

Hopi Independent Nation  
Oraibi, Arizona  
August 4, 1970

President Richard M. Nixon  
The White House  
Washington, D.C.

Dear Mr. President:

We, the True and Traditional religious leaders, recognized as such by the Hopi People, maintain full authority over all land and life contained within the Western Hemisphere. We are granted our stewardship by virtue of our instruction as to the meaning of Nature, Peace, and Harmony as spoken to our People by Him, known to us as Massau'u, the Great Spirit, who long ago provided for us the sacred stone tablets which we preserve to this day. For many generations before the coming of the white man, for many generations before the coming of the Navajo, the Hopi People have lived in that sacred place known to you as the Southwest and known to us to be the spiritual center of our continent. Those of us of the Hopi Nation who have followed the path of the Great Spirit without compromise have a message which we are committed, through our prophecy, to convey to you.

The white man, through his insensitivity to the way of Nature, has desecrated the face of Mother Earth. The white man's advanced technological capacity has occurred as a result of his lack of regard for the spiritual path and for the way of all living things. The white man's desire for material possessions and power has blinded him to the pain he has caused Mother Earth by his quest for what he calls natural resources. All over the country, the waters have been tainted, the soil broken and defiled, the air polluted. Living creatures die from poisons left because of industry. And the path of the Great Spirit has become difficult to see by almost all men, even by many Indians who have chosen instead to follow the path of the white man.

We have accepted the responsibility designated by our prophecy to tell you that almost all life will stop unless men come to know that every one must live in Peace and in Harmony with Nature. Only those people who know the secrets of Nature, the Mother of us all, can ~~be~~ overcome ~~THE DESTRUCTION OF ALL LIFE~~.

EXHIBIT 121a

Today the sacred lands where the Hopi live are being desecrated by men who seek coal and water from our soil that they may create more power for the white man's cities. This must not be allowed to continue for if it does, Mother Nature will react in such a way that almost all men will suffer the end of life as they now know it. The Great Spirit said not to allow this to happen even as it was prophesied to our ancestors. The Great Spirit said not to take from the Earth -- not to destroy living things. The Great Spirit, Massau'u, said that man was to live in Harmony and maintain a good clean land for all children to come. All Hopi People and other Indian Brothers are standing on this religious principle and the Traditional Spiritual Unity Movement today is endeavoring to reawaken the spiritual nature in Indian people throughout this land. Your government has almost destroyed our basic religion which actually is a way of life for all our people in this land of the Great Spirit. We feel that to survive the coming Purification Day, we must return to the basic religious principles and to meet together on this basis as leaders of our people.

Today almost all the prophecies have come to pass. Great roads like rivers pass across the landscape; man talks to man through the cobwebs of telephone lines; man travels along the roads in the sky in his airplanes; two great wars have been waged by those bearing the swastika or the rising sun; man is tampering with the Moon and the stars. Most men have strayed from the path shown us by the Great Spirit. For Massau'u alone is great enough to portray the correct way back to Him.

It is said by the Great Spirit that if a gourd of ashes is dropped upon the Earth, that many men will die and that the end of this way of life is near at hand. We interpret this as the dropping of atomic bombs on Hiroshima and Nagasaki. We do not want to see this happen to any place or any nation again, but instead we should turn all this energy for peaceful uses, not for war.

We, the religious leaders and rightful spokesmen for the Hopi Independent Nation, have been instructed by the Great Spirit to express the invitation to the President of the United States and all spiritual leaders everywhere to meet with us and discuss the welfare of mankind so that Peace, Unity, and Brotherhood will become part of all men everywhere.

