

**Reservation  
Dogs' is 'a real  
story about real  
people'**

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**Apology Not  
Accepted**

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**COLUMN**

**LARRY'S CORNER**  
**Village prob-**  
**lems=people**  
**problems**  
*Read more*  
*about it*

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**COMMUNITY**

**Hopi Senom**  
**Transit Service**  
**revised**  
**schedule**  
**released to**  
**public**

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# Hopi Tutuveni

~Est. 1987 • OFFICIAL NEWSPAPER OF THE HOPI TRIBE • NEWS SOURCE FOR THE HOPI PEOPLE~

August 18, 2021

Volume 29

Number 16



92° / 62°  
cloudy/Sunny

## Hopi Ranchers from Selected Range Units Must Reduce their Livestock by 100%



**More on Page 2**

Makwesa Chimerica's children look onward to their cattle which they would have to reduce by 100% (Photo provided by Makwesa Chimerica)

HOPI TUTUVENI  
PO BOX 123  
KYKOTSMOVI, AZ 86039  
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## Fires charring range set up ranchers for hardship in West

**-More on pg. 22**



# Hopi Ranchers from Selected Range Units Must Reduce their Livestock by 100%



Makwesa Chimerica on his horse tending to his cattle date unknown (picture provided by Makwesa Chimerica)

Carl Onsaie, Assistant Editor - HT

Kykotsmovi, Ariz. – August 13, 2021 The Hopi Tribe has issued Executive Order #011-2021 Range mitigation and livestock reduction in response to the State of Exceptional Drought on the Hopi Reservation on July 20, 2021 and accordance with the State of Arizona listing 5 counties as disaster areas, including Navajo and Coconino counties, which the Hopi reservation lies within.

The portion pertaining to the reduction of livestock here on the Hopi reservation has several ranchers around the Hopi mesas confused, angry, and not ready to accept the order. The EO #011-2021 also states that several range units on the Hopi reservation must forego a livestock reduction in response to the state of exceptional drought on the Hopi reservation.

The order specifically states that ranchers in several particular districts must reduce their livestock by either 30%, 50%, or even 100%.

Makwesa Chimerica, a rancher, farmer, and family man, is one who has been affected by the news to reduce his livestock. Chimerica has cattle in part of the District 6 rangelands and would be affected by the order which specifies that “Blue Point, East Dinnebito and West Dinnebito Range units shall reduce by 100% of their permitted grazing allocation.”

When Chimerica received the news that he would be required, in accordance with the order, to reduce his cattle by 100% he felt confounded by what he must do. Chimerica stated, “When we got the letter from the [Hopi] tribe, I felt devastated because ranching has been passed down from generation to generation. This ranching is not about money but it holds sentimental value to me and my family.”

Chimerica has two younger boys that he wanted to pass this family tradition down to, and now they have to get rid of ranching as part of their lives.

In the letter that Chimerica received, it states that all range units on the Hopi tribe must forego “10 years” without livestock and that this decision was made with

the Hopi Law Enforcement Services (HLES), Office of Range Management and the Office of Hopi Lands Administration (OHLA), and Hopi Department of Natural Resources (DNR).

Chimerica stated, “When I heard that we can’t have any cattle for 10 years, I think that hurt me the most, [be]cause I have a son who is 8 years old and for him to not grow up with the knowledge of ranching, I think the [Hopi] tribe is wrong about this not telling us about this decision.”

According to Chimerica, his understanding of meetings that occurred in 2018 with CKP Insurance LLC, was to designate to the ranchers and farmers alike. Services for them as recipients being impacted by the droughts occur during that year and subsequent years, as well. The tribe, in sense, acts as the insurance agent and is to provide and manage the USDA PRF Insurance Program for the Hopi Tribe. Chimerica also understood the situation to mean that the DNR and the Hopi Tribe was given authority to use funds received as payment from the drought insurance for such projects including but not limited to; range, grazing and livestock, tribal ranches infrastructure, earthen dams, farming and irrigation, agricultural water development, dams, reservoirs and catchments systems, watershed planning for agriculture, agricultural complexes, drought contingency plan (mitigation measures), area wide fencing, brand office and other approved uses. And although, this money was supposed to improve on the Range Units, according to Makwesa, ranchers like himself have not seen or heard from the Hopi tribe trying to improve their particular Range Units.

Prior to the executive order, no meetings were set up to communicate with the ranchers in the several districts about this decision and the executive order. Chimerica states, “The last ranch meeting I went to was back in 2018 and during the meeting we were told that several [Range] Units around the Hopi reservation were to get help with improving our windmills, water dams, etc. they promised us all this, but they never made their promise true.”

The executive order also states that several range units

and other districts will have reduction by 30% or 50% meaning they can keep several of their livestock while others will have to completely get rid of 100% of their livestock.

Chimerica also stated, “I don’t agree with the [Hopi] tribe’s decision when I heard that other districts can keep some of their livestock. There should have been a meeting to explain why they are reducing 100% in only District 6.”

Currently there are about 8 ranchers on District 6 that this executive order is affecting.

With the order several District 6 ranchers must reduce their livestock by 100% and ranchers from that area are at a standstill on what to do with their livestock. Questions about the various percentages for various range units keep coming to mind for Chimerica, along with what the future may hold for ranchers and their livelihood, as some ranchers depend on the practice to make ends meet.

The executive order states “Be it further resolved that no additional permittees or transfers to another Range Unit will be allowed during this time, so as to ensure that each Range Unit is at a sustainable level for the duration of this order.” This means that ranchers like Makwesa must sell their cattle to completely reduce their livestock from his selected Range Unit until December 31, 2031.

Chimerica stated, “The [Hopi] tribe should have had developed a plan for us to relocate our livestock instead of getting rid of our cattle, at least we could keep some of our cattle. Or try to get rid of the wild horses first before making this decision.”

Overall, the order states that all ranchers on the districts which need reduction, have 90 days to either reduce their livestock or completely get rid of their livestock.

Chimerica lastly stated, “I hope the tribe makes a decision to let us keep some of our livestock, and I hope I don’t have to get rid of my livelihood. Like I said this has been passed down from generation to generation, and I was hoping I would have passed this down to my son, but he will be 18 years old when we are allowed to have cattle again.”

# Hopi Tribal Council Third Quarter Session June 1, 2021 AGENDA MONTH OF AUGUST 2021

## UNFINISHED BUSINESS

1. Discussion of the I-40 Solar Project – Kendrick Lomayestewa, Hopi Renewable Energy Office/Fletcher Wilkinson, Hopi Utilities Corporation – TABLED UNTIL FURTHER NOTICE

## XI. NEW BUSINESS

1. Action Item #034-2021 – To approve continuation of Johnson-O'Malley Contract as a "Mature Contract" for the Hopi Head Start Program for an indefinite period of time and to change the Fiscal Year from December 1 – November 30, to July 1 – June 30, to coincide with the Head Start Program's funding cycle – Author/Rayma Duyongwa, Early Childhood Education Program Manager

2. Action Item #35-2021 – To approve a 5-year continuation of funding for the Hopi Head Start Program and authorizes an Indirect Cost Rate of 4% to be implemented – Author/Rayma Duyongwa, Early Childhood Education Program Manager

3. Action Item #040-2021 – To accept funding and establish the Emergency Rental Assistance Program – Author/Jamie B. Navenma, Chairman, Hopi CARES Act

Committee- \*\*Time Certain – August 2, 2021 @ 2:00 p.m.

4. Action Item #041-2021 – To approve Development Permit Application from the Hopi Tribe Economic Development Corporation to construct a hotel known as Taawaki Inn on the Hopi Trust Lands near the Twin Arrows Casino in Coconino County – Author/Fred Shupla, Community Planner, Office of Community Planning and Economic Development

5. Action Item #042-2021 – To approve Request by Questar Southern Trails Pipeline Company/Dominion Energy for a Lease Assignment to Navajo Tribal Utility Authority for remainder of term for Lease #608-040-02 – Author/Micah Loma'omvaya, Hopi Realty Officer, Office of Real Estate Services - \*\*Time Certain – August 3, 2021 @ 9:00 a.m.

6. Action Item #043-2021 – To approve a one-year extension to contract between the Hopi Tribe and Waste Management Inc. for continued waste services – Author/Danford Wadsworth, Manager, Hopi Solid Waste Management Program

7. Action Item #044-2021 – To approve Unmanned

Aircraft System Policy for the benefit of the Hopi Tribe – Author/Andrew Gashwazra, Director, Office of Community Planning and Economic Development

8. Action Item #045-2021 – To approve completed Enrollment applications for Hopi Membership – Author/Dione A. Naha, Enrollment Coordinator, Office of Enrollment

9. Letter dated June 28, 2021 Re: Taawaki Inn Project – Dale Siquah, Tribal Council Representative, First Mesa Consolidated Villages

10. Letter dated July 30, 2021 Re: Election Absentee Ballots – David Talayumptewa, Council Representative, Kykotsmovi Village

11. Letter dated July 26, 2021 Re: Resignation of Hopi Utilities Corporation (HUC) Project Manager, Tim Bodell – Rosa Honani, Council Representative, Sipaulovi Village

12. Letter dated July 20, 2021 Re: Staff Housing Quarters for Keams Canyon Elementary School – Albert T. Siquah, Council Representative, First Mesa Consolidated Villages

## Gratitude Expressed to Darrell Sakeva from the Hopi Solid Waste Program



Darrell Sakeva (picture by Romalita Laban/HT)

Submitted by: Danford Wadsworth,  
Manager – Hopi Solid Waste Management Program

Kykotsmovi, Ariz. – August 6, 2021 and today is Darrell Sakeva Hopi Solid Waste Employee's last day with the Hopi Solid Waste Program. Darrell will be going back to his previous position as bus driver with Hopi Day School.

If you see him it would be appreciated if some gratitude could be shared with him for his service to the Hopi Solid Waste Program and residents of the Hopi Reservation.

vation.

Trash collection is typically a thankless job and one in which we can't please everyone however Darrell came to the program with the willingness to take on the challenges of the job. He has done very well and I wish him great success in the future.

Kwa Kwah to Darrell Sakeva and all the rest of the Hopi Solid Waste Program employees, as well. We appreciate all you do in helping our Hopi public and your efforts to make Hopi a little less polluted.





# 2021 Hopi Chairman Candidates Submit Biographical Statements to Hopi Elections Office

## *Hopi Primary Elections Slated for Thursday, September 9, 2021*

**Romalita Laban, Managing Editor**

Kykotsmovi, Ariz. – August 11, 2021 is the date on which the Hopi Tutuveni received Biographical Statements of the 2021 Hopi Chairman Candidates from the Hopi Elections Office.

It is also now just over four weeks, by one day, from Thursday, September 9, 2021 which is slated as the date for the Hopi Primary Elections.

The deadline to submit requests for an Absentee Ballot from the Hopi Elections Office for the Hopi Primary Election has now past and was on Thursday, July 29, 2021.

Hopi Tutuveni made contact with the Hopi Elections Office on August 4, 2021 via email noting, “been hearing

all the discussion taking place about the Absentee Ballot requests deadline dates during the Tribal Council’s sessions over the past couple of weeks. Can we expect a press release about the topic or can we schedule a date to do an interview to clarify the Hopi Elections Office/Board’s reasons for determining Absentee Ballot request deadline dates other than those listed in Ordinance?” and requested information about the differences being shared and discussed at the Tribal Council level. No other replies or responses were received until today’s submission of the Candidates Biographical Statements with more information to be shared, as well.

Hopi Tutuveni has been providing updates and information regarding the upcoming 2021 Hopi Tribal Elec-

tions for Chairman and Vice Chairman by making contact with the Hopi Elections Office staff and providing opportunities for press releases and ad placements.

Thus far, Tutuveni staff has reviewed and edited documents submitted from the Election Office, as a means of providing information and ensuring the Hopi public receives vital information and updates concerning the democratic process of elections.

The 2021 Hopi Chairman Candidates Biographical Statements which were submitted to Hopi Elections Office are included with this article along with minor edits by Tutuveni with regard to AP style listing of states, otherwise length and content is what the Candidates, themselves, submitted to Hopi Elections Office.

## Andrew Qumyintewa



Andrew Qumyintewa Biographical Statement: Andrew Qumyintewa is from the Village of Hotevilla, a member of the Greasewood clan and was born and raised on Hopi. After graduating from Hopi High School, Andrew went on to attend Northern Arizona University where he obtained his bachelor's degree and later a Master's degree. His experience includes working with various tribes, in-

cluding the Salt River Pima-Maricopa Indian Community and the Yavapai Apache Nation; as well as the State of Arizona, Flagstaff Unified School District, and the Flagstaff Police Department, to name a few. Andrew's wide array of experience include senior level project management, financial and budget planning, policy and procedure, programming, and human resources.



## Alfred Lomahquahu



Alfred Lomahquahu Biographical Statement: Alfred Lomahquahu was born in Keams Canyon, Ariz. to Alfred and Kathrine Lomahquahu April 28th 1964. Is an enrolled member of the Hopi Tribe and the Village of Bacavi.

