

Joe Biden restores scared Bear Ears

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Collection of 150 Hopi items is returned to the Hopi Tribe

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COLUMN

LARRY'S CORNER

Larry's Hopi Halloween

Read more about it

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COMMUNITY

Hopi Athletics Update

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The Hopi Tutuveni

October 20, 2021

Volume 29

Number 20

75° / 56°
Cloudy

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



Kyle Sumatzkuku: Journey of a Hopi Endurance Runner

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Kyle Sumatzkuku with Hopi flag Photo Courtesy of @ Duane Allen Humeyestewa

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

ADDRESS SERVICE REQUESTED



These Hopi athletes are running Boston...

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Kyle Sumatzkuku: Journey of a Hopi Endurance Runner



Kyle, Rebecca, Leroy Sumatzkuku Photo Courtesy of @ Duane Allen Humeyestewa

By: Duane Humeyestewa
Boston Marathon Journal

It was still dark out when Kyle Sumatzkuku woke up for another early start on Monday, October 11, 2021. The outside air over Boston, Massachusetts was crisp and clean. There was a light fog that patiently waited for its queue to lift up. Rain drizzled on the city skyline, back-dropped by rain clouds faintly lit by the eastern rising sun.

It had been more than thirty months - more than 900 days - since the last in-person Boston Marathon. On this particular day Kyle was quiet, focused but beamed with an anxious excitement for the first time since the coronavirus outbreak impacted the Hopi community.

Last year's Boston Marathon race was postponed until September 2020 and then it was called off with certainty for the first time in its history; this year's was moved again from Patriots Day in the hopes that the pandemic would go away — leading to the first fall Boston Marathon ever. It happened to fall on Indigenous People's Day.

"I was so focused and in the zone for the race sometimes it feels like a blur.

It was monumental to be at the start line with thousands upon thousands of amazing runners from all over the world," said Kyle Sumatzkuku.

This was Kyle's first Boston trip and first opportunity to run with credible runners on an international stage. Our small support team - referred to as Team Leetayo - included Kyle's parents Leroy and Rebecca Sumatzkuku from Moencopi, AZ. Kyle's Hopi name is Leetayo, a moniker appropriately given by his godparents when Kyle was initiated as a teenager. Now Kyle is true to form when he proudly wears a shirt emblazoned with his name on it, moving swiftly like a running fox on the trails.

On Medal Monday, as most Boston Marathon finishers refer to it, the bustle of the crowd was busy like buzzing bees. We navigated through the barricades and adapted to the strict safety measures put in place by the Boston

Athletic Association. It was more effective to drive to the start line and help Kyle stay prepared for the race.

Around 8:32 a.m. ET, Sgt. Daniel M. Clark, also known as "The Singing Trooper," performed the National Anthem to open up the 125th celebration of the meet. Sgt. Clark had already performed at the Boston Marathon every year since 1990.

At this special event of the Boston Marathon, there was an official estimate of just over 18,200 total entrants of the in-person 125th Boston Marathon, almost half of the typical 30,000 plus participants. 3,492 of those entrants were from Massachusetts, and about 16,441 entrants residing in the United States.

104 countries were represented by participants in the Boston Marathon, while all 50 U.S. states were represented by qualifying participants.

There were two other runners from Hopi who represented Arizona well, brother and sister duo from the Village of Sipaulovi, Caroline and Wayne Perry Sekaquaptewa. By 8:37 a.m. ET, Patti Catalano Dillon, three-time runner-up, American record holder, and a strong Indigenous runner was acknowledged as the Official Starter for this year's race.

After the small field of Professional Men and Women Divisions set off on the course, the rest of the 18,000 or more runners made their way to the start line. The 104th Fighter Wing from Barnes Air National Guard Base in Westfield, MA performed a flyover featuring two F-15 fighter jets flying from Hopkinton to Boston. Flying the 26.2 mile route usually takes approximately four minutes.

Shortly thereafter, we heard a loud BANG - the official starter pistol rang out around 9:00 a.m. ET. A massive rolling start began for all Marathon Participants. The first few miles of the race can be deceiving, as the course features a progressive decline in elevation and runners have a tendency to move fast too early, which they ultimately pay for later when muscles are fatigued.

Kyle ran the first 5 kilometers at an impressive average steady pace of 5:21 minutes per mile. "During the

race, I felt really ready. I put my body into motion and just let it roll. Mentally and spiritually I was running to represent my community, our people and the Hopi tribe," said Kyle. "It was inspiring to run in solidarity with my friends Caroline and Wayne, and all tribal communities and several Indigenous runners from all over the globe, each one representing a voice for our people."

Another feature of the festivities was the Boston Marathon Fan Fest presented by Amazon in Copley Square Park. Fan Fest served as an opportunity for marathon race fans and families to witness live music, entertainment, photo-ops, meet and greets, archives, and the Boston Marathon training clinic to name a few.

The Boston Marathon Fan Fest area was also the host to the Indigenous People's Day and Indigenous Runners recognition and art mural project. It was a collaboration piece between the Boston Athletic Association and the Wings of America organization. "We wanted to have a conversation, create dialogue, and the mural depicting past and present Indigenous runners was one way to do it," said mural artist Yatika Fields. He belongs to the Osage, Cherokee and Mvskoke Creek Nation, and his co-creative muralist was Robert Peters, a painter from the Mashpee Tribe from Cape Cod, MA.

When Kyle was asked how he felt and what he thought about during the race, he mentions a few points. "I ran for land we live on which we need to protect, the clean air we breathe, and especially the water which is precious to us all," said Kyle. "I ran for the strong cultural knowledge and traditions passed down from our ancestors, the teachings that guide us and the cultural practices that make us who we are today."

Kyle Sumatzkuku closed out his first Boston Marathon with a phenomenal finish, setting a new personal best and personal record for the endurance race. With an official time of 02:26:17, Kyle had a strong finish placing 48th overall out of 18,000 and averaging 5:35 minutes per mile for the 125th edition of the race.

"I am happy to be resting now, but ready to represent

2021 Hopi Tribal general elections information

Released for Hopi Tutuveni

Good Afternoon, Here is updated information for the General Elections of the Hopi Tribe. REMINDER the General Election Day is on November 11, 2021. IF you have requested an Absentee Ballot mail outs will begin this week. IMPORTANT DATE: November 10, 2021, is the date the Hopi Election Board will be collecting the remaining Absentee Ballots from the Kykotsmovi Post Office. November 11, 2021, is a National Holiday and the post office will be closed. Canvassing will be held on November 11, 2021, beginning at around 7:30 p.m. at the Peace Academic Center, Kykotsmovi, Arizona.

EARLY VOTING SITE FOR MOENKOPI VILLAGES - OCTOBER 22, 2021 -

WILL BE INSIDE AT LEGACY INN – IN THE CONFERENCE ROOM- PLEASE MOENKOPI AREA SHARE THIS INFORMATION WITH YOUR COMMUNITY MEMBERS.

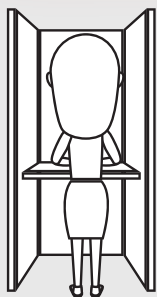
There are TWO new polling sites for the General Elections: Mishongnuvi and Lower Moenkopi Community Centers.

Share this information with your friends and family. Stay Safe Hopi Mask Up.

For more information contact the Hopi Elections Office at 1-928-734-2507/2508 or email Kshupla@hopi.nsn.us

Karen L. Shupla, Registrar
Hopi Elections Office

EARLY VOTING GENERAL ELECTION



THE HOPI ELECTIONS
WILL BE DOING
IN-PERSON VOTING



STOP BY THE HOPI ELECTIONS OFFICE
IN KYKOTSMOVI THE WEEK OF
OCTOBER 25-29 2021
8:30AM - 4:30PM



HOPI ELECTIONS



PLEASE CALL HOPI
ELECTIONS OFFICE FOR
MORE QUESTIONS AT
(928) 734-2507/2508

EARLY VOTING GENERAL ELECTION

THE HOPI ELECTIONS WILL BE IN THE COMMUNITY DOING IN-PERSON VOTING
FIND A LOCATION NEAR YOU TO CAST YOUR VOTE!

10|18|2021
CIRCLE M STORE
10AM - 4PM

10|19|2021
SECAKUKU STORE
10AM - 4PM

10|20|2021
KYKOTSMOVI
PLAZA ENTRANCE
10AM - 4PM

10|21|2021
HOTEVILLA
COMMUNITY BUILDING
10AM - 4PM

10|22|2021
MOENKOPI LEGACY INN
10AM - 4PM



HOPI ELECTIONS



PLEASE CALL HOPI
ELECTIONS OFFICE FOR
MORE QUESTIONS AT
(928) 734-2507/2508



Collection of 150 Hopi Items is Returned to the Hopi Tribe



Ken Stone and Michael Stone both hold the art that Ken Stone's father, Richard Horton collected since the 1960's. (Carl Onsaie/HT)

By: Carl Onsaie, Assistant Editor

Kykotsmovi, Ariz. – October 14, 2021. A massive collection of over 150 items including kachina dolls, paintings, drawings, and other religious items have been returned to the Hopi tribe on October 5, 2021.

Ken Stone and Michael Stone, from Boulder Colorado, made the adventurous 10-hour trip to the Hopi mesas to return the Hopi items. Stone wanted to return the items because he felt it was the right thing to do and that the Hopi people would be grateful to have these items back.

Stone stated that his father, Richard Horton, was the original collector of the said items and had collected Native American art since the 1960s. Stone stated, "My father, Richard Horton was a big collector of all Native American art and a big collector of Hopi art as well." Stone stated that his father's collection was very extensive that included almost all Native American art throughout the United States. Stone stated that his father had ties to the Hopi tribe and would collect from certain artists here

on the Hopi mesas throughout the 1960s.

The Cultural Preservation Office (CPO) was quickly notified that Stone and his father's collection would be arriving at the Hopi mesas, and the staff was ecstatic when they saw the collection. Several of the CPO's crew saw the extensive collection all packed in the back of a U-Haul truck and were quickly delighted to see such a collection.

Several dolls that the CPO's crew took out of the truck stood about 1 foot tall, and drawings were so detailed that it took the crew by surprise. Chairman Nuvanyouma also made an appearance to see the massive collection and saw how extensive the collection is.

Several comments were made from the CPO crew including "This is a cool collection and we are glad that these kachina dolls and other religious items are back at the Hopi Tribe."

Stone's collection will be taken to the Museum of Northern Arizona, located in Flagstaff, Arizona, where they will be taken care of and cataloged by the CPO crew.

The Hopi Wildlife & Ecosystems Management Program WOOD HARVEST HART RANCH ENROLLED HOPI TRIBAL MEMBERS ONLY

Friday-Sunday, October 22-24 2021

Friday-Sunday, November 12-14 2021

Friday-Sunday, November 19-21 2021

Friday-Sunday, December 3-5 2021

Friday-Sunday, January 21-23 2021

Last Vehicle in at 2:00 pm NO EXCEPTION!!!!

DIRECTIONS:

FROM FLAGSTAFF:

From Flagstaff the Hart Ranch is approximately 20 miles east on I-40. Exit at the Twin Arrows Exit (Exit 219).

From Winslow:

From Winslow the Hart Ranch is approximately 40 miles west on I-40. Exit at the Twin Arrows Exit (Exit 219).

Harvesting sites are located approximately 5.5 miles south of the exit.

WEMP staff will be stationed at the main entrance to check you in and direct you to the different sites.

ITEMS TO BRING:

Your Tribal Enrollment Card and/or ID.

A spare tire, tools, chainsaw, food and plenty of water.

****NOTE****

A special Hopi Tribal Wood Hauling Permit will be issued to you at the main entrance before you leave the Hart Ranch.

