

# Our 'Mother' — a complex problem

Well, the preliminaries are underway — Tuesday night the Hopi Tribal Council Chairman held his pow-wow for the Third Mesa residents at the community center in Kyakotsmovi. Vice Chairman Alvin Dashee, and BIA Superintendent Alph Secakuku held forth at Polacca at the same time.

These meetings, of course, are preliminaries to the big one scheduled to come off this coming Saturday, October 30. Wednesday night the chairman will be in Phoenix to meet with Hopis down there who requested the meeting. Thursday night, meetings are scheduled in Moenkopi and Second Mesa. As predicted, the various forces are drawn along factional lines with the middle group consisting of mostly young people struggling to gain a foothold on one side or the other.

The issue, as many have said, is very complex, and one complaint which we consider is legitimate is that we need more time to understand the issue before we can take intelligent action on it. There is only a small chance that we may gain the needed extra time as we have been informed, but there is a greater risk if we don't obtain the extra time.

Also predictably, many of the people, particularly the "so-called traditionalists" are saying that they will never consent to selling our Mother (our land) for any amount of money. But then, that is the general feeling among all the people.

However, the big problem is that, unless we accept the negotiated cash settlement, we may greatly lessen our chances to recover any of the aboriginal land.

And that is what the meetings are all about — to explain to the Hopi people why accepting the \$5,000,000 would enable us to pursue the recovery of our ancient land.

We've attempted to explain the issue in our column, and people who are better able to do that are doing it, so we will confine our discussion to the reaction that is evident so far from the Hopi people.

The first reaction, of course, is confusion. Then following that comes anger, then a political reaction and finally some understanding.

The usual reaction is, "Why didn't the Tribal Council do this or that?" or "Why did they let so-and-so do this or that to them?"

We agree that our Tribal Council has its shortcomings. But in matters of this importance, any government can not solely be blamed (in our form of government) because theoretically, they are supposed to be working for the interest of the people at their direction.

So blaming one another for circumstances and negative developments in the progress of our Hopi nation is beneath the intellectual level of thinking and actions that are required to solve problems of this magnitude.

And, since political opposition is not against the law, it is also there to be contended with. So, while many of us are really trying to understand the problem, there are others who are using the issue merely to make political hay.

Interspersed in and among all the different reactions are genuine expressions of convictions which we hope enough people will recognize so that when and if decisions are made this coming Saturday, these decisions will really reflect the concerns of the Hopi people.

Before anyone can express any kind of concern at all on the matter, he has first to understand it. From our own experience in trying to explain the issue, and by observation of others' efforts, it is plain to see that there is a lot to do in this area so it would be wisdom in us to spend the limited time we have to help each other understand what the problem is and not use the time up in factional fighting.

Many Hopis have no conception of government and the mysteries of the legal system. This is a burden to be borne by all our present and future leaders until the people become enlightened in these matters. This situation has had its effects on all the deliberations and actions of our Tribal government since its inception. It will affect the deliberations of next Saturday's meeting.

People usually fear what they don't understand — so there is another reason why our Tribal government is struggling along almost without the help of people whom it governs.

Suffice it to say that all these psychological factors are working to affect the decisions to be made on Saturday.

There is one area of concern we have over this whole issue that we wish to emphasize again. That is that we would like to see our young people — young families get directly involved.

We, your elders, who are telling you how much we know about these things, such as life, religion, ethics and land, are also showing you by example that we refuse to accept the responsibility for the sad state of affairs in our land.

We blame you for drunkenness, immorality and all manner of ills that now beset your generation.

We have conveniently forgotten that it is our responsibility as uncles, fathers and grandparents to teach you the strengths of our Hopi way of life.

We preach to you all manner of beautiful things but you can see by how we act and live that we don't follow our own teachings.

We, your elders, find ourselves in "Grandpa David's" (Monongye of Hotevilla) shoes. We have a beautiful song, but we have lost our credibility. No one wants to believe us anymore, much less respect us.

