

PUBLIC NOTICE

Hopi Tribe Long Range Transportation Plan

MICHAEL LOMAYAKTEWA
PRESS RELEASE

The Hopi Department of Transportation, Hopi Tribe hereby provides notice that the Hopi Tribe 2018 Long Range Transportation Plan (LRTP) is available for public review.

The purpose of long-range transportation planning is to clearly demonstrate a Tribe's transportation needs and to develop strategies to meet these needs. These strategies should address future land use, economic development, traffic demand, public safety, and health and social needs.

The information can be reviewed at:
Hopi Department of Transportation (HDOT), Road Maintenance Office-located within the BIA, Hopi Agency building from 8:00a.m. - 4:30p.m.

OR

Hopi Department of Transportation, Administration Office - located within the Kykotsmovi Youth & Elderly building from 8:00 a.m. to 5:00 p.m.

Individuals or organizations may submit written comments for consideration. Written comments will be accepted until close of business November 16, 2018. Comments should be submitted to:

The Hopi Tribe - Hopi Department of Transportation
P.O. Box 123
Kykotsmovi, AZ 86039

For questions and/or further information regarding the Hopi Tribe 2018 Long Range Transportation Plan, please contact Hopi Department of Transportation, at (928) 734-3181.

Study on Hopi Education, Cont.



Maude Yoyhoeoma Second Mesa Day School Primary Representative and Anita Bahnimptewa, Hopi Jr./Sr. High School Primary Representative to HBE, being sworn in. Also sworn in was Delores Coochyamptewa, SMDS Alternate Representative to HBE by Judy Talawyma, HBE President (both not pictured). (Photo by Romalita Laban/Hopi Tutuveni)

according to the report, the Tribal government lacks the financial ability or administrative capacity to provide that support, while many stakeholders have voiced concerns over losing their autonomy to the Tribal government. The 62-page chapter includes analysis of survey and other data and a detailed discussion of the necessary steps to build capacity and trust in order to move the conversation forward.

Conversations regarding the Feasibility study did occur during the September 19, 2018 Hopi Board of Education (HBE) meeting, at which three new members were sworn in which included Maude Yoyhoeoma Second Mesa Day School Primary Representative to HBE, Delores Coochyamptewa SMDS Alternate Representative to HBE and Anita Bahnimptewa, Hopi Jr./Sr. High School Primary Representative to HBE. All were sworn in by Judy Talawyma, HBE President and seated prior to Bahnimptewa being voted in as the new HBE Vice President.

The HBE was then provided an update the by Dr. Noreen Sakiestewa, Director, Department of Education & Workforce Development (DEWD)- Hopi Tribe, regarding the status of the Feasibility Study Project as being complete. The next steps will be to continue work on the Ordinance 36 Project which is also covered under the 2015 TED grant and is to be completed by the TED grant consultant, Angelina Okuda-Jacobs. A site visit to Hopi by Okuda-Jacobs was scheduled for October 8-12, 2018.

Further discussion during the HBE meeting included updates from Dr. Sakiestewa on the response and directive received from Council regarding the governance Options 1-4 (listed above). Sakiestewa reported that two letters were sent to Council requesting guidance on which Option she should lean towards. Sakiestewa reported that she received a response on the second letter and was invited by Council to present and discuss the letter on September 5, 2018 at Council Chambers. She further reported that because Council was unclear about Options 3 & 4, Council directed her to provide an organizational chart complete with goals and objectives for how the education of the Hopi children would be included. She further explained that Option 4 referenced inclusion of a reservation wide Superintendent therefore that was why an organizational chart was requested. Sakiestewa also expressed that since Council requested this information, the task for the HBE, the CSA's, school boards and stakeholders was to provide information in reference to Options 3 & 4 to the Council. She also informed those present that she would be including visuals and that the Feasibility Study is available on-line at the DEWD website and that copies could be provided to parents if requested.

CSA's and school board members representing Hopi Day School, SMDS, First Mesa Elementary School, and Hotevilla

Bacavi Community School expressed questions regarding the report provided by Sakiestewa. Questions included the following:

- Did Public Works meet with the stakeholders about the Feasibility Study?
- Will clarification about the Feasibility Study be provided to the parents, who are stakeholders and may not fully understand the Feasibility Study?
- Why did the Director of DEWD not meet with the schools?
- Has Tribal Council read the whole Feasibility Study?
- If Tribal Council has already determined that Option 1 & 2 will not to be addressed, can it be explained why or what their reasoning is?
- Why is the focus on Options 3 & 4 only?
- Since Options 3 & 4 includes having funding from the Tribe, which we know is not available, why not focus on Options 1 & 2?

Sakiestewa also informed those present of word received from Bureau of Indian Education representatives that a new "Grant Roll Out" for Fiscal Year 2019 was being discussed and is a strong possibility for continued TED grant funds.

Since the September 19, 2018 HBE meeting, Okuda-Jacobs' plans for meeting with Hopi Tribal Council on October 10, 2018 did not come to fruition as Council did not reach quorum. Meetings throughout the week did get completed with the Community School Administrators (CSA), some School Board members and a few community stakeholders which included two teachers and 2-3 students for some schools.

Prior to her visit, Okuda-Jacobs provided questionnaires to the groups which covered various topics such as; Primary Goals for the schools and whether the goals are being met, what an ideal student/teacher/staff/parent/administration looks like, assessments, curriculum, education standards, bullying, impediments, education structure, the four governance options addressed in the Feasibility Study, centralization, incorporating Hopi language/history/culture in all aspects of learning, how best to teach Hopi, language immersion, Feasibility Study issues to point out, keeping grades 7 and 8 in the elementary schools, attendance boundaries, adding a Junior High School at Keams Canyon, "outside the box" ideas, school/student data/statistics, and governing board election processes. As of October 12, 2018 Okuda-James met with all the schools for an average of 2.5-3 hours.

For questions about the Feasibility report or for information on how to obtain a copy, please contact Dr. Noreen Sakiestewa at (928) 734-3501 or Judy Youvella at (928) 734-3503 or JYouvella@hopi.nsn.us. The Feasibility report can also be found at the Hopi Department of Education's website where it can be acquired on-line from <https://www.hopi-nsn.gov/tribal-services/departement-of-education/>.

Plan For Lane Restrictions on State Route 264 for Pavement Preservation Work

ADOT
FOR IMMEDIATE RELEASE

Drivers who use State Route 264 between Steamboat and Burnside should plan for lane restrictions and travel delays on Monday, Oct. 15, and Tuesday, Oct. 16, while pavement preservation work is underway.

The work is scheduled from 8 a.m. to 5 p.m. on both days along a 14-mile stretch of SR 264, west of the juncture with US 191. Crews will work from milepost 426 to 436 on the first day, and from milepost 436 to 441 on the second day.

East- and westbound traffic will be reduced to one lane of alternating travel. Crews will reopen sections of SR 264 as they complete the work and move on to other segments of the roadway.

Flaggers and a pilot car will be used to direct traffic within the work zone.

Drivers should obey posted speed limits and traffic control devices, and use caution around on-site personnel and equipment in work zones.

ADOT crews will be using a fog seal process as part of the pavement preservation work. This entails applying oil to the road surface, which seals small cracks, restores flexibility and helps extend the life of the pavement.

Schedules are subject to change based on weather and other unforeseen factors. For more information, please call the ADOT Project Information Line at 855.712.8530 or email Projects@azdot.gov. For real-time highway conditions statewide, visit ADOT's Traveler Information Site at www.az511.gov, follow ADOT on Twitter (@ArizonaDOT) or call 511, except when driving.

Family Resource Fair, Cont.

family resource fair event on October 9, 2018. 12-year-old Henry Namingha from Hotevilla Bacavi Community School said, "I had fun coming to the fair, I got candy from the bean bag toss and learned from the police about sexual offenders and I learned about technical assistant which is a fancy word for helping people".

