

=1=

March 3, 1994

CRESCENTERA FOUNDATION
HOPI NIGHT AT N.Y.U.
11/23/93

TAPE 1/SIDE A

CARINA COURTRIGHT:

Good evening. I'd like to welcome you on behalf of the Crescentera Foundation. This evening there will be a presentation of the Hopi prophecies, and we kindly ask you to respect the nature of the event and not use flash photography. The images you've been seeing are images from Hopi land taken by Dan Budnick[?]; hope you've been enjoying them, some beautiful images of the various areas in Hopi.

The presentation will run as long as--as the elders, you know, feel that it should run, and at the end of the presentation we will have questions. And if you'd be nice enough to keep them kind of concise, and if--when you have

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=2=

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 1/SIDE A

CARINA COURTRIGHT, CONT'D:

questions, if you'd please stand up to the microphones here that are in the front, and if you'd keep it to one question, we'd really appreciate it. There are quite a lot of people, I'm sure, that have questions.

So I would like to introduce Chief Warren Lyons, faithkeeper of the Onondaga nation, who will introduce the Hopi delegation. Thank you.

[APPLAUSE]

CHIEF:

Thank you. That was Carina Courtright, who has done a great deal of the work of--of gathering this event this weekend. As you know, we've been here for quite a few days now, about four, I think, long time in New York for our people. But it's been a good--it's been a good gathering, and each one has been different, and this one will be different as well.

As you know [CLEARS THROAT], the reason why

HOPi NIGHT, N.Y.U., 11/23/93

TAPE 1/SIDE A

CHIEF, CONT'D:

we--we had the meeting yesterday at the United Nations was the efforts have been made by the Hopi for so long to--to bring warnings and to bring their message to the U.N., it's been a long and very difficult process, and as I said I don't know how many times or where, I remember in 1973 when we were supporting the--the Lakotas in Wounded Knee, we could not cross the street, First Avenue, to even go across the street to the U.N., and in December 10th, 1992 we addressed the General Assembly in the General Assembly, so there has been progress.

But you have to be on the long track to see it. It's very discouraging, it's very tedious, it's very difficult work, and Thomas Myanyakya[?] and also the Hopi have been very diligent in their efforts to bring this message, and they said that they had to knock four times on the door of the House of Mica. And I've been supporting Thomas for many years and the Hopis for many

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 1/SIDE A

CHIEF, CONT'D:

years in the dis--discussion, and finally we did have a day at the United Nations yesterday.

And not only were we there, but there were seven delegations, seven delegations came forward to talk about prophecies, and if there was anything that was consistent, it was that almost all of our prophecies were running the same and talked about the same things: about the degradation of the environment, about the breakdown in community life, about the breakdown in the infrastructure of the world.

And this afternoon, when we had our discussions even further, several things are brought forward, and it was interesting, you know, that one of the presenters this afternoon mentioned that in Lake Ontario that the salmon are not reproducing any more, the salmon are not reproducing, and they're not reproducing because there seems to be an amorphic change in their sex from what-

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 1/SIDE A

CHIEF, CONT'D:

ever is happening. And this should be a warning: You see, we are part of this natural change, we are--we are flesh, we're bone, and we're blood, and we are--we are subject to the same laws as the rabbits and the fish, we're subject to the same law, so I think we should be listening to these men, as they will tell you. And I would like to acknowledge the Wuchol[?] delegation, who have come so far, and I would like to acknowledge the Maya, who have come so far, and the Algonquin, our brothers from the north, who have come so far, and many of the people who are here.

Sarah D. Atkinson, representing the indigenous people from Guyana, spoke very passionately this afternoon about what is happening to her people and how the indigenous people are just not a part of the agenda of the world per se, we are an impediment, if anything, and it's curious that now there's an interest. And I just wanna

HOPÍ NIGHT, N.Y.U., 11/23/93

TAPE 1/SIDE A

CHIEF, CONT'D:

not take much more time, but I would say that one of the prophecies that we had was that four things would destroy, destroy our nations, and they said, we were told, that whiskey would destroy our nations, we were told that the "black book" that the missionaries carried would destroy our nations, and we were told that the-- the fiddle, or the culture, would destroy our nations, and we were told, finally, that a deck of playing cards could destroy our nations.

And so when the gaming issue comes forward now, which is running rampant, a gold rush to Indian land across the United States, that comes to mind. Two hundred years ago when we were told that, people said, "What's wrong with a game of cards?" But now there's a different spin to it.

So all of that--you're going to hear these gentlemen speak, and I am traveling with the Hopi for a long time, forty years at least. And we

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 1/SIDE A

CHIEF, CONT'D:

want to introduce Martin Goshwe[?] Syoma[?],
and--

[OFF-MIKE VOICE, APPLAUSE]

--Emery Holmes, Sr.

[APPLAUSE]

Manuel Moyongola[?].

[APPLAUSE]

And, of course, Thomas Banyokya[?].

[APPLAUSE]

Grandma Caroline sitting here in th'audience.

[APPLAUSE]

And my friend and campagnero, Grace Smith.

[APPLAUSE]

So I--I want you to--to listen with respect,
please, and to understand that this is an old
story, it's a very old story, and its time is
due, and the time is now. And I think that
everybody should hear this story and listen to
that. So with that, I turn you over to the Hopi
Nation, and--

[APPLAUSE]

=8=

HOPÍ NIGHT, N.Y.U., 11/23/93

TAPE 1/SIDE A

MARTIN:

[SPEAKS IN HOPÍ LANGUAGE].

MARTIN'S SON-IN-LAW (TRANSLATING):

"We are happy to present here our Hopi message
y--message to you and it will be up to you what
you think of it.

[HOPÍ LANGUAGE]

"We're all the same people. Now that I think we
all came to this critical situation, what is go-
ing out in the world.

[HOPÍ LANGUAGE]

"We had the same problem down below, all this
corruption.

[HOPÍ LANGUAGE]

"So"--so--"So we came here to this New World.

[HOPÍ LANGUAGE]

"All this corruption, gambling, brought us to
this corruption. They all--they all were sick.
They all were sick and searching, a way to go
find another place, so they found that somebody
was liv--found out that someone was living here
in this world, this New World.

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 1/SIDE A

[HOPI LANGUAGE]

SON-IN-LAW, CONT'D:

"They--they noticed that someone was living here, so they created birds to come over to this new land and search for the person that lives here and ask for permission, if they could come here to this New World.

[HOPI LANGUAGE]

"After--after their bird that they created, he came back down to the Underworld, to the people, that it was okay, but before they came, they planted three trees. The two failed, and the" fourth--I mean, "Third one came through to make opening to this New World. When they came, they asked the gr--Creator or the Creator asked them if they're willing to live His ways, and they said yes, they will live His ways.

[HOPI LANGUAGE]

"They--they promised to live His ways. After--from the beginning they did live His ways, but after living here for many years they have changed; they stopped respecting the laws that

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 1/SIDE A

SON-IN-LAW, CONT'D:

the Creator give them.

[HOPI LANGUAGE]

"They di--" So--"So for many years, they followed the laws; then they start respecting these laws. Now they went against the Creator's instructions.

[HOPI LANGUAGE]

"So nobody here follows those instructions any more.

[HOPI LANGUAGE]

"So we're living"--we're--"We're living the bad ways now; we're not following th' instructions that we're supposed to follow.

[HOPI LANGUAGE]

"So first when he--when we came, we live His ways, we did our ceremonials, meditations, we live good life--

[HOPI LANGUAGE]

"We were living in a paradise when we came.

[HOPI LANGUAGE]

"They brought their ceremonial teachings from

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 1/SIDE A

SON-IN-LAW, CONT'D:

th'Underworld, and they started this again to protect, to"--to--"to do their ceremonials and protect the lands, all directions, to keep this in balance.

[HOPI LANGUAGE]

"After settling down in Noraibi[?], the first people that arrived settled down in Noraibi[?]; they passed these teachings, what had already happened down below, that someday that another race will come to this land and claim these lands.

[HOPI LANGUAGE]

"So--so when they came, there was plenty of room; they migrated all over this land, all the native people that came here first, as they went the four directions, leaving their footprints, their clan markings and runes, behind to claim this land.

[HOPI LANGUAGE]

"When we--we came here, we were free," free from --"free from the governments. There were--we

=12=

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 1/SIDE A

SON-IN-LAW, CONT'D:

were not controlled by anybody; we were all
free."

[HOPI LANGUAGE]

He said, wh--"White man say to--" I mean, whi--
"White man say that--" I mean, like he says, "To
white men it's a freedom, freedom country"; he
says, "We're a free country; there's nothing to
rule us, nobody to rule us."

[HOPI LANGUAGE]

"So when we were living here for many years,
then another group of people came, the white
people. We had our arms open and we fed them;
we--we didn't fight them; we welcomed them.

[HOPI LANGUAGE]

"When they came, they don't know how to--"
"When they killed an animal, like a deer, they
don't know how to--"

BYSTANDER, PROMPTING:

Hunt and--

SON-IN-LAW:

"--hunt and cook the--hunt"--

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 1/SIDE A

[AUDIENCE LAUGHTER]

SON-IN-LAW, CONT'D:

"They don't know how to hunt or cook the--their meat."

[MORE LAUGHTER]

BYSTANDER:

I think that's what he said [LAUGHS].

[HOPI LANGUAGE]

"So when they came, we accepted them; we had a good life; we never fought with them. So now-- but now it has changed. Now we're i--fi--fighting among each others [sic].

[HOPI LANGUAGE]

"Now we are living in a corrupt world where people are crazy," he says; "People are out of their minds, because we are really corrupted. Things will get worse if we don't wake up. The Creator, the Father: He has a song that He might sing that make us people crazy, that we will be out of our minds; we will be senseless and be having a good time and then--then this will lead to corruption, real bad. A terrible

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 1/SIDE A

SON-IN-LAW, CONT'D:

thing might happen.

[HOPI LANGUAGE]

"So we are on that stage right now, and we're not really taking good care of the world, our mother.

[HOPI LANGUAGE]

"So we are on that stage, all the people in this world. We--we are all heading to that same direction: corruption.

[HOPI LANGUAGE]

"So after living here, this new foreign government that came in started pulling us to new education.

[HOPI LANGUAGE]

"And pulling us around, pushing us around.

[HOPI LANGUAGE]

"We had hard times, and we're still having hard times; we're still suffering.

[HOPI LANGUAGE]

"So we are seeking a way to correct all these problems that's happening here today in this

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 1/SIDE A

SON-IN-LAW, CONT'D:

world."

BYSTANDER:

"And do--"

SON-IN-LAW:

Who--who is--"Who is gonna correct and change all the things to--back--back to their natural order?"

[HOPI LANGUAGE]

BYSTANDER:

"So the prophecies say that it is up to us now, and we are going to be trying to find a way to repair this or, you know, get in back in order, but nobody can ever put it back in its right track."

[HOPI LANGUAGE]

SON-IN-LAW:

"So we are looking and searching for new life.

[HOPI LANGUAGE]

"So we are trying to search and trying to find our own lives again, but now money is the main thing that is running our lives. But they say

HOPÍ NIGHT, N.Y.U., 11/23/93

TAPE 1/SIDE A

SON-IN-LAW, CONT'D:

that if you cannot take care of the food that we grow, we cannot eat the money. It will be just toys; it's like a toy; you would be playing with it; you cannot eat it when the time of starvation comes; we are going to hit that time again; we have hit that time before; another one is coming.

[HOPÍ LANGUAGE]

"Our prophecy says that we--

[HOPÍ LANGUAGE]

"Prophecy says that we will have good life, but when we don't take care of it and don't repair our wrongdoings, we will see worst, more devastations in our lives.

[HOPÍ LANGUAGE]

"So if we don't watch what we are doing, this thing will get us to things that are," you know, "natural disasters that will ta--start taking place, but they will get bigger. What's happening now: We're seeing these happening, but these are just warnings. These are small ones

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 1/SIDE A

SON-IN-LAW, CONT'D:

compared to what's coming.

[HOPI LANGUAGE]

"We need to work at this. But it is hard to find somebody that is going to make this work to--to undo everything so that we cannot see these things happen."

BYSTANDER:

Somebody has to have a big heart to correct this.

[HOPI LANGUAGE]

SON-IN-LAW:

"So it is our teachings that we must always go and take a bath in the morning, early in the morning, in cold water, put cold water over your heart so that you may have a big heart.

[HOPI LANGUAGE]

"So it is through their teachings, what they taught me, that I have reached this far in my age.

[HOPI LANGUAGE]

"And some of you are wondering when you are looking at me what my age is today. I am now

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 1/SIDE A

SON-IN-LAW, CONT'D:

seventy-two years old.

[HOPI LANGUAGE]

"We have been waiting for this time and moment for a long time. And it--we have been very anxious for this to happen, to take place, that they would open the doors to the people--"

BYSTANDER:

To U.N.

SON-IN-LAW:

"To the U--" "To U.N.

[HOPI LANGUAGE]

"So it is to our knowledge that we as keepers of the stone tablets have one, but the knowledge is that there are five known tablets that should come together.

[HOPI LANGUAGE]

"The five stone tablets are set in order, one in the middle, one on the top, the bottom, and on the two sides. The one in the middle is kept by the Creator Himself, and we as the prior clan have the other stone tablet, and there are three

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 1/SIDE A

SON-IN-LAW, CONT'D:

other known tablets out in the four oth--three
other directions of this country.

[HOPI LANGUAGE]

"So if there is anybody out there amongst you
people that know of anybody that has a--has pos-
session of the stone tablet that is similar to
the ones that are kept on Hopi, you are now be-
ing advised to find someone that will deliver
the stone tablets to Hopi where these stone tab-
lets will come together.

[HOPI LANGUAGE]

"Then, then maybe we will find some way of unit-
ing the people, and--

[HOPI LANGUAGE]

BYSTANDER:

Negotiate [INAUDIBLE MURMURING].

SON-IN-LAW:

And--well, yeah, "Negotiating amongst the
peoples of how, you know, things should go, or
our lives."

[HOPI LANGUAGE]

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 1/SIDE A

SON-IN-LAW, CONT'D:

"So the Hopi know that who--that there are--
there is a person that is out there will come
and will know what is on the stone tablets, and
he is the only one that can read the message
that is on the stone tablet. Each stone tablet
has the same prophecy--"

BYSTANDER:

Writing.

SON-IN-LAW:

--writings on it, so they have to be identical.

[HOPI LANGUAGE]

"So with this prophecy, the Hopi knew he looks
to this and is holding onto the land and life
for all mankind.

[HOPI LANGUAGE]

"Still holding onto this land and life, not just
here but out in the other countries. All this
land is being held in order that we keep this
land for our people.

[HOPI LANGUAGE]

"These teachings are many, and it cannot take

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 1/SIDE A

SON-IN-LAW, CONT'D:

just one night to cover th'entirety of the teachings, the prophecies. And we shall just go along and just take portions of it to," you know, "to teach you."

[HOPI LANGUAGE]

So [CLEARS THROAT] "If this should take place and we come here to the House of Mica for help, then if the House of Mica will not help, then we must seek help from another source, like appointing a lawyer to--

[AUDIENCE LAUGHTER]

[HOPI LANGUAGE]

--Superior Court. If this should go into the courts, then we do need the lawyer, because--for someone to help us on this matter, if that's--" That was, you know, the qu--his wording, that if the United Nations would not help, then we would have to put this into court so that this will be taken care of with a lawyer.

[HOPI LANGUAGE]

"So the Hopi knew that whoever is to help in

=22=

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 1/SIDE A

SON-IN-LAW, CONT'D:

that matter will not be there for the money;
money will not be involved to do this work, to
get the job done.

[HOPI LANGUAGE]

"He will be paid or rewarded for his life, that
he may be able to go on and live the next life,
the next generation to come. That's his way--"

BYSTANDER:

And save--

SON-IN-LAW:

"--of being rewarded, paid."

BYSTANDER:

"And save some of his people too."

[HOPI LANGUAGE]

SON-IN-LAW:

"So if this should go on and not be helped in
any way, then we are in for the worst devasta-
tion. All life will cease to exist.

[SOUND CUT]

* TAPE RUN-OUT, AUDIO CASSETTE SIDE A.

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 1/SIDE B

SON-IN-LAW, CONT'D:

"And this is what we are trying to avoid. We want to save lives, but we cannot save all life. Maybe a few will be spared.

[HOPI LANGUAGE]

"This land and life is really not ours yet. We are only here being the caretakers of this land; this land belongs to the Creator; we are only here to keep this land and life for that Creator. Only then, when we reach the time of purification, will that be ever turned over to somebody else.

[HOPI LANGUAGE]

"So with that in mind, what we're working at here, I think that we are not--we are not--"

BYSTANDER:

Serious?

SON-IN-LAW:

"Seriously taking these matters. And maybe that is the course that we are taking.

[HOPI LANGUAGE]

"As we have seen yesterday, we were all gathered

HOPi NIGHT, N.Y.U., 11/23/93

TAPE 1/SIDE B

SON-IN-LAW, CONT'D:

together in the House of Mica, the doors were opened, yes, and we were allowed, but even some of the people, the higher officials that were supposed to be present, were not there. Maybe they were not seriously taking these matters, you know, into concern.

[HOPi LANGUAGE]

"So the Hopi knows that these devastations are going to start, and they will start to get bigger and bigger. This is the knowledge that they know.

[HOPi LANGUAGE]

"So we are still in the" pro--pro--"process of going along with these devastations, and we are waiting for one, our brother, to come to help from the east.

[HOPi LANGUAGE]

"He will come to purify us.

[HOPi LANGUAGE]

"So we are in the bad times. It's not--we are living, you know, not good lives right now. But

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 1/SIDE B

SON-IN-LAW, CONT'D:

for purification to come--we do not want that to come yet.

[HOPI LANGUAGE]

"So there are people living on this land with us; they are living here without proper permission."

BYSTANDER:

"From the First People."

[HOPI LANGUAGE]

SON-IN-LAW:

"So before purification time comes, we must all work together to try to get these back in line.

