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Es E Aighewi و Masauwu AzryelKing El محجبان بهذا. عرض مزيد ...

The point you made about the Greys being the "keepers of nature" is very valid in this context, I think. The Hopi god Masau'u, whose very name means 'gray', is deity of the earth, the underworld, and fire. He was there at the beginning of the Fourth World and directed the Hopi in selecting sites for their villages. (Thus the Orion Correlation in Arizona-- see my website:

<http://www.theorionzone.com/maps.htm> The whole reason for the existence of the Hopi is supposedly to keep the earth in balance with their ceremonies and sacred rituals.

I do think the alien connection is of an interdimensional nature, angelic rather than one of physical bodies. The kachinas are spirit messengers who "sit and listen (and watch) the people"--much like the biblical Watchers or the 'sons of god' who mated with the 'daughters of men'. Kachinas were traditionally known to have mated with Hopi women too. There are 'giants in the earth' in Hopi culture as well.

Thanks for titles of books on the subject of Native Americans and ETs. They been on the case a long time.

Gary

September 5, 2008 | ✉ [Gary A. David](#)

<http://ufomagazine.squarespace.com/ufo-magazine/2008/8/19/flashback-1970-ufos-over-arizona-and-hopi-prophecy.html>

Name: Skeleton Man

Tribal affiliation: [Hopi](#)

Hopi name: Maasawu (Masau'u, Maasawi, Masawu, Maasaw, Masaaw, Masauwu, Masaw, Masao or Mosau'u), pronounced maw-sow-uh

Type: [Lord of the Dead](#), [culture hero](#), [trickster](#)

Skeleton Man is Lord of the Dead in Hopi mythology, but is often depicted as a benign and even humorous figure. In the Hopi creation epic Skeleton Man is a culture hero who taught the Hopis the arts of agriculture as well as warning them about the dangers of the world. In other legends, he plays the role of a very earthy trickster who chases women and makes bumbling mistakes. These funny and scandalous stories make Skeleton Man into a more endearing, accessible figure. Although his aspects can be terrifying, Skeleton Man is generally considered a great friend of humanity who can be trusted to take care of Hopi people in the afterlife.

<http://www.native-languages.org/skeleton-man.htm>

Masau'u (also spelled Masau or Masaw) is the Hopi god of war, death, fire, the Underworld, and the earth, but he is also god of transformation.

He was present when the Hisatsinom emerged upon the surface of the earth and began to make their migrations; he was there again when they finished them after many centuries.

With his dibble stick and sack of seeds, Masau'u is also the humble agrarian deity who lives in balance with the earth, providing a paradigm of purity and simplicity.

It is Masau'u with whom the Hopi established their divine Covenant.

http://www.bibliotecapleyades.net/esp_orionzone_3.htm

Maasaw gave the Hopi instructions and warnings about a way of life he wanted them to follow. He said if they followed his way, they would live long and fruitful lives. He wanted them to be humble and live like he did with only a planting stick and seeds. He wanted them to take care of, and respect the land--live in harmony with it.

<https://soundcloud.com/antara-1/masauu-hopi-annemarie-borg>

Similar to the stone tablets that Yahweh presented to Moses, Masau'u gave four stone tablets to the Hopi at the beginning of the Fourth World, just before they began their migrations that lasted centuries and eventually brought them back along a spiral path to the center-place, the three Hopi Mesas. These tablets collectively represent the Hopi deed to their land, a map, a life-plan, and a covenant with the Great Spirit.

David, Gary (2013-09-11). *Star Shrines and Earthworks of the Desert Southwest* (Kindle Locations 615-618). Adventures Unlimited Press. Kindle edition.

Echoing the final chapter of the Book of Revelation, Masau'u also stated: "I'm the first but I'm also going to be the last." (" Pay pi as nu' mootiy'angw pay nu' piw naat nuutungktato.")

David, Gary (2013-09-11). *Star Shrines and Earthworks of the Desert Southwest* (Kindle Locations 1190-1192). Adventures Unlimited Press. Kindle Edition.

Coincidentally, the Hopi word mas literally means "gray." This word is also the root of the name Masau'u, god of the underworld.

David, Gary (2013-09-11). *Star Shrines and Earthworks of the Desert Southwest* (Kindle Locations 4008-4009). Adventures Unlimited Press. Kindle Edition.

The Hopi god of death, the earth, and the Underworld is named Masau'u. Like the ants, he possess knowledge of both the surface of the earth and the chthonic regions. He wears a mask with large open eye holes and a large mouth. His huge, bald head resembles a summer squash, and his forehead bulges out in a ridge. His feet are long as a forearm, and his body is gray. This color is essential, since his name comes from the Hopi word *maasi*, meaning gray. In fact, this description from Hopi mythology is uncomfortably close to contemporary images of extraterrestrial Greys.

<http://www.theorionzone.com/anthills.htm>



Figure adapted from an illustration by Petra Roeckerath, *Stories of Maasaw, A Hopi God*. Ekkehart Malotki and Michael Lomatuway'ma, University of Nebraska Press, Lincoln, 1987
<http://www.theorionzone.com/anthills.htm>

Hopi

For other uses, see [Hopi \(disambiguation\)](#).

The **Hopi** are a federally recognized tribe of Native American people, who primarily live on the 2,531.773 sq mi (6,557.26 km²) [Hopi Reservation](#) in northeastern Arizona. As of 2010, there were 18,327 Hopi in the United States, according to the 2010 census.^[1] The Hopi language is one of the 30 of the Uto-Aztecan language family.

