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COMMUNITY
Hopi Runner, Kyle Sumatzkuku launches campaign...

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Hopi Tutuveni

September 15, 2021

Volume 29

Number 18

83° / 56°
Cloudy

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Hopi Primary Elections Held on Thursday, September 9, 2021

Hopi Elections Office Issues Un-Official Results



Hopi Tribe Election Un-Official Results

September 9, 2021

CHAIRMAN CANDIDATES	KEAMS CANYON	FIRST MESA	SIPAULOV	SHUNGOPAVI	KYKOTSMOVI	ORAVI	HOTEVILLA	BACAVI	UPPER MEONKOPI	EV- MOBILE	EV-OFFICE	ABSENTEE	TOTAL	%
DAVID NORTON TALAYUMPEWA	21	28	37	10	73	8	12	4	26	20	3	56	298	31.53%
ANDREW STEPHEN QUMYINTEWA	20	65	11	17	20	1	41	15	13	37	16	30	286	30.26%
TIMOTHY LOREN NUVANGYAOMA	11	34	42	28	33	15	7	8	17	28	4	64	291	30.79%
ALFRED LOMAHQUAHU JR.	4	8	7	2	3	0	7	7	7	9	2	14	70	7.41%

CERTIFICATE OF ELECTION

We, the undersigned election officials of the Hopi Tribe of Arizona do hereby certify the above to be a true and accurate abstract of the votes cast in the Primary Election held on the 9th day of September, in the year 2021. We further certify that said election was conducted in accordance with the Constitution, Election Ordinance and the rules and regulations of the Hopi Tribe of Arizona.

George Nasafote Jr.
George Nasafote Jr. (Chairman)

Mardell Lomayestewa
Mardell Lomayestewa (Member)

Darlene Lucario-Nuvamsa
Darlene Lucario-Nuvamsa (Alternate Member)

Signed

Colleen Seletstewa
Colleen Seletstewa (Vice-Chairman)

Dorothy Ami
Dorothy Ami (Member)

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Un-official results from the 2020 Hopi Tribal Elections (provided by the Hopi Elections Office)

HOPI TUTUVENI
PO BOX 123
KYKOTSMOVI, AZ 86039
1110-01600-7460

ADDRESS SERVICE REQUESTED



Hopi Primary Elections Held on Thursday, September 9, 2021

Hopi Elections Office Issues Un-Official Results

Romalita Laban, Managing Editor

Kykotsmovi, Ariz. – September 10, 2021 during the 9 o'clock morning hour, Karen Shupla, Registrar Hopi Elections Office notified recipients on the Hopi Tribe's "All list" and others, via email with Subject: Hopi Tribal Primary 'UN-OFFICIAL RESULTS' - Hopi Elections Office about the Hopi Tribe Election Un-Official Results – September 9, 2021.

Shupla sent a very general message noting, "...Here is the 'UN-OFFICIAL RESULTS' FOR THE PRIMARY ELECTION WHICH WAS HELD ON SEPTEMBER 9, 2021. You may share this your family and [friends.] REMINDER September 30, 2021 is the last day to request for and ABSENTEE BALLOT for the GENERAL ELECTION[... another] REMINDER if you want an absentee ballot contact our office for yourself and we will be able to get the proper information.. These are the 'UN-OFFICIAL RESULTS'. Thank you."

A depiction of the Hopi Tribe Election Un-Official Results – September 9, 2021 is provided on the front cover of this publication for the public's information.

Tutuveni has been providing updates and information regarding the upcoming 2021 Hopi Tribal Elections for Chairman and Vice Chairman by making contact with the Hopi Elections Office staff and providing opportunities for press releases and ad placements.

Hopi Tutuveni staff made contact with the Hopi Elections Office on Thursday, September 9, 2021 via email and to follow up on previous inquiries made on August 23rd and August 25th about how many early votes were cast and from which precincts the votes came from during the Early Voting dates set for August 16th through August 27, 2021.

Shupla responded to the August 23rd email on August 25th noting, "...the turn out for early voting in the villages have been good in most areas. I don't have the numbers right at hand."

No other responses have been received to those particular inquiries and although the Un-Official results have been received, it cannot be deciphered how many voters actually turned out to vote on September 9, 2021 versus those that cast early votes from August 16-27, 2021.

Due to the coronavirus pandemic the Hopi Elections Board determined "EARLY VOTING SITES" for the Hopi Reservation as another opportunity for the gener-

al public to get their votes in however, it cannot be determined if those efforts brought in more or less voters during previous election years when there weren't pandemic concerns present.

Based on information received during a phone call to Karen Shupla, Registrar on the afternoon of September 10, 2021, the numbers listed under the categories 'EV-MOBILE' 'EV-OFFICE' represents early votes. The 'EV-MOBILE' category votes were made from August 16-20, 2021 when the Elections Office went out into the Hopi communities with no further distinctions made about the category. The 'EV-OFFICE' category votes were made at the Election Office from August 23-27, 2021. With that in mind, according to the Hopi Tribe Election Un-official Results – September 9, 2021, Andrew Stephen Qumyintewa had the most EV-MOBILE and EV-OFFICE votes totaling 53 votes in those two categories. Early voting efforts made by the Elections Office seemed to have benefitted 119 voters who cast their votes either through the Early Voting Mobile or the Office location representing 12.5% of the total 945 votes cast. No other distinctions about that particular category were made.

The 'ABSENTEE' category represents mail-in votes made during the period of August 4, 2021 through September 9, 2021. Deciphering exactly how many would have come in before and/or specifically on September 9, 2021 is difficult based on limited information shared in the Un-official results table. The numbers provided in the table, depicts incumbent Timothy Loren Nuvangyaoma with 64 votes and ahead of others under that particular category.

The grand total of 945 cast votes less the 283 EV-MOBILE, EV-OFFICE, and ABSENTEE votes combined, leaves 662 votes being cast in the KEAMS CANYON, FIRST MESA, SIPAULOVI, SHUNGOPAVI, KYKOTSMOVI, ORAIVI, HOTEVILLA, BACAVI, UPPER MOENKOPI category areas, representing 70.0% of all the votes cast.

Of the 945 grand total votes, 298 votes were cast in favor of David Norton Talayumptewa, 291 votes were cast in favor of Timothy Loren Nuvangyaoma, 286 votes were cast in favor of Andrew Stephen Qumyintewa and 70 votes were cast for Alfred Lomaquahu, Jr.

According to Shupla, the votes listed will be considered Un-official until September 16, 2021. The deadline

for challenges to the results to be filed is September 15, 2021. If no challenges are received, the Election Board will certify the results as official on September 16, 2021.

At that point the two Candidates who received the most votes will be placed on the General Election Ballot, along with the Vice Chairman Candidates; Craig Andrews – Village of Mishungnuvi and Clark Wayne Tenakhongva – Village of Hotevilla.

In accordance with the Hopi Election Ordinance, when there were only two candidates for the Vice Chairman seat, the names of those two would not be listed on the Primary ballot and would be placed on the General Election Ballot.

Eligible Members who can vote in the Hopi Tribal Elections are:

- Hopi: Be a member or eligible for membership in the Hopi Tribe as set forth in Art. II of the Constitution and By-Laws of the Hopi Tribe; and

- Age: Be eighteen (18) years of age or older on Election day, per Election Ord. #34

The Hopi Election Board encourages all eligible Hopi Voters to update their voter information. IF you are a new voter, IF you have moved away or back to the Hopi reservation and have a change of address, IF you have changed your name or IF you just want to update your voter information you may contact the Hopi Tribal Registrar.

IF you are going to be away from your polling site on Election Day, you may request for an Absentee Ballot (vote by mail) OR if you would like to vote in the comfort of your home you may request for an Absentee Ballot. The DEADLINE to do so for the General Election is: September 30, 2021.

Information is available on the Hopi Election's webpage on the Hopi Tribe's website at: <https://www.hopi-nsn.gov/tribal-government/hopi-elections-office/>

The Voter Registration Form and other Hopi Elections Office information are also available at the link. The Hopi Elections Office physical address is: SW corner of AZ State Hwy 264, B.I.A. Indian Route 2 (Leupp road) MP 47.7 Kykotsmovi, Ariz., 86039

For more information contact the Hopi Elections Office at: (928) 734-2507 or (928) 734-2508. The Fax line number is: (928) 734-1257. Email inquiries can be sent to: kshupla@hopi.nsn.us



Hopi Primary Elections Held on Thursday, September 9, 2021

Hopi Elections Office Issues Un-Official Results, Cont.



Kykotsmovi voting poll where voters wait their turn to vote in the Primary Elections (Photo by Carl Onsae/HT)



Bacavi's new community center is being used as voting poll where a potential voter waits her turn to vote (Photo by Carl Onsae/HT)



Hotevilla voting poll where a security guard waits for potential voters during the hours of 7am-7pm (Photo by Carl Onsae/HT)



Oraibi voting poll where for potential voters during the hours of 7am-7pm (Photo by Carl Onsae/HT)

Hopi Tribal Council Fourth Quarter Session

September 1, 2021 AGENDA

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

2. 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 - TABLED

XI. NEW BUSINESS

1. Action Item #046-2021 – To approve a 2021 Contract with Antol & Sherman,

P.C. for Conflict Public Defense Counsel in the Hopi Tribal Court – Author/Travis J. Hyer, Deputy General Counsel, Office of General Counsel

2. Action Item #047-2021 – Approve Amendment #1 of the 2020 Contract for Legal Representation of tribal members by Antol & Sherman, P.C., approved by Tribal Council in H-011-2020 – Author/Travis J. Hyer, Deputy General Counsel, Office of General Counsel

3. Action Item #048-2021 – Procure 2021 Insurance Policies for the Hopi Tribe –

Author/Edgar Shupla, Director, Office of Facilities & Risk Management

4. Action Item #049-2021 – Transfer Insurance Settlement (\$534,885.78) to HTEDC – Author/ Edgar Shupla, Director, Office of Facilities & Risk Management

5. Action Item #050-2021 – To approve Professional Services Master Agreement 1- 5 years between the Arizona Board of Regents on behalf of the University of Arizona and the Hopi Tribe for the purpose of improving colorectal cancer screening rates on the Hopi reservation - Author/Dana Russell, Manager, Hopi Cancer Support Services - **Time Certain – September 9, 2021 @ 1:00 p.m.