Attended 1st, 4-5-6th grades at Hotevilla Bacavi community school. Attended 7th grade at the Hopi Day school. Attended Keams Canyon Boarding school 8th grade Attended Sherman Indian High School 9th-12th Grades

Enlisted in the United States Marine Corp and entered boot camp at Marine Corp Recruit Depot, San Diego May 30th 1982. Trained as an Engineer at US ARMY BASE Fort Leonardwood Missouri, Security duty at Pendleton Deserter facility Camp Pendleton, CA, stationed overseas with 3rd Combat Engineer Battalion Camp Hansen Okinawa, 7th Engineer Support Battalion Camp Pendleton California, MSSG 11 (sea service) deployment, USS Og-

den (LPD). Honorably discharged June 30th 1986.

Worked with Construction companies as a heavy equipment operator and carpenter.

Is an artist carving Katchina dolls and has received top awards from the Heard Museum Indian Market, the Santa Fe Indian Market, the Eiteljorg Indian Market and other well-known Indian Markets.

Worked at NAU as a Cancer educator and establishing the NACP in coordination with the Hopi Cancer Program, on the Hopi reservation. Elected as Governor for the Village of Bacavi. Elected as the Vice Chairman for the Hopi Tribe.

Worked with the Hopi Tribal Housing Authority as a Consultant.

Currently works as a Community Service Administrator for the Village of Bacavi.

Currently lives in the Village of Bacavi.



## Timothy Nuvangyaoma



Timothy Nuvangyaoma Biographical Statement: May 14, 2021 Loloma...Pay nu'uh, Timothy Nuvangyaoma, Muytala nu pew yan Hopi matsiwa. Nu Pifwungwa yahpiq Musung'nu'ngak sino.

Greetings, My name is Timothy Nuvangyaoma, with my Hopi name being Muytala. I am Tobacco Clan from Misungnovi Village. I was born in 1970 at the hospital that once was located in Keams Canyon, Ariz. I was extremely fortunate to have

been able to be raised out here on the Hopi Reservation. Being raised out here on the Hopi reservation help me learn about who I am as a Hopi and what it meant to be Hopi. Growing up on Hopi gave me the opportunity to learn the teachings of Hopi which begin at birth and carry on throughout one's life. Growing up out here on Hopi also kept me grounded as I began my education in Headstart located at Toreva. As I completed Headstart, I transitioned to Second Mesa Day School where I completed grades Kindergarten through the sixth grade. Today, they are known as the Second Mesa Day School Bobcats but back then, we were proud to have been the Second Mesa Day School Hornets. When I graduated from Second Mesa Day School, I transitioned to the Hopi Mission School where I completed the seventh grade and then graduated from the eighth grade. I attended Santa Fe Indian School through the tenth grade and later transitioned to Washington High School located in Phoenix, Ariz. Having been around Native Americans my whole life, this was a huge culture shock as I began to navigate and work to find that balance between Hopi and the Western Civilization. I emancipated when I was in the twelfth grade and quickly learned the responsibilities of being on my own. It wasn't easy but it helped me begin developing a strong foundation around the challenges

of life and how to survive. Part of those challenges required an income to be able to procure the basic necessities. This landed me in a position in the Financial Industry at a very entry level position which later developed into a career in the same industry. However, my path in life also led me to alcoholism which, consequently, led to legal problems including some time in prison to pay my debt back to society for several DUI's I had picked up. This gave me plenty of time to take a personal inventory of my life and also gave me an opportunity to mentor young, troubled Natives in the system. This also gave me purpose to further my education where I began picking up additional college credits. I am happy to be sober today with years of recovery that I continue to work on daily. Part of that recovery provided me the foundation that I needed and has given me the opportunity to have received an A.A in Business Management/Business Administration from the Scottsdale Community College. My path in life ultimately brought me back home, gave me the opportunity to re-engage with Hopi, and most humbly, be sworn in as the Chairman of the Hopi Tribe on December 1, 2017.

It is with great humility that I submit this Bio. Kwakwa... Respectfully, Timothy Nuvangyaoma, Candidate for Chairman of the Hopi Tribe.

## David Norton Talayumtewa



David Norton Talayumtewa Biographical Statement: David Norton Talayumtewa was born in Winslow, Ariz. to Eleanor Coin Talayumtewa and Orville Talayumtewa Sr. He resides in Kykotsmovi village. He has five children and nine grandchildren. He started his early education at Kykotsmovi, Ariz. He finished junior and senior high school in Lehi, Utah in 1967. He attended post-secondary institutions in Utah earning a Bachelor's degree at Utah State University and earned a Master of Science degree, in Human Resource Management, at the University of Utah.

David has worked as a public servant most of his career, however, in his early working years he worked as a laborer in varying capacities. (Hoeing beets, hauling hay, cleaning mink pens, digging/cleaning irrigation ditches, forklift operator, and a shift foreman in a brick refractory)

His professional career started at Hercules Incorporated, a defense contractor building motors for the minuteman missile, where he was employed as a policies and procedures analyst. Later he served as an employment interviewer and wage and salary analyst for the University of Utah HR office. He also served as a program manager for the Rocky Mountain Gerontology Center at the University of Utah.

He entered public service, in 1979, with the U.S. Office of Personnel Management, in Denver, Colo. He served as Technical Advisor in developing HR and general management systems for state, county and local government jurisdictions in 6 western states.

David began work for the Hopi Tribe as an Organizational Development Specialist in 1981 and in 1982 was appointed as the Chief Administrative Officer (CAO) until May, 1986.

He began his career with the BIA, Office of Indian Education Programs, later the Bureau of Indian Education in June, 1986 as a Business Manager working his way up to Superintendent for Education Programs, Special Assistant to the Director, BIE and eventual appointment to the Senior Executive Service as Assistant Deputy Director, Administration. He spent ten years with BIE in Albuquerque, NM. He returned home December, 2013 and spent one more year at the Hopi Education Line Office, as the Superintendent for Education Programs before retiring, from Federal service, in December, 2014.

During his career he has created numerous contacts with tribal leadership (current and former) with various tribes, Federal Officials in Washington, D.C., Indian organizations, school boards and school board associations and individuals associated with tribal issues including education. After his retirement he continued his professional relationships with federal officials particularly BIA and BIE officials.

He served as a technical advisor to the 2003 No Child Left Behind negotiating rule making team. He served as one of five Federal representatives during negotiated rule making, between tribes and BIA, for the NCLB facilities and new school construction program. He co-authored the establishment of the new Bureau of Indian Education. He served as the negotiator for tribally controlled school audit findings involving disallowed costs. He monitored a budget of approximately \$1 Billion dollars annually for the BIE.

After his retirement he established a Sole Proprietary Business entitled "Grant School Management Solutions" where he provides training and technical education administration services to tribes, school boards, tribal education departments and school administrators.

In November of 2016 he was elected to serve as a Hopi Tribal Representative representing Kykotsmovi Village. Following the completion of his first term, he was elected for a second term in November of 2018 and once again in November of 2020 for his third term, in which he is currently serving.

He has authored/sponsored several pieces of legislation. Working with the Hopi Department of Education, he sponsored the development and co-presented the new Hopi Education Code, on August 7, 2019, which was overwhelming approved by the Hopi Tribal Council. The code included establishing a "Hopi Unified School System" which is considered a historic event in Hopi Tribal history. He is currently serving as a technical advisor, as Chairman of the Hopi Tribal Council Health and Education Committee, to the Hopi Education transition team which is working to fully convert to the Hopi Unified School System. The majority of the transition team members are Hopi professional educators, with some non-Hopi educators. He also authored legislation for the "Villages Against Meth" organization to leverage support from the Hopi Tribal Council to combat the use and effects of meth use on the Hopi reservation. This was overwhelming approved by the tribal council.

The transition effort calls for frequent communication with the Director, Bureau of Indian Education and his staff for funding commitments and services required for the transition.

He currently serves as the Chairman of the Hopi tribal council Health and Education Committee and the Hopi Tribe Benefits Committee. He also serves on the Hopi tribal council Investment oversight committee and formerly served as the Vice Chairman of the committee.

He introduced action to the Hopi tribal council to look an alternative method of generating revenue from the Arizona 2021 gaming compact without entering into an agreement with Tonto Apache which will requirement of borrowing millions of dollars to build and operate casinos.

He served as a member of the Hopi Incident Management Authority (HIMA). During weekly conference calls the mitigation of effects from Covid-19 was addressed for the Hopi tribe.

He was assigned and has taken on other projects via formal action of the Hopi Tribal Council



# Hopi Tribal Primary Elections 2021 Primary Elections September 9, 2021

Karen Shupla, Registrar – Hopi Elections Office  
Kykotsmovi, Ariz. – August 11, 2021

## CANDIDATES FOR CHAIRMAN

Candidate names for Chairman including David Talayumptewa, Andrew Qumyintewa, Timothy Nuvangyaoma and Alfred Lomahquahu Jr. will be on the Primary ballot. There are only two Vice Chairman Candidates who submitted their petitions for the Vice Chairman seats. In the Election Ordinance #34 it states, "In the event there are not more than two candidates for either of such offices these candidates with no more than one competing candidate shall have their name entered in the final election without the necessity of a primary election." The two candidates, Craig Andrews and Clark Tenakhongva who are the two candidates for the Vice Chairman seats will be on the General Election Ballot, November 11, 2021.

Due to the coronavirus pandemic the Hopi Election Board has determined EARLY VOTING SITES for the Hopi Reservation, by providing another opportunity for the general public with enough time to get their votes in. Voters are encouraged to vote where they reside, however, the sites will welcome anyone to come vote. Early voting will also give the voter the chance to vote if they did not have time to get their request in for an absentee ballot. IF you should have already received your absentee ballot and wish to drop it off at an early voting site, you the ballot holder must be the one dropping it off yourself.

AUGUST 16, 2021 through AUGUST 20, 2021 - OPEN from 10:00 a.m. – 4:00 p.m. MST

August 16, 2021 - First Mesa Circle M Store  
August 17, 2021 – Second Mesa Parking lot of the Old Secakuku Store  
August 18, 2021- Kykotsmovi Village Plaza Parking Lot  
August 19, 2021 – Hotevilla – Bacavi –Next to the Hotevilla Co-op Store  
August 20, 2021 – Moenkopi Legacy Inn N Suites Parking Lot - Moenkopi Area  
August 23, 2021 – Spider Mound Community 10:00 a.m. -1:00 p.m ONLY  
AUGUST 23 through AUGUST 27, 2021 – OPEN from 8:30 a.m. - 4:30 p.m.

Early voting site will be at the Hopi Elections Office, the location is off of AZ State Hwy 264 and B.I.A. Rt 2 (Leupp road turn off) Kykotsmovi, Ariz. for one full week.

## ABSENTEE VOTING

Those individuals who have requested an absentee ballot will have received their

ballot by mail. If you have requested an absentee ballot and choose to vote in person you must surrender your absentee ballot. If you do not surrender your ballot then you can still vote, however, your ballot will be placed in a question ballot envelope. The deadline to request for an absentee ballot for the Primary election has passed. IF you wish to request a ballot for the GENERAL ELECTION November 11, 2021 you may call the Hopi Elections Office at (928) 734-2507/2508, email kshupla@hopi.nsn.us or fax your request to: (928) 734-1257 or visit the Hopi Tribe website for the Hopi Elections Office page to download a Voter Information Form and then send it back to the Hopi Elections Office.

PRECINCTS - POLLING SITES for Primary Election September 9, 2021

Keams Canyon Community Church

First Mesa Baptist Church

Sipaulovi Youth/Elderly Center

Shungopavi Community Center

Kykotsmovi Youth/Elderly Center

Oravyi Learning Center

Bacavi Community Center

Hotevilla Community Center

Upper Moenkopi Community Center

CANVASSING SITE for Primary Election

The canvassing site will be held at the Peace Academy Center (previously the Mission School) Due to the limited space and the COVID -19 requirements there will be limited space for the general public. Canvassing will begin around 7:30 p.m. just after closing of the polling sites.

## POLL WORKERS WANTED

The Hopi Tribe Human Resources Department has extended the advertisement for Poll Officers and is now considered OPEN UNTIL FILLED. This is going on its 3rd week of advertisement. The Hopi Election Board will be hiring 41 poll officers, 5 of which will be alternates to the main officers. You can go to Hopi Tribe website at <https://www.hopi.nsn.gov/> and go to Tribal Services, then Human Resources, Job Listing. Judges, Clerks, Marshals and Health Aide will be hired. Election training will be provided and payment for working is also included. For further questions you may call the Hopi Elections Office at (928) 734-2507/2508.

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# Hopi Tutuveni





Paid Campaign AD

“Restoration of Tribal Government to the Hopi People”



My name is Alfred Lomahquahu Jr. I come from the village of Bacavi. I belong to the Roadrunner/Grease-wood clan. My parents are Katherine Fred and the late Alfred Lomahquahu Sr. My maternal grandparents are Nathan and Gertrude Fred. My paternal grandparents are Percy and Anna Lomahquahu of Hotevilla. I was born in Keams Canyon and raised on Hopi. I attended Hotevilla/ Bacavi Elementary School, Hopi Day School and Keams Canyon Boarding School. I graduated from Sherman Indian High School.