Speakers from the community came forth to talk about how to find courage from within and how to be better informed about how Hopi culture can aid in the prevention of domestic violence. Eljean Joshevema from the community of Oraivi sang a Hopi butterfly song about how life use to be and expressed that the old ways are a reminder of how to remind ourselves about the simplicities of life, if that is what we truly desire. He encouraged all who were in attendance to start talking more about domestic violence to children so they can be aware of what domestic violence looks like.

Another speaker, Karen Honani from the Hopi Behavioral Health Services, spoke about her life and what she experienced when she was growing up. She also encouraged families to start talking at the dinner table about life situations, and how talk about domestic violence is not a fairy tale but reality for some of those who may be experiencing the issue in their lives.

Overall and throughout the two events, information about how to better understand, be aware and prevent domestic violence was shared by HTWCEA and was meant to be shared not only within the communities but with the entire Hopi reservation.

Hopi Behavioral Health Services Holds Third Annual Gathering



The local Hopi community gathered at the Moenkopi Legacy Inn and Suites to hear stories and to receive information about substance abuse. (Photo by Carl Onsa/Hopi Tutuveni).

By CARL ONSAE
ASSISTANT EDITOR

The Hopi Behavioral Health Services held its annual "Spiritual, Physical, Emotional and Mental Health Gathering" which was held at the Moenkopi Legacy Inn and Suites on October 4, 2018. The conference supported ten inspirational speakers to tell their story and help others overcome substance abuse. The speakers told their stories and shared their ways of dealing with substance abuse in hopes that it would be an inspiration to the community members who attended the conference.

Speakers from all over Native America came out to the Hopi lands to share their story about how they overcame the trials and tribulations of drug, alcohol, and mental abuse. The conference started with a light breakfast and an invocation from Leroy Sumatzkuku, Governor of Upper Moenkopi Village. Laverne Dallas, Director - Hopi BHS provided introductions of the first few speakers to tell their stories.

The first speaker, Rhett Johnson, told his story and gave insight about substance abuse being a limiting factor, which is a way; some people have held themselves from accomplishing their goals. Johnson became aware of the Hopi pueblos and adored the culture, when he came from Presto, Idaho. He battled with alcohol and felt like everyone around him was against him. His story seemed to inspire many in the audience, when he told them that it was a complex battle to get to where he is today and he would not have made it without help from the his community and his family. Johnson has a Master of Public Health degree and currently works for the Hopi Behavioral Health services in Polacca, Ariz.

Other speakers came forth to inform the community about positive ways to win the battle against substance abuse. Elanine Descheeny, Scott Means, Karen Honanie, Dr. Elise Leonard, Frances Duggan, Andrea Joshevama, Joe Miguel Baca, and Michael Adams each spoke about their insights about how substance abuse can lead to post traumatic stress syndrome, PTSD and other mental health problems. The speakers spoke to the audience about how help can be found from just about anyone who has been through the trials and tribulations of substance abuse.

One speaker in particular grew from his substance abuse and channeled it through his art. Duane Koyawena, a Hopi/Tewa/Ohkay Owingeh artist from Sipaulovi Arizona came forth to tell his story about how he channeled his substance abuse problem to make works of art. His story included how his life as an alcoholic was the way of life for him and that he was so absorbed into his disease that he grew to not even mind his life being like that. He told the audience that he ran from his problems and never faced them and used alcohol to forget his problems. The reactions from the audience showed Koyawena to be an inspiration, as they listened intently to his story.

The conference is held every year, and will feature more inspirational speakers to share with the community and who will listen to them. The conference day wound down and the community members that were present seemed to be full of inspiration. Some expressed that they learned a lot and are now more knowledgeable about how to combat the substance abuse problems here on the Hopi reservation, and that the time set aside for the conference is of value for the Hopi community.

Road Closure on US 89 Frustrates Travelers while Increasing Local Hopi Merchant Profits



Map showing road detour and time it takes to be re-routed (Picture provided by Paul Saufkie)

KYKOTSMOVI, ARIZ. - According to an Arizona Department of Transportation press release, the flooding, caused by the remnants of Hurricane Rosa, cut through a 30-foot section of US 89 and the earth beneath it, necessitating extensive repairs and closing the highway between Cameron and US 160 on the Navajo Nation on Wednesday, October 3, 2018.

ADOT coordinated with the Hopi Tribe on a temporary detour route which ran through parts of the Hopi reservation via AZ State Routes 87 and 264. The detour nearly doubled the driving distance for those traveling between Flagstaff and Page and increased traffic going through Hopi lands. ADOT Director, John Halikowski said in a press release. “We’re grateful to our partners, including the Navajo Nation, Hopi Tribe, Arizona Department of Public Safety, Coconino County and Federal Highway Administration, who stepped forward to help keep traffic moving through the region and get this critical work done.”

Word got out quickly about the detour, first thing Thursday morning October 4, 2018, to Hopi tribal employees about the traffic reroute via Hopi Tribe’s Emergency Response

Team and Hopi Resource Enforcement personnel who notified employees to expect increased traffic in the local area and provided the following map depicting the reroute going through the Hopi reservation.

The alternate route had travelers going through the two-lane AZ Highway 264, which crosses over the Hopi mesas, and through various Hopi villages. Highway 264 was flooded with 18-wheelers, RV’s, local commuters, and tourists, as well as local travelers. Local Hopi businesses along the stretch of highway greeted tourists, commuters, and local village folk who had to re-route their travels, too.

Several local businesses in particular drew in customers as signs pointed the way to get gas, food, and more. Hotevilla Co-Op store located in Hotevilla, Arizona had employees happily greeting the re-routed travelers with kind gestures in the usual Hopi way. Kris Keloouma, Manager of the Hotevilla Co-Op store stated that he had seen a lot of people stopping by the store to get snacks, directions, and gas. Since the store has not had gas available for customers for quite some time, the store manager saw it as a lost opportunity to increase

revenue which he described as the biggest downfall. “It was a huge drawback to having no gas, we could have made around \$300-\$400 or even more in revenue in the time when the travelers were traveling through the Hopi mesas” Keloouma stated. The store did, however, make revenue by providing snacks and directions to the weary travelers.

Keloouma also stated, “Cost wise, in order to get all the pumps and equipment working it’s going to cost around \$16,000 to \$18,000 to get gas back at the store.” Hopes for making gas available for customers at the Hotevilla Co-Op store are on the positive end for becoming a reality, as the village has plans to get back on track next year in fulfilling the fuel needs of the local Hopi people. The change may positively impact the limited resources which have handicapped the store’s ability to be a full-fledged store.

Kykotsmovi Village Store experienced the biggest increase in customers due to the reroute and most likely because of the proximity and availability of gas, as compared to other Hopi businesses. Tommy Canyon, store manager, spoke of the re-routed customers, seemed to be more interested in using the bathroom than purchasing goods.

“It was more than usual of people during the road closure, there were a lot of bathroom users”. But with all that, there was a slight increase of revenue due to gas, snacks and more.

Although the increase in revenue was generous, local residents didn’t seem all too happy when they had to share their road and their local store with the re-routed travelers. Some local residents stated that they hoped for a speedy repair of Highway 89 so they could have their store and road back. With that in mind, store managers and owners saw that this was a way to gain much needed revenue during the temporary closure of Highway 89. The hopes of some local residents seemed to have been answered as rerouted travelers and traffic flow resumed to the normal flow once the road was reopened just a day later on Friday, October 5, 2018.

Siweumptewa Named Junior Miss Cherokee



JUNIOR MISS: Destiny Siweumptewa, a member of the Long Hair Clan from the Birdtown Community, was named 2018-19 Junior Miss Cherokee during a pageant held at the Cherokee Indian Fairgrounds on the evening of Thursday, Oct. 4. (SCOTT MCKIE B.P./One Feather photos)

By SCOTT MCKIE B.P.
ONE FEATHER STAFF

Destiny Siweumptewa, 14, a member of the Long Hair Clan from the Birdtown Community, was named 2018-19 Junior Miss Cherokee during a pageant held at the Cherokee Indian Fairgrounds on the night of Thursday, Oct. 4. Nevayah Panther, a member of the Bird Clan from the Birdtown and Big Cove Communities was named first runner-up, and Jenna Cruz, a member of the Long Hair Clan from the Birdtown Community, was named second runner-up.