For more information, you may contact the Hopi Wildlife & Ecosystems Management Program at (928) 497-1014.

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

Hopi Athletics Update

FOR IMMEDIATE RELEASE TO
HOPI TUTUVENI

Good Morning All,

With school being canceled today for Hopi Jr./Sr. High School, we made some changes to our upcoming athletic schedules/events. We're hoping contact tracing goes well allowing us to resume school on Monday and our athletic competitions on Tuesday. Please note that the high school football program is doing no in-person activities for the next 10 days. We are hoping to resume in-person activities with football on Mon. Oct. 25th and play our last 2 games of the season (JV vs. Holbrook on Oct. 28th and Varsity at Red Mesa on Oct. 29th). As a result, our upcoming home games on Thu. Oct. 21st (JV vs. Alchesay) and Fri. Oct. 22nd (Varsity vs. Pinon) have been canceled and cannot be rescheduled. Unfortunately, that means no homecoming game this season but we do plan to hold a spirit week at some point in the near future

Our athletic changes are:

Thursday, October 14, 2021
High School Varsity Football
Hopi at Alchesay

Canceled and won't be rescheduled.
Thursday, October 14, 2021
High School Volleyball
Round Valley at Hopi
Both the JV and Varsity contests are canceled and won't be rescheduled.

Friday, October 15, 2021
High School Cross Country
Dave Conatser Invite
Winslow High School
Not attending

Friday, October 15, 2021 & Saturday, October 16, 2021
High School Chess
Region 1 Team Invite
BASIS-Flagstaff High School
Not attending

Saturday, October 16, 2021
High School Volleyball
Valley at Hopi
Postponed and rescheduled to Mon. Oct. 25th with game times at – JV-5 pm and the Varsity-6 pm at Hopi.

Monday, October 18, 2021
High School Volleyball
Ganado at Hopi
Postponed and rescheduled as double header at Ganado on Sat. Oct. 23rd with game times at – Varsity-10 am, JV-11 am, and Varsity-12 pm.

Thursday, October 21, 2021
High School JV Football
Alchesay at Hopi
Canceled and won't be rescheduled.

Friday, October 22, 2021
High School Varsity Football
Pinon at Hopi
Canceled and won't be rescheduled.

We plan on playing the following games next week:

•High School Volleyball at Rock Point – Tue. Oct. 19

•High School Volleyball at St. Johns – Thu. Oct. 21

•High School Cross Country at the Holbrook Invite – Fri. Oct. 22

•High School Volleyball at Ganado – Sat. Oct. 23

Thanks for your understanding and support,

Ricky Greer CAA
Hopi Jr./Sr. High School
Activities Coordinator
Interim Dean of Students

Hopi General Election Set for November 11, 2021

Hopi Elections Office Issues Updated Information

Romalita Laban Hopi Tutuveni

Kykotsmovi, Ariz. – October 11, 2021, Karen Shupla, Registrar Hopi Elections Office notified recipients on the Hopi Tribe's "All list" and others, via email with Subject: 2021 Hopi Tribal General Election Information - Hopi Elections Office about the latest updates regarding the Hopi Tribe General Election set for November 11, 2021. Shupla also included 3 flyers addressing Hopi Elections Early Voting, Polling Sites and Voter Eligibility criteria, and In-Person Early Voting taking place at the Hopi Elections Office.

Although Shupla nor the Hopi Elections Board has submitted the information for advertising or in a press release, Hopi Tutuveni is including the information in the October 20th publication for the benefit of ensuring information is shared with the eligible Hopi voters. The flyers are also included, as a courtesy from Hopi Tutuveni, in this democratic process of voting in the 2021 Hopi Tribal General Elections.

Shupla's email message was very general noting, "...Here is updated information for the General Elections of the Hopi Tribe. REMINDER the General Election Day is on November 11, 2021. IF you have requested an Absentee Ballot mail outs will begin this week. IMPORTANT DATE: November 10, 2021, is the date the Hopi Election Board will be collecting the remaining Absentee Ballots from the Kykotsmovi Post Office. November 11, 2021, is a National Holiday and the post office will be closed. Canvassing will be held on November 11, 2021, beginning at around 7:30 p.m. at the Peace Academic Center, Kykotsmovi, [Arizona]..."

The deadline date of September 30, 2021, to have requested an Absentee ballot, has since passed. The Absentee ballots will be listed in the 'ABSENTEE' category once General Election results are counted. The category represents mail-in votes made after the deadline date of September 30, 2021, through November 10, 2021.

Further updates in the email message included notification about two NEW Polling sites which will be at Mishongnuvi Community Center, located on top of the mesa between Sipaulovi and Mishongnuvi villages,

and the Lower Moenkopi Community Centers. The early voting dates for Moenkopi Villages were set for next week Friday, October 22, 2021, with the Voting Site situated inside the Moenkopi Legacy Inn Conference Room. All Moenkopi area citizens were encouraged to share this information with fellow community members.

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. The Hopi Elections Office has foregone submitting any press releases or requests to advertise since March 2021 when a lengthy press release was submitted but was then abruptly pulled.

Hopi Tutuveni staff made phone contact with the Hopi Elections Office on Tuesday, October 14, 2021, to inquire about how soon vote counts, for the various Early Voting polling sites, could be provided. Shupla notified that if all votes were counted by Elections personnel from the previous days' voting, the information could be provided the next day. For example, In-person early voting can be done on Monday, October 18, 2021, at Circle M Store located in Polacca, Ariz., and Shupla confirmed that if all votes are counted, one could contact the Elections Office the next morning to acquire that information. Or one could wait until Monday, October 25th to get counts for early voting taking place up through Friday, October 22, 2021, as well.

Due to the coronavirus pandemic, the Hopi Elections Board determined "EARLY VOTING SITES" for the Hopi Reservation as another opportunity for the general public to get votes in. It hasn't been determined as of late if those efforts brought in more or fewer voters during the recent Primary Election as compared to previous election years when there weren't pandemic concerns present. To get a sense of how many absentee votes had been received as of Friday, October 15, 2021, Tutuveni sent an email inquiry to which a response has not been received by the newspaper's submission deadline.



HEALTH

Protecting Yourself Against the Flu Helps Fight COVID-19 Too

(StatePoint) With students across the country returning to the classroom and adults returning to the workplace and gathering in person, the Centers for Disease Control and Prevention (CDC) predicts that the second flu season of the COVID-19 pandemic will be significantly more active than last year.

But, the good news is that there are three simple steps everyone can take to help protect themselves, their loved ones and communities:

1. Get the Flu Shot: Make sure to get the flu shot, and get it as early as possible. Most health care providers advise getting your flu vaccine in early fall.

According to the Centers for Disease Control and Prevention (CDC), early results show that only about half (50% – 55%) of U.S. adults received the flu vaccine last year. And, the rate of vaccination among children dropped from 62% in 2019-2020 to 58% in 2020-2021, which could be attributed to remote learning and greater isolation than in previous years.

Everyone in the household should get the flu vaccine—especially working adults, seniors and children in school or daycare. With COVID-19 variants making people sicker than previously seen, getting the vaccine and protecting yourself from the flu can keep your immune system healthy. Some studies have even found that individuals who contracted COVID-19 but received the flu shot were less likely to require treatment from an emergency department or intensive care unit.

Also, if you fall within the CDC's recommendations for COVID-19 boosters, you should consider getting both at the

same time as a convenient way to protect yourself and others from flu and COVID this season.

The benefits of increased immunization provided by both the flu and COVID-19 vaccinations can also help ease the burden on an already overloaded health care system. Around the country, there have been heartbreaking reports of full intensive care units having to turn away sick patients. Protecting yourself against the flu is one way you can help to relieve health care providers and frontline workers.

2. Practice Healthy Hygiene: Continue to practice healthy hygiene habits like washing your hands regularly and wearing a mask when appropriate. This means wearing a mask while shopping indoors, or attending an indoor event with a crowd of people.

3. Stay Home When Sick: Stay home and avoid contact with others if you aren't feeling well. Many of the symptoms of COVID-19 and flu look alike—including fever, cough, muscle aches and sore throat—and knowing the difference can only be done through testing. Get tested if you develop any of these symptoms to rule out COVID-19, since its symptoms can often become more serious.

"The best thing you can do to help yourself, your family, and your community is to get both the flu shot and COVID-19 vaccine, as well as a COVID-19 booster if you are eligible and to practice healthy hygiene habits," says Dr. Steve Miller, chief clinical officer, Cigna Corp. "The only way out of the pandemic is by working together and taking steps to protect ourselves and each other."



Proclamation

RECOGNIZING OCTOBER 2021 AS "HOPI TRIBE BREAST CANCER AWARENESS MONTH"

WHEREAS, Breast Cancer is one of the most commonly diagnosed cancers among American Indian/Alaska Native women with a rate of incidence at 81.7 cases per 100,000 people; and

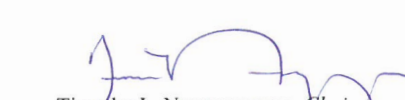
WHEREAS, Prevention starts with making healthy lifestyle choices, such as, routine cancer screening like mammograms and clinical breast exams, recommended for women as early as age 40 and over; and

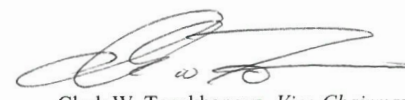
WHEREAS, It is important to acknowledge risk factors that may contribute to increased chances of developing cancer include age, family history, genetics, and lifestyle behaviors; and

WHEREAS, The Hopi Tribe stands with the Hopi Breast and Cervical Cancer Screening Program in its commitment to raise awareness about cancer prevention and screening services.

NOW THEREFORE, I, TIMOTHY L. NUVANGYAOMA, Chairman of the Hopi Tribe and I, CLARK W. TENAKHONGVA, Vice-Chairman of the Hopi Tribe do hereby proclaim October 2021 as Hopi Tribe Breast Cancer Awareness Month. In honor of this month, we encourage our Hopisinom to wear Pink each Friday during the month of October to help promote healthy lifestyle choices among our Hopi communities. We ask the Hopisinom to stand with us by reaffirming our commitments to provide health services and screening opportunities to all our people of the Hopi Tribe.

PROCLAIMED THIS 1st FRIDAY OF OCTOBER 8th, 2021


Timothy L. Nuvangyaoma, Chairman
THE HOPI TRIBE


Clark W. Tenakhongva, Vice-Chairman
THE HOPI TRIBE

Hopi Tribe Enrollment Office Updates

FOR IMMEDIATE RELEASE
Submitted by: Dione A. Naha,
Enrollment Coordinator

Kykotsmovi, Ariz. – October 15, 2021 and per Executive Order #010-2021, the Enrollment Office has reopened for business. We are following the "Return to Work" Guidelines to ensure everyone's safety.

Office Hours: Monday – Friday 8 a.m. – 5 p.m. with the office closed during the Lunch Hour from 12-1 p.m.

We kindly request updates to member's contact information. Families that have had a member pass on are encouraged to

forward a copy of the Death Certificate for the members file. Tribal Membership Photo ID cards are available for members who need a New or Replacement card. Please review expiration dates on ID cards. All other services are available, please see website for further details: www.hopi-nsn.gov.

Office contact information:
Lisa Yowytewa, Verification Clerk - P: 928-734-3152 E: LYowytewa@hopi.nsn.us


Dione Naha, Enrollment Coordinator – P: 928-734-3154 E: DNaha@hopi.nsn.us

Tanya Monroe, Enrollment Director - P: 928-734-3151 E: TMonroe@hopi.nsn.us

**10/15
1PM**

**Importance of
Cancer Screening**

Register by following link
or scanning QR code.



