



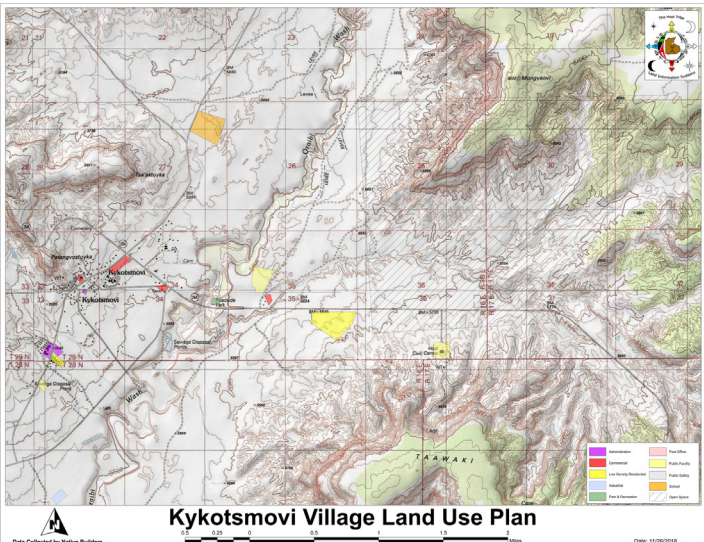
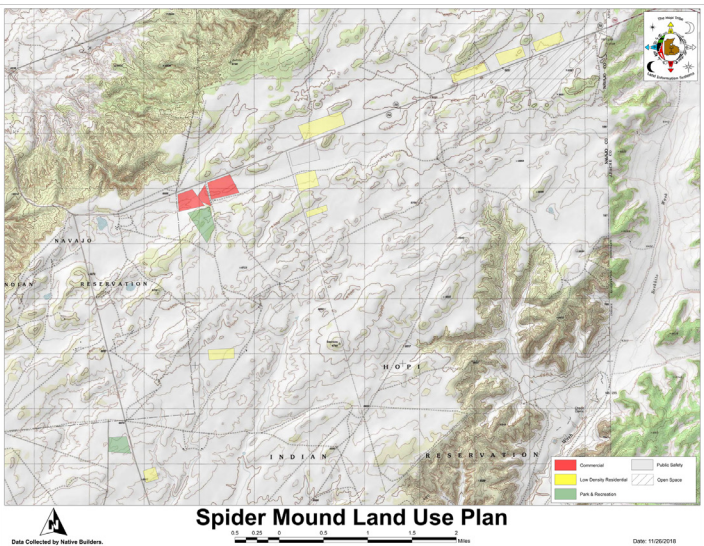
The Hopi Tutuveni

Merry Hopi Holidays

VOLUME 26 | NUMBER 21

TUESDAY, DECEMBER 18, 2018

Proposed Master Land Use Plans for Kykotsmovi Village, Spider Mound and Upper Moenkopi Village



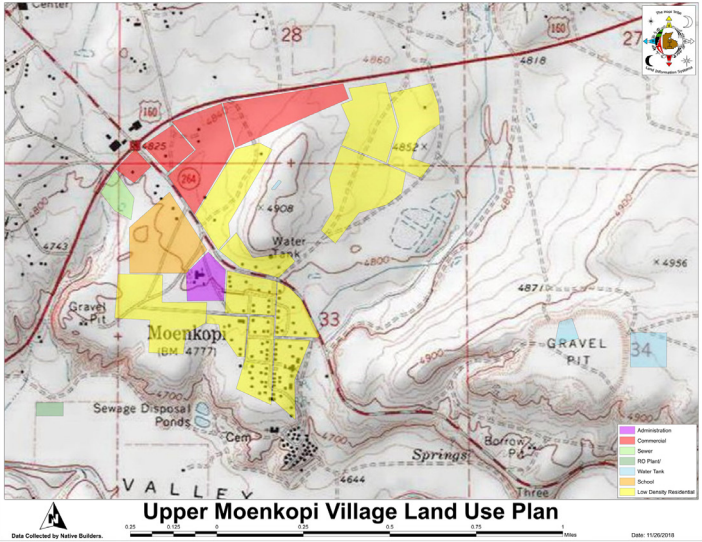
By Office of Community Planning and Economic Development
PRESS RELEASE

KYKOTSMOVI, Ariz. - The Office of Community Planning and Economic Development Land Information Systems (OCPEDLIS) is providing the following “Draft Maps” of the proposed Master Land Use Plans for Spider Mound, Kykotsmovi Village and Upper Moenkopi Village for public review and comment.

The maps have been acquired and developed by utilizing drones and mapping through services provided to the OCPEDLIS.

OCPEDLIS requests public comments regarding the draft maps in writing at the OCPEDLIS, its mailing address of P.O. Box 123, Kykotsmovi, Ariz., and/or email at agashwazra@hopi.nsn.us by Jan. 4, 2019. Questions may be directed to the OCPEDLIS at 928-734-3241.

For full size maps please contact the OCPED office



Have a Safe and Wonderful Christmas, and Have a Happy New Year, from the Hopi Tutuveni Staff

HOPi TUTUVENI
PO BOX 123
KYKOTSMOVI, AZ 86039
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ADDRESS SERVICE REQUESTED

Hopi Delegation in Court as First Phase of Little Colorado River Adjudication Ends



Front row l-r - Violet Sinquah, Colleen Dennis. Second row l-r – Bruce Fredericks, Upper Village of Moenkopi Rep. Third row l-r – Clifford Quotsaquahu, Village of Bacavi Rep., Howard Dennis. Top Row l-r Phillip Qocytewa, Village of Kykotsmovi Rep, Albert T. Sinquah, First Mesa Consolidated Villages Rep. (Photo by Romalita Laban/Hopi Tutuveni)

By Athia Hardt, Hopi Public Relations and Romalita Laban, Hopi Tutuveni

PHOENIX, Ariz. - A delegation of Hopi leaders are in an Arizona court this week as attorneys make closing arguments, ending the first of several trials

of Hopi water claims in the Little Colorado River Adjudication. The delegation, led by Chairman Timothy Nuvangyaoma, is there to listen, but also to demonstrate their support at the end of a trial that will have a major impact on Hopi’s future.

During the last three

months, more than 30 witnesses have testified about past and present use of water on the Hopi Reservation. The trial has been presided over by Special Master Susan Ward Harris. To secure and protect our water rights for future generations, Hopi leaders, tribal staff, and other members of the Hopi Tribe have been in Phoenix to tell the Special Master 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 sanctity of water, and the relationship between farming, water and our ceremonies. Hopis have talked about the integration of their concerns, not just for Hopi, but for the future of the whole world. Hopefully, this has helped the Special Master to understand the central role of water in everything in Hopi life.

Special Master Harris’ job now is a big one. She will consider all of the evidence and argument from these months of testimony. The judge will then produce a comprehensive report 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 Hopi Reservation a permanent homeland for Hopi for generations to come.

Why is this trial in Phoenix important? For 40 years, the Little Colorado River Adjudication has been going on, in an effort to determine conflicting water rights in the Little Colorado River basin. Even though the case has gone on so long, the allocation of water rights between the parties has not yet been determined. The larger case has been separated into various “sub-proceedings,” including three trials of Hopi’s water claims—(1.) the one that is ending now, on past and present water use on the Reservation, (2.) a second trial (in 2019) focused on water needed in order for the Reservation to serve as an economically self-sufficient and livable permanent homeland for future generations, and (3.) a third trial focusing on the Hopi lands south of the Hopi Reservation (a date for the third trial has not been set). 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.

Sometimes the case has been contentious as other participants in the case argued against the Hopi claims to water. The others 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 farmers and ranchers. With so many competing demands for the limited water resources, it has been crucial that Hopi express the Hopi voice in the discussion, and the presence of Hopis in the audience at the trial has been an important statement.

The trial focuses on 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 main-stem of the Colorado River, which is outside the basin and is not part of the adjudication.

Hopi’s legal team has highlighted 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.

Evidence was given

about the creation of the Hopi Reservation and government records, indicating that the lack of surface water has always represented a major challenge to the Tribe’s economy. Over decades, 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 government efforts contributed to washes becoming deeply incised, and created deep gullies channeling the water though the plains, 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 Court also heard about water used by Peabody Coal in its mining operations (currently 1,225 acre feet a year) and how that water should be split between the Hopi Tribe and the Navajo Nation. 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

More on Page 2

EDITORIAL

A.V.T.P has success of graduating their students
Read more about their success.