Siweumptewa was named Miss Congeniality and Janna Girty, a member of the Wolf Clan from the Birdtown Community, was named Most Photogenic.

The young ladies introduced themselves wearing outfits of their choice, each describing why they chose their particular dress.

Cruz wore a sixteenth century style Cherokee outfit consisting of a twined skirt and drop-shoulder feather cape. “Throughout the years, our people have changed, evolved, and modernized, but one thing that hasn’t changed and that’s the Kituwah blood running through our veins. We are here on our homeland with our culture waiting to be carried on. Through oppression and colonization, our culture had disappeared. If we continue to stand together, we can revitalize all that was lost.”

Girty, wearing a jacket emblazoned with syllabary characters, said she wore it to honor those, including herself, who have gone through speech therapy. She noted that the letter ‘r’ gave her difficulties. “I was so embarrassed. I didn’t want to read out loud or talk in front of a class or pronounce my last name. After I spent two years working with my speech pathologist Allie, I strengthened and retrained my tongue.”

Rayven Hughes, a member of the Wild Potato Clan from the Birdtown Community, wore a doctor’s coat. “I aspire to become a medical doctor to help our people.”

Panther wore a brightly colored outfit covered with words. “My outfit of choice reflects the strong characteristics that make me the young lady that I am today. The words on my outfit reflect who I am and are what makes me what I am now. I am bold and strong. I am a daughter and a sister. I am blessed and unique. I am funny and smart. I am cute and stubborn. I am sporty and artsy. All these words make up who I am and so much more.”

Siweumptewa wore a red jingle dress and commented, “It represents three important things to me – my Cherokee and Hopi native culture, my family, and my love of art. In both native cultures, red stands for fire and my red dress represents the fire that burns inside of me for success. All of the other colors hold special meanings to both tribes. It took approximately 25 hours to complete my dress. One of my greatest memories is sitting at my great-grandmother’s feet placing ribbon on all 200 jingles. Every time I move or dance in my jingle dress, it takes me back to that day.”

During the talent portion of the pageant, Cruz demonstrated how to do the Cherokee Pottery Friendship design through a painting, Girty explained traditional Cherokee basketry techniques, Hughes sang a song in the Cherokee language, Panther performed the Cherokee Peace Pipe Dance, and Siweumptewa sang “Amazing Grace” in the Cherokee language and performed it in American Sign Language.

Former junior pageant title holders were honored during Thursday’s pageant including: Keyonna Hornbuckle Owle, Little Miss Cherokee 1989; Consie Blankenship Girty, Little Miss Cherokee 1986 and Junior Miss Cherokee 1991; Sharon Queen, Junior Miss Cherokee 1992; Amanda Wolfe Moore, Little Miss Cherokee 1993, Junior Miss Cherokee 1997, and Miss Cherokee 2008; Kara Martin, the only person to hold all four titles, Little Miss Cherokee 1996, Junior Miss Cherokee 1999, Teen Miss Cherokee 2004, and Miss Cherokee 2007; and Samantha Crowe-Hernandez, Junior Miss Cherokee 1998, Miss Cherokee 2005.

Like the other junior pageants, Siweumptewa was crowned with a former Miss Cherokee’s crown – that of Miss Cherokee 2008 Amanda Wolfe Moore.

Her mother added:
Destiny “Walela” which means Hummingbird in Cherokee, attends the Cherokee Middle School as an eighth grader. She loves volleyball and cheerleading. Her parents are, Michel Siweumptewa, Cherokee/Hopi, the late Clifton Siweumptewa, Qahwungwa, sun forehead clan from the village of Sipaulovi, Sally Siweumptewa from the Cherokee, North Carolina, Birdtown community, and Jenifer Siweumptewa, Anglo. All are very proud of her

Hopi Head Start Program Marches to Raise Awareness About Disability



Hopi Head Start students sit on the door steps of Tribal Hall on October 11, 2018. The students brought signs and placed pinwheels on the grounds of Tribal Hall. (Photo by Carl Onsa/Hopi Tutuveni).

By CARL ONSAE
ASSISTANT EDITOR

KYKOTSMOVI, ARIZ - October 11, 2018, students from the Hopi Head Start program representing all the Hopi mesas took part in a walk to raise awareness about disability. On a fairly sunny morning, Head Start students marched down Main Street of Kykotsmovi leading to the Hopi Tribal Administrative complex while carrying signs which read, “My Ability is Stronger than My Disability” and “See The Person Not The Disability” and “Why Fit In, When You Were Born to Stand Out.” The goal of the group was to bring awareness by marching down the main street leading to the Hopi Tribal Complex and to meet the Chairman of the Hopi tribe. The students sat and sang songs for the Hopi Tribal employees in front of the heart of administration; that being the Executive Branch building. The children also sang nursery

rhymes and had fun listening to all who had tried to speak to them. Soon after, the students stuck pinwheels in the ground just to the right of the main entrance to the Executive Branch building and to catch the attention of those coming to do business at the Tribe. The pinwheels were meant represent the many disabled here on the Hopi reservation and to bring awareness to the fact that those who are disabled should never be forgotten and always need support from the community and public, as well.

Although Chairman Nuvangyoaoma was away attending to the Little Colorado River Settlement Hearings, one of the teachers of the Hopi Head start program read aloud a letter that was written to the children by Chairman Nuvangyoaoma. The letter stated that although he was busy with tribal affairs, he wished he had the chance to speak to the children personally. In his letter, Chairman also wished every one

of them success on their journey to raise awareness about disability.

As the morning grew, the children were given balloons to release into the air. The excitement from the children could be seen in their young ones faces as they received their balloons. The anticipation could be seen in their eyes as soon as they released the balloons into the air, which created a colorful cluster against contrasting blue sky. The children cheered and clapped as they saw their balloons up in the sky, floating away higher and higher. As the morning became noon, the children were given light snacks and were soon whisked away to continue on with their day. The joy in the Tribal employees was clear in the way they smiled continuously while watching the many children on the doorstep of “Tribal Hall” with some expressing they wished the children and their innocence could visit every day.

What is the Little Colorado River General Stream Adjudication?

The Hopi Tribe has been fighting to secure its water rights for decades. The legal process to determine the Hopi Tribe’s water rights began over 30 years ago when the Little Colorado River (LCR) Adjudication began. A general stream adjudication is a judicial proceeding to determine the extent and priority of all water rights in an entire river system, including all water appropriable under Arizona state law as well as all water subject to claims based upon federal law.

The result of the LCR Adjudication will be a final decree of all of the water rights within the Little Colorado River Basin, including those of the Hopi Tribe. The Tribe will have water rights for a number of different uses, such as livestock, irrigation, and future economic development. Each water right will be quantified—it will be given a specific amount of water measured in “acre-feet.” And it will have a priority date, which is typically the earliest date of use for each type of use or the date the reservation was created. The priority date is very important in times of drought and scarcity. All senior water rights must be fully satisfied before the holder of a junior water right is entitled to any water. That may mean that a junior user does not receive any water in times of scarcity.

What is a subproceeding?
As there are thousands of individual claimants and tens of thousands of individual claims, the LCR Adjudication is divided into a series of smaller cases called “subproceedings.” The primary active subproceeding involving the Hopi Tribe is a case to determine the Hopi Tribe’s past, present, and future water claims for the Hopi Reservation (“Hopi Subproceeding”). The current trial is focused only on the Tribe’s past and present water uses on the Reservation. Later trials will address the Tribe’s future water needs as well as its water rights for the Tribe’s off-reservation lands, including its ranch lands near I-40.