<https://bit.ly/3mNsxjH>

**10/20
8AM**


**Sichomovi
Village
Cancer Walk**

Call 928-737-0446
for more info

**10/25
1PM**

Breast Health 101

Register by following link
or scanning QR code.




<https://bit.ly/3mP7si2>

10/26-10/28

**Mobile
Mammography
Clinic**

Pink Ribbon and
incentives for
completed appt.




LET'S BE AWARE

We can fight breast cancer together

LEARN THE SYMPTOMS AND
GET YOURSELF CHECKED!

CALL HOPI CANCER SUPPORT
SERVICES AT (928) 734-1151
FOR MORE INFORMATION.

**The Hopi Tutuveni Team
supports all awareness this
month during October and
continuing months.**



*Celebrating
30 years*

Congratulations!

*National Breast and Cervical Cancer
Early Detection Program!*

1990—The Story Begins:

On August 10, 1990, the United States Congress enacted the Breast and Cervical Cancer Mortality Prevention Act of 1990.

With this Act, CDC established the National Breast and Cervical Cancer Early Detection Program (NBCCEDP). From the beginning, the program focused on helping underserved women, including older women, women with low incomes, and women of racial and ethnic minority groups.

When we turned 10—this happened:

In 1993, Congress amended the Breast and Cervical Cancer Mortality Prevention Act to authorize funding for American Indian and Alaska Native tribal organizations.

In October 1996, the program achieved truly national status with awards to all 50 states. That same year, the program reached the milestone of 1 million screening tests provided through the program.

With all 50 states on board, the program shifted its focus from expansion to program monitoring and improvement.


In 2020:

The NBCCEDP funds 70 awardees: all 50 states, the District of Columbia, 6 U.S. territories, and 13 tribal organizations.

So much progress:

Since 1991, NBCCEDP-funded programs have provided more than 15 million breast and cervical cancer screening tests to nearly 6 million women, leading to the diagnosis of more than 71,000 breast cancers.

**October - Breast Cancer
Awareness Month**



**Want to Advertise with the
Hopi Tutuveni?**

Are you confused on how to advertise in the local newspaper? The Hopi Tutuveni can help you. With our friendly staff to help you with your advertisement, advertising is now made Easy!

Call or email today.

Call 928-734-3281



Outside the Interior Department in Washington where frontline Indigenous leaders and others held a sit in on Thursday, Oct. 14, 2021. (Photo by Jourdan Bennett-Begaye, Indian Country Today)

Jourdan Bennett-Begaye
Indian Country Today

WASHINGTON — Dozens of Indigenous leaders held a sit-in Thursday at the Interior Department in Washington, D.C., in an effort to stop the extractive fossil fuel industries.

Jennifer Falcon, Nakoda, Lakota and Dakota, with Indigenous Rising Media, was inside and said before Thursday's sit-in at the Bureau of Indian Affairs that they warned President Joe Biden to "respect us or expect us" and he didn't listen.

"So we're going to keep showing up until we die," Falcon said.

There's been a historic surge in Indigenous resistance in Washington since Indigenous Peoples' Day on Monday, where "expect us" was written on a Andrew Jackson's statue. On Thursday, roughly 55 Indigenous leaders were at the federal agency for a sit-in in what is believed to be for the first time since the 1970s.

Approximately two dozen law enforcement vehicles surrounded the Interior building and a block north of it. Officers from Homeland Security's Federal Protective Service, Park Police, Metropolitan Police of the District of Columbia, and the Interior's Office of Law Enforcement and Security Personnel responded to the BIA sit-in.

Tobacco ties hung on locked doors. No one could get inside or outside. Everyone outside of the building looked through the windows of the doors to see what was happening inside and could hear demon-

strators yelling.

Some security personnel were injured and one officer was taken to a hospital, according to an Interior spokesperson.

"Interior Department leadership believes strongly in respecting and upholding the right to free speech and peaceful protest. Centering the voices of lawful protesters is and will continue to be an important foundation of our democracy. It is also our obligation to keep everyone safe. We will continue to do everything we can to de-escalate while honoring first amendment rights."

Joyce Braun, Cheyenne River Sioux Tribe, with the Indigenous Environmental Network, said they've been protesting in Washington all week because the president hasn't lived up to the campaign promises he made Indigenous people.

"He promised that he would honor our treaties," Braun said. "He promised that he would have consultations. He promised that he would, he would actually listen to us and that has not happened."

Outside the Interior Department in Washington where frontline Indigenous leaders and others held a sit in on Thursday, Oct. 14, 2021. (Photo by Jourdan Bennett-Begaye, Indian Country Today)

Outside the Interior Department in Washington where frontline Indigenous leaders and others held a sit in on Thursday, Oct. 14, 2021. (Photo by Jourdan Bennett-Begaye, Indian Country Today)

Police used a Taser on IV Castellanos, a Bolivian water protector and land defender, at the BIA demonstration.

"One main police officer came and just started pushing all of us extremely hard. And then there was a lot of pushing up back and forth. They pulled out a baton, they kept trying to hit people, someone got the baton at some point," Castellanos said.

"I was pinned between the door and the police officers and I was caught on the door and the police officer next to me. I heard the taser. I don't know if he was tasing me at the time. I don't remember. I heard a Taser being clicked behind me and they told us to push out and I told him specifically, 'I'm stuck on the door, I'm so stuck on the door' and he saw that I was stuck on the door and he started tasing."

Athena Shepherd, Confederated Tribes of Siletz and a water protector, said police got aggressive with the crowd fast.

Both Shepherd and Castellanos say police were hitting demonstrators with batons, stomping on people in addition to tasing some demonstrators.

"We were yelling, 'Don't tase them! Don't tase them!'" Shepherd said.

Homeland Security's Federal Protective Service Police arrested demonstrators who were inside the BIA headquarters. It's unclear how many were detained.

Two individuals were let go from inside the building. One was water protector Annie Baker. She volunteered to escort the second individual who was diabetic.

Baker immediately rushed to a group of friends crying, shaking, and hugged them. She said it was "horrible" and didn't know where the others were taken to. She saw

those arrested being taken down to different corridors.

"We filed in, locked arms in a circle to occupy space (in the lobby) in hopes that we could speak with Deb (Haaland)," Baker said. "From there, we were met with the violence of the police, who mostly sought out Indigenous elders and Indigenous women to arrest them first. And they arrested media very violently. I mean, like body slammed, ripping cameras off like slamming their bodies and tripping them so that their legs were, they weren't able to stand on their own legs. And pulling people's arms as far up behind their bodies as they could so that people couldn't, had no movement and looked really painful."

"When they were prying people apart, they were smashing people's fingers," she said. "And then basically, once they, like, took certain people, they just left the rest of us to wait. And they just kind of there was probably 60 officers, Homeland Security, that just stood there and waited, I think for us to tire out."

Assistant Secretary for Indian Affairs Bryan Newland, Bay Mills Indian Community, was in southern Oregon Thursday for a conservation event to discuss the department's efforts for rural and Native communities.

Haaland is on travel and not in Washington, according to the Interior.

The Federal Protective Service Police took one woman, who was zip tied and wearing a red shirt, out of the building and into the ramp under the Interior building. "Stop Line 3! Honor **CONT ON PG. 9**

Indigenous demonstrators make statement at Interior, Cont.



Outside the Interior Department in Washington where frontline Indigenous leaders and others held a sit in on Thursday, Oct. 14, 2021. (Photo by Jourdan Bennett-Begaye, Indian Country Today)



Water protector Annie Baker cries and hugs a friend after she got out of the Interior building. (Photo by Jourdan Bennett-Begaye, Indian Country Today)

our treaties!” she yelled while being escorted.

Right after, demonstrators sat and blocked all of the entrances to the building.

Officers of the Metropolitan Police made a path for vehicles on the east side of a building with their bikes. The Federal Protective Service Police could be seen loading detainees into the vans outside the ramp of the building. Demonstrators yelled, “We’re proud of you!” when they got into the vans. Homeland Security drove off those detained in three white vans.

On Indigenous Peoples’ Day, 135 In-

digenous people were arrested outside of the White House while demanding Biden declare a climate emergency and stop all new fossil fuel leases, Falcon said.

“When Indigenous people were being arrested they were met with heavy police violence,” Falcon said. “I don’t trust the United States. They’ve always broken promises to us.”

Indigenous water protectors involved in the BIA building sit-in have repeatedly demanded President Biden stop construction of Line 3 but he has declined, siding with the U.S. Army Corps of Engineer’s water permit for the pipeline.

Earlier this month, Indigenous water

protectors showed Indian Country Today the location of a drilling fluid spill adjacent to the Mississippi River along the now completed Enbridge Line 3 pipeline route. This spill was discovered by water protectors and is one of 28 spills occurring this past summer along Line 3 construction. State regulators confirmed the number of drilling mud frac outs in response to demands from Minnesota Democratic Farm Labor party members.

Water protectors and allies have opposed the massive 340-mile pipeline project running from Canada south to Minnesota then east to Superior, Wisconsin, for more than eight years. Opponents claim

the pipeline construction and future leaks will damage water and fragile wetlands that are home to wild rice beds on which Ojibwe people depend as a traditional food source.

“I feel devastated as an Indigenous woman,” Falcon said. “I just lost my grandmother to cancer, from a mine that poisoned water, two months ago. I should be at home mourning and I’m here.”

In 1970, Indigenous people first occupied a BIA office in Littleton, Colorado, which set off a chain of occupations that ended in Washington D.C. in 1972, according to the Indigenous Environmental Network.

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Hopi Tribe Department of Health and Human Services Covid-19 Emergency Response
October 15, 2021 Report

KYKOTSMOVI, AZ – October 15, 2021

This data is updated on the Hopi Tribe’s website “COVID-19 Response and Resources” page.

The Hopi Tribe in partnership with the Hopi Health Care Center is launching its annual employee influenza immunization program – “No Harm...Stick Out Your Arm” – with the goal of vaccinating all 100% of tribal employees against the flu.

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 - Ap-
pointments 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 Region-
al 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.

2 | Page

As of October 15, 2021 the United
States now has approximately 44,709 mil-
lion confirmed positive cases with over
720,220 deaths reported.

Over 1,129 million confirmed positive
cases now exist in Arizona. Of those,
close to 20,447 are in Navajo and 22,208
in Coconino Counties.

The Hopi Health Care Centers most re-
cent data report indicates over 11,468 pa-
tients tested as of October 13, 2021. Over
1,543 of those tests at Hopi Health Care
Center came back positive with 1,125

from Hopi Tribal members. Tuba City
Regional Health Care Corporation report-
ed 303 positives for Hopi Villages with a
combined number of 1,441*** positive
Hopi Tribal members.

*Note: These data include newly added
testing results from the Abbott ID NOW
machine since April 20, 2020 ** A total of
1,441+ 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. +
Includes Village member(s) retested pos-
itive.

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 October 13, 2021					
Number Tested Today	Cumulative Number Positive	Cumulative Number Negative	Total Number in Process		Total Tested
23	1,543	9,790	61		11,468
Number of Cases per Village		Reported by HHCC	Reported by Tuba City Regional Healthcare Corporation	Total	
Kiqōtsmovi		122	30	153***	
Orayvi		30	1	31	
Polacca (Walpi-Sitsom'ovi- Tewa)		316	9	327***	
Musangnuvi		100	2	103***	
Supawlavi		70	1	73***	
Songōopavi		227	1	228+	
Yuwelu-paki		12		12	
Paaqavi		57	6	66***	
Hotvela		133	51	184	
Keams Canyon		49	10	61***	
Flagstaff			2	2	
Munqapi		1	189*	190*	
Phoenix		1		2***	
Winslow		4		5***	
Prescott		1		1	
Tuba City		0	1	1	
Tesstoh		2		2	
TOTAL		1125	303	1,441***	



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legals into the Newspaper?
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into the Hopi
Tutuveni
Call 928-734-3283 to find out how

Hopi Tribe Department of Health and Human Services Covid-19 Emergency Response October 13, 2021 Report, Cont.

