
Kira Amara Yongosona

Hotevilla Village Affiliation:
Kailia Raine Pahovama
Kelsey Diane Ruben-Cheykaychi
Ralph Ruben

Moenkopi Village Affiliation:
Riley Lorenzo Fritz
Tyler Joseph Walls

Kykotsmovi Village Affiliation:
Ava Grace Apachee
Zachary Alexander Morningstar

Sipaulovi Village Affiliation:
Kensley Dawnae Kootswatewa

Mishongnovi Village Affiliation:
Kameron Kwa’ Soomya Kisto
Adam Allen Tenorio
Bryce Aulani Tungovia

Shungopavi Village Affiliation:
Liam Israel Hayah
Bryce Lewis Lomayestewa
Kristen Rayne Lomayestewa
Mason Barrett Sherman
Vincent Joaquin Yaiva
Franco Santana Yaiva

Tewa Village Affiliation:
Malita Ray Kootswatewa
Emerey Lance Laban
Emeer Cole Laban
Larrina Rae Lomahoyouma
Laryel Ben Sahmea
Joshua Clark Tewaheftewa

Walpi Village Affiliation:
Jeremiah Daniel Farias
Kaia Reece Kane
Khayyam Akheem Kane, Jr.
Payton Khymani Kane
Locke Russell Parker
Odin Lincoln Parker

Shungopavi Village Affiliation:
Livvi Kay Honanie
Eli Peter Jackson
Eldon Lomahoema
Jenesis Jayde Pinzon-Guzman
Trevon Detoine Rainey
Kyrie Ryan Tootsie

Sipaulovi Village Affiliation:
Harley Henry Betsoi

Mishongnovi Village Affiliation:
Delia Ann Gonzales
Lilliana Nicole Ruiz

Tewa Village Affiliation:
Kailor Lee Hawk
Dalmer Pongima Howato
Eugene Ron Poleheptewa

Walpi Village Affiliation:
Eliza Rose Acevedo
Anna Marie Izabella Nevayaktewa

July 2018 Enrollees

Hotevilla Village Affiliation:
Avianna Lucy Millie Phillips
Miah Love Merchant

Moenkopi Village Affiliation:
Kathleah Sonny

Kykotsmovi Village Affiliation:
Melanie Moon Honyakatewa
Denise Faye M. Myron
Jasper McBride Poseyesva

Mishongnovi Village Affiliation:
Marlene Fae Hinojos
George Luis Murillo, Jr.

Shungopavi Village Affiliation:
Ariah Joy Antone
Aiden Marcus Crisp
Adam Carlos Godoy, Jr.
Tyrann Khyam Koiyaquaptewa
Andrew Anthony Padilla
Sophia Rose Rogers
Honvi ‘Hazilhba Frank

Tewa Village Affiliation:
Danica Raine Aguilar
Nikki Rosily Dennis
Kalina Valerie Dewangyumptewa
Zaida Skye Tewa
Emilio Andres Robinson
Victoria Aerial Robinson

Walpi Village Affiliation:
Evander Myles Vargas

SPECIAL NOTE: The Hopi Tribal Enrollment Office is continuously requesting assistance from members of the Hopi Tribe to update their current address with the Enrollment Office, of individuals who are now residing off the Hopi reservation or have returned back on the reservation. It is especially crucial for adult Hopi members (21 years and over) who are residing off reservation as they will be summons for Hopi Tribal Jury Duty if they have an on-reservation address on record. To update address, please contact the Enrollment Office at (928)734-3152 or by postal mail at: Hopi Tribe Enrollment Office/ P.O. Box 123 - Kykotsmovi, AZ 86039.

FOR HOPI TRIBAL JURY DUTY SUMMONS QUESTIONS CALL CAROL OVAH-CHIEF COURT CLERK, AT THE HOPI TRIBAL COURTS AT: (928)738-5171

CAT GOT YOUR TONGUE?

Dont know which color to pick or how to layout your ad?

Hopi Tutuveni can help you with creating an ad to your specific need. Call or email us to find out how

Call 928-734-3283 or email: consae@hopi.nsn.us



Larry’s Corner



To Be or Not To Be Hopi, Part deuce

By Larry Watahamagee

I often wondered about how we got to the point where we started branding our own people. I mean, we label them as one race or group and we keep others, who don’t have proper documentation away. I’m not talking about racism, although the way we label our own people might seem like its racism.

