



The remnants of an ancient wall still stand in the Wenima Village. Archaeologists estimate that Ancient Wenima Village was built around 1150 AD.

## Ancient Wenima The City Of The Short Rainbow

Ancient Wenima and the surrounding area was once home to over 3,500 indigenous people, around the year 1150 AD. Its peoples came from many different tribes, but primarily Zuni and Hopi origins. The later was comprised of many different clans and included the Short Well and Deep Well Clans of the Water Clan; the Snake, Flute and Sun Clans; The Spider Clan and one of the offspring that it hatches (another unnamed clan). Most likely there were more than seven clans, and this history is based on Ancient Petroglyphs that were left in Wenima. Wenima was also well known to the Zunis, who regard it as the ancestral home of the Koyemski or Mudheads.

The Valley, with its lush green grass expanding into miniature, flat prairies, protected by fortress-like rock walls and softened by the clear, crystal waters of the river was perfect for meeting and trade. In fact, archeologists believe that Ancient Wenima was a massive Native American merchant center, connecting tribes from the North with the tropical riches of Mexico and Central American tribes.

According to the Hopi legends of Wenima that are well documented in Frank Water's "Book Of The Hopi", the town was formed after an argument between two brothers who were members of the Water Clan, living near Globe, Arizona. "In order to choose who should be the chief of the village, the people arranged for a public demonstration of their powers. Corn was planted by each of the brothers, and when it came up each prayed to his clan deity to send rain." The monsoon rains soon arrived and rained upon the corn of the younger brother, who had prayed to his Master, the deity Panaiyoikyasi. This, of course made his elder brother jealous, who later demanded that his younger brother leave. When the group associated with the younger brother left Globe, they took with them their statue or wu'yu of Panaiyoikyasi.

Panaiyoikyasi was a Spiritual God of the Water Clan, and his name means, "Short Rainbow." When his image is painted, the rainbow colors of orange, green, blue and black are present. "Short Rainbow" or Panaiyoikyasi has many other talents and powers.

He links the sky and the earth, with supreme power over the atmosphere, bestowing nurturing rains and warm sunlight. Interestingly, the Hindu astrological palace of Punarvasu, located in the water sign of Cancer, is ruled by the Goddess Aditi. Aditi is the mother of the Sun Gods, and as a source of light and inspiration marks the return of light after a storm. She also tends the Earth as a Mother Goddess so that healthy seeds can eventually bear fruit. Since Panaiyoikyasi is also similarly powered, under his guidance and influence flowers grow in numerous and beautiful colors and shapes with insects following to pollinate.

This beneficent aspect of Panaiyoikyasi's abilities also symbolizes another Hopi deity, Kuwanlelenta, which means, "to make beautiful surroundings." With stunning similarity to the Hindu Goddess of Beauty, Laksmi - Kuwanlelenta is associated with the spirit of sunflowers and is the presiding deity of the Sunflower clan. The symbol of the Sunflower is important to the Hopis and is deeply affiliated with women's ceremonies and the feminine. A pottery bowl found at Ancient Wenima was painted with the symbol of the flower maidens, and Sunflowers were seen as "living beings imbued with life by the deities and our Father Sun, just as we are." According to the petroglyphs left at Wenima the people stayed for eleven years and then it was time to



Petroglyphs at Wenima Valley depict the sun and the moon.

## Ancient Wenima (con't)

continue their migrations to the North, leading them to Oraibi, the village where they eventually settled. Whenever the Hopi clans would abandon a village through their migrations, they would often leave the image of their deity, lying face down in a Kiva to give the village spiritual protection.

“According to tradition, wu’yas were left in abandoned villages located near the four highest points surrounding Oraibi.” Of these four points, known as Cloud Houses,” Wenima is to the south, and was known as the “Red Cloud House.”

Panaiyoikyasi was also known to demonstrate a darker side to his powers. Since he had the ability to link the earth and the sky as they magnetically attract to each other during storms, some say his lightening and thunder effect was a form of an invisible, poisonous gas - almost the opposite effect of his beneficial energies. A greater understanding of this Hopi spiritual principle is mirrored again in the Hindu Gods. Alongside the Hindu astrological sign of Punarvasu is the sign of Ardra, ruled by Rudra the God of the Storm. Dr. David Frawley writes of this terrible God, “Ardra, which means the wet, shows rain and thunder. As Divine wrath comes into play here, we must be particularly careful of the consequences of what we do. Ardra is the active chaos of Divine creation wherein the manifestation begins to precipitate from the clouds of desires and actions. This rain can either nourish us or disturb us, depending upon which forces we are setting into motion in our lives.”

Migrating Hopis understood this principle well and for this reason, left his image lying face down in the kiva. Their prophecies stated that if he was left face up, a time would have come in history that the two most powerful races on earth would face each other with this destructive force. This is why the deity’s right arm is broken off, so that the Hopi could never use such destructive power.

Perhaps the most important reason why Panaiyoikyasi’s image was left at Wenima Village was to welcome back members of the Village, should they ever return. This is the main reason why we have used his image and the Short Rainbow in our logo for Wenima Village.

The word Wenima, comes from both a Zuni and Hopi word, “Nima,” which means “going home.” The Hopi’s homecoming dance celebrates their migratory “way home” to their permanent settlement in Oraibi.

On the outer perimeters of Wenima Village, remnants of the walls of Ancient Wenima still remain. If you hike along the natural ridge, peppered with petroglyphs chronicling stories of long ago, stop to sit in the lingering shade of a Walnut Tree. Be still. Gaze out over the green grassed valley, and let the wind fill your ears with hypnotic whispers. There the voice of Panaiyoikyasi speaks of the harmony and nourishment that the “Short Rainbow” brought to his people.

Across the valley, feel the energies of the crescents carved out by the Little Colorado River, and look carefully for the two hills that represent the sun and the moon. Next to you, hidden in the grass you may discover a friendly maiden face - a Sunflower.

In that one still moment, you’ll experience what Ancient Hopi and Zunis felt and knew in this same location almost a thousand years before. You’re home.