The Hopi Reservation is entirely surrounded by the much larger [Navajo Reservation](#). The two nations used to share the *Navajo–Hopi Joint Use Area*, but this was a source of conflict. The partition of this area, commonly known as [Big Mountain](#), by Acts of Congress in 1974 and 1996, has also resulted in long-term controversy.^{[2][3][4]}

1 History

The Hopi are one of many Native American cultures in the Southwestern United States. When first encountered by the Spanish in the 16th century, these cultures were referred to as [Pueblo people](#) because they lived in villages (*pueblos* in the Spanish language). The Hopi are descended from the [Ancient Pueblo Peoples](#) (Hopi: *Hisatsinom* or Navajo: *Anasazi*) who constructed large apartment-house complexes in northeastern Arizona, northwestern New Mexico, and southwestern Colorado. They lived along the [Mogollon Rim](#), especially from AD 1100s–1300s, when they abandoned their large villages. No researchers have been able to determine the reason, although it is likely that a drying of water sources would have forced the people away.

1.1 Oraibi

Old [Oraibi](#) is one of four original Hopi villages, and one of the oldest continuously inhabited villages within the territory of the United States. In the 1540s the village was recorded as having 1,500–3,000 residents.^[5]

1.2 Early European contact, 1540–1680

The first recorded [European](#) contact with the Hopi was by the Spanish in A.D 1540. Spanish General [Francisco Vázquez de Coronado](#) went to North America to explore the land. While at the [Zuni](#) villages, he learned of the

Hopi tribe. Coronado dispatched [Pedro de Tovar](#) and other members of their party to find the Hopi villages.^[6] The Spanish wrote that the first Hopi village they visited was *Awatovi*. They noted that there were about 16,000 Hopi and [Zuni](#) people.^[5] A few years later, the Spanish explorer [García López de Cárdenas](#) investigated the [Rio Grande](#) and met the Hopi. They warmly entertained [Cardenas](#) and his men and directed him on his journey.^[6]

In 1582–1583 the Hopi were visited by [Antonio de Espejo](#)'s expedition. He noted that there were five Hopi villages and around 12,000 Hopi people.^[5] During these early years, the Spanish explored and colonized the southwestern region of the New World, but never sent many forces or settlers to the Hopi country.^[6] Their visits to the Hopi were random and spread out over many years. Many times the visits were from military explorations.

The Spanish colonized near the [Rio Grande](#) and, because the Hopi did not live near rivers that gave access to the [Río Grande](#), the Spanish never left any troops on their land.^[7] The Spanish were accompanied by missionaries, [Catholic](#) friars. Beginning in 1629, with the arrival of 30 friars in Hopi country, the [Franciscan Period](#) started. The [Franciscans](#) had missionaries assigned and built a church at [Awatovi](#). The Hopi originally were against conversion to [Catholicism](#). After an incident where [Father Porras](#) purportedly restored the sight of a blind youth by placing a cross over his eyes, the Hopi at [Awatovi](#) believed in [Christianity](#). Most Hopi in the other villages continued to resist conversion, wanting to maintain their own ways.^[6]

1.3 Pueblo Revolt of 1680

Main article: [Pueblo Revolt](#)

Spanish [Roman Catholic](#) priests were only marginally successful in converting the Hopi and persecuted them in a draconian manner for adhering to Hopi religious practices. The Spanish occupiers in effect enslaved the Hopi populace, compelling them to endure forced labor and hand over goods and crops. Spanish oppression and attempts to convert the Hopi caused the Hopi over time to become increasingly intolerant towards their occupiers.^[7] The only significant conversions were at the pueblo of [Awatovi](#).^[6] Eventually in the year 1680 the [Rio Grande Pueblo](#) Indians put forward the suggestion to revolt and garnered Hopi support.^[7]

The Hopi and [Pueblo Revolt](#) was the first time that diverse Pueblo groups had worked in unison to drive out the

Spanish colonists. In the Hopi revolt against the Spanish, local Catholic Church missions were attacked, friars and priests were all put to death, and the churches and mission buildings were dismantled stone by stone. It took two decades for the Spanish to reassert their control over the Rio Grande Pueblos but thereafter Spanish influence in the more distant Hopi area was more limited. By 1700, the Spanish friars had begun rebuilding a smaller church at Awatovi. During the winter of 1700–01, selected teams of men from the other Hopi villages sacked Awatovi at the request of the village chief, killed all the men of the village, and removed the women and children to other Hopi villages, then completely destroyed the village and burned it to the ground. Thereafter, despite intermittent attempts in the course of the 17th century, the Spanish failed subsequently to ever re-establish a presence in Hopi country.^[6]

1.4 Hopi-U.S relations, 1849–1946



Nampeyo Ceramic jar, circa 1880

In 1849, James S. Calhoun was appointed official Indian agent of Indian Affairs for the Southwest Territory of the U.S. He had headquarters in Santa Fe and was responsible for all of the Indian residents of the area. The first formal meeting between the Hopi and the U.S government occurred in 1850 when seven Hopi leaders made the trip to Santa Fe to meet with Calhoun. They wanted the government to provide protection against the Navajo, an Apachean-language tribe, but distinct from other Apache. At this time, the Hopi leader was *Nakwiyamtewa*.

The US established Fort Defiance in 1851 in Arizona, and placed troops in Navajo country to deal with their threats to the Hopi. General James J. Carleton, with the assistance of Kit Carson, was assigned to travel through the area. They “captured” the Navajo natives and forced them

to the fort. As a result of the Long Walk of the Navajo, the Hopi enjoyed a short period of peace.^[8]

In 1847, Mormons settled in Utah and tried to convert the Indians to Mormonism.^[7] Jacob Hamblin, a Mormon missionary, first made a trip into Hopi country in 1858. He was on good terms with the Hopi Indians, and in 1875 a LDS Church was built on Hopi land.^[8]

1.5 Education

In 1875, the English trader Thomas Keams escorted Hopi leaders to meet President Chester A. Arthur in Washington D.C. *Loololma*, village chief of *Oraibi* at the time, was very impressed with Washington. As he concluded that education allowed the whites to live that way, he returned wanting a formal school to be built for the Hopi children.^[8] In 1886, twenty of the Hopi leaders signed a petition sent to the Commissioner of Indian Affairs requesting that a school be built on their land.^[5] In 1887, Thomas Keams opened Keams Canyon Boarding School at Keams Canyon for the Hopi children.^[8]