What I’m talking about is how do we know if we’re Hopi? I mean for example, I live like a white man, pay bills like a white man, sit on the toilet like a white man and use white toilet paper, so does that make me a white man? I have a card that says I’m a white man, but I know I’m not a white man. Sure we can say that were Hopi, live on the Hopi reservation and we can live the Hopi way, but if were not branded by our own tribe, according to the Tribe or some of its representatives, we cannot be Hopi because we don’t have a card that says so.

Like, take for example our ancestors, their own people didn’t brand or separate them from themselves like we do in this current day of having tribal membership. If you lived the Hopi way, you were a Hopi, plain and simple. There was no documentation if you were a Hopi or not, maybe there was but we may never know their record keeping skills. There was no racism among Hopis just as long as you obeyed the culture; you were considered part of the Hopi sinom (people), enough said.

Now, I wonder, why do we have to put a label to say that we’re Hopi, do we NOT know we are Hopis? Or is it just a confirmation to say that we are Hopis?

I know; I know we enroll with our tribe so we can get certain benefits from the government and so we can get free things. I think it’s is a good thing, cause I don’t want to pay money to go to the clinic because I know the Indian health care is supposed to be free, and that’s because of a plastic card that was issued to me and that tells that I can use the services. With all of these free things

the government is giving us, I think the government secretly wants us to be so dependent on them that we forget who we really are, and that’s why we have to have a card in our wallets to say we are Hopi to remind us that we are still native. But in reality, it is a choice to choose to enroll with the Hopi tribe; no one is forcing us to sign our name to the Hopi government. Take for example, a recent situation being discussed in the public in which a young Hopi individual’s identity and connection to Hopi was being questioned because this individual isn’t an enrolled “Hopi Tribal Member” It just makes me wonder if we aren’t being forced to sign our name to the Hopi government than why would we need them to weigh in on the situation anyway?

We as Natives are so reliant on the government to give us things that we become lazy, fat, and angry little Hopis, and that we lost our way of living a true Hopi life. Sure we can say, “I work hard for my money”! But in fact, we are still slaving for the government just as our ancestors did 200 plus years ago, so nothing has really changed, except for the fact that I have to remind myself that I’m Hopi, so I pull out my 3x2 plastic card and it says I’m Hopi.

HEY! Maybe that’s the reason so many Natives don’t have a job, because we don’t want to slave for the government anymore.

It’s easy to forget who we are when there are so many sparkly things everywhere, we lose track on why we are named Hopi or any other tribe. A piece of plastic cannot define who you are, if you know you’re a Hopi then you are Hopi, plain and simple, I think.

My advice to you is that, in about two-hundred years from now, none of this will really matter, because Hopis might migrate to Mars by then, and intermarry with the Martians, and maybe they will have to get new tribal cards from the Martian government, but that’s my opinion.

Want to ask Larry something? Email him: meowatlarry@gmail.com

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CIRCULATION

The Hopi Tutuveni is published twice a month, with a circulation of 2,500 copies throughout the entire Hopi Reservation. The paper is delivered on the 1st and 3rd Tuesday of each month to the following locations: Moenkopi Travel Center, Moenkopi Legacy Inn, Hotevilla Store, Kykotsmovi Village Store, Tribal Government Complex, Hopi Cultural Center, Hopi Health Care Center, Polacca Circle M, Keams Canyon Store.

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Submission
Guidelines

The Hopi Tutuveni wants to hear from you! We welcome the submission of articles, press releases, letters to the editor, and Opinion Editorials (Op-Ed). Submission should be sent electronically as a Word doc or pasted as text into the body of an email message. Information on each of the submission types is provided below.

ARTICLES:

The Hopi Tutuveni welcomes original articles reporting on local, state and national news items on issues related to Hopi or of interest to Tutuveni readers. We are especially interested in articles reporting on issues impacting the Hopi community or on events and activities involving members of the Hopi Tribe. Submissions must include the and complete contact information of the author, including mailing address, telephone number and email address. Articles should not exceed 750 words and should follow Associated Press (AP) style and formatting. The Managing Editor reserves the right to edit articles for style, length and clarity. If significant editing is required, the Managing Editor will communicate with the author prior to publication.