More on Page 3

COLUMN

LARRY’S CORNER
“Are we Passionate yet? Part 2”
Read about the second part of his passion

More on Page 7

COMMUNITY

Bradley Balenquah honored by his village.
Read more about his honoring, and his success.

More on Page 5

PUBLIC

Kykotsmovi Village Celebrates their Christmas parade and Bazaar
Read more about it

More on Page 8

River Adjudication Ends, Cont.

focused on the maximum amount of water used on the Reservation in the past for domestic, commercial, municipal and industrial uses.

Hopi witnesses testified about the history of the Hopi water system and about traditional Hopi practices and custom. They testified about Hopi religion and beliefs, culture and traditions, differences between Hopi and Western culture, and the interlinked values of farming, water and ceremonies.

Chairman Nuvangyaoma and former Chairman Herman Honanie both testified at the trial. 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 also talked about his family history and about farming and ranching in the traditional and modern era.

Many other Hopi witnesses talked about their lives growing up on Hopi, Hopi culture, and how their families farmed and ranched.

Asked to comment as the first of the Hopi water rights trials ends, Chairman Nuvangyaoma stated: “This fight is not only about the Tribe’s future, but also about what it means to be Hopi. We are fighting for our lives, by way of water in the LCR adjudication, and we fight to protect Nuvatukya’ovi (the San Francisco Peaks), because to be Hopi means to honor Hopi’s covenant to be good stewards of this land and its resources. My administration is committed to keeping the Hopi sinom updated and informed because this struggle is vitally important to our way of life here at Hopi. I encourage all Hopis to support the effort, through thoughts and prayers, and by attendance at future trials. Kwa’kwa to all for your support and good thoughts. There is still much to be done—Ovi iitam qa ookiw tootini. Itaam soosooyum haapiqalyani.”



Youth Internship Opportunities with the Hopi Cultural Preservation Office

By JOEL NICHOLAS, HCPO PRESS RELEASE

KYKOTSMOVI, ARIZ. - The Hopi Cultural Preservation Office (HCPO) is pleased to announce 2 internship positions for Hopi youth ages 18 to 30 (must be a high school graduate). The HCPO has recently completed year 1 of a 3 year project for the Navajo-Gallup Water Supply Project (NGWSP). The internship will involve fieldwork, archival research, collaboration with elders, and skill building in the natural and cultural resources. Possible tasks may include the following:

- Attend planning meetings and conference calls to become oriented with project goals.
- Help develop questions for oral interviews and place-based field interviews.
- Participate in oral history interviews and fieldwork in the NGWSP project areas.
- Help create a bibliography of relevant sources available at HCPO archives.
- Use the Hopi Dictionary to contribute to a list in Hopi of plants, minerals, animals, and other resources that may be identified during the project.

•Help develop a table of archaeological sites in the project area, with site descriptions.

•Assist with additional project-related tasks as determined by the Internship Coordinator or HCPO Staff.

•Able to understand concepts of Hopi Culture and speak or comprehend the Hopi Language.

Internship applications will be accepted in the Hopi Cultural Preservation Office starting: Wednesday, December 12, 2018 thru Friday, January 18, 2019.

A letter of interest is all that is required to apply, followed by an interview. Please include a one page letter providing your name, contact information, age and reasons for interest in this program and how working with the Hopi Cultural Preservation Office will benefit you.

For more information about this project and to submit your letter of interest, please contact: Stewart Koyiyumptewa at (928)734-3615 and skoyiyumptewa@hopi.nsn.us or Joel Nicholas at (928)734-3618 and jnicholas@hopi.nsn.us.

Native Americans Hope to Protect Ancestral Sites Threatened by Multi Billion-Dollar Copper Mine



Bernadette Carra of the Ak-Chin Indian Community instructs Gifford Valdez, a Mescalero Apache, during a field training exercise on documenting sacred sites. Carra enjoys working with people from different tribes who also are tied to this land and its future. (Photo by Nicole Neri/Cronkite News)

By DAISY FINCH
Cronkite News

TONTO NATIONAL FOREST – LeRoy Shingoitewa dug his hiking boots into loose gravel and sand, watching the early November morning sunlight slowly spread across shrubby hills and rocky valleys near the proposed site of an enormous copper mine.

Resolution Copper plans to develop the mine east of Superior and predicts the mine will meet about a quarter of the nation’s demand for copper once it is in full production. The company says the mine, which may cost as much as \$8 billion, is the “largest single investment in Arizona history.”

It has been passionately opposed by some Native Americans who say it will destroy a sacred site near Oak Flat Campground in the Tonto National Forest about 70 miles east of Phoenix.

The Resolution Copper-Oak Flat controversy is not lost on Shingoitewa, even though he’s a field director for a team of Native American “tribal monitors” chosen for a program funded by Resolution Copper and designed with help from the U.S. Forest Service.

The monitors are charged with documenting culturally significant Native American sites that could be affected by the mine, which is expected to cover 11 square miles. They hope their work will help save at least some of what’s at stake – the ancestral lands and cultural resources that are part of who they are.

“I think all of the tribes have the same thought process ... we’d rather you not disturb this area. Our ancestors are here,” Shingoitewa, a Hopi, told Cronkite News.

Shingoitewa, who’s 40 with graying sideburns and an easy smile, lives in M̄nqapi, a village in northeastern Arizona. A graduate of the University of Arizona, he is a former wildlife technician for the Hopi Tribe. Tribal leaders tapped him to represent the Hopis in the monitoring program, which is part of an environmental-impact process necessary for Resolution Copper to get permits to operate the mine.

Shingoitewa, dressed in a baseball cap, a yellow vest, a protective long-sleeved blue shirt and hiking pants, walked with a small team that included tribal monitors, an archaeologist and a botanist. Seven of the 20 Native American tribes in Arizona have tribal monitors working on the mine

project.

He began working as a tribal monitor when the program started in January. Members of this “TCP crew” – Traditional Cultural Property crew – visit sites archaeologists already have marked via coordinates. They detail cultural, spiritual and historical significance on a form that enables them to present significant sites that could be eligible for inclusion on the National Register of Historic Places, under the National Historic Preservation Act.

But the Preservation Act doesn’t guarantee a site valued by Native Americans will be protected “from disturbance and damage,” according to National Register Bulletin 38, “Guidelines for Evaluating and Documenting Traditional Cultural Properties.”

The bulletin states that “if in the final analysis the public interest demands that the property be sacrificed to the needs of the project, there is nothing in the National Historic Preservation Act that prohibits this.”

The cultural significance

From sunrise to noon on one November day, the men and women on the monitoring crew visited two areas, finding pieces of prehistoric mortars, grinding stones, chipstones that might have been used for toolmaking and the flat stones of prehistoric archaeology. They also spotted wild plants Native Americans may have used for basket making, food and medicine.

To Shingoitewa, the land is spiritually, historically and culturally significant.

“That’s what’s unique about this area, is all our tribes came through here, at one time or another in history,” Shingoitewa said. “So one tribe cannot lay claim to this area ... so having each tribal member working with us, we get their perspective of it.”

He said he didn’t want to see this landscape disturbed by mining activities. But he understood his limitations as a tribal monitor. He can’t decide where mining activities might take place. He can only point out Native American sites and hope mining officials decide to protect them.

The conflict

Resolution Copper is owned by two large international companies – Rio Tinto and BHP. The proposed “block cave” mine is expected to span 11 square miles and dig 7,000 feet below the surface, according to the project summary.

The Arizona Mining Reform Coalition,

which includes major environmental groups and at least 20 tribal governments, oppose the mine. Environmentalists say the mine would harm water supplies and endangered and threatened species. Native Americans don’t want the mine to destroy ancestral remains, artifacts and lands, including Oak Flat, which hold religious, cultural and historical significance for some Native Americans.

Some opponents of the mine say the tribal monitoring program will have little effect on the outcome.

“The monitoring program only documents what will be destroyed,” Robin Silver, co-founder of the Center for Biological Diversity, wrote in a text message to Cronkite News.

“Resolution Copper does not care one bit about any cultural concerns, they’re just going through the motions and pretending,” he wrote. The center is a member of the Arizona Mining Reform Coalition.