[HOPI LANGUAGE]

"So we are not watching our laws, we are breaking them all up, and we are trying to purify ourselves in our own little ways. But we cannot do that, because we are breaking the laws of the Creator."

[HOPI LANGUAGE]

[MURMURED CONSULTATION ON TRANSLATION]

I don't know what that words mean, "nankyo"[?].

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 1/SIDE B

SON-IN-LAW, CONT'D:

Well, I guess "We'll put our lives on the line,"
That's what it means [LAUGHS], "to work on
this," you know, to--to--That's why you have to
have a big heart, to correct this.

[HOPI LANGUAGE]

"We have broken all the laws like the white men
have laws, he have bro--broken all the laws,
same way with us, we have broken all the laws,"
now we have--"Now we have to suffer for this.

[HOPI LANGUAGE]

"We're having a hard time going through all
these problems which we are just living here
temporary. They will be hard times for us if we
don't correct and change.

[HOPI LANGUAGE]

"So we work to take care of our ceremonial
duties. If we forget those ceremonials, we may
not get through what is ahead of us, so we
should continue our ceremonials and take good
care of it and pass it along to our young gen-
eration.

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 1/SIDE B

[HOPI LANGUAGE]

SON-IN-LAW, CONT'D:

"So if we forget those laws, we will go back where we came from.

[HOPI LANGUAGE]

"So all these teachings are the same from the Great One, all the native people; all the people, not just native, non-native people, have all these teachings.

[MURMURING]

"So all, everybody is going the same direction.

[HOPI LANGUAGE]

"So let's take care of our laws and our crops. We are heading to starvation. Let us do this for our children.

[HOPI LANGUAGE]

"So we want to--for our children, for the future to correct and change so that they can see or come to a better world, back again.

[HOPI LANGUAGE]

"Since now we have reached that time when we are heading into the worst and more difficult times,

HOPÍ NIGHT, N.Y.U., 11/23/93

TAPE 1/SIDE B

SON-IN-LAW, CONT'D:

we have decided to remove our children from the schools. They do not go to school any more, because times will get hard and difficult, and we do not want to lose our children to the government.

[HOPÍ LANGUAGE]

"Hopi does not have that teaching. They know that we are not supposed to go to a secondary language, which is the white man's language. We must not forget our own.

[HOPÍ LANGUAGE]

"So it is through my elders' teachings that they gave me the knowledge, all this knowledge, and that is the very reason why I have taken my children out of school."

[HOPÍ LANGUAGE]

So it is wi--"It is with this knowledge that things like the necessities in life, like electricity, sewer system, water lines, yes, they have their advantages. You don't have to go outside to use the bathroom in cold weather and

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 1/SIDE B

SON-IN-LAW, CONT'D:

you only have to do is flip that switch and let the sun shine. But they have their little red tapes, their little strings attached to it. They are being controlled by you know who: the government.

[HOPI LANGUAGE]

"Also, the teachings are in the prophecies, that once we put these electric, electricity into the housings, into our houses, and they are very good conductors, and we are going to hit the hard times, yes, electrical storms, and when they come it's gonna come in numerous," you know, "flashes, that once it hits your house, it can easily ignite your home, and you will lose your homes. This is in the prophecies, that we will see these days that will come.

[HOPI LANGUAGE]

"Prophecy also tells if we put in the water lines, these are markings, and it is like a start of a crack. When we have--when we get these earthquakes to start, they will follow

=30=

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 1/SIDE B

SON-IN-LAW, CONT'D:

along the lines that are there. That means that we have already established the lines to where the cracks will start to run.

[HOPI LANGUAGE]

"All these teachings from th'elders we know, and also there is another source of lighting that the people are starting to use, which is solar, solar power, but that is also a disadvantage, because we are taking the--the life out of the sun, who is giving warmth to Mother Earth for things to grow. And when we put up these solars it will suck the power out of the sun. And we shall come to that time in midsummer of the growing cycle we shall see snowfalls.

[HOPI LANGUAGE]

"So that--with that in mind, we should not harm Mother Earth, for if we do, we are going against our own laws and against the laws of Creator. We are looking at this for the future, future generations to come.

[HOPI LANGUAGE]

HOPÍ NIGHT, N.Y.U., 11/23/93

TAPE 1/SIDE B

SON-IN-LAW, CONT'D:

"That, that--on that foundation, that we should not be harming anything, is the foundation, the basis, on which our name is Hopi: The meaning of 'Hopi' is 'peace.' We should not harm anything or anybody.

[HOPÍ LANGUAGE]

"We are working at this, but into the future what it's gonna be like we do not know yet. They have not taught that to anybody.

[HOPÍ LANGUAGE]

"So if we--

[HOPÍ LANGUAGE]

"--should try to correct this and work for land and life, maybe not just here but other countries, there may be some life spared.

[HOPÍ LANGUAGE]

"So with the few people that are left after purification, they will come to this land and become one.

[HOPÍ LANGUAGE]

"When we become one, we will speak one lan-

HOPÍ NIGHT, N.Y.U., 11/23/93

TAPE 1/SIDE B

SON-IN-LAW, CONT'D:

guage.

[HOPÍ LANGUAGE]

"So when life will begin again from that point on, then and only then shall we be marrying others instead of the way we were taught, that we must not marry into another tribe or another race. This was our teachings, but since if we-- after purification, then and only then shall we start a new life, and then and only then can we mingle and go into a mixed marriage.

[HOPÍ LANGUAGE]

"So this is all that I have to say to you, and maybe the rest of them have something else to say.

[HOPÍ LANGUAGE]

"Maybe Manuel will start off with his, whatever he wants to say."

MANUEL:

I don't know what to say.

[LAUGHTER]

HOPi NIGHT, N.Y.U., 11/23/93

TAPE 1/SIDE B

BYSTANDER:

It has been all said. Say hello.

MANUEL:

Well, today, today, I have presented this over there, my statement, and I'm--I read parts of it, because we didn't have enough time. Maybe I'd like to share with you, and then we'll throw it to Thomas. He's got a long story--

[LAUGHTER]

--that will take us to twelve--midnight. He's saving his rattle[?] las'. I can smell it.

[LAUGHTER]

Okay. My name is Manuel Wyangwa[?], and I'm from sovereign Hopi Nation. This is what I present today, so it is a great honor to be able to be here today to present a few of the Hopi prophecies and some of the problems that we are facing with the Bureau of Indian Affairs, which was created by the U.S. government. Oh, also the Hopi Tribal Council. I would like to be--begin with some message, messages given to us by our elders, how it used to be a good life. Now

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 1/SIDE B

MANUEL, CONT'D:

our lives have changed because of this new education, new culture.

From the beginning it was forced upon our forefathers to go to school and learn new ways. As years went by, education became something that we accept, and it became normal to go to school so that we could further ourselves. As I was growing up, I remember that our elders traveled with donkeys, then with wagons, then the first automobile came, all this came about, that things that our elders and high--our--and high leaders discussed in meetings at my grandfather's house.

Now I know why they discussed these things with great concern; as I came to realize that this is true, I too am concerned now. I am not a high leader; I'm just a common person that realized that this world is in trouble. I did not ever believe that I would be here to talk to the

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 1/SIDE B

MANUEL, CONT'D:

world.

We are facing serious situation, and the world is out of balance. Our elders are old now. They knock on the door of United Nation many times, but they refused to open the doors for them. Most of them are too old to come and now are gone. Therefore, we are coming to bring this message on their behalf to the United Nation about our prophecies.

Our elders say that--say that the white man just came over yesterday; we say this, for we have been here for many thousands of years before them. When the white man came, an intelligent person, he invented many things; he changed many things. [LAUGHS] Don't feel bad. I'm sorry. I know--I mean [LAUGHS] I'm reading this and I'm an--I--I--I mean, I don't wanna hurt anybody, but this is how it is. It's--it was like that anyway, but--

HOPi NIGHT, N.Y.U., 11/23/93

TAPE 1/SIDE B

[AUDIENCE LAUGHTER]

MANUEL, CONT'D:

--don't--don't get upset--

[APPLAUSE]

--with me. Okay. He--he had--okay, he had the same teachings from the Great Spirit, but he changed the symbol, he brought his own symbol, and he wanted to convert the Hopi people to Christianity. In many ways he wanted to change us and take our lands away from us. So it is this foreign influence that is disturbing the Hopi way of life and has almost destroyed the life plan given to us by the Great Spirit, not just the Hopi people but all the native people that live here on this land.

When the white man first came here, we welcome him and fed him; we greeted him with open arms and let him live here with us. After settling down in our homeland, they built something called the House of Mica, th'United Nation [CLEARS THROAT]. The House of Mica speaks of

HOPi NIGHT, N.Y.U., 11/23/93

TAPE 1/SIDE B

MANUEL, CONT'D:

good life and has said that "If anyone has any troubles, if no one can help your--you anywhere, bring your problems over to us and we will help you with our writings," that "We will correct and change those things, not by war but by the law, and stop all of these wrongdoings."

Now as we come here, most of our land has been taken from us, taken, taken from us. The Hopi Tribal Council looks to Secretary of Interior for his authority and power. In our traditional forms, form of government, we look to--to our elders for counsel. Also, we wish it to be known that the Hopi Tribal Council violates its own Constitution and bylaws in re--refusing to consult with our elders before informed decisions are made.

Our sacred land, sacred land, is being stripped of our mineral resources in violation of agreement we have with the Great Spirit to live here

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 1/SIDE B

MANUEL, CONT'D:

as caretakers of the land. The Hopi Tribal Council was created illegal for the purpose of signing our lands away for mineral-resources development, in corporations with big businesses.

The Hopi Tribal Council for greed has been created to negotiate business deals with Peabody Coal Company, for the strip mining of Black Mesa Chienta[?] Mines, the largest coal strip-mine in the country, and for monetary gain over water [CLEARS THROAT], over one billion gallons of water each year is being pumped from our aquifer [sic] transport coal. This is th'only coal-water transport-system slurry line in the United States in the desert environment. Without water we cannot survive.

And in addition to that dese--desecration of our sacred land and depletion of our water, we are facing water pipelines, electricity, and phone lines coming into our village of Hoadvallah[?].

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 1/SIDE B

MANUEL, CONT'D:

We know that these things cannot come into our sacred land, Hoadvallah[?], the last traditional stronghold in prophecy is connected to four directions, we have always rejected these conveniences, and this is the final phase. We must remain traditional and strong--and--and be strong.

If we fulfill our prophecy and our village of Hoadvallah[?] allows these conveniences to come in, then we face sudden destruction or purification in this world'. Our traditional elders and forefathers have always been fighting this, but the Hopi Tribal Council is strong and has forced their way into all other villages.

We ask you now to help us insure that Hoadvallah[?] continues to preserve the traditional way. We have also been required to obtain permits to herd cattle, livestock, housing, farming, coal- and wood-gathering. This is not a Hopi way. Now some of the highest Hopi reli-

HOPi NIGHT, N.Y.U., 11/23/93

TAPE 1/SIDE B

MANUEL, CONT'D:

gious leaders are asking permission from the Hopi Tribal Council to obtain permits to farm and herd cattle and for housing instead of the Tribal Council asking the Hopi religious leaders for permission to do these things, so now that--so now that they have almost complete control of our land and life and we are at the last stage.

It was told to us that the Hopi will be the last ones to have their lands taken away of all native people, and we now have had our own borders drawn under our feet, indicating that all our land has been reduced by the white man's law, putting us within boundary they call "District 6." Since most of our elders are gone and old now--they were supposed to come speaking as high leaders from our Nation to you--therefore we are bringing their message to you on their behalf.

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 1/SIDE B

MANUEL, CONT'D:

So it is up to you to consider these matters seriously, to follow up this with serious investigations. We invite you to come to Hopi land on behalf the highest--on behalf of the highest religious leaders. You are most welcome to come.

If you do not take any action about what we believe to be these wrongdoings, purification or destruction may occur, for this is our belief: Nothing was supposed to be taken from within our ground, this sacred land, and no minerals were supposed to be taken out of the ground. This we know is why th'earth is now out of balance. It is imperative that--at this time that you come out here into these matters, look into these matters; otherwise we--otherwise purification will come.

The white man has almost destroyed all the land, life-land, given to us by the Great Spirit. If

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 1/SIDE B

MANUEL, CONT'D:

you investigate these wrongdoings and correct them, then you will purify yourself, avoid any punishment--to avoid any punishment. This will also bring the life plan back to order.

But since we have deviated from the life plan, it is up to you, the world leaders, to return by example. When the white man came and offered us many things and papers for us to sign, we have refused to sign these things that would risk our land and life. We have never signed a treaty with the U.S. government and any nation from overseas; the foreign people came here to talk about a good life plan and build a House of Mica, the United Nation. Our elders said that we could come to you with our problems; we have tried to bring our problems to the U.S. government, but we have received no help. Therefore we come again to you to ask for help.

I wish to refresh your memories back to a crit-

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 1/SIDE B

MANUEL, CONT'D:

ical time in 1962 when my grandfather, Manon-ya[?], came to the United Nation buswa--but was not allowed in. The same situation still exists, and we are again facing that, a critical situation. He has stated that when th'evil forces take over, then we face corruption, and it is this corruption that has created the world out of balance. In fulfillment of my grandfather, my grandfather's great desires to speak before you, I am now honored to finally bring to you these words on--on his behalf.

The purpose of--of counting--the purpose of this gathering of--This is my grandfather's, now--this--"The purpose of this gathering of Indian and non-Indian brothers is to consider seriously together a way to accomplish or fulfill the great tasks of bringing about world peace, brotherhood, and everlasting life for all good people who are now living with us in our homeland." So let us remember that we are gathered

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 1/SIDE B

MANUEL, CONT'D:

here not only for the Hopi people, but we are seriously thinking of the future and benefit of all other Indian people on this continent, and we include the white people who have come upon our land and settled with us.

These matters are of no small value; this is not a little thing; instead, this is the very foundation of all of us humans who are living on this land. Our common life together is based on the life plan our Great Spirit has given to us; it is a life plan with strong instruction and the serious warnings that we must never lose faith, no matter how difficult that may be.

As foretold by our forefathers, our prophets, we may find ourselves in these last days tightly bound up with irregularities of manmade laws or be suffering greatly for neglecting the spiritual laws of the Great Spirit Masau[?]. Evil forces may take control of our form of govern-

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 1/SIDE B

MANUEL, CONT'D:

ments of the world and rule dictatorially [sic]. All over the land, freedom of the people will be suppressed or denied them; evil rulers will look more to material things than to the spiritual laws of the Great Spirit.

When this happens, there will be unrest all over the world; there will be gradual corruption and confusion among the leaders and the people all over the world. And wars will come about like powerful winds.

What is to be done now? Where shall we go from here? How are we going to save ourselves from these terrible inventions of war? These questions are, we are sure, in the minds and hearts of man everywhere today. Humanity stands at the brink of self-destruction; a majority of people are and have been led by their evil leaders to the edge of disaster. Are we going to submit weakly to rules or leadership of evil men, to

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 1/SIDE B

MANUEL, CONT'D:

our sorrow and shame? Or are we courageous and faithful enough to return ourselves to the spiritual rule of the Great Spirit, Great Spirit Masau[?], Who we firmly believe is here with us, listening to us, and watching over us, long ago gave to all races of people a good life plan to follow?

His commandment to all was, "Be faithful always, for I am the First and I will be the Last," then in a very clear and simple words told us to love one another, to be kind to all people, animal and plant life on this Mother Earth. Hopi and other Indian brothers are fully aware of these great teachings. But what happens today? Mankind is doing exactly the things the Great Spirit told us not to.

For material gains, many people have killed, lied, stolen, robbed their neighbors' property, and heaped falsehood upon their fellow beings.

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 1/SIDE B

MANUEL, CONT'D:

There is hardly any true love, only hatred, in the hearts of man today. The greatest concern of the Hopi and others at this moment is not the powerful weapon invented by man but the wrath of the Great Spirit. The more we turn away from the Great Spirit, the more he will punish us, either with earthquakes, floods, lightning, great winds, or all kinds of sickness or drought.

I am sorry to say that your leaders in Washington or the White House seem to neglect this truth and insist on making more powerful weapons of destruction. They will never bring about real peace; they will only bring sudden death to all living things on th'earth.

Knowing these truth and facts, the Hopi leaders will continue to adhere to the teachings of the Great Spirit. They will not want to molest any human beings or animals or plant life. Hopi

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 1/SIDE B

MANUEL, CONT'D:

will not invent anything to destroy human beings; neither will they allow their minerals to be taken out at this time, for they know that they will be used for war purposes by present leaders.

Our Great Spirit has sternly warned us against it; therefore our leaders will not want our young men to be forced to go to war in foreign soil. Hopi leaders and religious men will stand firmly upon the words of the Great Spirit, for they have made sacred, sacred oath or agreement with Him that they will never turn away from Him.

We know from our ancient teachings that there will be many good white people who will one day understand us and help to preserve and maintain our spiritual way of life, for they will recognize soon that the only way to salvation for them in the future is to help the Hopi in this hour

HOPi NIGHT, N.Y.U., 11/23/93

TAPE 1/SIDE B

MANUEL, CONT'D:

of need. This has been also prophesize [sic]. Our Hopi elders who have faith in the Great Spirit have been beaten up by the U.S. government officials, jailed, and forced to make roads on our land, yet in spite of all these injustices, they remain faithful to their religious belief; they continue to work and pray for all of us so that the Great Spirit will not neglect us nor punish us but will save all those faithful ones and allow them to enter real peace, brotherhood, and everlasting life.

* END OF AUDIO ON TAPE 1, SIDE B.

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE A

MANUEL, CONT'D:

But before that day comes, there will be a day of purification of this land. These are some of the things that the Hopi know and adhere to in order to save many good people after Purification Day, and in fulfillment of our mission here, both with the spirit of my grandfather, Monongia[?], and I. We firmly believe that coming together today like this is a fulfillment of one of our prophecies.

So we hope that you will listen to our warnings and act accordingly. Manuel Hoingwa[?].