PRESS RELEASES:

The Hopi Tutuveni welcomes press releases from local, state and national organizations, agencies, departments and programs. Press releases must be submitted on official letterhead and include the name of the organization, contact person, telephone number and email address. Press releases should not exceed 500 words and submissions may be edited for length and clarity at the discretion of the Managing Editor. The Hopi Tutuveni publishes press releases as a public service and does not guarantee that all submissions will be published.

LETTERS TO THE EDITOR:

Letters to the editor provide an opportunity for readers to respond to articles published by the Hopi Tutuveni or to share opinions about issues impacting the Hopi community. Letters should not exceed 250 words and must include the name of the author and complete contact information (address, phone number or email address) and the headline and date of the article on which you are commenting. Anonymous letters and letters written under pseudonyms will not be published. The Tutuveni Editorial Board reviews all submissions and reserves the right not to publish letters it considers to be highly sensitive or potentially offensive to readers, or that may be libelous or slanderous in nature.

OPINION EDITORIALS:

Do you have an interesting opinion or provocative idea you want to share? The Hopi Tutuveni invites fresh and timely opinion editorials (e.g. Op-Eds) on topics that are relevant to our readers. Opinion Editorials are a powerful way highlight issues and influence readers to take action. Submissions must be exclusive to us and should not exceed 1,000 words. Include with your submission your name and complete contact information, along with a short 2-3-sentence bio.

SUBMISSION

INSTRUCTIONS:

Please submit all press releases, articles, letters to the editor and Opinion Editorials electronically as a Word document or as plain text in the body of an email to the Managing Editor, Romalita Laban, at RLaban@hopi.nsn.us. Articles, press releases and editorials that include photographs must be in high resolution, 300dpi or more and must be your own All photographs must include photo credit and a caption for each photo listing the names of all persons included in the photo and description of what the photo is about. All submissions must include the name of the organization and/or author, mailing address, phone number and email address. The Hopi Tutuveni is published on the 1st and 3rd Tuesday of the month and all submissions must be received the Tuesday prior to publication date (call 928-734-3283 for deadline schedule).

JOB OPENINGS

The Hopi Economic Development Corporation
Job Openings-Open until filled

Assistant General Manager

The Hopi Travel Plaza in Holbrook has an opening for an Assistant General Manager. This newly created position requires a minimum 2 years management experience. The successful candidate will be required to have a high school diploma or equivalent. This is a full-time position and interested parties can apply at the Hopi Travel Plaza or submit their resume to csmith@htedc.net.

Motel Desk Clerk

The Cultural Center has a part time motel desk clerk position available. The successful candidate should have some experience working with the public, be computer literate and comfortable handling cash transactions. Applications are available at the Cultural Center.

Housekeeping

The Cultural Center has a part time housekeeping position available. Applications are available at the Cultural Center

Maintenance

The Days Inn Kokopelli have a full-time maintenance position opened. Successful candidate must have experience in general building maintenance. Applications are available at the Cultural Center, Days Inn Kokopelli or requesting via email at csmith@htedc.net.

General Motel Manager

HTEDC has an opening for a motel manager at their motel in Sedona, Arizona. This is a full-time position with benefits and requires management experience. The ability to work with the public, lead a team of staff and understanding basic business operations is required. Resumes can be sent to csmith@htedc.net

Marketing Manager

HTEDC has a newly created Marketing Manager position available at the corporate office in Flagstaff. This is a fulltime position with benefits and requires a degree business with an emphasis on marketing or equivalent business experience. The ability to see projects through from creation to finish is essential. Knowledge of all forms of marketing media is preferred. Interested parties can email their resume to csmith@htedc.net

Line Cook

The Cultural Center currently has an opening for a part time line cook. Some experience in working in a fast paced kitchen is preferred. Applications are available at the Cultural Center.