Village	Most recent case
1. Keams Canyon	October 12
2. Hotevilla	October 12
3. Polacca	October 11
4. Supawlavi	October 8
5. Mishongnovi	October 8
6. Teestoh	October 7
7. Orayvi	October 4
8. Bacavi	September 24
9. Tuba City	September 24
10. Moencopi	September 24
11. Shungopavi	September 20
12. Kykotsmovi	September 17
13. Flagstaff	August 27
14. Phoenix	July 23
15. Winslow	July 15
16. Spider Mound	January 13

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 October 13, 2021

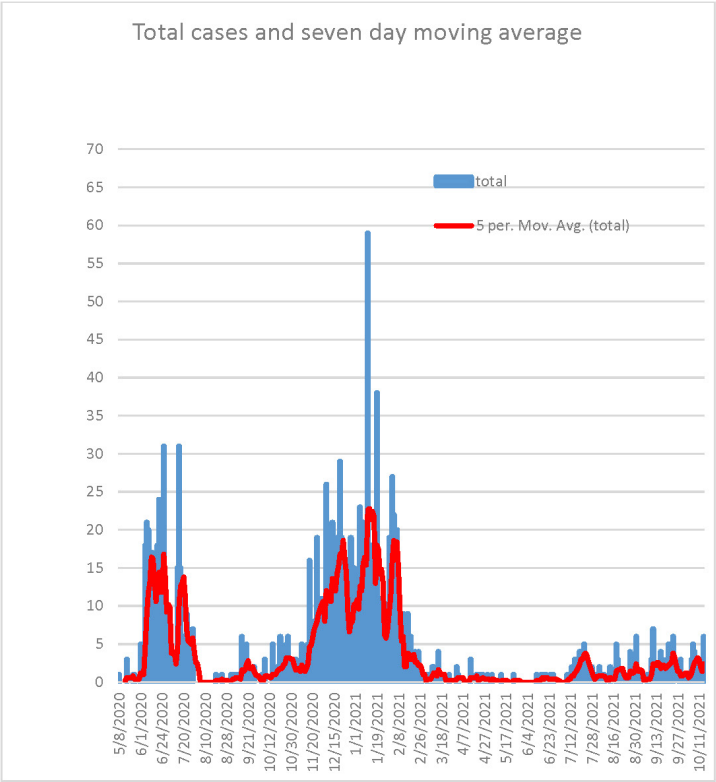
Village	Population Estimate	Number Vaccinated*	Percent of population vaccinated	Vaccine Ranking Highest=1
Bacavi	337	207	61.42%	7
Hotevilla	871	553	63.49%	5
Kykotsmovi	709	572	81.01%	2
Mushongovi	679	308	45.36%	9
Moencopi	1,146	753	65.70%	4
Orayvi	103	107	103.88%	1
Shungopavi	1,013	705	69.59%	3
Sipalwavi	371	205	55.56%	8
Polacca	1,908	1,199	62.84%	6
Total*	7137**	4,609	64.57%	

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.

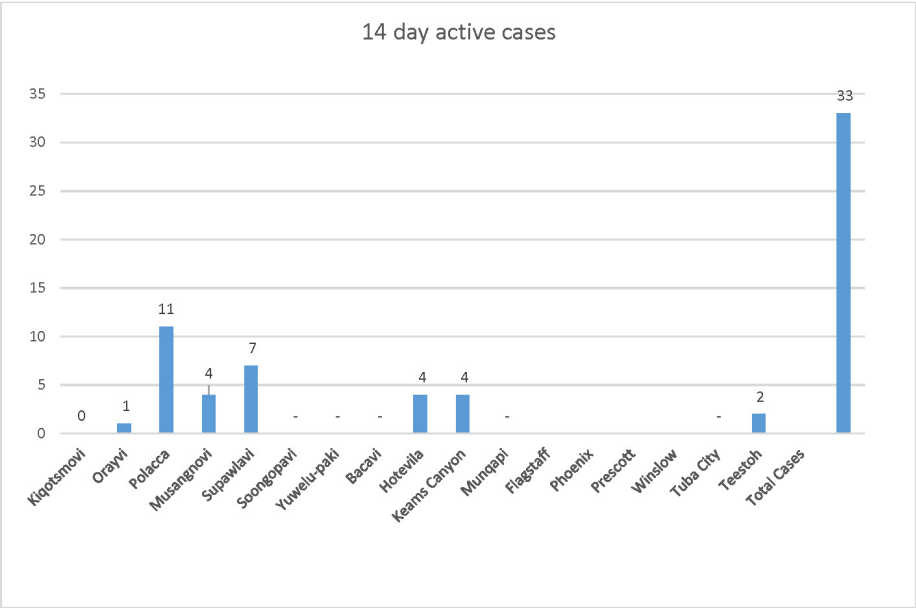
*Excludes the vaccines from Keams Canyon, Spider Mound, and those calculated as Second Mesa. The three groups combine for another 431 Hopi Tribal members who have received at least the first dose of the vaccine.

Total reservation percent vaccinated ~70.61% Eligible population vaccinated ** ~78.29%

**Eligible population is 6437, population older than 12



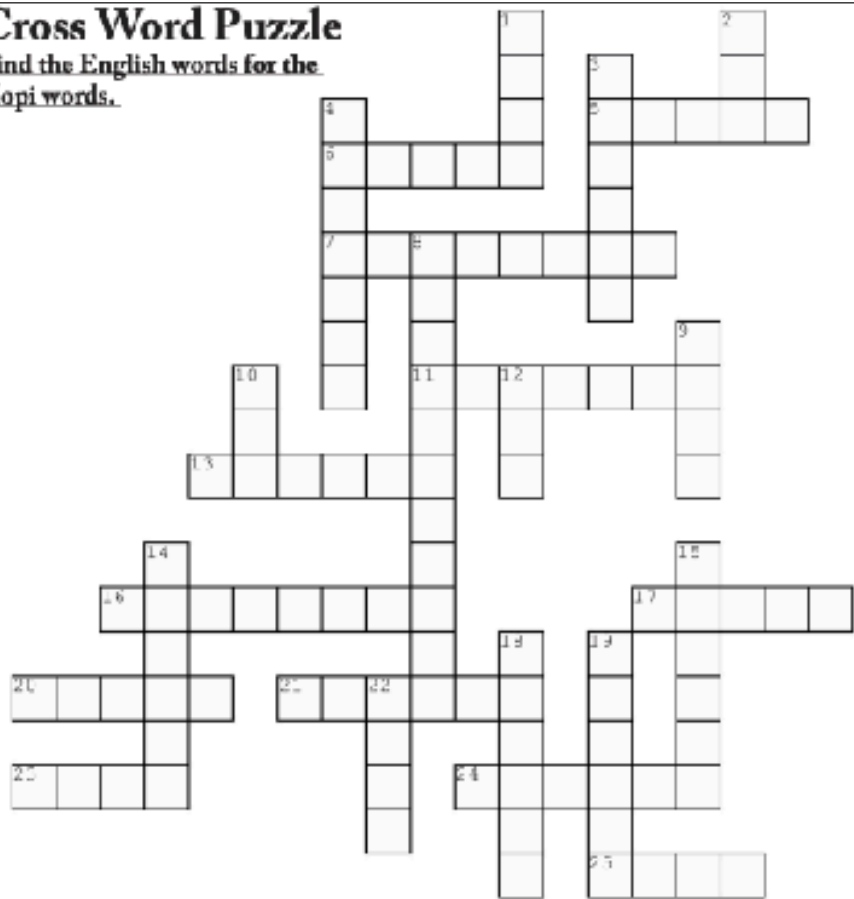
This graph demonstrates that cases per day stratified by village with a total case line and rolling seven-day line. This graph gives the total of positive cases for the day in a blue bar graph. The red line is the moving 7-day incidence average and demonstrates the general trend of COVID-19 of the community.



This graph demonstrates the active cases and is stratified by village (includes tribal residing off-reservation). Currently there are 33 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.

Cross Word Puzzle

Find the English words for the Hopi words.



Across

- 5. Mantsana
- 6. Hcho
- 7. Qaavo
- 11. Pliva
- 13. Honani
- 16. Lavayi
- 17. Hiko
- 20. Wuwa
- 21. Sôqqa
- 23. Nopna
- 24. Yôngdsona
- 25. Lalma

Down

- 1. Nuva
- 2. Sôsoy
- 3. Kysaro
- 4. Wipho
- 8. Ishô
- 9. Tumala
- 10. Hchoysl
- 12. Awla
- 14. Yokva
- 15. Sûmala
- 18. Tuskwa
- 19. Navota
- 22. Pusuknpi

Answers in next issue

Answers for October 6 issue

Across

3. Perhaps, 6. Cold, 7. Pity, 9. Mouth, 11. Arrive, 12. Chin, 14. Look, 15. Neck, 16. Face, 17. Try, 18. When, 19. Ear

Down

1. Hip, 2. Definitely, 4. Stomach, 5. Foot, 8. Back, 10. Who, 13. Nose, 14. Leg, 17. Toe 18. Wait, 20. Ribs
Call 928-734-3283 for hints or answers

HOPILAVIT - FALL RELATED

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

HOPi WORDS

- Huk.yala - Abate (of wind)
- Niitiwpu - Abundance
- Aniwna - Achieve or Accomplish
- Aptsiwta - Adequate
- Natwânpi - Agricultural Practice
- Qana'ôna - Ambitious
- Maqsoni - Arduous
- Tuho'os - Autumn
- Paapu - Beans (Pod)
- Sikyahatiko - Beans (Y. Lima)
- Pasqalalni - Boundary (Crop)
- Patomelooni - Canteloupe
- Hökni - Corn (Harvested)
- Tuupevu - Corn (Pit

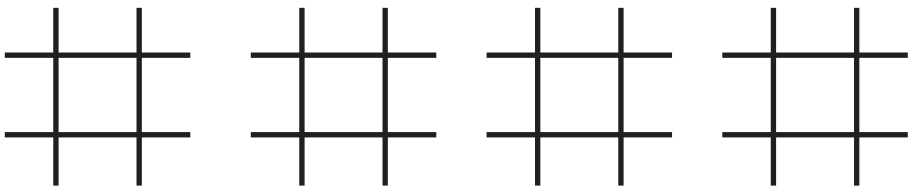
Steamed)

- Tu'tsi - Corn (Roasted)
- Silaquv - Corn Husk
- Mangwni - Corn Leaves
- Kyâasômkwivi - Creamed Corn
- Angwusi - Crow
- Qataala - Darkness
- Tuviku - Disguise
- Àasa'ta - Enough (candy treats)
- Uti - Exclamation! (Horror)
- Niktiwta - Extra (candy treats)
- Mâmqasi - Fear
- Nûutsel'eway - Fearsome
- Sami - Fresh Corn
- Sungwa - Friend

Tsawna - Frighten

- Huyta - Give Out (Treats)
- Maalama - Ground Cultivated
- Höqna'ya - Harvesting Party
- Hota - Haul (Harvested Goods)
- Pângala - Heap (Harvested Goods)
- Moritspu - Hull (Beans)
- Tukwsi - Matured Corn
- Kawayvatnga - Melon
- Halasami - Moist Ground
- Tuvatski - Nut Bearing Tree
- Pisoq - Occupied (Harvest)
- Sipala - Peach
- Pintomori - Pinto Beans
- Natwani - Plant

TICK-TACK-TOE





Larry's Corner

Larry's Hopi Halloween

When you think of Halloween, you think of the spooky time of the year. Well, for Hopis and Hopi cats alike, we don't celebrate Halloween. Well, I should say we don't celebrate Halloween as it should be celebrated. I mean, we just follow whatever Walmart, aka Indian Heaven, is selling and go with the department store holiday status.

