

# *Öngtupqa* (Grand Canyon) The Hopi Tribe's Cultural Perspective



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# Introduction



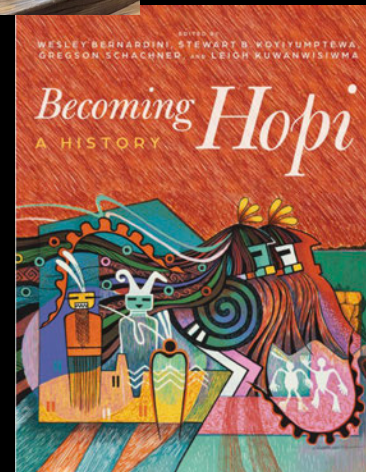
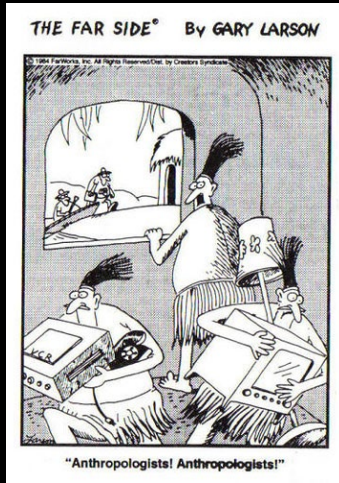
- My family and I are from the *Village of Hotevilla*
- Farming, family, village roles and responsibilities
- Employed with the Hopi Tribe for 27 years.
  - Archivist
  - Ethnohistorian
  - Program Manager
  - Tribal Historic Preservation Officer
- Published multiple books and articles

# Notable Accomplishments



- Bears Ears National Monument
- *Baaj Nwaavjo I'tah Kukveni* National Monument
- *Avi Kwa Ame* National Monument
- Chaco Heritage Tribal Association
- Hopi Tribal Monitoring Program
- Tribal Historic Preservation Office
- Wood For Life

# Who am I





# The Hopi Tribe and the Grand Canyon

- The Hopi people have honored and paid homage to *Öngtupqa* (Grand Canyon) since time immemorial.
- The Hopi people have been part of the Glen Canyon Adaptive Management Program for over 30 years.



# The Importance of *Öngtupqa*

- The Hopi people emerged into this world from *Sípàapuni* within the canyon.
- Here is where they met with *Màasaw*, the Steward of the Earth, and made a covenant with him to look after this world in exchange for being allowed to live in it.
- From this place, they began their migration through the Southwest, leaving behind footprints.
- Eventually, their migrations took them to their home, to *Tuuwanasavi*, the Spiritual Center Place, now the Hopi Mesas today.