I enlisted in the Marine Corps. I attended boot camp at

Marine Corp Recruit Depot San Diego, CA. Engineer School at Fort Leonard wood, MO. I was stationed overseas in Okinawa, Japan, deployed with the 31st MEU, spending 6 months on ship, deployed to Beirut Lebanon. After 14 months overseas, transferred to 7th ESB, Camp Pendleton, CA. Then transferred to 29 Palms CA. for desert warfare training. I trained at Bridgeport CA. for Cold Weather Mountain Warfare Training. Then transferred to MSSG 11, which is an amphibious unit, ship board for 1 year. During that time I was then deployed to Afghanistan. After which I was transferred to 7th Engineers for the remainder of my time in the Marines. I was honorably discharged after serving 6 years in the United States Marines.

I attended NPC, NAU, and ASU. Still pursuing my B.A, I have had construction jobs as a Heavy equipment operator, carpenter, Consultant, Artist, and Government Administration.

My decision to run for the office of the Hopi Chairman was the result of my experience as a former Hopi Vice-Chairman. I saw firsthand the need for an effective leader with fortitude. My current position as a CSA of Bacavi Village gave me the insight and the need for a stronger and more respectful relationship between Villages and Tribal Government. The most effective path towards change is working with the Hopi people. I look forward to working with the younger generation who must fill the ranks of an aging Tribal Government. I look forward to working with the older generation by listening and heeding their valuable advice and knowledge which is an integral part of our Hopi value system.

My running platforms are Government Reform, Educa-

tion, and Economic Development:

Government reform is much needed to update the Hopi Tribal Constitution to reflect today’s times. The aging government established in 1936 does not answer the goals and needs of the Hopi people today. The changes need to include the younger generation who can understand Hopi but cannot speak it, so that they too are included in the decision making process. This is only a small part of government reform. My goal is to help transition from an aging bureaucratic system to a more streamlined effective Organization.

Education has many facets that not only include the education of our children but also the education of how our government is structured. Education is not only college but includes vocational and even traditional. In order for the educational system to be at its best, the Hopi people must be vested and have a role in the process and progress on Hopi. We must rely on those that have been on the frontlines, our educators, to move forward for a better education for all on Hopi.

Economic development is not only building shops and gas stations on Hopi. We also need to look at the Global economy. Using the vast resources that are available to Hopi, which includes our own people.

We are in the midst of a paradigm shift. The pattern of relying on Peabody for funding has abruptly ended. We are now faced with uncertainty. We can overcome. We are a resourceful people we have survived genocide, assimilation, and have kept our way of Hopi life. There is much work to be done, yet with the help of everyone we will overcome. Thank you.



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## Hopi Law Enforcement Services July 2021 Report

HLES provides this report as a service to the citizens of the Hopi Reservation. HLES reserves the right to restrict the release of certain reports, which may not be available or are currently under investigation.

During the month of JULY 2021, Hopi Law Enforcement Services responded to a total of 729 calls for service.

Accidents = 14

Illegal Dumping/Littering = 2

Alarm = 3

Information = 17

Alcohol Offenses = 109

Juvenile Problem = 1

Animal/Livestock Calls = 64

Medical Calls = 13

Assault = 5

Noise Disturbance = 4

Attempt to Locate/Missing Persons = 16

Property Damage/Vandalism = 9 Breaking & Entering = 6

Road Check/Road Closure = 14

Civil Disputes/Citizens Assist = 43

Sex Offenses = 2

Court Order Violation = 1

Search & Rescue = 1

Department of Natural Resources = 5

Attempted Suicide = 2

Disaster: Natural/Weather = 8

Suspicious Person/Circumstances = 18

Disorderly Conduct = 10

Theft/Fraud = 5

Drugs = 4

Traffic Offenses = 92

Electrical; Downed Wire = 2

Trespassing = 3

Event Activity = 3

Threatening = 2

Fight/DV = 23

Wanted Person = 3

Fire/Controlled Burns = 10

Weapons Offense = 1

Gas Leak = 1

Welfare/Property/Security Checks = 211

Harassment = 2

DRUGS SEIZED: 377.0 total grams Marijuana 6.54 total grams of Meth 1575.5 total ounces Alcohol

CASH SEIZED: \$4,114.69 FIREARMS SEIZED: 1

TOTAL ARRESTS: 79 (59 booked and 20 cited and released/charges filed)"

DISCLAIMER: An arrest is not an indication of guilt, all parties are innocent until proven guilty in a court of law. Initial charges can be reduced or dropped at the discretion of the Hopi Tribal Prosecutor.

The Hopi Law Enforcement Services can be reached at 928-734-7340 for emergency and calls for service. For HLES Administration, Records requests or non-emergencies call 928-734-7344."

## Livestock Inspections UPDATE

### PRESS RELEASE

Hopi Law Enforcement Services

Kykotsmovi, Ariz. – August 11, 2021 Livestock inspections are held at the Second Mesa Sales Corral on the following days and times:

TUESDAY-8 a.m. to 2 p.m.

WEDNESDAY-8 a.m. to 12 p.m.

\*Exact change is required.

Effective AUGUST 30, 2021, the following Livestock Inspection process will be followed:

•All legally permitted livestock owners within jurisdiction of the Hopi Tribe will be required to provide a copy of:

1.Valid Grazing Permit approved by the Hopi Tribal Chairman and issued in the livestock owner's name by the Office of Range Management

2.Valid Brand Registration issued in the livestock owner's name

•If the permitted livestock owner cannot be present at the time of the inspection, the following documents must be provided to

the livestock inspector:

1.A signed notice of authorization written by the livestock owner which shall include:

a.The name of the individual authorized (owner's agent) to sign off on the inspection and to haul the livestock to sale

b.The number of animal(s) and description of animal(s) to be inspected with identifying marks (i.e. brand, steer, heifer, red, black etc.)

c.The livestock owner's cell phone or landline number to assist with verification of the animal by the inspector

2.A copy of the livestock owner's valid Grazing Permit and Brand Registration

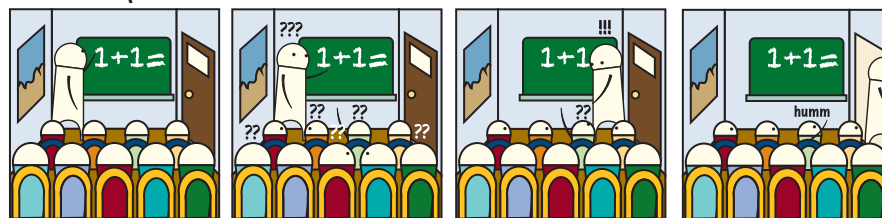
\*The written authorization must be dated within 5 calendar days of inspection and is only valid on the day the animal(s) are brought in for inspection.

The purpose of this process is to ensure proper documentation and to protect livestock owners from the unauthorized or unlawful sale of their animals.

## Are you into drawing

## COMICS?

### New Perspective - Education



by: Carl Onsae

Submit your comics to

[consae@hopi.nsn.us](mailto:consae@hopi.nsn.us)

Or

**Call 928-734-3283**

To find out more information.

Drawing comics is a great way to show your drawing skills and your side of Hopi Humor. If you have the skill and the humor to draw comics for the Hopi Tutuveni

DISCLAIMER: Comics submitted will become property of Hopi Tutuveni. Name of artist will be displayed and not edited when submitted. Hopi Tutuveni has the right to publish submitted comics.



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# Hopis Make a Trek Across Reservation Lines to Greet Bearsun



Hopi Tribal members, who trekked across Hopi reservation lines on Monday, August 2, 2021, are shown visiting Bearsun at the Dilcon Community School, located on the Navajo reservation (Picture by Romalita Laban/HT)



Bearsun Instagram profile picture with supporters CrownPoint NM. (Picture by Bearsun copyright)

Romalita Laban, Managing Editor

Kykotsmovi, Ariz. – August 13, 2021 marks Day 40 on Bearsun's journey from Los Angeles to New York to raise awareness about mental health, autism, cancer and environmental defense and the disable community and as of today he is in Cuba, NM.

If you are not an avid user of social media such as Facebook, Instagram or TikTok, this may be the first time you are seeing any news about Bearsun and wonder just what all the to-do is about. On the other hand if you are an avid user of social media you may have noticed all the pictures of so many who are positing to their profiles including many Native people, as well as our own Hopi people.

According to Indianz.com, "Bearsun, who is portrayed by Jesse Larios, began his cross-country journey in Los Angeles, California, in early July. He is walking to New York City, New York, to raise money for mental health, autism, cancer, environmental defense and the disabled community." And in an interview with Ada Wood, CNN who wrote "Meet Bearsun, the real-life teddy bear on a journey from Los Angeles to San Francisco" updated April 15th and referenced "The birth of Bearsun" in the following manner; "Bearsun was born in 2016 when Larios created him with the help of a friend. His colors were inspired by Larios' dog, Bear, an Alaskan Malamute. For his "bean" head shape, Larios wanted to give him something unique and goofy, like the distinct football-shaped head of the main character of his favorite cartoon, "Hey Arnold!" the reference goes on, "the design speaks to Bearsun's character, too. While Larios is the talker, Bear-

sun is the listener, he said, which is why he was designed without a visible mouth on his face..."Bearsun is very open-minded ... he's more action than words," Larios explained.

The cross-country journey was mapped out according to Bearsun himself on his own videos uploaded to Facebook to follow, for the most part Route 66. To avoid dangerous traffic, this led him through some parts of Native country, including the Hualapai and Navajo reservations.

Although Bearsun did not have the Hopi reservation included as a place to journey through, Hopi people living on the Hopi reservation and in nearby border towns such as Winslow and Flagstaff made an effort to cross city, town, and county and reservation lines to meet Bearsun.

Some Hopi individuals posted pictures to their Facebook profiles and expressed kind and supportive words of encouragement to Bearsun while on his journey and for bringing awareness to the issues many Hopi people also face such as efforts towards sustaining good mental health, supporting those in their family who face autism daily, cancer of all types, and work to support and include our disabled community.

Some Hopi people may have also felt a sense of connectedness to Bearsun and his efforts toward environment defense, too. It may also be a reflection of our innate responsibility and commitment to be stewards of this land, which connects some Hopi with Bearsun's efforts.

To describe that in other terms, according to a recent publication of the Hopi Cultural Preservation Office titled "Becoming Hopi Magazine" it describes Hopi perspectives on history and how our Hopi ancestors "engaged

in a spiritual pact with the Earth Guardian, Måasaw, who instructed them to care for and cultivate the land as they searched for their ultimate destiny at Tuuwanasavi (Earth's Center Place) on the Hopi Mesas" which is just a half-hour drive north of one community located on the Navajo reservation, where Bearsun visited and rested overnight.

Or perhaps, Hopi folks just wanted to see Bearsun in person because he is just so adorable and they found it to be a fun adventure to hunt for and find out where exactly Bearsun was. And then having evidence of their find in picture form which they chose to share on social media, like all others who share on such platforms.

As of today \$6,543, of the \$15,000 goal has been raised according to the iambearsun.com webpage donation block titled "The Walk From LA-NYC for Cancer" and in addition to having an option to donate, webpage visitors can also purchase merchandise and products such as a stuffed Bearsun, Bearsun Republic Flag, a Bearsun artistic prints titled "Better Days" and "Walking Dead" as well as beanies, various types of t-shirts and a pullover.

Stories such as these Bearsun has shared are proof that when one sets out on a journey of goodness, others will surely come to support even if only to say hello and visit for a bit. In a sense this Managing Editor sees similarities with what our ancestors once did on their migration towards Tuuwanasavi. We at Hopi Tutuveni wish Bearsun continued wellness as he continues his journey towards bringing awareness to his chosen causes.