As in the whole end-of-the-year celebration like Halloween, Thanksgiving, Christmas, and New Year's, we don't know the true meaning behind those holidays. Of course, we Hopis celebrate them, but that's because we follow the mass media and we just go along with the flow, not knowing if it's bad or not.

Let me tell you a bit of what Halloween is...

Halloween is a Catholic holiday called All Hallows Eve, which occurs before All Saints Day on November 1st. Halloween was never a Christian holiday but was a celebration of All Saints Day that was a continuation of Easter.

Another part of Halloween or another tradition of Halloween...

Samhain is a Druid tradition celebrated on October 31st and usually holds significance for the dead. While this may appear to be the true Halloween, it is not. Druid traditions tell us that this is the time when the earth and the "non-living" are at their thinnest, and to celebrate this time of the year, Druids would put carved-out turnips outside their homes to fend away any bad spirits and to welcome good spirits into their homes. But during this time, children and the elderly are in mortal danger and will cover themselves in horrifying costumes to keep from getting taken away. Hence, now we have costumes we wear on Halloween.

Though Halloween is not a Christian holiday, nor a Pagan holiday, it is a mass-produced consumerism holiday meant to make you buy expensive candy and give it out to freeloaders. But be it as it may, we Hopis still don't know

the true meaning of these major western holidays and we don't buy expensive candy for the freeloaders, we just get the ones from Walmart or the dollar store and save the expensive candies for ourselves.

When I was a mush head kitten, I thought Halloween was the coolest time of the year, because it was getting colder and the leaves were changing color. I thought that Halloween was the only time to be alive. My mother would decorate the house with all sorts of Halloween decorations, from bats to goblins and even black cats. Every year we would go to the local shop to search for our costumes to wear on the night of Halloween, and I always wanted to be a vampire, because I thought vampires were cool. After all, they could turn into bats when they wanted to, drink blood, and never die, well...only by a wooden stake. But even though I wanted to be a vampire every year, I never really understood the true meaning of Halloween, but I didn't care. My parents never knew the true holiday, but they knew it was for kittens and children alike. They also only knew that they would have to buy expensive costumes and candy for only one night, but it was a great time to be a kid in the early '90s.

When we would buy our costumes, I would always wear my cape around the house and pretend I was Batman or Superman, jumping off the couch pretending to fly, while my mother would be yelling at me to get down because I was wearing shoes on her couch.

In school, we would decorate our classrooms with bats, spiderwebs, and other spooky stuff that we would make ourselves. I remember one year in 3rd grade, we created an "ashtray-looking" pottery for art class, and it was supposed to be for our introduction to pottery class. We knew that our teacher in 3rd grade was a big smoker, and figured he was probably trying to make us his "slaves" to make "Native-made" ashtrays to use or probably sell them through "Poor Children" catalogs... but our teacher

told us that it was for our parents. It was around October when we started our art projects so that always indicated to me that Halloween was on the way.

So how do the Halloween backstory and the Hopi correlate? Well, it doesn't. I mean, we Hopis have become so infatuated by western culture. Plus, typically during that time of the year, our cultural calendar is winding down and some of us Hopi cats are still in that busy Hopi mode that we "have to" seek other means of being happy during October, November, and December.

Although that may not be entirely true for all Hopis, when you have kids that are going to school learning the white man's culture and learning all the major western holidays, you have to satisfy the children's interest in other cultures.

While the history of Halloween is not so clear, we can expect to get candy every year from people who want to throw money at kids. But we, as Hopis, are starting to slowly integrate our culture into the western culture by dressing up as Hopi figures for Halloween or decorating our Christmas tree with Kachina dolls and little homemade baskets and bows and arrows. While that seems to be "just cute" and "cool looking" my opinion is that we should keep those items separate. But if you're not profiting off the major holidays in Hopi culture, I guess it would be cool to do that in your own home. Go figure...

So, my advice to you is that, now that the last three months are going to be a blur, we will soon follow the major western holidays just for our enjoyment, and if you have kids, we as Hopis mainly do it for their enjoyment. Then again, I like to dress up for Halloween every year, but I can't have sweets anymore because I'm all out of baby teeth and I'm afraid of losing my pearly whites and having to wear dentures

6 Native American Legends That Will Terrify You

by IGGY PAULSEN
URBAN LEGEND

There's nothing quite as fascinating as reading up on the mythology of other cultures. Every single culture has its own unique creatures, legends, and myths that have been passed on through the ages from person to person.

Some, such as the stories about angels, are supposed to be heartwarming and positive in nature. Others, such as ones about ghouls or werewolves, are meant to send chills down your spine. Every single country out there has bone-chilling stories that are worth telling, as long as you look hard enough.

When it comes to these legends, it's easy to find some seriously terrifying tales in the Americas. Today, we're going to check out some of the scariest Native American legends out there...

The Stick People



Have you ever seen an animal that just didn't behave quite right? Maybe it was the way it stared you down or the way it moved, but it just wasn't normal. If you're like many people who have experienced this, it's an experience that fills you with dread.

This is the basis of one of the lesser-known Native American legends that appeared on Reddit fairly recently, and from what we've read, it's nothing short of traumatically scary.

Stick People, or Stick Indians, are an evil race of shape-shifting monsters that live in the woods and prey on human beings. Nothing pleases them more than striking fear into humans and killing them in brutal, savage ways.

When a Stick Man is around, forests will suddenly go quiet. You'll notice an animal that might be a bit too large or just acting bit strange. The more you stare at the animal, the more you'll experience a feeling of gripping, life-or-death dread.

That is, if the Stick Person actually decides to shape-shift into an animal. Sometimes, it will literally be a mass

of sticks that start to carry you away to their lair before they rip you to shreds. If you're female, watch out, you may disappear because one may take you as a wife!

Chillingly, these creatures are also known for making a trademark chatter. According to the legends, anyone who sees one of these creatures in their true form will end up losing their mind.

Stories of massive creatures can be found on every continent, and there are plenty of legends that deal with giant creatures among Native Americans.

Among South America's Mayan ethnic group, the most terrifying creature you could find was Camazotz, the Death Bat. This god-like bat ruled over the fiery pits of hell and had armies of vampire bats at his disposal.

According to the Mayan religion, Camazotz was the creature that gave humans power over fire. He could have easily wiped out entire civilizations, but thankfully entered a treaty with humanity.

To keep Camazotz from starting the apocalypse, humanity had to provide human sacrifices.

Many scientists believe that we haven't fully discovered all the large creatures in America, and if they're right, we might still be missing a mishipeshu. This cryptid finds its home in the Great Lakes and the rivers surrounding it.

The Cree, Shawnee, and Algonquin tribes all have talked about a very rare creature that looks like a blend between a cat and a dragon. This animal lives in lakes, and is considered to be very hostile towards humans, much like other lake monsters.

If you notice a large mass in the river, you might want to step away. Native American legends claim that it's a mishipeshu, also called a Water Panther, looking for another human to drag to his or her demise.

Skudakumooch



Native American legends often feature terrifying creatures that have ties to witchcraft, and skudakumooch is no exception to the rule. Skudakumooch, also known as "Ghost Witches," are the Native American version of what others would call a lich.

A Ghost Witch is a paranormal creature that was created from the corpse of a shaman who practiced dark magic. Every night after the shaman's death, a demon picks up his corpse and possesses it with the sole intent of causing harm to the living.

By the time you see the Witch, you're already doomed. Even hearing the Witch's voice or making eye contact with it will cause you to suffer from a huge curse.

Ghost Witches appear to look like rotting corpses that are still capable of moving. They just refuse to die, and the only way to permanently end their lives is to set them on fire.

Na losa falaya is the Choctaw phrase for "Long Black Being," and believe it or not, you might have already heard stories about it. This is the Native American version of a shadow person.

In many cases, this paranormal being is a long, tall humanoid without a face. However, if startled, it can slither on the ground like a snake or melt away into the shadows. Sometimes, people can see na losa falaya peeking out from trees or in the corners of homes.

These shadow beings often enjoy terrifying people, but rarely do much else. That being said, it's not unheard of to hear about particularly vicious ones hexing someone who crosses their paths.

Stiff-Legged Bear



Ever since humans have been alive, rumors of animals that ate them have existed. In the Pacific Northwest, Native American legends tell of an extra large, strange-looking bear that's known as the Stiff-Legged Bear, or Kat-shituashku.

The legend states that the bear walks with a stiff gait, has massive jaws, and also happens to be totally hairless. According to tribespeople, the bear lost its hair as a result of eating too many people.

The Shosone tribe have a few pretty terrifying creatures in their legend arsenal, but few are creepier than Dzoavits. This was a legendary demon that would cause earthquakes and volcano eruptions for fun.

CONT ON PG. 15

6 Native American Legends That Will Terrify You, Cont.

A truly sadistic creature, the Dzoavits was known for hunting legendary creatures, stealing eggs from sacred birds, and provoking men into becoming violent cannibals.

According to the legend, the Dzoavits was lured into a cave and sealed in there. To this very day, he stays underground, hoping to be let out to cause more havoc.

Chindi



Imagine a person you really can't get along with.

They might be cantankerous, mean, or violent. Maybe they also have a drinking problem or a drug issue. As bad as they can be though, they also have good sides. They donate to charity, they are good at their jobs, and they also have been known to volunteer at animal shelters.

In humanity, there is no person who is entirely awful. However, a chindi isn't a human being; it's a ghost of a person who has died. Chindis are known for being ghosts that are entirely composed of a person's bad traits, with none of the good.

Contact with chindi can lead to sickness, hallucinations, and death. These malevolent spirits tend to linger around the deceased's former home and possessions. Even mentioning a dead person's name can lure a chindi to you, which is why you never speak of the dead.

Among many tribes, there are talks about shamans who have turned to the dark side of sorcery. There are discussions of shamans who are hired to cast hexes on people, sentencing them to illness, insanity, loss, and even death.

Some shamans take things a bit further, and decide to sell their souls to become ultra-powerful warlocks, capable of changing into the animal of their choosing. To do this, they have to have had killed a loved one and joined a society of shamans that specialize in black magic.

They cast powerful curses, run at superhuman speeds, and allegedly can even become immortal. They are called skinwalkers, or yee naaldlooshii, because they use animal skins to become inhuman.

According to Native American legends, skinwalkers are easy to spot. They look like animals that aren't quite "right" in appearance. Sometimes, they look like creatures that are part human, part animal. Other times, they appear like a dead animal that still moves around.

The only way to kill a skinwalker is to uncover their real identity. Tribal legends also say that discussing skinwalkers attracts them, so it's best not to do so.

One of the most paranormal places on Earth, Skinwalker Ranch, was named after this strange type of being.

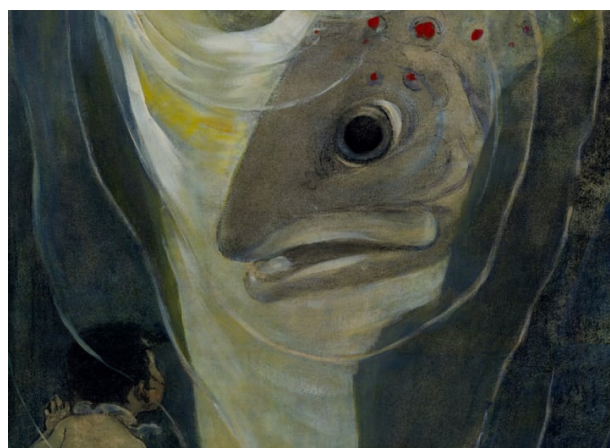
The wendigo is a legend that has many names and has been featured in the tales of many different peoples of North America. Most often, the legend is found among tribes in the Great Lakes region, specific to the Algonquin people.