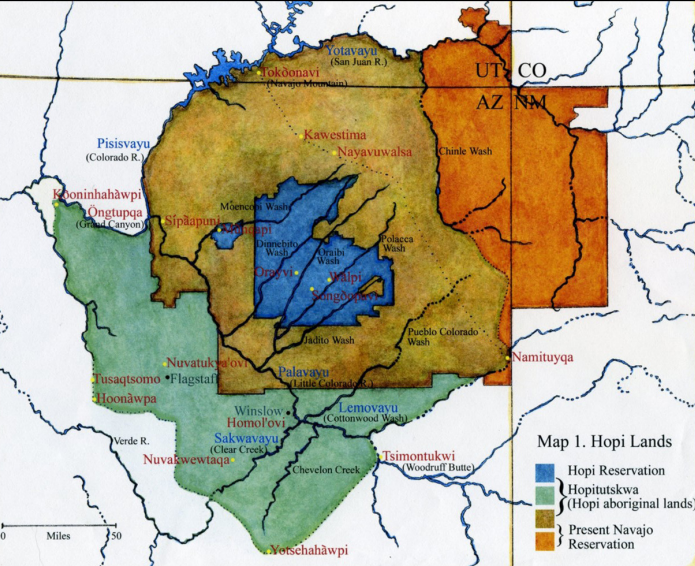
Who are the main parties to the Hopi Subproceeding?
United States. The United States is trustee for the Hopi Tribe. As trustee, the United States holds title to property in trust for the Tribe and is asserting water rights based on federal law for that trust property. The United States has filed claims to water rights in the Hopi Subproceeding for all Hopi trust lands. The United States also represents other federal interests in the LCR Adjudication, including those of the Navajo Nation.

Hopi Tribe. In 1985, the Hopi Tribe intervened in the Hopi Subproceeding to protect its interests and prosecute its water claims. The Hopi Tribe has claimed more water than the United States. In addition, the Hopi Tribe has claimed water under both federal and state law, while the United States has only claimed water under federal law. So while the interests of the United States and the Hopi Tribe are generally aligned in the Hopi Subproceeding, the Hopi Tribe intervened to ensure that its interests were being represented to the fullest extent permitted by existing state and federal law.

Objectors. Many parties oppose the United States’ and the Hopi Tribe’s claims, including utility companies, state and local governments, farmers, ranchers, and other Indian tribes.

Special Master. The Superior Court appointed a Special Master to preside over the proceedings in the two ongoing general stream adjudications. The Special Master is a judicial officer appointed by the Superior Court to hear the evidence and legal arguments and to make recommendations to the Superior Court. At the conclusion of the Hopi Subproceeding, the Special Master will prepare a report and recommendation for review and approval by the Superior Court.

Hopi in Court to Secure and Protect Tribe’s Water Rights



Map depicting Hopi tutskwa (Hopi aboriginal lands) which Hopi witness referenced in the LCR trial. (Picture provided by Hopi tribal attorneys)



Picture of Hotevilla gardens and orchards on Third Mesa which Hopi witness referenced in the LCR trial. (Picture provided by Hopi tribal attorneys)



Pictured is the west side of Second Mesa Villages of Sipaulovi and Mishongnovi, which Hopi witness referenced in the LCR trial. (Picture provided by Hopi tribal attorneys)

TUTUVENI STAFF PRESS RELEASE

Water is life.

To secure and protect our water rights for future generations, Hopi leaders, tribal staff, and other members of the Hopi Tribe have been in state court in Phoenix for the last five weeks, testifying about the Hopi Tribe’s historic and present use of water. Their testimony has been a vital part of one of the longest court cases in Arizona history because it has brought to the courtroom stories of growing up on Hopi, the sacredness of water and corn, and the relationship between farming, water and our ceremonies. Hopefully, this has given the Court insight into the Hopi world. This case has drawn attention to the Hopi issue, including media coverage in newspapers, and on radio and television

For 40 years, the Little Colorado River stream adjudication has been an ongoing effort to determine conflicting water rights in the Little Colorado River basin. Even though this case has gone on for decades, the parties’ water rights have not yet been determined. What happens in court over the coming days, months, and years will determine the water rights for our children and grandchildren and generations to come.

Besides Hopi, participants in the case are the Navajo Nation, the United States government (as trustee for both the Hopi Tribe and the Navajo Nation), the Arizona State Land Department, various non-Indian communities (Flagstaff, Winslow, Show Low, Snowflake, Springerville, St. Johns and Holbrook) and many commercial and industrial interests, including Salt River Project, Arizona Public Service and commercial farmers and ranchers. With so many competing demands for the limited water resources, it has been crucial that the Hopi express the Hopi voice in the discussion.

This trial is focused on past and present water uses, designed to determine priorities for the limited water supplies in the Little Colorado River basin, which includes most of Apache County, and Navajo and Coconino counties north of the Mogollon Rim and east of Flagstaff. More than half the lands belong to the Hopi and Navajo tribes. The Little Colorado River stream adjudication does not involve claims to the mainstem of the Colorado River, which is outside the basin and is not part of the adjudication.

Nor does this trial involve off-reservation water sources. Due to the past actions of the U.S. Government, the Hopi Tribe is surrounded by the Navajo Nation. The Navajo Nation has taken the position that it will not grant Hopi an easement to bring water across the Navajo Reservation to the Hopi Reservation. This limits Hopi’s ability to access off-reservation water sources. The state court has agreed with a motion filed by the Tribe’s adversaries that the Hopi Tribe has no right to access off-reservation water resources for its people, even though the Hopi Tribe has the longest authenticated history of any tribe in the United States and the water sources are located within Hopitutskwa, the Tribe’s aboriginal land base. The Hopi Tribe will appeal this unjust ruling and continue to seek a resolution that recognizes the Tribe’s need for off-reservation water resources for its people.

The current trial is an important first legal step that will be followed in a year with a trial focused on future water rights, where the court will hear testimony on the amount of water needed for Hopi to be a sustainable, permanent homeland in the future. A third phase will be a trial on water rights on the new Hopi ranch lands south of I-40 (estimated to go to trial in 2020 or after).

Witnesses in the trial for Hopi

The first week—The trial began Sept. 11, 2018, with several members of the tribal government present, including Chairman Timothy Nuvangyaoma and members of the Water and Energy Committee.

Hopi’s legal team made opening statements highlighting the differences between the Hopi Tribe and the others claiming water rights. Though the objectors wanted to limit the trial to only Hopi’s current use of water, the Court has allowed the Hopi Tribe to offer evidence of tribal history, culture, religion, hydrology and past water uses. In other words, the Court will get to hear the Hopi Tribe’s unique story.

The first week of trial, the U.S. government presented representatives of the U.S. Bureau of Indian Affairs (BIA) and a hydrologist who has worked as a consultant for 20 years. Evidence was

given about the creation of the Hopi Reservation and government records indicating that the lack of surface water represented a major challenge to the Tribe’s economy. The U.S. Government’s policy toward Hopi varied between moving Hopi to water (by asking the Hopi to move to the Little Colorado River and the Colorado River) and bringing water to the Hopi on the Mesas. Evidence also showed that some government efforts have made things worse, such as when the government created deep gullies channeling the water though the plains and diminishing water to Hopi farms. Though the BIA constructed several projects to bring the waters back to Hopi lands, many of them have failed.

The hydrologist testified about water resources on the reservation and about the differences in quality among aquifers. He also told the court about historical pumping of water for the villages from the N aquifer and challenges to drinking water from the contamination in the Moenkopi area and naturally occurring arsenic in the First and Second Mesa wells.

The second week—The court heard more from the U.S. government, with the BIA representative continuing to testify about water used by Peabody Coal in its mining operations (currently 1225-acre feet a year) and how water should be split between the Hopi Tribe and the Navajo Nation. Currently, water payments are paid 50/50 to the Hopi and the Navajos, regardless of where the water wells are located, but the government wants to split the water rights based on land ownership. That split would give the Hopi Tribe a little over 30 percent of the water that Peabody uses. Hopi is arguing that Hopi is entitled to 50 percent of the water Peabody uses. Testimony also was given on the water needed for livestock.

Additional testimony from U.S. government representatives focused on the maximum amount of water the Hopi Tribe used in the past for domestic, commercial, municipal and industrial uses.

The third week—U.S. government witnesses continued to testify about the Hopi past and present use of water, attempting to quantify in acre feet how much surface water from the Northern Washes has been used historically for irrigated agriculture on the Hopi Reservation. This is a monumental task, as the history of farming by the Hopi on the Mesas and in Moenkopi goes back a millennium.

