

Volume 30
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Hopi Tutuveni

WEDNESDAY
NOVEMBER
2, 2022

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Winter Weather Appeared Right Around the bend at Nuvatukyaovi...reminding all Hopi Sinom to Prepare.

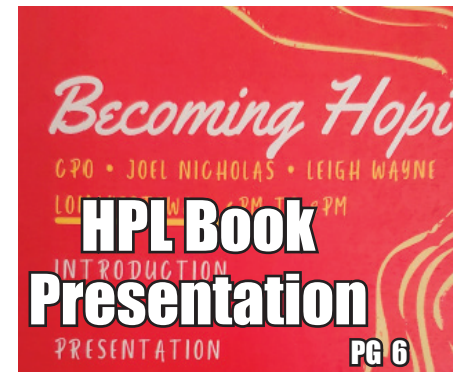
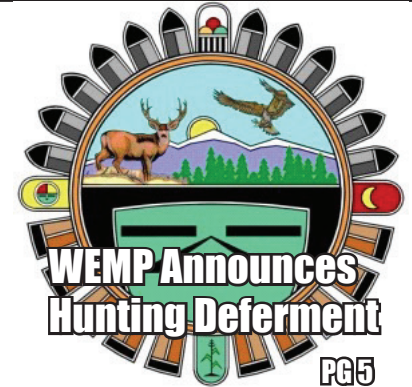


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Photo caption: Nuvatukyaovi ancestral Hopi homelands, also known as the San Francisco Peaks located west of the Hopi reservation lands with snowfall which occurred on Saturday, October 23, 2022. Photo by: Romalita Laban, Managing Editor HT

Hopi DPS Provides Stove and Fire Place Reminders...

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LARRY'S CORNER

See the problem is...

Read more about it

COMMUNITY Page 3

The Hopi BHS Provides Tribal Opioid Response to Hopi...



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Hopi Tribe Department of Public Safety Provides Stove and Fire Place Safety Reminders

Submitted by: Kevin Dennis, Structure Firefighter - Department Of Public Safety

Kykotsmovi, Ariz. – October 20, 2022 and as temperatures fall and you spend more time indoors in front of the wood stove or fireplace, the last thing you want to think about is the condition of your chimney. Dirty chimneys can cause chimney fires, which damage or destroy homes and injure people.

Cold Weather Reminders - Before lighting a fire, make sure it is safe to do so. Be fire smart. Home fires occur more often in winter than in any other season. The chimney and the flue that lines it are there to carry dangerous gases from the fireplace or wood stove safely out of the home.

Clean chimneys don't catch fire. Make sure to inspect your solid fuel venting system annually, and sweep, do repairs whenever needed. Your sweep may have specific maintenance recommendations depending on how you use your fireplace or stove.

What do chimneys do?

Fireplaces and wood stoves are designed to contain wood-fuel fires while providing heat for a home. Chimneys expel the by-products of combustion that include smoke, water vapor, gases, unburned wood particles, hydrocarbon, tar fog and assorted minerals. As these substances leave the fireplace or wood stove, and flow up into the relatively cooler chimney, condensation occurs. The resulting residue that sticks to

the inner walls of the chimney is called creosote.

What is creosote?

Creosote is a black or brown residue that can be crusty and flaky—tar-like, drippy and sticky—or shiny and hardened. All forms are highly combustible. If it builds up in sufficient quantities, and the internal flue temperature is high enough, the result could be a chimney fire.

Conditions that cause the buildup of creosote - Restricted air supply and unseasoned wood encourage the buildup of creosote.

Tips to avoid that buildup, include:

- Do not restrict the air supply by closing the glass doors.
- Do not fail to open the damper wide enough. The longer the smoke is in the flue, the more likely it is that creosote will form.
- Do not close down the stove damper or air inlets on a wood stove too soon or too much.
- Do not burn unseasoned wood - So much energy is used initially just to drive off the water trapped in the cells of the logs that it keeps the resulting smoke cooler than if seasoned wood is used.

In the case of wood stoves, overloading the firebox with wood in an attempt to get a longer burn time also contributes to creosote buildup.

Always Extinguish the Fire before Going to Bed or Leaving the House

Install Carbon Monoxide Detectors

Update: Round One of Village meetings with Chairman Nuvangyaoma and Vice Chairman Andrews

FOR IMMEDIATE RELEASE

Submitted by: Staci Kaye, Executive Advisor, Office of the Vice-Chairman

Kykotsmovi, Ariz. - September 26, 2022, Beginning in March 2022, Chairman Nuvangyaoma and Vice Chairman Andrews have made their way across Hopi tutskwa, to eleven villages and the community of Yuwehloo Pahki, to provide updates and also to ask the community what their concerns are.

For the first time in Hopi Tribal governance history, the Office of the Chairman and Office of the Vice Chairman (OOVC) have joined both offices in hopes to assist the Hopi Tribal Council (HTC) with meeting the HTC priority of improving direct communication and collaboration between tribal departments, programs, HTC committees, and villages (2019). Both offices have identified an opportunity to unify Hopi governance by striving to improve village/community engagement.

The common concerns from the twelve communities were:

- Inquiries about HTC meetings taken

off KUYI radio and having meetings aired once again. Emphasized was the need and desire for transparency and communication from the HTC and the Hopi tribal departments.

- Inquiries on how the tribe is going to utilize the American Rescue Plan Act (ARPA).

- Lack of prosecutors at the Hopi Tribal Courts and concern for public safety.

- Updating the Hopi Constitution, to modernize the document, so that it fits the needs of the Hopi Sinom of today's society.

- The need for competitive salaries and inadequate housing for young Hopi professionals seeking employment in the areas of Emergency Services, Health, and Judicial areas.

- The need for training and education that establishes a workforce for technical jobs, i.e., construction, water system management, electric, waste management, etc.

- The status of Hopi tribe entering into the Tribal Gaming.

Continued on pg 2.



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Update: Round One of Village meetings with Chairman Nuvangyaoma and Vice Chairman Andrews, contin.,

Contin. from pg. 2,

Chairman Nuvangyaoma and Vice Chairman Andrews provided updates for this year (2022):

- Ground breaking for the new detention center, funded by the Bureau of Indian Affairs (BIA) of 37+ million dollars.
- Completion of Phase 1 for the Hopi Arsenic Mitigation Project; a 20+ million dollar project.
- The Tuba City dump removal off the Hopi reservation (Munqapi) by BIA.
- Tribal council decision to remove the budget of the Executive Director's Office and directed the OOV to oversee the programs. The OOV will soon be gearing up to work with department directors, to fulfill department goals and objectives
- The launch of Tribal Executive Order #003-2022, on the declaration of the flood disaster on the Hopi reservation, opening the door for federal assistance to help families affected by this year's monsoon floods.