6. Action Item #051-2021 – To approve resolution to terminate SWAP Agreement and retain the law firm, Michael Best & Freidrich, LLP - Author/Fred Lomayesva, General Counsel, Office of General Counsel

7. Action Item #052-2021 – To approve completed Enrollment applications for Hopi membership - Author/Dione A. Naha, Enrollment Coordinator, Office of Enrollment

8. Action Item #053-2021 – To authorize First Things First to collect unidentified tribal and community data relevant to young children (0-5) on the Hopi Reservation and the publication and dissemination of the 2022 Coconino Regional Needs and Assets Report - Author/Dr. Noreen Sakiestewa, Director, Hopi Department of Education and Workforce Development - **Time Certain – September 8, 2021 @ 1:00 p.m.

9. Action Item #054-2021 – To authorize Hopi Telecommunications, Inc., to submit a grant application to the National Telecommunications and Information Administration (NTIA), U.S. Department of Commerce Tribal Broadband Connectivity not to exceed \$15,000,000 - Author/Carroll Onsaie, General Manager, Hopi Telecommunications, Inc.

10. Action Item #055-2021 – To establish a Tribal bank account to be used with the Tribe's Flexible Spending Account (FSA) and to approve the Bancorp Bank as the service provider for FSA debit cards, effective January 1, 2022 - Author/Anthony Laban, Jr., Assistant Finance Director

11. Action Item #056-2021 – To approve the Agreement for Mutual Emergency First Response between the Hopi Tribe and the Navajo Nation regarding the Village of Moenkopi - Author/Virgil Pinto, Chief, Hopi Law Enforcement Services

12. Action Item #057-2021 – To recharacterize the CARES Act award of \$951,650 to an advance of the Tewa's future annual general fund village allocations - Author/Jamie Navenma, Chairman, CARES Act Committee - **Time Certain – September 9, 2021 @ 9:00 a.m.

13. Action Item #058-2021 – To request approval from the Hopi Tribal Council to conduct an investigation into activities at the Turquoise Well/Tawaovi site as stated on the enacting resolution and shall be conducted by an independent investigator - Author/David Talayumptewa, Council Representative, Kykotsmovi Village

14. Action Item #059-2021 – To approve the Mutual Aid Agreement between the Hopi Tribe and the Arizona Department of Public Safety - Author/Virgil Pinto, Chief, Hopi Law Enforcement Services

15. Action Item #60-2021 – To approve Kykotsmovi Enterprise Board's request for approval of a line of credit from the Hopi Tribal Council to purchase inventory and establish a contingency fund for the new convenience store which is scheduled to open in October 2021 - Au-

thor/Cheryl Tootsie, Vice President, Kykotsmovi Enterprise Board

16. Action Item #061-2021 – To formally accept the funds allocated to the Hopi Tribe by the American Rescue Plan Act.

17. Introduction of Miss Hopi – Timothy L. Nuvangyaoma, Chairman, The Hopi Tribe - **Time Certain – September 7, 2021 @ 1:00 p.m.

18. Discussion/Possible Action - Letter dated July 26, 2021 re: Grants & Scholarship Committee Alternate – Danny Honanie, Tribal Council Representative, Village of Kykotsmovi

19. Discussion/Possible Action – Letter dated July 30, 2021 Re: Request to rescind Executive Order #011-2021 and direct the Drought Task Team to reach out to Hopi ranchers and Navajo Accommodation Agreement signers to work on identifying alternatives for addressing drought issues on Hopi lands. / Letter dated August 16, 2021 Re: Executive Order #011-2021 Range Mitigation and Livestock Reduction – Albert T. Sinquah., Tribal Council Representative, First Mesa Consolidated Villages - **Time Certain – September 10, 2021 @ 9:00 a.m. – 12:00 noon

20. Discussion/Possible Action – Letter dated July 23, 2021 Re: Complaint Regarding the Turquoise Well Site – Herman G. Honanie, Tribal Council Representative, Village of Kykotsmovi

21. Discussion/Possible Action – Memorandum dated August 23, 2021 Re: Research Project on Juniper commonly referred to as the Cedar Tree and wish to conduct an online survey of Hopi Tribal Members to determine how cedar is being used on the reservation – Herman G. Honanie, Tribal Council Representative, Village of Kykotsmovi

22. Discussion/Possible Action Re: Letter dated July 27, 2021 re: Request Hopi Tribal Council's approval that Alternate #3 Darlene-Lucario-Nuvamsa move to Alternate #1 and request that the Hopi Tribal Secretary advertise the vacant Hopi Election Board's Alternate #2 and Alternate #3 positions – Danny Honanie, Tribal Council Representative, Village of Kykotsmovi

23. Letter dated August 24, 2021 Re: Hopi General Counsel and Election Board issues – Herman G. Honanie, Tribal Council Representative, Village of Kykotsmovi



Service Completes Review of Petition to Revise Jaguar Critical Habitat

FOR IMMEDIATE RELEASE

Date: Sept. 3, 2021

Contact: Al Barrus, 505-248-6409, al_barrus@fws.gov

The U.S. Fish and Wildlife Service has reviewed a formal petition to exclude lands around the proposed Rosemont Copper Mine from the jaguar critical habitat designation in Arizona, finding that the petition did not provide substantial scientific information indicating that the exclusion is warranted.

Threats to international jaguar populations have increased in recent years, including unprecedented fires in important jaguar habitat, an increase in the black-market trade and hunting of jaguars, and the diminishment of jaguar potential prey.

In November 2020, Rosemont Copper Company petitioned the Service to remove 50,000 acres of designated critical habitat in Arizona in the northern Santa Rita Mountains, stating this area provides limited conservation benefits, and its removal would have little impact on the remaining critical habitat.

Service biologists determined the petition did not provide substantial scientific information that areas petitioned to be removed from critical habitat do not contain the features that are essential to the conservation of the jaguar or that these features do not require special manage-

ment considerations or protection. Service biologists also found that the petition did not present information indicating why the petitioned areas are not essential for conservation of jaguars.

Read the full 90-day finding here: <https://ecos.fws.gov/ecp/species/A040>

The Service has established strong working relationships with state and local partners, conservation groups and the Mexican government in support of jaguar recovery.

The mission of the U.S. Fish and Wildlife Service is working with others to conserve, protect, and enhance fish, wildlife, plants, and their habitats for the continuing benefit of the American people. We are both a leader and trusted partner in fish and wildlife conservation, known for our scientific excellence, stewardship of lands and natural resources, dedicated professionals, and commitment to public service.

For more information on our work and the people who make it happen, visit www.fws.gov. Connect with our Facebook page at www.facebook.com/usfws, follow our tweets at www.twitter.com/usfws, watch our YouTube Channel at <http://www.youtube.com/usfws> and download photos from our Flickr page at <http://www.flickr.com/photos/usfws>.

- <http://www.southwest.fws.gov> -

Hopi Law Enforcement Services August 2021 Report

FOR IMMEDIATE RELEASE

Submitted by: Hopi Law Enforcement Services

Kykotsmobi, Ariz. – May 14, 2021 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 AUGUST 2021, Hopi Law Enforcement Services responded to a total of 730 calls for service.

Abandoned Vehicle = 1

Information = 25

Accidents = 7

Medical Calls = 17

Alarm = 2

Noise Disturbance = 4

Alcohol Offenses = 89

Pan Handling = 1

Animal/Livestock = 88

Property Damage/Vandalism = 12

Assault = 14

Road Check = 1

Attempt to Locate/Missing Persons = 9

Sex Offenses = 1

Breaking & Entering = 15

Shooting = 1

Child Abuse = 9

Suicide = 2

Civil Disputes/Citizens Assist = 21

Suspicious Person/Circumstances = 19

Court Order Violation = 6

Theft/Fraud = 8

Department of Natural Resources = 5

Traffic Offenses = 81

Disorderly Conduct = 25

Trespassing = 1

Event Activity = 4

Threatening = 6

False Information to Officer = 1

Wanted Person = 6

Fight/DV = 17

Weapons Offense = 3

Fingerprinting = 1

Welfare/Property/Security Checks = 204

Fire/Controlled Burns = 12

Harassment = 10

Criminal Homicide = 2

DRUGS SEIZED: 77.99 total grams Marijuana

20.77 total grams of Meth

0.71 total grams Cocaine

1570.71 total ounces Alcohol

FIREARMS SEIZED: 3

TOTAL ARRESTS: 70 (52 booked and 18 cited and released/charges filed)

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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.

Hopi Runner, Kyle Sumatzkuku Launches Campaign to Achieve Boston Marathon Dream



All rights reserved
FOR IMMEDIATE RELEASE

Tuba City, Ariz. – September 6, 2021
Kyle Sumatzkuku’s pursuit of participating in the 125th Boston Marathon recently received a boost after Duane Humeyestewa launched a fundraising campaign on GoFundMe. The campaign aims to raise the much needed funds for Kyle Sumatzkuku, a Native American Endurance Runner from the Hopi Tribe, to be able to travel and participate in the event, scheduled to be held on October 11, 2021, now recognized as "Indigenous People’s Day" in most progressive states across the country.

Duane Humeyestewa, who is tracking Kyle on this journey with a documentary project, states, "As Hopi people, we have the inherent strength and resilience to run the highest mesas and hike the highest mountains, so running and finishing a marathon is a testament of that endurance built into our DNA. We can’t let anything stop us from achieving our dreams."

The Boston Marathon has become increasingly popular over the years as a major event bringing together thousands of runners in the United States and other parts of the world. While the pandemic led to the suspension of the event and other similar gatherings, the marathon will be making a return in grand style in October 2021, and Kyle Sumatzkuku is set to race

alongside some of the world’s top runners at the event and to represent the Native American community.

Kyle’s move is inspirational, with his achievements so far serving as an encouragement to Native American children and youth to engage in sports and turn to athletics, instead of succumbing to the pressures of playing video games and adopting bad eating habits. His story and eventual acceptance to run in the limited event, especially after the COVID-19 pandemic will motivate people from tribal communities to push boundaries and achieve their full potentials, giving hope to youth to look at participating in US Sports and Olympics.

The fundraising campaign to support Kyle’s plight of running at the Boston Marathon also helps to raise social awareness around the issues related to health and wellness, physical activity and nutrition, and diabetes.

Kyle’s feat at the Boston Marathon will further bring to bear the accomplishment of notable Native American athletes, runners, and Olympians, including Billy Mills, Jim Thorpe, Andrew Sockalexis, and the Hopi Tribe’s very own Lewis "Tsökahovi" Tewanima.

