



## **Issue Number 10**

### **COUP DE GRACE**

On January 18, 1979, an historic event was announced by the (puppet's press) "QUA TOQTI." An event with a future which will lead the village of Hotevilla away from the original purpose on which it was founded.

For many years Hotevilla has peacefully refused to follow the mainstream of white American life in spite of persistent pressure from the U.S. government through the so-called Hopi Tribal Council and progressive thinking Hopi.

We are calling upon our supporters and those people with open minds and hearts to consider if this new move is just, and whether or not the Hopi's sovereignty of leadership and priesthood be demised?

The following we quote form the Qua Toqti":

#### **Hotevilla Elects Village Council**

HOTEVILLA--After over fifty years of being in the doldrums with no apparent progress, the village of Hotevilla has stirred itself into action, according to village members. An informal meeting was held by certain members of the village last fall, at which tentative plans were made to create a village council and to send representatives to the Tribal Council in which the village has never been represented since the council's inception. Shortly before the last Tribal Council was seated on December 4, another meeting was held at which a temporary village council was appointed.

At this meeting, representatives to the Tribal Council were temporarily appointed. They were Eugene Sekaquaptewa and Ramson Lomatewama. This organization will be dissolved after it serves the purpose of setting up the village government when a general

election will be held to elect permanent council members, it was reported.

Sources said that a significant part of this development is that the village government has been set up as a traditional type under Chief Pongyayouma, who is recognized by the Tribal Council and the Federal Government as the lawful chief of the village. Percy Lomaquahu has been appointed as acting regent for the chief, who explained that he will function as a traditional village chief, who normally is not active in the daily affairs of the village, but is a spiritual leader. Lomaquahu, as reported, will act for the chief and under his direction, in *administering* the affairs of the village, under whom the village council will function.

Chief Pongyayouma was visiting his daughter, who lives in Parker, for the winter, so it became necessary for the newly appointed council to visit him in Parker to obtain his blessing upon the new organization. The new delegation went to Parker shortly before Christmas and is now compiling a report to be given to the village membership, they said.

Meanwhile, another meeting was held last Monday night at which villagers endorsed the temporary village council. This report noted that the meeting was attended by a good representation of the village, including the so-called traditional leaders, who, reports, said, more or less controlled the village for the past 50 years. This faction did not participate in the vote, but neither did they raise an issue after they were admonished by James Kootshonzsie to refrain from interrupting the meeting. James is a member of the faction and reportedly has just returned from a fund-raising trip to Europe for his political faction.

The village council is, for most parts, composed of young people, who have been trying for years to bring progress and improvement into their village against the objections of the "traditional" political faction headed by David Monongy, they said. Villagers report that there were many confrontations between the two groups over such attempts as bringing a waterline into the village, and to bring electricity. Presently there is no electricity in the village. Records indicate that there has been a continuous history of discord in the village for 50 years, between the groups politically.

The progressive group claims even now that the "traditionalists" have never contributed anything of benefit to the village and instead prevented the village from progressing with the rest of the reservation. They in turn claim that they are protecting the tradition and the sacred religion of the Hopi people. Their activities have been criticized by the progressive group and knowledgeable outsiders because they have consistently allied themselves with other dissident groups and even subversives in the U.S. and around the world, the progressives claim.

The matter of electing permanent Tribal Council representatives was postponed so as not to interfere with the ritual cycle which has already begun in the village. Observers said that this new village council, when established, will become a landmark for the villagers

and the reservation, since it will influence many activities in Hopiland.

Hotevilla was founded in September of 1906 as a result of the division of Old Oraibi at that time. The founders of the village were the so-called "conservatives" who lost a political "war" in Oraibi and were driven out of the village.

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At this time, all we can say in reference to this press release is that it is out of order, misleading, and slanders the traditional viewpoint. Many Hopis are upset and disgusted at the manner and attitude in which the "Qua Toqti" imposes their will on how the village government should be run, how it has been run, and the reasons for its origin.

