Hopi

some terms and concepts

“hopi” – good, cooperative, non-aggressive, guardian of life, bow to collective responsibilities = “meaning of life”

Tokpella – “Endless Space” and Tewa – Sun Spirit and Creator (1st World = cave and insect-like creatures, Spider Grandmother, lost “meaning of life”; 2nd World = animals, lost meaning; 3rd World = people with shadows, villages, corn, weaving, pottery, Masau’u helps out; 4th World = tribes, sun, water everywhere and Vulture, War Twins and Mountains, Masau’u and “first death” that returns to underworld and Powoka, selection of corn and Bahanas, Katcinas and “meaning of life”)

Spider Grandmother and War Twins

Katcinas (kachina) – Gods and Deceased who emerge into upper world from lower world

Masau’u (Maasaw) – God of Death and Fertility, Owner of Fire

Soyoko – Monster Katcinas

Bahanas – white people

Powoka – “Two Hearts” or witches

hiksi – “breath-body”

kivas – “world below,” ceremonial chambers and symbolism of four worlds

sipapu – “navel” and “path way” to underworld

páho – (from púhu = “road” or “path”) – a prayer offering and symbolism of pair, fiber, color

Snake and Antelope Ceremony

World View – “meaning of life”:

1. final, orderly world, fixed and stable (contrast with progressive and adaptive world of Dine)

2. inseparable continuity of and reciprocal exchange between life and death, body and spirit, earth and underworld – static duality (not temporal progressive like Dine)

3. and specifically, out of death (Katcinas, Masau’u, clouds, snakes) comes life and fertility - focus on life (unique)

4. to keep balance and assume your responsibility, maintain membership in collective dance and ritual associations of the dead, e.g., Katcinas and Snake Societies, which seek community fertility (not individualized like Dine and visionary-based like Plains, Northwest Coast and Plateau)