For more information about the Kyle Sumatzkuku campaign and to support the pursuit of his dream, visit <https://gofund.me/ad7260f1>

PUBLIC NUTRITIONAL INFORMATION

Today, Hopi Head Start Program announced its sponsorship of the U.S. Department of Agriculture (USDA) Child and Adult Care Food Program administered by the Arizona Department of Education, Community Nutrition Programs. Meals will be made available to enrolled participants at no separate charge without regard to race, color, national origin, sex, age, or disability. Household income determines the amount of money institutions will be reimbursed to provide meals to enrolled participants. The income-eligibility guidelines listed below are used to determine the amount of reimbursement.

Household Size	Free					Reduced-Price				
	Weekly	Bi-Weekly	2x Month	Monthly	Annually	Weekly	Bi-Weekly	2x Month	Monthly	Annually
1	\$322	\$644	\$698	\$1,396	\$16,744	\$459	\$917	\$993	\$1,986	\$23,828
2	\$436	\$871	\$944	\$1,888	\$22,646	\$620	\$1,240	\$1,343	\$2,686	\$32,227
3	\$549	\$1,098	\$1,190	\$2,379	\$28,548	\$782	\$1,563	\$1,693	\$3,386	\$40,626
4	\$663	\$1,325	\$1,436	\$2,871	\$34,450	\$943	\$1,886	\$2,043	\$4,086	\$49,025
5	\$776	\$1,552	\$1,682	\$3,363	\$40,352	\$1,105	\$2,209	\$2,393	\$4,786	\$57,424
6	\$890	\$1,779	\$1,928	\$3,855	\$46,254	\$1,266	\$2,532	\$2,743	\$5,486	\$65,823
7	\$1,003	\$2,006	\$2,174	\$4,347	\$52,156	\$1,428	\$2,855	\$3,093	\$6,186	\$74,222
8	\$1,117	\$2,233	\$2,420	\$4,839	\$58,058	\$1,589	\$3,178	\$3,443	\$6,886	\$82,621
Each additional member, add:	\$114	\$227	\$246	\$492	\$5,902	\$162	\$324	\$350	\$700	\$8,399

In accordance with Federal civil rights law and USDA civil rights regulations and policies, the USDA, its Agencies, offices, and employees, and institutions participating in or administering USDA programs are prohibited from discriminating based on race, color, national origin, sex, disability, age, or reprisal or retaliation for prior civil rights activity in any program or activity conducted or funded by USDA.

Persons with disabilities who require alternative means of communication for program information (e.g. Braille, large print, audiotape, American Sign Language, etc.), should contact the Agency (State or local) where they applied for benefits. Individuals who are deaf, hard of hearing or have speech disabilities may contact USDA through the Federal Relay Service at (800) 877-8339. Additionally, program information may be made available in languages other than English.

To file a program complaint of discrimination, complete the USDA Program Discrimination Complaint Form, (AD-3027) found online at: http://www.ascr.usda.gov/complaint_filing_cust.html, and at any USDA office, or write a letter addressed to USDA and provide in the letter all of the information requested in the form. To request a copy of the complaint form, call (866) 632-9992. Submit your completed form or letter to USDA by: mail: U.S. Department of Agriculture, Office of the Assistant Secretary for Civil Rights, 1400 Independence Avenue, SW, Washington, D.C. 20250-9410; fax: (202) 690-7442; or email: program.intake@usda.gov.

Meals will be provided at the site(s) listed below:

Site Name:	All Head Start Program Centers	Site Name:	
Site Address:	1 Main Street P.O. Box 123	Site Address:	
City, Zip Code:	Kykotsmvi, AZ 86039	City, Zip Code:	
Phone Number:	(928) 734-3512	Phone Number:	

Multi-Site Sponsors: Complete one form and attach a list of the names, addresses, and contact numbers for all operating sites.

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2021 Hopi High School Volleyball Schedule			
Date	Opponent	Location	Times
Fri. 8/27	Chino Valley, Holbrook Joseph City, Mogollon & Round Valley (Scrimmage)	Holbrook H.S.	V-2:00 pm
Tue. 8/31	Red Mesa H.S.	Teec Nos Pos	JV-4:00 pm & V-5:00 pm
Tue. 9/7	Tuba City H.S.	Tuba City	JV-4:00 pm & V-5:00 pm
Thu. 9/9	Rock Point H.S.	Hopi	JV-4:00 pm & V-5:00 pm
Fri. 9/10	Window Rock H.S. Invite	Fort Defiance	TBD
Sat. 9/11	Window Rock H.S. Invite	Fort Defiance	TBD
Thu. 9/16	Valley H.S.*	Sanders	JV-4:00 pm & V-5:00 pm
Sat. 9/18	Alchesay H.S.	Hopi	JV-12:00 pm & V-1:00 pm
Tue. 9/21	Pinon H.S.*	Hopi (Senior Night)	JV-5:00 pm & V-6:00 pm
Thu. 9/23	Round Valley H.S.*	Eagar	JV-5:00 pm & V-6:00 pm
Thu. 9/30	Ganado H.S.*	Hopi	JV-5:00 pm & V-6:00 pm
Thu. 10/7	St. Johns H.S.*	Hopi (Pink Night)	JV-5:00 pm & V-6:00 pm
Fri. 10/8	Joseph City H.S. Invite	Joseph City	TBD
Sat. 10/9	Joseph City H.S. Invite	Joseph City	TBD
Tue. 10/12	Pinon H.S.*	Pinon	JV-4:00 pm & V-5:00 pm
Thu. 10/14	Round Valley H.S.*	Hopi	JV-4:00 pm & V-5:00 pm
Sat. 10/16	Valley H.S.*	Hopi	JV-12:00 pm & V-1:00 pm
Tue. 10/19	Rock Point H.S.	Rock Point	JV-3:00 pm & V-4:00 pm
Thu. 10/21	St. Johns H.S.*	St. Johns	JV-5:30 pm & V-6:30 pm
Sat. 10/23	Ganado H.S.*	Ganado	JV-11:00 am & V-12:00 pm
Thu. 10/28	2A North Region 1 st Round	High Seed	6:00 pm
Sat. 10/30	2A North Region Finals	Ganado	TBD
Tue. 11/2	2A State Play-In Game	High Seed	6:00 pm
Sat. 11/6	2A State 1 st & 2 nd Rounds	TBD	TBD
Fri. 11/12	2A State Semifinals	TBD	TBD
Sat. 11/13	2A State Championship	TBD	TBD

* Denotes a 2A North Region Contest - All Times Mountain Standard Time (No Daylight Savings)
Note: Games, dates, and times are subject to change. HJSJS will provide notification of any changes via our website, Facebook pages, local radio stations, and our mass messaging system.

2021 Hopi High School Varsity Football Schedule			
Date	Opponent	Location	Time
Sat. 8/21	Window Rock H.S. (Scrimmage) *Canceled	Fort Defiance	11:00 am
Sat. 8/28	Valley H.S.	Hopi	10:00 am
Fri. 9/3	Tuba City	Tuba City	6:00 pm
Fri. 9/10	Zuni	Zuni	6:00 pm
Fri. 9/24	Ganado	Hopi (Senior Night)	7:00 pm
Sat. 10/9	Holbrook	Holbrook	5:00 pm
Fri. 10/15	Alchesay	Whiteriver	7:00 pm
Fri. 10/22	Pinon*	Hopi (Homecoming)	7:00 pm
Fri. 10/29	Red Mesa*	Teec Nos Pos	7:00 pm
Fri. 11/5	2A State Playoffs-1 st Round	High Seed	7:00 pm
Fri. 11/12	2A State Playoffs-Quarterfinals	High Seed	7:00 pm
Sat. 11/20	2A State Playoffs-Semifinals	TBD	TBD
Sat. 11/27	2A State Playoffs-Championship	TBD	TBD

* Designates a 2A San Juan Region Contest.
Note: All Times Mountain Standard Time (No Daylight Savings)
Games, dates, and times are subject to change. HJSJS will provide notification of any changes via our website, Facebook pages, local radio stations, and our mass messaging system.



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2021 Hopi Jr. High School Football Schedule

Date	Opponent	Location	Time
Tue. 9/7	Sanders M.S.	Hopi	V-4:00 pm
Wed. 9/15	Page M.S.	Page	V-4:00 pm
Sat. 9/18	Tsehootsooi M.S.	Hopi	V-10:00 am
Wed. 9/22	Tuba City J.H.S.	Tuba City	V-4:00 pm
Sat. 9/25	Ganado M.S.	Hopi	V-10:00 am
Tue. 9/28	Pinon M.S.	Pinon	V-4:00 pm
Sat. 10/2	NAIC Play-In Games	Higher Seed	V-10:00 am
Tue. 10/5	NAIC Semifinals	Higher Seed	V-4:00 pm
Sat. 10/9	NAIC Championship	Ganado	V-12:00 pm

Note: All Times Mountain Standard Time (No Daylight Savings)

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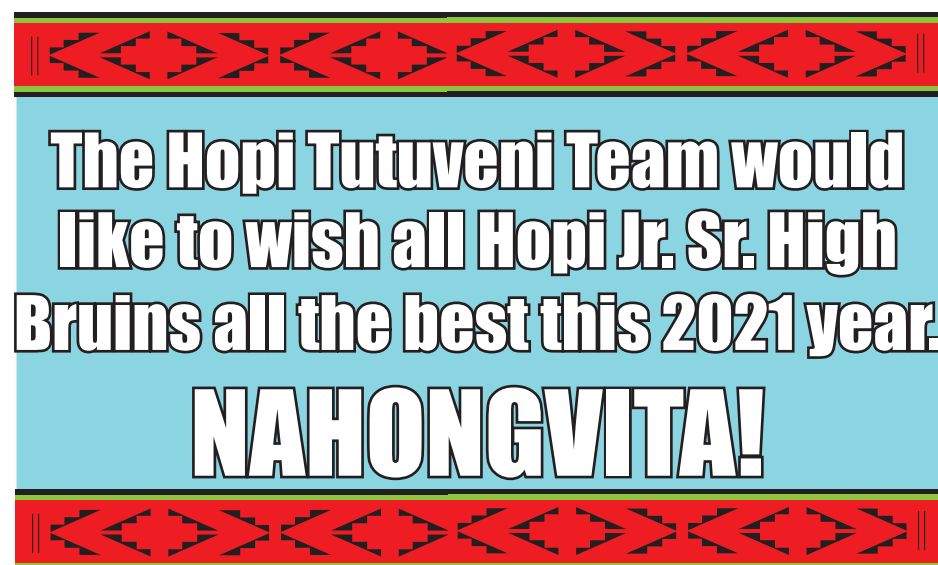
2021 Hopi High School JV Football Schedule

Date	Opponent	Location	Time
Thu. 9/2	Tuba City	Hopi	6:00 pm
Sat. 9/11	Window Rock	Fort Defiance	1:00 pm
Thu. 9/23	Ganado	Ganado	5:00 pm
Thu. 9/30	St. Johns	St. Johns	6:00 pm
Wed. 10/6	Camp Verde	Camp Verde	6:00 pm
Thu. 10/21	Alchesay	Hopi	6:00 pm
Thu. 10/28	Holbrook	Hopi	6:00 pm

* Designates a 2A San Juan Region Contest.