Looking forward, to the next three years they both have in office, one of Chairman Nuvangyaoma's goals is working to bring higher education to Hopi, in the form of college micro-campuses. Currently, both offices are in full support of the Rules of Order Committee (HTC members) to bring the council meetings back to air over KUYI. Also, both offices are working diligently with tribal departments such as the Department of Public Safety and Emergency services to unify the Hopi Law Enforcement Services, and the De-

partment of Natural Resources, which is under new leadership to improve on areas on Hopi watershed management and the Hopi new lands, to name a few. In addition, Vice Chairman Andrews continues the Bears Ears Inter-Tribal Commission engagement which involves collaboration with Bureau of Land Management and United States Forest Service, in creating a first ever National Monument Land Management plan that will include tribal input.

The foregoing mentioned is a glimpse of what takes place daily in the offices and there is an understanding, within these offices, that the voices of the Hopi people desire to be heard. The Office of the Chairman and Vice Chairman have conjoined their forces to establish a team effort, which includes the community, to better serve the community. As elected officials, the Chairman and Vice Chairman would like to remind the Hopi people that both offices have an open door policy; however to be mindful that the Hopi Tribe does have a chain of command that will be followed. Please look forward to the second round of village meetings. Chairman Nuvangyaoma and Vice Chairman Andrews hope to see more of the Hopi community in attendance.

If you would like to set up an appointment, or have any questions, please call the receptionist of the Chairman and Vice Chairman at (928)-734-3112 or mail inquires to P.O. Box 123 Kykotsmovi, AZ 86039.

Kunah-ah, Askwali.

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Hopi Behavioral Health Service Provides Tribal Opioid Response to Hopi Communities

Press Release

Submitted by: Kayla Namoki, Kayla Namoki, Case Manager – Tribal Opioid Response

Polacca, Ariz. - October 25, 2022, The Hopi Behavioral Health Service -Tribal Opioid Response (TOR) Grant staff is bringing awareness to the Hopi communities about opioids via community presentations and trainings.

The Drug Enforcement Administration, an agency of the US Department of Justice, says that two milligrams of fentanyl is considered lethal, which is the same amount as "10-15 grains of table salt." The agency says that fentanyl is "the deadliest drug threat facing this country."

Opioid abuse and overdose is on the rise within our communities. Fentanyl, a synthetic opioid that is 50-100 times stronger than morphine, is known to be affecting people of all ages, including those on Hopi. Drug labs are being used to make counterfeit pills that are laced with fentanyl making it one of the deadliest drugs being sold.

Hopi TOR staff with its prevention efforts is bringing awareness, education and training on administering Naloxone, a nasal spray that reverses the effects of opioids potentially saving someone's life. HTOR recently held the Opioid Overdose Prevention and NARCAN training at Hotevilla Youth and Elderly Center on Thursday, October 20, 2022. The training topics presented, included:

- What are opioids
- Dangers of fentanyl
- Risks for opioid overdose
- How to recognize signs/symptoms of an opioid overdose
- How to respond and administer NARCAN to save a life

For additional information or training requests contact Kayla Namoki at kanammoki@hopi.nsn.us or Andrea Joshevama at ajoshevama@hopi.nsn.us or at 928-737-6300 for more information.

###



Regents' Professor Julie Baldwin Elected to the National Academy of Medicine

FOR IMMEDIATE RELEASE

Submitted by: Lisa Dahm, Center for Health Equity Research – Northern Arizona University

Flagstaff, Ariz. – October 25, 2022, Regents' professor Julie Baldwin, founding director of Northern Arizona University's Center for Health Equity Research, was elected to the U.S. National Academy of Medicine (NAM) for her pioneering research on community-driven HIV/AIDS and substance use prevention interventions for Indigenous youth implemented in school systems and Native communities in the U.S. and globally.

NAM is considered one of the highest honors in the fields of health and medicine and recognizes individuals who have demonstrated outstanding professional achievement and commitment to service.

Baldwin also was elected for her work in establishing innovative public health research and for developing training programs for university members and the wider community that create new pathways for Native and other historically underrepresented scientists.

A citizen of the Cherokee Nation of Oklahoma, Baldwin is the first female American Indian scholar and the first person from NAU to be elected to NAM.

"It's such an honor for me to be elected to the National Academy of Medicine. In the past, I had the opportunity to serve on the Board of Population Health and Public Health Practice and the Roundtable on Health Equity of NAM, but never dreamed that I might be nominated by my peers to become a member of NAM," Baldwin said. "I am truly grateful to my colleagues who nominated me and to my family, friends, coworkers, and community partners who have supported me so much during my career. I look forward to continuing to represent NAU and to advocate for our local communities on a national level, to mentoring early career scholars and to paving the way for others to become members of the National Academies."

Baldwin's commitment to health equity research

In her role with the Center for Health Equity Research, Baldwin serves as the principal investigator for the center's Southwest Health Equity Research Collaborative, which aims to increase basic biomedical, clinical and behavioral research at NAU to address health inequities among diverse populations of the southwestern United States.

The \$21.4 million National Institutes of Health grant to create the collaborative in 2017 was among the largest ever received by NAU. The center was renewed for another \$21 million, five-year grant earlier

this month.

Baldwin specializes in community-based participatory research, HIV/AIDS and substance abuse prevention and chronic disease prevention, working primarily with Indigenous, rural, underserved and underrepresented communities.

Baldwin earned her behavioral sciences and health education doctorate from the Johns Hopkins Bloomberg School of Public Health.

Baldwin's history with NAU dates back nearly 30 years. She served as a tenured faculty member at the Flagstaff-based University, with a joint appointment in the University of Arizona Mel and Enid Zuckerman College of Public Health, from 1994 to 2004. After a decade at the University of South Florida, Baldwin returned to NAU's Department of Health Sciences in August 2015.

NAM elects 100 new members

NAM elected 90 new members nationally and 10 new members globally during its annual meeting on Oct. 17 bringing the total number of members to more than 2,200 people. With their election, NAM members make a commitment to volunteer their service in the National Academies activities.

Current members elect new members through a process that recognizes individuals who have made major contributions to the advancement of the medical sciences, health care, and public health.

At least one-quarter of the members are selected from fields outside the health professions from such fields as law, engineering, social sciences and the humanities, which builds a diversity of talent among NAM's members.

"This extraordinary class of new members is comprised of exceptional scholars and leaders who have been at the forefront of responding to serious public health challenges, combatting social inequities, and achieving innovative discoveries," said National Academy of Medicine President Victor J. Dzau. "Their expertise will be vital to informing the future of health and medicine for the benefit of us all. I am truly honored to welcome these esteemed individuals to the National Academy of Medicine."

Established as the Institute of Medicine in 1970 by the National Academy of Sciences, NAM addresses critical issues in health, science, medicine, and related policy and inspires positive actions across sectors.

NAM works alongside the National Academy of Sciences and National Academy of Engineering to provide independent, objective analysis and advice to the nation and conduct other activities to solve complex problems and inform public policy decisions.