The Oraibi people did not support the school and refused to send their children 35 miles (56 km) away from their villages. The Keams School was organized to teach the Hopi youth the ways of European-American civilization: forcing them to use English and give up their traditional ways.^[5] The children were forced to abandon their tribal identity and completely take on the European-American culture.^[9] They received haircuts, new clothes, took on Anglo names, and learned English. The boys learned farming and carpentry skills, while the girls were taught ironing, sewing and “civilized” dining. Keams School also reinforced European-American religions. The American Baptist Home Mission Society provided the students with services every morning and religious teachings during the week.^[10] In 1890, the Commissioner of Indian Affairs arrived in Hopi country with other government officials to review the progress of the new school. Seeing that few students were enrolled, they returned with federal troops who threatened to arrest the Hopi parents if they refused to send their children to school. The Commissioner took children to fill the school.^[5]

1.6 Hopi land

The Hopi have always viewed their land as sacred. Agriculture is a very important part of their culture, and their villages are spread out across the northern part of Arizona. The Hopi and the Navajo did not have a conception of land being bounded and divided. They lived on the land that their ancestors did. On December 16, 1882 President Arthur passed an executive order creating a reservation for the Hopi. It was much smaller than the Navajo reservation, which was the largest in the country.^[5]

The Hopi reservation was originally a rectangle 55 by 70 miles (110 km), in the middle of the Navajo Reservation, with their village lands taking about half of the land.^[11] The reservation prevented encroachment by white settlers, but it did not protect the Hopis against the Navajos.^[5]

The Hopi and the Navajo continued to fight over land, and they had different models of sustainability, as the Navajo were sheepherders. Eventually the Hopi went before the Senate Committee of Interior and Insular Affairs to ask them to help provide a solution to the dispute. The tribes argued over around 1,800,000 acres (7,300 km²) of land in northern Arizona.^[12] In 1887 the U.S government passed the Dawes Allotment Act. The purpose was to divide up communal tribal land into individual allotments by household, to encourage a model of European-American style subsistence farming on individually owned family plots of 640 acres (2.6 km²) or less. The Department of Interior would declare remaining land “surplus” to the tribe’s needs and make it available for purchase by U.S citizens. For the Hopi, the Act would destroy their ability to farm, which was their main means of income. The Bureau of Indian Affairs did not set up land allotments in the Southwest.^[13]

1.7 Oraibi split



Abandoned house and panoramic view from Oraibi village

The chief of the Oraibi, Lololoma enthusiastically supported Hopi education, but the people were divided on this issue. Most of the village was conservative and refused to allow their children to attend school. The Indians were referred to as the “hostiles” because they opposed the American government and its attempts to force assimilation. The rest of the Oraibi were called the “friendlylies” because of their acceptance of the white people. The “hostiles” refused to let their children attend school. In 1893, the Oraibi Day School was opened in the Oraibi village. Although the school was within the village, the traditional parents still refused to allow their children to attend.

In 1894, a group of Hopi parents announced that they were against the ideas of Washington and did not want their children to be exposed to the culture of the white American people. The government sent in troops to ar-

rest the 19 parents and sent them to Alcatraz Prison, where they stayed for a year.^[5] Another Oraibi leader, *Lomahongyoma*, competed with *Lololoma* for village leadership. In 1906 the village split after a conflict between Hostiles and Friendlylies. The conservative Hostiles left and formed a new village, known as *Hotevilla*.^[8]

1.8 Hopi recognition

At dawn of the 20th century, the US government established day schools, missionaries, farming assistants and physicians on every Indian reservation. This policy required that every reservation set up its own Indian-police and Tribal courts, and appoint a chief or leader who would represent their tribe within the U.S government. In 1910 in the Census for Indians, the Hopi Tribe had a total of 2,000 members, which was the highest in 20 years. The Navajo at this time had 22,500 members and have consistently increased in population. During the early years of this century, only about 3% of Hopis lived off the reservation.^[11] In 1924 Congress officially declared Native Americans to be U.S citizens.

Under the Indian Reorganization Act of 1934, the Hopi established a constitution to create their own tribal government, and in 1936 elected a Tribal Council.^[8] The Preamble to the Hopi constitution states that they are a self-governing tribe, focused on working together for peace and agreements between villages in order to preserve the “good things of Hopi life.” The Constitution consists of thirteen different “Articles,” all with a different topic of interest. The articles cover the topics of territory, membership, and organization of their government with a legislative, executive and judicial branch. The rest of the articles discuss the twelve villages recognized by the tribe, lands, elections, Bill of Rights and more.^[14]

1.9 Hopi-Navajo land disputes

From the 1940s to the 1970s, the Navajo kept moving their villages closer and closer to Hopi land, causing the Hopi to raise the land issue with the U.S government. This resulted in the establishment of “District 6” which placed a boundary around the Hopi villages on the first, second, and third mesas, thinning the reservation to 501,501 acres (2,029.50 km²).^[8] In 1962 the courts issued the “Opinion, Findings of Fact and Conclusions of Law and Judgment,” which stated that the U.S government did not grant the Navajo any type of permission to reside on the Hopi Reservation that was declared in 1882; and that the remaining Hopi land was to be shared with the Navajo.^[15]

Between 1961–1964, the Hopi tribal council signed leases with the U.S government that allowed for companies to explore and drill for oil, gas and minerals within Hopi country. This drilling brought over 3 million dollars to the Hopi Tribe.^[16] In 1974, The Navajo-Hopi Land

Settlement Act was passed. It created the Navajo-Hopi Indian Relocation Commission, which forced the relocation of any Hopi or Navajo living on the other's land. In 1992, the Hopi Reservation was increased to 1,500,000 acres (6,100 km²).^[15]

Today's Hopi Reservation is bisected by **Arizona State Route 264**, which is an expansive scenic paved road that links together the numerous Hopi villages.