Hopi Tribe’s lawyers criticized the United States model for relying primarily on aerial photos in the 1950s, a technique that undercounted Hopi’s historic agricultural acreage.

The fourth week—The lawyers for the Hopi Tribe began to present the Hopi case in the fourth week, with Dr. Chuck Adams, an archaeologist and curator of the Arizona State Museum, estimating that, prior to the Spanish Encounter, the Hopi population was 12,000 and would have farmed at least 30,000 acres.

Kenny Calhoun, a hydrologist with DB Stephens in Albuquerque, a firm that has provided hydrological services to the Hopi, presented evidence about wells, springs and impoundment on the reservation.

After these witnesses, it was time for the Hopi to speak for themselves.

Lionel Puhuyesva, the former water director for the Hopi Tribe, testified about the infrastructure for water, the Hopi HAMP project, water quality issues and other features of the Hopi water system. He also talked about traditional Hopi practices and custom.

Micah Loma’omvaya testified about Hopi religion and beliefs, as well as culture and traditions. He spoke to the differences between Hopi and Western culture, and the interlinked values of farming, water and ceremonies.

Michael Elmer testified about farming in Moenkopi, and Priscilla Pavatea, the Rangeland director, testified about range practices and livestock on the Hopi Reservation.

Fifth week—This week began with testimony both from the current Chairman of the Hopi Tribe, Timothy Nuvangyaoma, and the past chairman, Herman Honanie. Chairman Nuvangyaoma spoke of his childhood and upbringing into Hopi life, and the integral part that water plays in sustaining life on the reservation. He provided the Court with a description of tribal government, tribal departments, village sovereignty and current challenges facing the Hopi people. Former Chairman Honanie talked about farming and ranching in the traditional and modern era.

Darren Talayumptewa, Director of Wildlife and Wetlands, testified about specific wetlands on the Hopi Reservation and the importance of the wetlands for plant life, birds and ecosystems.

**Stay SAFE, and have a
nice Hopi Halloween**

LARRY'S CORNER



Dear Larry...

Recently I received a letter at my doorstep, and it was a “Dear Larry” letter. I was super surprised to have an admirer. I didn’t know any one read my column, so I jumped on the opportunity to answer to the best of my knowledge and ability, but with some help. Here is her letter:

Dear Larry

I was recently telling a non-Hopi friend about my daily activities. The cooking, the cleaning, you know, taking care of the house. Also, going to my job, doing errands and such. [He asked me “don’t the men ever help”? I said yes.] They do what they can but I know if my mother or me aren’t there to do the daily chores the place would just be a mess. He basically called me a SLAVE. I’m not sure how to respond. He’s since apologized but it struck a nerve. I’ve been brought up being the only other lady in the house to respect menfolk.

As [Hopi] we take care of everyone, we feed people...we don't turn away anyone, it's [respect]. Maybe because they aren't Hopi or being that they live in the city. With Hopi it's kind of hard being within both sides. I would like your opinion on the matter. Thanks! Keep up the good job Mr. Larry.

Best regards,
From a Modern Age Hopi Woman

Well Hello “Modern Age Hopi Woman”,

Yes, the topic has been on a radar for ever since around the time of the 1800's women power movement, where women wanted to be treated equal, like with voting, then going into the time of sitting in front of the bus, and not wanting to "have to" wear a dress. It's great and all and although at Hopi we have our own forms of "movements" but that's not all of what Hopi culture represents. Let me reiterate, women who have been fighting for equal rights have never really been a huge issue within the Hopi communities because that is what has occurred in Western Society and in a different manner. When you have an ancient culture where women are veered as leaders, not only of their family as matriarchs but leaders of their households, and combine it with western culture where women want to be treated like men and have a slightly different way of expressing their views, you get a twist on how society views and treats women.

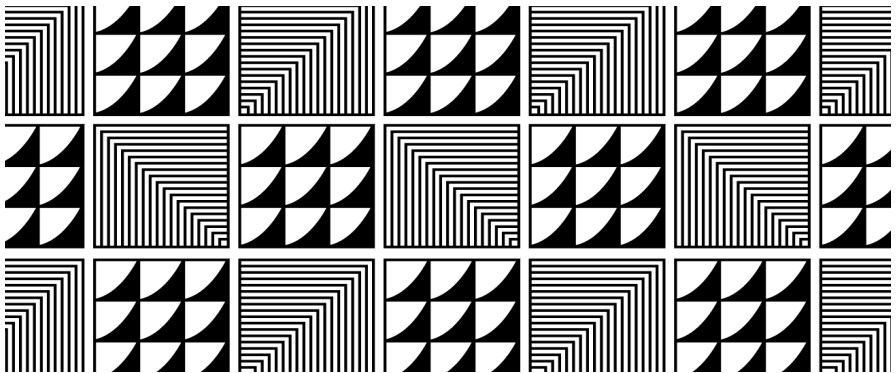
See in Hopi society, the greatest “asset” for a woman is her children, her home, and her corn. And when I say her

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

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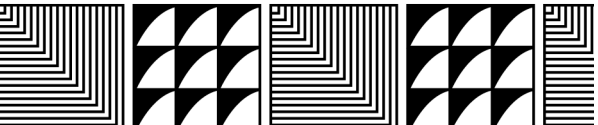
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The Hopi Economic Development Corporation
Job Openings-Open until filled

Chief Executive Officer (CEO)

The Hopi Tribe Executive Development Corporation (HTEDC) is a legal entity established under federal charter provisions and is wholly owned by the Hopi Tribe, a federally recognized Indian Tribe. A seven-member Board of Directors, appointed by the Hopi Tribal Council, governs the HTEDC. The CEO reports to the Board and is responsible for the effective overall management of the corporations, provides effective leadership for the corporation’s enterprises and staff and is responsible for the development of new viable businesses. Currently, the HTEDC, located in Flagstaff, operates the Hopi Cultural Center Motel and Restaurant, Second Mesa, AZ; Hopi Travel Plaza, Holbrook, AZ; Walpi Housing, Polacca, AZ; Days Inn by Wyndham Sedona, AZ and three commercial properties in Flagstaff, AZ. The successful candidate must:

- Demonstrate leadership in the research, assessment, development and delivery of new viable businesses/services, and operation and improvement of existing businesses/services for enhanced profitability.
- Demonstrate success in financial, strategic and business planning, implementation and management skills; plus possess a high level in judgment, decision making, analytical and negotiation skills.
- Possess direct experience in the supervision of senior level management staff and demonstrate the ability to lead and foster innovation and initiative in others; work cooperatively and effectively in a team environment and work well under pressure.
- Possess or develop an ability to understand, respect and work effectively with tribally-owned for-profit corporations and tribal governments and demonstrate strong commitment to equal opportunity, Indian/Minority Preference policies.
- Possess excellent written and verbal communication and presentation skills.
- Possess, at a minimum, a bachelor’s degree in business, public administration or related field and have a minimum five years’ demonstrated experience in a senior management role, preferably in business leadership and/or management of diverse for-profit businesses.
- Be willing to make frequent visits to the Hopi Indian Reservation to conduct business on behalf of the HTDC with the goal of developing effective partnerships with various Tribal departments/programs, Villages and other groups.
- Pass a thorough background investigation including criminal, financial, education and other factors.

The HTEDC Board offers a competitive compensation and benefits package, depending on the successful candidate’s qualifications and experience.

To be considered for this position, submit a cover letter, resume and references to Cindy Smith, HR Manager, HTEDC, 5200 E Cortland Blvd, Suite E200-7, Flagstaff, AZ 86004. No phone calls regarding the position will be accepted. Applications will be accepted until December 1, 2018 at 5:00 pm MST. Applications received after that date will not be considered.

The HTEDC is an Equal Opportunity Employer. Preference will be given to qualified applicants who are members of the Hopi Tribe and other federally recognized Indian Tribes..

