Docket 210 Petition, 8-1-1951, Hopi Village of Shungopovi v. United States of America.
RG 279, Records of the Indian Claims Commission, Docket 210, file "O.P.".
National Archives, Washington, D.C.

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Docket 210 file v.1.

FILED
AUG 6 - 1951
James A. Langston Clerk
INDIAN CLAIMS COMMISSION

Before the

INDIAN CLAIMS COMMISSION

Hopi Village of Shungopovi
vs.
United States of America

DOCKET NO. 210

Petition

Wadsworth Nuvangaitewa
Shungopovi Village, Second Mesa, Ariz

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We, the Hopis, continuous dwellers on the mesas, at this place which is called Shungopovi and which is well understood by other villages as being their mother village, because it was here that the Bear Clan, the first inhabitants of this land, established their homes, now meet our traditional obligations and present to you, the Indian Claims Commission, the traditional claim of the Hopi Indian People.

Always vital to us is the subject of our land. In times far back before your history we were taught truthful and peaceful living, which remains with us in the traditional life way of the Hopi people. We could not remain here in selfish tenant. In our traditional life we are strong against selfishness and tyranny, and are to be governed in our traditional way so we might have prosperity, happiness, honor and peace, not only for ourselves, but for all people including our white brothers.

Many times we have talked with officials of the United States Government on the matter of our land. In April of 1939 we presented a map of our land to the Commissioner of Indian Affairs but have not received acknowledgement of our claim. We have given much work and thought to come to some understanding of what you call law and legal rights. We have tried to see where the law of the United States Government and the law of the Spanish Government, the first white people to come among us, joined. In this effort we have failed to find where you gave us any legal way or rights or title to the land which was ours from times long before you came among us.

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Thus realizing that inasmuch as you have not given us legal entrance to the problem we must humbly and with deepest thought and sincerity present our claim to the Hopi land (Tusqua) as it is fixed by our traditional life and which we must use in our traditional way in carrying out our traditional practices and regulations.

In the beginning, according to our faith, the people were segregated in groups or bands. Moving in the direction of the sunrise, people established themselves in many different places along the journey. But time after time and year after year they persisted in moving on until the first group arrived and settled in the place called Shungopovi. These first people were the Hon-wungwa or Bear Clan. Many people were advanced along their journey and many were waiting to learn that their leader had made his permanent home. Those who were waiting left their homes to journey to this place and the ruins of these homes remain today to mark their places.

Time after time the clans or bands of people arrived in the vicinity of Shungopovi and appeared before their leader with the emblems of their authority to remain here. These they delivered faithfully under oath to their leader. Upon acceptance they were assigned lands for their use. And the assignment of land was determined by the wise and honest judgement of the leader, who was governed by the needs of his people and yet in whose sight all human beings were brothers and sisters. Today, as in the beginning, it is the duty of our leader to govern the land and to determine its boundaries and the rightful use for the continuous needs of the Hopi people

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## The Land and its Purpose

The Hopi Tusqua (land) is our love and will always be, and it is the land upon which our leader fixes and tells the dates for our religious life. Our land, our religion, and our life are one, and our leader, with humbleness, understanding and determination, performs his duty to us by keeping them as one and thus insuring prosperity and security for the people.

1. It is from the land that each true Hopi gathers the rocks, the plants, the different woods, roots, and his life, and each in the authority of his rightful obligation brings to our ceremonies proof of our ties to this land. Our foot-prints mark well the trails to these sacred places where each year we go in performance of our duties.

2. It is upon this land that we have hunted and were assured of rights to game such as deer, elk, antelope, buffalo, rabbit, turkey. It is here that we captured the eagle, the hawk, and such birds whose feathers belong to our ceremonies.

3. It is upon this land that we made trails to our salt supply.

4. It is over this land that many people have come seeking places for settlement, and finding Shungopovi established, asked our leader for permission to settle in this area. All the clan groups named their contributions to our welfare and upon acceptance by our leader were given desighated lands for their livelihood and for their eagle hunting, according to the directions from which they came.

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5. It is from this land that we obtained the timbers and stone for our homes and kivas.

6. It is here on this land that we are bringing up our younger generation and through preserving the ceremonies are teaching them proper human behavior and strength of character to make them true citizens among all people.