Over a week, Cronkite News left voice-mails, emails and a Facebook message seeking comment on the tribal monitoring program from Apache Stronghold, a Native American group that battled the proposed mine for years. Apache Stronghold did not respond.

The copper mine

Oak Flat land was federally protected from development until it became part of a land exchange signed by President Barack Obama in 2014. Under the exchange, the federal government agreed to swap 2,422 acres of public land – including Oak Flat in the Tonto National Forest – to acquire 5,344 acres owned by the mining company.

It’s unclear when the copper mine would become fully operational. Resolution Copper is still in the permitting process, including getting approval by the federal government under the requirements of the National Environmental Policy Act, according to the company’s website.

The Tonto National Forest land the tribal monitors are surveying includes the proposed mine site and areas where tailings, pipelines and mine-related facilities could placed, said Victoria Peacey, senior manager of permitting and approvals for Resolution Copper, in an email to Cronkite News.

The U.S. Forest Service now is working on an Environmental Impact Statement necessary to move forward with permits for the mine. Information gathered by tribal monitors will be included in that report.

Peacey said Resolution Copper “is exceptionally proud” to fund the monitoring program but declined to say how much it costs. The monitors are hired through WestLand Resources, an environmental consulting firm contracted by Resolution Copper.

“Something that I think is really important is that there is mutually beneficial outcomes when we listen to communities’ perspectives and especially when we listen to Native Americans’ perspectives and we respect their priorities,” Peacey said.

“They have historical and cultural connections with the land that we don’t have. We already need to complete these baseline studies as part of our environmental impact statement, so why not work together? I think this collaboration is really

in line with being a good neighbor.”

The connection

Bernadette Carra, 46, a tribal monitor from the Ak-Chin Indian Community, completed about a week of training on navigational skills, mapping and cultural resource laws. Carra now helps train new tribal monitors.

In early October, she led a small group of trainees on a field session. Standing on a hill east of Roosevelt Lake, Carra noted it was likely that many prehistoric Native Americans traveled through this area and held ceremonies here.

“We’re at a point that every day, you’re learning something,” Carra said, as she watched trainees practice their observational skills. “I love this. I love being able to go back and record and say, ‘This is what I found. I think this is significant, significant to us.’ It’s just overall awesome.”

She recalled what it meant for her to stumble upon natural springs while surveying the Tonto National Forest land. She thought about her ancestors, wondering whether they camped at that very spot. Or if they’d prayed for rain, so the spring would continue to flow.

Carra enjoys working with people from different tribes who also are tied to this land and its uncertain future.

“The knowledge that each one of them individually, as tribal people, carry is more than I could have ever thought that I was going to be out here learning,” she said.

It’s not always easy. The hills are rocky and rugged and the hikes can be strenuous.

“I’m going to be 47 in a couple of months,” Carra said. “And some of these places are challenging.”

But when Carra reminds herself that her ancestors hiked these same hills, she chuckles and tells herself: “Who am I to be complaining? I can do this! It may take me a little while, but I can do it!”

The uncertainty

Every Friday, Shingoitewa drives five hours home to M̄nqapi after a week in the field with his crew. It’s a long haul but worth it.

He’s a marathon runner, and sometimes he runs on one of the many nearby mesas. Other times, he likes to unwind watching TV: “Grace and Frankie,” “Mom,” “The Big Bang Theory” and “Golden Girls.”

They take him away from the challenges of the job – the paperwork, the management and the uncertainty of the future of the sites carefully documented by the monitors.

Shingoitewa and other monitors hope that by recording their findings, the sites and artifacts will be left alone.

“When we find things, we put them back to where it was at,” he said. “It was left for a reason, so we don’t mess with a lot of this stuff. We respect what’s here, who was here.

“We don’t want disturbance, we don’t want things changed, but the world is kind of changing in its own way, too, so we have to kind of be able to be flexible.”

And if the mine goes forward as expected, then “at least maybe we can influence part of the decision” and protect some ancestral sites, he said.

That, he said, would “be a win for us.”

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

Managing Editor’s Corner 2018 Tutuveni Headlines and Reflections Continued

By **ROMALITA LABAN**
HOPI TUTUVENI

As the Managing Editor, in addition to sharing a few reflects and the first half of 2018’s Hopi Tutuveni Headlines in the December 4, 2018 publication, as promised following are the second half of 2018’s Hopi Tutuveni Headlines. The Tutuveni staff and Board determined to share 2018 Headlines throughout December 2018 as part of getting ready to put 2018 to rest.

For some of our villages “Hopi New Year” is right around the corner which is typically honored around the Winter Solstice, which follows this publication date. We know that schedules and calendars are an important part of our ceremonial cycle. Although our goal is not to put every bit of what we do on Hopi in written print, we believe it important to at least mark the time in history as our way of documenting our perspectives of this time and putting away the past year.

We are happy that we have been able to achieve not missing any publications and must also acknowledge the many programs and/or community groups and individuals who utilized the Hopi Tutuveni to share their voice with our readers via guest editorials, press releases and via providing story leads. It is because of that engagement that Tutuveni is a “living” testament to life on Hopi and beyond, where Hopi people gather and visit.

We truly value the connections and feedback and we want readers to know that your opinions matter. We know that there are many in our Hopi and Tewa communities who value the Hopi Tutuveni for the information it provides. We will continue to monitor suggestions and recommendations and appreciate the contacts.

“Time flies when you are having fun” which is exactly what Carl and I have been saying. We have heard from many in the Tribal government and in the community voicing concerns about the future of the Hopi Tutuveni. We have been invited to gatherings, meetings, and presentations throughout Hopi and have happily reported and shared our perspectives of what we witnessed, even when we were the only audience members present.

We have even been asked to leave meetings, to not take pictures, and heard the words, “This is off the record” countless times. We have continued attending events even if we may not have been openly welcomed and because of our mission and in the spirit of educating, informing and providing a community service.

Now that Tutuveni will be included in the 2019 Hopi General Fund budget we

will resume the mission and publications in 2019. We strive to continue improving Tutuveni and bring the content our readers are requesting to the best of our ability, availability and hopefully with more openness and concern for transparency for the people’s sake and concerns.

We are continuing to add new features that incorporate Hopi lavayi. We have been consistently contacted by previous and current staff of the Hopi Cultural Preservation Office (CPO). We briefly reported about the free public screening of the recently aired PBS Four-Part Series showcasing Native America hosted by CPO at Hotevilla and I also had the privilege of interviewing Leigh Kuwan-wisiwma, previous CPO Director about his work on that project. The interview was interesting and inspiring as Kuwan-wisiwma shared great historical information and perspectives about his work and that work will continue in Spring 2019 on another similar project. We look forward to growing the connection to CPO and sharing more about their progress and in support of Leigh’s words, “Our voices have to be heard, let the Hopi tell their own story.”

Askwali, Happy Hopi Holidays and Happy Reading throughout the rest of 2018 and into 2019!

Headlines from 2018

June 19, 2018 - “The Fight to Save NGS May Be Over, But the Battle Wages on for Hopi”

July 3, 2018 1 “Hopi Tribal Council Approves Re-appointment of Chief Judge”

July 17, 2018 – “Housing Crisis Impacts Local Organization - Office of Mining and Mineral Resources Forced to Move”

Aug. 21, 2018 – “Hopi Resource Enforcement Approved to Contract Law Enforcement Services”

Sept. 4, 2018 – “REMEMBERING Senator John McCain – Hopi Tribe, Remembering his Legacy”

Sept. 18, 2018 – “Hopi Tribe’s Statement on Little Colorado River Adjudication”

Oct. 2, 2018 – “Hopi Tribe Completes 2017 Audit”

Oct. 16, 2018 – “Feasibility Study on Hopi Education Discussions Continue”

Nov. 6, 2018 – “Hopi Youth Travel to Phoenix in Support of Protecting Tribe’s Water Rights – Paatuwaqatsi – Water is Life”

Nov. 20, 2018 – “Hopi Tribe Facing Budget Cuts – Updates on the Hopi Tribe 2019 Budget Process”

Dec 4, 2018 – “Hopis Conclude Testimony in First Phase of Little Colorado River Adjudication – Closing Arguments Set for Dec. 17 and 18”

OPINION

One Solution for Global Warming and Climate Change

By **THOMAS O. MILLS**

Everyone knows that the moon is drifting away from earth at approximately one inch per year. In 12 years it would be one foot further away. In 25,920 years, (the time it takes earth to make its complete slow processional cycle around the sun), the moon would be 2,160 feet further away from its correct path.