2 The Modern Tribal Government is Created

On October 24, 1936 the Hopi people ratified a Constitution. That Constitution created a unicameral government where all powers are vested in a Tribal Council. While there is an executive branch (tribal chairman and vice chairman) and judicial branch, their powers are limited under the Hopi Constitution. The traditional powers and authority of the Hopi Villages was preserved in the 1936 Constitution.^[17]

3 The Hopi Tribal Government Today

The Hopi tribe is federally recognized and headquartered in **Kykotsmovi, Arizona**.

Tribal Officers:

The current tribal officers are:^[18]

Chairman: Herman G. Honanie, Vice Chairman: Alfred Lomahquahu, Jr., Tribal Secretary: Vernita Selestewa, Treasurer: Vacant, Sergeant-at-Arms: Alfonso Sakeva

The Tribal Council

Representatives to the council are selected either by a community election or by an appointment from the village *kikmongwi*, or leader. Each representative serves a two-year term. Tribal Representation on the Tribal Council as of 2014 is as follows:^[18]

Village of Upper Moenkopi: Daniel Honahni, Danny Humetewa, Sr., Leroy Sumatzkuku, Michael Elmer

Village of Bakabi: Davis F. Pecusa, Leroy G. Kewanimpewa, Jr., Lamar Keevama

Village of Kykotsmovi: Alban Mooya, Jr., Caleb H. Johnson, Nada Talayumtewa, Norman Honanie

Village of Sipaulovi: George Mase, Rosa Honanie

Village of Mishongnovi: Annette F. Talayumtewa, Arthur Batala, Marilyn Tewa, Mervin Yoyetewa

Currently, the villages of Mishongnovi, Shungopavi, Oraibi, Hotevilla, Lower Moenkopi and First Mesa Consolidated Villages (Walpi, Shitchumovi and Tewa) do not

have a representative on council.^[18] The Hopi Villages select Council representatives, and may decline to send any representative. The declination has been approved by the Hopi Courts.^[19]

Tribal Courts

The Hopi Tribal Government operates a Trial Court and Appellate Court in Keams Canyon. These courts operate under an amended Tribal Code, which was amended August 28, 2012.^[20]

3.1 Economic development

The Hopi tribe earns most of its income from natural resources. On the 1,800,000-acre (7,300 km²) Navajo reservation, a significant amount of coal is mined yearly from which the Hopi Tribe shares mineral royalty income.^[13] **Peabody Western Coal Company** is one of the largest coal operations on Hopi land, with long-time permits for continued mining.^[21]

The tribe's 2010 operating budget was \$21.8 million, and projected mining revenues for 2010 was \$12.8 million.^[22]

The Hopi Economic Development Corporation is the tribal enterprise tasked with creating diverse, viable economic opportunities. The HEDC oversees the Hopi Cultural Center and Walpi Housing Management. Other HEDC businesses include the Hopi Three Canyon Ranches, between Flagstaff and Winslow; and the **26 Bar Ranch** in **Eagar**; **Hopi Travel Plaza** in **Holbrook**; three commercial properties in **Flagstaff**; and the **Kokopelli Inn** in **Sedona**.^[23]

Tourism is a source of income, and the tribe's opening of the 100-room **Moenkopi Legacy Inn and Suites** in **Moenkopi, Arizona**, near **Tuba City, Arizona**,^[24] is the second hotel on the reservation. It provides non-Hopi a venue for entertainment, lectures, and educational demonstrations, as well as tours and lodging. The project is expected to support 400 jobs.^[25] The tribe operates the **Tuvvi Travel Center** and **Tuvvi Café** in **Moenkopi**.^[26]

The Hopi people have repeatedly voted against gambling casinos as an economic opportunity.^[27]

4 Culture

The name *Hopi* is a shortened form of their autonym, *Hopituh Shi-nu-mu* ("The Peaceful People" or "Peaceful Little Ones").^[28] The *Hopi Dictionary*^[29] gives the primary meaning of the word "Hopi" as: "behaving one, one who is mannered, civilized, peaceable, polite, who adheres to the Hopi way." In the past, Hopi sometimes used the term "Hopi" and its cognates to refer to the **Pueblo peoples** in general, in contrast to other, more warlike tribes.^[30]

Hopi is a concept deeply rooted in the culture's religion, spirituality, and its view of morality and ethics. To be



Common Hopi Kachina figures.



Hopi Pottery



Tile, Hopi, late 19th-early 20th century, Brooklyn Museum

Hopi is to strive toward this concept, which involves a state of total reverence and respect for all things, to be

at peace with these things, and to live in accordance with the instructions of *Maasaw*, the Creator or Caretaker of Earth. The Hopi observe their traditional ceremonies for the benefit of the entire world.

Traditionally, Hopi are organized into matrilineal clans. When a man marries, the children from the relationship are members of his wife's clan. These clan organizations extend across all villages. Children are named by the women of the father's clan. On the twentieth day of a baby's life, the women of the paternal clan gather, each woman bringing a name and a gift for the child. In some cases where many relatives would attend, a child could be given over forty names, for example. The child's parents generally decide the name to be used from these names. Current practice is to either use a non-Hopi or English name or the parent's chosen Hopi name. A person may also change the name upon initiation into one of the religious societies, such as the Kachina society, or with a major life event.

The Hopi practice a complete cycle of traditional ceremonies although not all villages retain or had the complete ceremonial cycle. These ceremonies take place according to the lunar calendar and are observed in each of the Hopi villages. Like other Native American groups, the Hopi have been influenced by Christianity and the missionary work of several Christian denominations. Few have converted enough to Christianity to drop their traditional religious practices.

Traditionally the Hopi are highly skilled micro or subsistence farmers. The Hopi also are part of the wider cash economy; a significant number of Hopi have mainstream jobs; others earn a living by creating high-quality Hopi art, notably the carving of Kachina dolls, the expert crafting of earthenware ceramics, and the design and production of fine jewelry, especially sterling silver.