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Public Service Announcement

WEMP Announces Deferment of the 2022-2023 Hopi Hunting & Trapping Season

Submitted by: Darren Talayumtewa, Program Manager – WEMP/Department of Natural Resources

Kykotsmovi, Ariz. – October 27, 2022 The Hopi Wildlife and Ecosystems Management Program (WEMP) is respectfully informing Hopi and Tewa Tribal hunters, that we are deferring the 2022-2023 Hopi Tribal Hunting and Trapping season to the next 2023-2024 Hunting & Trapping Season. This means there will be no Deer, Elk, and any other hunting and trapping activities on the Hopi Reservation until July 1, 2023.

The reason for the deferment is to allow the Hopi WEMP to properly assess the Mule deer population, habitat, forage conditions, evaluate current and past drought impacts, and assess other factors which may influence the management of our deer. The Hopi WEMP has prioritized the management of our Mule deer herd to ensure we have long-term sustainable management for future ceremonials and to provide as a native food source for the Hopi and Tewa Sinom.

The deferment does not include request for Hopi Ceremonial Hunt requests for Soyalang and other cur-

rent requests for Night Dance activities. Those requests will be handled on a case by case basis and will be issued for any elk only. Other Hopi Ceremonial hunts for rabbits will not require a permit; however will follow the current 2019-2024 Hopi Hunting and Trapping Regulations.

To submit a Hopi Ceremonial Permit, please write a letter requesting a permit for elk for Hopi Ceremonial Use to: Dr. Carrie Joseph, Director Department of Natural Resources P.O. Box 123, Kykotsmovi, Arizona 86039 ATTENTION: Ceremonial Request

Please include the following information; names of hunters (2 allowed), hunter's Tribal Enrollment numbers, and village and kiva associated with the ceremony. The letter should include the concurrence of the kiva mongwi with name printed and signed. This provides documentation that the kiva mongwi is knowledgeable of and concurs with the request for the Ceremonial Hunting Permit.

Any questions or concerns regarding the deferment, please feel free to call (928) 734-3671 or email DTalayumtewa@hopi.nsn.us. We look forward to continuing the hunts during the 2023-2024 seasons.

Hopi Foundation Promotes Community Wellness as They Prepare for #GivingTuesday

For Immediate Release
Submitted by: Cody Honani, Development Data Associate

Kykotsmovi, Ariz. - October 26, 2022, Giving Tuesday is a global initiative aimed at inspiring worldwide collaboration and giving in all forms. At the heart of this international movement is kindness and generosity. As we continue to emerge from a two-year global pandemic, we recognize the need for our community to address its overall wellness, including mental, physical, social and spiritual aspects.

Many things have changed in our world, but we can work to improve our overall well-being for ourselves and the community through philanthropy. Giving does not always need to be monetary, it could also be volunteering in your community, doing acts of kindness or paying forward with other good deeds. Checking in on your friends and neighbors is another way to give back, while it can uplift the mental and social wellness for both you and those you check on.

People and organizations around the world participate in Giving Tuesday to inspire change and improvement in their communities. The Hopi Foundation and our programs participate in Giving Tuesday each year because it is a part of our mission to highlight and grow the culture of giving that is inherent in Hopi beliefs.

By supporting The Hopi Founda-

tion and our programs during Giving Tuesday, you are helping to sustain the work we do within the Hopi and Tewa community. Whether it is around culture, youth, family, traditional agriculture, community awareness, leadership, or sobriety, your contribution elevates the work of The Hopi Foundation.

Giving Tuesday takes place annually, the first Tuesday after Thanksgiving - this year that will fall on November 29th. There are no restrictions on when we can accept Giving Tuesday gifts and the initiative actually encourages year-round giving. However, we encourage supporters to make contributions on, or as close to, Nov 29th as possible to help us track our overall fundraising for Giving Tuesday.

Additionally, you can support The Hopi Foundation and our programs by sharing information about our work and our Giving Tuesday participation. If you would like to help promote our efforts on social media please use the hashtags #HopiGives #philanthrHopi #GivingTuesday.

This year, The Hopi Foundation and programming staff are combining efforts to meet our overall fundraising goal of \$16,600. To help us reach this goal, you can pledge to make a financial contribution by visiting www.hopifoundation.org/givingtuesday.

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Hopi Public Library Hosts Book Presentation

"Becoming Hopi" Presented by Joel H. Nicholas and Leigh Wayne Lomayestewa - Hopi Cultural Preservation Office

By: Romalita Laban, Managing Editor Hopi Tutuveni

Kykotsmovi, Ariz. – October 28, 2022, The Hopi Public Library provided an invitation to the Hopi public on October 25, 2022 to join them at the Hopi Branch Public Library, located at the Peace Academic Center for a Book Presentation on the "Becoming Hopi" book, presented by Joel H. Nicholas, Archaeologist II with Hopi Cultural Preservation Office, on Thursday, October 27, 2022.

According to the invitation Hopi Public Library quoted, "'Becoming Hopi' weaves together evidence from archaeology, oral tradition, historical records and ethnography to reconstruct the full story of the Hopi Mesas, rejecting the colonial divide between 'prehistory' and 'history.'"

Approximately 20 members of the public were in the listening audience. Members of the audience who were between ages of 16-35 received their own copy of the book to keep as a special initiative of the Hopi Public Library and the Hopi Cultural Preservation Office in reaching the Hopi youth, with a limit of 1 copy per household.

The audience was very attentive and seemed intrigued with the presentation provided about the book and its contents. Some of what Nicholas shared included maps, Hopi place names and boundaries, some clan migration routes, effects of drought on the lands, mention of the many U.S. Executive Orders which redrew Hopi reservation lands and impacts of those Orders, changes in Hopi foods and diets, population and much more.

Nicholas further explained that a goal of the Hopi Cultural Preservation Office has always been to engage the Hopi youth with any projects to ensure the knowledge is being passed onto the younger generations. He also shared that after the Hopi Public Library

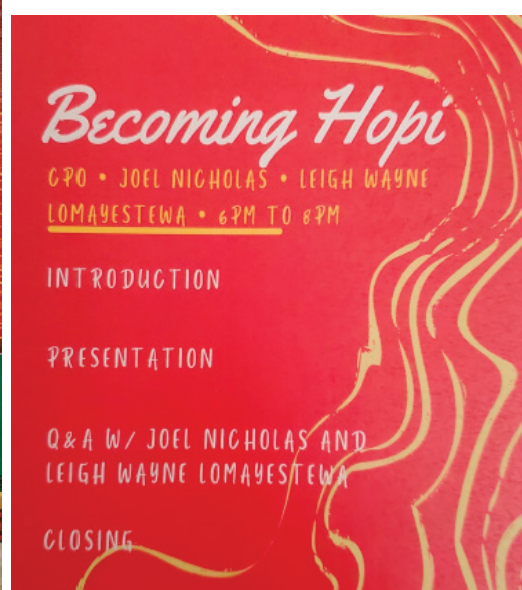
sent out its invitation to the presentation, his office was instructed to provide details on how others, who did not fall within the 16-35 year age range, could still acquire the book at a special price for a limited time.