# The Importance of *Öngtupqa*

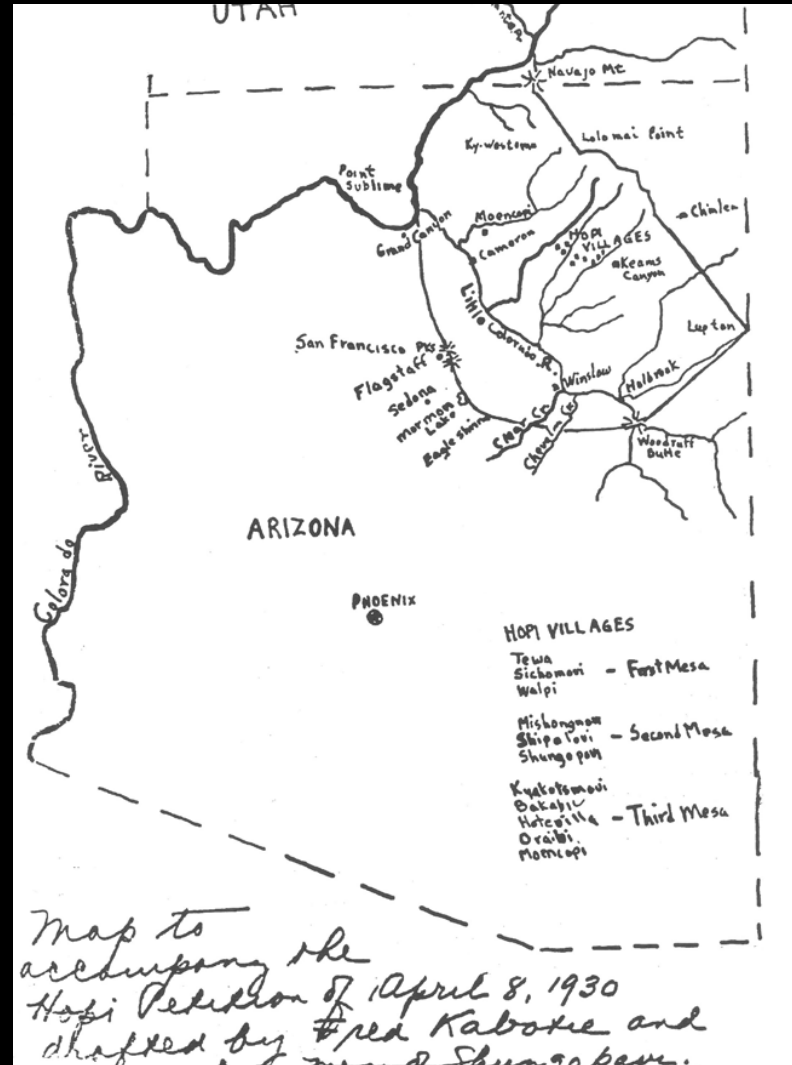
- The Canyon is also a place where some Hopi people go upon death. *Öngtupqa* serves as a passage to the Hopi afterlife.
- The Hopi people continue to collect resources from the canyon for ceremonial use.
- Hopi men continue to make pilgrimages to their ancestral sites and shrines throughout the canyon.