# Hopi Senom Transit Updated Schedule



**HOP  
I  
SENOM  
TRANSIT**

## FLAGSTAFF ROUTE

SOUTHWEST BOUND	AM	PM
Hopi Tribal Complex	8:10	1:10
Sand Spring Junction	8:45	1:45
Tolani Lake Junction	8:50	1:50
Leupp Store	9:00	2:00
Star School Junction	9:20	2:20
Greyhound Bus Station *	9:50	2:50

NORTHEAST BOUND	AM	PM
Greyhound Bus Station *	10:15	3:15
Star School Junction	10:35	3:35
Leupp Store	11:10	4:10
Tolani Lake Junction	11:25	4:25
Sand Spring Junction	11:30	4:30
Hopi Tribal Complex	12:00	5:00

**\* WE WILL HAVE ONE STOP ONLY AT GREYHOUND  
BUS STATION UNTIL FURTHER NOTICE**

Hopi Senom Transit Office (928) 734-3232  
8:00am - 5:00pm Monday - Friday

8/2/2021



**HOP  
I  
SENOM  
TRANSIT**

KEAMS CANYON ROUTE			
Keams Canyon C-Store	6:20	AM	3:20 PM
NPC / Hopi High School	CALL IN		3:25
Polacca Circle M	6:28		3:28
First Mesa - Ponsi Hall	6:35		3:35
Polacca Post Office	6:40		3:40
Polacca @ Talashie's Jct. Route 8	6:45		3:45
Hopi Health Care Center - Front Entrance*	6:53		3:53
Lower Mishungnovi @ Shupla's Stop	6:58		3:58
Lower Sipaulovi Housing	7:00		4:00
HONANI C-STORE **	7:05		4:05
Shungopavi Namingha's	7:10		4:10
Hopi Cultural Center	7:15		4:10
Cellular One	7:25		4:15
HOTEVILLA C-STORE	CALL IN		CALL IN
Kykotsmovi Post Office	7:32		4:32
HOPi TRIBAL HEADQUARTERS	7:45		4:45

**\* NEW HHCC STOP IS AT  
THE FRONT ENTRANCE  
AT OLD VENDOR'S AREA**

HOPi TRIBAL HEADQUARTERS	8:10		5:10
Kykotsmovi Post Office	8:13		5:13
Cellular One	8:15		5:15
Hopi Cultural Center	8:25		5:25
Shungopavi Namingha's	8:30		5:30
HONANI C-STORE**	8:40		5:40
Lower Sipaulovi Housing	8:45		5:45
Lower Mishungnovi @ Shulpa's Stop	8:48		5:48
Hopi Health Care Center - Front Entrance*	8:53		5:53
Polacca @ Talashie's Jct. Route 8	9:00		6:00
Polacca Post Office	9:05		6:05
First Mesa Ponsi Hall	9:10		6:10
Polacca Circle M	9:15		6:15
Hopi High School / NPC	9:20		6:20
Keams Canyon C-Store	9:35		6:35

**\* NO STOP AT  
MISHONGNOVI  
COMMUNITY BLDG -  
STOP IS AT HONANI  
C-STORE**

Hopi Senom Transit (928) 734-3232 8:00am - 5:00pm Monday - Friday

8/2/2021





# Hopi Senom Transit Updated Schedule



**WINSLOW ROUTE**

Keams Canyon C-Store	9:00
Polacca Circle M	9:15
Hopi Health Care Center	Request Pick Up/Drop Off
Second Mesa Post Office	9:25
Lower Sipaulovi Housing / HWY 87 PULL OUT	9:27
Seba Dalkai Junction Hwy 87	9:45
R-87 & N-15	9:55
NPC - DES Office	10:40
Winslow Indian Health Services	10:45
Safeway	10:50
Wal-Mart	10:55

Safeway	1:30
Wal-Mart	1:35
Hopi Housing	1:40
Winslow Indian Health Services	1:45
La Posada	1:50
R-87 & N-15	2:20
Seba Dalkai Junction Hwy 87	2:30
Lower Sipaulovi Housing / HWY 87 PULLOUT	2:55
Second Mesa Post Office	2:57
Hopi Health Care Center	Request Pick Up/Drop Off
Polacca Circle M	3:05
Keams Canyon C-Store	3:25

THERE WILL BE ONLY ONE RUN DAILY INTO WINSLOW UNTIL FURTHER NOTICE  
THERE WILL NOT BE A STOP AT DILKON UNTIL FURTHER NOTICE

\* THE LOWER SIPAULLOVI HOUSING STOP WILL BE THE HWY 87 PULLOUT

Hopi Senom Transit Office (928) 734-3232 8:00am - 5:00pm Monday - Friday

8/2/2021



**MIDDAY ROUTE**

Keams Canyon C-Store	8:10	AM	11:45	AM
NPC / Hopi High School	8:20		11:50	
Polacca Circle M	8:35		11:55	
First Mesa - Ponsi Hall	8:40		12:00	
Polacca Post Office	8:45		12:05	
Polacca @ Talashie's Jct. route 8	8:50		12:08	
Hopi Health Care Center - Front Entrance*	8:55		12:10	
Lower Mishungnovi @ Shulpa's Stop	9:00		12:13	
Lower Sipaulovi Housing	9:05		12:15	
HONANI C-STORE **	9:10		12:25	
Shungopavi Namingha's	9:20		12:30	
Hopi Cultural Center	9:25		12:35	
Cellular One	9:35		12:45	
HOTEVILLA C-STORE	9:45		12:50	
Kykotsmovi Post Office	9:55		1:05	
HOPI TRIBAL HEADQUARTERS	10:00		1:10	

\* NEW HHCC STOP IS AT THE FRONT ENTRANCE AT OLD VENDOR'S AREA

HOPI TRIBAL HEADQUARTERS	10:10	AM	1:30	PM
Kykotsmovi Post Office	10:13		1:33	
Cellular One	10:15		1:35	
HOTEVILLA C-STORE	No Pick Up		1:45	
Hopi Cultural Center	10:25		2:05	
Shungopavi Namingha's	10:35		2:10	
HONANI C-STORE **	10:40		2:20	
Lower Sipaulovi Housing	10:50		2:25	
Lower Mishungnovi @ Shulpa's Stop	10:53		2:30	
Hopi Health Care Center - Front Entrance*	10:55		2:35	
Polacca @ Talashie's Jct. Route 8	11:00		2:40	
Polacca Post Office	11:05		2:45	
First Mesa Ponsi Hall	11:10		2:50	
Polacca Circle M	11:15		2:55	
Hopi High School / NPC	11:20		3:05	
Keams Canyon C-Store	11:35		3:15	

\*\* NO STOP AT MISHONGNOVI COMMUNITY BUILDING - STOP IS AT HONANI C-STORE

Hopi Senom Transit Office  
(928) 734-3232  
8:00am - 5:00pm  
Monday - Friday



# Hopi Tribe Department of Health and Human Services Covid-19 Emergency Response

## August 12, 2021 Report

### Get Vaccinated Even If You Have Had COVID-19

Get vaccinated to protect against serious illness.

You should get a COVID-19 vaccine regardless of whether you already had COVID-19. That’s because experts do not yet know how long you are protected from getting sick again after recovering from COVID-19. Studies have shown that vaccination provides a strong boost in protection in people who have recovered from COVID-19. Learn more about why getting vaccinated is a safer way to build protection than getting infected.

If you were treated for COVID-19 with monoclonal antibodies or convalescent plasma, you should wait 90 days before getting a COVID-19 vaccine. Talk to your health-care professional if you are unsure what treatments you received or if you have more questions about getting a COVID-19 vaccine.

If you or your child have a history of multisystem inflammatory syndrome in adults or children (MIS-A or MIS-C), consider delaying vaccination until you have recovered from being sick and for 90 days after the date of diagnosis of MIS-A or MIS-C. Learn more about the clinical considerations people with a history of MIS-A or MIS-C.

Experts are still learning more about how long vaccines protect against COVID-19 in real-world conditions. CDC will keep the public informed as new evidence becomes available.

Call (928) 737-6049/6081/6148 - Appointments preferred, but not required.

As of August 12, 2021 the United States now has approximately 36,125 million confirmed positive cases over 616,459 deaths reported.

Over 955,767 confirmed positive cases now exist in Arizona. Of those, close to 17,630 are in Navajo County alone.

The Hopi Health Care Center has tested over 10283 patients to date. Over 1,437 of those tests at Hopi Health Care Center came back positive with 1047 from Hopi Tribal members. Tuba City Regional Health Care Corporation reported 277 positives for Hopi Villages with a combined number of 1326\*\*\* positive Hopi Tribal members.

### Prevention:

Watch for Symptoms - people with COVID-19 have had a wide range of symptoms reported – ranging from mild symptoms to severe illness. Symptoms may appear 2-10 days after exposure to the virus. Anyone can have mild to severe symptoms. People with these symptoms may have COVID-19:

- Fever or chills
- Cough
- Shortness of breath or difficulty breathing
- Fatigue
- Muscle or body aches
- Headache
- New loss of taste or smell
- Sore throat
- Congestion or runny nose
- Nausea or vomiting
- Diarrhea

This list does not include all possible symptoms. CDC will continue to update this list as we learn more about COVID-19. Older adults and people who have severe underlying medical conditions like heart or lung disease or diabetes seem to be at higher risk for developing more serious complications from COVID-19 illness.

Hopi COVID-19 Reported Cases by Hopi Health Care Center Cases* As of August 11, 2021					
	Number Tested Today	Cumulative Number Positive	Cumulative Number Negative	Total Number in Process	Total Tested
	10	1437	8771	5	10,283

Number of Cases per Village	Reported by HHCC	Reported by Tuba City Regional Healthcare Corporation	Total
Kiqötsmovi	107	26	133
Orayvi	28		28
Polacca (Walpi-Sitsom'ovi-Tewa)	284	9	293+
Musangnuvi	96	2	98
Supawlavi	61	1	62+
Songòopavi	224	1	225+
Yuwelu-paki	12		12
Paaqavi	56		56
Hotvela	130	47	177
Keams Canyon	42	10	52
Flagstaff		1	1
Munqapi	1	180*	181*
Phoenix	1		2***
Winslow	4		5***
Prescott	1		1
TOTAL	1047	277	1326***

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Tutuveni**

**Call 928-734-3283 to find out how**



Hopi Tribe Department of Health and Human Services Covid-19 Emergency Response August 12, 2021 Report, Cont.

Village	Most recent case
1. Hotevilla	August 6 <sup>th</sup>
2. Sipalwavi	August 3rd
3. Moenkopi	August 2nd
4. Mishongnovi	July 28th
5. Polacca	July 25nd
6. Phoenix	July 23rd
7. Bacavi	July 22nd
8. Kykotsmovi	July 22nd
9. Shungopavi	July 20th
10. Winslow	July 15th
11. Orayvi	July 13th
12. Keams Canyon	April 14 <sup>th</sup>
13. Spider Mound	January 13 <sup>th</sup>

Color Code: Red- Less than one month since last case.  
Blue- Between one and two months since the last case  
Yellow- Between two and three months since last case  
Green- Greater than three months since last case.

Vaccination Data as of August 12, 2021

Village	Population Estimate	Number Vaccinated*	Percent of population vaccinated	Vaccine Ranking Highest=1
Bacavi	337	197	58.45%	7
Hotevilla	871	514	59.01%	6
Kykotsmovi	709	535	75.45%	2
Mushongovi	679	293	43.15%	9
Moenkopi	1,146	710	61.95%	4
Orayvi	103	98	95.14%	1
Shungopavi	1,013	659	65.05%	3
Sipalwavi	371	202	54.44%	8
Polacca	1,908	1,129	59.17%	5
Total*	7137**	4,337	60.76%	

This Table looks at both cases per capita for the Tribe and persons that have received at a least one dose of the vaccine since the beginning of the pandemic. The village populations were calculated from the enrolment data from the tribe and is simply a rough estimate.

\*Excludes the vaccines from Keams Canyon, Spider Mound, and those calculated as Second Mesa. The three groups combine for another 415 Hopi Tribal members who have received at least the first dose of the vaccine.

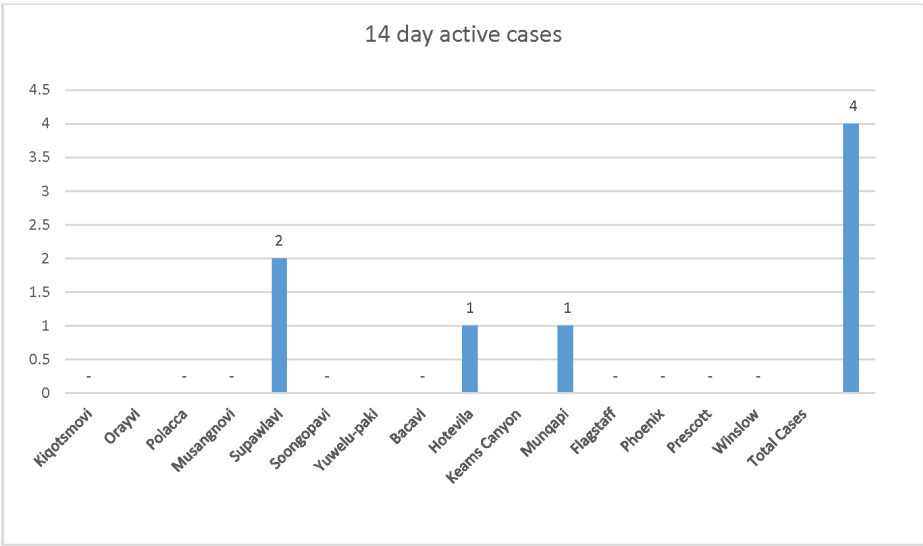
Total reservation percent vaccinated ~66.58% Eligible population vaccinated \*\* ~73.82%