It might be coincidental that the diameter of the moon is 2,160 miles and scientist really have no good idea how the moon was formed or how it was created in just the right orbit to balance earth, control our tides and seasons, and always have the same face coincide with the earth in just the perfect rotation in space.

It might also be coincidental that the period of time we call an age is 2,160 years and each age is associated with a constellation or 12 different groups of stars, which give us a specific location of earth in our journey through space.

The builders of the Pyramid Complex in Egypt and Chaco Canyon in America both knew of the importance for the placement of the moon and its effect on earths orbit.

In Egypt, the great pyramids height and base gives us the dimensions of the planet to within three quarters of a percent, the base length corresponds to the distance the earth rotates in 1/2 a second, or our correct speed and location in space within four decimal points of the year and the mathematical tool (pi) to square a round circle floating in space. The box inside the Kings Chamber, thought to be a coffin, is actually an astronomical atlas who’s walls and chambers show not only the distance from the earth to the sun and the moon, but also the weight of the sun and the moon, and the absolute cubic meter and the polar radius of the earth in terms of an absolute meter.

In Chaco Canyon, the major buildings are oriented with the winter and summer solstice and the equinox to show the earth’s tilt and perfect balance in space. Other buildings are oriented with the moon’s 18.6 maximum and minimum year cycle, back and fourth, that very few people on earth are aware of today. All this information is chiseled in stone on a flat rock on top of a high butte and marked by the sun’s light perching a circle at the exact moment to show that the earth, its tilt, and the moon are all still in the perfect balance and orbit that we need to survive.

No one knows how, who or why the pyramids were built in China, Mexico, and Egypt and no one ever lived at Chaco Canyon, as there are no burial grounds, dumps, water, or proper ventilation in the buildings to build a fire to stay warm.

The Hopi believe that the Creator’s Nephew placed the planets in gentle order when they first found earth wobbling in space. I believe he did this with the moon and that the murals of Egypt show this event. Perhaps in time we can come together and put the moon back in its proper place and orbit to solve climate change and global warming? What would it take? How could we do it? How much time do we have left to act? If I am correct the Sphinx is the time piece and we will enter the next age on December 21st in the year 2100, the winter solstice and the coming new age.

Special thanks to Peter Tompkins, Secrets of the Great Pyramid, and Anna Sofaer, The Mystery of Chaco Canyon. Thomas O. Mills Former Manager Hopi Cultural Center tmills1870@aol.com

Author: The Book of Truth, A New Perspective on the Hopi Creation Story Stonehenge, If This Was East 12-4-2018

2019 First Mesa Cleanup Event

Announcement and Call to All Volunteers

**JACK PONGYESVA, Rezcycling
FOR IMMEDIATE RELEASE**

The First Mesa Earth Day Clean-Up returns to Hopi for the second time, on April 19-21, 2019. The event created by the Nuvayestewa Family to address the numerous garbage piles from illegal dumping and littering on and around the Mesas, is an opportunity for the Hopi people to volunteer their efforts to combat this growing problem as a community.

Thanks to the hard-working organizers and team leaders, commendable volunteer efforts, generous donors, and immense community support and collaboration, the 2018 Inaugural Earth Day Event was an overall success.

Six months of planning was put into facilitating this past Earth Day Clean-Up, which produced unexpected results: over 233 volunteers attended and worked tirelessly, more than 10 tons of trash were collected and stock piled, over half a ton of the cleaned-up trash was separated and recycled, and approximately 60 people prepared and donated food to feed every involved person on event day. Trash collected from the side of First Mesa, ranged from old food containers, furniture, tires and toys, to household cleaners, hypodermic needles, and every type of broken glass fragment. An organized event that helps

keep Mother Earth clean, beautiful, and safer for our current children and those to come, this year’s event is planned to be bigger and better in many ways by building on the previous one.

The 2019 First Mesa Earth Day Clean-Up will be held in mid-April 2019, beginning with a full day for volunteer registration on Friday, April 19, 2019, followed by a full day of clean-up efforts from 8am-4pm on Saturday, April 20, 2019 and will finish strong with another half-day of trash pickup and work station disassembly from 1pm-4pm on Sunday, April 21, 2019.

This is a perfect opportunity for friends and family to get together outside in the healing sun and do active and positive work. There will be prizes raffled off for those who participate in the upcoming event, and it’s also a great opportunity for those needing to complete any community service hours.

Being a part of the event in April 2019 will support this environmental stewardship initiative and make the First Mesa area a better place for everyone. Help strengthen the Hopi community and support the movement attempting to spark the hopeful elimination of all trash found around our beautiful and sacred Mesas in the future to come.

More information is available at: Jack Pongyesva, founder of Rezcycling (928) 301-3240

Congratulations to Hopi Graduates

By: **MARCELLA SILAS**
Vocational Advisor

KYKOTSMIVI, Ariz. - The Adult Vocational Training Program (AVTP) proudly announces program graduates for 2017-2018.

The Students are recognized for their hard work and dedication. We would also like to express our appreciation to their families who have encouraged their success along their educational journey.

Our graduates have proven it is never too late or impossible to make dreams come true.

Some graduates have chosen to work away from home while others have returned home to the Hopi Mesas to build their careers. Congratulations to all the graduates, and we wish you the best in all your endeavors.

2018 Graduates:
Alycia N. Honawa,
Pharmacy Technology
Carrington College

Popovi M. Howato,
Pharmacy Technician
Brookline College

Daphne J. Sahneyah,
Patient Care Technician
Brookline College

Cheri J. Joe,
Veterinary Assistant
Pima Medical Institute

Mary S. Holmes,
Dental Assisting
Carrington College

Nell S. Silas,
Diesel Heavy Truck
Arizona Automotive Institute

2017 Graduates:
Shane R. Cepai,
Combination Welding
Arizona Automotive Institute

Adrien L. Decker,
Combination Welding
Arizona Automotive Institute

Trevor C. Honyumptewa,
Automotive Service Technology
Arizona Automotive Institute

Stephanie S. Wing,
Pharmacy Technology
Carrington College

Alyssia B. Humeyestewa,
Medical Assisting
Carrington College

Kisha S. Nodman,
Pharmacy Technician
Pima Medical Institute

Erika R. Myron-Poleahla
Dental Assistant
Pima Medical Institute

Lyle R. Daniels,
Culinary Arts, Baking & Restaurant
Management
Arizona Culinary Institute

Nichole Robinson, Cosmetology
Empire Beauty School

The AVTP serves Hopi enrolled adults between 18-35 years of age who are interested in pursuing a certificate/diploma.

The AVTP also offers Direct Employment (DE) services to individuals who require services to relocate for full-time employment. There are no age criteria for DE services; however, DE is a one-time benefit. For example in 2017-2018 the program has assisted with housing and uniform allowances for individuals employed with Walgreens retail, Indian Health Services, and Arizona Department of Corrections.

Additional services include community and school presentations. If you interested in any of our programs or to ask questions about our services, you may contact the Office of Higher Education and Workforce Development, located at the Hopi Tribal Complex. Other programs within the office include Hopi Tribal Grants & Scholarships, Workforce Innovation & Opportunity Act Program (WIOA), and the Hopi Vocational Rehabilitation Program (HVRP).

Monthly scheduled visits to the Moencopi area will be discontinued starting January 2019. Contact numbers for applications or questions can be directed to (928) 734-3542 or 734-3543.



Approved FY 2019 General Fund Budget A.I. #092-2018

I H-082-2018

By Office of the Secertarty
FOR IMMEDIATE RELEASE

The Hopi Tribal Council on November 28, 2018 by motion and majority vote approved the above-mentioned Action Item and Resolution with amendments. By passage of this Resolution, the Hopi Tribal Council hereby approves the 2019 General Fund Budget and Expenditure Authorization and Appropriations Language in the amount of \$21,039,027.00

for the period January 1, 2019 through December 31,2019. The Legislative Branch has been funded as follows:
Hopi Tribal Council - \$765,239.00
Office of Tribal Secretary - \$247,907.00
Water/Energy Committee - \$10,840.00
Land Commission - \$10,840.00
Transportation Committee - \$10,840.00
Law Enforcement Committee - \$10,840.00
Health & Education Committee - \$10,840.00

Investment Oversight Committee - \$10,840.99
Office of Enrollment - \$137,389.00
Hopi Treasurer’s Office - \$219,377.00
Office of Revenue Commission - \$183,696.00
Budget Oversight Team - \$ 3,220.00
Please inform the Tribal Council, Committees and Offices within your department. Should have any questions, you may contact me at (928) 734-3131.