Sincerely,

*Thomas Banyacya*

Hopi Traditional Village Leaders:

Mrs. Nina Lansa, Oraibi

Claude Kawangyama, Shungopavy

Starlie Lomayaktewa, Mushongnovi

Dan Katshongva, Hotovilla

Thomas Banyacya, Interpreter,

P.O. Box 112, Oraibi, Arizona 86039

EXHIBIT 1216

THE WHITE HOUSE  
WASHINGTON

September 22, 1970

Dear Mr. Banyacya:

The President has asked me to thank you for your letter of August 4, and Mr. Patterson has told me of his conversations with you and Miss Evening Thunder about the coal enterprise in the Hopi area.

I share your concern about the physical ugliness resulting from strip-mining. Yet the concern about this aspect of the mining venture surely must have been weighed by the Tribal Council along with the other pros and cons involved in granting the lease.

In our democratic society -- and the Hopi tribe has elections -- the place for the resolution of issues between majorities and minorities is first of all the ballot box. It would not be proper, or even consistent with our common hope for Indian self-determination, for either the Bureau of Indian Affairs or the White House to intervene in this an essentially internal, tribal matter. A balancing of relative goods and evils is involved, but the only forum for that balancing as I see it is the Hopi Tribe itself and its elected institutions.

Sincerely yours,



Leonard Garment

Mr. Thomas Banyacya  
P. O. Box 112  
Oraibi, Arizona 86039

EXHIBIT 122



United States Department of the Interior

BUREAU OF INDIAN AFFAIRS  
WASHINGTON, D.C. 20242

IN REPLY REFER TO:

Real Prop. Mgmt.  
Administration  
BCCO 9925

NOV 5 1970

Mr. Thomas Banyacya  
P. O. Box 112  
Oraibi, Arizona 86039

Dear Mr. Banyacya:

Thank you for your August 4 letter. The President has requested that we respond to your expressions of concern with the present trend of abuse to our environment.

The President has repeatedly stressed a need for the protection of our environment including all factors such as air, land, water, and people. Many programs have been initiated toward the goal of people living in harmony with their surroundings. It is very gratifying to see the unified response which the American people are giving the President in support of these control and corrective programs.

There is a great need to make people aware of the dangers from air and water pollution, waste disposal, and uncontrolled exploitation of the natural resources. The greater task, however, is to generate action from the people who can and should be active in obtaining harmonious controls and conditions within which man can continue to live fruitfully in his environment.

The Hopi Traditional Village Leaders are to be congratulated for their awareness of the environmental pollution problems. We are certain your contribution and active participation with ongoing programs will be welcomed.

Sincerely yours,

*Calvin N. Bruce*

DEPUTY ASSOCIATE Commissioner

EXHIBIT 123

(COPY)

August 6, 1970

Mr. Clarence Hamilton, Chairman  
Mr. John S. Boyden, Tribal Lawyer  
Members, Hopi Tribal Council

This letter concerns the drilling and exploration permit which has been issued to the Peabody Coal Co. of St. Louis, and the mining lease which the Tribal Council signed with Peabody on June 6, 1966. The permit gives the Peabody Coal Co. the right to test 10,000 acres of earth for coal on the 1882 Executive Order Hopi Reservation, and also gives this company the right to have an agreement with the Hopi Tribal Council to lease out as much land as Peabody needs to take out 84 million tons of coal in the near future.

The lease of 1966 already gives Peabody permission from the Tribal Council to mine coal from land that belongs to all the Hopi people. They are doing this now. The land is also claimed by the Navajo Tribe, but we know it belongs only to the Hopis, despite the Supreme Court Decision of 1962 giving one-half of part of the 1882 Executive Order Reservation to the Navajos; Peabody is also taking out water from this same area to mix with the coal and move it in a pipeline to one of the power plants.

We ask you to think of how this might affect our water supply in this area, and how it is being wasted for industrial use. Cannot this coal be moved to the power plant in some other way besides with precious water? Our religion and way of life says that water is the most important thing for life. Someday we Hopis and other people as well may need this precious water that is being pumped out of the ground, and we will find instead that it has been wasted for industry. Someday we may find our springs dry, if this drilling cracks the earth and drains our water table. A train or a truck can carry coal, but only the water can make our crops grow and put fluid in our bodies.