# The Hopi People and Villages

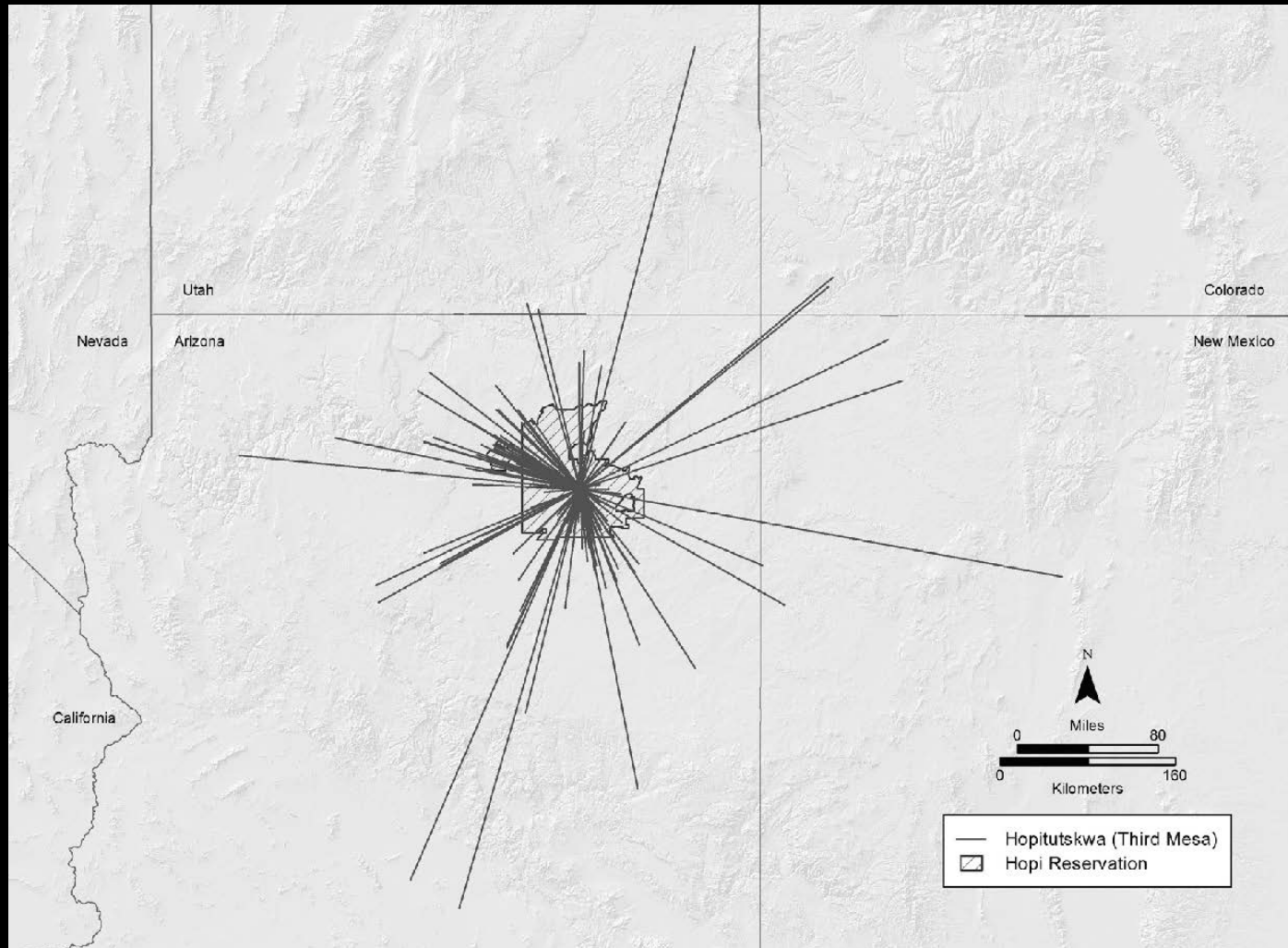
- Today, the population of the Hopi people is around 14,000
- Twelve Autonomous Villages
  - Traditional form of Government
  - Each Village determines if it will send representatives to the Tribal Council.
  - Thirty-six living clans
  - Eighteen religious societies