The Hopi collect and dry a native perennial plant called *Thelesperma megapotamicum*, known by the common name Hopi tea, and use it to make an herbal tea, as a medicinal remedy and as a yellow dye.^[31]

5 Albinism

The Hopi have a high rate of albinism - about 1 in 200 individuals.^[32]

6 Notable Hopi people

- Thomas Banyacya (born ca.1909 - 1999), Interpreter and Spokesman for Hopi Traditional leaders
- Neil David Sr (born 1944), painter, illustrator, and kachina doll carver
- Jean Fredericks (b. 1906-?), Hopi photographer and former Tribal Council chairman^{[33][34]}



Lewis Tewanima, Olympian athlete, 1911



Michael Kabotie (1942–2009), silversmith and painter

- Diane Humetewa, Appointed by President Obama to be a U.S. District Court Judge
- Fred Kabotie (ca. 1900–1986), painter and silversmith
- Michael Kabotie (1942–2009), painter, sculptor, and silversmith
- Charles Loloma (1912–1991), jeweler, ceramic artist, and educator
- Linda Lomahaftewa, printmaker, painter, and educator
- Helen Naha (1922–1993) potter
- Tyra Naha, potter
- Dan Namingha, (born 1950), Hopi-Tewa painter and sculptor
- Elva Nampeyo, potter
- Fannie Nampeyo, potter

- Iris Nampeyo (Nampeyo) (ca. 1860–1942), potter
- Lori Piestewa (1979–2003), US Army Quartermaster Corps soldier killed in Iraq War
- Dextra Quotskuyva (b. 1928), potter
- Emory Sekaquaptewa (1928–2007), Hopi leader, linguist, lexicon maker, commissioned officer of US Army (West Point graduate), jeweler, silversmith
- Phillip Sekaquaptewa (b. 1956), jeweler, silversmith (nephew of Emory)
- Don C. Talayesva (b. 1890–?), autobiographer and traditionalist
- Lewis Tewanima (1888–1969), Olympic distance runner and silver medalist
- Tuvi (Chief Tuba) (ca. 1810–1887), first Hopi convert to Mormonism after whom Tuba City, Arizona, was named

7 Historic photographs of Hopi

- *Hopi Women's Dance*, 1879, Oraibi, Arizona, photo by John K. Hillers
- *Dancer's Rock*, 1879, Walpi, Arizona, photo by John K. Hillers
- Traditional Hopi Village of Walpi, c. 1920
- Traditional Hopi Homes, c. 1906, photo by Edward S. Curtis
- Hopi Basket Weaver c. 1900, photo by Henry Peabody
- Hopi Basket Weaver
- Hopi girl, photo by Edward S. Curtis
- Iris Nampeyo, world famous Hopi ceramist, with her work, c. 1900, photo by Henry Peabody
- Hopi girl at Walpi, c. 1900, with "squash blossom" hairdo indicative of her eligibility for courtship
- Four young Hopi Indian women grinding grain, c. 1906, photo by Edward S. Curtis
- Hopi woman dressing hair of unmarried girl, c. 1900, photo by Henry Peabody
- Children with chopper bicycle, Hopi Reservation, 1970
- Hopi girl, 1922, photo by Edward S. Curtis
- Hopi woman, 1922, photo by Edward S. Curtis
- Hopi Girls, 1922, photo by Edward S. Curtis

8 See also

- Black Mesa Peabody Coal controversy
- Hopi Kachina dolls
- Hopi language
- Hopi mythology
- Hopi Reservation
- Kachina
- Kiva
- Kikmongwi
- Oraibi
- Puebloan peoples
- Sikyátki
- The Hopi Tribe

9 Notes

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12 External links

- Official website
- A Summary of Hopi Native American History
- Four Corners Postcard: General information on Hopi, by LM Smith
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- *The Unwritten Literature of the Hopi*, by Hattie Greene Lockett at Project Gutenberg
- "Hopi Indians". *Catholic Encyclopedia*. New York: Robert Appleton Company. 1913.
- Frank Waters Foundation
- Sikyatki (ancestral Hopi) pottery
- Hopi Cultural Preservation Office

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地上と下界をしきるホピの神様「マサウ」 Masau'u (Earth God) ✓

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ホピ・カチーナ人形コレクション by Katsin' Manas Tokyo ... 地球 ... ✓

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当サイトは、伝統的スタイルのカチーナ人形の魅力をホピの文化と共にご紹介するものです。ご希望の作品がございましたら、管理人までお問合せください。2010/01/29 Fri. 地球の神 マサウ Masau'u (Earth God). masauu by philbet 3 引き続き登場しました「 ...

(34) マサウ MASAU - BLOG TOP - FC2 ✓

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Hopi mythology

From Wikipedia, the free encyclopedia

The **Hopi** maintain a complex religious and mythological tradition stretching back over centuries. However, it is difficult to definitively state what all Hopis as a group believe. Like the oral traditions of many other societies, Hopi mythology is not always told consistently and each Hopi mesa, or even each village, may have its own version of a particular story. But, "in essence the variants of the Hopi myth bear marked similarity to one another."^[1] It is also not clear that those stories which are told to non-Hopis, such as anthropologists and ethnographers, represent genuine Hopi beliefs or are merely stories told to the curious while keeping safe the Hopi's more sacred doctrines. As folklorist Harold Courlander states, "there is a Hopi reticence about discussing matters that could be considered ritual secrets or religion-oriented traditions."^[2] David Roberts continues that "the secrecy that lies at the heart of Puebloan [including Hopi] life...long predates European contact, forming an intrinsic feature of the culture."^[3] In addition, the Hopis have always been willing to assimilate foreign ideas into their cosmology if they are proven effective for such practical necessities as bringing rain.^[4] As such, the Hopi had at least some contact with Europeans beginning the 16th century, and some believe that European Christian traditions may have entered into Hopi cosmology at some point. Indeed, Spanish missions were built in several Hopi villages starting in 1629 and were in operation until the Pueblo Revolt of 1680. However, after the revolt, it was the Hopi alone of all the Pueblo tribes who kept the Spanish out of their villages permanently, and regular contact with whites did not begin again until nearly two centuries later. The Hopi mesas have therefore been seen as "relatively unacculturated" at least through the early twentieth century, and it may be posited that the European influence on the core themes of Hopi mythology was slight.^[5]