Administrative Assistant

HTEDC has an opening in their Flagstaff office for an Administrative Assistant. The successful candidate needs to possess:

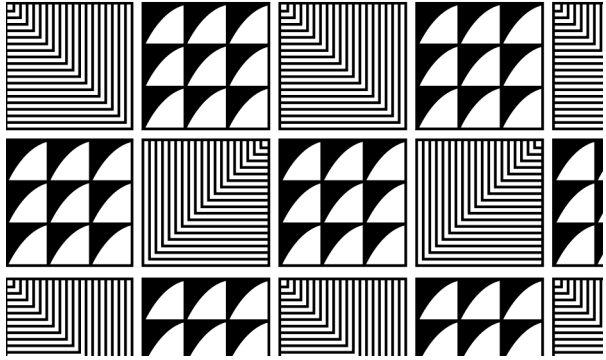
- Front office experience
- Out-going, friendly personality
- Solid computer skills
- Excellent communication skills
- Strong work ethic

Interested persons can pick up an application at the Hopi Cultural Center or request or by emailing csmith@htedc.net.

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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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Wallace Youvella Sr.



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).

Secure and Protect Tribal Water Rights, Cont.



Pictured is Pasture Canyon. Pasture Canyon dam was referenced in the LCR trial by Hopi witnesses. (Picture provided by Hopi tribal attorneys)

Wallace Youvella, Sr., Leonard Selestewa and Spencer Pavinyama all testified about their experiences as children and as adults, living, farming and ranching on the Reservation.

After the presentations by Hopi witnesses, the lawyers for the Hopi called two expert witnesses to testify. Sunday Eiselt, a professor at Southern Methodist University, testified about the number of acres historically used for farming on the Hopi Reservation, over 30,000 acres. T.J. Ferguson, an anthropologist from the University of Arizona in Tucson, testified about historic Hopi farming and its adaption to the landscape over centuries.

The future

For the next two weeks, trial will take place only on Monday and Tuesday to accommodate witness schedules. The lawyers for the Hopi likely will conclude the Tribe’s affirmative case on Tuesday, Oct. 23, and the Navajo Nation will present its rebuttal witnesses beginning Oct. 29.

It is anticipated that the trial on past and present water uses will end the first week of November. When the trial is concluded, the court will set a date for the lawyers to present oral arguments on the various legal issues raised throughout the trial. Hopi presence at the trial has been encouraged by lawyers and Tribal leadership throughout; the oral arguments will be particularly important

for the Hopi to come to watch and hear.

After oral argument, the court will take all of the evidence and argument under advisement. The judge will then produce a comprehensive set of findings on the Hopi Tribe’s water rights. All parties will be given an opportunity to comment on this report. Afterwards, the decision will be sent for review to another court and the parties will turn their attention to the next trial in this case, which is to quantify the Hopi Tribe’s water rights on the Reservation for future uses. The court will be asked to determine the amount of water needed to make the Reservation a permanent homeland for Hopi for generations to come.

Little Colorado River Settlement Fourth and Fifth Week Update

OFFICE OF THE
CHAIRMAN
FOR IMMEDIATE RELEASE

The Hopi Little Colorado River water rights trial continued into its fourth week on October 1, 2018. This first of several trials is on Hopi past and present use of water on the Hopi Reservation. The United States, as trustee for the Hopi Tribe, finished its case-in-chief during the last week of September.

The Hopi case in chief began with Dr. Chuck Adams and Kenny Calhoun testifying on October 1.

Dr. Chuck Adams is an archaeologist and the curator of the Arizona State Museum. He is very knowledgeable about Hopi. He worked an archaeological excavation on Hopi for several years resulting in reports filed with the Museum on Northern Arizona and, as curator; he cares for the Hopi artifacts at the State Museum.

Dr. Adams estimated the Hopi population as 12,000 before the Spanish encounter. Using anthropological evidence that it would take 2.5 acres of native farming to support one Hopi, he estimated that the Hopis would have farmed at least 30,000 acres prior to the Spanish Encounter.

Kenny Calhoun works with DB Stephens in Albuquerque, a firm that has provided hydrological services to the Hopi. He prepared maps of every well,

Hopi LCR Trial- -Fifth Week

The Hopi Little Colorado River water rights trial continued into its fifth week on October 8, 2018. This first of several trials is on Hopi past and present use of water on the Hopi Reservation. The United States, as trustee for the Hopi Tribe, finished its case-in-chief during the last week of September. Hopi began its case-in-chief on October 1.

This week the Hopi Tribe presented both Hopi witnesses and expert witnesses. The week began with testimony from both the current Chairman of the Hopi Tribe, Tim Nuvangyaoma, and the past chairman, Herman Honanie. Chairman Nuvangyaoma, along with telling of his upbringing into Hopi life, provided the Court with a description of the tribal government, tribal departments, village sovereignty, and the current challenges facing the Hopi people.

With all Hopi witnesses, their testimony to the Court included their life history as well as their stories of elders, grandfathers and godfathers; and learning from the youngest age about Hopi farming and Hopi beliefs, hauling water, and participation in ceremonies. The sacredness of water and corn, the inter-relationship between farming, water and ceremonies has been told directly to the Court through these life stories. Each witness we hope has given the Court an insight into the Hopi world.

Darren Talayumptewa, Director of Wildlife and Wetlands, testified as to specific wetlands on the Hopi Reserva-

tion and impoundments on the reservation with coordinates as to their location and other attributes.

After these expert witnesses, the Hopi Tribe began presenting actual Hopi witnesses. At this point in the trial, the Court had heard only expert witnesses. It was time for the Hopi to speak for themselves.

Lionel Puhuyesva, the Hopi former Water Director, testified as to the infrastructure for water, the Hopi Arsenic Hamp project, water quality issues and other features of the Hopi water system. He presented this testimony considering traditional Hopi practices and custom.

Micah Loma’omvaya testified as to Hopi religion and beliefs, as well as Hopi culture and traditions. He eloquently pointed out the differences between the Hopi culture and the Western culture, and the interlinked values of farming, water and ceremonies. Finally, at week’s end, Michael Elmer testified as to farming in Moenkopi, and Priscilla Pavatea, the Rangeland director, testified as to range practices and livestock on the Hopi Reservation.

It is anticipated that the Hopi Tribe will complete its’ case-in-chief by October 23. There will be only two days of trial the week of October 22 (Monday and Tuesday); and the week of October 29 (Monday and Tuesday). The Navajo Nation will start its case on October 29.

tion and the importance of the wetlands for plant life, birds and ecosystems all of which are important to and bear upon Hopi beliefs and Hopi life. Wallace Youvella, Leonard Selestewa and Spencer Pavinyama all testified about farming and livestock ranching on the Reservation.

After the presentation of Hopi witnesses, the Hopi case-in-chief shifted back to expert witnesses. Sunday Eiselt, a professor at Southern Methodist University, testified from Google earth surveys as to the number of acres used for farming on the Hopi Reservation from 1997 to the present, over 30,000 acres. T.J. Ferguson, an anthropologist from the University of Arizona testified as to historic Hopi farming, and its adaption to the landscape over centuries.

For the next two weeks, trial will take place only on Monday and Tuesday to accommodate witness schedules. The Hopi case in chief will likely end on Tuesday October 23, and the Navajo case-in-chief will begin on October 29, 2018. It is anticipated that the trial on past and present will end the first week of November.

When the trial is concluded, the Court will set a date for oral argument to the Court. The trial was well attended this week; it is good for the Court to know through the Hopi who come to watch the case that this case affects Hopi people and the Hopi future.

Dates for the Little Colorado River Settlement Trial

Held at: Maricopa County Superior Courts
East Court Building
6th Floor - Courtroom 613
(Located on southwest corner of 1st Ave. & Jefferson streets)
101 W. Jefferson
Phoenix, AZ, 85003

Little Colorado River Settlement Trial Dates

Week of October 14, 2018:
Monday, October 15, 2018 10:30 a.m.
Tuesday, October 16, 2018 10:30 a.m.

Week of October 21, 2018:
Monday, October 22, 2018 10:30 a.m.
Tuesday, October 23, 2018 10:30 a.m.

Week of October 28, 2018:
Monday, October 29, 2018 10:30 a.m.
Tuesday, October 30, 2018 10:30 a.m.
Wed., October 31, 2018 10:30 a.m.