Nicholas provided a handout to those attending with information about acquiring the book from University of Arizona Press, at a discounted price for a limited time until November 30, 2022. The Hopi Cultural Preservation Office may be contacted at 928-734-3614 to request the handout and/or instructions, as well.

Audience members asked questions and expressed gratitude for the presentation while seeming satisfied and happy with the presentation, dialogue and snacks provided, as well.

One attendee, Dr. Carrie Joseph, currently serving as Director of the Hopi Tribe Department of Natural Resources, took to posting in social media after attending the presentation noting, "I just came from a community presentation given by the Hopi Cultural Preservation Office and hosted by our Hopi Library. The CPO office just released a book, "Becoming Hopi," written for Hopi sinom. Tonight was a preview of what you'll find inside. Many valuable lessons were shared by brother Lewayne and Joel (CPO office) tonight..."

Joseph continued, "...I'll just share one of the many that caught my attention that illustrates why our people are our greatest resources. Joel said, "As an archeologist you're trained to look at the ground, to keep your head down, but when I came to the Hopi Cultural Preservation Office I was trained to look up, look at your surroundings, because everything on the landscape is tied together...from where the sun rises, where the sun sets, where the springs are located, etc." ...And this is why western science will never take the place of Hopi knowledge ways. It was a long day and glad I could end



Hopi Wuupa aka Don Jose Padilla aka Wapya

Hopi – Born into the Walpi Flute Clan – First Mesa Village, Polacca, Arizona

Submitted By: Delfred Leslie

First Mesa, Ariz. - October 21, 2022 Wuupa was traded by his mother to Zuni Indians in the State of New Mexico in the 1800's for a bushel of corn during a severe Hopi drought and famine when he was a very young child. Afterwards he was sold to Mexicans by the Zuni Indians. He was raised by a Mexican family, baptized a Catholic and given a baptismal name Don Jose Padilla, growing up speaking the Spanish language. Wuupa married a Mexican woman.

Wuupa was born in into the Hopi Walpi Flute Clan in the early to the mid 1800's. He was returned to Hopi in the late 1880's under the escort of Walpi Hopis who found him at Diablo (Devils) Canyon between Winslow and Flagstaff, Arizona. He was employed as a laborer with the Santa Fe Railroad Company that was laying the steel rail road across northern Arizona.

Wuupa was found following the disclosure to Hopi Walpi Village leaders of his presence at the Diablo Canyon work camp by other Hopis who had returned from a trading trip to the Canyon. They reported that a Mexican man, Don Jose Padilla had been over heard telling fellow workers at the work camp his childhood memories of living atop a mesa and seeing from that far off distant mesa, the San Francisco Peaks and other memories that Pahana Santa Fe Railroad employees' familiar with Hopis interpreted as belonging to Hopi. Could the Mexican (Don Jose Padilla) be Wuupa, was asked repeatedly by residents of Walpi and Hopis in other Hopi villages following the report of his discovery. The discovery and report of Wuupa were overwhelmingly convincing, so much so, that Walpi Leaders concluded that Wuupa had been found. A number of Hopi who could communicate in the Spanish, Zuni and English languages were summoned to bring him home.

When Wuupa was told, "...you are not a Castilla (Mexican), you are a Hopi," at the first meeting by the Hopi group at Diablo Canyon, he vehemently dismissed that assertion in Spanish. He did not want to return to Hopi when asked by the Hopis. However childhood memories of seeing the San Francisco Peaks from atop the Walpi village as a very young child and now, again seeing the same San Francisco Peaks and the Hopi Buttes to the East day after day from the Diablo Canyon begin to take a toll on him so much that these visions, past remembrances and experiences began to convince him that he was born a Hopi. The memories presented a clear certainty that he was near his Hopi home. In addition, they brought back Walpi childhood memories of his mother, fam-

ily, village life and of surroundings, near and in far off distant sites and locations. Importantly, when informed by Hopis, through a mixture of sign language, Spanish, Zuni, Hopi and some English that his mother was alive and was awaiting his return, his reluctance and resistance to return to Hopi evaporated. Hence, after several failed attempts, Wuupa was returned to his beloved Walpi and mother, where he relearned the Hopi language, exorcised of all foreign beliefs and faiths and became a Hopi again. He took up a partner, an Albino woman from the Village of Shipaolavi. He embraced Hopi ceremonies.

Old First Mesa Hopis remember Wuupa as a man without much in terms of material wealth, however he was said to have been a humorous, compassionate and a hard-working man. He is also remembered for contributing a small sum of money, considered a huge amount by Hopi standards at the time, to the World War I effort by giving to then, Hopi Government Agent, Leo Crane, silver coin buttons off his coat and afterwards challenged other Hopis at a gathering to contribute, despite their refusals and complaints that the war was a "Pahana's (white man's) and not a Hopi war." A True Patriot - Then and Now.

The following is worth noting as it describes how Wuupa chose to assuage a rejection from a dance because of his old age and, how the rejection rekindled his village's belief in kindness and to be inviting to everyone, regardless of age.

Wuupa was told by members of his kiva to remove himself from a dance for which he had been preparing. In a calculated response, Wuupa appealed to the Hopi Nature Gods and asked for retribution to befall on the young men for tossing him from the dance he loved so dearly. The request was presented in the form of prayers to his spiritual ancestors atop a huge ant hill below Walpi village. The prayers were delivered by the Red Ants (Wuupa's Spiritual Clan relatives) to the Nature Gods. They promptly answered Wuupa's prayers in the form of an extremely cold arctic front that visited Hopi in the early morning hours of the dance day. The arctic front brought with it snow and blistering sleet and high winds. The temperature plummeted to below zero. It is remembered by old Hopis that the fingers and other exposed body parts of the participants showed signs of frost bite. Their dance regalia suffered the same fate so much that dampened tied knots of the dance regalia could not be untied and removed following the conclusion of the dance because they had become frozen, "stiff as boards," as one old Hopi described it. As a result, the dance came to an abrupt end in the early morning

after only the first performance of an all-day planned dance event. Many of the participants returned to their homes without removing the dance regalia, a ceremonial dance prohibition, because their half frozen fingers could not muster the tasks of properly removing them before returning home.

Afterwards the kiva young men attempted to explain the reasons for tossing Wuupa. They lamented then said, "...it would have been a huge embarrassment to us and our kiva if we had permitted Wuupa to participate in the dance because Wuupa is too old, lame and would have made a fool of himself in front of all Hopis." Besides they said he would have been a burden on us as well. This event is talked about to this day coupled with the admonition to all from the wise old Hopis, "... to believe in the power of prayer, regardless of faith and to always be kind and inviting to all, regardless of age.... less we suffer the same fate experienced after Wuupa was tossed from the dance."