But you still have one thing — the land, or what's left of it. You will be next responsible for it, even though we your elders have left you a mess. If you could find the strength and courage to go after all the land the Hopi claims, you could be rewarded, but not if you sit around and quarrel over it as we did.

The land was pulled out from under us and given to others while we your elders argued about who had the biggest *mong-koho* (Chief stick).

Don't let that happen to you. Get to the meeting on Saturday and get involved.

TELEGRAM:

9 November 1976

TO: MR. THOMAS S. KILPFF, SECRETARY OF THE INTERIOR  
US DEPT OF THE INTERIOR, WASHINGTON, D.C. 20002  
✓ MR. PETER R. TAFT, ASSISTANT ATTORNEY GENERAL  
US DEPT OF JUSTICE, WASHINGTON, D.C. 20002  
INDIAN CLAIMS COMMISSION, WASHINGTON, D.C. 20002

FROM: CLAUDE KEWANYAMA, KIKMONGWI OF THE SOVEREIGN VILLAGE OF  
SHUNGOPOVI,  
✓ MIHA LANSA, KIKMONGWI OF THE SOVEREIGN VILLAGE OF OLD ORAIBI,  
MED NAYATWA, KIKMONGWI OF THE FIRST MESA VILLAGES, AND  
GUY KOLCHAFTWA, ONE HORN RELIGIOUS SOCIETY MONGWI OF THE  
SOVEREIGN VILLAGE OF MISHONGNOVI.

MESSAGE AS FOLLOWS.....

ON BEHALF OF ALL THE HOPI TRADITIONAL KIKMONGWIS, RELIGIOUS SOCIETY  
MONGWIS AND ALL THE HOPI PEOPLE WHO FOLLOW THE OLD TRADITIONAL HOPI WAY,  
WE SOLEMNLY EXPRESS OUR DISAPPROVAL OF THE PROPOSED SETTLEMENT BETWEEN  
THE HOPI TRIBE AND THE UNITED STATES OF AMERICA, IN DOCKET NO. 196.

WE DO NOT ACCEPT THE AUTHORITY OF THE HOPI TRIBAL COUNCIL TO REPRESENT  
THE HOPI PEOPLE. WE HAVE NEVER SIGNED OR AUTHORIZED THE CONTRACT OF  
MR. JOHN S. BOYDEN, NOR HAVE WE EVER AUTHORIZED HIM OR THE HOPI TRIBAL  
COUNCIL TO ENTER INTO ANY LAND SETTLEMENT. WE HAVE NOT AUTHORIZED --  
FIVE OR MORE HOPI INDIVIDUALS WHO WILL APPEAR BEFORE YOU ON THIS  
PROPOSED SETTLEMENT. WE SOLEMNLY DECLARE NOW THAT WHATEVER THEY AGREE  
TO, WILL NOT BE BINDING ON ALL OF US AND THE HOPI PEOPLE WHOM WE  
REPRESENT.

OUR RESPECTIVE VILLAGES HAVE EXERCISED THEIR OWN SOVEREIGNTY SINCE  
THE BEGINNING OF OUR TIME. WE HAVE NEVER GIVEN UP OUR SOVEREIGNTY BY  
TREATY, NOR HAVE WE LOST IT BY WAR OR OTHERWISE. WE HAVE ALWAYS  
EXERCISED THE RIGHT OF SOVEREIGN CIVIL GOVERNMENT OVER OUR VILLAGE  
AND CLAN LANDS THROUGH OUR RELIGIOUS ORGANIZATIONS.

THE PUBLICITY GIVEN FOR ONLY ONE WEEK AND THE HEARING HELD REGARDING  
THE PROPOSED SETTLEMENT WAS CLEARLY INADEQUATE TO INFORM ALL THE HOPI  
PEOPLE OR TO ALLOW THEM TO EXPRESS THEIR OPINIONS. IN ADDITION, ALL OF  
THE RELIGIOUS LEADERS AND MANY OF THE HOPI PEOPLE WERE DEEPLY INVOLVED  
IN A RELIGIOUS CERIMONY WHICH CONFLICTED WITH THE DATE OF THE HEARING  
AND PREVENTED THEIR APPEARANCE. CLAUDE KEWANYAMA, KIKMONGWI OF  
SHUNGOPOVI SO STATED TO THE CHAIRMAN OF THE TRIBAL COUNCIL BUT THIS  
WAS IGNORED. WE THEREFORE SUBMIT THAT THE VOTE OF SOME 250 HOPIS OUT  
OF A TRIBE OF 8,000 MEMBERS, TAKEN AT THE HEARING IS NOT TRULY  
REPRESENTATIVE OF THE OPINIONS OF THE MAJORITY OF THE HOPI PEOPLE.