Note: All Times Mountain Standard Time (No Daylight Savings)

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2021 Hopi High School Cross Country Schedule

2021 Hopi Jr. High School Cross Country Schedule

Date	Event	Location	Times
Tue. 8/31	Hopi Invite	Hopi	3:00 p.m.
Tue. 9/7	Payson Invite	Payson (Payson Golf Course)	4:00 p.m.
Sat. 9/18	Four Corners Invite	Flagstaff (Buffalo Park)	8:30 a.m.
Sat. 10/2	Dave Doerrert Invite	Phoenix (Mountain View Park)	8:00 a.m.
Fri. 10/15	Dave Contaser Invite	Winslow (McHood Park)	3:00 p.m.
Fri. 10/22	Holbrook Invite	Holbrook (Hidden Cove G.C.)	1:00 p.m.
Wed. 10/27	2A North Region Meet	Hopi	4:00 p.m.
Tue. 11/2	Sectional Meet	Holbrook (Hidden Cove G.C.)	TBD
Sat. 11/13	Division IV State Meet	Phoenix (Cave Creek G.C.)	B-1:00 p. G-1:55 p.

Note: All Times Mountain Standard Time (No Daylight Savings)
Meets, dates, and times are subject to change. HJSHS will provide notification of any changes via our website, Facebook pages, local radio stations, and our mass messaging system.

Date	Event	Location	Times
Tue. 8/31	Hopi Invite	Hopi	3:00 pm
Sat. 9/4	Kayenta M.S. Invite	Kayenta	8:00 am
Sat. 9/11	Canyon De Chelly Invite	Chinle	8:00 am
Fri. 9/17	St. Michaels Invite	St. Michaels	5:00 pm
Sat. 9/25	Ganado Invite	Ganado	8:00 am
Sat. 10/2	NAIC Finals hosted by Tsehootsooi M.S.	Fort Defiance	9:00 am

Note: All Times Mountain Standard Time (No Daylight Savings)
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Hopi Tribe Department of Health and Human Services Covid-19 Emergency Response

September 9, 2021 Report

AZ – September 9, 2021

The data is updated on the Hopi Tribe's website "COVID-19 Response and Resources" page.

SARS Cov2 Variant testing at Hopi Health Care Center as of September 9, 2021 – 38 samples sequenced to date from positive Cepheid test collected between 06.18.2021 and 08.18.2021

Note: Those unable to determine have high Ct values, meaning low viral load

- Since 6/18/21, 94% (30 of 32 samples) that were able to be sequenced were the Delta variant

- The earliest Delta variant was from a sample collected on 6/23/2021

- Since 6/23/2021, all sequenced samples have been Delta variants

- Delta variant has caused cases among the non-vaccinated, partially vaccinated, and the fully vaccinated

Variants

Delta-B.1.617.2

*Spreads much faster

*A much as 2 times more contagious

Unvaccinated people remain the greatest concern

*Severe illness, hospitalization and death

Treatments

*Certain monoclonal antibody treatments are less effective

Fully vaccinated individuals can still get COVID, but less often (<10% of cases)

□ If vaccinated individuals do get COVID, it is less severe

Vaccines

□ Vaccines are highly effective against Delta, especially severe outcomes

Delta Variant -Vaccine Effectiveness

□ Currently authorized vaccines are highly effective in preventing serious infections.

□ Vaccine risk reduction

o 10 times lower reduction for serious infection

o 3 times lower for infection

□ CDC Data: Fully vaccinated persons account for <0.004% of breakthrough COVID causing hospitalization and <0.001% of breakthrough COVID causing death.

Hopi Health Care Center – Community Vaccination Information:

COVID-19 vaccines are available daily for those 12-years old and older.

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

COVID-19 Testing Drive Up Testing Remains Open Monday – Friday from 8 am to 9:30 am. Enter at the west entrance & drive around back. Wear a mask & stay in your vehicle. For more information about other testing options please call (928) 737-6233.

Moenkopi residents Tuba City Regional Health Care will have a Pfizer vaccine community drive-up vaccine clinic now available for individual's 12-years and older. Call 1-866-976-5941 to schedule your appointment.

As of September 9, 2021 the United States now has approximately 40,345 million confirmed positive cases over 649,299 deaths reported.

Over 1,039 million confirmed positive cases now exist in Arizona. Of those, close to 18,901 are in Navajo and 20,259 in Coconino Counties.

The Hopi Health Care Center has tested over 10,757 patients to date. Over 1,468 of those tests at Hopi Health Care Center came back positive with 1065 from Hopi Tribal members. Tuba City Regional Health Care Corporation reported 290 positives for Hopi Villages with a combined number of 1,360*** positive Hopi Tribal members.

+ Includes Village member(s) retested positive.

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.

Village	Most recent case
1. Polacca	September 8th
2. Sipalwavi	September 7 th , 2021
3. Moenkopi	September 3 rd , 2021
4. Kykotsmovi	August 31st
5. Keams Canyon	August 30th
6. Flagstaff	August 27th
7. Polacca	August 19th
8. Shungopavi	August 18th
9. Orayvi	August 13th
10. Hotevilla	August 6th
11. Mishongnovi	July 28th
12. Phoenix	July 23rd
13. Bacavi	July 22nd
14. Winslow	July 15th
15. Spider Mound	January 13 th

for 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 September 8, 2021

Village	Population Estimate	Number Vaccinated*	Percent of population vaccinated	Vaccine Ranking Highest=1
Bacavi	337	203	60.23%	7
Hotevilla	871	539	61.88%	5
Kykotsmovi	709	558	78.70%	2
Mushongovi	679	302	44.47%	9
Moenkopi	1,146	742	64.74%	4
Orayvi	103	102	99.02%	1
Shungopavi	1,013	688	67.91%	3
Sipalwavi	371	203	54.71%	8
Polacca	1,908	1,169	61.26%	6
Total*	7137**	4,506	63.13%	

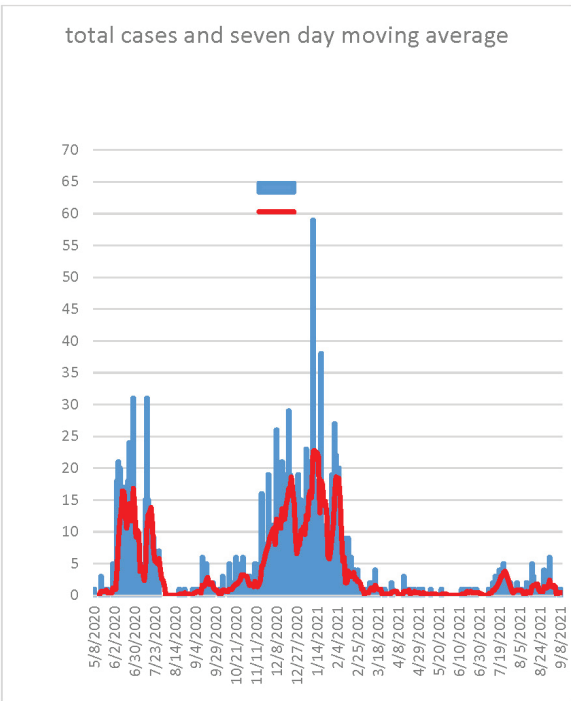
Hopi Tribe Department of Health and Human Services Covid-19 Emergency Response September 9, 2021 Report, Cont.

Hopi COVID-19 Reported Cases by Hopi Health Care Center Cases* As of September 9, 2021					
Number Tested Today	Cumulative Number Positive	Cumulative Number Negative	Total Number in Process		Total Tested
27	1,469	9,225	13		10,778

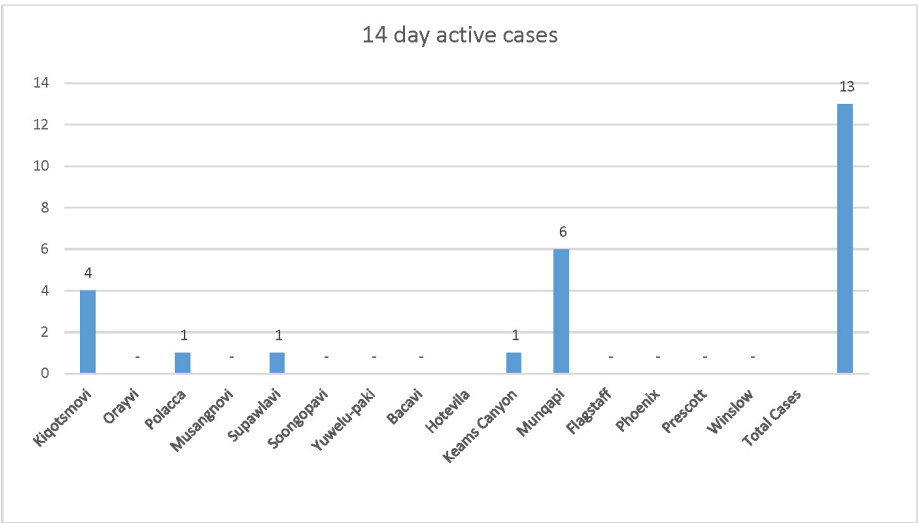
Number of Cases per Village	Reported by HHCC	Reported by Tuba City Regional Healthcare Corporation	Total
Kiqōtsmōvi	110	30	141***
Orayvi	29		29
Polacca (Walpi-Sitsom'ovi-Tewa)	293	9	303***
Musangnuvi	96	2	98
Supawlavi	61	1	63***
Songōopavi	225	1	226+
Yuwelu-paki	12		12
Paaqavi	56		56
Hotvela	130	47	177
Keams Canyon	45	10	56***
Flagstaff		2	2
Munqapi	1	188*	189*
Phoenix	1		2***
Winslow	4		5***
Prescott	1		1
TOTAL	1065	290	1,360***

*Note: These data include newly added testing results from the Abbott ID NOW machine since April 20, 2020
** A total of 1,360+ individuals who tested positive are members of the Hopi Tribe.
*** Data includes all state-wide data from other facilities such as Flagstaff, Winslow, Phoenix or other hospitals.