[APPLAUSE]

MARTIN'S SON-IN-LAW:

I am not proud that I have gone into school. That was not my decision; that was my parents' decision. I was brought up in a little bit more of a different environment. Yes, I followed the Creator's path; I did the ceremonies; I did everything that we were to be doing. But I went to school. That was one of the wrong things I

HOP! NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE A

MARTIN'S SON-IN-LAW, CONT'D:

did, although they say you need th'education--I mean, that is what th'other people say.

But I strongly believe that education can be taught at home--that is, true education. That is what we are supposed to be doing: our traditions, our cultures. We must not forget that. I had a hard time up here trying to interpret for my father-in-law, Martin. It's difficult to find the right words to express the feelings that he is tryin'-a put forth. I know we tried, both me and Manuel, but I think we have put it through.

I'd just like to add a little bit to what, you know--some that Martin did not put into the, you know, the prophecies, where it prophesized [sic] that when we do get to that point in time when government will take over, like the martial law which will be put into effect, and when the government takes over the school systems, they say

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE A

MARTIN'S SON-IN-LAW, CONT'D:

that in due time those children, our children
that we put into the schools, will be taken
away. They will be taken away from us.

And then when purification time comes, also, our
young that have not learned the Hopi language--
too many people, too many of our people are
teaching our children the English language,
they're enforcing this at home, they're not
teaching the Hopi way, they're not teaching the
Hopi language, they're losing it--and when we
lose this, when purification time comes
[COUGHS], they will be put into another section.
They will be put aside for some other purpose.
In other words, their lives will not be spared.

And I can't afford to see that happen. I my-
self: I am a medicine man. I set myself, my
life, on the line so that lives will be spared.
Many people with many ailments, diseases, I try
to help. [COUGHS] Life is very important. And

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE A

MARTIN'S SON-IN-LAW, CONT'D:

I could not afford to let that happen; that's why I took my children out from school. I know sometimes they look at me, and I think they get mad, but I understand. Someday they will understand themselves [COUGHS]. They'll be grateful that I did that, because they will be with me.

I'm grateful to Martin. He has taught me a lot. Sometimes I think it is because of him I have turned my life around. I made a complete turnaround. Maybe that's why the Creator gave me the gift to heal those in need.

There's a lot in the prophecy that we did not cover; we just skimmed over the surface. Like I had said earlier, the prophecy can go on all night for several nights and still we cannot cover th'entirety of the prophecies. Tonight you have only heard the top level. You cannot really get a full glimpse of it; you cannot really absorb all the information that we are

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE A

MARTIN'S SON-IN-LAW, CONT'D:

trying to tell you here tonight all in one night. I know that: I have listened to Martin myself, almost every night he comes to my house, and he'll go over the same things again and again, like a broken record. I'll catch part of it, the rest will probably start coming out of this ear and leaking off to the floor, you know, but like I said, you cannot hang onto all of it at once. I know you, all of you, have gone to schools; you read a book but you don't get the full page; you have to go over it again and again and again before you finally can really understand what that book is about. This is what the prophecy is like: You cannot learn all at once.

So let us take this in mind, what I had said about the children, children all over the world. You all have traditions, you all have culture, hang onto it, re-establish your footing, keep what you have, and make good use of it, because

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE A

MARTIN'S SON-IN-LAW, CONT'D:

you are going to need it when the time comes. They say that it is your teachings, your language, what you know, that will help you survive in th'end.

But like we had said, if the U.N. will not heed the warnings that we have given to them through the prophecies, then we are in for the worst devastations of our lives. We have not seen anything yet; you haven't really seen it. People out there along the Mississippi River there, the big flood there, and they'd look at it, and they say, "You know, it's just another show. Yeah, what did they do? They made a big movie out of it. It's just a big show." They don't heed the warnings. To them these are just like movies; anything that happens, they make a movie out of it.

You're probably on "The Days of Our Lives" right now.

=56=

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE A

[AUDIENCE LAUGHTER]

MARTIN'S SON-IN-LAW, CONT'D:

And you don't even know it. Or "General Hospital" or whatever. But like I said, heed the warnings. These are really true, because if we cannot adjust ourselves, we will see this happen in the very near future, very near. You, some of you people, do not know the time limit on this thing. It's very near. It's like saying it's right behind that door.

So let's wake up, see the light. Keep well. With all this, I turn the mike over to Mr. Rattle here.

[LAUGHTER, APPLAUSE]

Shake it, Thomas.

THOMAS:

Want us to stand a few minutes in offering our silent prayer for all of us [INAUDIBLE].

[SOUND OF PEOPLE GETTING TO THEIR FEET]

[SILENCE FOR PRAYER]

Thank you.

HOPÍ NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE A

[HOPÍ LANGUAGE]

THOMAS, CONT'D:

I hope you'll be able to hear me. I have been--
Great event that's happened to me make me feel
so proud and happy and encouraged by my old
elders for eighty, ninety, a hundred years who
mentioned that someday our elders--there we have
eleven [?], we call them for[?] seconds[?],
third[?] mesa[?], all old people, spiritual
leaders who are versed in what he's saying, he's
predicting, things that from [?] pueblo,
their other village, also have all this and many
things that they compared in 1948.

They questioned each other on different things,
and that, whatever they have said, that they--
full[?] day's meeting. It really struck me very
strongly, and I was surprised, my old people who
have never been to school can read and write,
can speak English, but they have been going
through societies that's set up in our pueblos,
five main traditional villages still carryin' on

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE A

THOMAS, CONT'D:

the ceremonies. And in order to learn some spiritual things, you have to be initiated into that, learn it from the elders, religious leaders, and go through a fast, three days, perform a ceremony on the fourth day, and gradually break it, next four days, so with a period of eight days. It's very sacred to them.

And that is what our old people say. And we're talkin' about this land. In this early days, old people talk about this land as our mother, and the elders back in 1948--they also kept saying "our Mother Earth." And I just returned from our Bureau of Indian Affairs, government, over these schools, distant, away from home. And the Sherman[?] Institute[?], Riverside, California: I was sent over in 1941. I hardly speak English, but I struggled through.

And then I was able to go to Bacon[?], Oklahoma, where's all-Indian college were set up there.

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE A

THOMAS, CONT'D:

And so we are able to be able to compare the knowledge of old people and the white man's spiritual instructions. And that, when I mention the old people, they were telling about things about nature, animal, birds, trees, rivers, springs, rain clouds, lightning, thunder, and everything that's on this land, equipping things, and they--they said, "Oh, trees, human beings, were born into this world to live a long time, as long as they're able to, as long as they are not being disturbed by some other person. That tree will grow as long as it's standing there, reproduce itself. Animals, birds, human beings."

And what they're saying is--really impresses me so strongly that I felt--they asked for interpreter to carry this message because they can't speak English, but they have great knowledge, like Martin, trying to bring out one point. It's pretty hard for them to explain some of

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE A

THOMAS, CONT'D:

those things, and some of us young people who have not lis--listened to the elders will not understand how, how to interpret that message.

But I listen to all the leaders from eleven pueblos, four days, and each one repeat certain things, and as I said, they really struck me strongly. I was so amazed and also encouraged and happy that my old people know so many things. I think those elders were the last who are real spiritual leaders, who are worst[?] and remember so many things for so way back, first, second, third world and this fourth world they've mentioned.

And that, what they say, because I look to some of the Bible teachings and th'other world religious books, I know what they were saying, so when they asked for interpreters, they said like four of us, and they go through sacred ceremonies after they selected me and another fel-

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE A

THOMAS, CONT'D:

low, young fellow like him now, that were gonna interpret for these elders.

But two of them who came from the clans that're supposed to interpret things when white people came--but they refused to do it, be--that they didn't have that educat--education, so they finally select me, and they asked me four times, and I said, "No, I can't speak English, I can't speak Hopi very fluently, and I can't interpret some of the messages." But they said, "We need help. We need this message to be brought to the world's attention," because two main prophecy came at that time.

One was that they knew that when our white brother come here they're gonna bring some papers, that they would write something on it and they will use that writing to take this land away from us. And what really got them to understand this: that in 1946 United States

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE A

THOMAS, CONT'D:

government set up what they called Inner[?] Land[?] Staying[?] Permission and sent letters to Hopi and all other native people in this land, Hawaii, Alaska, and for United State got hold of their land, told them that "We took this land away from you a long time ago without compensation, so we passed this law to give you a chance to sue the government for land that's taken without compensation. If you file a claim against the United States government and fight through a Federal court, if you win, we give you money," not the land.

And that to them, old people laughed and said, "Well, they took this land which they're livin' on. How come he's tryin' to tell us to sell our Mother Earth? Great Spirit told us what this Mother Earth's a living being, a powerful being, we all came from there, everything came from that, when this body become weak and falls over it goes back to a mother, trees fall over,

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE A

THOMAS, CONT'D:

everything goes back to this mother, we all came from there, and the white people came just yesterday, fill out their White House, supposed to be white representing cleanliness, honesty, justice, but inside that White House there'd be corruption, lying, cheating, continue to take our land away from us by written law, what they said, and they call that law supreme law of the land when they put--passed that."

But to us, caretakers of land, there are spiritual ways, natural ways, we look to Great Spirit and nature, natural law, the supreme law of the land, because we deal with the forces of nature in four directions: When sing, when we sing and pray, meditate, fast, we are following the law of Great Spirit, and that's how, they said, we took care of this Western hemisphere for a long time. Our ancestors went through ceremonies and sing and pray, meditate, give thanks to every livin' things that's out there.

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE A

THOMAS, CONT'D:

So this they s--they c--declared as some place they call in Bible "Garden of Eden," this Western hemisphere was beautiful, clean, lotta animal, birds, trees, flowers, birds of all kinds was here, but when the white brother came with his machine, they started chopping down trees real fast, digging holes in our mother's body for gold, uranium, and other things, and started misusing that.

And so when he brought this paper and written document, claimed that he owned this land, they said they're not goin' to file any claim against the--the government, because this land doesn't belong to them, they just came here yesterday, and they have no business claiming all this land by saying, by putting on a paper. They didn't ask us, we're still living out there, we are still a nation, we are caretakers of the land, they didn't ask us, they just claim it in their paper, without permission they claimed every-

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE A

THOMAS, CONT'D:

thing, but you hear elder says, "Before we came, we asked permission to come here. We get permission from the Great Spirit, so that's when we came here."

And we all made an oath that we live simple ways. But that's what the elders met, four days, because they brought this letter to them that they must file a claim against the United States government for land that was taken without compensation, but they said they're not goin' do that.

Then, being an inventor, a white brother's gonna use his intelligence, his other ways, and is gonna make all kind-a machines here. And there're man--many things, mentioned many thing. One of the Kagenia[?] leader, who was about eighty-six years old, summarize up that for that meeting--I don't have to, just gonna make this short, because I know it's getting late, but he

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE A

THOMAS, CONT'D:

said, "White brothers are gonna bring carriage that are pulled by animals," and he said, "That's a wagon; I rode in that." But he said, "When that carriage gonna run by itself without anything hitched to it, and that's automobile, I rode in that." Then he said, "This one I don't understand. My old people mentioned that he's goin' to build road and trail up and down our land when he comes," and he said, "If you ever go down the road they built, you're goin' to see water in front of you. This I don't understand, what they meant."

But now we realize that durin' a hot summer day you go down paved road and you see a mirage that look like water in front of you. He was talkin' there'd be paved roads built all over this land. That's known to the Hopi a long time ago, and it happened.

Then he said, "This is another one I don't un-

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE A

THOMAS, CONT'D:

derstand: He's gonna invent something that we'll be talkin' to each other long-distant places through cobwebs. We'll be talkin' to each other. I don't understand that." Then when he finally realized that when you look up in the sky you see telephone lines strung clear across the land, we're talkin' to each other through that cobwebs.

Then, "This one," he said, "I don't believe ever happen: The white brother's gonna build a road up in the sky where people'll be traveling someday. How they gonna build that road up there? What's gonna hold it up?" They questioned that for a while; then we realized that they would invent airplanes. Today we came over here on the road in the sky, that there'd be airplanes invented.

That's where white brother's gonna also look around many rituals and take something out, and

HOPi NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE A

THOMAS, CONT'D:

someplace he's gonna big--he named some of them in the Hopi, but he--it--it means uranium, he found in Hopi land, and he took that out and test it out in New Mexico, and he found he had power. So they felt that they need to throw that to people and see what happen, and they throw it to Hiroshima and Nagasaki and kill thousand, burn a thousand people in few second, animal, birds, everything. Rivers become so hot you jump into it and you die from heat. Poisoned air kept coming there for long, long time; they won't be able to stop the deformed babies; of human, animals will be appearing. Wait, all, all kind of sickness will be coming and you won't be able to describe.

And this really got me, 'cause I know they can't read and write, but they're talkin' about this in Hopi language. So I knew that they needed help. They said, "We must tell the world, never make the gourd full of ashes, or atom bomb, any

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE A

THOMAS, CONT'D:

more, because if you continue, test him out and make more powerful things, sooner or later this country's gonna be blown up with that; this world's gonna end that way; we're gonna de--bring destruction up ourself. All this building be blown up, everything that we see will be th-th--destroyed by that most powerful bomb that they will--we will be able to develop."

So that's why they--they s--want somebody to bring this message. So I was willing to do it; I felt very strongly that--that message, as I said, is not only for the Hopi native people, but the whole world, that they know that a lot of people come here. And so I said, "I will do an--what I can." They know it's gonna be hard. I have families to support, but I had to carry this message, and I told, "As long as you follow the spiritual ways, and if you pass on, a younger generation will take over; as long as that sa--sacred--sacred ceremony's still goin' on, I

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE A

THOMAS, CONT'D:

will continue on, carry this message wherever a--able to go with a--with the six--help of six Nations, Iroquois Confederacy." The [?] knew that he was just a young and a slim fellow, but he's big right now, don't know what happened--

[LAUGHTER]

But he was one of the young fellows in Six Nations that help us go across this--this country, six years we carried this message, compared with other native people up in Canada, we went to all the provinces, we went up to Minnewaukee, Bill[?] Commanda[?] came from there today, he was at the United Nations today, we talked to him about these things, and they have wampum beaded belt, the same drawing on that that our fathers were in Hopi area where I live carve on the rock.

What they say, I'm only bringing that here because I can't use my own ideas, anything, but

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE A

THOMAS, CONT'D:

what they said I remember. Every leader, first, second, third mesa[?], compared this. So that, two reason why they sent us out. So we spent six years comparin' this.

Then someone invite us to go to Stockholm, first environmental gathering there from around the world, and United Nations were to be there. So they invite four Hopis, and I told my elders, who are the real Hopi leaders, who still follow the traditional spiritual ways, and they follow their own traditional form of government, still here, "These are the real Hopi leaders," and they have no treaty with any nations, not either with the United States government. They're still sovereign power and authority, being first people here.

And they are the one followin' the law of the Great Spirit, taking care of this Mother Earth. And I finally told my elders that I will go

HOPi NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE A

THOMAS, CONT'D:

go around, other places, and I told them that I need to show this rattle that we use.

[RATTLING SOUND]

This represents the world, Mother Earth. It's a living being. It's warning us, crying to us, telling us, the childrens, we are misbehaving, we're not correct, stop all this wrongdoing, we're destroying one another, trees, animals--If we don't stop it it's gonna shake us real hard.

[SHAKES RATTLE HARD]

That's why when you go on ceremony, goin' to a ceremony, you have to pray, meditate, and fast for three days, and after a fourth day when you perform a ceremony, you should hold this white handle so that you individuals is--has that responsibility to take care of--take care of this Mother Earth. And as long as you take care of it, there will be great valleys, beautiful land, clean life.

And yellow represents beauty and happiness, and

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE A

THOMAS, CONT'D:

this, what you call swastika symbol, there's two of them, one goes this way, th'other way, a movement of--of power within us and with living things. And then this represents--this one is male and this is a female symbol. Female is very important too, producer of life; that's why that red flows, when the baby comes.

And that me--me--w--Mother is representing Mother Earth, a living being, producer of life. So then we cannot see God, but we see a eagle coming down from above, representing this Great Spirit. And so we put feathers on there.

So in the ceremony we prepare certain ceremonies and send people out to sacred shrines, and we sent one up to the Great Spirit for help for whatever we need to. The sacr--that's why sacred prayer for us is very important in our ceremony.

HOPi NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE A

THOMAS, CONT'D:

And then this represents also the timing. They said it's--we're comin' around, now we're getting close to the last stages now when the-- we're goin' to have trouble like this. So we recognize this. So we--we need to bring this awareness, and so I said, "I will go to Stockholm, but I can't go to United States government because they have no treaty with United States government to travel over to Stockholm on their American passport."

So we got together with their leaders, and they agreed. I told 'em that we should make our own, own Hopi passport--

[MURMURS]

--to travel with it. We don't have to--

[APPLAUSE]

--use that. We are not supposed to travel with a passport anyplace; we should be free to move. But United States gov--other nation required that, so I said, "Okay, let's make our own Hopi

HOPi NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE A

THOMAS, CONT'D:

passports," so I did that.

[LAUGHTER, APPLAUSE]

And it says in this Hopi passport, "This passport is--will last as long as the river flows, as long as the sun rises, as long as the trees grow. This will be--be the Hopi passports here forever." So this is sort of broken down, so we started makin' a new one--

[LAUGHTER]

--because it's gonna require this later if we have to travel to foreign country. So whoever was used this in Los Angeles, Stockholm, plane won't take us or any other plane won't take us because we're Hopi passports, first time. About forty, fifty other native people went with our luggage, went over there, but we were--were stranded in the Los Angeles airport.

One--one fellow invited us to jump out, he says, "I'll stay with you," so he went to every agent, but no one want to use this Hopi passport. But

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE A

THOMAS, CONT'D:

he called later to San Francisco and told 'em that the Hopi's the first time using their own Hopi passport, and that airport later up there, San Francisco, were so happy, he said, "That's really good, I'm glad that it's the first time the Hopis are gon' use their own Hopi passport, they have every right to do it, you tell 'em to go to my plane, and it's gonna be flying over there. It's gonna get ahead of th'other people."