\*\*Eligible population is 6437, population older than 12

# Hopi Tutuveni wants to know how we are doing.

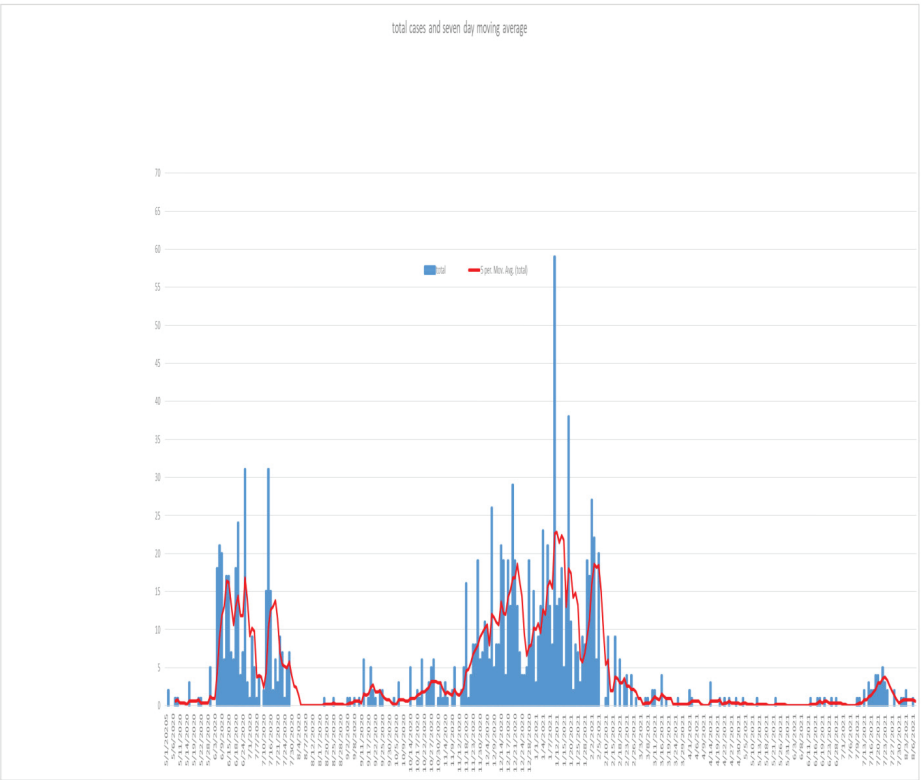
Call or email us to tell us if we are doing a good job. We need your feedback

## 928-734-3283



This graph demonstrates the active cases and is stratified by village. Currently there are 6 active cases that are defined as persons that have had a positive test result or symptom onset in the last 14 days. In this graph, the Total cases bar is all villages combined and should be excluded from the remainder of the graph. This graph is useful in isolating where the virus is most active at the current moment.

Education:



This graph demonstrates that cases per day stratified by village with a total case line and rolling seven-day line. This graph gives the total of positive cases for the day in a blue bar graph. The red line is the moving 7-day incidence average and demonstrates the general trend of Covid-19 of the community.



# EXECUTIVE ORDER# 012.1-2021 Extension of Hopi Executive Order# 012-2021 Declaration of an Emergency Situation and Natural Disaster Area for the Hopi Reservation

WHEREAS, recent rainstorms throughout the Hopi Reservation have produced severe flooding in various areas, causing damage to roads, homes, agricultural areas, and the natural environment; and

WHEREAS, the flooding has the potential to cause rock and mudslides, as well as inflict additional damage to sewer, electrical lines and public infrastructure which will likely adversely affect the safety, health and welfare of the Hopi and Tewa people; and

WHEREAS, the Hopi Tribe has received notice from the National Weather Service of expected widespread thunderstorm occurrence across northern Arizona through August 1st, 2021; and

WHEREAS, there is an elevated threat of flash flooding over already saturated soils and flash flood prone areas, such as slot canyons and washes, over the next few days; and

WHEREAS, local resources such as the Hopi Department of Transportation may be maximized and/or exceeded during the local emergency response and additional resources may need to be requested from the Arizona Department of Transportation, Abandoned Mine Lands Program, Navajo County Highway Administration and the Federal Emergency Management Agency; and

WHEREAS, the Hopi Tribal Council and the Office of the Chairman are responsible for providing emergency response and support to the villages and public in general so that the public safety is protected and the public health and welfare is not further compromised.

NOW THEREFORE BE IT RESOLVED that the Emergency Situation and Natural Disaster Area for the Hopi Reservation is hereby extended and shall remain in effect through August 1st, 2021, unless otherwise modified. Additional advisories and Orders will follow as warranted.

SO ORDERED THIS 29th DAY OF JULY 2021.



Flood waters in parts of the Hopi reservation (Picture by Romalita Laban/HT)



Picture by Romalita Laban/HT



Picture by Romalita Laban/HT



# Apology Not Accepted

## *Hopi Religion, a Religion That Was Never Conquered*



The Menonite church at Orayvi established in the late 1800's AD, once stood as a way to convert Hopis to another religion. Photo by: Carl Onsaie

**By: Stewart B. Koyiyumtewa**  
Guest Editorial

On June 13, 2000, Bishop Donald E. Pelotte, Bishop of the Diocese of Gallup, NM of the Catholic Church delivered an apology from the Pope to Hopi religious leaders and cultural advisors in the chambers of the Hopi Tribal Council in Kykotsmobi. The Pope's apology sought forgiveness for the abuses Franciscan missionaries had inflicted on Hopi people during the mission period (1629-1680)---abuses documented in Moquis and Kastilam: Hopis, Spaniards, and the Trauma of History, a collaborative project between The Hopi Tribe and the University of Arizona. Those abuses included the forced labor of Hopi men, the suppression of Hopi religion, and, worst of all, the rape of Hopi women.

Hopi religious leaders and cultural advisors sat silently as the bishop addressed them. There was awkward silence that fell upon the gathering when the bishop concluded his apology. Then one of the Hopi men stood up and addressed the bishop. "Apology not accepted. I don't accept your apology," he stated. Several men rose and expressed similar statements, adding that the historical trauma inflicted by the Spanish on the Hopi people during the mission period still haunted Hopi lives today. One by one, Hopi religious and political leaders added reasons why they could not accept the apology. Besides, if there was ever going to be a full reconciliation, then the Pope himself should deliver the apology. Hopi also stated that if the men of the Church were serious about correcting past wrongs, then it should look into Hopi treaty rights, specifically land and water rights guaranteed by the Treaty of Guadalupe Hidalgo, which are now at the heart of the concerns facing the Hopi people. The bishop agreed to take their messages to the Pope and look into the request for help. The Hopi Tribe has not heard anything from the bishop or the Church since then.

Having witnessed this event, I asked myself, "What if the Pueblo Revolt of 1680 was not successful? What if the Hopi people weren't able to drive the Spaniards out of their villages and their homelands? What if the Hopi practiced Catholicism instead of the Hopi way of life?" By asking myself these questions, I slowly realized the significance of the Pueblo Revolt in the history of the Hopi people. Unlike other Pueblo people, we don't have Catholic churches in our communities or Hispanic last names. We have been free to practice our religion and our customs since 1680. We were never conquered.

Another question that I asked myself is about the behavior of my own people. Have the Hopi people taken for granted what our

ancestors fought and died for, the abuses they endured, the sacrifices they have made and losses they suffered? In my time with the Hopi Cultural Preservation Office, I have witnessed changes in the behaviors of the Hopi people, including my own. We act like we are entitled. We behave differently at our own Katsina ceremonies. We fight amongst ourselves instead of being unified as a people. Moreover, the most offensive part of all of this is that we put it on YouTube and other social media outlets for the world to see. We need to protect and safeguard what we have so that our way of life will endure in our hearts, mind, and spirit.

In 1629, the Spaniards transformed the Hopi way of life by inaugurating the Mission system in the three major Hopi villages of Awat'ovi, Songöopavi, and Orayvi. Everything about the mission system was an assault on the Hopi people. Hopi men were forced to carry beams to build mission churches from Nuvatukyaovi. Some missionaries sent husbands away to gather water from distant springs so they could rape their wives or take advantage of their daughters. No wonder the Hopi term for missionaries is Tota'tsim, a tyrant, dictator, or demanding person interested only in personal gain. The Hopis also viewed the Spaniards as Na'na'önt or Na'öna, lazy.

The key to survival is accomplished through hard work, yet both missionaries and encomenderos (those who held grants of encomiendas, the labor system) had the right to extract tribute---2.6 bushels of corn and one cotton manta each year---from Hopi households, even during drought years when Hopis barely produced enough food to feed themselves. They also had to work for up to three days a week tending to mission fields and mission herds of sheep and cattle. Do you know how much water is needed to successfully cultivate cotton? Hopis were punished severely if they failed to meet those

demands.

As the drought worsened because Hopis could not perform their ceremonies, Hopi men would sneak away from the villages to rehearse songs, ceremonies, and religious practices so they would not be lost and forgotten. And after one Hopi man from Orayvi named Sitkoyma sponsored a Niman ceremony in the Katsina Buttes, the missionary discovered his "idolatry," whipped him in the plaza, and poured scalding turpentine on his wounds. After Sitkoyma's brutal murder, Hopis began to discuss whether they needed to take stronger action. They met with other Pueblo people and finally decided that the only way to preserve the Hopi way of life was to kill the missionaries and other Spaniards.

Every Hopi person knows that it takes hard work to survive, incorporating the teachings of life and reciprocity we were given long ago. Survival requires a lifelong commitment that involves faith, prayer, humility and hard work. Our ancestors endured a lot for us to be where we are today, to carry on our way of life as we have been taught by them through the generations, and the right to be called Hopisinom.

Tomorrow when you wake, pray and greet the Sun, ask Taawa to deliver a message to our ancestors, a message of Askwali/Kwakwhá to those who had the courage to stand up to the Tota'tsim, who fought for and protected our unique way of life for each of us as Hopisinom today. Let us not take our Hopi way of life for granted. Continue to live in faith, prayer, humility and hard work the best we can each day so that our children and future generations will learn and receive it just as we received it from our ancestors. Kwakwhá.

Stewart B. Koyiyumtewa, Interim Manager

*Hopi Cultural Preservation Office*

## *Hopi Tutuveni Re-publishes Guest Editorial*

Romalita Laban, Managing Editor - Hopi Tutuveni

Kykotsmobi, Ariz. – August 10, 2021 and while reading the Guest Editorial - "Apology Not Accepted - Hopi Religion, a Religion That Was Never Conquered" by Stewart B. Koyiyumtewa published in Hopi Tutuveni Volume 26 Number 12 published Tuesday, August 7, 2018 which follows, is still very relevant on this Pueblo Revolt Day 2021.

It came to mind that the term "Tota'tsim - a tyrant, dictator, or demanding person interested only in personal gain" referenced by Koyiyumtewa back in 2018, has also been used re-

cently by some Hopi Tribal Councilmen during 2020-2021 Council Sessions. In the sessions Councilmen used the term in comparing and describing behaviors they have been observing of some administrators during the Hopi Tribal Government Shutdown. The Shutdown has been a response and result of the current world wide pandemic while humanity has been "fighting a foreign enemy of sorts" - the Corona virus.

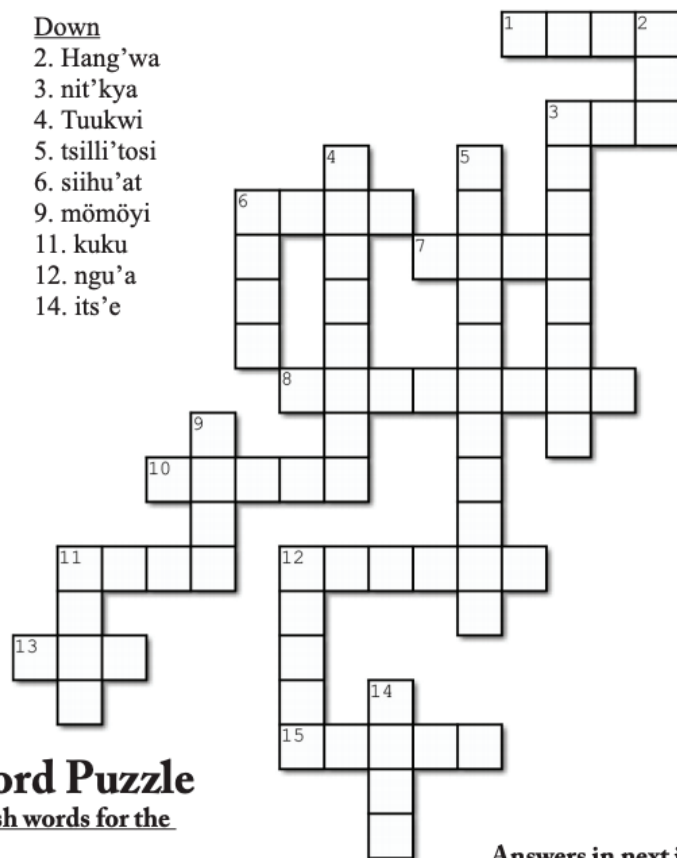
Interesting comparisons which influenced a decision to share the editorial once again and be reminded of the closing remarks by Stewart at the end of the article.