According to historians, wendigos were originally demons that were able to possess people and convince them to kill and eat others. This is due to the wendigo's insatiable hunger for flesh—one that cannot be quelled no matter how much they eat.

However, as the tale progressed, the demon took a more terrifying form into one of the scariest monsters of legends. Legends began to describe it as the walking body of a dead, wild animal, one that could infect people who were as greedy for worldly goods as it was for human flesh.

The wendigo is an expert hunter that can mimic human voices, and often will lure people into the woods in order to kill them. The older it is, the deadlier it becomes.

Water Babies



Imagine if you heard the wails of a young infant near a river. Would you go and try to find the child? Would you ignore them? Or, would you run like hell? If you listen to tribal legends, chances are you would run home and say your final prayers, because you might think you

heard a water baby.

A water baby is a creature that mimics the cries of a young infant, but is not in the least bit human. They are said to look like a beautiful child, or to have mermaid-like features. Pretty as they may be, you should never try to go near water if you hear them.

Depending on the legend you hear, these are the spirits of children whose mothers drowned them, spirits of children who drowned while swimming, or outright demons. No matter how they originated, they always end up wanting to kill people who are near bodies of water as an act of vengeance.

If you try to pick up the baby or save them, it's said that the water baby will try to drown you—or at the very least, that tragedy will befall you. In some regions, even hearing a water baby's cry can be an omen of death!

The Deadly Little People



Native American legends regularly discuss the existence of an unknown, diminutive race of human being.

This terrifying urban legend from Latin America calls this race the duendes. In the Comanche tribe, it's nunupis, among the Shoshone it's nimerigar, the Cherokee call them the yumwi, and in Hawaii, they're called menehune. Among the Cheyenne and the Arapaho, they're called the teihiihan.

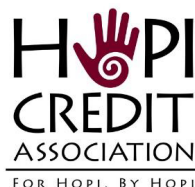
No matter what you call them, it seems like most tribes agree that these tiny people are seriously bad news. They are said to be very violent, often to the point of killing members of their own race that appear "weak."

Though they're typically described as the size of children or smaller, these tiny creatures are known for being particularly vicious towards humans. In many cases, they will hunt humans in packs.

Sometimes, they may just be mischievous; but most of the time, legends say they're best to be avoided.



Notice of Request for Proposals for Market Survey and Marketing Plan Services



"Notice is given that the Hopi Credit Association is requesting proposals from qualified marketing companies or individuals for development of a market survey and marketing plan."

Company Background/Introduction

The Hopi Credit Association is a certified Native Community Development Financial Institution Loan fund located on the Hopi Reservation in Northern Arizona. Our mission is "to enhance the quality of life by providing lending, financial education, and training opportunities for our Hopi Senom to become informed consumers". We provide a variety of lending products and financial education to Hopi Tribal enrolled members.

Project Objectives*

The objectives of this project include:

- Develop, administer, and analyze a market survey to understand who potential clients are and what current and future needs are.
- Provide executive summary to report findings of the market survey.
- Develop a marketing plan to reach potential clients identified in the market survey.

Target Geographies*

Hopi Credit Association's target market is Hopi Tribal enrolled members residing on the Hopi Reservation. We would also like the market survey to reach Hopi Tribal enrolled members residing in the State of Arizona to understand needs off the reservation.

Project Timeline*

Final Project Due: March 31, 2022.

Submission Requirements*

Proposals must be received by November 17, 2021.

Contact Information

Please contact for full Request for Proposal (*more information included in full proposal):

Alissa Charley

lisa@hopicredit.us or 928.738.2205"

"Hopi Credit Association reserves the right to reject any or all proposals for budgetary, conflict of interest, past performance, federal contract disbarment, or other reasons; to reject any or all submittals or portions thereof; to reissues this notice and to award the contract on a partial bases if in the best interest of the Hopi Credit Association."

ANNOUNCEMENT

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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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RFP



October 1 – November 19, 2021

Request for Proposal for Financial Audit Service

The Hopi Foundation–Lomasumi'nangwtukwsiwmani, is accepting proposals for a multi-year engagement from qualified and independent CPAs to perform annual financial and compliance audits for the purpose of expressing an opinion on financial statements for a tax-exempt charitable nonprofit.

The multi-year engagement shall cover 2021 until 2023, with each annual audit to cover calendar year January 1 to December 31. The scope of the audit shall be applicable to:

A. Nonprofit 501(c)3 financial audit and 990 statements in accordance with IRS standards;

B. Public Radio audited financial statements in accordance to the Corporation for Public Broadcasting standards.

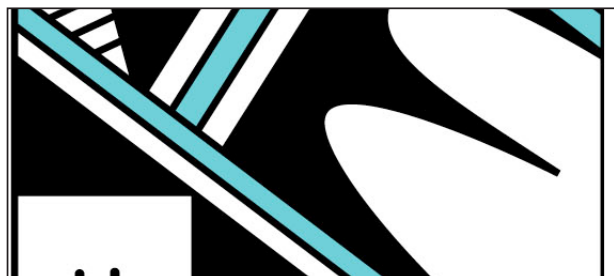
All proposals must include:

1. Proposal letter from a qualified CPA firm;
2. A quote of all costs associated with Part A & Part B proposed scope of work with Part B radio audit costs listed separately;
3. Credentials and references including references from tax-exempt charitable organization clients and public radio clients.

All completed proposals must be received by The Hopi Foundation or post-marked by 5:00pm, Friday, November 19th. Contact Monica Nuvamsa, Executive Director at (928) 734-2380 or 2390, or by email at nuvamsa@hopifoundation.org.

About The Hopi Foundation-Lomasuminangwtukwsiwmani

The Hopi Foundation is a nonprofit 501(c)3 tax-exempt organization based on the Hopi Reservation. The Hopi Foundation hosts the KUYI 88.1FM Hopi Radio, a Native American, community-based, public radio station.



PUBLIC ANNOUNCEMENT



FREE DEVELOPMENTAL SCREENING FOR:

BIRTH to 3 Years of Age for the Early Intervention Program.
And 3 years to 5 years of age for the Hopi Head Start Program

How Is Your Child Developing?

Now, is a great time to bring your infant/child for a screening to find out how your child is developing in the areas of:

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This number is a work cell phone.

We do have incentives to give once a screening is complete.



We also screen children using the ASQ:SE 2 which is designed to exclusively screen for social and emotional behaviors outside a young child's typical ups and downs.

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

RFP

Request for Proposals

Hopi businesses and individuals with expertise in developing, hosting and maintaining web-sites are invited to respond to a Request for Proposals for website development, hosting and maintenance for the Hopi Tourism Association. Qualified respondents should request a copy of the RFP by emailing ld@buildingcommunities.us. The deadline for proposals is November 23, 2021.

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.

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These Hopi Athletes Are Running Boston for a Larger Mission—and You Can Help

BY MICAH LING
Runners World Magazine

Caroline Sekaquaptewa, 47, and her brother Wayne, 42, grew up running; it was an important part of their Hopi culture, and part of their daily life. Even after time away from running, both returned to the sport as adults; in many ways, running returned them to their roots and the Hopi values.

This year's Boston Marathon falls on Indigenous Peoples' Day (Monday, October 11), and both Wayne and Caroline will be running. Though it's not their first time—this will be Caroline's eighth Boston Marathon and Wayne's fifth—this one feels even more significant.

In 2020, they ran 26.2 miles on the dusty roads around their family's ranch on Hopi land as part of the virtual Boston Marathon, and they were taken by how supportive the community was in helping to put a course together and cheering them on. So this year, they're hoping to raise at least \$5,000 for the Hopi Education Endowment Fund (HEEF) to support varied efforts that create educational opportunities for Hopi students.

Caroline and Wayne were raised in the village of Sipaulovi in Arizona. The sandy trails of the Hopi land meander up and down mesas, many leading to the same places—towns and gathering areas—where Hopi people have run to for generations.

"We were always running around [as children]," Caroline told *Runner's World*. "We have running in our culture ... we have traditional races within certain ceremonies, and you always see kids running everywhere."

Caroline ran cross-country in high school and was aware of the importance of running even beyond racing and accolades.

"Our coach would always remind us that when we run, we're running for strength for others," Caroline said. "It's not just for us, we're putting strength and prayers out for everyone out there. He would always remind us to think about those things while we were running."

Wayne also ran track, mainly as conditioning for other sports.

"I was always a pudgy kid, and I didn't feel like it was my thing because there were so many other kids who were faster than me. But I still appreciated and understood that it was important to our people and to our culture," Wayne told *Runner's World*. "I didn't appreciate the spiritual aspect, and the mental and physical benefits until after college. Our dad ran in college, and my sister [Caroline] won state titles in high school—for cross-country and track—so by the time I got to high school, I kind of wanted to do

my own thing."

Running faded out of Caroline's and Wayne's lives as they finished school, started working jobs, and started families of their own. When the siblings' father passed away from cancer in 2003, Wayne moved back to the Hopi reservation with his wife, and the two of them started running together on the trails that Wayne and Caroline had grown up running. Wayne and his wife signed up for a half marathon, and from there, running once again became part of their daily routine.

"I really fell in love with running because I was missing my father, and kind of scared about what I didn't absorb from him and what I hadn't learned about starting my own family," Wayne said. "I took to it because I envisioned myself running with the people who ran those trails before me—our ancestors. That gave me a new appreciation for running."

"Running became more and more of a staple in our family," Wayne continued, "as an outlet for stress and a connection to our culture. The wellbeing and the euphoria that we felt after running in the morning carried over into whatever we were doing with our lives."

When Caroline saw Wayne running again, she was influenced to get back into it too, in 2007. She ran her first half marathon when she was four months pregnant, and she first qualified for Boston in the 2013 L.A. Marathon.

Caroline also started doing triathlons in 2008; at that time, she and Wayne had moved to the Phoenix, Arizona, area, and they started prioritizing racing and getting faster. As they both ran more races and continued to get faster, qualifying for Boston each year, they also motivated others to start running.

"Along the way, we were able to encourage other natives—when they saw what we were doing they wanted to do it too. It was fun and rewarding to see others getting out there," Caroline said.

Caroline and Wayne continue to return to the land that they grew up on. They go back to Hopi often, even though they're four hours away now, because they like to remain connected to the culture and traditions at home. Plus, it's where they love to run the most.

"I would describe it as high-country desert, with thick sand, like beach sand," Caroline said. "We can literally run up a mesa from our home. There are rocky trails that were created so long ago. ... Knowing that people have been running these routes forever, and just thinking about all the people who have run there—it's a good reminder of all the strength that is in you from all the generations before, and what they've overcome."

Caroline and Wayne have often taken on fundraising

efforts as part of their racing, but this year they wanted to fundraise for future Hopi generations. They chose the Hopi Education Endowment Fund, which grants various scholarships to Hopi students. It was set up 20 years ago by the Hopi tribal council, with a goal to set aside money for education. (You can donate to Caroline and Wayne's fundraising efforts here.)

"I think one of the best parts of our fundraising is that we always have little grassroots community events like food sales," Caroline said. "It's fun to visit with people when they come to buy things. We have raffles, and local artists will donate things. It's hard work but we love to interact with people instead of just setting up a website and collecting money that way."

Caroline and Wayne want to do everything they can to help young Hopi members of the community, however they need it.

"There's a Hopi value called *sumi'nangwa*—you help others but not because you want them to help you back. Never with that expectation. You do it because that's what you should do."