OUR RELIGIOUS TRADITIONS AND PROPHECIES PROHIBIT THE HOPI PEOPLE FROM  
GIVING UP ANY CLAIM TO OUR ANCESTRAL LANDS FOR MERE MONETARY CONSIDERATION  
AND LETTERS AND PETITIONS FROM HUNDREDS OF HOPI PEOPLE WHO OPPOSE THE  
PROPOSED SETTLEMENT AND IN SUPPORT OF THIS MESSAGE WILL FOLLOW SHORTLY.

EXHIBIT 131A

ORIGINAL

INDIAN CLAIMS COMMISSION  
THE HOPI SOVEREIGN NATION

FILED

TO: Mr. Thomas S. Kleppe  
Secretary of the Interior  
US Department of the Interior  
Washington, D.C. 20002

1 December 1976

*Lansa* *13 1976*  
CLERK  
INDIAN CLAIMS COMMISSION

Mr. Peter R. Taft  
Assistant Attorney General  
US Department of Justice  
Washington, DC 20002

Indian Claims Commission  
Washington, DC 20002

FROM: Mr. Claude Kewawama  
Kikmongwi (Hopi Traditional Chief)  
Sovereign Village of Shungopovi, Arizona

Mrs. Mina Lansa  
Kikmongwi (Hopi Traditional Chief)  
Sovereign Village of Old Oraibi, Arizona

Mr. Ned Nayatewa  
Kikmongwi (Hopi Traditional Chief)  
Sovereign Village of First Mesa Villages,  
Polacca, Arizona

Mr. Guy Kolchaftewa  
One Horn Religious Society Mongwi (Chief)  
Sovereign Village of Mishongnovi, Arizona

1. On behalf of all the Hopi Traditional Kikmongwis, Religious Societies and all the Hopi People who follow the Hopi Traditional way of life, we, together, solemnly express again, our total disapproval of the proposed settlement between the Hopi Tribe and the United States of America in Docket No. 196.

2. We solemnly state that we do not now and have never accepted the authority of the Hopi Tribal Council to represent the Hopi people. We have never signed or authorized the contract of Mr. John S. Boyden, nor have we ever authorized him or the Hopi Tribal Council to enter into any land settlement. We have never authorized the Hopi individuals who have appeared before you on this proposed settlement. Therefore, we now solemnly declare again that whatever they have agreed to, will not be binding on all of us and the Hopi People whom we represent.

3. Our respective sovereign villages have exercised their own sovereignty since the beginning of our time. We have never given up our sovereignty by treaty, nor have we lost it by War or otherwise. We have always, since the beginning of our time, exercised the right of sovereign civil government over our sovereign villages and clan lands

EXHIBIT 132a

through our religious organizations.

4. We solemnly declare to you once again that the publicity given and the hearing held regarding this proposed land settlement was clearly inadequate, not only to inform all the Hopi people but also to allow them to express their opinions. In addition, despite arguments to the contrary, all the religious leaders and many of the Hopi people, were deeply involved in a Religious Ceremony which conflicted with the date of the hearing and thus clearly prevented their participation. In fact, Claude Kewanyame, Kikmongwi of the Sovereign Village of Shungopovi, so stated in person to the Chairman of the Tribal Council but this the Chairman totally ignored. We, therefore, submit that the vote of some 250 Hopis, many of whom do not live on the Hopi lands but in cities outside, out of a Nation of some 8,000 members, taken at the hearing is clearly not representative of the opinions of the majority of the Hopi people. As clear proof of this, we now attach petitions from hundreds of Hopis who live on Hopiland, and who stand opposed to this proposed land settlement. This is but an indication of how the great majority of the Hopi people feel on this proposal in Docket 196. Total  
(1047)