**Across**

1. Mavokta
3. Tukpu
6. Lolma
7. Nii'na
8. Iikwiini
10. Wuuti
11. Poosi
12. Puhikni
13. Leetayo
15. Putuh

**Down**

2. Hang'wa
3. nit'kya
4. Tuukwi
5. tsilli'tosi
6. siihu'at
9. mömöyi
11. kuku
12. ngu'a
14. its'e

**Cross Word Puzzle**

**Find the English words for the Hopi words.**

Answers in next issue

Answers for August 4 issue

**Across**

4. Cow, 6. Bangs, 8. Jack Rabbit, 10. Amazed, 11. Dance, 12. Long, 13. Chair, 15. Morning Star, 16. Flower, 18. Fat

**Down**

1. Plaza, 2. Husband, 3. Ice, 5. Want, 7. Cash Register, 9. Bathe, 10. Asian, 12. Lay, 14. Frog, 17. Left

Call 928-734-3283 for hints or answers

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**HOPILAVIT - CONVERSATION WORDS**

K	W	I	S	T	O	V	A	A	Q	T	Z	A	T	S	A	G	N
B	T	M	G	H	R	W	Q	N	B	D	T	A	W	U	T	F	E
C	P	A	Y	P	I	U	A	A	W	K	S	T	U	T	S	I	N
P	A	S	H	I	M	U	T	H	A	A	L	A	Y	I	A	J	W
K	T	A	A	Y	U	N	N	W	T	P	A	A	T	I	V	M	A
Y	W	A	Y	A	U	I	I	K	T	U	M	A	L	A	Y	P	Y
A	A	N	T	V	S	T	H	A	U	K	Q	L	O	R	A	A	G
K	Y	U	A	A	V	H	I	N	T	I	S	R	N	O	Q	T	N
T	T	W	N	L	X	A	V	Y	U	M	I	H	A	M	U	Y	O
A	A	T	U	N	A	T	Y	A	W	T	A	E	M	A	T	A	S
Y	N	S	T	I	I	A	Q	Y	N	Y	T	N	A	N	A	Q	O
T	U	C	B	T	Z	N	I	M	A	A	U	A	Q	D	Y	U	N
I	T	S	I	V	U	M	T	X	P	M	W	N	A	F	A	U	K
I	K	O	Y	O	O	Y	E	Q	U	A	I	A	H	C	T	T	Y
D	I	N	A	A	N	A	Q	Z	Y	K	Y	T	P	T	I	W	A
Q	A	A	N	T	I	P	U	R	O	M	T	A	E	X	O	A	Z
B	X	F	H	I	I	S	A	N	W	A	A	A	N	G	Q	W	N

**HOPI WORDS**

**Kwisto** - Get

**Yup'a** - Go ahead

**Nima** - Go home

**Nakwhana** - Grant permission

**Tutskwa** - Ground

**Naasami** - Half-dollar

**Hiñti** - Happen (what)

**Hālayi** - Happy

**Kyaktayti'i** - Hurry

**Wuuni** - Idea (thought)

**Pashimu** - Important

**Sonkya** - Improbable

**Songyawnen** - In effect

**Tutuwna** - Instruct

**Tunatya** - Intention

**Itsivu** - Intolerant

**Tuwat** - In turn

**Qanaani** - Jealous (feel)

**Tumala** - Job

**Henanata** - Jog

**Suumi** - Join

**Hintaqa** - Kind (what)

**Tuwi'ya** - Know

**Ngasta** - Lacking

**Lavayi** - Language

**Qa iits** - Late

**Tayati** - Laugh

**Ya'makma** - Leave (exit)

**Awtuuqayta** - Listen

**Tunatyawta** - Look after

**Hiisa** - Many

**Paati** - Melt

**Qa'āntipu** - Mistake

**Qaavo** - Next day

**Aa'awna** - Notify

**Ephaqam** - Now & then

**Himu'yva** - Obtain

**Paypi** - Oh Well!

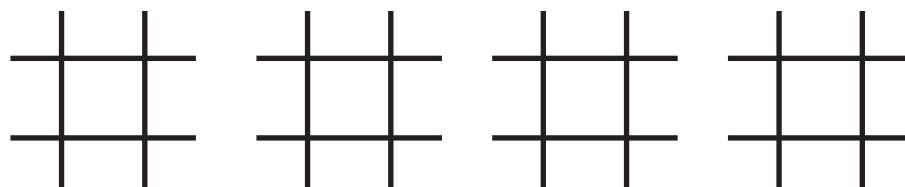
**Namora** - Option (choice)

**Angqw** - Out of origin

**Tuqayvasta** - Pay Attention

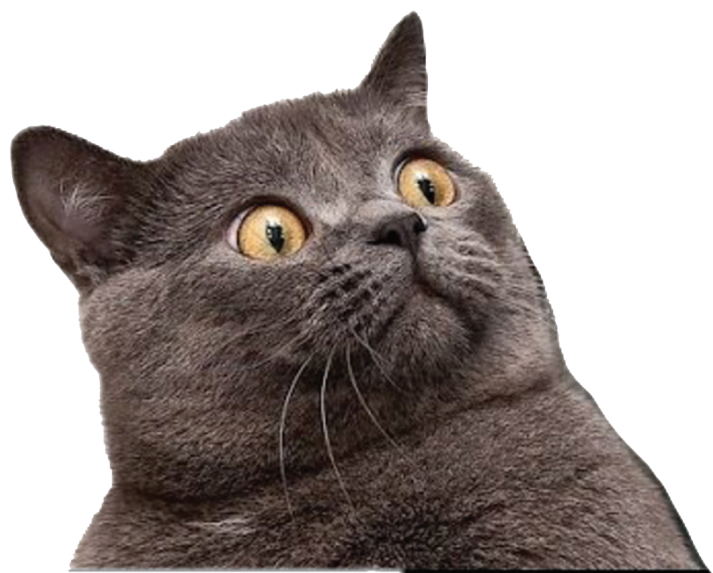
**Qe'ti** - Quit

**Yōoyoki** - Rain

**TICK-TACK-TOE**



## Larry's Corner



# Village problems = people problems

In a perfect world, we would have no problems in the world. We would have no killings, no diseases, and no trauma. But we don't live in a perfect world, we live in a world where it's a thriller/mystery movie 24-7, and a Disney movie plot is something of a myth.

When I was a mush head kitten, I thought that the Lifetime movie thrillers were problems that existed only on TV and that the bad guys only existed on the Saturday Morning Cartoons. I was a sheltered kitten back in the day and I had no clue how the real world worked, so it never occurred to me problems like those existed and it was shock when I found out that we live in like a Stephen King novel.

When I was growing up, I had friends that would talk about their problems and I thought they were talking about what they saw on TV. Still, I never thought that those problems really existed. When I grew up, I finally understood that those problems that I saw on my Saturday Morning Cartoons, were also part of real life and that those problems are something we can fix with simple solutions. Of course, we as Hopis seem to drag it out like a 3-part series on cable television.

We all have our problems and we all have our solutions to these problems, but when it involves a community or a village then it becomes everyone's problem.

See in our village we don't have a real functioning community; everyone seems to just do what they want to do with no real guidance from the village leaders or the lack of leadership or because I guess, we just seem weird to each other.

See, in the Hopi culture and in my opinion, "vil-

lage" means to work with one another to provide a safe and efficient place to live and to raise children. But when a village means work alone, I compare it to what would happen when my 2nd teacher would tell us to work with "Jason." To me he was weird and always smelled like old onions so working with him was just a little bit difficult. It means that we can't trust or truly rely on someone to help with our problems, and even relying on someone these days is something of the past.

I say that, a village is a place where you live and you help one another so when you need help in the future, you can get the help you need from your village mates.

When I was growing up, I had "village" friends and we use to cause all sorts of trouble in the community. We weren't bad...we were just "village" kids, and when we played around the village, we would see the community work together. We saw neighbors bringing food to one another. We saw other "village" kids bringing water to elders in the village, and I thought that was just how everyone lived. We lived by helping one another. But now-a-days I don't see that anymore. We seem to fight all the time about land issues, about water issues, and about leadership issues. We can't seem to come to a conclusion with these issues, we just seem to let it go until the next time when someone brings it up in conversation then the fighting and bickering starts all over again. It seems that these days everyone's face has this frown and that everyone's cheeks just drop in one direction.

Now don't get me wrong, there are a lot of people in the different communities or villages that do help,

that do want to help, and some people make sure that everyone in their community is well taken care of.

When someone in that community needs help with land issues, they turn to their fellow "village" members to help them out so they can resolve the issue quick with both parties being satisfied with the decision made. But now-a-days every "village" member does not want to get involved in other problems, they turn their heads and they keep their knowledge to themselves, and that makes it so we can't rely on anyone anymore.

Our village ceremonies are our way of helping out one another but that too has its flaws. We start to blame one another for not doing what we were supposed to do, or we blame each other if things were done but not right in others' viewpoints. We can't be satisfied with the outcome; we have to be satisfied in the 'right now'.

So, my advice to you is that, in this century we will never be satisfied with any decision, even when we are satisfied with the outcome, we will never be fully satisfied with the decision. I say we've become too "smart" for our own good. I know it sounds weird but our minds and our hearts have become like two separate people. We will always have problems and there will always have solutions but it's up to you on how you manage or solve your problems. Sure, we can rely on someone else for a solution but it might not be the solution you need or want. So, keep in mind that in order to be truly satisfied is to just let certain things go, then you can be truly satisfied but in a modern world with old world problems where it's hard to let things go.

## JOB OPENINGS

### HOPI FAMILY ASSISTANCE/TANF PROGRAM PUBLIC ANNOUNCEMENT

Are you applying for Cash Assistance (TANF), or renewing your Cash benefits and having difficulty applying online or by phone? You can now call the Hopi Family Assistance Program to schedule an appointment to complete a telephone interview. Interviews will be scheduled on Tuesday or Thursday.

Call: 928-734-2202, select option 3 to reach the Hopi Family Assistance Program to be scheduled.

## JOB OPENINGS

HTEDC is seeking a General Manager for the Hopi Cultural Center.

The GM is responsible for all areas of the property operations as well as the successful coordination and directing of activities within the Hopi Cultural Center.

Selected applicants must have: A professional, positive attitude with employees, co-workers and general public; Maintain product and service quality standards; and assist employees in maintaining a seamless, positive experience for guests in all aspects of the Hopi Cultural Center.

- Assist in preparing annual budget
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For more information, please contact Cindy Smiley at (928) 522-8675 or email [csmith@htedc.net](mailto:csmith@htedc.net)

## JOB OPENINGS

### Advocate Position Farmington, New Mexico or Flagstaff, Arizona

The Native American Disability Law Center (Law Center) is looking for qualified applicants for an Advocate position. The Law Center is a private non-profit organization that provides legal services to Native Americans with disabilities living on or near the Navajo and Hopi reservations. The Law Center is committed to ensuring that Native Americans with disabilities have access to justice and are empowered and equal members of their communities.

While a B.S.W. or a B.A. or B.S. in social work, psychology, education, or a related field is preferred, we will also consider applicants with an Associate's Degree in similar fields, especially if it is combined with practical experience with advocacy, education, vocational rehabilitation and/or abuse and neglect investigations. Also, familiarity with the service delivery system for people with disabilities is a plus. Travel will be required. Preference will be given to applicants who can communicate and interpret effectively in Navajo or Hopi.

While most of the Law Center's staff are currently working remotely, this position will be located in either the Law Center's Farmington or Flagstaff Office.

Closing Date: Open Until Filled Salary: \$32,000 - \$50,000 DOE

The Law Center is an equal opportunity/affirmative action employer.

Preference is given to qualified Hopi, Navajo and other Native American applicants. Individuals with disabilities are encouraged to apply.

For an application and job description, please call 505-566-5880 or send email to [info@natedisabilitylaw.org](mailto:info@natedisabilitylaw.org).

To apply, submit cover letter and resume to:

Therese E. Yanan

Executive Director

Native American Disability Law Center, Inc. 905 W. Apache Street

Farmington, New Mexico 87401 [tyanan@natedisabilitylaw.org](mailto:tyanan@natedisabilitylaw.org)



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### Editorial Board of the Hopi Tutuveni

Kyle Knox, Gary LaRance, George Mase

### Hopi Tutuveni Staff

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**Assistant Editor** - Carl Onsae

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### ARTICLES:

The Hopi Tutuveni welcomes original articles reporting on local, state and national news items on issues related to Hopi or of interest to Tutuveni readers. We are especially interested in articles reporting on issues impacting the Hopi community or on events and activities involving members of the Hopi Tribe. Articles should not exceed 750 words and should follow Associated Press (AP) style and formatting. The Managing Editor reserves the right to edit articles for style, length and clarity. If significant editing is required, the Managing Editor will communicate with the author prior to publication.

### PRESS RELEASES:

Press releases must be submitted on official letterhead and include the name of the organization, contact person, telephone number and email address. Press releases should not exceed 500 words and submissions may be edited for length and clarity at the discretion of the Managing Editor.

### LETTERS TO THE EDITOR:

Letters should not exceed 250 words and must include the name of the author and complete contact information (address, phone number or email address)

and the headline and date of the article on which you are commenting. Anonymous letters and letters written under pseudonyms will not be published. The Tutuveni Editorial Board reviews all submissions and reserves the right not to publish letters it considers to be highly sensitive or potentially offensive to readers, or that may be libelous or slanderous in nature.

### OPINION EDITORIALS:

Submissions must be exclusive to Hopi Tutuveni and should not exceed 1,000 words. Include with your submission your name and complete contact information, along with a short 2-3-sentence bio.