# Aboriginal Lands – *Songòopavi*



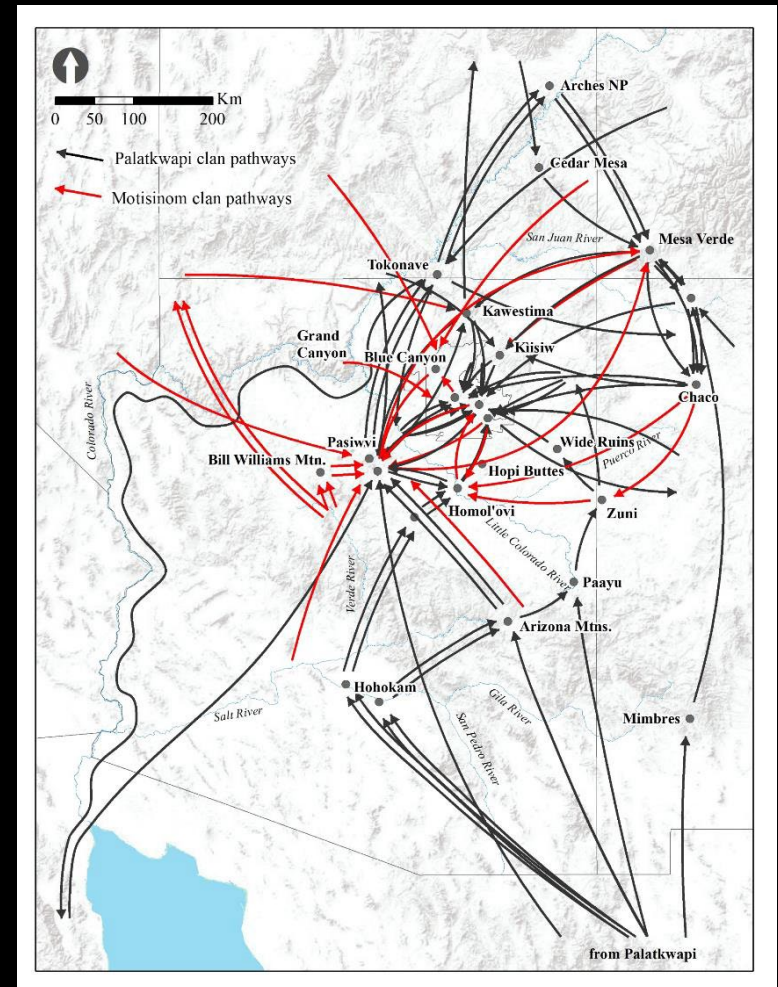
# Aboriginal Lands – Third Mesa



# Hopi Clan Migrations – Hisatsinom



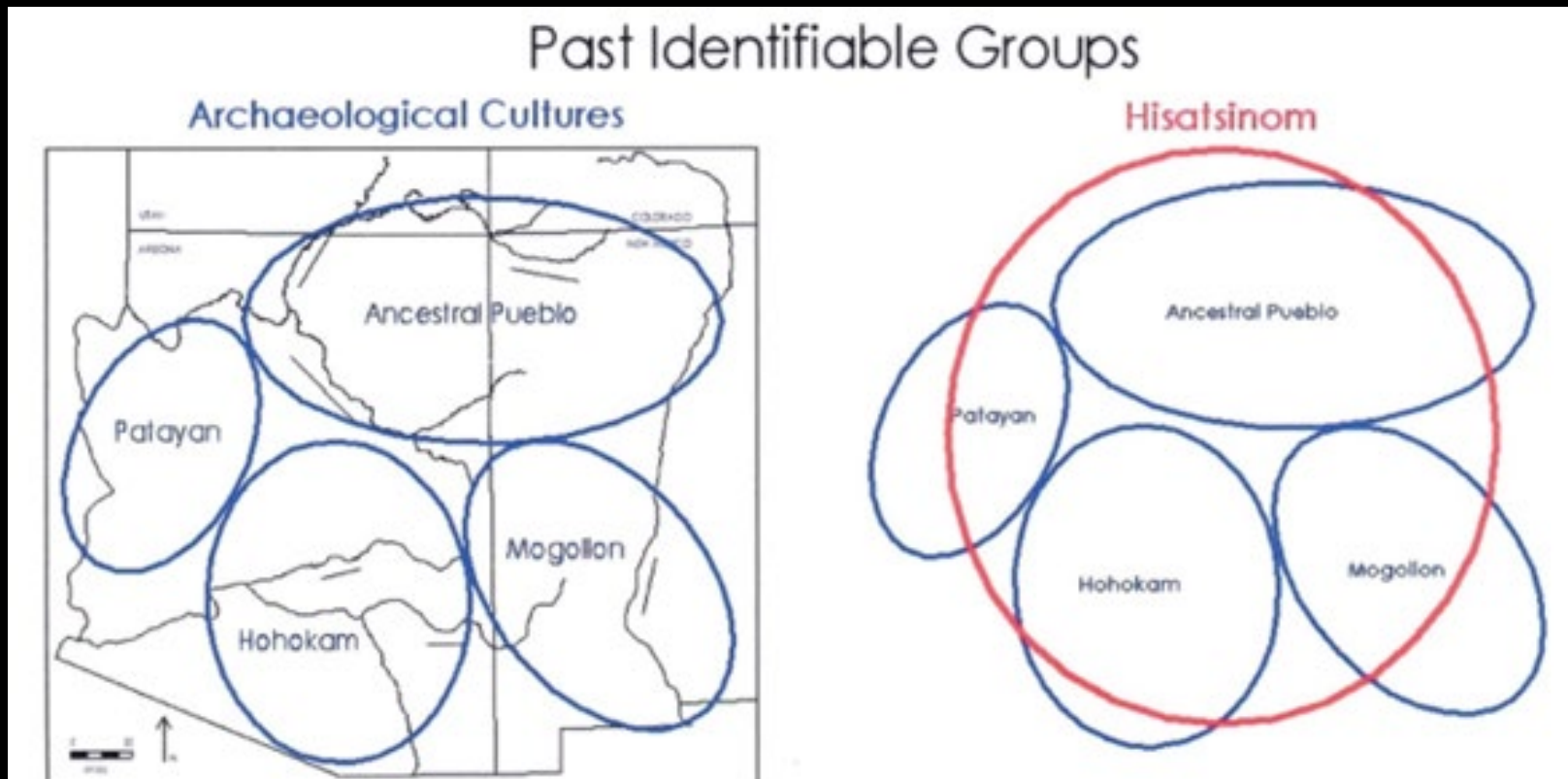
*Wupatpela* – Montezuma  
National Monument