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Major deities

Most Hopi accounts of creation center around Tawa, the Sun Spirit. Tawa is the Creator, and it was he who

formed the First World out of Tokpella, or Endless Space, as well as its original inhabitants.^[6] It is still traditional for Hopi mothers to seek a blessing from the Sun for their newborn children.^[7] However, other accounts have it that Tawa, or Taiowa, first created Sotuknang, whom he called his nephew. Taiowa then sent Sotuknang to create the nine universes according to his plan, and it was Sotuknang who created Spider Woman, or Spider Grandmother.^[8] Spider Woman served as a messenger for the Creator and was an intercessory between deity and the people. In some versions of the Hopi creation myth, it is she who creates all life under the direction of Sotuknang.^[8] Yet other stories tell that life was created by Hard Being Woman of the West and Hard Being Woman of the East, while the Sun merely observed the process.^{[9][10]}



A mural depicting Tawa, the Sun Spirit and Creator in Hopi mythology.

Masauwu, Skeleton Man, was the Spirit of Death, Earth God, door keeper to the Fifth World, and the Keeper of Fire. He was also the Master of the Upper World, or the Fourth World, and was there when the good people escaped the wickedness of the Third World for the promise of the Fourth.^[11] Masauwu is described as wearing a hideous mask, but again showing the diversity of myths among the Hopi, Masauwu was alternately described as a handsome, bejeweled man beneath his mask or as a bloody, fearsome creature. However, he is also assigned certain benevolent attributes.^[12] One story has it that it was Masauwu who helped settle the Hopi at Oraibi and gave them stewardship over the land. He also charged them to watch for the coming of the Pahana (see section below), the Lost White Brother.^[13] Other important deities include the twin war gods, the kachinas, and the trickster Coyote.

Maize is also vital to Hopi subsistence and religion. “For traditional Hopis, corn is the central bond. Its essence, physically, spiritually, and symbolically, pervades their existence. For the people of the mesas corn is sustenance, ceremonial object, prayer offering, symbol, and sentient being unto itself. Corn is the Mother in the truest sense that people take in the corn and the corn becomes their flesh, as mother milk becomes the flesh of the child.”^[14]

Feminist interpretations

Some contemporary writers tend to posit an absolute importance of the feminine to the Hopi and attribute the role of a male Creator (Tawa) to intrusions into Hopi folklore of European beliefs. In this interpretation, the Hopis traditionally saw the goddess Spider Woman as their creator, "Grandmother of the sun and as the great Medicine Power who sang the people into this fourth world we live in now."^[15] The theory holds that under centuries of pressure by white culture, Spider Woman has only recently been replaced by a male Creator and “the Hopi goddess Spider Woman has become the masculine Maseo or Tawa...”^[16]

While this view of Hopi mythology is deeply controversial, certainly the Hopi have much in their culture and mythology which emphasized the importance of the feminine. For instance, the Hopi are a matrilineal society, and children belong to the clan of the mother, not the father. The Hopi Mother Nature is symbolized by both Mother Earth and the Corn Mother. "Spider Woman, Sand Altar Woman, and other female spirits [are] conceived to be the mothers of all living things. This mother is represented in the cult by the sipapu, the opening in the floor of the underground ceremonial chamber, or kiva, for the sipapu is the womb of Mother Earth, just as

it is the hole through which humankind originally emerged from the underworld."^[17]

However, Hopi religion was and is presided over by men, as were most political functions within the villages. Most importantly, it was only men who perform the required dances and ceremonies which brought rain to the Hopi.

Four Worlds

Hopi legend tells that the current earth is the Fourth World to be inhabited by Tawa's creations. The story essentially states that in each previous world, the people, though originally happy, became disobedient and lived contrary to Tawa's plan; they engaged in sexual promiscuity, fought one another and would not live in harmony. Thus, the most obedient were led (usually by Spider Woman) to the next higher world, with physical changes occurring both in the people in the course of their journey, and in the environment of the next world. In some stories, these former worlds were then destroyed along with their wicked inhabitants, whereas in others the good people were simply led away from the chaos which had been created by their actions.

Entrance into the Fourth World

Two main versions exist as to the Hopi's emergence into the present Fourth World. The more prevalent is that Spider Grandmother caused a hollow reed (or bamboo) to grow into the sky, and it emerged in the Fourth World at the *sipapu*. The people then climbed up the reed into this world, emerging from the *sipapu*. The location of the *sipapu* is given as in the Grand Canyon.

The other version (mainly told in Oraibi) has it Tawa destroyed the Third World in a great flood. Before the destruction, Spider Grandmother sealed the more righteous people into hollow reeds which were used as boats. Upon arriving on a small piece of dry land, the people saw nothing around them but more water, even after planting a large bamboo shoot, climbing to the top, and looking about. Spider Woman then told the people to make boats out of more reeds, and using island "stepping-stones" along the way, the people sailed east until they eventually arrived on the mountainous coasts of the Fourth World.



A Hopi petroglyph in Mesa Verde National Park. The boxy spiral shape near the center of the photo likely represents the *sipapu*, the place where the Hopi emerged from the earth in their creation story.

While it may not be possible to positively ascertain which is the original or "more correct" story, Harold Courlander writes, at least in Oraibi (the oldest of the Hopi villages), little children are often told the story of the *sipapu*, and the story of an ocean voyage is related to them when they are older.^[18] He states that even the name of the Hopi Water Clan (Patkinyamu) literally means "A Dwelling-on-Water" or "Houseboat". However, he notes the *sipapu* story is centered on Walpi and is more accepted among Hopis generally.^[18]

Migrations

Upon their arrival in the Fourth World, the Hopis divided and went on a series of great migrations throughout the land. Sometimes they would stop and build a town, then abandon it to continue on with the migration. However, they would leave their symbols behind in the rocks to show that the Hopi had been there. Long the divided people wandered in groups of families, eventually forming clans named after an event or sign that a particular group received upon its journey.^[19] These clans would travel for some time as a unified community,

but almost inevitably a disagreement would occur, the clan would split and each portion would go its separate way. However, as the clans traveled, they would often join together forming large groups, only to have these associations disband, and then be reformed with other clans. These alternate periods of harmonious living followed by wickedness, contention, and separation play an important part of the Hopi mythos. This pattern seemingly began in the First World and continues even into recent history.