Wuupa had the last laugh.

Wuupa's knowledge of the Mexican language and culture prompted him to create Hopi entertainment through Mexican songs and dances. He introduced these anomalies to all Hopis, all of which resonates so entertainingly to us all in our present day lives.

Wuupa's songs and dances continue to be performed in all Hopi villages and, I suppose they will so as long as the sun rises and sets each day.

Wuupa was his Hopi name however First Mesa people would jokingly refer to him as "Wuupa Castilla," because his first language was Spanish and that he was raised by a Mexican family, implying that that he is a "Mexican" or a "Castilla" (Hopis reference to a Mexican), despite his return home. The name "Don Jose Padilla" like all the Church relics and other sacerdotal items left behind by the fleeing Church authority following the Spanish Revolt in 1680 was buried deep underground in the plains below Walpi to be forever forgotten.

It is said he never gave up or relinquished his love for his Mexican wife and family in Albuquerque, New Mexico. He carried his love and affection for his wife to the Hopi Spirit world. He is buried below the Village of Walpi, on First Mesa, Polacca, Arizona.

According to Hopi custom and tradition, Wuupa was my father as he was of the same Hopi Clan as my father, who was a Walpi Flute Clan man. He was my father's great, great uncle.

Wuupa in Hopi means "Long."

Hopi Tribe Department of Health and Human Services Covid-19 Emergency Response August 26, 2022 Report (REPUBLISH)

Due to transitions occurring in DHHS the latest COVID 19 report was the one published on August 26

KYKOTSMOVI, AZ – July20, 2022

This data is updated on the Hopi Tribe's website "COVID-19 Response and Resources" page. Hopi Health Care Center – Community COVID-19 Testing & Vaccination Information

COVID-19 vaccines are available in the afternoons on Mondays and Wednesdays for the month of July for those 6 months and older. To schedule an appointment call (928) 737-6148 or 737-6081.

Appointments are required. For questions about COVID-19 vaccines please call (928) 737-6198 or 737-6197.

COVID-19 Testing Drive-up Testing schedule: Mondays and Thursdays from 8:30 AM – 9:00 AM. Enter at the west entrance & drive around back. Mask must be worn by everyone in your vehicle. Please stay in your vehicle at all times. To schedule for testing or for more information please call (928) 737- 6187 or 6233.

A COVID-19 Hotline has been created by the Hopi Health Care Center to assist with all COVID-19 related questions and service requests. The hotline is open Monday–Friday from 8 AM – 5 PM. To contact the COVID-19 hotline please call (928) 737-6187.

WHEN USING AN AT-HOME TEST IT IS VERY IMPORTANT THAT YOU REPORT YOUR RESULTS TO THE

COVID-19 HOTLINE AT HOPI HEALTH CARE CENTER OR TUBA CITY REGIONAL HEALTH CARE CORPORATION SO THAT ACCURATE DATA IS PROVIDED TO THE COMMUNITY.

VACCINE UPDATE:

On June 17, 2022, the U.S. Food and Drug Administration (FDA) authorized emergency use of the Moderna COVID-19 Vaccine and the Pfizer-BioNTech COVID-19 Vaccine for the prevention of COVID-19 to include use in children down to 6 months of age. For more detailed information please visit www.cdc.gov

TUBA CITY REGIONAL HEALTH CARE CORPORATION (TCRHCC) COVID-19 TESTING & VACCINATION INFORMATION:

Testing, and now vaccinations, at TCRHCC are being held at the outdoor tent Monday – Friday from 8:00 AM – 4:00 PM Daylight Savings Time. Rapid and CEPHEID tests can take approximately 3 hours. Send out tests can take 2-3 days. The address for Tuba City Regional Health Care Corporation is 167 N. Main Street, Tuba City, AZ. For more information regarding Tuba City Regional Health Care Corporation's COVID-19 vaccination clinic and testing, please call 1-866-976-5941. TCRHCC has at-home COVID-19 test kits available for the community. To request a test kit please go through the drive up tent from 8:00 AM – 4:00 PM Daylight Savings Time or go to the pharmacy drive up window after hours.

FREE AT-HOME COVID-19 TESTS:

You can now order free at-home COVID-19 tests from the U.S. government at covidtests.gov by calling 1-800-232- 0233 (TTY 1-888-720-7489). Only 4 tests come in an order and only two orders per household. Orders will usually ship in 7-12 days. Please do not wait to order your tests when you have been exposed or become symptomatic as the tests will not arrive in enough time for you to be tested. So please order them now so that you and your loved ones can be prepared. Households that did not place their first two orders of test kits, can now place their first, second, AND third order. They must complete the ordering process above three (3) times to place both a first, second, and third order (for a total of 16 test kits; 4 kits for first order, 4 kits for second order, 8 kits for third order).

FREE N-95 MASKS:

The CDC now has a resource on their website where you can see a list of local pharmacies that have free N-95 masks by using your zip code. Click here or call 1-800-232-0233 (TTY 1-888-720-7489).

QUARANTINE AND ISOLATION CALCULATOR:

The CDC now has a Quarantine and Isolation calculator that helps determine how long you need to isolate or quarantine.

SYMPTOMS, QUARANTINE, AND ISOLATION:

Watch for Symptoms - people with COVID-19 have had a wide range of symptoms reported – ranging from mild symptoms to severe illness. Symptoms may appear 2-14 days after exposure to the virus and can range from mild to severe. The following are COVID-19 symptoms that people may experience:

- Fever or chills
- Cough
- Shortness of breath or difficulty breathing
- Fatigue
- Muscle or body aches
- Headache
- New loss of taste or smell
- Sore throat
- Congestion or runny nose
- Nausea or vomiting
- Diarrhea

This list does not include all possible symptoms. CDC will continue to update this list as we learn more about COVID-19. Older adults and people who have severe underlying medical conditions like heart or lung disease or diabetes seem to be at higher risk for developing more serious complications from COVID-19 illness."

Currently, the local health department and HHCC are implement the previously recommended CDC guidelines which is a 10 day isolation for those who test positive and a 14 day quarantine for those exposed to an infected individual.

(GLOSSARY ON PG. 5)

Be aware that when someone tests positive they became contagious 2 days before they developed symptoms, or if they are not experiencing symptoms 2 days before they tested positive not the day they received their results. If someone was less than 6 feet away from a potential positive case for a cumulative total of 15 minutes or more over a 24 hour period they would be considered a close contact regardless of whether or not both parties were wearing masks. For example, Molly was within 6 feet of Craig on Thursday night for 10 minutes and on Friday morning for 5 minutes. Craig developed symptoms Saturday evening, was tested for COVID on Monday, and received their results on Wednesday. Because Molly was within 6 feet of Craig for a total of 15 minutes over a 24 hour period within the 2 day timeframe she is now considered to be a close contact. If you have been identified as a close contact you may or may not need to quarantine depending on your vaccination status.