Routes Taken by Hopi Clans Traveling from  
*Palatkwapi* to the Hopi Mesas

# Whose Identity?

## Which Concepts of Past Groups Apply?

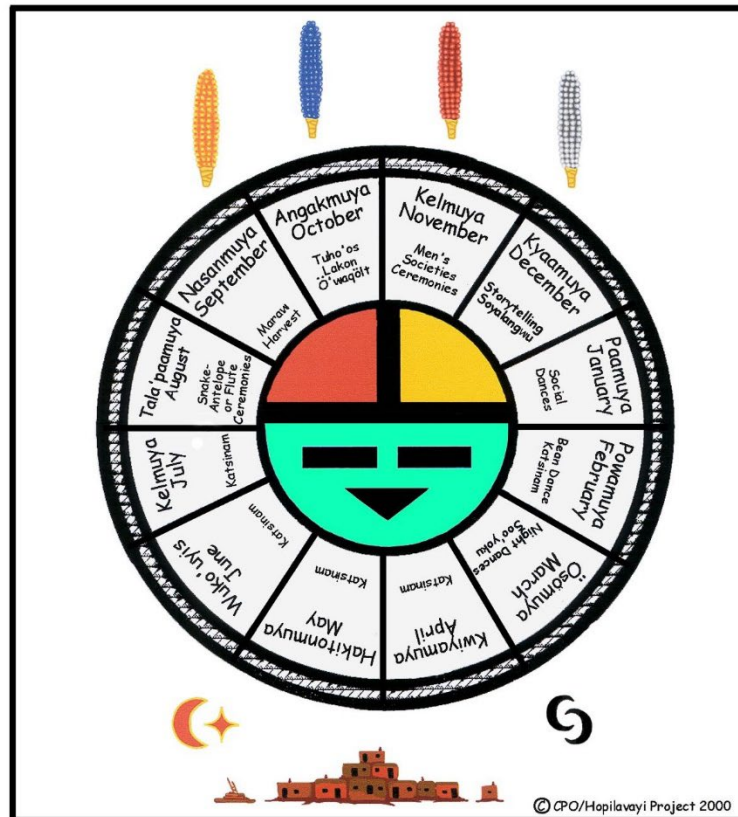


*Multiple and Competing Claims Make Cultural Affiliation a Contentious Issue*

# The Hopi Ceremonial Calendar

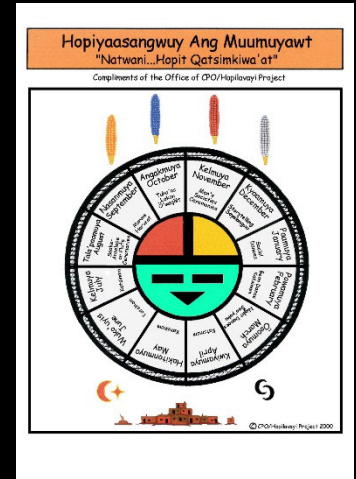
Hopiyaasangwuy Ang Muumuyawt  
"Natwani...Hopit Qatsimkiwa'at"