In the course of their migration, each Hopi clan was to go to the farthest extremity of the land in every direction. Far in the north was a land of snow and ice which was called the Back Door, but this was closed to the Hopi. However, the Hopi say that other peoples came through the Back Door into the Fourth World. This Back Door could be referring to the Bering land bridge, which connected Asia with far north North America. The Hopi were led on their migrations by various signs, or were helped along by Spider Woman. Eventually, the Hopi clans finished their prescribed migrations and were led to their current location in northeastern Arizona.

Most Hopi traditions have it that they were given their land by Masauwu, the Spirit of Death and Master of the Fourth World.

Sacred Hopi tablets

Hopi tradition tells of sacred tablets which were imparted to the Hopi by various deities. Like most of Hopi mythology, accounts differ as to when the tablets were given and in precisely what manner.

Perhaps the most important was said to be in the possession of the Fire Clan, and is related to the return of the Pahana. In one version, an elder of the Fire Clan worried that his people would not recognize the Pahana when he returned from the east. He therefore etched various designs including a human figure into a stone, and then broke off the section of the stone which included the figure's head. This section was given to Pahana and he was told to bring it back with him so that the Hopi would not be deceived by a witch or sorcerer.^[20] This one is Truth, the stone has an Indian face of black, white and grey with black feathers, and it is not etched but looks more like ink that soaked into the stone.

Another version has it that the Fire Clan was given a sacred tablet by Masauwu, who as the giver of fire was their chief deity. In this version the human figure was purposely drawn without a head, and a corner of the stone was broken off. Masauwu told them that eventually the Pahana would return bringing the broken-off corner of the stone, but if in the meantime a Hopi leader accepted a false religion, he must assent to having his head cut off as drawn on the stone.^[21]

This same story holds that three other sacred tablets were also given to the Hopi. These were given to the Bear Clan by their patron deity Söqömhonaw, and essentially constituted a divine title to the lands where the Hopi settled after their migrations. The Hopi had a Universal Snake Dance. The third of these was etched with designs including the sun, moon, stars, clouds, etc. on one side with six human figures on the other.^[22] A letter from the Hopi to the President of the United States in 1949 also declared that "the Stone Tablets, upon which are written the boundaries of the Hopi Empire, are still in the hands of the Chiefs of Oraibi and Hotevilla pueblos..."^[23]

Kachinas

Historically speaking, the kachina religion long predates European contact, and its traces have been found which date to as early as 1325 A.D.^[24] However, it remains an open question among scholars as to whether the kachina religion was an indigenous creation, or an import from Mexico. The similarity of many aspects of Hopi

religion to that of the Aztecs to the south strongly suggest the latter to many scholars.^[25] For example, the Hopi horned or plumed serpent Awanyu uncannily resembles the Aztec Quetzacoatl, as does the Hopi legend of the Pahana.

To the Hopi, kachinas are supernatural beings who represent and have charge over various aspects of the natural world. They might be thought of as analogous to Greco-Roman demi-gods or Catholic saints. There are literally hundreds of different Kachinas, which may represent anything from rain to watermelon, various animals, stars, and even other Indian tribes. However, the kachinas are also thought to be the spirits of dead ancestors, and they may come to the Hopi mesas in the form of rain clouds.^[24]

The Hopi say that during a great drought, they heard singing and dancing coming from the San Francisco Peaks. Upon investigation, they met the Kachinas who returned with the Hopi to their villages and taught them various forms of agriculture. The Hopi believe that for six months out of the year, the Kachina spirits live in the Hopi villages. After the Home Dance in late July or early August, the Kachinas return to the San Francisco Peaks for six months.^[26] The Hopi believe that these dances are vital for the continued harmony and balance of the world. It serves the further and vital purpose of bringing rain to the Hopi's parched homeland.

Pahana

The true Pahana (or Bahana) is the Lost White Brother of the Hopi. Most versions have it that the Pahana or Elder Brother left for the east at the time that the Hopi entered the Fourth World and began their migrations. However, the Hopi say that he will return again and at his coming the wicked will be destroyed and a new age of peace, the Fifth World, will be ushered into the world. As mentioned above, it is said he will bring with him a missing section of a sacred Hopi stone in the possession of the Fire Clan, and that he will come wearing red. Traditionally, Hopis are buried facing eastward in expectation of the Pahana who will come from that direction.^[27]

The legend of the Pahana seems intimately connected with the Aztec story of Quetzalcoatl, and other legends of Central America.^[4] This similarity is furthered by the liberal representation of Awanyu, the horned or plumed serpent, in Hopi and other Puebloan art. This figure bears a striking resemblance to figures of Quetzacoatl, the feathered serpent, in Mexico. In the early 16th century, both the Hopis and the Aztecs believed that the coming of the Spanish conquistadors was the return of this lost white prophet. Unlike the Aztecs, upon first contact the Hopi put the Spanish through a series of tests in order to determine their divinity, and having failed, the Spanish were sent away from the Hopi mesas.^[28]

One account has it that the Hopi realized that the Spanish were not the Pahana based upon the destruction of a Hopi town by the Spanish. Thus when the Spanish arrived at the village of Awatovi, they drew a line of cornmeal as a sign for the Spanish not to enter the village, but this was ignored. While some Hopi wanted to fight the invaders, it was decided to try a peaceful approach in the hope that the Spanish would eventually leave.^[29] However, Spanish accounts record a short skirmish at Awatovi before the Hopis capitulated. Frank Waters records a Hopi tradition that the Spanish did ignore a cornmeal line drawn by the Hopis and a short battle followed.



