Feasibility Study on Hopi Education Discussions Continue

By ROMALITA LABAN MANAGING EDITOR

In 2015, the U.S. Bureau of Indian Education (BIE) awarded the Hopi Tribe a “Educational Support Department” (TED) grant, for the development and the creation of a brain-based education department. In 2017, Tribal Council-approved one of the TED grant funds to hire Public Works LLC to evaluate the current educational structure and determine (1) whether it was “feasible” for the Tribe to develop a “co-ordinated educational program” on the reservation, and, if so, (2) how the Hopi Tribe should structure the governance and build leadership capacity to facilitate “a comprehensive and coordinated education system.”

As part of our commitment to help educate and inform the Hopi community on issues impacting the Hopi schools, the Hopi Tutuveni published chapter summaries from the Feasibility Study on Hopi Education report from June through September 2018 covering the 367-page report which included 13 chapters. In this, the 19th 2018 publication of the Hopi Tutuveni we summarized Chapter 1: Governance of Hopi Education and Chapter 2: Educational leadership of the report. The report identified four primary options:

Option 1: Maintain and strengthen the current local autonomy structure.
Option 2: Set up a consortium structure.
Option 3: Create a centralized entity that provides support for the schools, and/or
Option 4: Create a central authority that provides oversight and accountability to the schools. In accordance with information that provided oversight and accountability to the schools, it was explained that the report began with governance because it was a critical factor for the TED grant and the commissioning of the Feasibility study, and a highly debated subject within the Hopi community. Further explanation in the report provided that there is a broadly shared conclusion that the current “system” isn’t working. The report included detailed evidence that locally controlled schools made a dramatic improvement in student achievement. However, the report also warned that the Hopi schools need more support and evidence that locally controlled schools would do best to describe and provide information that connects with the readers to what is occurring when Hopi delegates attend the past and present Little Colorado River trial hearings.

Hopi Annual Tuuvi Festival in Full Swing

By CARL ONSAE ASSISTANT EDITOR

With the fall weather upon Moenkopi, Hopi’s 2018 edition of the annual Tuuvi festival began on October 13 and 14, 2018. Moenkopi 2k-5k run and 5k-15k run were held with Village of Upper Moenkopi hosted its annual Tuuvi Festival, complete with food, jewelry, Texas Twisters, and Hopi dances.

People from around the world made their way to visit the Hopi mesas for only the Tuuvi festival which included 13 chapters. With the eighty-fifth annual Tuba City carnival rides and games, the Tuuvi festival began on the last two days during which the Tuba City fair also occurred. Lasting for two days, the Hopi Tuuvi Festival was in full swing. Pueblo Indians from all villages across the southwest came out to sell their jewelry and to display their unique artwork; local village dancers came out to entertain the people and to give good music to those who watched the dance. Although traffic was a hassle to some, travelers from a far seemed not to be affected by the traffic, and eager Tuuvi participants seemed to have not noticed any traffic at all. Attendees experienced laughter, dance, food, jewelry, and Hopi dance. Both of the family fairs were in full effect complete with concerts, central rides and games, the Tuuvi festival began on the last two days during which the Tuba City fair also occurred. Lasting for two days, the Hopi Tuuvi fair was in full swing. Pueblo Indians from all villages across the southwest came out to sell their jewelry and to display their unique artwork; local village dancers came out to entertain the people and to give good music to those who watched the dance. Although traffic was a hassle to some, travelers from a far seemed not to be affected by the traffic, and eager Tuuvi participants seemed to have not noticed any traffic at all. Attendees experienced laughter, dance, food, jewelry, and Hopi dance. Hopi’s Annual Tuuvi Festival in Full Swing

By CARL ONSAE ASSISTANT EDITOR

The Hopi Tewa Women’s Coalition to End Abuse, HTWCEA held a family resource fair on October 2, 2018 in First Mesa, Arizona. A family resource fair centered on providing information about domestic violence and how it affects not only Hopi Native but also the entire Native nation. Carey Onsae-Namoki, Executive Director for the Hopi Tewa Women’s Coalition to End Abuse program, in bringing the information about domestic violence and the community stated, “With these family resource fairs we want to interact with the community and to share information about domestic violence and to encourage families and the culture and also to start talking about domestic violence.”

According to Onsae-Namoki, 1 in 4 Native women will experience domestic violence and 1 in 3 Native women will experience sexual violence, which includes statistics throughout all Native nations and not just on the Hopi reservation. She mentioned the difficulties faced when quantifying results for the Hopi community, as a result of Hopi women victims not reporting the abuses due to being embarrassed, shame, and or threatened. Onsae-Namoki said, “It’s hard for women and men to come forth about their abuse problems when society normalizes violence, if it looks to have violence normalised within the community.”