Compliments of the Office of CPO/Hopilavayi Project

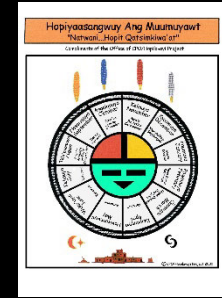


# The Hopi Calendar Begins In December

- **Kyaamuyaw** (December) – Phase of the moon when ceremonies are conducted for the Winter Solstice. Kyaamuyaw is when all people join together to help the land rest. There should be no digging, jumping, yelling, drumming, or traveling at night. People are asked to stay home as much as possible.
- **Paamuyaw** (January) – Phase of the moon when it is time for Buffalo dances
- **Powamuyaw** (February) – Katsinam return to the Hopi villages and ceremonies are conducted in each village. This is a crucial renewal time for the Hopi people.

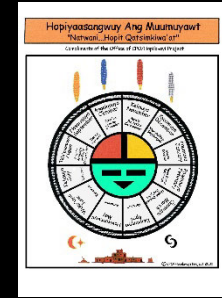


# The Hopi Calendar



- **Ösömuyaw** (March) – Katsina night dance ceremonies in the kiva. Hopi men start preparing their corn and bean fields for the upcoming planting season.
- **Kwiyamuyaw - Hakitonmuyaw** (April - May) – Plaza katsina dances are held in all villages and the communities are starting to plant their crops in the fields and gardens. Clans are on their pilgrimages to collect natural resources
- **Wuko'uyismuyaw and Kelmuyaw** (June -July) – Katsina dances, summer solstice ceremonies are held, and Hopi people are finishing up planting of crops. "Nimàntikive" dances are held in the villages, the final dances for the year, and are sent home. This is the resting period for this dance.

# The Hopi Calendar



- **Tala'paamuyaw** (August) – Snake, Antelope and Flute ceremonies are performed at certain villages. Caution is advised for pilgrimages taking place in designated areas. They require privacy and respect.
- **Nasanmuya** (September) – Social dances take place in all villages, followed by the start of the first women's society dance (Maraw Ceremony).
- **Angakmuyaw** (October) – Women's society dances are continued in all villages (Lakon and Owaqöl ceremony). Traditional races take place during the dance and finish in the plaza.
- **Kelmuyaw** (November) – Men's society ceremony occurs in the villages.

# Cultural Resources: What are they? How are they threatened? Why do we manage them?



# Cultural Resources

What archaeologists consider “resources” are often “ancestors” and “sacred sites” to Hopi and indigenous people, not property.



# Cultural Resources

- Hopi Archeological sites are not abandoned or “in ruins.” The ancestors still live there.
- The Hopi People are not anti-science. We must balance scientific objectivity with respect for other valued systems and components that fit into the Hopi Way of Life.
- To the Hopi people, Cultural Resources are “non-renewable resources” that must be managed to benefit future generations of Hopi people.
- All natural resources are cultural resources for the Hopi people.

# Tutukmola – Rock Cairns

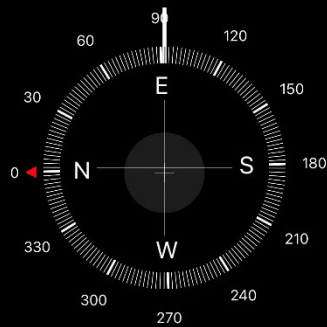


# Tutukmola – Rock Cairns

- Rock Cairns can be pilgrimage markers, migration markers, or shrines.
- The Hopi tribe considers them traditional cultural resources.



# Tuutuskya – Shrines



91° E



# Tuutuskya – Shrines



Shrines are present throughout the southwest. Their locations are sacred and kept secret.

Even if shrines are known to the Park Service, visitors should not visit these locations, and their locations should not be shared.

# Minerals



# Minerals

- The Grand Canyon has two mineral collection locations: the Hematite and the Salt Mine.
- Recreational visitors should not visit these locations; they should only be visited by the tribes that share them.
- The Hopi Tribes thank the Park Service for prohibiting visitation to the Salt Mine.



