



## HOTEVILLA BULLETIN

### **Issue Number 15**

#### **Who is right--Who Is wrong--**

This is a report of the outcome of the meeting between the Traditional Hopi and the so-called Hopi Tribal Council. The challenge to investigate the actions of the Hopi Tribal Council were foiled again by Chief Nayatewa of 1st Mesa village by his change of mind in endorsing all his representatives in favor of the Hopi Tribal Council. This after his promises to follow the religious leaders. His firm stand with the other leaders would have had great impact upon the Tribal Council establishment. No explanation was given for his action.

We point out that each village is independent from all other villages. That is to say, each village has its own method of government. So we have dismissed this as a village matter and their own decision to be under the Tribal Council.

In addition, the 1st Mesa (Walpi) have accepted the Bahanna's system of blessing ever since the Bahanna appeared on Hopi land. So since (they) have some dealings with the B.I.A. and the Tribal Council this move was expected and it has not affected the efforts of the traditional leaders to bring out the truth about the wrong doings and cover ups of the so-called Tribal Council.

After four unsuccessful efforts to get together with some member of the Tribal Council and after our efforts have been ignored by the Tribal Chairman and Vice Chairman, we have realized the truth of our ancient words; that we will meet with many disappointments, that our communication through words will not reach the hearts of our children. This will mean that Bahanna's curse is at work.

If this meeting had gone through as planned, with both sides cooperating, this would have been worthwhile. The plan was to have an informal meeting, like a family affair. Each side would have an equal time in translating and explaining the provisions in the Hopi Claim settlement of five million dollars and all the conditions and effects on the Hopi tribe. This way we hoped to pinpoint who is right or wrong in their understanding. Of course, there will be questions on other subjects which we feel are being imposed

upon us. If whoever represents the Tribal Council is open in their truthfulness and honesty, we will understand that we have learned something of value from both sides.

In one of the meetings, Supt. Alph Sekakuku (Hopi) from the B.I.A. Hopi Agency attended. For his benefit the provisions in Docket 196 were reviewed and the award money is accepted. He made no comment, so our only hope was that was that he understood the situation and would remind the council to reconsider. A few weeks later he made his statement in the tribal newsletter like a master politician. He explained the claims award money and he says that the claim settlement adoption was satisfactory with 229 voting in favor with 21 opposed, with no undue influence. We think this a very small margin when over 2000 Hopi are involved. What about over 1000 opposed by signed petition-which they have ignored. This he forgot to mention.

He went on to state his view of traditional Hopi, we quote:

"The Hopi traditionalist faction has always objected to the authority and actions of the Hopi Tribal Council, the Hopi Agency and the B.I.A.

The opposition has again arisen recently on the Hopi Claim Settlement. The settlement on Docket 196 does not involve the sale or giving up of Hopi land, or the disposition, leasing, or encumbering of any tribal land or property. The settlement can have no effect on the Hopi tribe's existing interest in the land or the uses to which the land is put. The Hopi tribe did not forego claims for land in the settlement of Docket 196. No claim for return of land was authorized in the case. As an interested Hopi tribal member, I attended their meeting on 12/29/79 and can state with certainty that their opposition will not be confined to the Hopi Claim Settlement. They have and will continue to confuse it with other issues involving the former Joint Use Area, Natural Resources Leases, Their interpretation of sacred Hopi religious concepts, personalities, and other non-related issues. In my opinion, meetings of this nature cannot possibly have any positive results for the benefit of the general Hopi tribal membership. I would be willing to call a public meeting for the purpose of explaining the Hopi Claim Settlement."

Right now all we see in Supt. Sekakuku's statement is his true self and that he has no love for what he called the "traditional faction," nor for any Hopi who opposes the Tribal Council. In Bahanna's terms he must be racist and prejudiced. His proposed public meeting can only be for the purpose of mind bending, to sway some stray followers in his favor. Well, most of us can do anything for bread and butter, so they say. The elected few can lead the masses by their noses for the benefit of a few. This is the Bahanna system that we are trying so hard to avoid. Good Day.



*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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