[AUDIENCE LAUGHTER, APPLAUSE]

And so he sent a T.V. group and they interviewed us. Then we flew over there, and we got ahead of them over there.

[LAUGHTER, APPLAUSE]

The newspaper carried next day all us, top men in United Nations and business people and the airport officials came, they met us, and they passed this around. "My God, I've never seen this, any time like this. What--what kind of a passport is this?"

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE A

[LAUGHTER]

THOMAS, CONT'D:

"Well, this is the first time we used it, we--we had to, because you required," and I said, I tell 'em I--they told me why did I do that? Well, "You required. We don't have to travel with this passport, but you required, so I tell you, white people came to my country, they didn't have their passport, they came--"

[MUCH LAUGHTER]

They just walk in here.

[APPLAUSE, CHEERS]

So when I got back, I gonna check on them. If they [INAUDIBLE] their Hopi passport, I'm gon' send them back where they came from.

[APPLAUSE]

Someone there told me, "Don't ever let anyone stop you from using only own passport," and we have done it with this one. They stamp it in Stockholm and Belgium, Switzerland, Rome, France, Moscow, Czechoslovakia, Germany, El Salvador, Puerto Rico, Hawaii, Japan two times.

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE A

THOMAS, CONT'D:

So this message be around the world, actually. Warn the people, "Don't use this power any more from minerals, the destructive purposes," because they said, old man that told me that there are purifiers that will have to purify this land if we, the people, talk about human rights, equality, and justice, freedom of religion, all that, but do not bring that to the native people, somethin's gonna happen, because they said when we talk about this, old people said, "When our white brothers came to this land, they called us savages, always on the war path, destroying one another, or 'cannibals.'" I guess that means eating one another, human beings.

I--and they said, "If we are that kind of people, I don't think any white people'd be here today. We will eat every one of them up."

[LAUGHTER, APPLAUSE]

So that's true. They said, "When they came they were hunger, starving. We have food here, they

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE A

THOMAS, CONT'D:

don't know what potato is, they don't know what food we have, so we gave them that. That's where this Thanksgiving started from, because every November when we harvest time, every native people have food to share with each other--pumpkins, turkeys, and everything that we have here. So when the white brother came, we shared with that food, and now they said they started their Thanksgiving."

[LAUGHTER]

We've been here for thousands of years. Even they said they discovered this, Columbus, but they was lost out in th'ocean.

[LAUGHTER]

He didn't discover the country [LAUGHS]. So there're a lotta things that I read in the history of United States government, and I just wonder about that. I always say, "Maybe they called it 'history' because it's his story."

[LAUGHTER, APPLAUSE]

And it's got lotta mistake in that history,

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE A

THOMAS, CONT'D:

needs to be changed, turned around. So these are some things that I found out after traveling around the world, so the nations around the world knew. If native people have trouble, we talk about it today, they talk about it in United Nations, and it's--it's really something to me, that yesterday is the fulfillment, and therefore final--for fulfillment of ancient knowledge [?], the one that came from my elders that came to--they call it House of Mica because I found in--also in "history" books in his story that they say that "mica" is a transparent rock or glass-like.

And we used to have that in--in--in old days as a window, and they said the House of Mica standing eastern[?] land[?] some[?], there were world leaders be gathered with their laws, rules and regulations telling the people, "If you have problem, trouble, bring it here, we'll help you," so the old people say, "Let's try them

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE A

THOMAS, CONT'D:

out, see if they will do what they said."

First we came to the Tribal Council, was set up by the Bureau of Indian Affairs, they got money, program, and got a lot of young people, but they're controlling them, Under-Secretary, Interior, and telling them how to accept these contracts, the housing, water, children, all that. When they sign the contract, if they don't understand the contract writings, some phrases, they--they would give up their right to their land when they sign the contract for money for this and that; that's how they're gon' take this land away from us.

And so they--they tol' us not to sign anything that white brother gave us, some inventions, and when you're ready to take it, then they said, "Wait a minute. You better sign your name to this paper." Don't sign anything that they don't understand, they said, because they want--

HOPÍ NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE A

THOMAS, CONT'D:

when you sign that, you get--get caught with that, will not be able to get out of that for a long time, they said.

So then I--we tried every way to stop these tribal councils, but the Bureau just kept pushing everything, and we know now they've taken this land away from us by supposedly "helping" the native people with water and sewer lines, electricity, paved roads, but they control everything. Pretty soon we have a little land left; they'll draw a line around, drawn on our feet; we can't stretch our leg any more. They call it creating districts, they're land that now left only to the Hopi, and they cut up the Hopi and Navajo [?] land in the--in the Hopi land surrounded by sacred mountains, their shrines, and just a spiritual center like a inside of the church. We should not mess with that, they said, because that will be--if we leave it in natural state, that might be able

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE A

THOMAS, CONT'D:

to help us, many nations, to survive, because nature's gonna be so powerful in other power-- power that might be coming, because they s-- that old man that men--mentioned this meaning of this sacred rattle.

Gatine[?], our leader, says if we find some power from mineral resources, he said, if I go out the side and I will throw a rock as hard as I can up the sky, that rock will come much faster and hit the ground harder. If you invent some powerful thing like atom bomb and missiles and other things, if you throw it over the other country, which they have done, they throw that bomb to Hiroshima and Nagasaki, that they destroy many thousands of people in few second, they throw it into Vietnam, Korea, and other places, Hawaii they're testing it out, and they throw it to Japan, I mean, yeah, beside that they will throw it over to Mexico, they throw it into Libya and other places, at last they throw,

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE A

THOMAS, CONT'D:

all people got together and throw that in Iraq, kill thousands of people, animal, people are dying, babies, but they don't care.

They said if we threw that over that like that, we--they didn't come here, disturb this land, they didn't invite or invade this [?], but we are throwin' that bomb around. Sooner or later, those people are gonna get together and gonna create most powerful thing, and they're gonna throw it here. We almost had into that point. One bomb's gonna hit right in the middle of this country, there be nation with blackout, no electricity anyplace.

And they gonna--the purifiers will have to come and do that. Someone with that sun symbol, someone with swastika symbol, and someone with red cap, red head, red coat: They're watching this. So that's why native people must speak up, because they are the living beings who've

HOPÍ NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE A

THOMAS, CONT'D:

taken care of down South Central America, they'
take care of trees. Trees can't walk, can't
talk, so the living beings are there. They're
goin' through a ceremony to keep that plant,
everything in clean state and going, but now big
corporations, some members of United Nations,
United States government, Canada, some other
foreign countries, send big corporations over,
the miners, loggers, oil men, and massacre, [
?] people and relocate a lot of people.

And they're gon' do the same thing in Hopi.
United States put barbed wire in between Hopi
and Navajo, saying that we're fighting, dispute
over land. We're not. But the--again, United
States government and big corporations knew that
they contain many mineral, many resources they
want to get hold of, so they divided up the land
by putting barbed wire in there, and they take
lot of stock, animals, sheep, all away from Hopi
and Navajo and start tryin' to starve them out.

HOPi NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE A

THOMAS, CONT'D:

Maybe tomorrow, next day, next week or next month, people in big mountain, Navajo people, don't want to move, they've been there for long time, they're not bother the Hopis, they take care of this land through prayer, meditate, and ceremony also, but the government want to move them out by passing a law in 1974 called Nava-Hopi Land-Dispute Act--I mean, Settlement Act.

And that law is still in United States government, and that law is--belongs to the people of United States, citizen of United States, signed by your President. This--this mov--Navajo and Hopis that's been there for thousands of years: They move 'em out so they can get hold of mineral resources.

Last month I met with the native people in Big Mountain where this problem is, those Navajos, they don't wanna move, especially womanfolks--womans are very strong now, they're active,

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE A

THOMAS, CONT'D:

that's their--their part too in there, this month, they don't want to move, and they said the Bureau of Indian Affairs grazing committees are destroying their stock, confiscating more stock, they're tryin' to starve them out, and they--they threatened them that they were gonna send the state or National Guard out there to pull 'em out by force if they don't move, or U.S. Army come up there an' move 'em out by force, or they're gonna send original native peoples that are in the police, they will have them shoot their own people to move them out, but those Navajo people don't wanna move.

And it may happen soon, that maybe the biggest Wounded Knee gonna happen there, right in the four corners there. This is goin' on today. These are some things that's happening in most native people across the country, and it's time that you citizens of United States government, you citizens of other, Canadian government, get

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE A

THOMAS, CONT'D:

together and pressure on your legislators, Senators, Congressmen, you vote them in, and tell 'em to change this, repeal this public law, 93531. There will be no trouble there.

SIDE B

But if they don't, you should take them out and vote them, let somebody else in. That's your power; you're taxpayers; you're supposed to do something. That's what happened in last world when the people went that far, we called it [Qoyanisquatsis?], somebody make a movie outta that, pictures, what we're running into, crazy life, world without spiritual, moral principles. They just gamble, to our last day they gamble and gamble, day and night.

They said we might run into that again someday, and today United States government, other states, and they get the Tribal Council people to start gambling, and they're pushing that in. They said it's "economic development." They're

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE B

THOMAS, CONT'D:

gonna gamble away everything if they permitted that. They'll be fighting, quarreling, disputing. There won't be anything. That's what happened. That's why that third world was destroyed by flood. A handful of people came out.

So that's why if we go to Tribal Council doesn't stop, we go to the Secretary, Interior, it don't --if they don't straighten him out, then we go to the White House, if they don't come out and help protect this, then we must go, last, to the House of Mica, so since 1949 I've been knocking on that door, and I knocked up to this point, last December, up to the fourth time. That's the final number. So that December they opened it to represent from Western Hemisphere, they spoke there, and I--I was gonna speak, but they knew that I'd been knockin' on that for all these years, so the native people said I must speak, so I was the twentieth speaker in that United Nation last December. When when I was

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE B

THOMAS, CONT'D:

speaking, there was answers from four directions where the power, the wind, lightning, thunder, terrible rain, wind, almost knock United Nation over. There were tidal waves all around, never happened before. There were blackout, hail-stone, happen.

That's part of a spirit of ancestor that came with us to tell United Nations, "You'd better hurry up and do something. If not, maybe tomorrow there won't be no building in this New York City: Great big earthquake will knock everything down; cyclones will wipe out everything; terrible rain will wash out many things." It's all happened in Mississippi, tornadoes, hurricane, came into North Carolina, destroyed many home, there were baseball-size of hail came down, that's been predicted, there'll be dangerous things we're gonna face, and that's what they want to tell us, that we are running into something.

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE B

THOMAS, CONT'D:

If we, the children of this mother, doesn't correct, change, that's what's gonna happen. So this drawing, I found that white part represent that. There a Great Spirit will met him, he laid this lower path, as long as they follow that path we will have no end to this land and life, but somewhere they separate us, our white brother went around the other side of the world, and which given same instructions and gave a spiritual circle which represent this one side of the world, and their spirit centers there in four direction.

And this represents raindrops; without rain, nothin' will grow. And it also represents four life will came empty. This is the fourth worl', last one, there is no other place where we can go live like this, it's the last worl', so we must take care of this Mother Earth. So it was very impressive to me to see many of you are able to help.

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE B

THOMAS, CONT'D:

I didn't have a[?] jump[?], and money's coming since I started, 1948. Somehow I was able to bring this message to all around the world, and now finally come to United Nations, and with the help of some individuals waiting to help. 'course them, my own people someplace, they say that I'm crazy, I'm lying, and I don't represent any traditional people, I'm not a proper interpreter, no one recognized me or something, so they're tryin' to be the one, do it.

But that spiritual leaders have selected me and gave me sacred prayer feather and put it in here. So if I get to United Nations, I must on the fourth knock, I must deliver that red, red prayer, prayer feather, something like this, that elders went through a ceremony, smoked their pipe and everything. They sent a message.

So I traveled all over the world with it and finally delivered to the House of Mica. John

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE B

THOMAS, CONT'D:

Washburn knows that. And I came from West and I came to the door of the hi--White Hou--I mean, United Nations. I didn't go in the side door, I came right into it, so it's delivered.

That's a final now. Yesterday we had Hopis representing spiritual leaders, spiritual ways of our life, nature, native people, bearer of our ancestors, power from four directions. And I want to thank especially those pe--those people who set up this power acquired of Mother Earth. I belong to wolf packs and coyote from my mother's side, and coyote yells out sometimes durin' day or night and warning people there's some danger, or they bring bad message, or they will welcome you.

That's my mission, they said, so I've been crying all over, tellin' people, "Better stop uranium testing. Better stop poison gas. Stop destroying nature with military might." And I

HOPHI NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE B

THOMAS, CONT'D:

say the Hopi was peaceful, kind, gentle, truthful, and their elders that I know are telling the truth, they're not guessing, they know what's happened in the past, they know what's goin' to happen here, and they know if we don't do what we--the Great Spirit told us, something happens at the end.

So there's two line when the white brother. He bring three figures on top, he bring those machine, inventions, but zigzag line represent danger. If we don't stop this thing, we're goin' to blow ourself up, destroy this worl'. But right there at th'end, there's a line goin' back to the spiritual ways; there's two line on the lower. The old people say that first circle represents First World War, Second World War, and there's a little line at the end of the line, that's--that's where we are today, we either clean up this mess, purify this, then we can make this life beautiful, clean, again, then

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE B

THOMAS, CONT'D:

the Great Spirit will come and welcome those who are able to survive, and there'll be no end to life. There'll be young children who will have better way of life, 'cause there'll be a lot of flowers, trees, animals, all kind of food will be growing here, and they will reap the bounty of this land that our Mother Earth will give us. And the Great Spirit will tell us how to live from there on.

That is why I meant it to the elders that I will do all I can. And I want to thank these people who actually set this "Cry of Mother Earth." The symbol they use is the same symbol I've been using since 1948, represent this [?] life, peaceful life. So I'm very happy. I want to thank Betsy and I want to thank Carina--Carina and all the others who had helped them to promote this gathering here and bring us to United Nations.

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE B

THOMAS, CONT'D:

As I said, I don't have any money coming, so with the help of individuals, I'm able to. But I fulfill the mission. The door is open. The four-direction leaders came, and they--they brought this message to the United Nations. That's what the Hopi says; it's happened that way. I didn't know that these people who are setting up this "Cry of Mother Earth" are setting this up, and I was so surprised that it happened that way.

And so I want to thank them for this. I wanna thank all of you for coming here and listen, because yesterday is the last time we bring this to United Nations. We expect United Nations to set up four international investigators, or eight, and send them out to Alaska, Canada, United States, South, Central America, and find out what goes on there. Why are they massacring those people? Why are they relocate, those people? Why are takin' their trees, their ru--

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE B

THOMAS, CONT'D:

rubbers and oil? Why are they're--they're takin' mineral resources, why they're denying them hunting or fishing rights? Why are they denying them eagle feathers that they use in a ceremony? Why are they denying them all the medicine that come from trees, mountains?

These are some things that we are gonna change now. We need to correct these things now in order that nature will be help--helpful. Otherwise, I'm afraid. I've asked in a prayer the power of east with the light, with sun, rain, power, all the things that come with the sun, must help us and protect us, to give us enlightenment, give us a spirit within us to move, to do something that we know is wrong, stop uranium mining, stop destroying one another with --with--with--we should bring our army back home right away because there's no way you can win, now they're gon' use more powerful things, all their [?], most of your young people will

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE B

THOMAS, CONT'D:

die from heat over there, gonna burn up, and I think United States making a terrible mistake by sending army over there.

And the United Nations shouldn't use its army, but they sent army over there, and I think they should bring back them and let the army--They can have army if they want to; let them clean up this mess.

[APPLAUSE]

Let them fill their own [?]s. Let them fill[?] wild[?] rivers, so polluted. Let them build, brick [?] hole that they dug for oil, gas, uranium, and put outside all that is dangerous, radium waste out there, piling out there. Lung diseases, cancer, death are being--getting increasing every day over there, but no one seems to do anything.

I talked to this matter to the Navajo people about four or five years ago, they are concerned

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE B

THOMAS, CONT'D:

about uranium waste, their governments say, "Oh, don't be so concerned about it. There's a little bit danger, all right, but don't worry." So some of 'em said, "Maybe we should sack, sack up some of this uranium waste and spread it around the White House"--

[LAUGHTER]

--"And tell 'em, 'Don't worry. It's not dangerous.'"

[APPLAUSE]

Maybe they will realize there's something to that. So I think that it's time that we really start cleaning up this mess. And I am happy that we have made the fulfillment and I met my commitment to my elders. It is done. So from now on, I'll be on my own. If anyone need help to carry this message again, I will continue on as long as I'm able to, and if they want to continue on their ceremonies, there are five pue--pue--pueblos in the Hopi who still have high spiritual leaders, know this. Each one had

HOPi NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE B

THOMAS, CONT'D:

their different worship, but they're talkin' about the same thing.

So if United Nations really sends investigators out, they're supposed to go out to the Hopi and look for these elders and talk to them about this so they will know what is--is dangerous and what they should do, what should they stop, because United States and other laws are creating this problem. It's time they changed those kind-a things.

So I said, I told my elders that in order to be peace, kind and gentle, truthful, I stay with my people, and to help bring this world's attention, I--when the Second World War came I did not register to go in th'army, and then about few years, F.B.I. caught me and I spent almost seven years in United States prison. I thought they sent criminals over there; I wasn't a criminal. I don't wanna shoot anybody; I don't want

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE B

THOMAS, CONT'D:

to disturb [?] thing, but I was--spent almost seven years in prison. They can't prove Leonard Peltzier killed anything, anyone; why they kept him in prison? Why they put him in dungeon? Because he's from this native people and he talkin' about culture, religion, standing up. Is that the reason why? That's absolutely wrong, but the United Nations talk about human rights. Why don't they let him go? I'd like to see him come out of the prison tomorrow.

[APPLAUSE]

I was im--I was impressed. We were talkin' today across from the United Nations; I was lookin' at all the flags there. Every nation have their flag there, everyone signed declaration to protect native people, culture, religion, way of life. And I think it's time that they move; otherwise I hope that it doesn't happen that big cyclone come in and knock the

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE B

THOMAS, CONT'D:

United Nation over. I don't want to see that happen.