Regarding Peabody's plans for mining an additional 84 million tons, we ask you to consider what will happen to our air, our people, and our land if Peabody is allowed to mine any more of our earth. Open cut mining will leave a great hole in our land and great piles of desolate rock. Even if these piles become covered with grass, or are smoothed out in some way, we do not know if the land in this area will ever be useable again for grazing, or if it will even be pleasing to the eye, or if it might not change the flow of water, kinds of plants, and kinds of animals in that area.

EXHIBIT 124 a

2  
(COPY)

To our people the danger is even greater. Peabody says in the permit they will try to hire Hopis whenever they can. This means Hopis and other Indians will be working in the mine. This means their lungs and bodies will be filled with black coal dust, and they will be old before their time, and when they are ready to retire they will also be ready to die.

Peabody also says in the lease, they want to build a power plant on or near our land, and burn the coal to make electric power. We ask you to look at the air around Fruitland, New Mexico, where a power plant already operates. We ask you to breathe the air and see if you do not choke on the soot and the smell. We ask you if your eyes do not burn from the sulfuric acid and sulphur dioxide in the air. If a power plant is built on or near our land, this will happen: The clean air will turn gray and plants will wither. People will be sick and hurt from the air, instead of healthy and refreshed. Our land and air will be just like Los Angeles--yellow, dirty, and sick; our people will be just the same.

We remind you that no representative from the Council or from Peabody Coal Company ever came to our villages to talk over this matter with the people. We remind you that what you do affects all the Hopi people, and many other people besides. We remind you that your obligation is to protect our people, and not to operate for the benefit of outside companies.

We therefore urge you to cancel immediately the drilling and exploration permit to Peabody. The small fee you receive cannot undo the damage which this mining operation will do to our land and life. And the millions which the tribe will receive if you let Peabody mine more coal cannot wash away all the poisons of our land, air, and people, that will come from this coal operation. You can always make more money, but you can never make another world.

We also urge you to refuse to sign any lease with Peabody to let them mine and process another 84 million tons of coal. We urge you not to let anyone pressure you into damaging our land, life, and people for material profit. We urge you to think as Hopis and as the original possessors to this land, not to think as the white man's servant. We urge you to think as human beings, not as puppets of an economic system and of material comforts. We remind you that we were not consulted as we should have been on this entire matter, and that we are against this plan to damage our land and life, so no matter how much money it brings and no matter how much electricity or jobs it might give to people, near or far away. We urge you to stop a wrong that is already being committed; we urge you not to let Peabody take any coal from our land. We urge you not to sign any lease permitting it.

Sincerely,

Mina Lansa  
Chief, Old Oraibi

Claude Kawaneouma  
Chief, Shungopavi

and several villagers

EXHIBIT 124b

Hopi Independent Nation  
P. O. Box 156  
Oraibi, Arizona 86039

January 12, 1971

President Richard M. Nixon  
White House  
Washington, D. C. 20242

Dear Mr. President:

Attached is a statement made by the Hopi Chiefs, representing all of the Hopi Villages, objecting to the proposed Bill regarding the dividing of an Executive Order Boundary of 1882.

The Hopi Chiefs have never consented to boundaries established by the U. S. Government and we will continue to reject any proposals made by men, who continue to ignore our authority. As stated in the Statement, the Tribal Council has no authority over Hopi Land and life, therefore, any negotiation between the Tribal Council and the Bureau of Indian Affairs; Assistant Secretary Harrison Loesch of the Department of Interior; is considered illegal.

Because of time and the importance of stopping the proposed Bill, other Traditional Leaders' signatures will await; however, We, the four (4) main Chiefs are submitting this letter and this statement to stop any proposals, Bills until we meet face to face to negotiate what is really our land.

Sincerely yours,

Mrs Mina Lansa.