### SUBMISSION INSTRUCTIONS:

All press releases, articles, letters to the editor and Opinion Editorials electronically as a Word document or as plain text in the body of an email to the Managing Editor, Romalita Laban. Articles, press releases and editorials that include photographs must be in high resolution, 300dpi or more and must be your own. All photographs must include photo credit and a caption for each photo listing the names of all persons included in the photo and description of what the photo is about. (call 928-734-3283 for deadline schedule).

### CIRCULATION

The Hopi Tutuveni is published twice a month, with a circulation of 2,500 copies throughout the entire Hopi Reservation. The paper is delivered on the 1st and 3rd Wednesday of each month to the following locations: Moenkopi Travel Center, Moenkopi Legacy Inn, Hotevilla Store, Kykotsmovi Village Store, Tribal Government Complex, Hopi Cultural Center, Hopi Health Care Center, Polacca Circle M, Keams Canyon Store.





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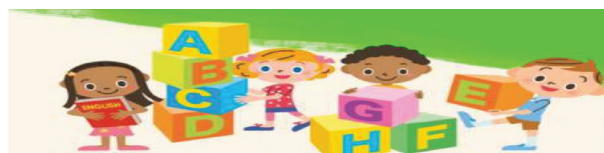
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- Maintain accurate and up-to-date information on website, social media, and other online channels
- Serve as the first point of contact for internal project requests
- Establish relationships with business and community partners
- Assist with events and event promotion as needed
- Act as a brand ambassador and customer service representative for HTEDC through all digital and in-person communications

Education / Training / License(s) / Certification(s) Requirements Preferred:

Bachelor's degree in marketing, advertising, business, public relations, or closely related field or 3 - 5 years work experience.

-Experience in hospitality industry a plus.

Job Type: Full-time with benefits

Salary: DOE

Work Location: Flagstaff, AZ (one location)



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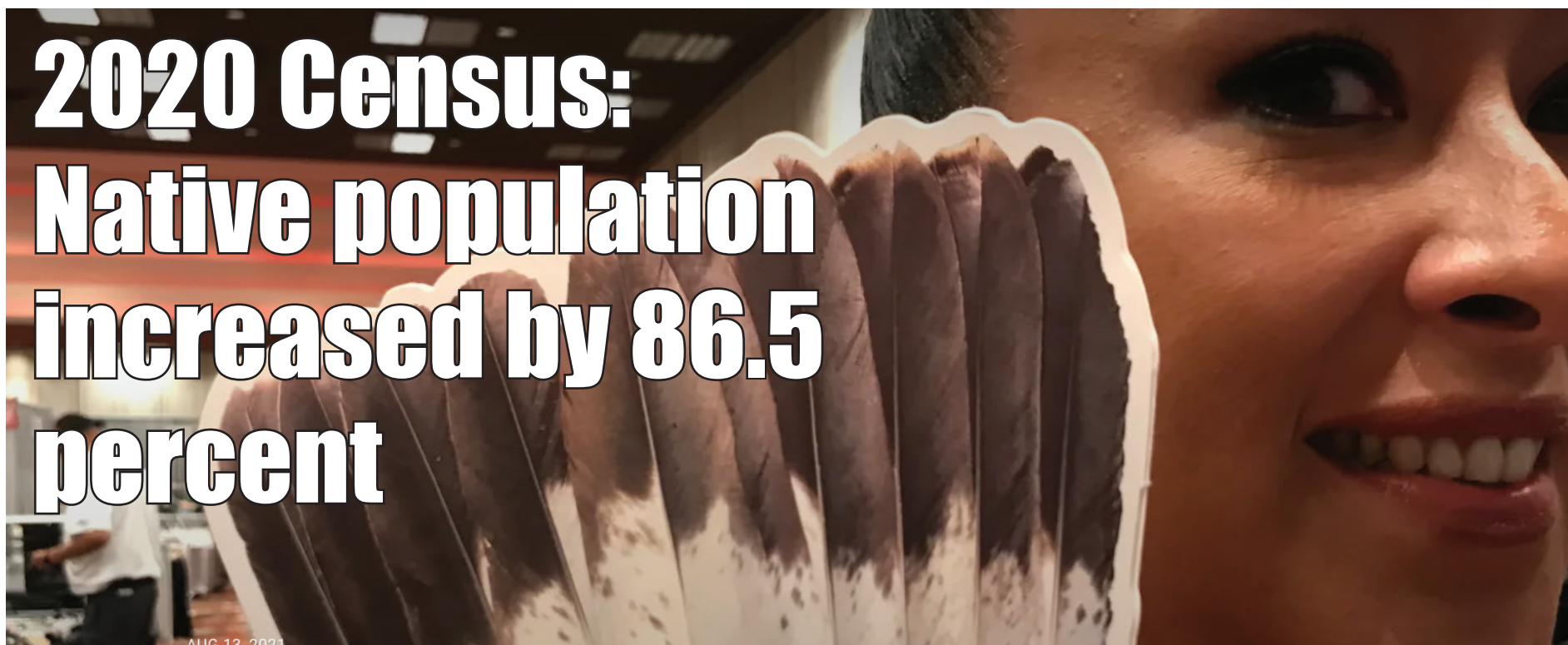
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(Photo by Jourdan Bennett-Begaye)

Indian Country Today

The growth in the American Indian and Alaska Native population in the last decade contributes to the country's portrait of being much more multi racial and more diverse, according to 2020 Census data released Thursday. The demographic data will be used to redraw the nation's political maps.

The American Indian and Alaska Native population, alone and in combination, increased from 5.2 million in 2010 to 9.7 million in 2020, a 86.5 percent increase.

This makes the American Indian and Alaska Native people represent 2.9 percent of the U.S. population.

3.7 million people self identified as American Indian and Alaska Native alone.

5.9 million in combination one race or more

9.7 million alone or in combination

The number of people who identified as White and American Indian and Alaska Native grew from 1.4 million in 2010 to 4 million in 2020. Native Hawaiians, alone and in combination, count for 1.6 million.

Native Americans were not counted in the U.S. Census until 1860 but have been counted every census since. Native Hawaiian or other Pacific Islanders were not counted until 1960. And Hispanic or Latino people were counted once in 1930 but not again until 1970.

The Census Bureau said the data reflects both demographic changes as well as significant changes from the 2010 Census for race and ethnicity question designs, data

processing, and coding. The bureau said the 2020 Census is a more accurate portrait of how people self identify.

The U.S. had 331 million residents last year, a 7.4 percent increase from 2010.

Native population in states

As for percentages of population, several states have American Indian and Alaska Native alone as the second largest racial or ethnic group after Whites.

Alaska was the most predominantly Native American state, followed by Oklahoma and New Mexico:

Alaska — 14.8 percent

New Mexico — 8.9 percent

South Dakota — 8.4 percent

Montana — 6 percent

North Dakota — 4.8 percent

In Arizona, Native Americans or Alaska Natives make up 3.7 percent of the population, a slight increase.

Montana's Native American population accounted for 6 percent of Montana residents, slightly less than the rate recorded in 2010, when the Census Bureau estimated that American Indians living on reservations were undercounted by nearly 5 percent.

The National Congress of American Indians issued a statement saying it's "excited to see the 2020 Census results that show a more diverse America."

The data will also shape how \$1.5 trillion in federal spending is distributed each year and show which counties, cities and neighborhoods gained or lost the most people in the 2020 census. That will serve as the building

block to redraw 429 U.S. House districts in 44 states and 7,383 state legislative districts across the U.S.

"We also are excited that the official redistricting season can now begin with today's release of the redistricting data," NCAI President Fawn Sharp, Quinault, said. "We are encouraging all Tribal Nations to participate in their local and state redistricting efforts to ensure that Tribal Nations are fairly represented and have access to the resources they need and deserve."

New Mexico has retained its title as the nation's most heavily Hispanic state, with 47.7 percent of respondents to the 2020 census identifying ancestry linked to Latin America and other Spanish-speaking areas. The share of New Mexico residents who identify themselves as Indigenous by race or by combined ancestry was 12.4 percent, making them the third largest racial or ethnic group.

Hispanics are the second largest racial or ethnic group in New Mexico, making American Indian and Alaska Native the third largest ethnic group there, at 8.9 percent.

People who identify as a race other than white, Black, Asian, American Indian, Native Hawaiian or Pacific Islander — either alone or in combination with one of those races — jumped to 49.9 million people, surpassing the Black population of 46.9 million people as the nation's second-largest racial group, according to the Census Bureau.

The Associated Press contributed to this report.







Alaska Native artist Rico Worl displays an image of the U.S. Postal Service stamp he created on his monitor, at his studio in Juneau, Alaska, Thursday, July 29, 2021. A ceremony marking the release of Worl's Raven Story stamp is set in Juneau for Friday, July 30. (AP Photo/Becky Bohrer)

By BECKY BOHRER Associated Press

JUNEAU, Alaska -- Alaska Native artist Rico Worl said he jumped at the chance to create for the U.S. Postal Service a stamp he hopes will be a gateway for people to learn about his Tlingit culture.

"I think a lot of people already are learning that there's a lot more richness in authentic work, and authentic work from Indigenous people and the stories that are there," he told The Associated Press in a recent interview.

A ceremony marking the release of Worl's Raven Story stamp was held Friday in Juneau, where Worl lives. The event featured dancers, including Worl, and the telling of a version of the Raven story.

Two ravens, birds that are ubiquitous in Juneau, happened to fly overhead after the story was told.

Worl said his Twitter following exploded from five to more than 8,000 after he shared the Postal Service's tweet highlighting the stamp announcement earlier this month, with his own quote tweet adding: "I did a thing."

People seem excited, he said. "They know it's something different, and they want to be a part of that," Worl said.

Raven, a trickster or transformer, is a key figure in Tlingit culture. Worl described as an influence for the stamp a story in which Raven discovers that a clan leader had in his possession the sun, moon and stars. Raven assumed human form to share those items with the world. The stars were in the last box Raven opened.

In a statement, Worl said he wanted to showcase "a bit of drama," with Raven trying to hold onto as many stars as possible while transforming back into bird form during a frenzied escape.

The Sealaska Heritage Institute, which hosted the un-

veiling in front of its building, said this is the first stamp by a Tlingit artist.

Marlene Johnson, chair of the institute's board, said she has known Worl all his life. Worl has a goal "to tell the story of Indigenous people today, a story that we are all still here. We have been here for at least 10,000 years, and we will be here for 10,000 more," she said.

"Rico, I say, you did good," Johnson said.

The Postal Service posted on social media a video featuring an illustrated version of the Raven story and Worl discussing the story behind the stamp and his process. Jakki Krage Strako, an executive vice president with the Postal Service, was on hand for Friday's ceremony.

Antonio Alcalá, an art director for the Postal Service who worked with Worl on the stamp, said he became aware of Worl's work while at a gift shop at the National Museum of the American Indian in Washington, D.C. The shop carried work by Worl and his sister, Crystal Worl, through their Trickster Co. Alcalá said a basketball stood out.

"There are many typical types of books, art, and crafts on display in the gift shops of museums presenting American Indian history and culture. But this was the first time I saw a basketball. The fact that it featured a piece of formline art seemed incongruous at first and also very cool," said Alcalá, who noted he's "always looking for visually appealing artwork."

He remembered the ball being credited to Trickster Co., and looked up the business when he was looking for an artist for the stamp.

Worl, who is Tlingit and Athabascan, has a background in anthropology and considers himself a social designer, who uses design to address societal concerns. One of the first products he designed were playing cards, which

Worl said was in response to concerns about seeing a tourism market for Native-inspired art not produced by Native artists.

"It was me, experimenting, how can we, as Indigenous artists, break into this economy?" he said. Worl said he hopes more people buy Indigenous pieces, such as art work or hand-carved items. "I think there's a growing demand for authenticity in the world. But at the same time not everyone can afford that." For some people, he said, a deck of cards "is a lot more accessible."

He said he likes to infuse modern, traditional and playful touches in his work. He cites Trickster's basketballs, with traditional formline designs, as a way for members of the Native community to "represent who they are" in a light-hearted way.

Art directors can work with photographers, designers, artists or others to bring a stamp from concept to final design. Final designs undergo a legal review and, once cleared, advance to the postmaster general for the last stamp of approval.

David Rupert, a Postal Service spokesperson, said 18 million Raven Story stamps are being produced. He said a stamp unveiling, like the one held Friday in Juneau, is meant to be a "momentous occasion."

Other stamps announced by the Postal Service for this year include those celebrating flowers, the late nuclear physicist Chien-Shiung Wu, Japanese American soldiers of World War II, lighthouses, the 200-year anniversary of Missouri statehood, America's "love of coffee" and barns.

"We look at stamps as often little pieces of art, really, and they represent America," Rupert said, adding later: "We want to celebrate America and all the great things about it."

# Fires charring range set up ranchers for hardship in West



Rowdy Alexander watches from atop his horse as a hillside burns on the Northern Cheyenne Indian Reservation, Wednesday, Aug 11, 2021, near Lame Deer, Mont. The Richard Spring fire was threatening hundreds of homes as it burned across the reservation. (AP Photo/Matthew Brown)

Matthew Brown and Christopher Weber  
Associated Press

LAME DEER, Mont. — Wildfires tearing through Montana and elsewhere in the U.S. West are devouring vast rangeland areas that cattle ranchers depend upon, setting the stage for a potential shortage of pasture as the hot, dry summer grinds on.