The main goal of having the family resource fair was to incorporate Hopi culture into how domestic violence is perceived on Hopi and to find a way to prevent violence all together. Both of the family fairs were designed to inform the community about how domestic violence is present in the Hopi community, how it affects the community and how the community can be better informed and prevent domestic violence. The family resource fairs began with a 2k fun run/walk with participants of the community walking or running for their health and some fun in order to hear those experiencing the emotions of going through domestic violence. Students from the local schools also participated in the fun run/walk.
family resource fair event on October 9, 2018, from 9 a.m. to 3 p.m. at the Hopi HALLOWEEN Festival located at the Hopi Village Park. The event will feature a variety of local vendors and community organizations providing services and resources to the community. The fair will include information on domestic violence, child abuse, mental health, substance abuse, and other topics. Attendees can expect to receive valuable resources and connect with local agencies and service providers.

Local tribal leaders and community members have actively advocated for the fair as a way to raise awareness about the various issues affecting the community and to provide resources and support to those in need. The organizers are committed to ensuring that the fair is inclusive and accessible to all members of the community, regardless of their background or circumstances.

Additional information about the fair, including a list of participating organizations and a schedule of events, will be announced in the coming weeks. Attendees are encouraged to mark their calendars and participate in this important event.
Road Closure on US 89 Frustrates Travelers While Increasing Local Hopi Merchant Profits

Sieweupwenta Named Junior Miss Cherokee

By SCOTT MCKIE B.P.

Sieweupwenta, 14, a member of the Long Hair Clan from the Birdtown Community, was named 14th Annual Miss Cherokee at the Pageant held at the Cherokee Heritage Center on October 3, 2018. (Photo by Carl Onsae/Hopi Tutuveni).
Hopi in Court to Secure and Protect Tribe's Water Rights

What is the Little Colorado River General Stream Adjudication?

The Hopi Tribe has been fighting for the last 40 years to secure its water rights in the LCR water proceeding. The Little Colorado River stream adjudication has been crucial that the Hopi express the Hopi voice in the discussions as there are many competing demands for the limited water resources. In 2018, the Little Colorado River water rights proceeding was being heard in Superior Court in Flagstaff. The case was to determine the Tribe's water rights under federal law. So while the Hopi Tribe was fighting for the water rights, the United States was fighting against allowing the Hopi access to off-reservation water resources for its people. The Hopi Tribe is fighting to secure its water rights for the future and to ensure that it has access to the water resources it needs to sustain its way of life.

Who are the main parties to the court proceedings?

The U.S. government, represented by the Bureau of Reclamation, is fighting to secure the water rights of the Hopi Tribe. The Hopi Tribe, represented by the Special Master, is fighting to secure its water rights and bring water to its lands. Other parties include the Navajo Nation, the U.S. government, and the Department of Interior.

The court will hear testimony on the amount of water needed for livestock, irrigation, and future economic development. Each party will present their case on the water rights based on land ownership. That split would give the Hopi Tribe priority on water rights for livestock, irrigation, and economic development. Each party will present their case on the water rights based on land ownership. That split would give the Hopi Tribe priority on water rights for livestock, irrigation, and economic development.
Dear Larry...

By LARRY WATANAHAMME
The Hopi Times

Recently I received a letter at my door step, and it was a “Dear Larry” letter, written by a Hopi woman who didn’t know anyone else but me to reach out to her to find out to the best of my knowledge and ability, and with some help. Here is her letter.

Dear Larry...

I’m currently 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 housework and such. [He asked me] “don’t the men ever help?” I said yes. They do what they can but I know of my mother or mother-in-law aren’t there to do the daily chores the place would just be a mess. He basically called me S.L.A.W. I am not sure how to respond. He’s a spitfired 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 anyone, it’s respectful. Maybe because they aren’t Hopi or being they live in the city. With Hopi there’s a kind of hard being within both sides. I would like to hear 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 Women”

Yes, the topic has been a radar for over ever since around the time of the 1800’s when society in general, made women want to be treated equal, like with voting, then going into the situation in front of the bus, and not wanting to “be that voice” of a driving force and although at Hopi we have our own forms of “movements” but that’s not all in terms of respect. Women have been fighting for equal rights they never really been a huge issue within the Hopi community because that is what has occurred in Western Society and in a different man

When you have an ancient culture where women are viewed as leaders, not just because of what they do and lead in their household, and come from within a culture where women are the leaders. All leaders of their household, and come from within a culture where women are the leaders of the household. We think this is a slightly different way of expressing the same, we get a certain kind of societ

ty views and treats women. In Hopi society, the greatest “asset” for a woman is her children, her home, and her land. When I say her asset, it belongs to her, it is her birthright to own and cherish what she has, be it a man only materially but spiritually, too. Hopi women are born and raised in the house, I hold because that’s where she will be reared and have an abode, that is where she grew up and was brought up. In Hopi society does not always understand how Hopi women view that as one of the greatest assets. Women society is some-

Well, I would like to hear your opinion on the matter. Thank you for your letter. Larry.