[LAUGHTER]

I don't want to see a big storm comes in, cover this area with terrible snowstorm, hailstone, or terrible rain come, earthquake. These are things where it's gonna happen, so we gave 'em four days to move, from yesterday four days, four weeks, four months. If they don't move to anything, we're not gonna run to Canadian government, we're not gonna run to United States government, we're not goin' to United Nations for government, talk about human rights, equality, and justice, justice. Never done that to a native people.

Then we will sit back and see what happens. That's what old people say. We hope that many of you now want to do something, correct, change this thing, correct your leaders. That is the thing, that I hope, because there're a lotta

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE B

THOMAS, CONT'D:

people, good people, maybe here, and they will help you and carry this message, and we change these things, and maybe we talk about unity today.

Four-direction leaders knew their problems over there, so the United Nations should go and check on that and then correct, change these things. And with your help I'm sure that the native people eventually will come together, because they're gonna have to form at the center, their spiritual center that put in there, their four corners. There'll be four spiritual leaders who represent nations around the world and four area will be re-established, spiritual center will be revived again, and all the native, Western native peoples will come together.

They are gonna form original native people's United Nations, and they're gonna be the deciding factor, and they're gonna go through a cere-

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE B

THOMAS, CONT'D:

mony, and if any white people want to survive, they're gonna have to--maybe they will have to require a passport to get in there.

[LAUGHTER]

--if they want to survive. But that is the thing that old people say. So I hope out of this meeting, many of you will move and do something. And I want to thank you again for coming here, and I want to thank them to do what they can. I know it's hard to translate[?] and I know what old people--and I've been through that for many years, almost fifty years now, but every--a lot--lot of people call me crazy, a liar, and I don't represent anything, but okay, man, from tomorrow, from today, I'll unbind mys--on my own now, and they're doin' okay.

So it's [LAUGHS] good that we are here together, and--

[APPLAUSE]

--I want to [INAUDIBLE DUE TO APPLAUSE] peace

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE B

THOMAS, CONT'D:

and harmony. Thank you very much.

[EXTENDED APPLAUSE, CHEERS, WHISTLES]

ANOTHER HOPI ELDER:

Thank you.

ANOTHER HOPI ELDER:

Thank you, Thomas.

ANOTHER HOPI ELDER:

I might wanna add, this wasn't accepted in India. I thought they were Indians.

[LAUGHTER]

We were planning a trip into India, but India government did not want to accept us. I guess we weren't Indians.

[LAUGHTER]

Also, I might add, this didn't come out from the Cracker Jack either.

[LAUGHTER]

If there is anybody out there that would--that would like to ask something, have a question in mind, you are most welcome to ask, and we will try our very best to answer them.

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE B

CARINA COURTRIGHT:

If--if there are questions, if you'd please stand by the mikes--see the mikes in the front? --and we'll take one question at a time, and-- and please speak clearly and--and try to make them a little bit short. We'll have about half an hour for questions. And I just want to thank you on behalf of all of us, Grandfathers and Emery and Manuel, for sharing your message with us and for sharing your truth with us and for opening your hearts to us. Thank you very much.

[APPLAUSE]

So--so we'll start on the right side of the r-- on--on this side of the room.

FEMALE AUDIENCE MEMBER:

Thank you so much for coming here tonight.

CARINA COURTRIGHT:

Will you speak up, please?

FEMALE AUDIENCE MEMBER:

The Gulf War: I've heard spoken in the prophecies the symbol of the black snake. When the Gulf War came I was very upset because the oil

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE B

AUDIENCE MEMBER, CONT'D:

that flowed and the smoke that burned seemed very much like a black snake to me. And you said we haven't seen anything yet, and I believe that.

But do you think that it's correct to equate the Gulf War with that symbol of the black snake? Do you know what I'm talking about?

ONE OF THE HOPI ELDERS:

Could you rephrase your question, please? We--

AUDIENCE MEMBER:

I've heard spoken of the prophecies, included in the symbolism, reference to a black snake. When the Gulf War came and the oil flowed in the water and the smoke filled the sky, I was seeing a black snake, and I wondered if that was what you saw.

HOPI ELDER:

That is not exactly what it is. The snake is within Mother Earth, and it is within Mother Earth where the twins that hold the snakes, and

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE B

ELDER, CONT'D:

they are getting tired from what we are doing by breaking up our own laws, the Creator's laws, goin' against the Creator's wishes, corrupting our lives. And they are getting tired, and one of these days they will let go.

And when they let go, the snake will move. And when it moves, this whole earth will start to shake. Then you will know.

AUDIENCE MEMBER:

Thank you.

CARINA COURTRIGHT:

Thank you.

MALE AUDIENCE MEMBER:

This is a great, great night. Thomas, there's one little story you didn't tell, there's a lot of 'em, but I have a question preceded by a quick little statement. That special little prayer feather you used to travel around the world with was once in the middle-a your passport when we were in Heathrow Airport in London

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE B

AUDIENCE MEMBER, CONT'D:

when we went to see Stonehenge, and I have two slide files across the street. There was that stone-heads slide file and then Stonehenge, the equinox gatherings they had.

And we're putting you on the plane, and you pulled your feather out of the Hopi passport and you said to the woman at the desk, "This is my special sacred prayer feather, and this is my Hopi passport." And she said, "That's veddy lovely, but it won't get you on the plane." And here I am standing there; I said, "Well, where will it get him to?"

And we just went into that, where it became there was nowhere else, because that's where you originated from. And I just started acting-- acting as obnoxious as possible, like a good old American tourist, until finally they said, "Get him outta here; put him on the plane." And you went waving away and back to America with your

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE B

AUDIENCE MEMBER, CONT'D:

feather and your passport and all. And I'm glad they let you do that, 'cause I don't know where you'd be.

A little side note: Dren[?] Lyons was tryin'-a come over, and they wouldn't let him on the Hudnashonee[?] passport into London that time, although they promised, but they wanted to stamp it by the British Consulate, and--and that wasn't good enough for the Iroquois. They want their passports, no strings attached, no stamps, no nothin', and as far as I know, they never did accept them in England. I wonder why.

But the question is, if you could refresh my memory, about the space brothers that you and Grandfather David used to mention once in a while, about the--the--the blue Cochina[?] dancing in the square and waiting for some stars to let us know about the space brothers. Do you remember that one, or can someone answer that

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE B

AUDIENCE MEMBER, CONT'D:

question? Will they return, who are they, and
--and will they return, and are you still wait-
ing for them?

THOMAS:

There is something that th'elders spoke and that
they don't belong to the high society, but only
[?] into Cochina society, and
I learned few thing from the Cochina leaders.
But the high societies usually don't fully ex-
plain something but they only demonstrate cer-
tain things. Now, the feathers are very, very
important, because without that, that's like a
spirit from this person sent to the High Being,
and it's the air we breathe, and we can't see,
like, God we can't see, but this air's the thing
that keep us alive, every one of us, breathing
is.

And that--through that means, they can smoke
their pipes and send messages, through that way.
When they throw, throw the tobacco on a fire,

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE B

THOMAS, CONT'D:

that fire will purify your words, and the smoke will carry wherever it needs to go, four directions or above or below.

The same thing with the feather: It's very important, and the different birds have some mission too, and so in our Cochina society, when they would have a clan system and some--if some of you ever see the Cochina dance in summertime, they'll have a crown there and [?] last days, then there are owls and crow and a wolf or warriors, will warn people, but no one listen, no one care, they'll just mock them, and it is through that means they're warning us. So those birds are very, very important, with their feathers. There're certain things that the elders know, but they--some are things I can't reveal because I'm not an initiate into that, so I can't really explain that in detail. Thank you.

CARINA COURTRIGHT:

Thank you.

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE B

FEMALE AUDIENCE MEMBER:

Hello. Thank you very much for--and congratulate--Thank you very much for coming and for your work, and thank you for speaking to us tonight, and congratulations on making it into the U.N. I would like to ask, for those of us that would like to pay more attention to the laws and to practice the ceremonials, if somebody could give us some direction as to what the ceremonials are that are important to continue practicing and what laws of the Creator.

I--I mean, it seems obvious that you've made it clear not to hurt each other and not to hurt any other living things, but if there are particular laws and particular ceremonials that you could advise us of.

HOPI ELDER:

You're asking for those of you that do not have any kind of a culture or a tradi--you know, traditional--

FEMALE AUDIENCE MEMBER:

Well, I--

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE B

HOPI ELDER:

--background.

FEMALE AUDIENCE MEMBER:

--I--I--I--I didn't think you were meaning ceremonials relative to the Christian church or--or anything like that; I mean, if--if I'm not--and I have to say that although I have no denomination, I--I--I do believe in the teachings--

HOPI ELDER:

--yes--

FEMALE AUDIENCE MEMBER:

--of Jesus Christ, but I don't believe in organized religions around that. I--there were many references made to "ceremonials"; were--did you mean of any, any of our own roots and cultures, or particularly ones that are taught by the Hopi or practiced by the Hopi?

HOPI ELDER:

I have to put it in words that say there is no such real way that we can express the Creator. The Creator shows Himself to each and every one of us in our own way. Each different tribe,

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE B

HOPI ELDER, CONT'D:

different walk of life: They have been shown in their own ways in how to believe in this Creator. He is One. He is of One, but He only shows us in different appearance. We know Him in our own way, and you know Him in your own way.

And if you really wanna find out what or Who the Creator is, just make your turn--yourself turn around, make a complete turnaround in your life, and ask, like they say "Ask and ye shall receive," you turn and you pray, you pray, you pray to somebody, you don't know who, but Somebody's gonna answer. That's where it comes from: from the heart. It comes from the heart. When you really wanna pray, you really are concerned, and you really wanna make that change.

FEMALE AUDIENCE MEMBER:

Thank you.

THOMAS:

That--I might add that words he's tryin' to say,

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE B

THOMAS, CONT'D:

that one time the Great Spirit came to us, talked to us like human beings. He's a spirit being, he can come to--come to you in any form or shape or form, or animals, but He talked to us and left, being a spirit one, but later He's gonna come back again.

And so when we pray, meditate, it is through that way we are, within that we have a spirit or soul within us that connects with power that's around us, and so sincerely you pray, something happen, it happens in the Kiowas, they know, and so the power is great. I just only gonna explain to you that last couple months ago we had a meeting in Santa Fe, first time had big business people from Washington and State and the native people, people had money to promote their development there, and they met with us, first time the traditional people came.

So we took 'em up the mountain where we talk

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE B

THOMAS, CONT'D:

about this in the building. But I told 'em, "We should go out in the hills." So what is the fourth error? They will chop all these trees down, but the--the b--the Forest Department there don't want us to build a fire there. We wanted to, but they won't let us.

But we--Lakota people put a staff of sacred prayer feathers, four colors ribbon on there, and then I put my comb in there as a center, and we sat around in a circle. And I told 'em, "In case animal, birds, or something comes, don't think of hurting them, but welcome them. Don't bother them. Sometime the bird will come in, sometimes they--they come, 'cause our heart is now in tune with the nature or spiritual forces."

So while we're sitting, in the few minutes white butterfly came, flew around that staff three time and went away. In a few minutes black but-

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE B

THOMAS, CONT'D:

terfly came around, did the same thing, went away. By that time those--those business people kind-a look. I told 'em not to say anything, but so they just look at one another. They were kind-a surprised.

[LAUGHTER]

Then third one, yellow butterfly came around, did the same thing, went away. And then one--a them old fellow [LAUGHS]--and then the third--fourth one is sort-a red, pinkish color, came around, went away. And then we looked; there is a metal rod right outside of our circle goin' back and forth. They saw that.

In a few minutes, blackbird came, and the man from Hawaii recognized that, and he shook his head. He--he know what that is. Sooner or later, black--a bluebird came, did the same thing. In a few minutes, there're three eagles up there comin' down, went away.

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE B

THOMAS, CONT'D:

That is the prayer that come from the heart of an individual when sincerely doing that ceremony. That's what native people are doing. They have that kind of experience in many area; that's what they're tryin'-a tell you, that there is power: prayer, ceremony, dancing. When you stamp your feet, that means you're letting underground spiritual people knew that we are still carrying on the ceremony, so that will start make things grow again, food for us.

Many things has a meaning in our ceremonies, but it's pretty hard to explain to people who don't understand. There're so many experiences like that in my work that I know the power is great, and I'm glad you bring that up. Thank you.

ANOTHER HOPI ELDER:

Also, I'd like to let you know on--ma'am?

FEMALE AUDIENCE MEMBER:

Oh, I'm sorry.

=120=

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE B

HOPI SPEAKER:

Also I would like to let you know that the Spirit or Creator does not believe in you on that same day. It cannot, and you cannot receive that right away. You have to be judged by the Creator, you have to be put on the altar up there, and He has to watch you make, make your move, every move you make, and making sure, making sure that He gets a full understanding of you and then really believe in you. Then He will.

FEMALE AUDIENCE MEMBER:

Thank you.

HOPI SPEAKER:

You're welcome.

FEMALE AUDIENCE MEMBER:

Peace.

ANOTHER FEMALE AUDIENCE MEMBER:

I wanna thank you so much for coming and sharing your enormous blessings with us. And I know myself and many other people here--

CARINA COURTRIGHT:

Would you speak a little louder, please?

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE B

FEMALE AUDIENCE MEMBER:

Myself and many other people here would like to support you in all the things that you're trying to do, and I'd like a little more clarity, if I could, to understand the instructions that you gave to--at the U.N. to Mr. Boutros Boutros-Ghali and the time period, the kind of instructions that you're expecting, and the response you're expecting, so we can try and in our own way make some support in--in phone calls or letters or conversations, whatever it is, and our prayers, that we can help you with on this.

So I just wanted to understand a little bit more what that was about, if you would like to share that with us again.

HOPI ELDER:

Who did the--that part?

FEMALE AUDIENCE MEMBER:

Thomas was speaking.

HOPI ELDER:

Thomas did?

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE B

FEMALE AUDIENCE MEMBER:

About--speaking yesterday, I--Maybe I misunderstood, I was in the back, but that there was a conversation at the United Nations later on in the day where you explained to him the--some expectations you had about making some changes at the United Nations, in admitting you, in making changes in the policy that they put out, I would think. And if they didn't within four days or four months, a pe--I heard, I thought, a time period of four, and I just wanted to understand that so we could support you in whatever way around that.

[HOPI LANGUAGE]

THOMAS:

Well, I mentioned that four is a sacred number, a final number, because three is a sacred but fourth the final one because of [?] ceremony we pray, fast three days, and perform a ceremony a fourth day, everything in life we--we spent here at fours of sacred number, and then, so when the Hopi goes into United Nations

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE B

THOMAS, CONT'D:

like Martin did, then we want four-direction
leaders to come, because there is some Hopi [
?] that when they come, there's supposed to
be four from each direction to come to bring
this message, because that is the final num-
bers.

And then--so we give United Nations, United Na-
tions people, four days. That means we give 'em
four days to reply and say that they will, they
are gonna do, do something, then we want to find
out if they're gonna--they will send a letter to
Martin that says, "Yes, we're gonna send inves-
tigators" here and there, "We're gonna ask you
about this," maybe they come out in four days,
or if not, maybe in four weeks they might do
this, or if not, four months.

Then that means this month is November, Decem-
ber for this year, 1993, January, February,
1994, so they start, fourth number, there're

HOP1 NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE B

THOMAS, CONT'D:

three 1993, 1994's coming, that two months, January, February is--be four months from today, so that maybe they will do something.

That is what the Hopis say, and so we--we--we wait from now on to see if they will send a letter that they will do something. We just heard one of the men from United Nations, told us at least they will keep that United Nations open, but they didn't say they're gonna send representative or--or international investigator. But this is what the Hopi said, because then they will start correct, change these things if they find out something, or somebody writing these laws, rules or regulations. Then we might be able to correct them. That--but that is the hope of the Hopi right now.

FEMALE AUDIENCE MEMBER:

Thank you.

CARINA COURTRIGHT:

Thank you. You could--you could write, you

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE B

CARINA COURTRIGHT, CONT'D:

know, to the United Nations and with your support at any time.

FEMALE AUDIENCE MEMBER:

Right. I hope everyone in this room does.

CARINA COURTRIGHT:

Thank you.

MALE AUDIENCE MEMBER:

Thank you very much for all of your hard work for the last forty-four years, Thomas, and thank you all for your hard work, and thank you very much for--for your information that you presented here tonight. I was reading an account, I believe it was by Dan Kachangwa[?], in which I believe he said that there was one person in particular that was instrumental in--in determining that the prophecies be made public, who was from the bluebird clan. And I was curious if that's true and if there is a bluebird clan in existence today.

HOPI ELDER:

Yes, the bluebird clan does exist, but what Dan

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE B

HOPI ELDER, CONT'D:

had probably--I guess, I--I--I haven't read that, but what he wrote when he said that the bluebird clan would be the ones to--to do that, okay, but it is really up to his clan, the fire clan, that has to do that job. And if they cannot do it, then from there it has to go to either the next three clans that are in line to do a--to do the job that needs to be done, and bluebird clan is one of them.

MALE AUDIENCE MEMBER:

May I--I believe you--way I understood what Dan Kachangwa[?] wrote was that it was someone from the bluebird clan at the meeting in 1948 who said to go out into the world with the prophecy, and I was wondering if that was--was true.

[HOPI LANGUAGE]

Yes, I guess there was a person there from the bluebird clan, yes.

MALE AUDIENCE MEMBER:

Thank you very much.

HOPi NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE B

CARINA COURTRIGHT:

Thank you.

FEMALE AUDIENCE MEMBER:

I also thank you for sharing your sacred prophecies tonight with us, and I understand the constraints in time which necessitated that you only share a little bit of them. But I was wondering if it were lawful in Hopi prophe--Hopi law and if you have any plan to bring forward in a more extensive way the teaching about the Hopi prophecies where people who are serious about it could have a chance to go and--and s--and hear more about it.