5. Our Religious Traditions and Prophecies prohibit the Hopi People from giving up any claim to our original ancestral lands for mere monetary consideration. In fact, we the Kikmongwis and Religious leaders were instructed by the Great Spirit to take care of this original ancestral lands given to us in the beginning of our time by the Great Spirit and to insure that it would never be sold or divided up in any manner or otherwise. Therefore, we are prohibited in a solemn manner from accepting any money for our land.

6. We solemnly declare to you now that the Hopi Tribal Council is not representative of the Hopi people. The individuals on that Council have wondered far from the Hopi way of Life. Many of them have not been initiated into the high societies of the Hopi Religious System.

7. It is also our Hopi custom that when we object and reject a proposal, we stay away from it to express our profound disapproval in a more personal way. To the Hopi People, this behavior and trait indicates not a matter of indifference or "we don't care attitude", but in a deeper sense, our tribal vote against a proposed settlement. This was another reason why so few Hopi People attended the hearing on October 30, 1976. In order to prove that this disapproval was indeed the case, we have asked our people to sign petitions so that our disapproval of the proposed settlement could be expressed in a more acceptable manner to the United States of America. We realize that it is difficult for you, members of a foreign people, to understand our Hopi custom but it is also true that we have a difficult time understanding your customs.

8. Finally, we solemnly and cordially invite you to come to our homeland, to sit down with us and consider this whole matter with us. This invitation is again in accordance with our Hopi Traditions. We were told that when the time came for land to be considered, you will come to us and so in accordance with that tradition, we cordially invite you to come.

EXHIBIT 132 b

Signature of or Representative of follows:

*Claude Kewanyama*

Mr. Claude Kewanyama  
Kikmongwi (Hopi Traditional Chief)  
Sovereign Village of Shungopovi, Arizona

Religious Leaders

*Byron Jayme*

*Charles T. Lonistam*

*Mrs. Mina Lansa*

Mrs. Mina Lansa  
Kikmongwi (Hopi Traditional Chief)  
Sovereign Village of Old Oraibi, Arizona

Mr. Ned Nayatewa  
Kikmongwi (Hopi Traditional Chief)  
Sovereign villages of First Mesa  
Piacca, Arizona

*Guy Kolchartewa By Douglas Cockington*

Mr. Guy Kolchartewa  
One Horn Religious Society Mongwi (Chief)  
Sovereign Village of Mishongnovi, Arizona

*Mr. David Monongye*

Mr. David Monongye  
Religious Leader  
Sovereign village of Hotevilla, Arizona

*Nicholas Ousmoh*

Mr. Eli Selestewa  
Religious Leader  
Sovereign village of Lower Moencopi

This is to certify that the signatures on this letter to accompany the petitions have been witnessed as true by me personally. This is also to certify that the petitions attached to this letter are true copies of the originals. Signed,

Rev. Caleb H. Johnson  
145 Cochise Dr. Winslow, AZ 86047

*Caleb Johnson*

STATE OF Oregon  
COUNTY OF Wasco ss.

On this 8th day of November in the year 19 76

Before me, Robert E. Black  
a NOTARY PUBLIC in and for said County & State  
personally appeared CALEB H. JOHNSON

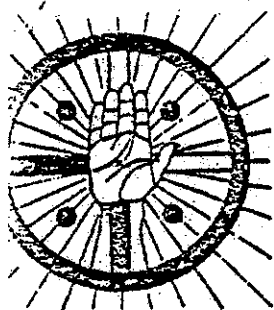
known to me to be the person whose name is  
subscribed to the within instrument.

IN WITNESS WHEREOF, I have hereunto set my hand  
& affixed my official seal, at my office in said  
County & State, the day & year in this certificate  
first above written.