Caroline sees this year's Boston Marathon, falling on Indigenous Peoples' Day, as an opportunity to educate people.

"I'm hoping that lots of people can share their culture. There's a lot of learning to be done. Like some people think we all speak the same language—so this is an opportunity to educate. And also, there's so much pride in running this race across the country. It makes me so proud to represent who we are and where we're from. We carry all this strength and knowledge from so many people inside of us."

"There's so much that people don't know about us," Caroline continued. "Like every time we go home to Hopi we bring gallon bottles of water and we don't think anything of it, we just always do it. And the reason is because the arsenic levels are so unsafe, we can't drink the tap water."

Caroline and Wayne will be wearing clothing from StrongOnes, a Hopi-owned, woman-owned running apparel company.

"Whenever we run we always wear their gear because the designs have specific meaning behind them—they're very meaningful Hopi designs," Caroline said.

In addition to the Boston Marathon, and other marathons, Caroline and Wayne have also taken on Ironman triathlons and ultrarunning events. Their goals in every event that they take on are to remember their roots, and inspire others to get out there and be active.

Tribal leaders seek hearing on drilling dispute

A World Heritage site, Chaco Culture National Historical Park is thought to be the center of what was once a hub of Indigenous civilization



In this Aug. 10, 2005, photo, tourist Chris Farthing, from Suffolk County, England, takes a picture of Anasazi ruins in Chaco Culture National Historical Park in New Mexico. (AP Photo/Jeff Geissler, File)



Interior, Interior Secretary Deb Haaland, Laguna Pueblo, speaks during a press briefing at the White House, Friday, April 23, 2021, in Washington. (AP Photo/Evan Vucci)

Susan Montoya Bryan
Associated Press

ALBUQUERQUE, N.M. — Top officials with the largest Native nation in the United States are renewing a request for congressional leaders to hold a field hearing before deciding on federal legislation aimed at limiting oil and gas development around Chaco Culture National Historical Park.

The Navajo Nation has struggled for years with high poverty rates and joblessness, and the tribe's legislative leaders say individual Navajo allottees stand to lose an important source of income if a 10-mile buffer is created around the park as proposed. They're calling for a smaller area of federal land holdings to be made off limits to oil and gas development as a compromise to protect Navajo interests.

Navajo Council Speaker Seth Damon and other council members recently sent a letter to House Speaker Nancy Pelosi and Republican Minority Leader Kevin McCarthy outlining their concerns about pending legislation and the need to fund a comprehensive study of cultural resources throughout the region.

They said a field hearing would allow congressional leaders to "hear directly from the Navajo people who face a real threat" under the current version of legislation.

While the measure wouldn't directly affect tribal or allottee land, allottees fear their parcels would be landlocked by a federal ban, making them undesirable for future development.

A World Heritage site, Chaco is thought to be the center of what was once a hub of Indigenous civilization. Within the park, walls of stacked stone jut up from the bottom of the canyon, some perfectly aligned with the seasonal movements of the sun and moon. Circular subterranean rooms called kivas are cut into the desert floor.

Outside the park, archaeologists say there are discoveries still to be made.

Other tribes, environmental groups and archaeologists have been pushing to stop drilling across an expansive area of northwestern New Mexico, saying sites beyond Chaco's boundaries need protection and that the federal government's leasing program needs an overhaul.

The Navajo Nation passed its own legislation in 2019 recognizing the cultural, spiritual and cosmological connection that Navajos have to the Chaco region. The measure expounded on the need for protections, but it also called for respecting and working with Navajo allottees.

The fight over development in the region has spanned several presidential administrations on both sides of the political aisle. Past administrations — including the

Trump and Obama administrations — put on hold leases adjacent to the park through agency actions, but activists are pushing for something more permanent that won't be upended by a future administration.

U.S. Interior Secretary Deb Haaland was among the sponsors of legislation calling for greater protections during her tenure in the U.S. House. A citizen of Laguna Pueblo in central New Mexico, Haaland has referred to the area as a sacred place.

She's now under growing pressure to use her administrative powers to establish a buffer around the park pending the outcome of the federal legislation.

Several New Mexico pueblos, Navajo Council Member Daniel Tso and environmental groups also have sent letters to U.S. Rep. Teresa Leger Fernández, voicing their support for the Chaco legislation. The first-term Democratic congresswoman also has spoken with Navajo leaders about her position on the matter.

Leger Fernández said Wednesday she's committed to cultural preservation. She said once those resources are lost, they're gone forever.

"We've been engaged in tribal consultation throughout and will continue conversations with Navajo Nation and the pueblos, as well as the Navajo allottees to protect allottees' rights to develop their land as they see fit," she said.

Joe Biden restores sacred Bears Ears

Indian Country Today

"This may be the easiest thing I've ever done so far as President."

That's what President Joe Biden said Friday afternoon, speaking from outside the White House, to celebrate the presidential action that will expand two national monuments in Utah, Bears Ears and Grand Staircase-Escalante. Democratic lawmakers, tribal leaders and environmentalists attended the White House ceremony.

Biden's action reversed a decision by President Donald Trump that opened for mining and other development hundreds of thousands of acres of rugged lands sacred to Indigenous peoples and home to ancient cliff dwellings and petroglyphs.

The Bears Ears and Grand Staircase-Escalante monuments in southern Utah encompass more than 3.2 million acres — an area nearly the size of Connecticut — and were created by Democratic administrations under a century-old law that allows presidents to protect sites considered historic, geographically or culturally important.

Restoring the monuments' boundaries and protections restores their integrity, upholds efforts to honor the federal trust responsibility to tribal nations and conserves the lands and waters for future generations, Biden said.

Hopi Chairman Timothy L. Nuvangyao said he is "happy" and "grateful for the advocacy of all those related to protecting Bears Ears and for the Hopi tribe" because it means a lot to the clan memberships.

"For Hopi, this is a significant step forward and the Biden administration did make some commitments to listen to Native America and Biden's actions does prove that it is happening. We do need to protect these sacred sites that not only the Hopi tribe but other tribes find significant within their history."

The chairman said he and the vice chairman will be headed to Washington, D.C.

Interior Secretary Deb Haaland, the first Indigenous Cabinet secretary, traveled to Utah in April to tour the area before pre-

paring a formal recommendation to President Biden.

Haaland, Laguna Pueblo, visited the monuments, becoming the latest federal official to step into what has been a years-long public lands controversy.

She said Biden's action was not just about national monuments.

"It's about this administration centering the voices of Indigenous people and affirming the shared stewardship of this landscape with tribal nations," she said. "The president's action today writes a new chapter that embraces Indigenous knowledge, ensures tribal leadership has a seat at the table, and demonstrates that by working together we can build a brighter future for all of us."

Bears Ears in particular was an important site to protect, Biden said, noting that the 1.3-million acre site is the first national monument to be established at the request of federally recognized tribes. It is "a place of healing ... a place of reverence and a sacred homeland to hundreds of generations of native peoples," Biden said.

Biden called Grand Staircase Escalante "a place of unique and extraordinary geology" and noted that the 1.9-million acre site had been protected by presidential order for 21 years before Trump's 2017 order slashed the monument nearly in half. Trump cut Bears Ears by 85%, to just over 200,000 acres.

In a separate action, Biden also restored protections at a marine conservation area off the New England coast that has been used for commercial fishing under an order by Trump. A rules change approved by Trump allowed commercial fishing at the Northeast Canyons and Seamounts National Monument in the Atlantic Ocean, a nearly 5,000-square-mile area southeast of Cape Cod. Trump's action was heralded by fishing groups but derided by environmentalists who pushed Biden and Interior Secretary Deb Haaland to restore protections against fishing.

"There's nothing like it in the world, because it's unique biodiversity," Biden said of the marine monument. "Waters teeming

with life with underwater canyons as deep as parts of the Grand Canyon. Underwater mountains as tall as the Appalachians. Marine scientists believe that this is a key to understanding life under the sea."

Utah Gov. Spencer Cox and other Republicans expressed disappointment in Biden's decision to restore the Utah monuments, where red rocks reveal petroglyphs and cliff dwellings and distinctive buttes bulge from a grassy valley. Trump invoked the century-old Antiquities Act to cut 2 million acres from the two monuments. Restrictions on mining and other energy production a "massive land grab" that "should never have happened," Trump said in revoking the protections.

Sen. Mitt Romney, R-Utah, said Biden had "squandered the opportunity to build consensus" and find a permanent solution for the monuments. "Yet again, Utah's national monuments are being used as a political football between administrations," Romney said.

Rep. Raul Grijalva, D-Ariz., and chairman of the House Natural Resources Committee, said Biden's restoration of the monuments shows his dedication to "conserving our public lands and respecting the voices of Indigenous Peoples."

"It's time to put Trump's cynical actions in the rear-view mirror," Grijalva said.

Jennifer Rokala, executive director of the Center for Western Priorities, a conservation group, said she hopes Biden's actions mark an initial step toward his goal of conserving at least 30% of U.S. lands and ocean by 2030.

Trump's cuts attracted widespread news coverage and increased national attention to Bears Ears, Rokala and others said. They called on the federal government to boost funding to manage the landscape and handle growing crowds at the two sites.

"In some ways the hard work is ahead of us now, as we turn our attention to planning, co-management and public education," said Joe Neuhoof, executive director of Friends of Cedar Mesa, a Utah conservation group.

Haaland, in her remarks, said Indi-

an tribes have long "sung and spoken in unison to protect" Bears Ears, which she called a "sacred place" and "a living landscape."

Bears Ears "is a place where you can stand in the doorway of a home where a family who lived thousands of years ago left behind a legacy of love and conservation for a place that sustained them for countless generations," she said. "Stories of existence, celebration, survival and reverence are etched into the sandstone canyon walls. Sacred sites are dotted across the desert mesas."

Former President Barack Obama proclaimed Bears Ears a national monument in 2016, 20 years after President Bill Clinton moved to protect Grand Staircase-Escalante. Bears Ears was the first site to receive the designation at the specific request of tribes.

The Bears Ears Inter-Tribal Coalition, which pushed for the restoration, said Biden did the right thing. The coalition includes the Hopi Tribe, Navajo Nation, Ute Mountain Ute Tribe, Pueblo of Zuni and Ute Indian Tribe.

"For us, the monument never went away," said Shaun Chapoose, a coalition member and chairman of the Ute Indian Tribe Business Committee. "We will always return to these lands to manage and care for our sacred sites, waters and medicines."

The Trump administration's reductions to Bears Ears and Grand Staircase-Escalante paved the way for potential coal mining and oil and gas drilling on lands that were previously off-limits. However, activity was limited because of market forces.

Biden's decision to restore protections at the marine monument came down to environmental groups having a stronger lobby than fishing advocates, said Bob Vanasse, executive director of Saving Seafood, a domestic seafood industry group.

"Anyone who likes fresh local swordfish, tuna, lobster and crabmeat should be very angry with the Harris-Biden Administration today," Vanasse said.

Joe Biden is first president to mark Indigenous Peoples' Day



council on environmental quality, and Interior Secretary Deb Haaland during an event announcing that his administration is restoring protections for two sprawling national monuments in Utah that have been at the center of a long-running public lands dispute, and a separate marine conservation area in New England that recently has been used for commercial fishing. (AP Photo/Susan Walsh)

Zeke Miller and Ellen Knickmeyer
Associated Press

WASHINGTON — President Joe Biden on Friday issued the first-ever presidential proclamation of Indigenous Peoples' Day, lending the most significant boost yet to efforts to refocus the federal holiday celebrating Christopher Columbus toward an appreciation of Native peoples.