Controller

HTEDC has an opening for a full-time Controller at their corporate office in Flagstaff. The successful candidate should have a degree in accounting and 5 years' experience in accounting, including some level of management responsibility. Interested parties can submit their resume to csmith@htedc.net

DNA-PEOPLE'S LEGAL SERVICES

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DNA-People's Legal Services is seeking entry level as well as experienced trial attorneys. Positions available in Flagstaff and Keams Canyon, AZ, and Farmington, NM where you will enjoy the convenience of working on the Navajo and Hopi Tribal Lands as well as in the metropolitan area all while gaining valuable experiences in a smaller office, which provides the opportunity to advance more quickly than is afforded in larger offices. Salary commensurate with experience. Contact HResources@dnalegalservices.org or https://dnalegalservices.org/career-opportunities-2/ for an application. Apply as soon as possible. These positions will fill up fast!

Have a Job Opening?

This space could be yours for all your job openings. Advertise your job opening with the Hopi Tutuveni. It's simple and fun to advertise with the Hopi Tutuveni. For more info:

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or email:
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LEGALS

In the Matter of Name Change

This Notice is hereby given that an order entered by the Hopi Tribal court, Navajo county, on the 23 day of July, bearing Case Number 2018-CV0060, a copy of which may be examined at the office of the clerk, located at P.O. Box 156 Keams Canyon, AZ 86034 Phone: 928-738-5171, grants me the right to assume the name from **Darrell Polavingyouma** to **Darrell Poleviyaoma**. Any party seeking to intervene in said proceeding must file an appropriate pleading with the Hopi Trial Court no later than twenty (20) days after publication of this notice. Dated this 23rd Day of July 2018. /s/ Margene Namoki, Clerk of the Court

The Native American Disability Law Center
Seeking Advocate

The Native American Disability Law Center (Law Center) is looking for qualified applicants for an Advocate position. The Law Center is a private non-profit organization that provides legal services to Native Americans with disabilities living on or near the Navajo and Hopi reservations. The Law Center is committed to ensuring that Native Americans with disabilities have access to justice and are empowered and equal members of their communities.

Applicants should have a B.S.W. or a B.A. or B.S. in psychology, education, or a related field, experiences with abuse and neglect investigations, and be familiar with the service delivery system for people with disabilities. Practical experience can replace educational requirements. In addition, the advocate will coordinate and support self-advocacy skills within the tribal communities. Travel will be required. Preferably applicants should be able to communicate and interpret effectively in Navajo or Hopi.

Closing Date: Open Until Filled

Salary: \$30,000 - \$45,000 DOE

The Law Center is an equal opportunity/affirmative action employer.

Preference is given to qualified Hopi, Navajo and other Native American applicants. Individuals with disabilities are encouraged to apply.

For an application and job description, please call 505-566-5880 or send email to info@natedisabilitylaw.org.

To apply, submit cover letter and resume to:

Therese E. Yanan

Executive Director

Native American Disability Law Center, Inc.

3535 E. 30th Street, Suite 201

Farmington, New Mexico 87402

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For more info on how to sell your items in the Hopi Tutuveni

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Miss Hopi, The Face of the Hopi Tribe

The Miss Hopi Committee Working to Become Better Than Ever



Miss Hopi Mikaela smiles while wearing her traditional attire. Photo credit: Shelley Hongeva

By: Carl Onsay
Assistant Editor

Around the end of July each year, the Miss Hopi committee usually holds its annual pageant at the Hopi High School. There, young Hopi women, ranging from 18-24 years old compete for the title of Miss Hopi and to become an ambassador of the Hopi tribe.

This year, the Miss Hopi pageant will not be held due to certain propositions that some members of the Miss Hopi committee believe will let them re-arrange certain orders within the workings of the Miss Hopi committee. Kassondra Yaiva, Board President of the Miss Hopi committee stated, “For a while, we wanted to try something new with the Miss Hopi pageant, and so by taking this time we have, we want to rebrand the Miss Hopi pageant and the way people see Miss Hopi. The goal is to improve the way we run the entire system of the Miss Hopi pageant and the committee, and we hope that with this improvement, we can make the Miss Hopi pageant and the committee a more pleasant experience for the years to come.” Mikaela Gamble, former First Attendant ran for the title of Miss Hopi last year with her platform of “Spot-lighting Youth Through Hopi Lavayi.” She gained much experience upon receiving the title of First Attendant and did a lot of work in the capacity.

Certain contexts which the Miss Hopi committee faced resulted in the committee offering Gamble the title of Miss Hopi at the end of May 2018. The decision and offer was in accordance with the by-laws or guidelines of the Miss Hopi committee.