APPROVED		
FY 2019 GENERAL FUND BUDGET		
PROGRAM(S)		FY 2019
Dept #	VILLAGES	
40100	Sichomovi	290,400.00
40200	Bacavi	290,400.00
40300	Hotevilla	290,400.00
40400	Kyakotsmovi	290,400.00
40500	Mishongnovi	290,400.00
40600	Sipaulovi	290,400.00
40700	Shungopavi	290,400.00
40900	Upper Moencopi	290,400.00
41000	Tewa	290,400.00
41100	Lower Moencopi	290,400.00
41200	Walpi	290,400.00
41300	Yu-Weh-Loo-Pah-Ki	290,400.00
no budget	Oryvi	290,400.00
SUBTOTAL		3,775,200.00
LEGISLATIVE		
01100	Tribal Council	765,239.00
12000	Tribal Secretary	247,907.00
13100	Water/Energy Committee	10,840.00
13200	Land Commission	10,840.00
13300	Transportation Committee	10,840.00
13400	Law Enforcement Committee	10,840.00
	Health & Education	10,840.00
	Investment Oversight	10,840.00
12100	Enrollment	137,389.00
11000	Treasurer	219,377.00
11100	Revenue Com.	183,696.00
11200	BOT	3,220.00
SUBTOTAL		1,621,868.00
EXECUTIVE		
15100	Chairman's Office	340,365.00
15200	Vice Chairman	283,226.00
15300	Executive Director	205,838.00
01200	General Counsel	865,310.00
	Osborn-Maledon	3,031,500.00
	Arnold & Porter Kay Sholer, LLP	225,000.00
	Maddox, Issaason & Cisneros, LLP	30,000.00
01500	Lobbying	115,000.00
	Public Relations	125,000.00
01300	Prosecutor	534,484.00
01280	Public Defender	318,888.00
01350	Domestic Violence	33,422.00
SUBTOTAL		6,108,033.00
JUDICIAL		
14200	Court Admin	911,302.00
SUBTOTAL		911,302.00
H.A.L.F.		
33190	Hopi Assisted Living	150,000.00
SUBTOTAL		150,000.00
DATS		
22000	Financial Management	1,335,432.00
	Audit	250,000.00
23000	Human Resources	365,199.00
21000	MIS (IT)	751,076.00
24000	Facilities/Risk Mgt	995,491.00
24500	Utilities	280,000.00
new	Insurance	500,000.00
39100	Planning & Economic Development	146,206.00
23100	T.E.R.O.	86,213.00
SUBTOTAL		4,709,617.00
DEPT OF HEALTH SV		
33131	OAAS - Adm/Nutr	38,920.00
SUBTOTAL		38,920.00
SOCIAL SERVICES		
32100	Indigent Burial	18,000.00
SUBTOTAL		18,000.00
DOE		
31000	Education	151,770.00
SUBTOTAL		151,770.00
PUBLIC WORKS		
35000	Public Works	94,331.00
35500	Solid Waste	739,091.00
38105	Small Animal Control	99,408.00
35700	Veterinary Services	92,306.00
SUBTOTAL		1,025,136.00
DNR		
34200	Hopi Water Res	212,274.00
34100	Cultural Preserv	219,561.00
New	Hopivewat Museum	147,239.00
SUBTOTAL		579,074.00
DEPT of PUBLIC SAFETY		
36000	Public Safety/Emergency	148,674.00
36300	Structural Fire	171,368.00
36600	Resource Enforcement Svs	1,146,392.00
SUBTOTAL		1,466,434.00
REGULATED ENTITIES		
33600	Veterans Services	118,739.00
01600	Tutuveni	170,959.00
10200	Election Office	93,975.00
SUBTOTAL		383,673.00
CONTINGENCY		
SUBTOTAL		100,000.00
SUBTOTAL		100,000.00
General Fund GRAND TOTAL		21,039,027.00

Hopi Social Services Holds Annual Stakeholder Gathering

By CARL ONSAE
HOPI TUTUVENI

TWIN ARROWS, Ariz. - On December 9-10, 2018 the Department of Hopi Social Services (HSS) held the Stakeholders Gathering III at Twin Arrows Casino, Arizona. The main focus of the gathering was to develop a series of solutions to combat the ever-growing problems of neglect, abandonment, and improvements of the overall health of our Hopi children.

The gathering started off with Angie Joseph, Hopi Child Protection Services Social Worker encouraging the audience with a prayer of goodness and wishes to find solutions for the Hopi people. The conference continued with dinner being served to the audience as panel member, Dr. Lomayumtewa Ishii, Ph.D., Assistant Professor in Applied Indigenous Studies, shared his perspectives on Native American historical overviews.

Dr. Ishii recollected his childhood, adolescent and young adult years while not knowing his real family he described a need to return to Hopi and stated, “I knew I was never going to be lonely, never going to be penniless, and needed to get back to Arizona.” Dr. Ishii described it as “being reborn” and questioned whether as Native people we have been so influenced by colonization that perhaps we too have adopted western values to a point where we allow our own people to adopt out our own children. He referenced a recent Arizona Superior Court ruling in Maricopa County which allows for Native children to be adopted by non-Native families.

Dr. Ishii concluded his story by declaring that although it was a challenge to live through being adopted, that situation never kept him from achieving his goals.

Karen Honanie, Substance Abuse Counselor of Hopi Behavioral Services (HBS) shared what it was like to be a Hopi in her childhood, and wished it was more like that in the current modern days and the manner of how parents, guardians, brothers, sisters, aunts, and uncles were so encouraging of the youth about the Hopi ways.

Honanie also described the differences being experienced today that seem to have been left in the past such as the simple manner in which Hopi lived, believed and carried themselves.

Honanie also recollected a time of being embarrassed when taking her grandmother to a local border town because her grandmother was one who still wore her traditional kanelkwa’sa (wool dress, manta) even in the more modern days. Although, she said she was embarrassed at the time, she also expressed wishes for those times again.

Overall, Honanie described how the changes in everyday living have impact-

ed our Hopi people. However, she made a point to encourage those present to be kind to one another.

During the second day of the two-day conference, Honorable Judge Leslie, Hopi Children’s Court, sang a song about health and wellness to open the second day of the conference.

Eva Sekayumtewa, Director, Hopi Social Services, shared the background and updates of the vision for the partnership with the Capacity Building Center for Tribes, Children’s Bureau and Casey Family Programs. Data on the current issues that the social services are facing was also presented and provided by Sekayumtewa who fully thanked her staff for sticking through the hardships of each case they handle on a daily basis. Sekayumtewa’s motive was to revise the Hopi Children’s Code Process Mapping and establish a more collective way of providing services for the Hopi people. Additionally, a goal expressed was to see if the Hopi community could minimize the high numbers that were presented. Sekaymptewa stated that 70% of the Hopi High School students are at risk for substance abuse, suicidal tendencies, or some sort of abuse that the children face and she wants to minimize that percentage within a respective time period.

As the day grew on, Leonard Talaswaima, from the village of Sipaulovi, shared with the audience about how Hopi tradition works and how his teachings are justified through his uncles, kwa’as, and fathers.

Clifford Kaye, Lower Village of Moencopi, along with Harris Polelonema and Judge Leslie, shared their experience with the Village Board while asserting village jurisdiction and how the village is attempting a change in how family issues are dealt with in the village. Judge Leslie shared about how the court system works, along with a lengthy story of his upbringing.

The conference came to an end with Marissa Nuvayestewa, Facilitator, addressing the final agenda topic of “Purpose of Meeting, Shared Goals of The Hopi Social Services’ Gathering” by sharing her insights about the challenges HSS faces with cultural, communication, and unloved families. She also expressed that those issues should not stop HSS from providing the services provided for the Hopi community. Nuvayestewa also encouraged the stakeholders to stay focused on coming up with solutions rather than starting off gatherings by repeating challenge after challenge.

With the closing remarks provided by Sekayumtewa, the audience seemed to be hopeful with a slightly more and better understanding of how HSS works with the Hopi culture and Hopi children.

Tribal Vocational Rehabilitation

HVRP empowers eligible applicants with disabilities to become self-sufficient and independent.