THOMAS:

Well, I would say Martin has been doin' that for some time now, and in--people have been coming to him for advice on these things. But not all information is really, really readily available to everybody. These prophecies, you know, were meant, and some are still kept under the, you know--it's wrapped up, yet there's--there're certain things that we cannot even reveal to the

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE B

THOMAS, CONT'D:

world, and if you're serious about this and you could ask him, and if he says okay, that would be, you know--but you know, I don't know of anybody else that is doin' this.

CARINA COURTRIGHT:

Thank you.

FEMALE AUDIENCE MEMBER:

I am very deeply and especially grateful that you have come to this city of New York to share your wisdom and part of the prophecies. There are many people who feel that this city, in addition to being the home of the United Nations, is a linch pin, a center, for many things in the world. After being here and speaking here, is there anything in the prophecies that you would be able to share with us that you feel might apply very specifically to this place? And if so, is there anything that we can do or is there any way that we can pray specifically in regard to New York?

[HOPI LANGUAGE]

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE B

HOPI ELDER:

Yeah, everybody has been in dangers. That's why all this teaching has been given from--from instruction that been created. So that's why all we are in that recession now. If that earthquake, there's nothing instrument and--or any equipment will be controls. But as I would say, this will be a happen like that, see.

So that's how this Creator take His choice out to call it [?], that it--just like a metal, has been rigid on it under the earth. So you choose the desert place, dry land, so when that happen on every surface or territory, some other places close to that [?], and then the water-coyote clan will control, control it, see, that's what our prophecies have been taught.

So they could pay[?] the live one. So that's what we are going to the point: Is dangerous thing. We pay our lives, see? We are wrong-

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE B

HOPI ELDER, CONT'D:

doing, in this country, all over the world now. Nothing could stop all the dangerous things. We don't have and make any instrument or any equipment. Unless someone do something for this, on this, prophecy have been taught. Now to the point, it's more everybody is in dangers. We're near to it, see, because it's ahead--already been organized at the begin--beginning of--of this land. They have been injured, this, this continent.

So that's--that's how we're warning you, as we care for you a lot, see. We pray. That's--that's th' only we can hope.

[OFF-MIKE MURMURING]

So let's pray and/or write a letter to the U.N. for that mission. That's th'only thing will help everyone, see, that's become balanced, see. That's--that's the law: Lawful will be fixed. The law is out of balance, see. So let this thing will be true law enforcement [sic], will be

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE B

ELDER, CONT'D:

operating.

The next thing was the martial law will be formed. We got no choice. That's our end of our lives, like that, see. It's just like an earthquake, tornado; volcano will be still coming; the bomb might be trouble out here and burn all the buildings and humankind.

This will not give you th'answer right now, see.

FEMALE AUDIENCE MEMBER:

Thank you very much.

MALE AUDIENCE MEMBER:

I have a question similar also for Martin, if you could translate, or it doesn't matter, if he understands it. The--the serpent that the lady before mentioned: Can that be equated to the energy of the Mother? And are the twins the magnetic poles of the planet? Is there a relation there between upsetting a balance and purification, meaning some kind of dislocation, some

=132=

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 2/SIDE B

AUDIENCE MEMBER, CONT'D:

kind of something like this?

[HOPI LANGUAGE]

* END OF SOUND ON TAPE 2, SIDE B.

TAPE 3/SIDE A

[DISCUSSION IN HOPI LANGUAGE]

HOPI ELDER:

I would say that that's--that's on the--written on the stone tablet, that other village in all variety, that the Chief still had it. So if we all out of mission, like right now we've been--nobody obey anything, nobody respect--so that snake will be angry, or war god, I would say. If they tear it up [?] fighting with--with that snake, they be angry, and they be lef' or they holding that hand, head of the snake will be released. So that's all the things that's been taught from our prophecy way.

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 3/SIDE A

HOPI ELDER, CONT'D:

Even I have initiate to my own ceremonial, if I change my mind I change that other Christianized of [?]lize. That's wrong. So that's how, if we do, that's what had happened before, when Spaniard came in to forcing the Indians. That's what had happened: Their society's ceremonies has been died out. That's only one, doesn't peptitize[?].

Then normal rain, they are becomes starve, all right? That's--that's the dead end of their lives, they sleepy, they starving, to pass away like that--that's what we've been going through. So this has hurt the feelin', this--

MALE AUDIENCE MEMBER:

This world human, that this world will end that way?

HOPI ELDER:

--kind.

2nd HOPI SPEAKER:

What's that?

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 3/SIDE A

MALE AUDIENCE MEMBER:

The--the purification, h--what-- Every world has ended a different way, according to your prophecies; this world, if it were to purify, we reach that stage, how-- How is it to come about?

THOMAS:

Well, you're seeing it; it's starting. In different countries they're already going through their purification. You are seeing it almost every day each time another country is going through some kind of devastation, there's starving going on, starvations, these are the prophecies, these are the teachings that will take place, and we're seeing those things, and they're already going through their--through their own purifications.

But this is prophesized [sic], that we will be doing these, yes, but if we cannot correct our ways, then we are going to see the worst one. And that is what we're trying to avoid.

CARINA COURTRIGHT:

Thank you. Can you excuse me one minute,

HOPi NIGHT, N.Y.U., 11/23/93

TAPE 3/SIDE A

CARINA COURTRIGHT, CONT'D:

please?

[PAUSE w/OFF-MIKE MURMURING]

Please, your question.

FEMALE AUDIENCE MEMBER:

Thank you very much, first, for spending all this time talking to us this evening, feel privileged to be among you. I don't know whether you will be able to answer my question. A few months ago I received an invitation to come to Hopi land--

HOPi ELDER:

Yes.

AUDIENCE MEMBER:

--for a gathering at which there was going to be a ceremony of healing and--and commitment to working for justice for the Hopi people and healing for our Mother Earth. This was to take place someplace where I had visited the previous year outside Hoatvilla[?]. Then I received another letter from people I did not know rescinding that invitation. And--and since then

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 3/SIDE A

AUDIENCE MEMBER, CONT'D:

I've been confused, and I wondered whether you know about what I'm talking about or would be able to shed light on this confusion of mine.

HOPI ELDER:

You mean you were invited and then somebody else sent you another--and--

FEMALE AUDIENCE MEMBER:

Yes, I was invited by people who I knew and then received another letter from people I did not know saying that this invitation was improper.

HOPI ELDER:

Yes. This was just recent.

FEMALE AUDIENCE MEMBER:

Happened a few months ago.

HOPI ELDER:

Yes, it ha--it should have happened a few months ago. I think you might have gotten that letter from some of us, because what was happening there was goin' against some--a the teachings of our way, and the place you were going was being, you know--the driving force behind that was--I

=137=

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 3/SIDE A

SPEAKER, CONT'D:

don't wanna name any names, but then, you know, if it comes to that, then you have to say, you know--but you do know who that person was, Roy, okay? But the thing was he was doing things that was against some--a the things that was--it was violating the rules and the, you know, laws that we have in--in certain ways, that he was going to perform this.

So we went back to the--

FEMALE AUDIENCE MEMBER:

One particular event, you're--you're talking about.

HOPI ELDER:

Yes, we went back to him and advised him about cancelling this whole affair. So that probably was why you had received another letter.

FEMALE AUDIENCE MEMBER:

Thank you.

[SOUND CUT]

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 3/SIDE A

MALE AUDIENCE MEMBER:

...and--and spirit and cooperative spirit that you present all of these in, and in particular to the United Nations. One of the questions I have--actually, there--it's a two-part--I worked for Greenpeace on the Chernobyl project as a consultant for a while, and their Ra--their flagship is called the Rainbow Warrior, and one of my friends that works with indigenous cultures at Greenpeace shared a book that talked about the "rainbow warrior prophecies," and that in particular it talks about that there would be a predominant white race who would help bring back the Indian way of medicine, they would wear red, and they would come from the east, and they would help in healing Mother Earth.

And so having--bein' involved in the environmental movement and also being involved in the gay movement and seeing what is happening in that particular movement, I'm curious as to your particular views of AIDS and the gay movement.

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 3/SIDE A

HOPI SPEAKER:

The views on what?

MALE AUDIENCE MEMBER:

I'm curious as to--as far as in prophecies as it relates to the gay and Lesbian movement and our human-rights struggle as--and at--also from the standpoint of AIDS, of most people finding that it has to come to the mind/body/spirit balance to really comin' to grips with dealin' with H.I.V. So I'm curious as to your views on AIDS and--and sexuality.

HOPI SPEAKER:

AIDS is a disease that was man-made. A lotta the diseases now that the people are having is man-made. To me, when I look at all these people, and when you go out there into the street you see people elbow to elbow, there are so many out there, and you think back: The government works in many ways, and they have come up with this, the--the diseases, but which they could probably come right out and deny. But it's something--to me it's a technique used to

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 3/SIDE A

SPEAKER, CONT'D:

deplete the population so that there would be not so many people. But you cannot help that.

MALE AUDIENCE MEMBER:

Also, the second part: There's a book called "Spirit in the Flesh" by Walter Williams which talks about Native American sexuality, and before Columbus discovered America that not all tribes, but many tribes, revered gays as special as the bridoshes[?], as the medicine men, the sh--shamans, and that they would be seen as revered, and then also that Lesbians would be allowed to be warriors that were called Amazons. I was curious as if what in particular in the Hopi tribe, if--Is it seen as--as something special, as--as some tribes had seen it?

HOPI ELDER:

I don't know. I--we don't have anything in that.

MALE AUDIENCE MEMBER:

Okay, thank you.

=141=

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 3/SIDE A

HOPI ELDER:

You're welcome.

CARINA COURTRIGHT:

Thank you.

FEMALE AUDIENCE MEMBER:

I thank you very much for coming, and I honor your cause. I was very curious when you mentioned "the brother from the east" that you're waiting for, and I was wondering if that might be the Dalai Lama, because I have heard, and I would like you to comment on this, that there are many similarities in language and in belief between the Hopi and the Tibetans, and that you are on opposite sides of the earth.

HOPI SPEAKER:

Yes. Well, I was kind-a expecting that question anyway.

[LAUGHTER]

Well, our firm belief is that, yes, there would be somebody coming from the east, yes, but that brother of ours had gone in that direction and had given us instructions that he would reach

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 3/SIDE A

HOPI SPEAKER, CONT'D:

th'end of the earth on the other side there and would touch his head to the ground, his forehead. And that is exactly what this person does, and when they come.

But we--we are not exactly sure if he is the one, but that person must, you know, present him in white clothing or white being, having white skin. And when they do come, when it does come, we will know; we will recognize that person when it comes.

FEMALE AUDIENCE MEMBER:

Could it be the Pope? He also kisses the land when he comes.

[LAUGHTER MIXED WITH GROANS]

HOPI SPEAKER:

Well, we're--we're gonna have a lot of people out there wearin' white clothing, you know.

[LAUGHTER]

But we will know who the right one is.

[APPLAUSE]

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 3/SIDE A

FEMALE AUDIENCE MEMBER:

Also, one other thing I would like to ask you: You keep talking about the government needing to change, and I find myself wondering if it maybe isn't we who need to change within our own personal lives, and we should spend at least as much effort trying to purify our own lives and getting rid of our anger and our greed and our lust and all these other unpleasant human qualities that make in the aggrag--aggregate what the horrible things we see going on are, and that maybe if you say all these things have been prophesied, did they--were they predestined to happen? Did they have or do they have a purpose in our evolutionary awareness of ourselves as humans?

HOPI SPEAKER:

I think so, that it was prophesized [sic] that this would happen, and the, you know--Could you rephrase the question on the--where--about the lust and the love and--and the--and--?

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 3/SIDE A

FEMALE AUDIENCE MEMBER:

No, I say where you keep that the government must change, the U.N. must change, and I--I don't hear very much about we must change, we must become more loving to one another, human--

HOPI SPEAKER:

That's true.

FEMALE AUDIENCE MEMBER:

--babber--ab--as hman beings, as neighbors, I mean, within every single religion, every religious tradition, there is the golden rule, which is basically "Do unto your neighbor as ye would have him do" or her dun--"do unto you."

HOPI SPEAKER:

That is true.

FEMALE AUDIENCE MEMBER:

And that we must also focus on our personal, not wait for the government to give us a magic solution, but work together so that we can evolve and become aware and more responsible--

HOPI SPEAKER:

Uh-huh. That is all true.

=145=

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 3/SIDE A

FEMALE AUDIENCE MEMBER:

--and real ? lize the earth, really.

HOPI SPEAKER:

That is all true, that we, you know, we need to do all that, and more. We need to pray. But like we ha--like I had said before, earlier, that you have to be sincere from your heart, and if you really might want, want these changes to be done, you know, you have to come--you know, let it come from your heart, not from your mind, not from your mouth. It has to come from your heart.

FEMALE AUDIENCE MEMBER:

Thank you very much.

HOPI SPEAKER:

You're welcome.

MALE AUDIENCE MEMBER:

Hi. Thank you very much for telling us what you're telling. I have a question.

CARINA COURTRIGHT:

Will you speak up, please?

MALE AUDIENCE MEMBER:

Yeah. About the symbols I saw on the rattle:

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 3/SIDE A

AUDIENCE MEMBER, CONT'D:

The rattle represents the earth, one side male, one side female; on the edge there were--it's like an edge of things passing, and that we're near the end of it, and that that's where the disaster comes. Is that representing a cycle of creation, a cycle of all mankind, a cycle of growth, that we are progressing through the stages of the cycle, and that that is a critical point that we're coming to, like this might be the fixed period of time for it to happen, now?

HOPI SPEAKER:

Yes.

MALE AUDIENCE MEMBER:

And do--are there cycles spoken of in the prophecies?

HOPI SPEAKER:

Yes.

MALE AUDIENCE MEMBER:

Can they be told?

HOPI SPEAKER:

Well, it's what you see in the cycle that we're

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 3/SIDE A

SPEAKER, CONT'D:

going through. We've gone through the others, we're goin' into the fourth one, that's--

MALE AUDIENCE MEMBER:

The fourth cycle.

HOPI SPEAKER:

--the fourth cycle, where we're at, we are all at a crucial point. Everybody is so infested with greed and disrespect for anybody. We're showing those things. And that's--those are the signs. We're corrupted, our minds are corrupted, our souls are corrupted, and it's very hard to cleanse your soul from these things, especially when you have already been corrupted so deep.

MALE AUDIENCE MEMBER:

So there are four stages in the cycle?

HOPI SPEAKER:

Yes.

MALE AUDIENCE MEMBER:

And this is part of the fourth stage before the chaos and destruction.

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 3/SIDE A

HOPI SPEAKER:

Yes, that rattle that Thomas showed--

MALE AUDIENCE MEMBER:

Yes.

HOPI SPEAKER:

On one side it's got a swastika; that's a female sign for a girl. Well, he said that represents the world; well, that's the mother, the female, the swastika, four direction, meaning four directions. When we get into trouble, this four directions will shake the world, and on th'other side it looks like a sun symbol, the sun symbol and another--

[CONSULTATION IN HOPI LANGUAGE]

The white one that's showing: That's the--for--for the man, boy. They're supposed to help cure the Mother Earth, on this side, so that rattle is a mother, woman, girl. This side is a man, boy. And we're looking at each other's for that. Ah, I'm mixed up on there; that sign, swastika--

MALE AUDIENCE MEMBER:

Yeah.

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 3/SIDE A

HOPI SPEAKER:

--is we're watching each other's.

HOPI SPEAKER:

The swastika he's talkin' about on the rattle is pointing in one direction. And then th'other one is located in another country. They have theirs pointed in this way; these are the two that are still lookin' at each other's. That's why our rattle has the swastika pointing in this direction. And in Germany or in Japan, in that Eastern country or Western country, theirs is looking back, it's pointed back, so they are like two brothers. They are gonna come together yet for support. So they're looking at each other's.

MALE AUDIENCE MEMBER:

Thank you.

ANOTHER MALE AUDIENCE MEMBER:

There's been a lot of speculation about the crop-circle phenomenon in Britain, in Canada, and other parts of the world, where these large pictograms have appeared in the wheat fields.

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 3/SIDE A

AUDIENCE MEMBER, CONT'D:

I'm wondering: Are these symbols meaningful to you? And can you give us any insight into the nature of the forces that are producing these circles?

[HOPI LANGUAGE]

HOPI SPEAKER:

Martin knows more about this on the wheat fields that he has been--you know, he's been doin' a lotta interpreting on that, and I think he'd be the best one to answer you.

MARTIN:

Well, this mean they give you a sign, what it will be happen, see. So we knew that they are the same as we are, that those Spain[?] people: They have their own swastika too right here, see, and some symbols on it mark right here. There are some meaning on too. So this, this side is woman carrying child, and this side is the man, see.

MALE AUDIENCE MEMBER:

It's hard to see what you're holding up; is that

=151=

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 3/SIDE A

AUDIENCE MEMBER, CONT'D:

one of the crop circles?

HOPI SPEAKER:

No, this is a picture that was taken of a space-craft, and it has all the symbols on there.

[OFF-MIKE]

I don't know.

[OFF-MIKE]

It--it is?

OFF-MIKE MAN:

Yeah, those, those are [INAUDIBLE].

HOPI SPEAKER:

Oh, yes. Okay.

[HOPI LANGUAGE]

ANOTHER HOPI SPEAKER:

Well, there is different signs there. But those signs that someone have a--might have a big heart, person will carry these all 'struction or big-hearted [?] out to the point. All instruction he will be--handle it, and he's the one got the--as we know that we kepted our stone tablet, that someone 'stand all this situation

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 3/SIDE A

HOPI SPEAKER, CONT'D:

out to the point where we give it away to him,
see. It's for everyone, any color. So that's
the sign, some symbols they makin', different
kinds. So they are different, I will say,
they're side by side by roads[?], side by side.
The road goes out to the point.

So which--which one is--we've been have to be
choose at the right place? So some are circled
there and two mark, was there that--that some-
one have a big heart, see. So there is a
straight line goes out like th'other symbol,
rounder, is.