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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.



This graph demonstrates the active cases and is stratified by village. Currently there are 13 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.

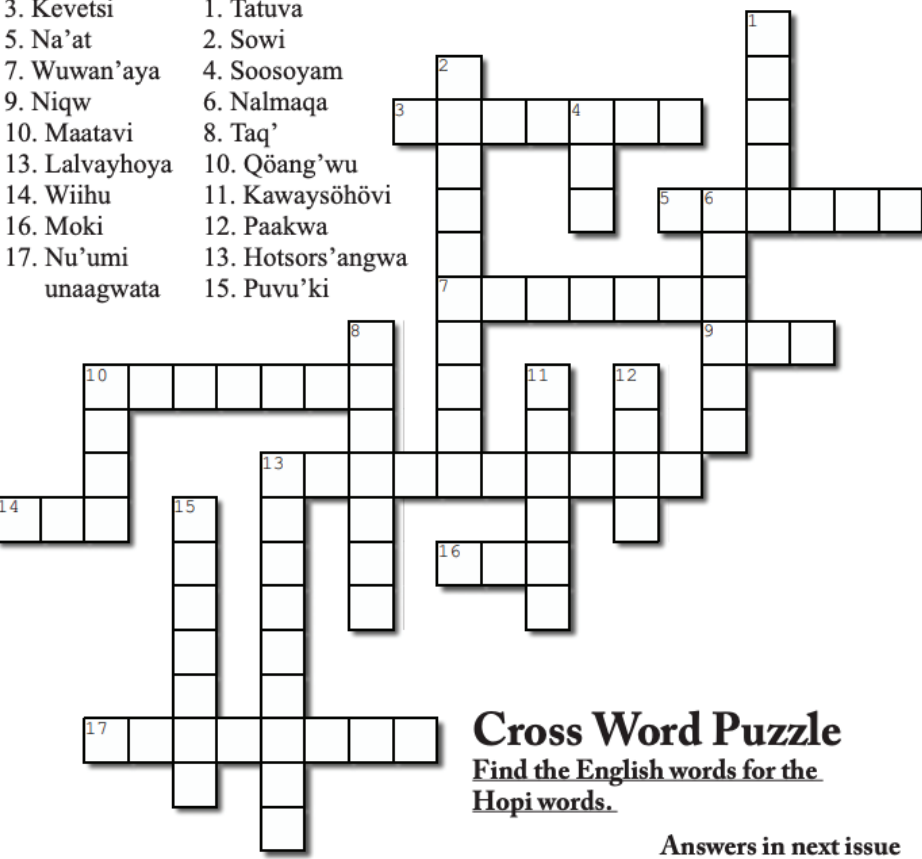


Across

3. Kevetsi
5. Na'at
7. Wuwan'aya
9. Niqw
10. Maatavi
13. Lalvayhoya
14. Wiihu
16. Moki
17. Nu'umi
 unaagwata

Down

1. Tatuva
2. Sowi
4. Soosoyam
6. Nalmaqá
8. Taq'
10. Qôang'wu
11. Kawaysôhövi
12. Paakwa
13. Hotsors'angwa
15. Puvu'ki



Cross Word Puzzle
Find the English words for the Hopi words.

Answers in next issue

Answers for September 1 issue
Across
1. Burp, 2. Bathroom, 7. Anywhere, 8. Live Alone, 9. Tease, 11. Clay, 13. Apache, 14. Air Pump, 15. Bathtub
Down
1. Bark, 2. Bald Eagle, 3. Algae, 4. Shy, 5. Breeze, 6. Stinkbug, 10. Shade, 12. Apricot, 16. Arm, 17. Bat
Call 928-734-3283 for hints or answers



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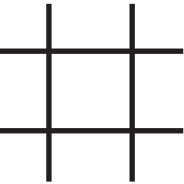
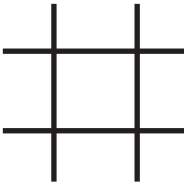
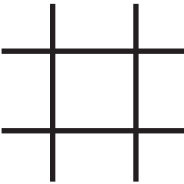
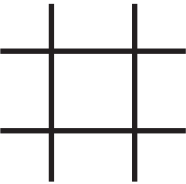
CONSAE@HOPI.NSN.US OR 928-734-3281

HOPILAVIT - FALL RELATED

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

HOPI WORDS	Qöomvi - Black	Nepni - Greens (Wild Edible Plants)
Niiti - Acquire	Wüusi - Broom	
Màmqasi - Afraid	Wiiqöhi - Candle	Höknaya - Harvest Activity (Corn)
Tsuye'ew - Annoying	Moosa - Cat	Hatiko - Lima Beans
Mansàla - Apples	Wishövi - Cob Web	Kasaava - Melon (Casaba)
Haman'iwta - Ashamed (Be)	Humisi - Corn Blossom	Siingyanta - Peeling Husk
Qötsvi - Ashes	Silakvu - Corn Husk	Tuva - Pine Nuts
Tsovàlti - Assemble	Wikto - Corn (Purple)	Pàapu - Purple String Beans
Nawis'ew - At Last	Nanha - Corn Smut	Sivàapi - Rabbit Brush
Yuwsi - Attire	Qötsaqá'ö - Corn (White)	Murita - Threshing Beans
Naanahoy - Back & Forth	Mööya - Dry - Corn & Peaches	(Cleaning)
Nukpana - Bad	Tuphena - Dye (Basketweaving)	Sikyatko - Watermelon (Yellow Meat)
Siwi - Basketry Shrub	Wimori - Fat Beans	
Sawya - Bat	Kömokto - Gather Wood	Hohoyisi - Wild Tea/Yellow Dye
Tungla'yta - Beg	Hohomto - Grabbing @ Basket	Siita - Wild Tea/Yellow Dye
Awsöyakna - Bewitch	Dance	Mooho - Yucca

TICK-TACK-TOE

			
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When I was a mush head kitten, I thought the world was small, I never knew there were other countries let alone other races in the world. It is true that I was a sheltered kitten. I never knew that the world was such a big place and there were billions of people that occupied only 20% of the world.

When I grew up, I learned about how different we really were, even in the Hopi community. We're all named Hopi but we are so separate in what and how we conduct our Hopi things or our Hopi way of life. I wonder if other pueblos have this same challenge with unity. I mean, we're so separate in our ways of teaching the Hopi culture that we don't see that we are becoming a separate nation even though there is only one word for us...HOPI. We might as well call ourselves Hopi-Sub 1, Hopi-Sub 2, Hopi-Sub 3 for all the distinctions which come with being on separate mesas.

When I was in high school, I had friends from all different mesas and we seemed to get along well, I think. We spoke the same language, we took our culture values in the same way, and we didn't see ourselves as a "sub-culture" of Hopi like it seems today.

Let me reiterate...our Hopi people are becoming separate in our teachings and now we are arguing how to be Hopi in our own ways. We are slowly teaching our children that one mesa does not matter and that they do things "different" and we shouldn't follow that example. We seem to have become a separate nation within this unified culture. Of course, we can argue that we still come together for our Hopi ceremonies and different events but we can also argue that Hopis are different, in the way we conduct our ceremonies. Even though we speak the same language and even though we walk the same Hopi path, we seem so different in the ways of traveling to get to our destination. It's like the freeway

lane in Phoenix, we have about 6 lanes and some lanes have faster cars and other lanes have slower cars, but all in all we still arrive to the same destination. That's how Hopi culture is, everything we do, we do differently in all the villages aka lanes here on the Hopi reservation highway, but we all come to the same resolution. But how can we say which teaching is the right or wrong way? Who can we contact to find out how the real Hopi way of life is supposed to be?

Now, don't get me wrong, all the 12 villages here on the Hopi reservation have their own way of conducting Hopi beliefs and culture and we can still understand each other when we talk to each other. It's not like we are totally foreign to each other's understanding how Hopi life is to be. So, when certain ceremonies and certain ways of doing Hopi ceremonies are conducted on the Hopi mesas, we all understand why they do things a certain way.

With all that explained, my biggest pet peeve in the process is when we say "Kiiyavq'vi" meaning "Person who lives from a faraway place." We say this phrase when we are in another village, or when someone from another village visits our village. It's not like they are foreign, we still speak and live the same way, and we were just born from another part of the village.

The way that I look at Hopi is that we are like a metropolis, and in that metropolis, we have cities like Phoenix, Mesa, Scottsdale, Gilbert and Avondale. So, my comparison is that Hopi is like a large metropolis with different little cities aka villages, we all shop at the same Wal-Mart and eat at the same Chinese restaurant, and I also think that saying "Kiiyavq'vi" is totally a misunderstanding of the way we see each other.

So, what can we do to make ourselves whole

again? For starters, we stop calling each other Kiiyavq'vi because we all have family from different villages. And we stop trying to pride ourselves by the way we conduct our ceremonies. It's like we are in a competition with each other and the villages we come from. It's as if we are doing things to be "cool" or do things that people will talk about in the future, to make ourselves appear to be the best village to go to.

We have so much pride to be Hopi, and that's a bad thing...in my opinion. Well let me provide an example of how I see this...it's like when the Phoenix Suns went to the Playoffs and won. In my cat opinion, they became too prideful after winning at that level. It seemed to me that they became jerks at winning, so when the Championships came along, they were put in their place and ended up losing the Championships because they came out with only 2 wins.

So, in a sense that's how I see Hopi when we get boastful and we start to act like jerks to our own people. When I say jerks, I'm not saying like we hurt people intentionally I'm saying we want to hurt people intentionally by trying to be a perfect village or by being a village with all the toys and games.

So, my advice to you is that when we forget how to have humility, we forgot that being prideful is not something to have all the time. We forget that being Hopi is just living peacefully with oneself, and not trying to get involved with every little thing. We can't control the outlook of how people view each other, but we can control how we view ourselves. If we start to control ourselves with the way we look at each other, we will be better people, not perfect but better. But then and again, if I'm prideful like a lion then maybe I can control the world! Then again maybe that's just a kitten wishing...



(Photo courtesy of Vivian Juan-Saunders)

Kalle Benallie
Indian Country Today

A few history-making tribal leaders have one thing in common: A commitment early on to make a change.