Drawings of kachina dolls from an 1894 anthropology book.

Tovar [the leader of the Spanish] and his men were conducted to Oraibi. They were met by all the clan chiefs at Tawtoma, as prescribed by prophecy, where four lines of sacred meal were drawn. The Bear Clan leader stepped up to the barrier and extended his hand, palm up, to the leader of the white men. If he was indeed the true Pahana, the Hopis knew he would extend his own hand, palm down, and clasp the Bear Clan leader's hand to form the nakwach, the ancient symbol of brotherhood. Tovar instead curtly commanded one of his men to drop a gift into the Bear chief's hand, believing that the Indian wanted a present of some kind. Instantly all the Hopi chiefs knew that Pahana had forgotten the ancient agreement made between their peoples at the time of their separation. Nevertheless, the Spaniards were escorted up to Oraibi, fed and quartered, and the agreement explained to them. It was understood that when the two were finally reconciled, each would correct the other's laws and faults; they would live side by side and share in common all the riches of the land and join their faiths in one religion that would establish the truth of life in a spirit of universal brotherhood. The Spaniards did not understand, and having found no gold, they soon departed.^[30]

In popular culture

The art film/avant-garde opera *Koyannisqatsi* references both the Hopi term *Ko.yan.nis.qatsi* ("life out of balance"), and three Hopi prophecies —i.e. warnings or eschatology.

David Lanz and Paul Speer's 1987 new-age album *Desert Vision* has a track named "Tawtoma."

The novel by Tony Hillerman, *The Dark Wind* first published in 1982, discusses Hopi mythology throughout the story, as key characters are Hopi men, and events of the story occur near important shrines or during an important ceremony. The fictional Navajo sergeant Jim Chee works with fictional Hopi Albert "Cowboy" Dashee, who is a deputy for Coconino County, Arizona, and speaks Hopi and English, translating for Chee on occasion, as well as explaining shrines and ceremonies to him.

See also

- Blue Star Kachina

Notes

- ↑ Christopher Vecsey. *The Emergence of the Hopi People*, in *American Indian Quarterly*, vol. 7, no. 3, *American Indian Religions*, 70 (Summer 1983).
- ↑ Harold Courlander. *The Fourth World of the Hopis: The Epic Story of the Hopi Indians as Preserved in their Legends and Traditions*, 201 (University of New Mexico Press, 1987)
- ↑ David Roberts. *The Pueblo Revolt*, 5 (Simon and Schuster, 2004).
- ↑ ^a ^b Susan E. James. *Some Aspects of the Aztec Religion in the Hopi Kachina Cult*, *Journal of the Southwest* (2000)
- ↑ David Roberts. *The Pueblo Revolt*, 48.
- ↑ Harold Coulander. *The Fourth World of the Hopis: The Epic Story of the Hopi Indians as Preserved in their Legends and Traditions*, 17 (University of New Mexico Press, 1987)

7. ^ Louise Udall. *Me and Mine: The Life Story of Helen Sekaquaptewa*, 7 (University of Arizona Press, 1969)
8. ^ ^a ^b Frank Waters. *The Book of the Hopi*, 3-5 (Penguin Books, 1963).
9. ^ H.R. Voth. *The Traditions of the Hopi*, 1 (Chicago, 1905)
10. ^ Harold Courlander explains that this version of the story is an attempt to amalgamate two conflicting Hopi traditions dealing with two female deities, Spider Grandmother and Huring Wuhti (Hard Being Woman). Spider Grandmother has a central role or myths where the Hopi arrive in the Fourth World via the sipapu, whereas Hard Being Woman is related to Hopi legends that they arrived in the Fourth World by boat. *The Fourth World of the Hopi*, 205.
11. ^ Harold Coulander. *The Fourth World of the Hopis*, 22.
12. ^ Hamilton A. Tyler. *Pueblo Gods and Myths*, 5-7 (University of Oklahoma Press, 1964)
13. ^ Dan Kotchongva. *Where is the White Brother of the Hopi Indian?*, in *Improvement Era* (1936).
14. ^ Dennis Wall and Virgil Masayesva, "People of the Corn: Teachings in Hopi Traditional Agriculture, Spirituality, and Sustainability", *American Indian Quarterly*, Summer/Fall 2004, pages 435–453.
15. ^ Paula Gunn Allen, *The Sacred Hoop*, Beacon Press, 1992, page 19.
16. ^ Gunn Allen, page 41.
17. ^ Ake Hultkrantz, "The religion of the Goddess in North America", Crossroad Publishing Co., 1990, pages 213–14.
18. ^ ^a ^b Harold Courlander. *The Fourth World of the Hopis*, p.205.
19. ^ *See, e.g.* Harold Courlander. *The Fourth World of the Hopi*, 35.
20. ^ Harold Courlander, *The Fourth World of the Hopi*, 31.
21. ^ Frank Waters, *The Book of the Hopi*, 31
22. ^ Frank Waters, *The Book of the Hopi*, 33 (Penguin Books, 1963).
23. ^ Waters, *The Book of the Hopi*, 323.
24. ^ ^a ^b David Roberts. *The Pueblo Revolt*, 36.
25. ^ David Roberts. *The Pueblo Revolt*, 45.
26. ^ Pecina, Ron and Pecina, Bob. "Hopi Kachinas: History, Legends, and Art". Schiffer Publishing Ltd., 2013. ISBN 978-0-7643-4429-9.
27. ^ Harold Coulander. *The Fourth World of the Hopis*, 31.
28. ^ Raymond Friday Locke. *The Book of the Navajo*, 139-140 (Hollaway House 2001).
29. ^ Harold Courlander. *The Fourth World of the Hopis*, 176.
30. ^ Frank Waters. *The Book of the Hopi*, 252.

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- Courlander, Harold, *The Fourth World of the Hopis: The Epic Story of the Hopi Indians as Preserved in Their Legends and Traditions* (University of New Mexico Press, 1987).
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