Claude Kewinjam  
Stencio Lomayakewa

Ned Nayakewa

Copy to: <sup>Sam</sup>~~John~~ Steiger,  
Repre. State of Arizona  
Harrison Loesch, Ass't Secretary  
Dept. of Interior

EXHIBIT 125a

2nd Page of letter to President Richard M. Nixon, White House,  
Washington, D. C. from four (4) main Traditional Hopi Chiefs, dated  
January 12, 1971.

Copy to: (continued) -

Commissioner Louis R. Bruce, Wash., D. C.  
Wade Head, Area Director, Phoenix, Ariz.  
Homer Gilliland, Superintendent, Hopi Agency  
John S. Boyden, Tribal Council Attorney, Salt Lake City, Utah  
Clarence Hamilton, Tribal Chairman, Tewa Village  
Logan Koopee, Vice Chairman, Walpi (1st Mesa)  
Stanley Dashee, Tewa Village  
Kirtland Polacca, Walpi (1st Mesa)  
Bob Adams, Walpi (1st Mesa)  
Perry Navasie, Walpi (1st Mesa)  
Friscoe Johnson, Oraibi  
Lee Thomas, Oraibi  
Myron Polequaptewa, Oraibi  
Thomas Balenquah, Bacabi Village  
Sipaulovi Representative  
Upper Moenkopi Representative

EXHIBIT 125b



STATEMENT BY THE TRUE TRADITIONAL-HEREDITARY-  
RELIGIOUS HOPI CHIEFS AND CHIEFTESS

WE, The True Traditional-Hereditary-Religious Chiefs and Chieftess, recognized by the Hopi People, who maintain full authority over ALL Hopi Land, hereby voice that the so-called Hopi/Navajo land dispute not be negotiated with the Chairman of the so-called Hopi Tribal Council, his constituents, members who are considered representatives of the Tribal Council ONLY.

We have become aware of a Bill that has been drafted by Sources unknown to us, nor was the Bill drafted without consulting us, nor has the Bill been fully understood by all those who have been recognized by the Bureau of Indian Affairs as "leaders" of the Hopi People. The Tribal Council is a Whiteman's instituted government, therefore, it only seeks to favor and to pacify Government officials. WE, True Traditional Hopi Chiefs know our positions, how our Government was set-up - centuries before the first coming of the Whiteman. We are not set-up like the Whiteman. Our complete life, land, ecology includes the Great Spirit in every facet of life. The Whiteman divides God and man. We do not. The Great Spirit is our Supreme Leader; He is Creator of all.

Undetermined centuries before the coming of the Spaniards (Castillah); the Whiteman; including many, many generations before the arrival of the Navajo (known to us as the Kah-li-ta-ka); the Hopi People were granted, given this sacred land by the one known to us as Massau'u AND the Hopi has lived on it since. We stand bound on this and we cannot avoid our

EXHIBIT 125c

Page Two (2) of Statement By The True Traditional-Hereditary-Religious  
Hopi Chiefs and Chieftess

responsibility.

Therefore, we object to any planning, proposals, Bills in reference to our Land that has not been discussed with us fully. Our Land MUST not be cut, nor shall we EVER sell our Land. One who advises us to do so holds great danger for himself and his people.

We urge, plead and insist, and we will persist to hold on to all Land that is rightfully ours.

Therefore, WE, the True Traditional Religious Leaders stand bound together state and affirm the above and apply our signatures or thumb prints below:

Mrs Mina Lousa.

Claude Kewanzama

Stevie Lomayatewa

Ned Nayatewa

EXHIBIT 125d

H O P I I N D E P E N D E N T N A T I O N

P.O. BOX 112  
ORAIBI, VIA, ARIZONA 86039

MARCH 29, 1972

CONGRESSMAN SAM STEIGER  
House of Representative  
Washington, D.C. 20515

Honorable Steiger:

As an interpreter for my Hopi Traditional and Religious Leaders, I am presenting to you and other Congressmen, their statements, opinions and desires for your serious consideration and action. The statement is as follows:

We have had two meetings this week, one in Shungopavy on Second Mesa, and one in Polacca on First Mesa. We have read with great concern and shock that Clarence Hamilton, Chairman of the so-called Hopi Tribal Council has made a statement that all Hopis are supporting your Bill No. H.R. 11128. This is NOT true!