The day will be observed Oct. 11, along with Columbus Day, which is established by Congress. While Indigenous people have campaigned for years for local and national days in recognition of the country's Indigenous peoples, Biden's announcement appeared to catch many by surprise.

"This was completely unexpected. Even though we've been talking about it and wanting it for so long," said Hillary Kempenich, an artist and member of the Turtle Mountain Band of Chippewa. In 2019, she and other tribal members successfully campaigned for her town of Grand Forks, North Dakota, to replace Columbus Day with a day recognizing Native peoples.

"I'm kind of overwhelmed with joy," said Kempenich. She was waiting Friday afternoon for her eighth-grade daughter, who grew up challenging teachers' depictions of Columbus, to come home from school so Kempenich could share the news.

"For generations, Federal policies systematically sought to assimilate and displace Native people and eradicate Native cultures," Biden wrote in the Indigenous Peoples' Day proclamation. "Today, we recognize Indigenous peoples' resilience and strength as well as the immeasurable positive impact that they have made on every aspect of American society."

In a separate proclamation on Columbus Day, Biden praised the role of Italian Americans in U.S. society, but also referenced the violence and harm Columbus and other explorers of the age brought about on the Americas.

Making landfall in what is now the Bahamas on Oct. 12, 1492, Columbus, an Italian, was the first of a wave of European explorers who decimated Native populations in the

Americas in quests for gold and other wealth, including people to enslave.

"Today, we also acknowledge the painful history of wrongs and atrocities that many European explorers inflicted on Tribal Nations and Indigenous communities," Biden wrote. "It is a measure of our greatness as a Nation that we do not seek to bury these shameful episodes of our past — that we face them honestly, we bring them to the light, and we do all we can to address them."

White House press secretary Jen Psaki said Biden "felt strongly" about recognizing Indigenous Peoples Day. Asked if Biden might seek to end marking Columbus Day as a federal holiday, she replied, "I don't have any predictions at this point."

John Echohawk, executive director of the Native American Rights Fund, said the president's decision to recognize Indigenous Peoples Day was an important step.

"Big changes happen from each small step, and we hope this administration intends to continue making positive steps towards shaping a brighter future for all citizens," Echohawk said.

Biden's acknowledgment of the suffering of Native Americans also marked a break from President Donald Trump's ardent defense of "intrepid heroes" like Columbus in his 2020 proclamation of the holiday.

"Sadly, in recent years, radical activists have sought to undermine Christopher Columbus' legacy," Trump said at the time. "These extremists seek to replace discussion of his vast contributions with talk of failings, his discoveries with atrocities, and his achievements with transgressions."

Biden made the announcement on the same day the White House was disclosing its plans to restore territory to two sprawling national monuments in Utah that Trump had stripped of protections. One, Bears Ears, is on land that Native American tribes consider sacred.

Biden's campaign against Trump saw Indigenous activists mobilize to get out votes for the Democrat, in activism that tribal members credited with helping Biden win some Western states.



Workers remove the Christopher Columbus statue from the Broad Street side of Columbus City Hall in Columbus, Ohio on July 1, 2020. (Doral Chenoweth/The Columbus Dispatch via AP)

Barry Hatton and Alicia Leon
Associated Press

MADRID—Pomp, pageantry and a grand military parade marked Spain's national day ceremonies in Madrid on Tuesday, overshadowing protests against what some see as a misguided celebration of Spanish colonial history.

Cavalry members escorted King Felipe VI and Queen Letizia to a platform where the royal couple watched more than 2,600 troops march along the flag-lined Paseo de la Castellana. The parade featured dozens of aircraft flying overhead and a 21-gun salute.

A parachutist with a giant red-and-yellow Spanish flag attached to his ankle landed on the avenue, drawing cheers from the thousands of spectators.

The Día de la Fiesta Nacional, also known as Día de la Hispanidad, is a public holiday in Spain. The 1987 law which made Oct. 12 the national holiday said it commemorates "the linguistic and cultural projection of Spain outside of its European limits."

The date marks explorer Christopher Columbus' Oct. 12, 1492 sighting of land while traveling under Spanish royal sponsorship in search of what came to be known as the Americas. That event heralded centuries of colonization of the Americas by European nations while bringing violence, disease and death to indigenous people.

In Spain, the suffering of native populations during that period has not received the same attention or prompted the kind of historical reevaluation as it has, for example,

in the United States, where in many places Columbus Day has been paired or replaced with Indigenous Peoples Day to switch the focus of the annual holiday.

Near to where Tuesday's official national day celebrations were held in Madrid is a statue of Columbus atop a pedestal. It is 17 meters (56 feet) high.

In the U.S. city of Chicago, by contrast, three statues of Columbus remain in storage by order of the local government after protesters targeted them last summer.

The debate over Columbus' historical legacy has raged for many years. But it came into sharper focus in the United States after a campaign to remove monuments dedicated to Confederate generals flared into deadly violence in 2017 in Charlottesville, Virginia.

Protests staged to coincide with Spain's national day mostly were driven by other grievances.

The king, for instance, received jeers and whistles from people who want to abolish the Spanish monarchy. Regional officials fighting for the independence of Spain's Catalonia region went to work as normal as a way of thumbing their noses at the country's central authorities.

Even the anti-establishment, left-wing Unidas Podemos (United We Can) party supported the formal ceremonies in Madrid even though fighting inequality is one of its banner issues. The left-wing party, which is part of Spain's coalition government, sent its three government ministers to attend the parade.

Socialist Prime Minister Pedro Sánchez sought to focus the celebrations on a more modern appreciation of Oct. 12.

He said the holiday was meant to celebrate "what bonds us together, what makes us bigger as a society, what makes Spain a friendly, open, diverse country."

Groups protesting against the tribute to Columbus and his legacy organized scattered demonstrations, including in Madrid, though turnout was light.

Joan Felguera, a 17-year-old student attending a protest in Barcelona against crimes committed by Spanish colonizers, said people had to choose how to react to what was known about the period.

"History is history," he said. "But culture is changing and ways of thinking have evolved."

But at a separate far-right rally in the northeastern Spanish city, participants argued that the Spanish conquests were benign. "But now things are being twisted around," said Ester Lopez, a 40-year-old office worker.

Paula Guerra, a Chilean anti-racism activist, said the celebrations ought to be replaced by "an acknowledgment of the damage caused by the horrors" committed by Spain in the Americas.

"It was a regime of terror. It was a regime of barbarism," she said.

Dora Turín, 35, who works in Spain's audiovisual sector, said in advance of the parade that people should reflect positively on Spain's colonial rule.

"It was a contribution of cultures, in addition to ours," she said. "It meant adding more knowledge and being able to mix inter-culturally and reach what we are now."

#YDL: Data empowers stories, changes health care systems

Jourdan Bennett-Begaye
Indian Country Today

Erasure is no longer on the menu.

I can recall the first encounter of erasure in the public health sector that elicited a visceral reaction of disappointment.

In the summer before my last year of undergrad at Fort Lewis College, I interned for the Centers for Disease Control and Prevention's CUPS scholars program called Future Public Health Leaders Program in Ann Arbor, Michigan. It was one of the five programs in the country where 250 got selected out of a 2,500 applicant pool.

My program had two Diné college students. We both had ties to the Fort but never met or crossed paths (imagine that). We, of course, hung out and talked over the course of the summer.

This program took us to a small conference as part of the American Public Health Association in Kalamazoo, Michigan, in 2013. Our cohort listened to guest speakers and presentations all about public health.

I remember one presentation focused on the different health disparities in marginalized communities. The presenter talked about the social determinants of health and how that affects Black communities, Latin communities, and Asian communities. Each had at least 15 slides. It felt more like 50 slides at the time.

The Native American and Alaska Native communities slides came up and I sat there with pride thinking, "Yes! We're being recognized. I know this information." I was ready to ask questions.

It was over. We had two slides. One slide had a huge graph.

I looked at my Diné colleague. We're both appalled and thinking, "What in the actual hell?" We talked real quick after and agreed we were going to speak with the presenter after.

We approached him, a Black man, and talked about our disappointment and concerns. His response was, "There isn't enough data." I told him point blank that there is and he isn't looking in the right places and not hard enough.

Athletic training, health, public health, and a bit of medicine built my educational foundation. I wanted to be a physician's assistant. I interned at hospitals, worked on

the weekend, and put myself in challenging situations so I could grow into the health professional I wanted to be. But I quickly burned out and found it wasn't a suitable lifestyle for me.

I never forgot the clinical experiences. My love for medicine and public health ran deep. So it was only second nature to start the COVID-19 database for Indian Country.

As I tell people, it started out of curiosity. I didn't see anyone else doing it in the capacity I wanted to do it. Indian Health Services wasn't keeping track at the time the database started but soon, they did. The data was broken down by the 12 IHS regions. They did their best to get as much data as they could but could only do so much. IHS direct facilities had to report their data. On the other hand, tribally owned and operated facilities (638 facilities as they're known) could voluntarily give their data. Many didn't. Other databases that started were grabbing data from states. But I wanted this data to come directly from tribes and publicly available data. I also wanted to give the data back to them to use. Because, like mainstream journalism, medicine had a way of going into communities, grabbing what they wanted and not giving anything back. We wanted the database to be open to scrutiny and showed our homework. Our data stood out, too, because we were the only ones who had a mortality count in American Indian and Alaska Native communities.

I started the spreadsheet in the middle of March, the week that Navajo saw its first cases, and the spreadsheet began to grow. Our newsroom had eyes on every corner of Indian Country (another reason why every newsroom should have Indigenous journalists). Our team knew the communities and knew where to find the social media pages, radio stations, or websites. Sometimes the point person.

I probably spent four to six hours a day reaching out to people via phone or email, building rapport, collecting data, inserting the data into the spreadsheet, doing the math, and creating ICT newscast's COVID report based on this data.

Talia Quandelacy, a Native infectious disease epidemiologist, found our spreadsheet in April 2020 and began mapping the data, which was incredible. She is also a Johns Hopkins alum and postdoctoral fellow at the CDC.

After some time of mapping our data, she connected ICT with Johns Hopkins, and as they say, the rest of history.

It took more than 18 months for Indian Country Today and the Johns Hopkins Center for American Indian Health to create and launch the COVID-19 tracking map and data for tribal nations as part of the university's coronavirus resource center.

A few things about the data and map:

It displays COVID-19 cases, vaccine, and death data from publicly available data from tribes.

The maps were adapted from IHS' continental U.S. map and Esri's map of Alaska Native village lands.

We wanted to show the impact of COVID-19 in American Indian and Alaska Native communities while respecting tribal sovereignty and individual privacy.

In the conversations of launching this map and data, I often found that we were up against colonial ways of thinking and the team is always thinking of how to Indigenize it. So given that, there are many disclaimers. One being that the maps are limited to federally recognized tribal nations in the U.S. and Alaska village lands. The data doesn't include urban Indian populations but that is our goal. This is the beauty in innovation and importance of Indigenous minds and knowledge existing in medicine, public health and institutional spaces.

As we say, it was a team and community effort. It was not funded. The map wouldn't have happened without the 50-plus volunteers who were Native and non-Native students and those who took on the heavy lifting at Johns Hopkins like Anna Sundbo, Joel Espinoza, and the engineering team.

I'm forever grateful to all the leaders, health officials, and sources who helped us comprehend this data and allowed us to include their data.

Without data, we only have stories. Of course, they're important. But in reality, this data makes those stories more powerful and contributes to creating systemic changes in all of the health care systems that take care of our grandmas, grandpas, aunts, cousins, etc.

This important data, that started from Indigenous experiences, allows for us to make greater change.

Yáadiláh! If no one is doing it, do it yourself.





Have a safe Hopi Halloween!

-from Hopi Tutuveni Staff and Board