Brian Weeden, the youngest chairman to date for the Mashpee Wampanoag Tribe in southeastern Massachusetts, and Vivian Juan-Saunders, the first chairwoman of the Tohono O'odham Nation in southern Arizona, both had the ambition and commitment to help their tribes in any way they could. They sought out helping the youth by joining or creating organizations that benefited them.

"I figured I needed to be the boots on the ground and a lot of our elders were happy to see a young person stepping up for our community," Weeden said.

He helped create Mashpee Wampanoag's youth council, which participated in a well-known national Native youth organization. Through being an affiliated youth council, Native youth "engage in annual projects in four areas – cultural preservation, environmental awareness, healthy lifestyles, and community service."

Weeden, 28, said being one of the youngest tribal leaders in the country feels like "our generation is finally getting our chance to show everyone else what we're made of."

While campaigning for chairman this year, he worked temporarily as a custodian at the Kenneth C. Coombs school in Mashpee, Massachusetts, for COVID-19 cleaning. It was a job he took because it aligned with his passion in working with youth. And he recalled an enlightening conversation with a kid that showed him children were interested in what's happening in their communities.

The kid asked if Weeden was going to be chairman, after Weeden responded with uncertainty, the kid gave him a sure answer that he would.

"That's what it's always kind of been about for me is the children and our young people and providing the service to the community at large," he said.

Before Weeden met requirements to run for tribal council — candidates had to be at least 25 — he dedicated his time to his community. He served and continues to serve on numerous boards and committees such as the Mashpee School Committee, historical commission, conservation commission, environmental oversight commission and a special commission that is currently investigating the Massachusetts seal and motto.

Weeden was also the first northeast area representative for United National Indian Tribal Youth's executive committee and later was elected as co-president and trustee. He also served as co-vice president of the National Congress of American Indians Youth Commission.

He said his commitment through committees, commissions and boards is what got him to where he is today and he advised youth to do the same if they are thinking of becoming a leader in their communities.

"You get there because of your blood, sweat and tears along the way. And I think that your community will recognize that and one day it'll pay off and you'll be in one of these positions to hopefully lead your tribe," he said.

In Arizona

The first woman to chair the Tohono O'odham Nation, Vivian Juan-Saunders, also leveraged youth leadership opportunities over the years that led her to her former role. The now 61-year-old had a similar work ethic as Weeden and a goal to be part of tribal politics.

She began as an intern for former Chairman Josiah Moore and later was a community representative and served on the district council. J.R. Cook, who had been the executive director for UNITY for 37 years, also mentored her while she was at the organization, where she also served on the board.

When she set her sights on running for chair she felt her outside experience could be beneficial to the tribe and wanted to be of service to the people. She ultimately was elected in 2003, her term ended in 2007, and credits her time at the organization as shaping her term as chairwoman. She said she learned about strategic planning, decision-making, and presented positive mental attitude training sessions throughout the country.

"I made every effort to communicate to all levels within our government programs, districts, other elected officials," she said about her time in tribal leadership.

And during her campaign, she realized the impact it could have on young women. She thought back on how the historic run coincided with what she's done before. She said she was the first female president at her school's Future Farmers of America chapter and was the first sixth grader, along with her friend, to wear pants at school. It was rare for women to wear pants before the 60s and 70s because it resisted social norms, according to the Huffington Post.

"I didn't realize I had started early. Then being elected to chairwoman, they didn't know what to call me because in our constitution it's chairman," she said.

Today, she is still in tribal politics and represents the Chukut Kuk district on the tribe's legislative council. Additionally, she is on the appropriations, domestic affairs and human resources development committees.

She said her experience with UNITY and being around other Indigenous youth who had the same dreams, goals and aspirations, was extremely encouraging. She said organizations and conferences can be influential for youth today to stay on track and motivated.

"[Youth] just need to come together to see other youth in action and understand you're part of this chain linking that innovation and change in tribal communities," she said.

Mary Kim Titla, executive director for UNITY, said many youth participants like Weeden and Juan-Saunders go back to their communities and use what they learned at the organization.

"[Brian] encourages young people to take matters into their own hands, and to use their voices and to start getting involved now," she said.

Titla said so many people have been positively affected like her when she asked her parents 40 years ago to attend her first UNITY conference in Oklahoma City. She later served on the council of trustees for more than 30 years.

"I tell people it's hard to describe UNITY because it's like going to Disneyland. You can talk to people all day long about Disneyland, but until they go there, they won't experience that magic. And that's exactly what UNITY is; it inspires hope and changes lives," Titla said. "And we have heard time and time again from people all over the country who say UNITY changed my life."

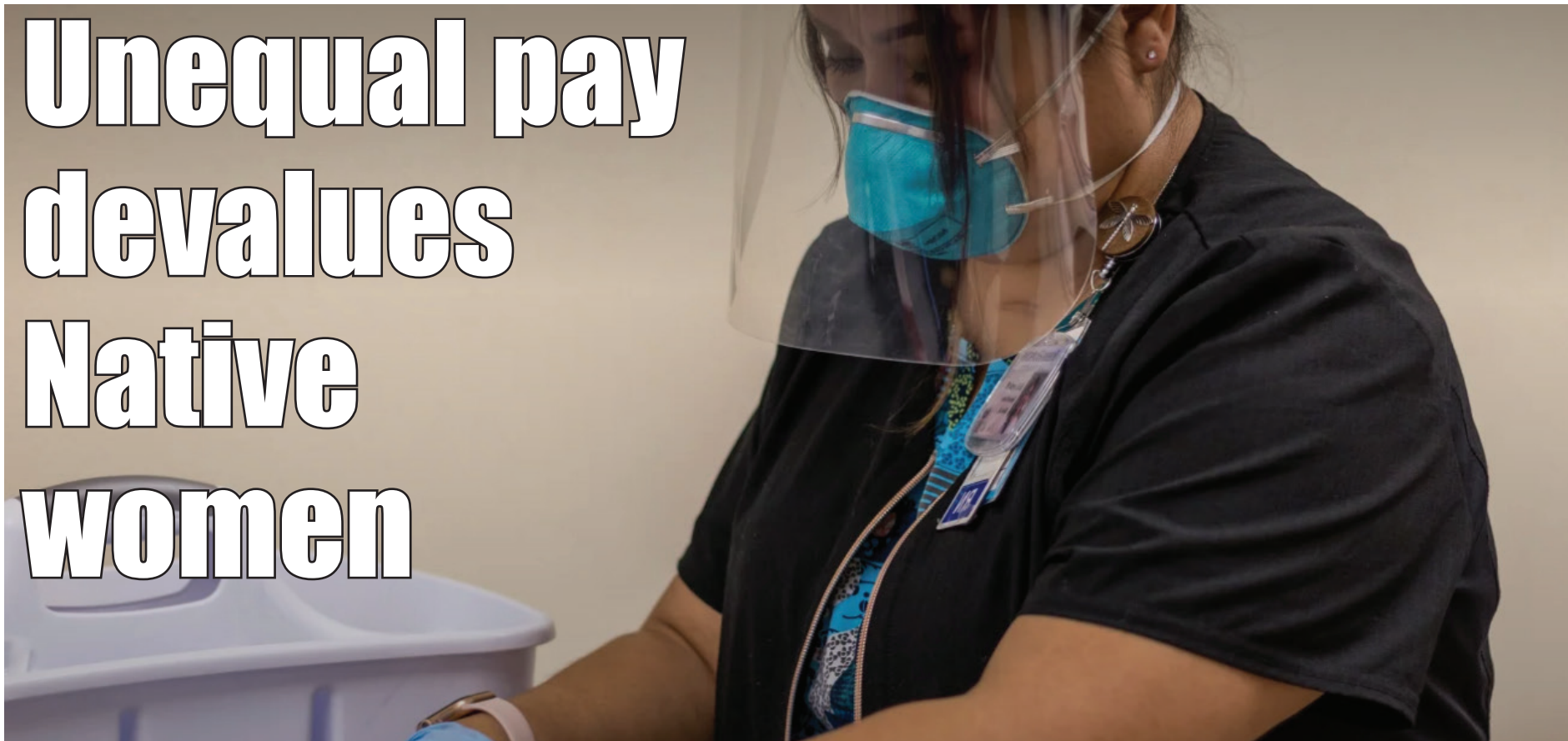
Titla said bringing youth to the forefront is a powerful asset because it allows them to directly connect to their generation.

"When we allow them to use their voices and give them a platform, they can reach their peers in ways adults can't," she said.

And many can benefit with more youth involvement.

"It's important to tap into the talent that we have out there because they have some great ideas, and they have the energy to really help improve their communities," she said.

Unequal pay devalues Native women



In this Dec. 29 photo, registered nurse Starla Garcia prepares a coronavirus vaccine in Chinle, Arizona, for someone who enrolled in the COVID-19 vaccine trials on the Navajo Nation and initially received a placebo. (Nina Mayer Ritchie/Johns Hopkins Center for American Indian Health via AP)

Kolby KickingWoman
Indian Country Today

Sixty cents on the dollar.

That's what Native women earn compared to White, non-Hispanic men based on 2019 data, according to the Equal Pay Today campaign.

September 8 is Native Women's Equal Pay Day. Based on the aforementioned numbers, it is the date Native women must work up until to make what White, non-Hispanic men made at the end of last year.

Democratic National Committee Chair Jaime Harrison, along with the committee's Native American Caucus chair and vice-chair Rion Ramirez, Turtle Mountain Chippewa and Pascua Yaqui, and Paulette Jordan, Coeur d'Alene, released a statement saying the Biden administration has prioritized ending the gender pay gap and no American should find the disparity acceptable.

"Today marks another day that Native American women are paid just \$0.60 for every dollar earned by a White, non-Hispanic man," the statement reads. "While \$0.40 today doesn't buy a bus ticket, over a 40-year career it amounts to nearly \$1 million in lost wages - but it also amounts to the devaluation of Native American women's

contributions to our country that no American should find acceptable."

For Native mothers, the gap becomes worse, earning just 50 cents on the dollar compared to White, non-Hispanic fathers.

Kansas Rep. Sharice Davids, Ho-Chunk, and New Mexico Rep. Melanie Stansbury, wrote in Ms. Magazine that paying all women equally would cut poverty for working women in half, add billions of dollars to the gross domestic product and urged all to continue to call out unfair compensation.

"We will not rest until Native Women's Equal Pay Day no longer exists because equal pay for equal work becomes a reality for all Americans," the pair wrote.