Best regards,

From a Modern Age Hopi Woman

Answers in next issue.

PUZZLES & GAMES

Hopi Words
Find the English words to the Hopi words

Hopi Halloween
Want to ask Larry something? Email him: mcowalorry@gmail.com

Túuvamii teni kówa yóohnem

Apache
- Kishkii - Corn
- Kéé - Corn Husk
- Laah - Corn shoots (green)
- Naakai - Corn shoots (red)
Little Colorado River Settlement Fourth and Fifth Week Update

Office of the Chairman
For Immediate Release

The Little Colorado River water rights trial continued into its fourth week on October 1, 2018. This first of several trials is one of the most pressing issues on the Hopi Reservation. The United States, as trustee for the Hopi Tribe, traditionally has presented its case-in-chief at the last week of September. The trial this year began with Dr. Chuck Adams and Kenny Calhoun testifying on October 1.

Dr. Chuck Adams is an archaeologist and the former Arizona State Museum. He is very knowledgeable about the history of Hopi culture and traditions. He eloquently pointed out the differences between Hopi culture and traditions, as well as Hopi religion and beliefs, as well as Hopi water system. He presented this testimony considering typical Hopi practices and customs. He eloquently pointed out the differences between Hopi culture and traditions, as well as Hopi religion and beliefs, as well as Hopi water system. He presented this testimony considering typical Hopi practices and customs.

After these expert witnesses, the Hopi Tribe's water system. He presented this testimony considering typical Hopi practices and customs.

When the trial is concluded, the Court will set a date for the lawyers to make the Reservation a permanent homeland for Hopi people.

For the next two weeks, the trial will take place only on Monday and Tuesday to accommodate witness schedules. The lawyers for the Hopi Tribe likely will hold the Tribe’s affirmative case on Thursday, October 25, and the Navajo case-in-chief is set for the following week.

The Tribe's attorney will report that the trial on past and present water uses will begin 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 through court; the oral arguments will be particularly important for the Hopi to come to watch and hear.

After oral arguments, the court will take all of the evidence and argument under advisement. The judge then will 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 appeal trial, 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 people for generations to come.

Tribal Vocational Rehabilitation
The Hopi Vocational Rehabilitation program (HVRP) assists individuals with a physical or mental disability. HVRP provides services to prepare for, enter into or retain gainful employment.

Hopi vocational Rehabilitation Program
(928) 754-3254

Hopi Little Colorado River Settlement Trial Dates

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

Week of October 23, 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.

Wednesday, October 31, 2018 10:30 a.m.

November 2018

Thursday, November 1, 2018 10:30 a.m.
Friday, November 2, 2018 10:30 a.m.

For more information, please visit the Little Colorado River Settlement Trial website at www.lcrsettlement.com.
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HALLOWEEN STORIES

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

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 preparing 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 vistors 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-clad 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 bolted 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 the 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 August grass in field about halfway between one of the dorms and reading room was lit for a moment, completely empty. The room then went dark and it was silent. Opening his eyes, he saw the breathing get softer the woman's voice went, until she stopped singing an old prayer above him.

The stronger his voice became, the softer the woman's voice went, until she stopped singing an old prayer above him. The footsteps stopped and there was only the sound of the elder's 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 footsteps got louder until it sounded to be directed into the speaker of the cassette recorder. Then there was a low, long groan followed by a laugh.

The footsteps began again, going 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 RA 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.

As he was about to turn off the tape, 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 opened his eyes. 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.

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 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 croaking in the house. The croaking 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 elder's 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 footsteps got louder until it sounded to be directed into the speaker of the cassette recorder. Then there was a low, long groan followed by a laugh.

The footsteps began again, going loud to soft and finally becoming inaudible. There was only the sound of the elder, sleeping and breathing softly in the night.
Don’t 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 we can help you.