7. It is upon this land that we wish to live in peace and harmony with our friends and with our neighbors.

We realize that within the area of the Hopi land claim there are towns and villages of other people. It is not our intention to bring disturbance to the people of these places, for our way requires us to conduct our lives in friendship and peace, without anger, without greed, without wickedness of any kind among ourselves or in our association with any people; and in turn to have guaranteed that there will be no disturbance to us in the carrying out of our traditional life.

Although we are small in numbers, scarce in money and without wide knowledge of your ways and your laws, with humble hearts but strong determination we state the traditional claims of the Hopi people, who are joined as one on this question of land through their commitments to our leader and his assignment of land for their use in fulfillint their obligations and maintaining their life. Our authority to present the claim is in the traditional organization of the Hopi people. By custom long established and observed it is known to all true Hopi that authority and responsibility for the security of the land belongs to their leader, and all individuals, groups, clans, villages, in return for the

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land assigned them for use are obligated to support this authority. And none, whether through self-will, ignorance, or through any other means, are free to take authority over the land into their hands. We are aware that through ignorance of our ways certain Hopi individuals, groups and villages have been encouraged in directions in opposition to the traditional government of the Hopi people, and that they may take it uponthemselves to act in respect to this land claim of the Hopi people. It is our responsibility to point out this situation, not in anger, not in ill-will, but only to have it clear that we alone are authorized by the traditions of the Hopi people to represent the people on this matter of the Hopi Tusqua (land).

In the accompanying map we have described that area which is by long tradition, use and occupancy, the land of the Hopi. At the present time and for some years we have been forced from these boundaries inward and it has been only with difficult effort and strong faith in our way of life that we have managed to survive. Our petition to you is for full restoration of the land to us and the freedom to govern its use. We cannot, by our tradition, accept coins or money for this land, but must persist in our prayers and words for repossession of the land itself, to preserve the Hopi life.

Our claim--based upon our occupation and use in the conduct of our traditional life under the traditional order of the Hopi people joined as one through long established custom, and through agreements whereby all clans are pledged to their traditional leader and in turn are supported by their leader--is for our rights to the full use of our resources. our

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ceremonial shrines and hunting areas.

Through many dark hours we have come to this time and have lived through the times of anger, confusion, ignorance, fear, and misunderstanding, supported by the strength of our traditional life, and it is our confidence that you in the spirit of justice and honor will recognize this traditional claim of the Hopi people, that we may live together in peace with one another.

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Boundary Marks of Hopi Tusqua (Land)

1. Sak wai vai yu (Chevelon Cliffs)

2. Honapa (west of Sedona)

3. Tusak choma (Bill Williams Mountain)

4. & 5. Po ta ve taka (Point Sublime, Grand Canyon, to junction of Colorado River and Escalante River)
Palungoihoya

6. Tukuk navi (Navajo Mountain)

7. & 8. Ky westima (east of Keet Seel and Betatakin)