Upon accepting the title of Miss Hopi allowed for Gamble to reset and establish a new goal to complete her reign as Miss Hopi in the coming year. Gamble

stated, “I am very happy to continue the reign as the newly crowned Miss Hopi and I am ready for the coming year and what it holds.” Shelly Hongeva, mother to Gamble stated, “When I heard that she was going to be crowned the new Miss Hopi, I was both excited and terrified. I wanted her to finish her reign as the first attendant but it was her choice to become the new Miss Hopi. I feel like she did a lot as the First Attendant and so, I feel like she can do more as Miss Hopi.”

With Gamble and her mother positively looking forward to her continuation with the Miss Hopi title and the support from her family and friends, Gamble will make sure she upholds her platform, even though this time she will not have any of her cohort supporting her platform in particular.

Former Second Attendant Kelly Tungovia has completed her reign and wishes Mikaela the very best on what the year has in store for her. Tungovia will continue with her schooling and later pursue a career.

Although Gamble will continue with the reign of Miss Hopi next year, she will try to work on her education, too. This does not mean she will not be in the eyes of the public, but it will mean that she will have to try to balance her title of Miss Hopi and her schooling a lot more. Yaiva stated, “We wish the very best for all of our former Miss Hopis and the current Miss Hopi, we want them to succeed in any way possible.”

On July 27 2018, Moencopi Day School hosted a coronation for Mikaela Gamble, which family, friends, and the community came to support Gamble’s inauguration to become the full-fledged Miss Hopi for the 2019 year. The celebration ended with happy tears, smiles and hope for Mikaela Gamble’s future.

HOPI LAVIYI - SCHOOL RELATED

P A A Y I S T U T U Q A Y W I S A Q
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S U U S T U T U Q A Y W I S A D F X

HOPI WORDS

Qayep’e - Absent
Kwusu - Accept
Su’an - Accurately
Enang - Additionally
Pana - Admit
Tutapta - Advise
Tuhisa - Artistic Ability
Tuvingta - Ask
Tatatsiw - Basketball
Hamana - Bashful

Ispi - Because
Qahop’iwta -
Behave improperly
Tukopna - Blame
Awheeva - Challenge (Test)
Awk - By means of
Saana - Chewing Gum
Yuku - Complete
Awmaamatsi -
Comprehend

Suus Tutuqaywisa -
Monday
Löös tutuqaywisa -
Tuesday
Paayis tutuqaywisa -
Wednesday
Yuki - Decision
Sivintoyna - Discipline (punish)
Hinti - Do

Tutuqàyge’ti - Drop out from school
Tutuqayiw - Educate
Öqala - Encourage
Tunatya - Endeavor/Goal
Piptsa - Envision
Leelèwta - Erase
Tuho’os - Fall (Autumn)
Kwaatsi - Friend
Tso’o - Get off (Bus)
Tsoona - Have fun
Nawus - Have to
Qaatsa - Honest
Kuuna - Humorous
Piìyi - I don’t know
Pàvanti - Improve
Tuu’awi - Information
Wuwni’yta - Intelligent
Tumala - Job
Penso - Pencil

Instructions: Find all the Black Hopi words



SUICIDE IS PREVENTABLE

Learn the warning signs:

- Talking about wanting to die
- Looking for a way to kill oneself
- Talking about feeling hopeless or having no purpose
- Talking about feeling trapped or in unbearable pain
- Talking about being a burden to others
- Increasing the use of alcohol or drugs
- Acting anxious, agitated or reckless
- Sleeping too little or too much
- Withdrawing or feeling isolated
- Showing rage or talking about seeking revenge
- Displaying extreme mood swings

• The more of these signs a person shows, the greater the risk. Warning signs are associated with suicide but may not be what causes suicide.

WHAT TO DO

If someone you know exhibits warning signs of suicide:

- Do not leave the person alone.
- Remove any firearms, alcohol, drugs or other objects that could be used in a suicide attempt.
- Call Hopi Law Enforcement 911 or (928) 738-2233
 - Hopi Behavioral Health Services (928) 737-6300 from 8 AM - 5 PM/M-F excluding holidays
 - U.S. National Suicide Prevention Lifeline at 800-273-TALK (8255)
- Take the person to an emergency room to seek help from a medical or mental health professional.