November 2018
Thursday, November 1, 2018 10:30 a.m.
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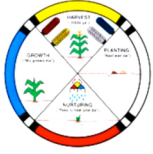


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Hopi Vocational Rehabilitation Program assists Members of the federally recognized tribes living on the Hopi Reservation.



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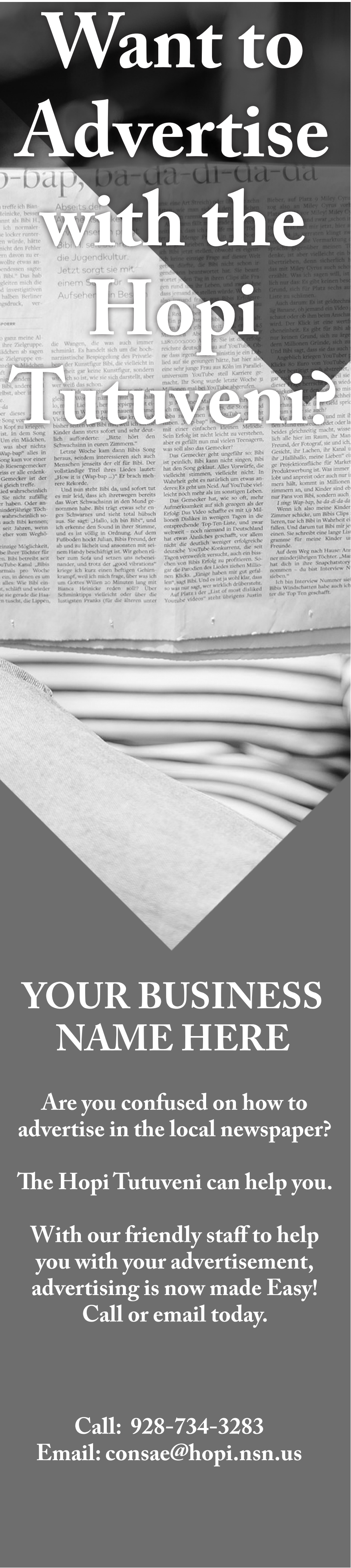
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HALLOWEEN STORIES

Three Native Ghost Stories: The Good, the Bad, and the Ugly




Photo provided by: s3-us-west-2.amazonaws.jpeg/INDIAN COUNTRY TODAY

By ROBERT CHANATE
INDIAN COUNTRY TODAY

Story 1

On a sunny August afternoon, on the Pine Ridge Reservation, I stood on the side of my mother’s house and looked briefly to the east. My mom and I had just finished prepping some offerings on her front porch and I had gone around to the east side of the house to return some of the materials to the ground.

The August grass in the field was high, yellowing and drying out. A movement in my peripheral vision caused me to look towards the field. Normally the field was empty except for visitors coming up the dirt road that stretched a few hundred feet from the house to a gravel road that ran north and south.

In the field about halfway between the house and the gravel road, walking to the south, was a black-clothed guy, whose slightly forward-leaning walk caused his long hair to hang in front of his face. I could only see him from the waist up since the high grass hid his legs.

After watching him for a few seconds, I briefly looked down to pour out the last of the offerings. When I looked towards the field again he was gone. I stood there for a while before walking out into the field.

Thinking I had alarmed him by staring, I wanted to tell him it was OK to walk through the field and there was no need to hide. Walking into the grass, I noticed it was barely at my knees and not waist high. I could also see through the grass for quite a ways and after searching through field for a long time, I realized there was no one in it.

On that quiet, bright afternoon, a visitor had come, only noticed as he was leaving when the last offerings went back to the earth.

Story 2

This is what I heard from a relative.

The elder (who lived alone a few miles away) started recording traditional songs on a cassette recorder. It was his way of practicing and also saving some songs he happened to remember at that time. From time to time he would replay his songs on the cassette for others or just as a reminder for himself.

One morning the elder decided to listen to a song he sang the previous night. He took the cassette recorder he had placed beside his bed and started listening to the recording. He realized he never hit the ‘stop’ button because he could hear himself moving about after singing. Eventually, he could be heard he lying down and breathing heavily in his sleep.

As he was about to turn off the tape, the elder heard another sound. It sounded like distant creaking in the house. The creaking then turned into barely audible footsteps. The footsteps got louder, as if they were closing in on the elder’s bed. The footsteps stopped and there was only the sound of the elders light breathing, which began to sound louder. As the breathing began to get loud, it seemed to be coming from whatever had walked into the room The breathing switched, inhaling and exhaling in an opposite rhythm of the elder’s. The breathing got louder until it sounded to be directed into the speaker of the cassette recorder. Then there was a low, long growl followed by a laugh.

The footsteps began again, going from loud to soft and finally becoming inaudible. There was only the sound of the elder, sleeping and breathing softly in the night.

Story 3


As a teenager I was told a story about a residential advisor (RA), who worked at a nearby Indian Boarding School.

The R.A was working the night shifts during a school break period. There were no students on campus so he didn’t have much to do except sit on the bottom floor of one of the dorms and read. It was in the middle of the night when he heard footsteps going down the hallway on the floor above him.

The man wanted to run but couldn’t move. Barely able to whisper, he closed his eyes and began singing an old prayer song. The stronger his voice became, the softer the woman’s voice went, until she was silent. Opening his eyes, he saw the room was lit for a moment, completely empty. The room then went dark and the second floor lights came back on. The man went downstairs, out the door, jumped in his car and left for good.

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HALLOWEEN STORIES

Maybe Trying To Hit It Wasn't The Best Idea



Photo: Kate Ware/flickr/CC BY-NC 2.0

FROM REDIT USER, U/NEPTUNE420

My Father owns a small delivery service that operates out of Farmington, NM. We mostly deliver small packages out to the middle of nowhere that is too much of a hassle for the larger delivery companies to bother with. My Dad is the only employee and we have a few pickup trucks and a trailer.

One day we get a delivery out to Window Rock, AZ, on the Navajo reservation about two hours from Farmington. My Dad gets the call for the job while he is chilling with his Navajo friend, Travis and his girlfriend. Travis mentions how he's got family in Window rock that he hasn't seen in ages and suggests they go with him.

I was about six or seven at the time and it was the summertime so Dad decides we'll go down together, he can do his delivery really quick, then while Travis sees his family we can go check out the Window Rock (big rock face with a large hole in it that goes to the other side, pretty cool.)

We had to convoy in separate trucks since my Dad's was loaded down with freight. We decided to bring along some talkie talkies so we could communicate with one another.

We spend our time in Window Rock, everything is generally uneventful and we start heading home along the old highway with my Dad and I in front, and Travis and his girlfriend in their truck behind us.

I honestly don't remember most of the Window Rock trip but this next part I can never forget.

We're somewhere on the highway between Window Rock and Gallop, NM. It had just rained earlier in the day and the road was kind of slick so we were taking it pretty slow. On the left of the highway there is nothing but sandstone cliffs and on the right there is a huge field separated from the road by a small barbed wire fence.

We crest the top of this hill and down at the bottom of the hill we see what appears to be a very large dog, sitting back on its haunches in the middle of the road, facing

the cliffs.

My Dad calls over the radio "Hey Trav, do you see that big ass dog?" Travis starts yelling back over the radio "That is not a dog! Speed up right now and hit it!" He sounds almost hysterical. He just keeps screaming, "Hit it! You have to hit it! Please! PLEASE! Hit that thing right now!"

So my Dad starts to speed up and as we get a bit closer I can begin to see it a little more clearly. It's covered in this brown, wiry, matted hair that appears to have dried blood all over it. It's still facing the cliffs but the moment our headlights hit it, it turns and looks at us and it has a...face.

I don't know how else to describe it other than a mix between a bear's and a humans' face. It looks twisted and distorted and almost in pain. As we get closer to this thing we start to realize it's actually really huge. Though it was still sitting on its' haunches it is about shoulder height with the hood of the truck.