ANOTHER HOPI SPEAKER:

And still some kernels[?], those, hand.

AUDIENCE MEMBER:

Another question: Can you recommend a good
source in the way of a published book on the
prophecies? Ha--have these ever been written
down, or is it only a verbal transmission?

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 3/SIDE A

HOPI SPEAKER:

It's just a verbal translation [sic].

[HOPI LANGUAGE]

AUDIENCE MEMBER:

Oh, okay, thank you very much.

CARINA COURTRIGHT:

Thank you. Just--just one second.

[OVERLAPPING VOICES]

HOPI SPEAKER:

All right, here's another world right here, see.
So inside of it might be corrupted like--like we
--we've been doing not, right here, see, or like
these two, hearted or big heart, go through
dangers thing, will pass on through out of this
livelihood right here, see. So here's might be
their vocation will be [?] right here [?].
So this is here, heart, it goes up like to the
heaven like that, see.

So that's why all this swastika [?], see,
for everlasting life. So it's like a cane, that
old man or a woman use it for, or a crippled

HOPÍ NIGHT, N.Y.U., 11/23/93

TAPE 3/SIDE A

HOPÍ SPEAKER, CONT'D:

one can use it. That's how they could sleep for the rest of his life, see. That's for everlasting life. So we could pass away; we could re-born again, see.

The woman had four lives. She could pass away four times, see. And we're born again. The man has only two; he could pass right here, reborn again, and then his last stage normal coming then. So that's how all this has been written, all an Indian, some are the different way, but they are same meaning, what all this has been designed, or the sign, warning the people. But some are--we don't recognize what, what's all the meanings there.

But someone will be--will be recognized somehow. So that's why Hopi people came into this country, so they come out in this continent. They're claiming the--or [?] rising[?] will be claimed. Their clan, where they've been,

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 3/SIDE A

HOPI SPEAKER, CONT'D:

they're carrying you along there, see. So this is how, from other country, they are almost the same design on the rock writing, see.

So when all these things will be happened, like corruption, see, so some signs or some knowledge that they--they could search in this case, will be along the--all this surface[?], see, or all this content. So who are they? Where they came from, see? So this, what they--marking their plans, and who are they? They making homes with the rock, husband[?] been navy[?]. So it will be--stand forever.

So it's still in some of them built in the caves here. It's still standing there. That's our flag. So how we could claim this, see, those? So this, all these things, will be investigated, so--so we could--if someone help, that will be who discovered this America.

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 3/SIDE A

AUDIENCE MEMBER:

Okay, thank you.

MALE AUDIENCE MEMBER:

Greetings, Hopi brothers. My question is about the--the purification: You mention our brother from the east will come to purify us; could he come to purify us without having to experience the worst of destruction and the devastation? Can you hear me? Oh, sorry.

[OFF-MIKE]

You mention our brother from the east would come to purify us; could our brother from the east come to purify us without our having to experience the worst devastation, if enough people returned to the sacred ways? Would that be possible?

THOMAS:

That would be possible if we--

MALE AUDIENCE MEMBER:

[Whispers] Oh, good.

THOMAS:

--if we had, you know, come about in changing

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 3/SIDE A

THOMAS, CONT'D:

our ways earlier. But I think we are in for some, some of the devastations that, you know, are expected, because we have been trying to put this message through a long time ago, and people did not listen, nobody ever listened, they are finally starting to listen to the prophecies, and people are starting to wake up. But like we had said earlier, it could be too late.

MALE AUDIENCE MEMBER:

But is there hope that--You mentioned that there might be a--a new generation that would--would follow?

THOMAS:

If we turn ourselves around and change our ways and--and if you do have your beliefs that, you know, that's one w--you know, I think we can see some that could survive.

MALE AUDIENCE MEMBER:

Would our brother from the east have a central role in--in protecting life and insuring survival for some if--if it comes to that?

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 3/SIDE A

THOMAS:

Yes. But like we had said, you know, you know, we--yes, we are waiting for that, but you know, we came here to the United Nations for this, like Balmakya[?] had said, we knocked four times already, and the door, the doors have finally been opened. And yesterday we have set some kind of a--a history there. But if they will act upon the wishes of the nations, what they want to be done for them, if the United Nations can do the job to go and investigate these wrongdoings, they are giving them a time, which was already, you know--I think you already know what he had already said.

So to make it short, that, you know, these things are already put into effect, and I think that the people are so corrupted that we are, yes, I think we are in store for something.

MALE AUDIENCE MEMBER:

Thank you.

THOMAS:

You're welcome.

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 3/SIDE A

FEMALE AUDIENCE MEMBER:

I have a question really for Martin, but feel free to translate if it makes it easier; I absolutely love the sound of the Hopi language. I have two questions. The first question is: Since the United Nations gets a lot of its money from the United States government, as well as other governments that often have policies of greed and selfishness and--and disregard for the earth in favor of their material wants, even if the United Nation does appoint a committee to investigate, as Thomas has spoken about, as many things happen in the U.N., they get discussed and talked about and investigated, but action is not taken to change things because it might threaten the funding, for example, the U.S. government gives the U.N.

So if this scenario happens where they send these people out within four months to investigate but they don't--no action is taken to change things for the better, to help the indig-

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 3/SIDE A

AUDIENCE MEMBER, CONT'D:

enous peoples and the earth, does the prophecy say that, again, that would be considered like a total failure and therefore the more difficult purification will happen, more difficult natural disasters and wars, etcetera? So I would like, really, to hear from Martin about that.

[HOPI LANGUAGE]

MARTIN:

Well, as more inborn[?] things that are behind all this, questions, there're too many things we've b--we've been taught to--to [?]. So we in dangers, I would say, see. If they, this United Nations, doesn't do anything, help, all the things will be angry, see. The people will be angry. It might be starving might be coming in somehow. There's a lot of people. That's why all this rain, rot, destroying the food, plant, that we've been using.

If that is like out of stock, we don't buy any food no more. We won't need the money. That's

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 3/SIDE A

MARTIN, CONT'D:

how it's out at a point like that, see. All right. After that, it's getting worse and worse. Our life is short, all this will be happened, will be coming soon, see. This our prophecy has been taught. Where, what time, or what year--but we don't know yet, see. But it's still warning us.

You ha--we have to be purified ourself and pray. That's th'only way we could save somehow. But I don't know. I don't trust myself or some other people. It's in personal, we've been in mind and heart, see, so it's up to the--to us, every human gonna be, see. So it might be clockwise somehow tomorrow or any minute or maybe next day or next month or next--I don't know what. But we don't know, but it's still warning us: Wake up and do something for your lives.

Even you have children, when something happen you just put aside them. You just run for your

HOPi NIGHT, N.Y.U., 11/23/93

TAPE 3/SIDE A

MARTIN, CONT'D:

life in personal. That's how it's been happened in California. They already have a experience, so I told them to move out this way to Arizona, New Mexico, Utah, Colorado: It might be happened some other time; it's still moving, everywhere.

So we're--are in dangers; any time we might be in hell. Those in California, fire has been formed like that, see. Even they fight for it, but they doesn't control on that hour or so forth like that, see. That's how it will be happened. That's how we--we could pay our sins: Somehow we could die hard. It's up to us. So we don't have any equipment or any gun to force anyone. We can't control, oversee. The war has been long.

If this United State involve with it against them, we might be got no choice: It's become backfire. That's how it goes. That's how Hopi

HOPi NIGHT, N.Y.U., 11/23/93

TAPE 3/SIDE A

MARTIN, CONT'D:

prophecy had been taught. So we not have to be involved with it. We in dangers to send the military from here to there.

They are not against us yet. If this United State doing that, that's awful. Why a criminal will be charged if that the law this fourth one[?] has been created? Or if no peace? So we're talkin' all this matter; beyond this [be honest?], we could do something; it might be a little peaceful way to this balance. If we are not do that, anything like that, it's--we're--we'll be gone. That's our end of our life, because the martial law will be formed like that. They don't ask you any question, just against you for--for that moment; they get rid of you.

That's how the Hopi ceremonial has been operating, so we know what's--what is going to be. So this is, I would say, so you look, look at yourself, into your heart, and whatever your person-

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 3/SIDE A

MARTIN, CONT'D:

ality that we--what we've been doing, see. If we're right, we'll be doing good; if we're wrong, we don't survive, see.

The normal things has been, has been created now: computer. That will be made, and that become judgment. So inside of that computer, different kind of crystal is still in there, see. But the--some of the people--they don't believe it. But it's going to be. So in dangers, the--be careful with your life, and take care of your own heart and your family, out to the point.

FEMALE AUDIENCE MEMBER:

Okay, and just the second part of this has to do with your message: You mentioned to me in a private conversation that it would be too dangerous to travel again the way you've traveled all the way from Hopi to New York, that you're not gonna wanna travel again next year because it'd be too dangerous, and I was just

HOPi NIGHT, N.Y.U., 11/23/93

TAPE 3/SIDE A

AUDIENCE MEMBER, CONT'D:

wondering, you know--Thomas has been to many different countries; when will the Hopi be able to send some people to other countries again? Would it be in, like, you know, '95, '96, or would it be quite a long time, until after the whole purification is over?

Because obviously I'm interested in inviting you to another country to speak, so I'm just wondering: Do you know? Will it be an indefinite period of time before you can travel again like you have to New York, and you just re--will remain at Hopi from now on? Or do you think it's a possibility you might be able to travel in a few years? Go ahead.

[HOPi LANGUAGE]

MARTIN:

[?] our 'struction or prophecy's that when this will be getting form, it's become dangerous, so we can't go oversea to help those people because we don't have any weapon. That's how is

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 3/SIDE A

MARTIN, CONT'D:

purification will be formed, like that. Some of them, the family, they--they've been separate in that war system now. Their children or some--a their--their elders--they lose their language, so they divide them. That will be happen. That's why we're taking our children from the school.

We like to have a power from our own, what kind of we Indians has been created. That's our passport, I would say. We have to pass on the dangerous system. That's how it goes, like that, because the Hopi already been some testified it on all the things that's been done before. So they already didn't...

[SOUND CUT]

* TAPE RUN-OUT, AUDIO CASSETTE 3, SIDE A.

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 3/SIDE B

MARTIN, CONT'D:

...So it's up to us, the human being, see. Even the trees that's been destroying like that as we've been in this country and all oversea, too, they are burning over there, and the forest system cutting all those trees--they are human being. So we not have to do it. That's--that's wrongdoing without any consent or any permission. The law is out of balance.

We have a law, and some other people, they-- they have the law. There, I would say, the white is borrowed the law and Constitution, borrowed from the Indian. That's how our elder taught us. So I--it's the same thing, that House, that court system, has been operate in unceremonial. There's someone, that Sergeant-in-Arms, is just standing there watching them, how they operate their ceremonial. Even they are other, opposite the way they've been made-ed, but Sergeant said, "It's good thing they have been operated."

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 3/SIDE B

MARTIN, CONT'D:

Until the--the summer has been on, maybe something happen on the plant; there he goes, Sergeant-Arm or against them for that reason. It's almost the same. So some movie, film, is exactly--it been shown.

FEMALE AUDIENCE MEMBER:

So I just--I just wanted to know, will you ever travel to a similar conference like the "Cry of the Earth" if it was held overseas, or is this the last time you're gonna travel again?

HOPI SPEAKER:

Yes, this is the last time.

FEMALE AUDIENCE MEMBER:

This is the last time. Okay, thank you very much, Martin.

CARINA COURTRIGHT:

Thank you.

HOPI SPEAKER:

And the last time coming here to the United Nation, the first and the last.

FEMALE AUDIENCE MEMBER:

Okay.

HOPi NIGHT, N.Y.U., 11/23/93

TAPE 3/SIDE B

THOMAS:

Just like the Creator says:

FEMALE AUDIENCE MEMBER:

"First to the last."

THOMAS:

--"the first and the last." We come, we came
here--

FEMALE AUDIENCE MEMBER:

Okay.

THOMAS:

--only one time.

FEMALE AUDIENCE MEMBER:

So we will have to come to Hopi. Yeah.

THOMAS:

--so we only give them four weeks--four days,
four weeks, four months. We're through here.

FEMALE AUDIENCE MEMBER:

Okay, and I just wanna thank you all from the
bottom of my heart for traveling so far. I know
it was very difficult, and I really appreciate
it.

=170=

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 3/SIDE B

CARINA COURTRIGHT:

Thank you.

ANOTHER FEMALE AUDIENCE MEMBER:

Thank you very much for coming and sharing your wisdom with us. Could you please comment a little bit more on the gourd of ashes, which I understand refers to atomic weapons, and it seems like there is not very much awareness any more, since people believe that the Cold War is over, that it's not something that we need to worry ou--about as much? And if you have anything, any wisdom about that, or anything in the prophecies that you could tell us, I would appreciate it very much.

[HOPI LANGUAGE]

MARTIN:

Yeah, it's been made-ed, atomic bomb. That's how it's from the Creator's system or spiritual honor[?] of the land. That's how it is said if they asked permission, because that's what had happened, th'other world, see. So they got another ideas to--to show up their--their mind

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 3/SIDE B

MARTIN, CONT'D:

and even their heart like that, see. So it will be--it already been made-ed; without any consent they dig all those resources. So our--our elders taught us they made for themselves; it will be backfire. So our elders said some other race doing that without any consent or any permission: It's their hard luck. That not belongs to them; that belongs to Creator. So that's how we not against the Creator; we with--working for Him and have the roots that of this earth, just like I am standing for here, for Him. I work for Him; I slave for--to Him.

If any one of you're against me, if I am survive and you are survivin', you're coming to me. Maybe you said, "Hello, friend" or "father" or "grandfather." I won't shake-hand you if you--because you're against me for some reason before. So I always put that happened, I put into my mind: You already been mistake for yourself. That's how it goes out to the point.

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 3/SIDE B

MARTIN, CONT'D:

So we're tryin' to get this thing straight out like that, you know. Some are--they don't know anything about all this, how we get along out to the point. So I always say it's up to personal. They have their own mind and heart; if they really help, if he have no sins, it will survive him to live in this, I would say, this heaven.

Thereon after purification, the scientists will be testing all the equipment or instruments, so no more pollution will be formed. So we could use uranium not for war; we could using operate our equipment or somehow, just like bark[?] writer[?] we had in story, that on his back he'd been carrying some kind of a weapon, but he still fly up in the air just like a bird.

So no more vehicle might be made or made--we could made it, but run without any gas. So the gas will be shut down someday, just like the

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 3/SIDE B

MARTIN, CONT'D:

money that we have been in bank. The money, paper monies, will be nothing, doesn't worth a penny, so that's where we've been going, see. Everything will be close[d] up.

FEMALE AUDIENCE MEMBER:

Did you ask the United Nations to help you restore your lands as a result of uranium mining, or make any specific requests regarding atomic weapons that falls within that four-day, four-week, four-month category that you mentioned?

HOPI SPEAKER:

There was hardly any delegates from there. We were jus' all alone, the native people, seems like, and few other people, maybe four or five. That's about it. And we felt really bad, you know. So--so when we got out from the United Nation, we--we said that they're not serious, they're not really serious about the world, they know this is in trouble, but maybe they think we're gonna point fingers at them, but we're not.

HOPi NIGHT, N.Y.U., 11/23/93

TAPE 3/SIDE B

HOPi SPEAKER, CONT'D:

We came here to ask if they can investigate the wrongdoings in our Nations, but seems like they're not there. We felt like it's not gon-- it's not gonna happen. So now we're asking the people to pressure them, make calls or write to them, help us restore this, all these things so that we--we can save ourselves. That's--that's what we're asking the people to do. We all should work together.

You don't have to go to Hopi to help. You can do it where we know, wherever you live, write to them, not just to--to United Nations but to Washington too, to the President and Congress, 'cause they make the laws. That's what we're asking.

FEMALE AUDIENCE MEMBER:

Thank you.

ANOTHER FEMALE AUDIENCE MEMBER:

It's late, and I'll keep this as short as I can, but since this is the last time you're gonna be

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 3/SIDE B

AUDIENCE MEMBER, CONT'D:

here, I want to grab this opportunity. When you first began speaking, you spoke of energy and all of the inappropriate ways to produce energy, and you included solar power. I did not understand. If--if I love my children, and I love them constantly, and they receive my love, how can they deplete that love for me? Do you understand my question? How can--if we harness the sun which gives forth constantly, how can that deplete the power of the sun?

HOPI SPEAKER:

Over here, we're not see all these things that--this new technology, everything. See, in this world, when we came, before we came we--the leaders promised the--the great land that they would live His ways. See, the--the Creator, the Great Spirit: He didn't have anything; this is His land; He was a poor, poor man, I mean, even though this country, this worl', is with wealth. Since we were suffering over there, or our ancestors, they were desperate, a way to save

=176=

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 3/SIDE B

HOPI SPEAKER, CONT'D:

their lives, so they came here; they promise Him that they will live His ways.

So they came, but now they went off the path, they made all these modern things, and they told us not to use anything like that, nothing from the ground, nothing from the sun, or just to live and live with the--our crops. That's what he give us.

FEMALE AUDIENCE MEMBER:

Right.

HOPI SPEAKER:

But we went over.

FEMALE AUDIENCE MEMBER:

To put it mildly, yeah. But there are so many people, and it is inappropriate to burn firewood for so many people. There's only so much that can be done. You know what I mean?--

HOPI SPEAKER:

Yes.

FEMALE AUDIENCE MEMBER:

--to create energy at this point.

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 3/SIDE B

HOPI SPEAKER:

Uh-huh. Yes, we became overpopulated and we're controlled by the U.S. government, and he wants to control us and start taking all the things out. We want to use it, the people. But they're the ones that--if we, you know, people are--you know, they're not really--some of them are not real greedy, yeah, you can go take, you know, a few wood and maybe a few coal, but they're just selling it to different places making power. If the people, if the government's not doing it, we could have been here and we could live a long time just using a little at a time so we can last a long time.