9. Nei ya vu walah (Loloma Point)

10. Nah mee to ka (Lupton---mouth of canyon)

11. Tsi mun tu qui (Woodruff Butte)

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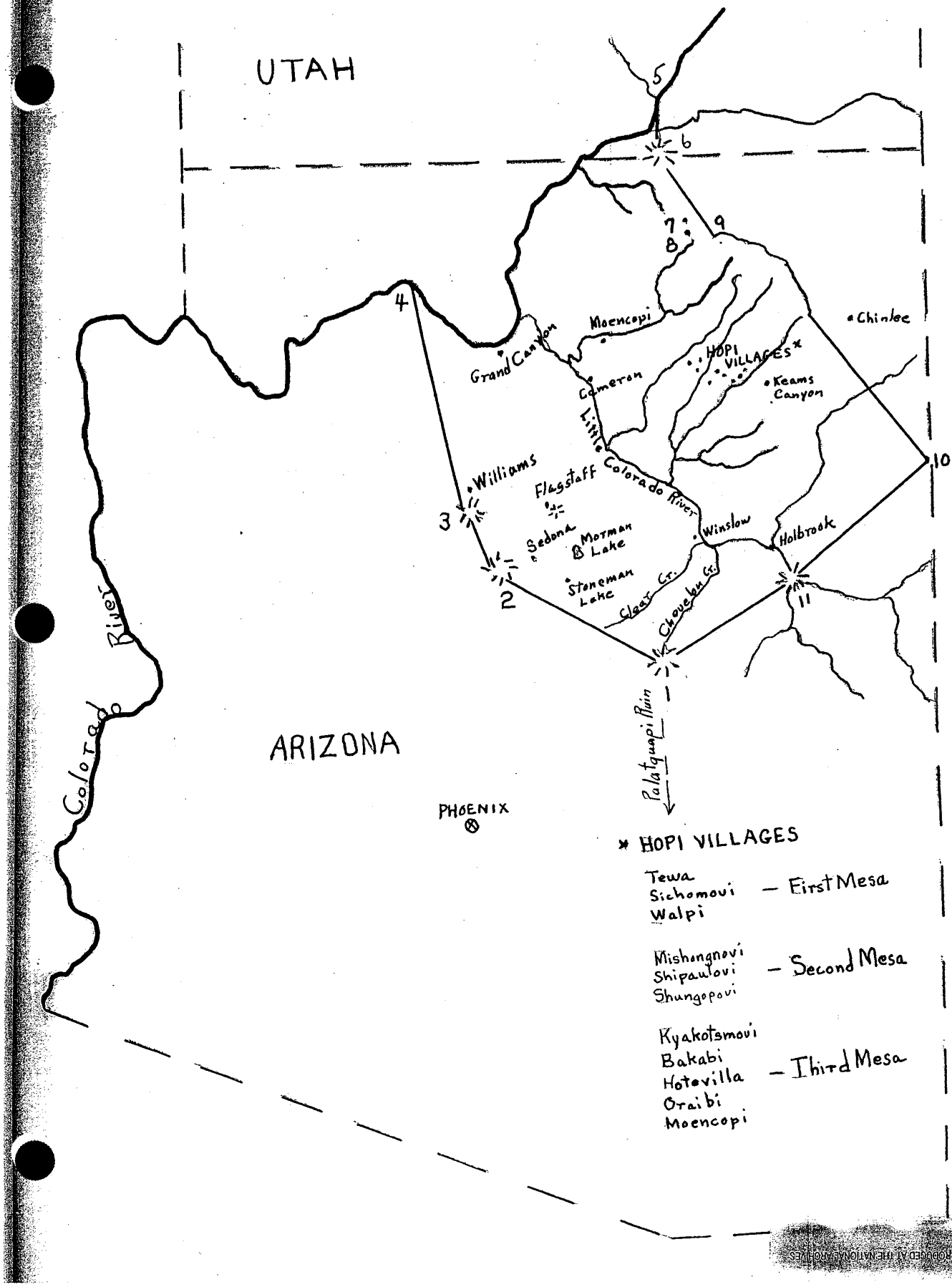


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Clark Talahaftewa — Kikmongwi, Bear Clan — Sakwa len mongwi (Blue Flute Society)

Dick McLean Quamavama — Katcin mongwi, Katcina-Parrot Clan — Dow mongwi (Singers Society)

Dick McLean Quamavama

Franklin Coochyestewa — Sun Clan — Kwan mongwi (One Horn Society)

Viets Lomahaftewa — Water Clan — Al mongwi (Two Horn Society)

Viets Lomahaftewa.

Ralph Selina — Corn Clan — Wuwucim mongwi (Wuwucim Society)

Ralph Selina

Otis Polelonema — Snow Clan — Mas len mongwi (Grey Flute Society)

Otis Polelonema

Louis [illegible]ima — Rope Clan — Tchuf mongwi (Antelope Society)

Wadsworth Nuvangoitewa — Sunforehead Clan — Chu mongwi (Snake Society)

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Andrew Hermequaftewa Bluebird Clan Advisor

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I hereby certify that the thumbprints and signatures of the above listed leaders of the Hopi village of Shungopovi were affixed or signed in my presence and that the persons signing are legal residents of the Hopi village of Shungopovi.

Witness Dow Carnal Dow Carnal, Superintendent
Hopi Indian Agency

Witness John Connelly John Connelly, Teacher
Shungopovi Day School

August 1, 1951

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