We get literally inches from hitting it when it lets out this scream that sounds like someone screaming as their lungs were filling with water and it leaps backwards, towards the field, landing just on our side of the barbed wire fence. Then with another leap it was gone from sight.

Travis is comes over the radio again, "Oh my god! Keep driving! We have to get out of here! We have to go faster!" he kept repeating that last part. We have to get out of here and we have to go faster.

Pretty soon we a speeding like crazy and just as we start to come near the outskirts of Gallup we get pulled over. Travis pulls his truck over with us. Naturally this makes the cop, a Navajo man himself, very on edge and he immediately asks why Travis felt the need to pull over as well. Travis says, "We just saw a skinwalker a few miles back and it's been following us!" The officer immediately turns white, stammers something about a verbal warning gets in his car and takes off. We do the same.

We didn't see anything else that night but when we got home Travis refused to let us leave without taking some kind of Navajo totem thing that was supposed to keep it away.

The Hopi Tutuveni wishes you a safe and festive Halloween. STAY SAFE

PIVOT Skateboard Deck Art Exhibit Features Local Hopi Artists



PIVOT Skateboard Deck Artist Panel members describe what PIVOT means to them while audience members listen and formulate questions. (Photo by: Romalita Laban/Hopi Tutuveni)

By ROMALITA LABAN
MANAGING EDITOR

FLAGSTAFF, ARIZ. – On October 13, 2018 the Museum of Northern Arizona hosted the Pivot: Skateboard Deck Art exhibit with a MNA Member preview held the night before on October 12, 2018.

According to MNA's website the exhibit is described as, "Artists of many tribes and backgrounds transform 100 blank skateboard decks into a colorful and diverse collection. From traditional carvers to contemporary painters, the decks on display represent a pivotal moment in Native American art, as a young generation combines traditional imagery and techniques with modern interpretations and canvases. Guest curators Duane Koyawena (Hopi) and Landis Bahe (Navajo) chose to provide all the artists the same, unique canvas so the resulting exhibition expresses both diversity and unity."

Work of Native artists featured in the exhibit includes some local Hopi artists, as well. The long list of artists includes: Abel Nash, Al Bahe, Antoinette Thompson, Antone Chee, Bahe Whitethorne Sr., Buddy Tubinaghtewa, David J. John, Douglas Miles, Duane Koyawena, Dwayne Manuel, Emmett Navakuku, Felicia Gabaldon, Garrett Etsitty, Jeremy Singer, Jerrel Singer, Jodie Herrera, Kandis Quam, Keith Smith, Landis Bahe, Leandra Yazzie, Marla Allison, Mavasta Honyouti, Michelle Lowden, Nate Begay, Nick Lawrence, Ryan Gashwecoma, Ryan Singer, Sky Black, Steve Nelson, Thomas Marcus, Jason Gacia

Guest Curator Duane Koyawena

(Hopi), who worked with Landis Bahe to get the exhibit established stated, "As a self-taught artist, I have always felt passionate about art since childhood. I was born in Ft. Wainwright, AK, to an Air Force father, Lloyd Koyawena (Hopi), and my mother, Carol Keevama (Tewa/Hopi). I have definitely put the struggle in the saying "struggling artist", by having had a serious addiction to alcohol for most of my youth. I gained the appreciation for art, and the passion to explore within my own talent, through osmosis from my father who was also an artist. Sadly, my father lost his life to alcoholism. The devastating loss of my father ironically influenced my own destructive path with alcohol. In 2008, I took the first steps toward my road to sobriety, and re-connecting with my Hopi way of life."

Other artists shared their interpretation of what "PIVOT" meant for them when designing the deck for the exhibit. For local Hopi artist, Abel Nash (Walpi Village) he described his work as being influenced and inspired by his family of Hopi artists and carvers who are a part of Walpi Studios and many other family potters, as well. Nash described the pottery designs as having a significant connection to his grandmothers who were potters and of learning about the many pottery symbols by connecting to the women potters in his village and surrounding villages. He described himself as taking a "pivot" in life when he determined to move back home to Hopi where he could be around his son more often while continuing his career in the Native art world. Nash completed five skate decks which will be on display throughout the five-month exhibit.

LIVING

DIY Halloween Tips to Save Money

by StatePoint

Halloween may be the spookiest night of the year, but it's the prices for costumes and decorations that are scarier than any vampire (and they'll drain your wallet even faster).

This year, Americans plan to spend \$3.2 billion on Halloween costumes and \$2.7 billion on decorations, with the average person spending nearly \$87 on their costume alone, according to the National Retail Federation.

There are easy ways to save money and still enjoy this season's favorite holiday. And you can even use Halloween as an opportunity to put some extra cash in your pocket. Consider the following tips:

- Haunt your house for less. If you're planning a Halloween party, the cost of tables, chairs, decorations and music can really put your monthly budget in the grave. Instead of scraping together décor from a party store, use a local marketplace app to seek out better deals and more interesting finds. For example, OfferUp, the nation's largest mobile marketplace, connects buyers and sellers securely. Use the app to score eclectic dinnerware and serving dishes to make your home feel like a haunted mansion. Plus, there's plenty of gently used spooky decorations to be found.
- Potluck your party. From candied ap-

ples to mummified cake pops, there's no shortage of great Halloween recipe ideas out there. If you're hosting, save yourself the cost of feeding everybody by having your guests bring their favorite spooky dish.

- Clean out the ghosts of closets past. If your closet or garage is packed with boxes full of items from years gone by, Halloween may be the perfect time to sell stuff locally to creative costume hunters near you -- either by having a garage sale or by using a local marketplace app. Your pastel windbreaker from 1985 could just be the missing piece for someone's jazzercise costume, and those old white ski pants could help outfit a Marshmallow Man.
- DIY costumes. You can skip the full-priced Halloween stores and get creative with the items you or your neighbors already have around the house. Search your closets and listings of nearby sellers to put together some fun, spooky costumes and give yourself the opportunity to let your imagination run wild.

With a little bit of planning and some crafty buying and selling in your neighborhood, you can go all out this Halloween without over-spending. Or, take all that extra cash you saved to buy the king-size candy bars for your trick-or-treaters and be the envy of the block.

2018 Annual Tuuvi Festival Highlights



Artists shows and sells authentic San Domingo jewelry, most jewelry making are a trade secret and have been for many centuries. (Photo by Carl Onsae/Hopi Tutuveni)



Gourd art being sold by local Hopi artists, large gourds cut, and painted with Hopi symbols make this type of art unique. (Photo by Carl Onsae/Hopi Tutuveni)



Eagle dancers from the village of Walpi wait for their turn to enter the plaza, an elaborate make of their wings are very unique. (Photo by Carl Onsae/Hopi Tutuveni)



Yellow bird feather dancers from the village of Shungpovi dance to unique songs. Their attire represents the San Domingo harvest dance. (Photo by Carl Onsae/Hopi Tutuveni)



Hotevilla dancers danced Kaletakas or warrior boys, their attire represents the warrior and how they dress. (Photo provided by Jessica Onsae)



Buffalo dancers from the village of Moenkopi dance in honor of who created the Tuuvi festival. They danced very well with beautiful songs (Photo provided by Jessica Onsae)

Keep your family safe from accidental ingestions and overdoses – safely dispose of unused medications!



Hopi Resource Enforcement Services (HRES)

MED RETURN BOX

Located in the lobby of Hopi Rangers Station on Route 2 MP #46

HRES Med Return Collection Box is now available for the community to safely and securely dispose of unused and expired medication.

- Available year round to the public
- Anonymous
- Convenient

YES - Accepted

- Prescriptions
- Prescription Patches
- Prescription Medications
- Prescription Ointments
- Over-the-counter medications
- Vitamins
- Samples
- Medications for pets

STOP

These items are Not Accepted in this collection unit

HYDROGEN PEROXIDE

THERMOMETERS

NEEDLES (SHARPS)

BIOWASTE

MEDICATION FROM BUSINESSES OR CLINICS

INHALERS

AEROSOL CANS

ointments

lotions

liquids



► A similar Medication Return Box is also now available in the lobby of the Hopi Health Care Center, HWY #264 MP #388.



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