Robert E. Black  
Notary Public in & for said County and State

My commission expires 2-15-77

EXHIBIT 132d



# JO-VOW-TEHGUA IKACHI

Thomas Banyacya  
Interpreter for traditional leaders

HOPI INDEPENDENT NATION

Box 112, Oraibi, Arizona 86039, U.S.A.

Waa-mi Jo-vow-ma  
Spiritual Unity

President Jimmy Carter  
The White House  
Washington, D.C. 20050

31 January, 1977

Dear Mister President :

I have the honor to address you on behalf of the Hopi Independent Nation and present compliments to your new Administration.

We commend particularly your Inaugural Address of January 20 in which you called for a "new national spirit of unity and trust". As a people with serious unresolved grievances over our treatment by the United States Government, the Hopi sincerely welcome your call for "a new beginning". You stated eloquently and correctly that "to be true to ourselves we must be true to others" and that trust was morally and spiritually "essential to our nation's strength".

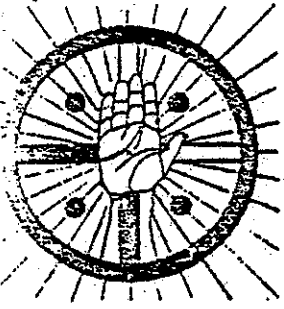
As the leader of a new Administration, you have stated your determination not to disappoint those whose trust you ask. You have the opportunity to start anew in dealings with the Hopi Independent Nation and other native peoples.

Respecting the depth of your personal religious convictions, the Hopi know you will honor our faith. The Hopi have known since the dawn of time only one Great Father. He is MAASAUU, the Great Spirit. We persist in our religious conviction and way of life in the face of legislation enacted by the Ford Administration

*Gather with Us In Spiritual Unity to Insure the Survival of Land and Life*

EXHIBIT 133a

## JO-VOW-TECHGUA IKACHI



We-mi Jo-vow-ma  
Spiritual Unity

ing violent resistance as a last recourse. Also the Land Claims Commission is forcing a settlement under the guise of the Tribal Council which will destroy the spiritual land base of the Hopi people. The spiritual leaders would no more think of selling their mother earth than the United States would give up its national historic shrines.

Only you, Mr. President, can begin an investigation to ascertain for yourself the facts of our plight. That is how you can give your Inaugural words real content as well as eloquent appearance. Only you, Mr. President, as one who loves justice and walks humbly with his God, can do mercy to the Hopi people. We need to meet with you.

We ask you to communicate your response to our appeal and establish a channel of communication from the White House to discuss and resolve our complaint. We have no other believable recourse.

With personal blessings in the spirit of MAASAUU,

  
Thomas Banyacya

Interpreting spokesman for Traditional Leaders of the Hopi Independent Nation.

EXHIBIT 133b

Gather with Us in Spiritual Unity to Insure the Survival of Land and Life



The President  
The White House  
Washington, D.C. 20500

r. President:

I address you as a representative of all citizens of the United States in a final attempt to establish right relations between our religious, traditional, sovereign nation and yours. We are the spokesmen and clan guardians for the Kikmongwi and other leaders of the highest religious societies of the village of Hungopavi, in the Hopi Nation. Our Hopi Kikmongwis have appealed to the Presidency and government agencies many times in the past, but their earnest pleas, statements, invitations and warnings have not received any reciprocally thoughtful response.

As our prophecies have foretold, we now find we have reached very perilous times. Our way of living in harmony with the earth and all other life forms and our way of holding our land in common and in trust for all people and all future generations is in immediate danger of extinction. As a result of the Indian Reorganization Act of 1934, a "Hopi Constitution" was drawn up by B.I.A. anthropologists and aides and imposed upon the Hopi people through a fraudulent election which has never been investigated. It is important for you to understand that we already have our own form of government and decision-making, and that your "democratic" way of majority rule is alien to us. Also foreign to us is your "separation of church and state". Our Hopi way is to recognize the Great Spirit as our supreme leader in all facets of life. We do not divide God and man, religion and politics. All aspects of our relationship to land and life are intertwined.