If an unvaccinated individual that is not positive is having to take care of someone that is infected, they will need to quarantine for 14 days beginning on the infected person's 10th day of isolation, with that day being Day 0 and the following day being Day 1. That means the caregiver could potentially be out of work for 24 days. If a vaccinated person that is not positive is having to take care of someone that is infected, they will not have to quarantine but will need to get tested 5 days from the 10th day of the infected person's isolation. If a vaccinated person develops symptoms while caring for an infected person they will need to get tested as soon as possible and remain at home until they receive their results.

Re-testing of COVID-19 Positive Employees. Per guidance and alignment with HHCC, CDC, state and local health departments, and OSHA workplace guidance for COVID-19 re-testing of positive or suspected COVID-19 employees before they return to work, nor providing letters to go back to work is not recommended.

The recommended reason for not re-testing is an individual may continue to test positive on a viral test long after they are recovered from COVID-19. These dead viral particles will turn viral tests positive even though they cannot cause disease in others. The Hopi Health Care Center strongly encourages employers to use the CDC's symptom and criteria below even if they continue to test positive. Once they meet the three criteria, they are no longer considered infectious to others. However, if the employee was severely ill (hospitalized) or in immunocompromised, plead advise them to visit their primary care provide before returning to work.

The "checklist" below has been updated as of the most recent COVID-19 guidelines from the CDC and will be used by employers to determine when an employee with confirmed COVID-19 may return to work safely. For additional questions, please call the Hopi Health Care Center COVID-19 hotline (928) 737-6188.

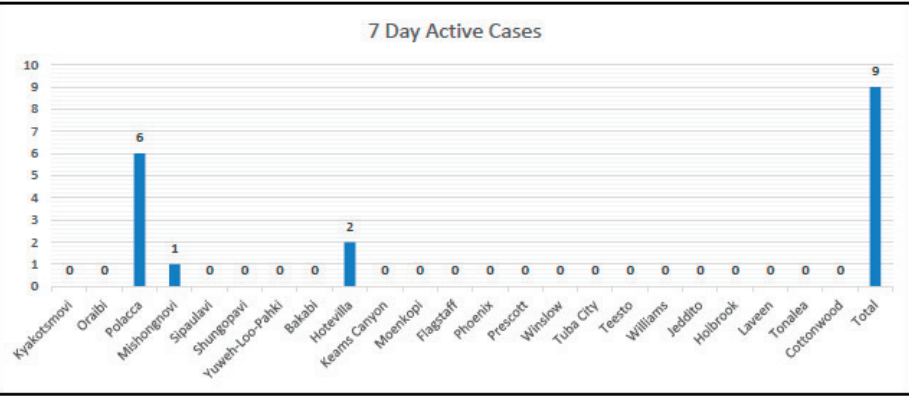
- ☐ It's been at last ten days since I first had symptoms or received my positive diagnosis if I've not had symptoms (please note date of first symptoms: _____)
- ☐ Overall my symptoms have improved and I am feeling better.
- ☐ It's been at least 72 hours since I last had a fever without using fever-reducing medicine.

If you checked all three boxes, you are no longer a considered at risk to infect others and can go back to work!

Hopi Tribe Department of Health and Human Services Covid-19 Emergency Response, Cont. (REPUBLISH)

AS OF AUGUST 26, 2022 (Arizona and County Data Updates on Wednesdays)				
	U.S.	Arizona	Navajo	Coconino County
Cases	93,880,573	2,245,723	43,537	49,100
Deaths	1,037,953	31,047	932	491
Vaccination (Total Pop. w/ At Least 1 Dose)	79.1%	73.8%	54.7%	67.0%
Vaccination (Eligible Pop. w/ At Least 1 Dose)	83.7%	76.2%	55.1%	67.3%

	COVID-19 Positives Last 14-Days	COVID-19 Positives Cumulative Total	Most Recent Case
Kyakotsmovi	4	339	August 19, 2022
Oraibi	1	42	August 17, 2022
Polacca (Walpi-Shitshumovi-Tewa)	15	723	August 24, 2022
Mishongnovi	3	223	August 19, 2022
Sipaulavi	0	121	July 22, 2022
Shungopavi	0	148	August 11, 2022
Yuweli-Lou-Pahiki	0	16	July 28, 2022
Bakabi	0	112	July 10, 2022
Hotevilla	4	100	August 23, 2022
Keams Canyon	0	241	August 10, 2022
Moenkopi	0	365	August 11, 2022
Flagstaff	0	8	July 25, 2022
Phoenix	0	7	May 15, 2022
Prescott	0	1	July 20, 2020
Winslow	0	14	June 21, 2022
Tuba City	0	15	July 14, 2022
Teesto	0	2	October 7, 2021
Williams	0	1	May 11, 2022
Jeddito	0	2	June 13, 2022
Holbrook	0	1	May 27, 2022
Laveen	0	1	June 26, 2022
Tonalea	0	1	July 11, 2022
Cottonwood	0	1	July 15, 2022
TOTAL	27	3034	



VILLAGE	POPULATION ESTIMATE	NUMBER VACCINATED *	PERCENT OF POPULATION VACCINATED	VACCINE RANKING (HIGHEST = 1)
Bakabi	359	271	75.49%	4
Hotevilla	826	729	88.26%	2
Kyakotsmovi	547	706	129.07%	1
Mishongnovi	734	415	56.54%	9
Moenkopi	1,180	880	74.58%	5
Oraibi	239	178	74.48%	6
Shungopavi	1,269	874	68.87%	8
Sipaulavi	404	280	69.31%	7
Polacca	1,983	1,590	80.18%	3
Total	7,541**	5,923	78.54%	

# OF NEW CASES PER DAY							
	SAT 8/20	SUN 8/21	MON 8/22	TUES 8/23	WED 8/24	THURS 8/25	FRI 8/26
Kyakotsmovi							
Orayvi							
Polacca	1	1	2	1		1	
Mishongnovi	1						
Shipaulovi							
Shungopavi							
Yuweli-paki							
Bacavi							
Hotevilla					1		1
Keams Canyon							
Moenkopi							
Flagstaff							
Phoenix							
Prescott							
Winslow							
Tuba City							
Teesto							
Jeddito							
Holbrook							
Laveen							
Tonalea							
Cottonwood							
TOTAL CASES	2	1	2	1	1	1	1



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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. 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:

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.

LETTERS TO THE EDITOR:

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:

Submissions must be exclusive to Hopi Tutuveni 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:

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. 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. (call 928-734-3283 for deadline schedule).

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 Wednesday of each month to the following locations: Moenkopi Travel Center, Moenkopi Legacy Inn, Hotevilla Store, Kykotsmovi Village Store, Tribal Government Complex, Hopi Cultural Center, Hopi Health Care Center, Polacca Circle M, Keams Canyon Store.

