Our 'Mother' - a complex problem

Well, the preliminaries are underway — Tuesday night the Hopi Tribal Council Chairman held a press conference on the Thirteenth amendment to the community charter in Kyakeat's, Vice Chairman Alvin Drown, and BIA Superintendent Ralph Schmitz held forth at Palomin at the same time. These meetings, of course, are preliminary to the big, 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. Friday night, both meetings are scheduled in Mosaic 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 next, we may have said, very complex, and our 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 great risk if we don't obtain the extra time.

Also, probably, many of the people, particularly the so-called traditionalists are saying that they will never come to terms with the new 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 jeopardize chances to recover any of the tribal lands.

And that is what the meetings are all about — to explain to the Hopis why accepting $5,000,000 would enable us to continue our traditional livelihoods.

We are attempting to explain the issues in our column, and people who are better able to do that are doing so, but we will continue to discuss on the reaction that is evident so far from the Hopi people.

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

The question is, "Why didn't the Tribal Council do this or that. or 'Why did they let us do this or do that to them?"

We agree that our Tribal Council has its shortcomings. But in matters of this importance, any government can not solely blame (in our form of government) because theoretically, any government is 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.

Interpersed 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.
TO: MR. THOMAS S. KILPEFF, 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 KENAYAMA, KIKMONGWI OF THE SOVEREIGN VILLAGE OF
SHUNGUPOVI,

NIHA LANSA, KIKMONGWI OF THE SOVEREIGN VILLAGE OF OLD ORAIBI,

MID NAYATOWA, KIKMONGWI OF THE FIRST MIDSA VILLAGES, AND

GUY HOLCHAPWA, 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 THAT WHATSOEVER 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 CEREMONY WHICH CONFLICTED WITH THE DATE OF THE HEARING
AND PREVENTED THEIR APPEARANCE. CLAUDE KENAYAMA, KIKMONGWI OF
SHUNGUPOVI 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 ANY 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
TO: Mr. Thomas S. Kleppe  
Secretary of the Interior  
US Department of the Interior  
Washington, D.C. 20002

Mr. Peter R. Taft  
Assistant Attorney General  
US Department of Justice  
Washington, DC 20060

Indian Claims Commission  
Washington, DC 20002

FROM: Mr. Claude Kéwa'k'ana  
Kkëmëngwì (Hopi Traditional Chief)  
Sovereign Village of Shungopovi, Arizona

Mrs. Mina Lenza  
Kkëmëngwì (Hopi Traditional Chief)  
Sovereign Village of Old Oraibi, Arizona

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

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

1. On behalf of all the Hopi Traditional Kkëmëngwis, 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. Boyd, 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
The Hopi Sovereign Nation 1 December 1976 pp.2(Cont)

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 Kawanyame, 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.

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 that it indicates
not a matter of indifference or "we don't care attitude", but in a
deep 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.

3. 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
The Hopi Sovereign Nation 1 December 1976 pp 3 (Cont)

Signature of or Representative of follows:

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

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
Polacca, Arizona

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

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

Mr. Eli Selessee
Mr. Eli Selessee
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

EXHIBIT: 132c
STATE OF Oregon
COUNTY OF Multnomah

ss.

On this 8th day of October in the year 1976
Before me, __________________________

a NOTARY PUBLIC in and for said County & State

personally appeared ________________________

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.

____________________________
Notary Public in & for said County and State

My commission expires 2-15-77

EXHIBIT 132d
JO-VOW-TECHGUA IKACHI

Thomas Banyacya
Interpreter for traditional leaders
HOPI INDEPENDENT NATION
Box 112, Oraibi, Arizona 86039, U.S.A.

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 welcomes 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 MAASUU, 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
JO-YOW-TECHGUA IKACHI

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 MAASUUU,

Thomas Banyatayva

Interpreting spokesman for Traditional Leaders of the Hopi Independent Nation.
President

he President

the White House

Washington, D.C. 20500

To: President

Subject: Message from the Hopi Nation

He President,

I address you as a representative of all citizens of the United States in a final attempt to establish right relations between our traditional, religious, and sovereign nation and yours. We are the spokesmen and clan guardians for the Klimonogv and other clans of the highest religious societies of the village of Klimonogv. Our Hopi Nation, the Hopi people, have appealed to the Presidency and government agencies many times in the past, at their earnest pleas, statements, invitations and warnings that we possess no rights.

As our prospects have foreclosed, 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 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 BIA anthropologists and spokesmen upon the Hopi people through an election process which has never been investigated. It is important for you to understand that we have already established our own form of government and decision-making, and that our “democratic” way of major 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. He does not divide God and men, 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 elected from two of the traditional villages to determine if this council would operate as promised, by consulting with the Klimonogv 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 its 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 these critical issues. Their attorney and main advisor, since 1951, has been Mr. John B. Boyden, whose contract has never been authorized by the Klimonogv. In all actions, legal and political, that the council has undertaken, the name of the Hopi Nation has not been authorized by the true and rightful Hopi Nation. It is now clear to us that the Tribal Council, in concert with Boyden, have conspired to divide the Hopi people, to undermine the Hopi Nation, and to profit thereby. To us, it is unultimate to give us control over our sacred lands. We have no way to express exchange of sacred lands for money. The Hopi people are not authorized by any person to dispose of our lands and heritage and religion for any price, and never will. The Hopi Nation has been taken by a decision of the Hopi people, which is the only decision affecting the Hopi people. We are the spokesmen and clan guardians for the Hopi people, and we have not been consulted.

We are writing to you now in respect to, and support of, our Klimonogv and Traditional, Religious Leaders and their many patient and peaceable appeals. We feel another communication from them should not be necessary. Further, we write you because we 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 mistake if...we have not made some mistakes and occasionally failed to live up to the precise terms of our treaties and agreements with some 325 tribes. But we stand ready to submit all such controversies to the judgment of impartial tribunals. We stand ready to correct any mistakes we have made.” We know that there have been many treaties made between the United States and Native Peoples, a treaty with the Navajo Nation and a treaty with the Chamorro people 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 Klimonogv 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 Klimonogv 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.

Yours sincerely,

Hopi Nation

[Signatures of Hopi leaders]

EXHIBIT 134