As a result of the "Hopi Constitution", a "Hopi Tribal Council" was created. During its first year of operation, representatives were sent from two of the traditional villages to determine if this council would be operating as promised, by consulting with the Kikmongwis before making any decisions affecting the Hopi people. When it was discovered that they were to function basically as a branch of the United States Government, in effect a puppet government, with the Secretary of Interior as their ultimate authority, those villages withdrew their representatives. The "Hopi Tribal Council" has never been a legally constituted body according to their own constitution since 1937. However, it is through that body that we are now brought to these critical times. Their attorney and main advisor, since 1951, has been Mr. John S. Boyden, whose contract has never been authorized by the Kikmongwis. In all actions, legal and political, that the council has undertaken in the name of the Hopi Tribe they have not had the authorization of the true and rightful Hopi Leaders. It is now clear to us that the Tribal Council, in concert with Boyden, have conspired to divide, fence, and sell this land, our birthright, and to profit thereby. To us, it is unthinkable to give us control over our sacred lands. We have no way to express exchange of sacred lands for money. The Hopis never gave authority to anyone to dispose of our lands and heritage and religion for any price, and never will. The Hopi were given special guidance in caring for our sacred lands so as not to disrupt the fragile harmony that holds things together. We received these lands from the Great Spirit and we must hold them for Him, as a steward, a caretaker, until He returns.

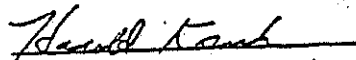
Now we have been made fully aware that their ultimate intention is to strip the Kikmongwis and traditional, religious leaders of all power and authority over our land and life. It is felt by

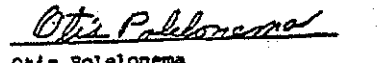
most of the Hopi elders and people that something must be done now to stop the dictatorial manner in which the "Tribal Council" has been operating. The views, opinions, and wishes of the traditionally established village people has been totally ignored and this is a violation of freedom of speech and religion, our basic human rights.

We are writing to you now in respect to, and support of, our Kikmongwis and Traditional, Religious Leaders and their many patient and peaceful appeals. We feel another communication from them should not be necessary. Further, we write you because you have often expressed your commitment to human rights and protection of the environment and we find our rights, indeed our very existence as a people, on the land, in jeopardy. We would like to remind you of a promise made by your predecessor Harry Truman, in 1946, when he said, "...It would be a miracle if...we had not made some mistakes and occasionally failed to live up to the precise terms of our treaties and agreements with some 200 tribes. But we stand ready to submit all such controversies to the judgement of impartial tribunals. We stand ready to correct any mistakes we have made." We know there have been many treaties made between the United States and Native Peoples, a treaty with the Navajo Nation and a treaty of Guadalupe Hidalgo made between the United States and Mexico in 1848. We want to know if you are still honoring these treaties. Because it is within the authority of your office to correct any unjust laws and acts we urgently request that you meet with the Traditional Hopi Leaders, and in addition, call for a Congressional investigation into all U.S. Government dealings with the Hopi People.

We feel that for a full understanding of our plight, the nature of our religious society, and the basis upon which our Kikmongwis' authority rests, and as a fulfillment to our prophecy, you must come to our villages in person to meet with our leaders and our people. As our Kikmongwis are concerned about all Hopi people and you are concerned for all your people, it is important that you meet together now to prevent the dangers we foresee for this land and life if things are not worked out. We ask that you deal honorably with us and see that justice is done. The hour is very late.

We, the spokesmen and clan guardians for the true traditional Religious leader, Kikmongwi Kewanyama, stand bound together, state and affirm the above and apply our signatures below:

  
Harold Koruh  
Sun Clan  
One Horn Society

  
Otis Pololonema  
Snow Clan  
Wuwuchim Society  
Advisor to Flute Ceremonial Leader

  
Herbert Talahertaya  
Forehead Clan  
Two Horn Society

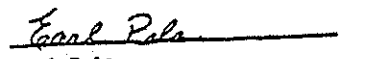
  
Earl Pela  
Blue Bird Clan  
Wuwuchim Society  
Spokesman for Kikmongwi Kewanyama

EXHIBIT 134