As we see it, the concept of the paper ("Qua Toqti") is merely a mind-bending machine. Designed to damage and destroy the traditional life and philosophy; motivated to replace it with the prefabricated theme of the progressive faction; to sway our children to believe that the old knowledge is dead and of no value in reaching our destiny within this space-age. Slowly our social structure is being broken down by our children who have been brainwashed by this system, and this keeps our traditional government in grave danger. We know this has been skillfully coordinated by Hopi-converted Mormons who have no infiltrated their opposition through offers of "welfare" systems which tend to strip people of their ability to use their own intelligence, becoming dependent on the heads of their systems who are mainly Eugene and Wayne Sekaquaptewa, brothers to the puppet council chairman, Abbott Sekaquaptewa.

Other villagers are facing the same problem... So "Qua Toqti" is screaming its influence--"My brothers and sisters, we must change to a new government, this means much prosperity, lots of money, and all the good things to be gotten. Your papas, the traditionalists have failed, it is time now."

This could happen if the design of the tribal council achieves its goal to cause the traditional leadership and priesthood to fade out. That would be their victory, or could be their self-defeat. We question: Could this be the arrival of a Messiah to change the world government as predicted? Or is this another cult brother to Jim Jones, who led his followers into the horrifying Guyana suicidal death ritual--if so, the tribe may avoid suicide but they will have no mercy in leading those who follow to accomplish the task of sacrificing the original purpose of the Hopi in remaining sovereign and carrying the instructions of the Great Spirit to maintain our good ways of life.

It may be true in some cases that the traditional system has never contributed anything that glitters or offered anything on a silver platter. Progressives have forgotten that the tradition is holding and protecting the land for our children to use freely. When a true Hopi says, "I want the best for my children and those to come" he means, "I want this land for my children, for it can last forever. I want for my children, the best food which only the land can offer, I want health and happiness for my children, and a better life, which only the land can provide.

"I do not want my children forced into another culture and religion for they will not blend, and will forget the best way of life for them--by which we have survived for thousands of years--a proof that our ways must be good."

To these things we have all said, we could expect angry hisses and comments of antagonism, such as, "Your bastard white bahanna friends who raise all this fuss aren't going to help you." But when we hear these words we know there is hope and take them as an indication that the progressives are hurting and squirming in frustration, because they know that people the world over are watching and making sure that we are not alone. This gives us great strength. We know that it is most important to have friends when a situation arrives which requires it. We need help now!

Throughout history there have been many trials where not only the fate of the accused has been decided, but much more the fate of all of our futures. So native people and supporters all over rejoiced when President Carter proclaimed protection for Human Rights and signed an act protecting Sacred areas such as our shrines. Sadly, this policy has been turned into a dud by the so-called Hopi Tribal Council, and their progressive followers when the idea to build a cultural center meeting place in Hotevilla was circulated. The site chosen is obstructing the path where our prayer feathers are planted for the protection of all humanity. Therefore, our respect has diminished for Mr. Carter, our progress villagers, and the many others involved. Such as the people in positions responsible for revenue sharings coming into our village and seducing our people away from their personal power and intelligence granted to each of them by the Great Spirit. We must remember that all Hopi villages are based and rooted by the sacred shrines and must be protected with great respect.

These are some of the crises we are facing now and need our supporters' help with them. We know that there is much more to come, and with our strength together, it will be hard to topple us over.

"I say now I have no part in this project, nor have I recommended it, therefore I have nothing to say concerning this. I have not attended any meetings at any place because I do not belong to any organization, and am affiliated with none.

"This is according to the instructions of my uncle Yukiuma, who said that things would come to pass in this way, for we would become corrupted by two-hearted people with talented mouths who would protect their own kind, while the humble people without the necessary knowledge would have to defend themselves in fear. I am sure you heard all this from Yukiuma. Perhaps he taught me wrongly, and you correctly. I say again, I do not associate with any group or organization.