The wage gap also exists for Native women with an advanced higher education degree. A Native woman with a master's earns approximately the same as a White man with an associate's degree, around \$52,000, according to the National Women's Law Center.

Raising awareness across social media, Native and non-Native advocates and organizations publicized their support using the hashtag, #NativeWomensEqualPay.

To address the pay gap for Native women, through their statement, the DNC said the Biden administration

has pushed to ensure Native women have a voice and representation at every table; including the president's cabinet with Interior Secretary Deb Haaland, Laguna Pueblo.

Through the Infrastructure Deal, the committee says investing in electricity, water, transportation and more on tribal lands will both support Native women and tribes at large.

"Native American women are essential to the fabric of our country's values and success, and the Democratic Party is committed to ensuring their contributions to our economy and our nation are met with the full value and respect they are due," the statement said.

Sara Alcid, senior campaign director of the Workplace Justice of MomsRising, the online and on-the-ground organization of more than 1 million mothers and their families, had more pointed and concrete examples of how to end the wage gap.

She called on Congress to pass the Paycheck Fairness Act, raising the minimum wage to \$15, as well as universal child care and paid family and medical leave.

"No one should ever be shortchanged on her paycheck due to her gender or race," Alcid said. "We will continue to fight until we build an economy of shared prosperity that works for all of us."

JOB OPENING

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 OPENING



HOPI TRIBAL HOUSING AUTHORITY JOB VACANCY ANNOUNCEMENT

POSITION: Project Director
DEPARTMENT: Development
POSITION OPEN: 9-15-2021
CLOSING DATE: 9-24-2021

CONTACT:

Sherry Lomayestewa, HR Generalist
928.737.2800

Visit our website at www.htha.org for more detailed information regarding this vacancy announcement.

ANNOUNCEMENT

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We offer available space for obituaries, and they are always free.
If you plan on publishing an obituary call or email today
Call:
928-734-3283 or email:
ads@hopi.nsn.us

JOB OPENING

HTEDC is seeking an Assistant General Manager for the Hopi Cultural Center.

The AGM's responsibility is to assist the General Manager in 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 management, 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.

- Knowledge and experience in a hospitality setting
- Demonstrate a proactive and enthusiastic attitude in providing excellent customer service
- Ability to communicate and multi-task in a fast paced environment
- Ability to anticipate and solve problems

For more information, please contact Lamar Keelvama at (928) 734-9511 or email lkeelvama@hopiculturalcenter.com

LEGALS

IN THE HOPI CHILDREN'S COURT, HOPI JURISDICTION
KEAMS CANYON, ARIZONA

In the matter of the guardianship of)	Case No. 2018-CC-0007
KEWANYAMA, E. P.)	
DOB: 05/21/2007)	
Minor Child,)	NOTICE OF FILING OF PETITION FOR
)	PERMANENT GUARDIANSHIP OF MINOR
The Hopi Tribe, and)	CHILD; AND NOTICE OF HEARING BY
Hopi Tribe Social Services Program,)	PUBLICATION
Petitioners,)	
)	
AND CONCERNING:)	
Alton Kewanyama & Alysha Sekaquaptewa,)	
Parents/Respondents.))	

THE HOPI TRIBE TO ALYSHA SEKAQUAPTEWA, PARENT OF THE MINOR CHILD NAMED ABOVE:

PETITIONERS, have filed, pursuant to Hopi Children's Code, Chapter IV, Section B (1-5), a Petition for Permanent Guardianship to adjudge the above-named child minor in need of care and permanent stability.

NOTICE IS HEREBY GIVEN that said Petition for Permanent Guardianship is set for Initial Appearance-Permanent Guardianship Hearing on the **03rd day of NOVEMBER 2021, at 01:30 p.m. (MST)** in the Hopi Children's Court, Main Courtroom, Keams Canyon, Arizona 86034, for the purpose of determining whether the parent contests the allegations contained in the Petition for Permanent Guardianship.

A **COPY** of the Petition may be obtained by submitting a request in writing to: Office of the Hopi Prosecutor, PO Box 306, Keams Canyon, Arizona 86034; telephone number (928) 738-2245 or 738-2246; fax number (928) 738-2203.

FAILURE TO APPEAR at the Initial Appearance-Permanent Guardianship Hearing or to otherwise notify the Court in writing of good cause for inability to appear prior to the date of the hearing will result in a default judgment being entered against the parent. This means that the parent's rights to legal and physical custody of the child(ren) may be vested with the Hopi Tribe Social Services Department.

RESPECTFULLY SUBMITTED this 18th day of August, 2021.

HOPI CHILDREN'S COURT

Martina Hovie
Deputy Court Clerk
Post Office Box 156
Keams Canyon, Arizona 86034
Telephone: (928) 738-5171



The Hopi Tribe P.O. Box 123 Kykotsmovi, AZ 86039
Ph: (928) 734-3281 • Ph: (928) 734-3283

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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)

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.

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).

JOB OPENING

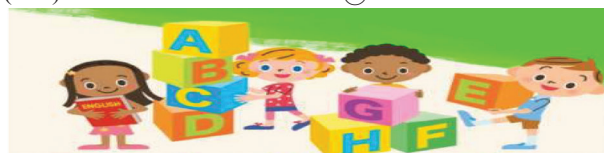
HTEDC is seeking a General Manager for the Hopi Cultural Center.

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
- Ensures that HCC is always maintained
- Maintain product and service quality standards
- Demonstrate a proactive and enthusiastic attitude in providing excellent customer service
- Promote teamwork and act as a positive role model
- Ability to communicate and multi-task in a fast-paced environment
- Ability to anticipate and solve problems
- Minimum 5-year knowledge and experience in hospitality management
- Possess a four-year college degree or equivalent experience

For more information, please contact Cindy Smiley at (928) 522-8675 or email csmith@htedc.net



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Sponsored By: Hopi Early Intervention Program
Office of Early Childhood Education
Hopi Tribe Department of Education

JOB OPENING

The Hopi Foundation Job Announcement

Staff Accountant

POSITION SUMMARY: Assists The Hopi Foundation Controller in preparing and maintaining general ledger of the organization including processing accounts payable and receivable, and payroll, making general journal entries, researching questions related to financial transactions and preparing financial statements and other reports in accordance with generally accepted accounting principles and internal policies and procedures.

MINIMUM QUALIFICATIONS REQUIRED: At least 3 years of work experience in accountancy, bookkeeping or related position; associates' or bachelor's degree in Finance, Accountancy, Bookkeeping, Business or any equivalent combination of education, training, or skills which demonstrate the ability to perform the duties of the position.

NECESSARY REQUIREMENTS: Possess a valid driver's license; Have no felony or misdemeanor convictions within the past five years; Background investigation & fingerprinting may be required; Personal vehicle may be required.

FULL JOB DESCRIPTION & APPLICATION:

HopiFoundation.org/jobs

SALARY: Based on experience & qualifications;

\$25-35k/yr

CONTACT: Hannah Honani

hannah.honani@hopifoundation.org

928-734-2380; 928-299-0452

DEADLINE: Friday, September 17, 2021



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Rosa Honanie
Alverna Poneoma
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First Mesa Consolidated Villages

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Dale Siquah
Wallace Youvella, Jr.
Ivan L. Sidney.





Talking Stick Casino in Arizona. (Photo by Indian Country Today)

Bob Christie
Associated Press

PHOENIX — A judge on Monday evening refused to block a new Arizona law allowing sports gambling to be run by professional sports teams in a decision that will allow the major gambling expansion start as planned later this week.

Maricopa County Superior Court Judge James Smith refused to issue an injunction barring sports betting from starting Thursday. The ruling came just hours after he held an unusual Labor Day hearing on the request filed by one tribe.

The Yavapai-Prescott Indian Tribe wanted the law, which allows professional sports teams to get licenses to run sports gambling, declared unconstitutional. They argued it violates the state's Voter Protection Act by illegally amending the 2002 voter initiative that authorized tribal gambling in Arizona by allowing nontribal groups to have gambling operations without asking voters to weigh in. Proposition 202 restricted gambling outside tribal reservations.

But Smith wrote that Proposition 202 regulated the types of gambling allowed at tribal casinos, not other kinds of betting.

"Plaintiff did not cite language from the proposition indicating that Arizona would never expand gambling to different activities or locations," Smith wrote. "What is more, the proposition contemplated gambling expansions."

The judge also rejected several other arguments the

tribe made in seeking to have the sports betting law declared unconstitutional.

"Today's ruling is not just a win in court, but a win for Arizona," said C.J. Karamargin, spokesman for Gov. Doug Ducey, who signed House Bill 2772 into law in April. "A tremendous amount of work by a diverse group of stakeholders has gone in to implementing HB2772 and the amended tribal-state gaming compacts. This ruling means that work will be allowed to continue."

The tribe also argued the law passed by the Legislature and signed by the Republican governor is unfair because it allows 10 licenses for professional teams to run sports betting at or near their stadiums and online, while allocated only 10 for tribes to run online sports betting operations. All tribes with casinos can run sports books.

That shortchanged tribes because there are only nine qualifying teams or events such as professional golf tournaments while there are more than twice that number of tribes competing for licenses, and all must pay a nonrefundable \$100,000 application fee.

Smith's ruling said that may be worth exploring as the lawsuit proceeds, but is far below what is needed to issue an injunction.

Attorneys for the state said the tribe's interpretation of the law is wrong and it also waited too long to seek a restraining order preventing sports betting from starting.

Smith agreed the tribe's delay in filing the lawsuit weighed against it, noting that the legislation was signed in April, as were updated tribal gaming compacts that most of Arizona's 22 tribes signed.

"The tribe's delay filing suit rebuts the notion of irreparable harm," Smith wrote.

And he rejected the tribe's "speculative" argument that allowing sports gambling outside of tribal casinos will harm the tribe's revenue. Those factors helped push the balance of hardships that judges weigh at the preliminary injunction stage of a suit far into the state's favor, he wrote.

The tribe contends that allowing off-reservation sports betting will siphon off gamblers that would normally go to their two casinos in Prescott, about 100 miles north of Phoenix, by removing tribes' exclusive rights to run gambling operations. But it mainly argued that its inability to get an online sport gambling license could decrease its future revenue.

The professional teams, including all of the major sports franchises, NASCAR and PGA events that were issued state licenses are all based in metro Phoenix. They will run brick-and-mortar sports betting operations at or close to their stadiums or related venues, but also can take bets online.