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Wallace Youvella, Jr.
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Cross Word Puzzle

Find the English words for the Hopi words.

1

2

3

4

5

6

7

8

9

10

11

12

13

14

15

16

Across

2. Mamqasi

5. Sipala

7. Töövü

9. Tuutsama

10. Kiihu

11. Soohu

12. Sawya

13. Aahu

15. Pono

16. Moosa

Down

1. Mooho

3. Wipala

4. Sungwa

5. Tumna

6. Maqto

8. Mana

12. Muki

12. Tiyo

14. Sikwi

15. Tukpu

Answers in next issue

Answers

Across

5. Apple, 6. Arrow, 7. Tomorrow, 11. Tobacco, 13. Badger, 16. Language, 17. Drink, 20. Think, 21. Ladder, 23. Feed, 24. Turtle, 25. Nice

Down

1. Snow, 2. All, 3. Parrot, 4. Cattail, 8. Mustardseed, 9. Work, 10. Tea, 12. Bow, 14. Rained, 15. Breeze, 18. Ground, 19. Listen, 22. Drum

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DISCLAIMER: Comics submitted will become property of Hopi Tutuveni. Name of artist will be displayed and not edited when submitted. Hopi Tutuveni has the right to publish submitted comics.

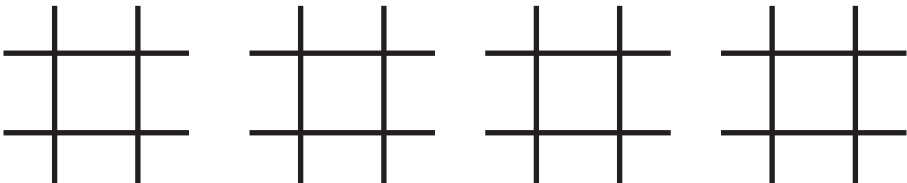


HOPILAVIT - CONVERSATION WORDS

K	W	I	S	T	O	V	A	A	Q	T	Z	A	T	S	A	G	N
B	T	M	G	H	R	W	Q	N	B	D	T	A	W	U	T	F	E
C	P	A	Y	P	I	U	A	A	W	K	S	T	U	T	S	I	N
P	A	S	H	I	M	U	T	H	A	A	L	A	Y	I	A	J	W
K	T	A	A	Y	U	N	N	W	T	P	A	A	T	I	V	M	A
Y	W	A	Y	A	U	I	I	K	T	U	M	A	L	A	Y	P	Y
A	A	N	T	V	S	T	H	A	U	K	Q	L	O	R	A	A	G
K	Y	U	A	A	V	H	I	N	T	I	S	R	N	O	Q	T	N
T	T	W	N	L	X	A	V	Y	U	M	I	H	A	M	U	Y	O
A	A	T	U	N	A	T	Y	A	W	T	A	E	M	A	T	A	S
Y	N	S	T	I	I	A	Q	Y	N	Y	T	N	A	N	A	Q	O
T	U	C	B	T	Z	N	I	M	A	A	U	A	Q	D	Y	U	N
I	T	S	I	V	U	M	T	X	P	M	W	N	A	F	A	U	K
I	K	O	Y	O	O	Y	E	Q	U	A	I	A	H	C	T	T	Y
D	I	N	A	A	N	A	Q	Z	Y	K	Y	T	P	T	I	W	A
Q	A	A	N	T	I	P	U	R	O	M	T	A	E	X	O	A	Z
B	X	F	H	I	I	S	A	N	W	A	A	A	N	G	Q	W	N

HOPi WORDS	Tunatya - Intention	Hiisa - Many
Kwisto - Get	Itsivu - Intolerant	Paati - Melt
Yup'a - Go ahead	Tuwat - In turn	Qa'ántipu - Mistake
Nima - Go home	Qanaani - Jealous (feel)	Qaavo - Next day
Nakwhana - Grant permission	Tumala - Job	Aa'awna - Notify
Tutskwa - Ground	Henanata - Jog	Ephaqam - Now & then
Naasami - Half-dollar	Suumi - Join	Himu'yva - Obtain
Hiñti - Happen (what)	Hintaqa - Kind (what)	Paypi - Oh Well!
Häalayi - Happy	Tuwi'yta - Know	Namora - Option (choice)
Kyaktayti'i - Hurry	Ngasta - Lacking	Angqw - Out of origin
Wuuni - Idea (thought)	Lavayi - Language	Tuqayvasta - Pay Attention
Pashimu - Important	Qa iits - Late	Qe'ti - Quit
Sonkya - Improbable	Tayati - Laugh	Yöoyoki - Rain
Songyawnen - In effect	Ya'makma - Leave (exit)	
Tutuwna - Instruct	Awtuuqayta -Listen	
	Tunatyawta - Look after	

TICK-TACK-TOE





Growing up on the reservation taught me that everything out here is tough to accomplish. I mean, living on the reservation...life is hard. You would have to work for everything from food to education and everything in between.

But when I was growing up, I don't think I ever paid attention to how life was for me then. When you're a mush head kitten, it seems you ignore the bad things in your childhood. Of course, we all have scars, but look at us now; we're entirely "NORMAL."

When you're a mush head kitten, you don't think about the bad things in the "now" REZ life, like drugs and alcohol. Back then, energy, as a simple force, was accessible. All you had to do was wait till your parents called you into the house. Or, you could eat at someone's house, and they would take you home afterward, right?

As kittens, we knew that there were drugs and alcohol in the village, but it was never a bother because it was frowned upon. We would make fun of the village drunks, and they would cower in shame for what they did. But nowadays, the entire village seems to be one big drunk person. And it's easy to be one big intoxicated person because you can buy alcohol and drugs on the reservation. All you must do is go next door and ask. Even the "grandma" next door will say, "\$20 for a bottle"... it's that easy.

It's strange because, in a short amount of time, drugs and alcohol have shaped and impacted the Hopi community drastically. The drunks we use to make fun of that cowered in shame seem to have no shame at all. When did that change? Now we don't make fun of them anymore. We say, "Daha is drunk again,"...and we go back to our daily business.

Younger kids already know what a drunken person looks like even before their first birthday. It's like we have engrained drugs and alcohol into our Hopi culture now, and we accept that it's part of our everyday tradition.

With drugs and alcohol now seeming to be part of our culture, killing and stealing acts are followed closely.

See, when I was growing up, I thought that killing and stealing were only on TV or in the big city. I would have never thought that those types of words would ever be used on the Hopi reservation because it was never part of our vocabulary when I was growing up. But now we hear that every day in the community and on Facebook. Of course, we have a legal system that tries to improve our "problem" but even that is broken and when you have an entire reservation full of drugs and alcohol, the problem seems to be growing from generation to generation.

So how can we solve this reservation-wide problem? That is one question I don't have a solution for. It's like trying to solve a division problem that we haven't seen in over 20 years. We cannot solve it, but that doesn't mean there isn't a solution. It just means that this problem is something that the entire reservation must come up with and not just a single person or group.