Program services include:

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- Referral Services
- Vocational & other training services
- Assistance with Direct employment
- Self-employment
- Transition services

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(928) 734-3524




Serving Individuals with Disabilities

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

P.O. Box 123
Kykotsmovi, AZ 86039
(928)734-3542
Toll Free (800) 762-9630



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

Hopi Runner from Kykotsmovi Competes at the 2018 NCAA Division Cross Country Nationals



Brian “Weoma” Masayesva pictured with his grand parents, Arlene and Herman G. Honanie. (Photo provided by Herman G. Honanie)

By CARL ONSAE
HOPI TUTUVENI

KYKOTSMOVI, Ariz. – December 1, 2018, Brian “Weoma” Masayesva, Hopi, from the village of Kykotsmovi competed with the Grand Valley State University (GVSU) men’s cross country team the during the 2018 NCAA Division II Cross Country National Championships. Masayesva finished the championship race with the time of 37:20.6 and in which GVSU won its first NCAA National Title.

The National Championships were held in Pittsburgh, Pennsylvania on December 1, 2018. Running skills and experience from some of the best runners for GVSU resulted in an overall team score of 89 points which won the title.

Masayesva began running as a one-year-old toddler when his family entered him and his twin brother Anthony Masayesva in the Diaper Dash at a local Hopi school. His passion for running grew when both of his brothers ran for

Hopi Jr./Sr. High School and were some of the top runners on the Hopi reservation. After graduating from high school, Brian wanted to run for Central Arizona College (CAC) located in southern Ariz. While Brian competed for CAC he was later recruited by GVSU when recruiters became interested in his running times recorded with the National Association of Intercollegiate Athletics (NAIA) and pursued him to run for GVSU.

Due to the recruitment efforts of those supporting the school, GVSU became the first Great Lakes Intercollegiate Athletic Conference School to win a cross-country national championship.

Head Coach Jerry Baltes and his team made history for their school. In addition to approximately 30 other teams that competed that day, the top three teams included Colorado Mines, Western Colorado and, Adams State.

Masayesva’s parents and his family are very supportive and very happy that Hopi is being represented in some of the top universities around America.

Bradley Balenquah Honored For His Services In the Military



Bradley Balenquah being awarded with a hand made quilt, made by the women of the village of Bacavi (Photo by Carl Onsae/Hopi Tutuveni)

By CARL ONSAE
HOPI TUTUVENI

BACAVI, Ariz. – On December 11, 2018 in the village of Bacavi, honored the next oldest living war veteran living in Bacavi Arizona. His family and the village honored Bradley Balenquah age 78, by giving him a quilt made by the village women of Bacavi.

Every year the village of Bacavi honors the oldest veteran in the community to give thanks to for his services in the military and his services in the community.

Balenquah, U.S. Army Vietnam Specialist 4, served in the military from 1962-1968, which includes the reserves. After his honorable discharge, Balenquah came home to help his family by serving as a firefighter to provide for his family.

With the community telling stories about him being the best farmer in the community and with laughter throughout the community building with pictures of his youth days, Balenquah stated, “What time do we eat?”

Danise Gomez, Elderly and youth co-

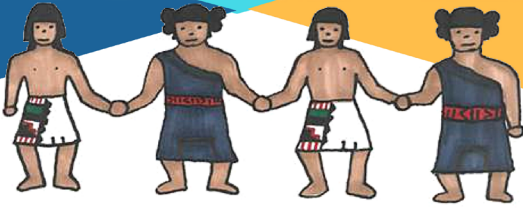
ordinator for the village of Bacavi, organized the event, as it was her first time organizing such an event, her nervousness paid off in the end. “Most of the (Hopi) men come back from the war with PTSD and don’t like to talk about their experiences, so we (women) bring it upon ourselves to help our men through this, that’s why I wanted to continue honoring these men for their services.” Stated Gomez.

Balenquah’s brother, Clifford Qotsaquahu from the village of Bacavi said some encouraging words for this brother and his service in the military and also teased him about always peeling potatoes.

As pictures were being taken with the honored, Balenquah said that his time in the service was a sight to see and how it was wonderment to his experience in the military. He also said that was a curiosity to see the world in a different way when he was in the military.



Every year, the village will honor another veteran in their village, and next year the community will come together again to honor such great men.








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STRENGTHEN OUR COMMUNITY

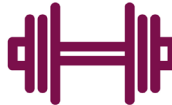
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2018-2019 Employment openings

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Certified Teacher
ESS Certified Teacher
Full-time positions will receive full benefits including Medical, Dental, Vision & 401(k).
All positions open until filled
For more information or an application, please call @ (928) 728-2385

P.O. BOX 397
KEAMS CANYON, ARIZONA 86034
PHONE# 928-738-2385
FAX# 928-738-5519

The Hopi Economic Development Corporation
Job Openings-Open until filled

Hopi Travel Plaza is currently seeking Part time janitors and cashiers.
Successful candidates should have at least one year’s experience in their respective areas. They will need to have a strong work ethic, great attendance and the ability to work a flexible schedule. An application can be picked up at the travel plaza or by sending an email to csmith@htedc.net.

Hopi Cultural Center is currently seeking a line cook.
The successful candidate should have a current food handler’s card and a minimum one year’s experience working in a commercial kitchen. The ability to work in a fast paced environment is a necessity. Interested parties can pick up an application at the Cultural Center on Second Mesa or by sending an email to csmith@htedc.net

SECOND MESA DAY SCHOOL
Job Openings

P.O. Box 98 Second Mesa, AZ 86043
Ph: 928-737-2571 Fax: 928-737-2565

EMPLOYMENT OPPORTUNITIES
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ESS Teacher
ESS Director

Classified
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All positions are required to undergo an intensive background check.
Full-time positions will receive full benefits to include employee paid Medical, Dental Vision & 401 (k). To obtain employment application and position description log on to www.smds.k12.az.us. Questions or inquires please contact: Janet Lamson, Human Resource Technician (928) 737-2571 ext. 4212

LEGALS

WE ADVERTISE LEGALS TOO

Advertise your legals with the Hopi Tutuveni! Call or email us what you want to advertise as your legal. Pricing is available upon request for full color to black and white legal advertisements we can help with that as well

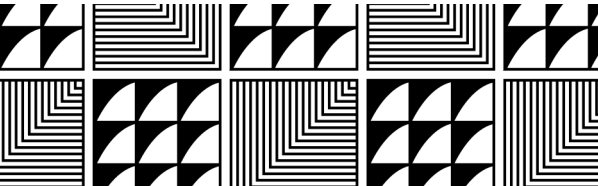
Call: 928-734-3283 or email: consae@hopi.nsn.us

FOR SALE

SOMETHING TO SELL?

This space could be yours to sell your car, clothes, furniture, electronics, etc. It’s fun and easy to sell something on the Tutuveni classified section.

For more info on how to sell your items in the Hopi Tutuveni Call:
928-734-3283or email:
consae@hopi.nsn.us



JOB OPENINGS

The Hopi Foundation
November/December 2018 Job Announcements

(1 positions) Hopi Foundation Program Director (Full-Time; 40 hours/week)
The Program Director is a key member of the senior management team and has primary responsibility for management and oversight of The Hopi Foundation’s fiscally sponsored projects and services. The Program Director works with the Executive Director to assist with designing and implementing The Hopi Foundation’s communication strategy and Program-based resource development activities. The Program Director works collaboratively with The Hopi Foundation’s senior management team to ensure quality daily operations and may be delegated additional management responsibilities when the Executive Director is unavailable. The Program Director reports and is accountable to The Hopi Foundation’s Executive Director.

Accounting Tech. (Full-Time; 40 hours/week)
The Accounting Tech (AT) works in the financial division of our organization providing direct support to the Financial team accountancy services to our various small and medium sized projects. The Accounting Tech works directly with the Finance Director and Deputy Finance Director to support accounting and financial accountability for all members of the Management Team including the Executive Director, Program Director(s) and Program Managers. S/he reports to and is accountable to The Hopi Foundation’s Finance Director.

Marketing Coordinator (Part-Time; 20 hours/week)
The Marketing Coordinator has primary responsibility for coordination of The Hopi Foundation’s marketing and outreach for its community programs, services and activities. The Marketing Coordinator works with the Executive Director, Program Director(s) and/or Managers to assist with designing and implementing the Foundation’s communication strategy and program-based marketing activities. The Marketing Coordinator works collaboratively with staff to ensure timely and quality communication to our constituencies and may be delegated additional communication responsibilities as needed. The Marketing Coordinator reports and is accountable to The Hopi Foundation’s Executive Director.

