

The Hopi Landscape and People

The current Hopi reservation occupies but a small portion of the Hopi's ancestral territory. Completely surrounded by the Navajo, the Hopi Reservation sits near the center of an area commonly called *Hopitutskwa* [Hopi toots-kwa]. The term means "Hopi lands" and refers to the entire landscape over which Hopi's ancestors migrated. In recent times, in part do to land claim cases, *Hopitutskwa* has come to be applied to a much more restricted geographic area. Beyond this area is a much broader region over which the Hopi and their ancestors lived, traveled, and interacted with the other groups in the southwest.

Because Hopi ancestors (*histatsinom* [hee-sat-see-nom]) came to the Hopi mesas from many different directions, they each brought unique knowledge, customs, and understandings of their past. Hopi is made up of many different clans that still retain this individuality; clan knowledge and history is not shared between clans.

Hopi and Öngtupqa (the Grand Canyon)

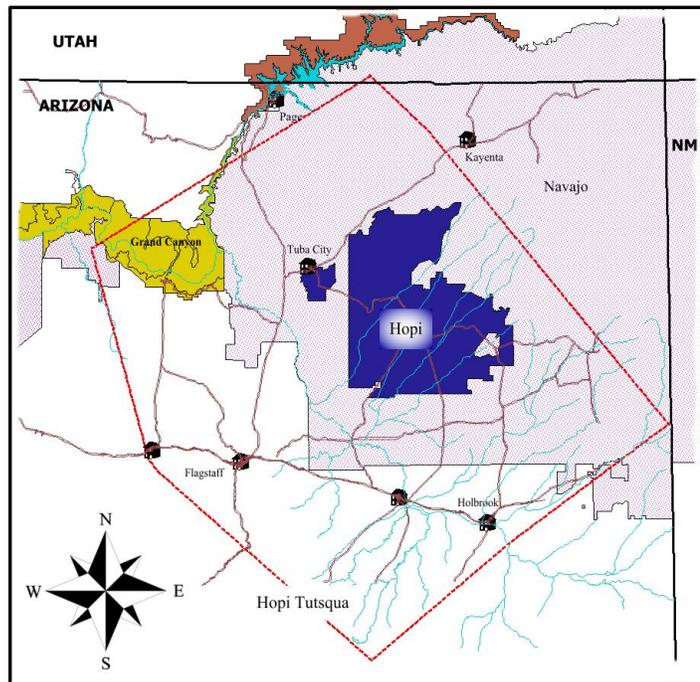
Öngtupqa [oung-toop-ka] plays an ongoing central role in many aspects of Hopi culture and history:

Origin – many Hopi clans identify *Öngtupqa*, specifically the *Sipapuni I* [sea-pa-poony], as the origin point for people. It is here that the peoples of the earth emerged from the Third World into this, the Fourth World.

Migrations – Upon emergence into the Fourth World, the Hopi ancestors entered into a spiritual pact with *Ma'saw*, the guardian of the Fourth World, to become stewards of the earth. In fulfilling this pact, the Hopi ancestors were instructed to travel to the corners of the land, leaving their "footprints" as evidence of their passing, as they searched for the center of the universe, the Hopi Mesas. These "footprints" are manifest in the form of the archaeological sites, petroglyphs, and other cultural remains that are seen in the Grand Canyon and across the southwest. Clans including Antelope, Badger, Bear, Bearstrap, Bow, Fire, Flute, Greasewood, Katsina, Lizard, Parrot, Rattlesnake, Reed, Sand, Spider, Sun, Tobacco, Water, and Water Spider have all called the Grand Canyon home at some point in their migrations.

Tiyo – Quite likely the first named boatman of the Colorado River. Guided by Spider Woman, Tiyo traveled through the Grand Canyon in a hollow cottonwood log or drum to the end of the river. There he took a snake woman to be his bride and on returning to his village, introduced the snake ceremony to Hopi.

Hopi Salt Mine – The Hopi Salt Mine (*Öönga* [oun-nga]) is the halfway point for a journey that begins and ends at the Hopi Mesas. Traditionally, the culmination of the *Wuwutsim* ceremony ([woowoo-tsem] - the initiation ceremony for males into adulthood) was a pilgrimage to the Hopi Salt Mines. The Salt Trail runs from Third Mesa past present day Tuba City, descends into the Little Colorado River *Paayu* [pie-you] at Salt Trail Canyon, and then travels to the confluence with the Colorado River (*Pisisvayu* [pea-cease-vay-you]) and on to the Hopi Salt Mines. Initiated Hopis also collected salt from the Hopi Salt Mines outside of the salt pilgrimage.



Final Resting Place – *Öngtupqa* is identified as the final home for the spirits of the deceased. It is this aspect that makes *Öngtupqa* such a spiritually and physically dangerous place to visit. Spiritual, emotional, and mental preparations must occur before a journey is made into the Canyon and proper behavior and attitudes need to be followed once there. Traditionally, only initiated members of certain male societies were permitted to undertake such a journey; it is not a place to visit casually.

Ongoing Management Concerns

Since entering into their pact with *Ma'saw* to be stewards of the earth, the Hopis have had a role in the management of *Öngtupqa*. In 1991, this role was formalized when the Hopi Tribe became a Cooperating Agency in the development of the Glen Canyon Dam EIS; subsequently, this role has continued as member of the Adaptive Management Work Group. Not surprising given the cultural, religious, and historic significance of *Öngtupqa*, Hopi management concerns cover the gamut of resources present:

The resources of the Grand Canyon are interrelated and need to be viewed as a living ecosystem. Changes to one part affect others. People and their activities are a part of this ecosystem and their affects need to be considered.

The archaeological sites are the footprints of the Hopi ancestors and validate Hopi's covenant with *Ma'saw*. They should be preserved *in situ* if possible, and human impacts or destruction should be avoided.

Many of the plants and animals have cultural uses and values to the Hopi people. Populations should be maintained in a healthy state. For some species, this means variable age structure and active management. Food resources for the larger animals should be maintained. Native species are preferable to non-natives. Species should not be allowed to go extinct because of human actions or activities.

Mineral resources are generally non-renewable and should not be over-collected; they should only be collected by traditional practitioners for traditional use.

Some Specific Recommendations

The overarching concern of the Hopi Tribe is the increased presence of people in *Öngtupqa*. In Hopi traditions, the spiritual danger from entering *Öngtupqa* necessitates very specific knowledge and training that is obtained through the initiation ceremonies. The realities of today and the fact that the Grand Canyon is a recognized world heritage site means that non-initiated people will be entering the Grand Canyon. Given that, the safest way to enter *Öngtupqa* is:

Anasazi: The Hopi Tribe prefers that Anasazi not be used to describe their ancestors. The term is of Navajo origin and inappropriate. While *hisatsinom* is the term that the Hopis use, other Pueblo groups have their own terminology. "Ancestral Puebloan" seems to be the generic term currently in favor.

Show proper respect for the place. Treat it as the sacred location that it is and behave as you would in any other sacred space.

Please don't go to *Sipapuni* or the Hopi Salt Mines.

Leave archaeological sites as you find them.

Educate visitors about the importance of the place and proper behavior. It is through those who are in the Grand Canyon the most that the rest of the visitors can be enlightened about the unique significance of *Öngtupqa*.