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

PIVOT Skateboard Deck Art Exhibit Features Local Hopi Artists

FLAGSTAFF, ARIZ. – On October 16, 2018, the Hopi Cultural Resource Center at Hopi千瓦ama hosted the Pivot: Skateboard Deck Art Exhibit. The exhibition was run in conjunction with a rare film screening of the Hopi HALLOWEEN exhibit. The film screening was held the night before on October 12, 2018.

According to MNA’s website the ex-
hibit is described as, “Artists of many
tribes and backgrounds transform 100
blank skateboard decks into a colorful
and eclectic mix of contemporary in-
carnations to contemporary painters,
and contemporary photographers. The
timely moment in Native American art,
is a young generation combining tradi-
tional techniques and modern inter-
pretations and carvings. Guest cur-
ators Duane Koyawena (Hopi) and
Landis Bahe (Navajo) choose to share
all of the unique, unique carvings on the
exhibition exhibiting both diverse
styles and techniques.

Work of Native artists featured in the
exhibit include some local Hopi artists
as well. The long list of artists includes:
Abel Naaj, Al Bake, Antonie Thomp-
sen, Army Nurse, Blake Wheelhouse, S.
Buddy Tubalhtetwah, David J John,
Dorothy Miles, Duane Koyawena, Dwayne
Manuel, Emmett Nakakua, Fabiola Guadalupe,
Amy Singer, Arlen Singer, Jessie Hime-
Ree, Kaye Rees, Landis Bahe, Lamora
Yaraza, Marie Allison, Michelle Lowden,
Nelson, Thomas Marcus, Jason Garcia,
Chris Cerda, Ryan Singer, Sky Black,
Steve Mavasta Honyouti, Michelle Lowden,
Kandis Quam, Keith Smith, Landis
Grey, Michelle Warne Ridge, Ryan Singer,
Dane Skye, Blake Black, Sky Blue.

Guest Curator Duane Koyewen (Hopi), who worked with Landis Bahe to get the exhibit established stated, “As a Hopi mom, I am thrilled to see such a diverse collection of works by local Hopi artists that will be shared with a wider audience. The goal of all the artists involved is to make a better world for our children and future generations by sharing their Native American heritage.”

The Hopi HALLOWEEN wishes you a safe and festive Halloween.

LIVING
Halloween DIY Tips to Save Money

BY ROMALITA LABAN
MANAGING EDITOR

DIY Halloween Tips to Save Money

By StatePress

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 gap in your wallet even). Thoughtful Americans plan to spend $3.2 billion on Halloween costumes and $3.6 billion on decorations. 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. Here are a few tips to help you stay within your Halloween budget.

• Potluck your party. From candied apples to mummified cake pops, there’s no shortage of great Halloween recipe ideas out there. Ask your guests to bring along their favorite dishes and have yourself a real spooky party.

• Clean out the ghosts of closets past. If you’re cleaning for Halloween, use this opportunity to let your imagination run wild. Consider the following tips:

   • Haunt your house for less. If you’re planning a Halloween party, a thoughtful, catchy title can really put your monthly budget in the grave. Instead of scraping together the usual party stuff, 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 nationwide. Use the app to score sceneric decorations and serving dishes to make your home feel like a haunted mansion. Plus, there’s plenty of spookily spooky decorations to be found.

   • Pull off your party. From candy apples to self-taught artist, I have always felt passionate about the passion to explore my heritage and my heritage.

   • Get the exhibit established stated, “As a Hopi mom, I am thrilled to see such a diverse collection of works by local Hopi artists that will be shared with a wider audience. The goal of all the artists involved is to make a better world for our children and future generations by sharing their Native American heritage.”

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Hopi Resource Enforcement Services (HRES)

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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
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- Samples
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These items are NOT accepted in this collection bin.

2018 Annual Tuuvi Festival Highlights

Hopi Resource Enforcement Services
BIA Route 2 Mile Post 446
Kykotsmovi, Arizona 86039
Phone: 928-734-7340 • Fax: 928-734-7345

Artists show and sell authentic San Domingo jewelry; most jewelry making is a trade secret and has been for many centuries. (Photo by Carl Onsae/Hopi Tutuvoni)

Eagle dancers from the village of Shungopovi dance to unique songs. Their attire represents the San Domingo harvest dance. (Photo by Carl Onsae/Hopi Tutuvoni)

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)

Eagle dancers from the village of Shungopovi dance to unique songs. Their elaborate make of their wings are very unique. (Photo by Carl Onsae/Hopi Tutuvoni)

Yellow Bird Feather dancers from the village of Shungopovi dance to unique songs. Their attire represents the San Domingo harvest dance. (Photo by Carl Onsae/Hopi Tutuvoni)

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

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 Tutuvoni)