# Cultural Landscapes



# Cultural Landscapes

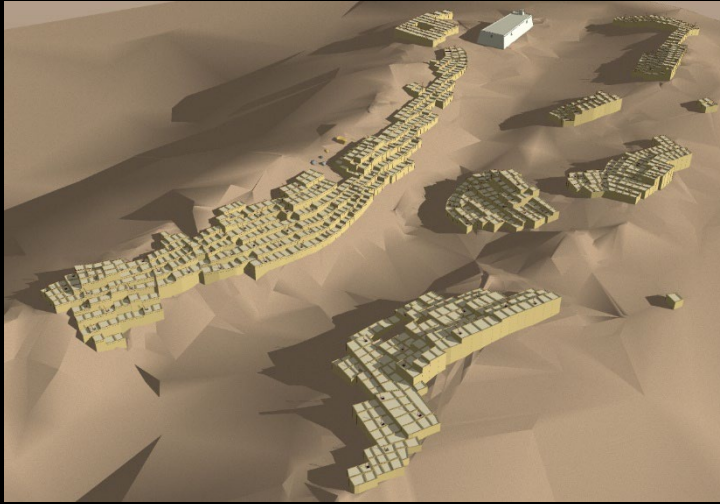
Even though it is challenging to build within the Grand Canyon, the Hopi Tribe's cultural landscapes should be protected.

The Hopi people navigate their ceremonies and way of life by using landscape features.

Oral histories trace places in the canyon, allowing them to trace their migration routes and aiding them on pilgrimages.

The Hopi Tribe prohibits obstructing the cultural landscape by construction within the canyon.

# Oral Histories



# Oral Histories



*Priest Killing. Chaveyo and the Hopi warriors kill the priests and throw their bodies over the mesa's edge.*

# Migration History Through Rock Writing



# Petroglyphs/Rock Writing

The Hopi Tribe prefers the term “rock writing” over rock art.

The Hopi people prefer that visits to petroglyph sites be held to a minimum, and only by those who can respect them.

Many of these sites are still used for pilgrimage and ceremonies.

# Artifacts



# Artifacts

- Hopi artifacts are footprints left behind by Hopi ancestors to prove they walked and once lived there as part of their covenant with *Màasaw*.
- Artifacts should be left in place where they are found.
- Visitors should not collect or build collection piles. Artifacts can be a great learning tool for the future when left in place.
- Visitors, including researchers and guides, need to be educated before they visit these places.

# Springs and Water Resources



# Springs and Water Resources

- Water is life to the Hopi people. Springs are essential and must be kept safe from artificial damages and non-native species that dry them up. They should be kept from recreational visitation.
- Hopi people often have shrines at these locations and are part of pilgrimages. Unique plants are found there and used for ceremonies. To the Hopi people, their health is an indicator of the environment's health as a whole.
- The Colorado River ties the environment together.

# Plant and Animals



# Plants and Animals

- The Hopi people's commitment to stewardship is the core of all their work within the Grand Canyon.
- The taking of life in the Grand Canyon should not be done lightly. When it has to be done, it should be done with respect and beneficial use.
- Non-native plants and animals that harm the ecosystem should not be there. However, they are now part of the Canyon's ecosystem, and their management needs to be carefully considered.

# Plants and Animals

- Experiments must be ethical and take into consideration the views of the tribe for respecting and preserving life.
- Taking samples should be done with respect and thanks. If possible, they should be returned to the canyon upon use unless they are polluted.
- Everything is connected in an ecosystem. Experiments and dam management decisions need to keep this in mind.

# Visiting *Öngtupqa*, the Grand Canyon

- Visit the Canyon with respect. It is a holy place to the Hopi people.
- Respect archeological sites and don't disturb them.
- Respect all life in the Grand Canyon.
- The Hopi people are responsible for stewarding the canyon in their covenant to *Màasaw*.
- Everything has life and meaning, animate and inanimate.



Kwakwhá – Thank you