"Now as to Bacabi village and the question of land, when Kewanumtewa, the head man was alive, I often visited him in order to learn something of his knowledge. Never in my presence did he talk of his possessing land. But I know that all the fields surrounding Bacabi and the garden plots below the spring belong to Hotevilla, but were later

confiscated by the Bacabi people. I recall that one day Kewanumtewa and a man threatened to cut down the peach trees below the spring belonging to Hotevilla, but I prevented them, and warned them that it might be a mistake for them to cut them down, for along their way some event might come to a head concerning this that might jeopardize their standing. But I know Bacabi has no land.

"The people have suspected me of a conspiracy, that I am in part responsible for the surveying and for promoting the housing on Hotevilla land. I say I have nothing to do with it, for I do not know what is going on. All I can say is whoever is promoting this program, as I see it, is only doing it for wealth and money, falsely using my name and getting me into trouble. That this will happen was foretold to me by Yukiuma. There is also the question whether I have accepted the chieftaincy bestowed upon me by the Tribal Council. I will not accept the title, for as I look upon myself, I am nothing. People look down on me. I am mere trash. What I say will not resolve anything for I have no power. So I repeat once more that I am not a chief. Looking back, recalling the instructions, knowing the course I must take to rest, I thought I did right. I must have been taught wrongly, or learned wrongly. But I realize people will not forgive me for the mistake I must have made.

"As a caretaker of the sacred stone tablet, I know and agreed with the instructions that the tablet is to pass down from hand to hand with the righteous and pure who stand firmly side by side and live by the laws of the Great Spirit, by which to lead the people. I know the instruction that this tablet must not be used wrongly for self-gain or glory, for we know we are only the humble servants of the Great Spirit. As foretold, at this stage we will lose our way and make the same mistakes we made in the previous world below. For this reason Maasauu (Great Spirit) warned us when we asked him if we would come and live here with him. He said he lives simple, and if we are willing to live like him, we may come, but if we disregard his instructions he will take back the land. So according to our ancient clan laws we do not urge the offer on whoever wishes to follow us, nor will we give permission for any other use of the land by anyone else, for the reason that no land was given to us. Upon this reasoning, I cannot accept the title of chief."

These are the words of James Pongyayouma, the same as spoken to us by Yukiuma. The question is, knowing this, why does he persist in the opposite manner? Will his statement affect the Tribal Council and Bacabi's actions toward our land? Or is it just a put-on?

The meeting ended in violence as Pongyayouma's followers threw the leaders out, knocking one old leader down a six-foot drop, hurting him seriously. But Pongyayouma has spoken, so let it be known that the written documents of the Hopi Tribal Council and Bacabi have no value.

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## TESTIMONIAL STATEMENT BY JAMES PONGYAYOUMA OF HOTEVILLA

APRIL 19-20, 1979

This is a brief report of historical event and to confirm he attached document--  
Testimony of James Pongyayouma, a recognized chief of Hotevilla village by foreign influence Hopi, recorded 3 years ago. Because of the claims made by progressive press involving him to be the top man for the progressives to deal with to gain entrance into village matters to accomplish proposed programs by Hopi tribal Council. Pongyayouma denied this claim. Now we feel its the time to confront him with this question for only he himself can confirm his position.

First, let us bring out what prompts us to face him with the question once more. As on record this is not the first time this happens between our neighboring progressive village including any progressive thinking Hopi. It was without our knowledge and consultation Bacabi made a move to expand into our land by project HUD housing program which we do not want for reasons we see in the future it will bring, a break down in our ways of life. So we halt the workmen to lay down their tools, until we speak with "Who done it," a person who went over the Hotevilla leadership to permit and authorized the housing to be built on our land. We contacted officials of BIA, Tribal Council, HUD and contractors none really admit the responsibility, the search was fruitless.

Then on April 19th the meeting was called by Bacabi Village, especially to negotiate. This time progressive and Traditional Hotevilla Hopi merge to protest against the housing on our land. Hotevilla stress their firm defence by the knowledge, the commitment by Kewanumtewa the founder of Bacabi. Who admit and testified that he settled the land without rights and title. He made vows to behave not to make friction between the villages, if this is broken he must move willingly, this is the code of law he made for his future generation, when he became wayward during 1906 Oraibi split. Therefore Bacabi has no land. We let them use our land without fuss. They must stop making friction then there might be a way to be found. All this is known by them for certain. Bacabi officials took baseless defence stand. But we know they are looking up to Tribal Council to resolve the land question, its a pity they cannot stand on their own feet.