Of course, in schools, we teach our children about the dangers of drugs and alcohol by showing them what could happen to them if they do "go down that path." And it seems somewhere down the road, they will eventually try drugs and alcohol, and some will become addicted and others will not, but I guess it's how we are all raised. Do we accept that drugs and alcohol are part of the Hopi culture now? Or do we put a barrier between us to not see the absolute truth?

When I think of the word "STEAL," it seems that it is always used on Facebook. Every time I read it, it will say something like, "Someone stole my Hopi belt" or "Someone stole my grandma's walker." We are getting to the point where "BIG CITY" problems are becoming our problems. Why don't we do anything about it? Well, I say it's because we know that person's grandmother, grandfather or relative and they are good people. We are all scared to accuse someone of stealing because of the thought of what might happen if we accuse someone for stealing.

I'm pretty sure that a long time ago, when a Hopi per-

son was caught stealing, it was dealt with in a village setting where the person who stole something would do something to work off their debt to the community. Or that person would be shamed into not stealing anymore by having their behavior corrected by the village and not just an individual. But it's not like that anymore; we are a close community, yet we are miles apart because we don't know who our neighbors are anymore.

Of course, we have several groups who educate the community about the dangers of drugs and alcohol, and I applaud them for that. At least they are trying to make a change for our Hopi people. But, when you have just a simple group trying to make a change, it is not enough to make a dent, but they try, and they will continue to educate the Hopi community about the dangers of drugs and alcohol. Every Hopi family here on the Hopi reservation has a person who drinks those lives with them, and it seems that we are forced to accept them as they are.

So, let me ask, is it ok to do that? Is it ok to treat them like this is part of our culture now? So, what can we do? I guess that's something we must "individually" come up with as a solution. Sometimes we will try to come up with answers like rehab centers or more PSA's about the "DANGERS OF DRUGS AND ALCOHOL,"... but are they working? How can we keep the dangers of drugs and alcohol away from kids?

I advise you that drugs and alcohol are touchy subjects on the Hopi reservation. Some will not want to look at the truth of this epidemic, and some will try to improve the problem. Educating our younger generation about these problems is one thing. Eventually, they will not be mush heads anymore, so they will have to be the ones to come up with their solution to this problem. All we can do is try to make sure we are all adults and show our younger generation that there is still hope in this Hopi world of ours and one without so much of an impact from drugs and alcohol if we could just choose not to use either one, even for one day at a time.

Want to send Larry something? Send to: PO BOX 123, Kykotsmovi, AZ 86039

Want to send Larry email? Send to: rlaban@hopi.nsn.us

Native people angry after bloody Indigenous Peoples' Day tweet by Kari Lake campaign aide



Debra Utacia Krol

Arizona Republic

Published 1:01 p.m. MT Oct. 21, 2022 | Updated 4:26 p.m. MT Oct. 21, 2022

An Indigenous Peoples' Day tweet posted by a campaign aide for GOP gubernatorial candidate Kari Lake drew outrage among Arizona's Native peoples and others after a Democratic official retweeted it.

The tweet, sent by Lake campaign aide Colton Duncan on Oct. 10, depicted an image of a bloody human sacrifice ritual once practiced by some Mesoamerican cultures, along with the tagline, "Happy Indigenous People's Day."

The tweet garnered attention after Robbie Sherwood, the communications director for the House Democratic Caucus at the Arizona House of Representatives, retweeted it Thursday, tagging several media outlets that report on tribes as well as tribal leaders. That launched a tirade against Duncan and the Lake campaign.

"Arizona's Native peoples deserve better," Gila River Indian Community Gov. Stephen Roe Lewis tweeted. He also called for Duncan to be fired and Lake to apologize.

"This tweet is yet another offensive and racist example of the Lake's campaign dog whistle to fan the flames of bigotry," tweeted Maricopa County Supervisor Steve Gallardo, a Democrat. "I call on @KariLake to fire @duncan_colton."

Others also commented. One tweeter, "Karen J," said, "The 'most important person' on @KariLake's campaign, her campaign aide Colton Duncan, mocked Native Americans in a racist tweet (then locked his Twitter account)."

Duncan locked down his Twitter and Instagram accounts after the tirade reached fever pitch. An Arizona

Republic reporter attempted to follow Duncan to learn more about the tweet and his motives, but the request was still pending.

The Lake campaign declined comment.

One Native American scholar said the tweet was completely off base.

"It's inappropriate and culturally irrelevant to compare us to peoples from Central and South America," said Dakota Sioux historian Jeanne Eder Rhodes. Indigenous cultures of the Southwest greatly diverge from that of Mesoamerica and South America, she said, which is why the image was insulting to Native people.

"No wonder we need Native studies classes," Rhodes said, "since so few people in white America know their history." She was referring to the long interaction of Native nations and colonists, and later between tribes and the U.S. government.

"Real leaders take accountability, and Kari Lake needs to apologize," Lake's opponent, Democrat Katie Hobbs, said in a statement emailed to The Republic. Arizona is home to 22 tribes that are integral to the state's culture and economy, she said. "We need leaders fighting every day for Indigenous communities, not ignorantly vilifying them."

David Martinez, professor of American Indian Studies at Arizona State University, said the tweet demonstrated a disturbing level of historical ignorance.

"Spanish colonial propaganda regularly exaggerated and distorted Nahuatl culture and history for the pur-



Picture above: Kari Lake Photo courtesy of Arizona Republic

pose of justifying its conquest of Indigenous nations, seizing their land and brutalizing innocent people," said Martinez, who is of the Akimel O'odham and Hia Ced O'odham peoples and also has Mexican heritage.

He said the rhetoric should disqualify Lake from holding office in a state that is home to 22 sovereign nations.

Lake drew criticism from Indigenous peoples and tribal leaders earlier this year after two tweets in February and March about preserving cowboy and Western heritage.

"The spirit of all the cowboys that settled here in this unforgiving desert lives in each of us," Lake posted in one tweet.

Tribal leaders and tribal experts were quick to point out that tribes are sovereign nations and an integral part of the state's economy and water resources. They also said they wanted to learn more about how whoever is elected governor intends to interact and engage with the 22 tribal governments in Arizona.

Elections: Kari Lake praised the 'spirit of cowboys.' Tribal leaders say candidates should learn history

Debra Krol reports on Indigenous communities at the confluence of climate, culture and commerce in Arizona and the Intermountain West. Reach Krol at debra.krol@azcentral.com. Follow her on Twitter at @debkrol.

Coverage of Indigenous issues at the intersection of climate, culture and commerce is supported by the Catena Foundation.

HT Editors Note: The article can be found at arizona-central.com



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**DUE DATE: NOVEMBER 30, 2022, 5:00
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**Contact Dr. Noreen Sakiestewa at:
NSakiestewa@hopi.nsn.us
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