On the Northern Cheyenne Indian Reservation, firefighters and local authorities scrambled to save hundreds of homes in the path of a fire that started Sunday and exploded across more than 260 square miles in just a few days, triggering evacuation orders for thousands of people.

Some ranchers stayed behind to help fight it. Yet as flames charred mile after mile of rangeland and forest, they could do little to protect cattle pastures that are crucial to economic survival for families on the remote reservation.

As the fire raged across rugged hills and narrow ravines, tribal citizen Darlene Small helped her grandson move about 100 head of cattle to a new pasture, only to relocate them twice more as the flames from the Richard Spring fire bore down, she said Thursday. An extreme drought that's blanketing the West has made matters worse by stunting vegetation untouched by fire.

"They've got to have pasture where there's water. If there's no water, there's no good pasture," Small said. Particularly hard hit were some ranchers already depending on surplus grass after a fire burned them off their normal pasture last year, she said.

Meanwhile, California's Dixie Fire — which started July 13 and is the largest wildfire burning in the nation — threatened a dozen small communities in the northern Sierra Nevada even though its southern end was mostly corralled by fire lines.

The fire has burned 790 square miles, destroyed about 550 homes and nearly obliterated the town of Greenville last week. It was 30 percent contained.

The Montana blaze was primed over the last several days by swirling winds and hot temperatures. It has

spread in multiple directions, torching trees and sending off embers that propelled the flames across the dry landscape.

The fire crept within about a mile of the eastern edge of the evacuated town of Lame Deer Wednesday night, Northern Cheyenne Tribe spokesperson Angel Becker said. It passed over a highway where officials had hoped to stop it, putting the southern portion of the reservation at increased risk, officials said.

As it closed in on the east side of town and a second fire ignited to the west, tribal officials late Wednesday urged residents who did not heed an earlier evacuation order to flee. Buses moved people to a school about 15 miles away and to a shelter set up on the nearby Crow Indian Reservation.

Lame Deer, a town of about 2,000 people, is home to the tribal headquarters and several subdivisions.

"We had some people who refused, but the majority of our elders and women and children definitely left with that last push," Becker said.

With 40-foot flames visible from parts of Lame Deer, firefighters worked into early Thursday morning to keep the fire from destroying houses. None were reported lost, but officials continued assessing the damage. More than a dozen sheds and other outbuildings were lost, they said.

As smoke choked the air, rancher Jimmy Peppers sat on his horse east of town, watching an orange glow intensify over the site of his house as the night wore on.

"I didn't think it would cross the highway, so I didn't even move my farm equipment," said Peppers, who spent the afternoon herding his cattle onto a neighbor's pasture closer to town.

Also ordered to leave were about 600 people in and around Ashland, a small town just outside the reservation. It remained under an evacuation order, but officials said the danger appeared to have eased for now.

Around the perimeter of Lame Deer, crews were building fire breaks and conducting intentional burns — or "burnouts" — in hopes of lessening the amount of fuel available on the ground, fire spokesperson Jeni Garcin said. Officials were cognizant of the need to protect pas-

tureland, she said.

"We fully recognize the value of grass around here," Garcin said. "There's enough lost in this fire that we will be very strategic about how we do any of these burnouts."

Extreme drought conditions have left trees, grass and brush bone-dry throughout many Western states, making them ripe for ignition.

At the same time, California and some other states face flows of monsoonal moisture that were too high to bring real rain but could create thunderstorms that bring the risk of dry lightning and erratic winds.

In Northern California, a number of wildfires and the threat of more prompted three national forests to close down the Trinity Alps Wilderness Area, a 780-square mile area of granite peaks, lakes and trails, into November.

Climate change has made the region warmer and drier in the past 30 years and will continue to make the weather more extreme and wildfires more destructive, according to scientists. The more than 100 large wildfires in the American West come as parts of Europe are also burning.

New research indicates wildfire smoke may be part of a vicious cycle making clouds rain less, which makes it hotter and plants drier and easier to catch fire.

Scientists flew a research plane into smoky skies six times in the U.S. West in 2018 and found five times the water droplets, but they were half the size, according to a study in Wednesday's *Geophysical Research Letters*. The smaller droplets aren't big enough to fall as rain, said study lead author Cynthia Twohy, a cloud physicist at NorthWest Research Associates.

This is not the main cause for the lack of rain, but "it could be a factor," Twohy said. "The clouds are being affected. We saw that pretty clearly."

The study has worrisome implications that drought and fire can cause more drought and fire.

The main cause of the drought — a huge factor in worsening wildfires — is natural weather changes with some possible climate change, said Park Williams a hydrology and fire scientist at the University of California, Los Angeles, who wasn't part of the research.





The premiere of "Reservation Dogs" in Los Angeles on Aug. 5, 2021. (Photo by Max Montour, Indian Country Today)

Sean Murphy  
Associated Press

TULSA, Okla. — Two Indigenous filmmakers are smashing the caricatures and stereotypes of Native people, who since the earliest days of film and TV have often played supporting roles or been portrayed as bloodthirsty killers standing in the way of white, westward expansion.

Sterlin Harjo, a Seminole and Muscogee filmmaker from Oklahoma, teamed up with Taika Waititi, a Maori director from New Zealand, on "Reservation Dogs," a new series debuting Monday on FX on Hulu that features four rough-and-tumble teenagers who cuss, fight and steal their way toward adulthood in a rural Oklahoma town. Filmed entirely on the Muscogee Nation reservation in eastern Oklahoma, the network says the half-hour comedy is the first show on cable TV in which all the writers, directors and regular characters on the series are Indigenous.

"To be able to tell a real story about real people through comedy, it's about time," Harjo, who directed "Mekko" and "Barking Water," said during a premiere of the series this week in Tulsa. "There's been 130-something years of cinema and we're finally showing ourselves as human beings, which shouldn't be radical, but it is pretty radical today."

Devery Jacobs, a Kanien'kehá:ka actor from Quebec, Canada, who plays one of the show's lead characters, said working on a set with so many Indigenous actors and crew was a breath of fresh air.

"On a lot of projects, I was the only Indigenous person for miles," Jacobs said. "Stepping on the set of 'Reservation Dogs' and seeing my community around me, a community of fellow Indigenous folks from different backgrounds, it was truly being welcomed home."

"I'd never experienced it before, and it just meant so

much to me, and I know it's going to mean so much to audiences across Turtle Island and beyond," she said, using a term many Indigenous people, mainly in the northeastern part of North America, use to refer to the continent.

Waititi and Harjo, longtime friends collaborating for the first time, said the series arose out of discussions about the kind of show they'd like to see, and before they knew it had "come up with this idea about these kids who had turned into vigilantes and wanted to clean up their community," recalled Waititi, the Oscar-winning writer and director of "Jojo Rabbit," whose credits also include "Thor: Ragnarok" and the TV series "What We Do in the Shadows."

"We weren't entirely sure where it would be and then it just struck us that setting it here would be perfect."

Filmed mostly in the small eastern Oklahoma town of Okmulgee, where the Muscogee Nation is headquartered, the show's restless young characters are familiar beyond Indigenous communities and small towns, Waititi and Harjo said.

"The idea of just wandering around the suburb or a small community with nothing to do, wondering what the hell's out there for me and what am I going to do with my life," Waititi said. "That's the heart of what drives these kids ... a lot of teenagers all over the world, they feel like that."

Although the characters aren't identified as citizens of a specific tribal nation, the Muscogee Nation was heavily involved in helping to scout locations, and a public premiere at its River Spirit Resort and Casino in Tulsa drew close to 2,000 people.

"The real value in this show and the representation is the authenticity of it," said Jason Salsman, a Muscogee Nation spokesman. "There have been so many years and instances of invisibility, mischaracterization and misappropriation of Native culture in film and movies."

# Reservation Dogs' is 'a real story about real people'

"This is a welcome change," he said.

Like many of the 39 federally recognized tribes in Oklahoma, the Muscogee Nation has been diversifying its economy with the help of an infusion of cash from tribal gambling approved by voters in 2004. The U.S. Supreme Court also upheld the boundaries of the Nation's reservation — 3 million acres, including most of the city of Tulsa — in a landmark decision last year on tribal sovereignty.

The show's production in Oklahoma comes at a time when the film and television industry is booming in the state. The Oklahoma Film and Music Office estimates the 33 film and television productions, including "Reservation Dogs," that qualified for a state rebate on qualifying expenditures in the last year had a direct fiscal impact of more than \$161 million. Other films shot in Oklahoma include Martin Scorsese's "Killers of the Flower Moon," "Stillwater" starring Matt Damon and this year's Academy Award-winning film "Minari."

Oklahoma Gov. Kevin Stitt, himself a citizen of the Cherokee Nation, signed into law earlier this year a bill that increases the cap on the film rebate from \$8 million to \$30 million annually, which is expected to draw more productions, diversify the state's workforce and beef up its film infrastructure.

That's welcome news for Oklahomans who work with the film industry, said Shane Brown, freelance photographer and videographer from Tulsa who was hired to work on "Reservation Dogs." Brown, who is also doing photo and video work for a couple of documentaries, said he's so busy he had to turn down job offers for work on other film productions.

"Everybody is busy," Brown said. "All of these independent, freelance positions, just whatever you need to crew up a film, everybody seems to have work."



King Cove, Alaska, April 2019 (Screenshot of a video by Edward Smith, courtesy of City of King Cove)

Becky Bohrer  
Associated Press

JUNEAU, Alaska — As in most of the country, advanced medical care is available only in regional hubs or cities in Alaska. From the tip of the Alaska Peninsula and the eastern Aleutian Islands, it's a 600-mile flight to medical specialists in Anchorage.

The first 20 miles of such a trip are the most difficult for residents of King Cove. That's because King Cove is not connected by road to an all-weather airport at Cold Bay.

Weather permitting, it's a short flight or an hour-long boat ride. However, in bad weather, small planes are grounded and the trip by boat might take two-to-three hours in 15-to-20 foot seas – if it's even possible to get a boat across Cold Bay. Weather in the area is notoriously unpredictable.

For 20 years King Cove residents have been lobbying to get a 30-mile road built between King Cove and Cold Bay, with 11 miles of that crossing the Izembek National Wildlife Refuge.

Local governments support it, including the Agdaagux Tribe of King Cove, as does the King Cove village corporation. The National Congress of American Indians, statewide Alaska Federation of Natives, Alaska's Congressional delegation and the state of Alaska are in favor of the road.

Congress passed a law in 2009 directing the Department of Interior to look into making a land trade so the road could get built. Interior secretaries under the Obama and Trump administrations have opposed and then sup-

ported the road. The Biden administration initially supported it. But a U.S. government attorney said Wednesday in court that Secretary Deb Haaland has not decided the position she will take on a proposed land exchange needed for the road.

Michael T. Gray, a Justice Department attorney, told a federal appeals court panel Haaland planned to review the record and visit King Cove before making a decision. He said the position he was arguing had not been "taken back in any way."

Gray last month sent a letter to the clerk of court for the 9th U.S. Circuit Court of Appeals stating that Haaland was expected to visit King Cove in September. The letter outlined the position that a decision on whether to enter into a land exchange agreement was a policy call on which different Interior secretaries could reach different conclusions, "even on the same record."

Judge Kim McLane Wardlaw on Wednesday called the letter "perplexing."

She pressed Gray for a timeline and said going forward with the case seemed a "tremendous ask" of the judiciary while Haaland was deciding what position to take.

Gray later said he would not oppose a stay of proceedings. But an attorney for the state, Sean Lynch, expressed concerns with a stay. The state has supported the position defending the land exchange, and Lynch said he believed King Cove Corp., another intervenor in the case, would oppose a stay.

King Cove residents have long sought a land connection through Izembek National Wildlife Refuge to Cold Bay, which has an all-weather airport. Supporters of the effort see it as a life and safety issue.

The refuge, near the tip of the Alaska Peninsula, contains an internationally recognized habitat for migrating waterfowl.

In 2013, Interior Department officials declined a land exchange, with then-Interior Secretary Sally Jewell calling the refuge an "extraordinary place" and saying she supported the conclusion that building a road through the refuge would cause "irreversible damage."

Under the Trump administration, efforts to move forward with a land exchange faced legal challenges, including the current case, brought by a coalition of conservation groups.

A federal judge last year set aside a proposed 2019 agreement between the Interior Department and King Cove Corp., an Alaska Native village corporation. The judge found in part that then-Interior Secretary David Bernhardt had failed to provide adequate reasoning to support a change in policy in favor of a land exchange and road.

Conservation groups also said the agreement did not include a provision limiting use of a road to health and safety purposes.

Interior Department spokesperson Melissa Schwartz could not provide details Wednesday of any travel plans by Haaland. But Schwartz, by email, confirmed that Haaland had not made a final decision regarding a position on the land exchange issue. She said Haaland had told Alaska U.S. Sen. Lisa Murkowski she would travel to Alaska to inform that decision.

Murkowski has supported road access, which she has said would provide "a lifeline for emergency medical care."