On 20th of April James Pongyayouma faces the questions, He come to the point quickly when asked about whether he accepted chieftain of Hotevilla, as to be traditionally designed heir to be lawful Kikmongwi upon recognized by the Government, BIA, and the Tribal Council? "I do not know anything about it and I cannot confirm what I don't know, seems they always falsifying my name into their schemes in dealings without my knowledge and speaking with me if I am willing. I am still guided by my uncle's teachings, (Yukiuma--founder of Hotevilla) that it would not be proper and disobey the laws to be chosen by bahana to be a chief. I had instructions to follow that is behind you to fulfill or pick up the remnants. I am nothing and it would be wrong to go beyond the highest and obstruct my belief and position. So to those who want to gain through my

name to be aware I will not commit to any foolishness that comes my way!"

Pongyayouma has spoken, this is not all, but what we printed covers all area. The question, will he stand by his words, will he be tempted into role of Kikmongwi or will he be forced into it? The time will tell when we see cobwebs over head, that means he falls by his own means. But if we see the streams and frogs singing, we know he is strong.

## **HOTEVILLA BULLETIN**

### **The Testimony of James Pongyayouma on February 13, 1976**

On the evening of February 13 at dusk a group of people sat silently in one of the old stone houses in Hotevilla Village. Now and then low voices and whispers were heard, as if something was about to happen. Finally one of the elders broke the silence by announcing, "I don't think he will come. We might as well go to his house to confirm what we've heard, and see what he has to say about this."

This was not an ordinary group. It consisted of the religious leaders and followers of the old Hopi tradition. They had just heard that the progressive Hopi Tribal Council had taken it upon themselves to recognize James Pongyayouma as chief of Hotevilla. It seemed hard to believe the Council had actually made this alarming move. According to our ancient law, it is improper to make someone the leader of a village without consulting the proper people within the village, and it must accord with the purpose of the village, and with the purpose of the Hopi way of life.

James Pongyayouma is the nephew of the famous Hopi chief Yukiuma, and the successor to his office after his death. He would be chief today if he had not scandalized his standing and gone into exile for many years, denouncing his office.

The history of Hotevilla village tells its purpose. It was founded amidst hard struggle as a strictly traditional village whose sole purpose is to continue the Hopi way of life as laid out by the Great Spirit. Pongyayouma voluntarily separated himself from the village and its purpose. Upon his return he became affiliated with the "progressives," those who had yielded to the U.S. Government's pressure to abandon the Hopi path.

It has been the common expectation among the Hopi that he might one day allow himself to be recognized as chief by forces outside the village, and act as a "rubber stamp" for their special interests. this is what is happening now.

The subject is land. Through Bacabi village, attempts have been made to survey Hotevilla land for the purpose of a government housing development. This was stopped by the leaders of Hotevilla, and there was to be no further move made until a conference was held with the people responsible in Bacabi. The Bacabi authorities failed to respond to several requests for meetings, and instead took it upon themselves to recognize James Pongyayouma as Hotevilla's chief, allowing the surveying to continue unless he protests.

So on the night of February 13, Pongyayouma faced both traditionalists and progressives to confirm or deny whether he was claiming to be chief and supporting the housing development. This is his reply:

"What I have been asked about here tonight is beyond my knowledge. One cannot confirm what he does not know. But one thing I know, and you all know, is that one cannot act blindly. One cannot labor on a piece of land when he knows it is not his, unless permission is given by the owner or whoever has authority.

"Up to this day I do not know what is happening in the area you mentioned until you just now said that it is being surveyed for housing for Bacabi, and that they are promoting this through the Tribal Council by saying that I am responsible for approval.



The shield symbol with its four circles in four quadrants means:  
“Together with all nations we protect both land and life, and hold the world in balance.”

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