In concert with the new law, Ducey and the vast majority of Arizona's 22 tribes — but not the Yavapai-Prescott tribe — signed new tribal gaming compacts that greatly expand tribes' exclusive gambling offerings. Tribal casinos can now offer games such as Baccarat and craps to their existing offerings of slot machines, blackjack and poker. Ten tribes were awarded sports gambling licenses that allow them to run sports books online.

The new compacts were the result of five years' negotiations between the governor's office and tribal leaders across the state.



Rooted in place 'Footprints of Hopi History' a must-read for any Four Corners historian

by Jonathan Thompson
Durango Telegraph (all rights reserved)

When I was a teenager, I spent some weekends, holidays and most of the summers at my father's little house overlooking a small canyon on the edge of Cortez. On his and my days off, we'd get up early, drink some instant coffee and drive west onto the Great Sage Plain. The old car floated over rolling hills on county roads that started out paved but inevitably became washboard nightmares that rattled dashboard screws free and caused dust to rise from the old car's floorboards to mingle with the smoke from my dad's cigarettes. Each of us stared silently out the windows, ruminating on rows of vibrant green bean stalks rising from red earth or cubical hay bales lined up on a freshly cut field.

Eventually he would steer the car to the side of the road and park in what seemed like an arbitrary spot. Then we ambled through sage, piñon, and juniper – and, in the heat of summer, the incessant cicada-screech – until we came to a fragment of a wall sticking up from the earth, perhaps, or maybe just a pile of hewn stones covered with lichen with potsherds scattered about: a cultural site, the remains of a structure from the Pueblo II or III period.

We then walked delicately around the site, studying it, my father looking for architectural features, the function of which archaeologists had yet to discern – alignments of large stones, walls set apart from other structures, Chaco-style swales, often called “roads” for lack of a better term. My job was to find high vantage points, such as on top of a nearby hill or in the branches of an ancient juniper, from which I could see the surrounding skyline in order to see how the architecture fit into the larger landscape. Did walls or berms align with Ute Mountain or the Bears Ears, for example? Did a road point due north? Was there a sign of a similar structure on the opposite side of a canyon?

I almost always found these sorts of alignments – or perhaps I imposed them upon the structure. Yet I never knew what to do with that information or what it meant.

My dad was doing archaeology of a sort, informed by Pueblo scholars with whom he worked as Crow Canyon Archaeological Center's research director. Although I didn't know it at the time, I think I was doing something more like place-ology, trying to better understand my place in Place by piecing together how the Pueblo people placed themselves in Place through their architecture. These two approaches may have been one and the same.

Memories of those site visits returned recently as I listened to the screechy thrum of cicadas and pored through *Footprints of Hopi History: Hopihiniwtiput Kukveni'at*, a 2018 book edited by Leigh Kuwanwisiwma, T.J. Ferguson and Chip Colwell, with contributions from a number of Hopi and non-Hopi scholars and archaeologists. It's not a new book, but it's a remarkable one, and a must read

for anyone interested in the archaeology and history of the Four Corners country.

As the title implies, the book delves into the history of the Hopi people placing footprints – or migrating from place to place – over the course of millennia around the Four Corners until they reached the center place, or Tuuwanasavi, on the Hopi mesas. But it tells that story through the lens of another narrative; one about the creation of the Hopi Cultural Preservation Office and efforts by its longtime director, Kuwanwisiwma, to retake control over the Hopi story and how it is told. You might call it history sovereignty.

One way in which the Hopi Tribe could have done this is to simply shut out non-Hopi researchers and archaeologists, which would have been an understandable response to what one of the contributors to the book called *historicide*, or the anthropological community's failure to see Hopi history from the Hopi point of view. Instead, Kuwanwisiwma and his colleagues take a different approach: educating non-Hopi scholars, government officials and archaeologists through collaboration. In many ways, *Footprints* is the manifestation of that collaboration.

One chapter, “The Genetic Diversity of Hopi Corn,” by Kuwanwisiwma, Shirley Powell and Mark Varien, lays out the details of one of those partnerships with the Crow Canyon Archaeological Center. Crow Canyon researchers wanted to better understand the farming techniques of the Ancestral Pueblos in the northern San Juan or Mesa Verde region. The northern San Juan Pueblos most likely grew crops without the aid of irrigation, relying only on direct precipitation, just as the Hopi still farm today.

So, Hopi farmers got together with Crow Canyon to cultivate experimental plots at Crow Canyon. While the Crow Canyon farmers wanted to mix several strains of corn in one plot, the Hopi farmers insisted that each strain be separated into distinct plots to avoid cross-pollination and hybridization. This discussion led to the possibility of analyzing the DNA of the current Hopi corn varieties in order to determine where the corn originated, to protect existing strains, and to protect Hopi intellectual property.

Ironing out details and addressing everyone's concerns took years, but eventually the testing went forward. The results showed that different strains of Hopi corn are genetically distinct, not simply morphologically different. “This result supports the Hopi view and the view of other Pueblo groups that varieties of Hopi (and Pueblo) corn, distinguished by color, have distinct characteristics that were important to the survival of Pueblo people,” the authors write. “Clearly, thousands of years of Hopi plant husbandry have created and preserved morphologically and genetically distinct corn varieties that are uniquely suited to the highly variable environmental conditions of the northern Southwest.” Hopi corn may be just what is

needed in these times of climate change-induced aridification as more and more crops become unviable in the dry West.

Most enlightening was a theme that runs throughout the book: The importance of landscape to the Hopi people. The land is not merely a backdrop against which human history plays out. It is integral to that history and culture; you can't have one without the other. “The Hopi past and present are shaped by the way the land is remembered and discussed,” write the authors of a chapter on “multivocal approaches to Hopi Land.” Landscape is not just a trigger for memories, it is memory.

This concept is important to consider when thinking about preserving and protecting cultural sites in places like Bears Ears National Monument. It is not adequate merely to draw a line or put up a fence around a single Puebloan structure or village. The physical village is only a small piece of a much larger ritual landscape, it is the center of “a nested set of landscape features that mark cardinal directions, sacred places and boundaries, giving physical definition to the notion of centeredness,” write Wesley Bernardini – informed by the work of Alfonso Ortiz – in “Visual Prominence and the Stability of Cultural Landscapes.” If you want to protect a village, you have to include far more than just the architectural remnants.

Establishing a 2-million-acre national monument, in other words, is perfectly reasonable and is in line with the Antiquities Act's mandate to set aside the smallest area possible in order to preserve the antiquities in question.

Bernardini's chapter was the one that brought back those memories of site visits with my dad. Bernardini describes visiting sites with Kuwanwisiwma who, instead of staring at the ground, like most non-Hopi archaeologists, would look out to the horizon and take stock of the landforms he saw. He and his colleagues would often be able to discern which clan occupied the site based on the information they gathered.

Bernardini goes on to present a methodology for placing a site in its landscape and in relation to landforms near and far in order to “operationalize an Indigenous spatial lens that can identify likely cosmological landmarks.” Back during my site visits, I was doing a version of this, albeit an uninformed one in which I didn't quite know what I was looking for, even if I had a vague sense of it.

Now, thanks to *Footprints of Hopi History*, I have a slightly better understanding of what I was seeing. I look forward to taking that new knowledge back out onto the Great Sage Plain.

The Land Desk is a thrice-weekly newsletter from Jonathan P. Thompson, longtime journalist and author of *River of Lost Souls*, *Behind the Slickrock Curtain*, and the forthcoming *Sagebrush Empire*. To subscribe, go to www.landdesk.org.

Manoomin will have its day in court



Cass Lake is one of many lakes in Minnesota where wild rice or manoomin grows. Cass Lake, Minnesota 2019 (Photo by Mary Annette Pember)

Mary Annette Pember
Indian Country Today

On Sept. 3, a federal judge dismissed the Minnesota Department of Natural Resources motion for an injunction against the White Earth Band of Ojibwe tribal court and judge in its lawsuit, *Manoomin versus Minnesota Department of Natural Resources*.

“The federal court rightly noted that it has no authority whatsoever to enjoin a tribal court judge from hearing a tribal court law case,” said Angelique EagleWoman, professor and co-director, Native American Law and Sovereignty Institute at Mitchell Hamline School of Law.

“This is a matter of respect between different sovereigns and is also a matter of U.S. Supreme Court decisions holding that tribes have sovereign immunity,” EagleWoman added.

EagleWoman is a citizen of the Sisseton-Wahpeton Dakota Oyate.

“Manoomin will have its day in court; this is big,” said Michael Fairbanks, chairman of the White Earth Band of Ojibwe on hearing about the court’s decision.

In a first of its kind legal action, opponents of En-

bridge’s Line 3 pipeline construction project filed a complaint in August on behalf of wild rice, or manoomin in the Ojibwe language, in White Earth tribal court claiming the Department of Natural Resources violated the rights of manoomin as well as multiple treaty rights for tribal citizens to hunt, fish and gather outside the reservation. Plaintiffs in the case say that the agency failed to protect the state’s fresh water by allowing Enbridge to pump up to 5 billion gallons of groundwater from construction trenches during a drought and thus endangering the health of wild rice.

The Department of Natural Resources argued that the White Earth tribal court lacked jurisdiction over the state agency, citing its own sovereign immunity and the fact that it’s not a tribal citizen.

In her order, U.S. District Judge Wilhelmina Wright wrote, “The Supreme Court has made clear . . . that a tribe’s sovereign immunity bars suits against the tribe for injunctive and declaratory relief; In summary, plaintiffs are not entitled to injunctive relief because this Court lacks the authority to enjoin the defendants in this case. Moreover, in light of Defendants’ tribal sovereign immunity, the Court also concludes that it lacks subject-matter

jurisdiction over this case and must dismiss the complaint without prejudice.”

EagleWoman expressed surprise that the Department of Natural Resources went to federal court to try to stop a tribal court rather than seeing the rights of manoomin lawsuit as an opportunity to discuss the claims and seek a settlement.

“Their expectations that the federal court would ignore federal law were not well thought out,” EagleWoman said.

The case will move forward in tribal court. Spokespeople for the Department of Natural Resources did not respond to an email from Indian Country Today asking about their plans in the case.

In a letter shared with Indian Country Today, Oliver Larson, Minnesota assistant attorney general wrote to Judge Wright on Sept. 5 requesting leave to file a motion with district court to reconsider its order. Larson offers examples of case law backing up his claim that federal courts have jurisdiction to review tribal court jurisdiction and enjoin tribal court proceedings.