FEMALE AUDIENCE MEMBER:

Right. I have another very short question: I was talking with a friend some time ago about where would be safe, what's the safe place to go in this country, and I said, "Well, you've gotta go to Four Corners," and they said, "Aw, it's-- it's filled with toxic waste. The United States government is dumping all of the radioactive

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 3/SIDE B

AUDIENCE MEMBER, CONT'D:

waste." And--and you mentioned something about, you know, the Navajo people in reaction to the--the nuclear waste or whatever that is causing destruction there. Could you comment a little bit about that? It was--it was my intuition that the power that the people can bring down and bring up will nullify the qualities of that toxic waste, but I'm just putting it out there to you.

[HOPI LANGUAGE]

HOPI SPEAKER:

Oh, someone tol' you to--I--I mean, "Where's the place to run?" you're saying first, you know. Well, each nation have a belief, each. He give us instructions where the safe places are. Those people that are given or, you know, true with the Creator: They know where to run for safety. For us Hopis, we met the Creator right there in Oloraibi[?]. Like he said earlier, Thomas says, that is Siporaibi[?]; that's where the land was made solid.

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 3/SIDE B

HOPI SPEAKER, CONT'D:

So when this, when we get into these difficult times, the animals, birds, all, all, everybody, human being, 'cause we all came there and then separated from there, so some of them might go, like, to that, like he said earlier, either to New Mexico, Colorado, Arizona, Utah, that's-- that's where the land was made solid, so animals will sense the danger and they would start coming in, that we're in danger.

That's--I've seen deers coming around there. Usually there's nothing, no--no deers, no bears, but we would--we're seeing those animals coming back. But people don't realize that they're-- they want to be safe so they're coming over, but the other people are killing them. They're telling us something, but some other people don't, like, lotta people don't understand.

FEMALE AUDIENCE MEMBER:

How would you respond to that remark, "But it's filled with toxic waste"? What would you say

=180=

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 3/SIDE B

AUDIENCE MEMBER, CONT'D:

to them?

HOPI SPEAKER:

To--to who? To th'animals? [LAUGHS] To who-
ever?

FEMALE AUDIENCE MEMBER:

No, I was--I was saying it--

HOPI SPEAKER:

Those people that wanna go there.

FEMALE AUDIENCE MEMBER:

No, I was saying that that part of the country
should be safe.

HOPI SPEAKER:

Yeah.

FEMALE AUDIENCE MEMBER:

They said, "That's a myth. It is poisoned by
our government." What would you say to that?

HOPI SPEAKER:

Well, that's what we're tryin'-a stop, you know;
that's why we came here: to stop all that pol-
lution over there. That's what we're asking the
people to tell your government, you know, "Stop

=181=

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 3/SIDE B

HOPI SPEAKER, CONT'D:

doing that."

FEMALE AUDIENCE MEMBER:

So it's an active struggle.

HOPI SPEAKER:

Mm-hmm.

FEMALE AUDIENCE MEMBER:

Okay.

HOPI SPEAKER:

Thank you.

ANOTHER SPEAKER:

Understanding that English is a difficult medium to express oneself, I just wanted to say that you have been very responsible and you have been very patient with us here in the audience, here in the city, and I imagine, everywhere that you go. When you speak about understanding, I think that is really at the root of--of why we are here. Many people cannot understand, no matter how much you may tell them what is. If someone asks, "Where can we go?" or "Where can we run?", we can go nowhere and we can go every-

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 3/SIDE B

SPEAKER, CONT'D:

where. That's not a question. The trees cannot run; so can we not run also. If we are not safe here, we are not safe anywhere, and vice-versa.

People talk about the rain and the wood, to cook or to cleanse themselves or to drink. Water is around us all the time, but we complain when it rains; we say it's a awful day; it's a bad day. In the morning when the--when the sun just comes up, as it appears to come up, because it's not moving, we think that we need to find water. The water is on the grass. If you take a--a shirt and scrub it on the grass and then rinse out the shirt, you will have water. If you put plastic on top of dirt and the sun rays hits the plastic, it will create enough pressure to--to cons--condense the atmosphere into water. So water is there.

If you think you have no firewood or nothing to cook with, our people take lemon and sprinkle it

HOPÍ NIGHT, N.Y.U., 11/23/93

TAPE 3/SIDE B

SPEAKER, CONT'D:

on the fish or on anything, and in one day it will be cooked and you can eat it. So you're asking the wrong questions here.

What you should do is perhaps listen, and listen when someone speaks to you in the native tongue. At the United Nations, the--the Lakota, the Hopi, the Wichol, the Iroquois, the Mayan, spoke in their native tongue. Even if you think you do not understand, let your ears listen to the sound, let them listen to what is being said, and perhaps one day you will understand, because as you translate into English your message, something is lost.

Perhaps you out of everyone in the delegation utilized the best and most careful language in English, and for that I am grateful, and I thank you.

HOPÍ SPEAKER:

Thank you.

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 3/SIDE B

ANOTHER HOPI SPEAKER:

That was one--

[APPLAUSE]

--one-a the things that th'elders knew when they were coming up here and they said that, okay, the elders said, "Well, we need an interpreter." And one of them told the rest of them, "You go up there and let your voice be heard. There will be somebody amongst them that will hear, somebody who will understand your language when you speak in your native tongue. Somebody will be there to hear it." And I'm sure that that's the same thing that you are talking about.

MALE SPEAKER:

One final thing is that yesterday some people think that nothing was accomplished, some people think and believe that nothing concrete occurred, but I will tell you one thing: that when I left the United Nations, if you looked outside you will see that the sun and the moon were together in the same space. And to us, and if you read the Chilambalam[?] and if you read

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 3/SIDE B

SPEAKER, CONT'D:

the Populvu[?] and you know who Hanapu[?] and who Shimbalanke[?] is and what they represent, then I know that your message will get across, and I fear not what this government--'cause this is not a country, you do not live in a country, this is the United States government, and all of you are oppressed by it, whether you are white, black, red, yellow, brown, or any other distinction that you wish to make with the colors and the hues of this world.

[BIT OF APPLAUSE]

So I am sure that your message has gotten across to those who need to hear it.

HOPI SPEAKER:

Yes, that is--that was what was said. Thank you.

FEMALE AUDIENCE MEMBER:

I just want to give thanksgiving for the love and sacrifice that you've offered to the people, and I just pray that the words are heard. So I'd like to offer you this tobacco in thanksgiving--

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 3/SIDE B

AUDIENCE MEMBER, CONT'D:

ing.

[PAUSE, HOPI WORDS]

MALE AUDIENCE MEMBER:

Hi. I wanted to ask about the four--I'm not sure I understood this right--Now that you have spoken to the U.N., what is it about the four days, four weeks, four months? Is that how long of time they have to respond, to listen, before something begins?

HOPI SPEAKER:

Yes.

MALE AUDIENCE MEMBER:

Could it be four years?

HOPI SPEAKER:

It could be.

[LAUGHTER]

MALE AUDIENCE MEMBER:

It could be, 1997.

HOPI SPEAKER:

But four years is just--that's, you know--

MALE AUDIENCE MEMBER:

I mean, I'm not saying are you allowing that

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 3/SIDE B

AUDIENCE MEMBER, CONT'D:

much time; could it be that if they don't respond within four years, then these things would begin?

HOPI SPEAKER:

It might, but we give them four, four days, four weeks, four months. We can't wait four years because we can--we see what's going out there. That way we know, so we're--we're--we're not gonna be looking to United Nation, you know; that way we know that they're not gonna help. So we--

MALE AUDIENCE MEMBER:

I see.

HOPI SPEAKER:

--give them enough time. That's enough time, four, four months.

MALE AUDIENCE MEMBER:

So that's not part of the prophecy, the--that period of time?

HOPI SPEAKER:

Sure, it's--it's through the, like, four days,

=188=

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 3/SIDE B

HOPI SPEAKER, CONT'D:

four weeks, four months. It's in the prophecy, you know; that's when if the United Nations don't help, then we seek another different direction that we don't know yet, which way we're gonna look.

MALE AUDIENCE MEMBER:

Right.

HOPI SPEAKER:

We'll have to gather up again and decide where to ask for help.

[SOUND CUT]

MALE AUDIENCE MEMBER:

So we're talking about amount of time that you will wait before you look elsewhere; this tells you how long to wait before you know if they will listen. Is it part of the prophecy that if there is no response, how long it'll be before the catastrophes begin? Is that in a group of four?

[OFF-MIKE FEMALE VOICE/INAUDIBLE WORDS/LAUGHTER]

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 3/SIDE B

MALE AUDIENCE MEMBER:

Okay.

CARINA COURTRIGHT:

Maybe the delegation would like to respond on that.

MALE AUDIENCE MEMBER:

All right.

HOPI SPEAKER:

Yeah, I guess everything is confusing; sometimes you don't get the message. Like Emery says, "Martin's been talking to me many times; I can only pick up one. Then the next time he'll says I'll h--I'll pick another one. Repeat over and over." That's how. I thought, you know, Martin talks to me too, these teachings, I listen to him, and I only pick one or two. Then he says, "You better sit down and listen. If you're really serious you can get that in four days." But still, even, you know, he got after me for a little while, and then I got scared. Then--

[LAUGHTER]

--nothing came into my--my heart, you know, I

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 3/SIDE B

HOPI SPEAKER, CONT'D:

mean, one little word. I mean, it just is hard.
It's hard. So that's the way it is [LAUGHS].

[LAUGHTER]

LAKOTA SPEAKER:

Hello. My name is Neda[?] Walk-On[?]; I am Lakota from Pine Ridge in South Dakota. I carry in my hand a children's prayer staff; this is something that was given to me to be the keeper of. And I'm to take this to children, to little people, all around the world, and I've done so. I've seen more than forty-six thousand little people with this prayer staff.

And in my journey, I find in speaking to these many little people that I do, that the--the greatest concern that they have is about nuclear power and toxic waste, things like this. I know the Hopi prophecy pretty well; I've been listening to their story for years and years and years. But I just want a--a brief comment: that although the panelists may not have all of the

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 3/SIDE B

LAKOTA SPEAKER, CONT'D:

answers and there may be some interpretation loss, I just wanna comment that there are other prophecies as well, you know, and, you know, they're all warnings for us. And we don't, all of us, have the single answer to what the correct lining of the universe may or may not be, we all just have a piece of that, and I want to thank you for, well, coming here and sharing your piece of that, of that whole, the whole vision.

It has been a prayer of mine for a long time when I walk and walk my talk, you know, that someday you would be successful, to come to this U.N. I'm very glad to hear this has happened. I don't have any questions for you; I have just one simple, pretty, pretty simple request: I would ask if those of you up there would, especially the elder at the center, if you would hold this prayer staff and feel the strength of all these little people. They're indigenous

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 3/SIDE B

LAKOTA SPEAKER, CONT'D:

indigenous people--Mexican, Spanish, you name them, they're represented here with this prayer staff, and what I would like to do [CLEARS THROAT]--excuse me--What I would like to do while you hold this, and I request this because this is probably--it may be the first and the last time, as you say, that I will probably see you, I would like to think and hope that in holding this prayer staff that you can do so on behalf of the little people in your own land, that their voices will likewise be represented through this prayer staff.

And in doing so, I would like to honor you, the panelists, with a song in my own language, just to show my own appreciation for the work that you're doing for all of the people. So if you would, you know, could you hold this for me, for the little people, while I can sing you a song for your journey home?

[MURMURED CONSULTATION IN HOPI LANGUAGE]

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 3/SIDE B

LAKOTA SPEAKER:

Okay.

HOPI SPEAKER:

You can step up here.

[PAUSE, POSITIONING]

Okay, that's good enough.

LAKOTA SPEAKER:

Okay, the song I'm going to sing: I have been given many visions in my lifetime; it was a vision that led me to this Eastern land here. When I first came here, I traveled with a wolf and some of my small children, and I put a tent on top of a hill, and I went and got involved in a protest on the Delaware River, where the corporations were exploiting a hundred and fifteen million gallons of water a day for a nuclear power plant.

But that isn't what affected me so much as the way that they constructed this pipeline for this water: They ran this right through an indigenous burial ground. So I sat on this hill where

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 3/SIDE B

LAKOTA SPEAKER, CONT'D:

these elders were buried, the Leni Lenape, and then I went from there down to the river, and as I was sitting there praying, this very lovely song came to me from the water. So I would like to share this song with you.

[SINGS WATER SONG]

[LAKOTA WORDS, APPLAUSE]

MALE AUDIENCE MEMBER:

Thank you very much for coming to share your wisdom with us. One of the things you said was that to make our hearts grow, we can bathe in cold water; I was thinking that that's a pretty practical thing that each of us can take. If we bathe in cold water, if our hearts grow, then I just wanted to ask you, when you bathe in cold water, do you go to a river; do you go to a waterfall; do you go to a pond; do you go to a lake; do you go to your bathtub? That's my question.

HOPI SPEAKER:

[LAUGHS] As long as--as long as it's cold.

=195=

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 3/SIDE B

MALE AUDIENCE MEMBER:

"As long as it's cold."

[LAUGHTER, APPLAUSE]

HOPI SPEAKER:

If there is water, if it's cold, get in it.

[LAUGHTER]

That's not a joke. That's not a joke. Do it--

MALE AUDIENCE MEMBER:

That is true.

HOPI SPEAKER:

--with cold water, any cold water.

FEMALE 1st AMERICAN:

I wanted to thank you for coming, Hopi brothers,
and I wanted to wish you well on your journey
back to your land, and I wanted to also reassure
you on behalf of my generation that the fight
will continue and we will fight to regain what
is our right for all Nations so that we may come
together and be Indian of all Nations once
again. Thank you.

HOPI SPEAKER:

Thank you.

=196=

HOPi NIGHT, N.Y.U., 11/23/93

TAPE 3/SIDE B

[HOPi LANGUAGE]

MALE AUDIENCE MEMBER:

Hullo again. I asked a question earlier, but I would like to sing a song to honor you and to honor the Hopi people and the work that's been done to bring the prophecy forth. I wrote it after last December at the United Nations. And I don't know quite how to do this without turning my back on somebody, but I guess I'll sort of point this way.

[GUITAR & VOICE]

"On December 10th, 1992 / the worst storm of the century blew / as a Hopi elder addressed the United Nations / warning of the day of purification. / A long time back, many years ago / the future to the Hopi people was shown / in huge numbers the white man would come, they were told / greedy for land, greedy for gold. / They would have forgotten their relation to Spirit / when the Earth Mother speaks they can no longer hear it / many signs they were shown/that have come to pass / you must knock at the door of the

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 3/SIDE B

AUDIENCE MEMBER, CONT'D:

House of Glass. / Far to the east, beside the
sea / a great House of Mica you will see / where
people from all over the world are sent / repre-
senting all of the governments / to the House of
Mica you must go / to warn the people you must
knock at the door. / Knock four times, if you're
turned away / prepare for purification day. /
They knocked the first time in 1949 / 'cause the
elders had already seen the signs / the swastika
and the rising sun / the gourd of ashes, that's
the atom bomb. / He knocked three times and a
fourth time too / that was in 1992 / he wore a
red bandanna / in the golden light it shimmered
/ in the General Assembly / the message was de-
livered. / The earth rose up to claim her child
/ the wind and seas and the rain was wild /
ninety-mile winds hit the Jersey shore / houses
collapsed, beaches were no more / the East River
flooded the F.D.R. Drive / the Hudson rose up
and covered the West Side. / The weather people
were all caught off-guard / but the feather

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 3/SIDE B

AUDIENCE MEMBER, CONT'D:

people knew it was the word of God. / What will
it take before we learn to be humble / must all
our children die and all our buildings crumble /
listen to the wisdom of the Elder Brother / re-
spect the truth, honor your Mother. / Many
people spoke at the U.N. that day / indigenous
leaders came from very far away / keepers of the
earth, keepers of the faith / who still watch
over the land, o'er their ancestor's grave. /
From all over the globe the message is the same
/ we kill 'em for gold in Jesus's Name / we're
killin' the earth and it's gettin' late / we're
all connected, we all share the same fate. / You
know, the storm could-a lasted a whole lot long-
er / it wasn't goin' anywhere / and it was only
gettin' stronger / but all the native people who
were there the next day / they prayed together
and asked the storm to go away. / Well, you
might believe me and you might not / you're
gonna have to look into your own heart / only
you can decide what you believe is true / but

=199=

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 3/SIDE B

AUDIENCE MEMBER, CONT'D:

you won't hear any of this on the nightly news.
/ On December 10th, 1992 / the worst storm of
the century blew / as Thomas Benyakya[?] ad-
dressed the United Nations / warning of the day
of purification."

[BIT OF APPLAUSE]

[HOPI WORDS]

FEMALE AUDIENCE MEMBER:

Could I ask you please to say a healing prayer
for the people in this room and for the people
in this city, New York?

[HOPI LANGUAGE]

HOPI SPEAKER:

I don't know if we have enough time for another
one, but maybe we can squeeze one in, because
we're kind-a running short on time right now.
We're almost at the time that was given to us,
and so let us make this wave[?].

[PRAYER IN HOPI LANGUAGE]

All right.

[CHUCKLING]

=200=

HOPI NIGHT, N.Y.U., 11/23/93

TAPE 3/SIDE B

HOPI SPEAKER:

I would like to thank each and every one of you
for stickin' around this long to listen to us.
And I'm very happy that a lot of you have
stayed, even with your eyes halfway shut.

[LAUGHTER]

You--you stayed up through the whole thing. You
look pretty good out there right now.

[LAUGHTER]

ANOTHER HOPI SPEAKER:

And I s--I would just like to say, you know,
thank you [HOPI WORDS].

[APPLAUSE]

ANOTHER HOPI SPEAKER:

I hope we have fulfilled everybody's voices, you
know, their concerns, their questions. I hope
we didn't leave anybody out.

CARINA COURTRIGHT:

Thank you very much, thank you, Grandfather, and
thank you, Emery. Thank you, Manuel. Thank
everybody for coming.

[APPLAUSE, SOUND CUT]

* END OF SOUND ON CASSETTE 3, SIDE B.

* END OF AUDIO FROM N.Y.U. HOPI NIGHT, 11/23/93.

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Thank you!