KUYI Hopi Radio Development & Marketing Coordinator (Full-Time; 40 hours/week)
The Development and Marketing Coordinator is primarily responsible for fundraising and resource development to maintain KUYI operations. Main focus is on raising non-Federal financial support through underwriting, merchandise sales, donors, contributions, planned giving, in-kind donations of goods and services, memberships, volunteer recruitment, and general station support through outreach. Position reports to KUYI Station Manager and works closely with The Hopi Foundation (HF) staff to ensure financial reporting and management of station resources and financial contracts.

Hopi Opportunity Youth Initiative Program Associate (Full-Time; 40 hours/week)
The HOYI Program Associate is primarily responsible for assisting the HOYI Program Manager with strategic pathway development, communication and engagement of current and newly engaged community partners, and the implementation of overall HOYI goals and objectives. HOYI objectives include data collection, facilitation of partnership activities, and direct communication with external partners, agencies, and individual stakeholders. This position is subject to other project tasks as assigned and reports directly to the HOYI Program Manager.

HOPI Substance Abuse Prevention Center Mentor (Full-Time; 40 hours/week)
Mentors provide support, education and methods for recovery, prevention and awareness. Techniques include one-to-one mentoring, group mentoring, educational presentations and prevention awareness. This position is based in Kykotsmovi with mentoring sessions and presentations scheduled throughout the Hopi community. Mentors report to the HSAPC Program Manager.

Natwani Coalition Program Manager (Full-Time; 40 hours/week)
The Program Manager is primarily responsible for the overall management of the Natwani Coalition and supervision of project staff, volunteers and interns to ensure programing deliverables are met. S/He will develop, maintain and facilitate projects, communication, and community organizing to meet program goals with the support of community members, collaborators, Community Advisory Board (CAB) members and other interested individuals. This position reports directly to The Hopi Foundation Program Director.

Natwani Coalition Program Associate (Full-Time; 40 hours/week)
The Program Associate is primarily responsibility for assisting the Program Manager in coordination and oversight of the Natwani Coalition programs, initiatives, and services. Working with the Program Manager, the Program Associate will assist in implementing the Natwani Coalition’s activities including data collection facilitation of partnership activities, and direct communication with external partners, agencies, and individual stakeholders. This position is subject to other project tasks as assigned and reports directly to the Natwani Program Manager.

Natwani Coalition Program Coordinator (Full-Time; 40 hours/week)
The Program Coordinator is primarily responsible for the coordination of Natwani Coalition programing activities. S/He will develop, maintain and facilitate projects, communication, and community organizing to meet program goals with the support of community members, collaborators, Community Advisory Board (CAB) members and other interested individuals. This position reports directly to The Natwani Coalition Program Manager.

All positions are based at The Hopi Foundation located in Kykotsmovi Village, AZ with exception of KUYI Development & Marketing Coordinator and are Open Until Filled. Salaries are based on education, skills and experience. Basic fringe benefits will be provided, however health, dental, and vision insurance are not available at this time. Applications and full position descriptions are available upon request and can be picked up and returned to The Hopi Foundation c/o Executive Director:
The Hopi Foundation * PO Box 301, Kykotsmovi, AZ 86039
* Ph: (928) 734-2380 * info@hopifoundation.org
www.hopifoundation.org

Hopi Tutuveni
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we are doing.
Call or email us to tell us if we are doing a good job. We need your feedback

928-734-3283 or rlaban@hopi.nsn.us

HOPI TUTUVENI STAFF

Managing Editor
Romalita Laban

Assistant Editor
Carl Onsae

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Kyle Knox
Curtis Honanie
George Mase

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 a 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).

Hopi Tutuveni
the Hopi Tribe
P.O. Box 123
Kykotsmovi, AZ 86039
Ph: (928) 734-3281
Ph: (928) 734-3283

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.

SUBSCRIPTION RATE

\$40 for 6-months/USA
\$60 for 12-months/USA

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Theresa A. Lomakema,
Tribal Secretary

Wilfred L. Gaseoma,
Tribal Treasurer

Alfonso Sakeva, Sr.,
Sergeant-at-Arms

Village of Upper Moenkopi
Bruce Fredericks
LeRoy Shingoitewa
Robert Charley
Philton Talahytewa, Sr.

Village of Bakabi
Clifford Qotsaquahu
Davis Pecusa

Village of Kykotsmovi
David Talayumtewa
Phillip Quochytewa, Sr.
Danny Honanie
Herman G. Honanie

Village of Sipaulovi
Rosa Honani
Alverna Poneoma

Village of Mishongnovi
Craig Andrews
Pansy K. Edmo
Rolanda Yoyletsdewa

First Mesa Consolidated Villages
Albert T. Sinquah
Wallace Youvella Sr.



DEAR LARRY...

Dear Larry Watahamagee:

I am commenting on your thoughts on keeping the Hopi language when the culture has its challenges into of being assimilated into a somewhat toxic white popular culture.

I was working at the Hopi Mission School as it was transitioning to the Peace Academic Center last month. When I was there I attended the Hopi Independent Church twice and the Bacavi Mennonite Church twice. On three of those occasions we sang 2 Hopi hymns that I am guessing were written in the 1930's or thereabouts. I did not know what i was singing, being a non-Hopi but I was moved by several of them.

My experience with foreign language is that I took 3 years of French and learned a little German on my own only for the purpose of studying the Scriptures in two other languages. A foreign translation can open new vistas of understanding into the meaning the Bible in my opinion. In my Christian School thinking theology is still the queen of the sciences(from the Middle Ages) and religion is the mother of all learning. By the corollary, irreligion

is the mother of all unlearning and the undercurrents of that irreligion will work against whatever Hopi language initiatives are undertaken. Thus as you say there may be no passion in speaking Hopi.

There is an undiscovered for the most part by our young people a Hopi hymnal culture that has nothing to do with and is clouded by ill-advised attempts by missionaries attempting to civilize Native children by shipping them off to boarding schools. I would suspect that you would find more passion there if I am to believe missionaries who lived at the Hopi Mission School in the 1930's and 1940's. They reported that the Hopi children on more than one occasion loved to sing. It is a tall order to return to that era but i would rather try and fail than just throw up my hands and give up. Whether we want to believe it or not most of us are passionate about our religion. The trouble nowadays is that politics has become too much our religion so we remain a divided people in more ways than one.

Sincerely,
Norman Cornutt

PUZZLES & GAMES

Find the English words for the Hopi words.

Across

3. Tukpu
5. Haaki
6.Tso’omti
7. Nuva
9. Kiihu
11. Sisvi
13. Poyo
14. Ööva
16. Muki
17. Tuwi
18. Paati

Down

1. Moosa
2. Yokva
4. Mansaala
8. Qöötsa
10. Taavi
11. Sipala
12. Titapta
14. Lolma
15. Kwisto

Answers in next issue

Answers for December 4th edition

Across
2. Snow, 3. Peach, 5. Apple, 6. Warm, 8. Deer, 9. Knife, 11. Children, 12. Full, 13. Bite, 14. Defeat, 16. Harvest

Down
1. Bag, 2. Shade, 3. Pumpkin, 4. Bat, 7. Belly, 10. Bracelet, 11. Cut, 12. Father, 14. Star

HOPILAVIT - CHRISTMAS

Find the Hopi Words

HOPi WORDS

Pas Pay – About to

Kyaptsiyima – Abide by law

Awaptu – Afford

Hisat – Ago (Long)

Sipältuva – Almond

Mansaala – Apple

Tukpu – Bag

Pono – Belly

Maqa – Bestow a gift

Tiitiwa – Born (Be)

Kyenti – Candy

Poksoö – Chimney

Kyesmis – Christmas

Kyesmistaawi – X-mas Song

Santiki – Church

Atsa – False

Salavi – Fir (Douglas)

Noova – Food

Kuna – Funny

Tayawinpi – Gift

Nima – Go home

Awtavi – Hand over

Tunglayta – Hope

O’kiwa’at – Humble-ness

Lepena – Icicle

Suutokihag – Midnight

Lakapa – Mistletoe

Qaavo – Next day

Ölentsi – Orange (Fruit)

Sowi’yingwa – Rein-

deer

Lestooni – Ribbon

Kis’ovi – Roof top

Possaltaapalo – Shawl (Heavy)

Lalaytuwiki – Sheep Herder

Talvi – Slippery

Nuva – Snow

Tal’upta – Sparkle (Stars)

Aasala – Spread

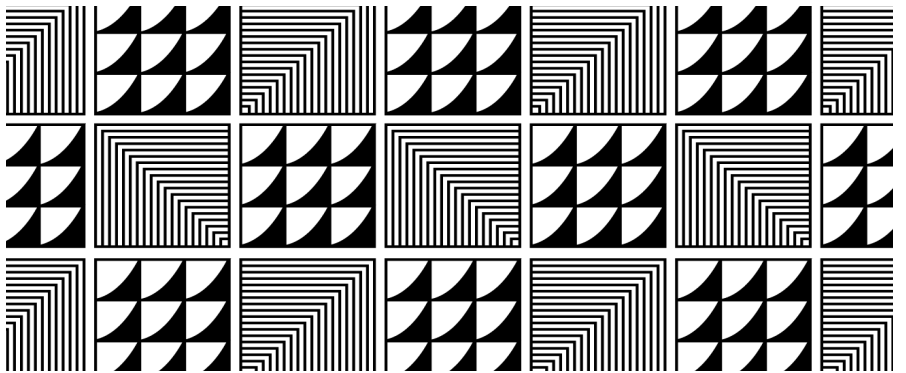
Soohu – Star

Aw – To

Somatsi Taaqa – Wise-man

Mokyàata – Wrap

Sunat-Tsiot – 25



DEAR LARRY...

Hello,

I came across your article "Are We Passionate Yet (part 1)" browsing INTERNET and found it moving.

I am not Native American (other than perhaps a distant family ancestor heard about in family stories), but am impressed by the philosophies and resilience I have seen in many tribes. Thank you for not giving in to the bulldozer of Europe-inspired expansion, it is really encouraging for outsiders to see and admire such constructive resistance--keeping the flame of tradition and dignity alive. Thank you.

I was born in California, but have lived in France for over twenty years where I met my husband who is a refugee from Tibet.

In getting to know the Tibetan community in France, I see parallels with your article: how to keep a language and culture alive. It seems time consuming

and often at odds with the demands of the daily grind.

In this light, I'm wondering if having a weekly or monthly community meal where families and friends can gather together and only speak the Hopi native language, or certain performances where everything is done in that language might be a starting point, or classes singing in the language could help people get into the habit of speaking the Hopi language together in a fun way.

Tibetans here have done that kind of thing. They also do a Sunday school where the children living in France can learn to write Tibetan. It's more relaxed than regular school.

I'm sure my ideas aren't new, but wished to humbly share them in solidarity and in an atmosphere of friendship. Thank you again for your article.

Have a great day Kind regards,
Rebecca Buechel

Larry’s Corner



Picture provided by 1funny.com

Are we passionate yet? (Part 2)

By LARRY WATAHAMAGEE
The Hopi Tutuveni

Remember the days where you would buy a disposable camera from Wal-Mart or a grocery store and you take maybe 24 pictures? And when you finally develop your pictures after several weeks, you laugh and remember the good times when you took that picture? What ever happened to those days when we would have to wait for something? Today, most of us carry smart phones and take hundreds of pictures of anything hoping to someday look back in our phone and try to remember when we took those pictures. And when we finally do, we can’t really remember why we took that picture in the first place.

When you apply this same logic to the Hopi culture, we are very impatient and want to get things done right away. Our ceremonies are done so quickly that we don’t get to really appreciate the great preparation that was put into our ceremonies. I guess what I’m trying to say is that we look at western society’s calendar first before consulting our own. We work around the white man’s calendar first before conducting our Hopi ceremonies; I guess we can say we are “Weekend Hopis”.. In my mind, I guess we don’t take the time to sit and look at the fading sun anymore, because in the back of our minds, it’s going to do that again the next day. And maybe, just maybe we can have time to relax and just sit and wait and then we can finally look at the fading sun. My point is, the times are changing, and yes we should make plans to change with it, but how much should we change for the changing times? I guess we just have to be passionate about our religion...again.

When you’re a kid you don’t view America as horrible, disdained, or malicious, you view the world as you see it, your family is your world or America and nothing else. Like take for example when I was a kitten, my grandparents would always take me to Las Vegas to go to the Circus, Circus Hotel to watch the shows and play the games to have fun on the rides and such, that was my America. I didn’t care about the “other” stuff because I was never aware of the “other” stuff existed. As I grew older I experienced the “other” stuff and now I always wanted to go back to the simple times in life. I guess that’s why president Trump wants to make America great again, because he is remembering a point in his youth where he wasn’t aware of the “other” stuff, so that is his America

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

he remembers.

See, the way Hopi functions, is that, we always want to go back to the past because we think it was so much simpler back then, and yes it was, there was simple technology, simple wording, simple foods, etc., a time where you would have to work for your free channels.

It’s like that movie, “Back to the Future” but I guess that is what most people want to do. To go back to the past and correct their wrong decisions that they made in the past, but it only exists in movies. If someone were to make a movie about the Hopi life in the twenty-first century, I’m sure it will be filled with gossip, family dysfunction, hate for others, and children trying to find their real dads, I’m sure this is the real side of Hopi that we don’t want anyone to see. But unfortunately reality is something we try to avoid, but it’s not a movie where there’s a happy ending after only two hours of watching TV. I guess we just have to be more passionate about moving forward.

I’m not too sure why some of our Hopi people do not want to move forward with progress, I’m sure some of you are saying that’s not true, “We are moving forward”. Yes, in the way of the western society’s ways, we’re moving forward, but what about our Hopi culture? Where is that progress? Am I blind to some sort of results? The only progress I see is that were moving backwards and losing progress. Some people are blind to see that type of progress, we just see the white man’s calendar and not our own. I guess we are not passionate yet.

When I started writing for the Hopi Tutuveni I wanted to share my experiences with the Hopi people and how I view the Hopi culture. I wanted to share what I knew and how I felt about Hopi culture, theses are only my opinions and I encourage you to form your own opinion about the Hopi culture.

My name is Larry Watahamagee, I am 4 years old in cat years and 32 in human years and I was hoping that you would share in my experience. Although, there will be times where I won’t know all the answers, but I will share with you to the best of my abilities. I hope to see more of our readers out there have the courage to write to me and to share your opinions about Hopi, or if you just want to talk about cat stuff, I’m your guy or cat. I wish you the very best for the New Year, have a safe and wonderful Hopi Holidays.

Highlights From The December 9, 2018 Kykotsmovi Parade and Bazaar.



Artists sell their work, displayed here are some anklets for Buffalo dancers. (Photo by Carl Onsae/Hopi Tutuveni)



Plates, jewelry boxes, glass cups, all with Hopi designs, everything you ever wanted to buy was at the December 9, 2018 parade. (Photo by Carl Onsae/Hopi Tutuveni)



Shirts, baby bibs, mouse pads, and more are displayed with Hopi's finest artwork. (Photo by Carl Onsae/Hopi Tutuveni)



As the parade starts, children of all ages sit and enjoy the parade (Photo by Carl Onsae/Hopi Tutuveni)



Keams Canyon Elementary spirit line share their spirit song with the people of Kykotsmovi. (Photo by Carl Onsae/Hopi Tutuveni)



Miss Hopi even has a part in the parade as she stops to pose for pictures and give out candy. (Photo by Carl Onsae/Hopi Tutuveni)



Hopi High School spirit line float made an entry in the Kykotsmovi parade. (Photo by Carl Onsae/Hopi Tutuveni)



A float made by the coyote clan as they "Howl" their Christmas carols throughout the parade. (Photo by Carl Onsae/Hopi Tutuveni)



Children wave and throw candy from their float as onlookers wave and get candy. (Photo by Carl Onsae/Hopi Tutuveni)



Elves, even made their entry as they wave and throw candy to the audience (Photo by Carl Onsae/Hopi Tutuveni)



Even a tractor pulling some reindeer and children, as they wave and throw candy. (Photo by Carl Onsae/Hopi Tutuveni)



Santa even made the trip on his busy schedule, as he watches and waves to all the Hopi people. (Photo by Carl Onsae/Hopi Tutuveni)