We, as Kikmongwis, and the majority of the Hopi People have not been informed about this Bill and you have never come on the Hopi villages to tell our Hopi People that you are going to introduce such a Bill as H.R. 11128. You may have talked to the Council but they do not tell us anything on a village bases.

We have in the past written to Secretary of the Interior and some Congressmen that we do not want any more Bills to be introduced in Congress that has not been initiated by us. We are now calling on the Navajo People to join us to inform you and other Congressmen in Washington, D.C. that we do want your Bill, H.R. 11128 be withdrawn now as we will not support it. We are asking all other Native People and others to stop this unwanted Bill.

On April 5, 1972, we want to meet with the Navajo Traditional and Religious Headmen to work out a common stand against this Bill which will again cut up our homeland and to create more division. We want the Navajo Elders to sit down with us to look seriously into our Way of Life, Religion and Land in the light of our traditional and religious knowledge. We want no interference from outside people until we come up with a solution among ourselves as the First People on this land. We do not want any more cutting up of our Sacred Homeland by anyone. Those who claimed to represent the Hopi People now in Washington, D.C. do not represent either we Kikmongwis or the majority of the Hopi People.

According to a recent article in the Arizona Republic, there is a very serious problem about illegal grazing of stock. The article states that the Hopi People are about to be wiped out by the Navajo. This is false information. The problem concerns only a few Hopi and Navajo stockmen. This problem was instigated by a White Stockman who began impounding horses without first informing the owners. Clarence Hamilton and some of the Hopi councilmen are creating such friction as they are being urged on by Attorney John S. Boyden and Agent at Keams Canyon, Homer M. Gilliland.

EXHIBIT 125A(1)

HOPI STATEMENT CONTINUED: 2.

We, as Kikmongwis and traditional Leaders strongly felt that the time has come for the traditional Leaders of the Navajo People to meet together in a peaceful manner and to solve this problem among ourselves. We are hoping to involve Mr. Peter MacDonald, Chairman of the Navajo Tribal Council in our efforts to stop interference in our affairs from outside. Clarence Hamilton has completely ignored us and the majority of the Hopi People.

We want you to withdraw your Bill, H.R. 11128 and let us solve our problems in our own way. We sincerely believe that we can solve our problems, ourselves, and we are asking all Hopis and Navajos, to refrain from any kind of violence.

SIGNED:

*Thomas Banyacya*

Thomas Banyacya, Interpreter for Traditional Hopi Leaders

*Mina Lansa*

Mina Lansa, Kikmongwi, Oraibi

*Starlie Lomayaktewa*

Starlie Lomayaktewa, Kikmongwi, Mushongnovi

*Claude Kewanyama*

Claude Kewanyama, Kikmongwi, Shungopavy

*Ned Nayatewa*

Ned Nayatewa, Kikmongwi, Consolidated Villages, First Mesa

*David Monongye*

David Monongye, Traditional & Religious Leader, Hotevilla

EXHIBIT 125A(2)

Telegram sent March 27, 1972

Louis R. Bruce, Commissioner  
Bureau of Indian Affairs  
1951 Constitution N.W.  
Washington, D.C.

On behalf of and at the request of traditional Kikmongwis Mrs. Mina Lansa of Oraibi, Claude Kewanyama of Shungopavy, Starlie Lomayaktawa of Mishongnovi, and Ned Nayatewa of Consolidated Villages of First Mesa, I present their statement that: Those who claim to be Hopi leaders or traditionals, now appearing in your office or other place in Washington, D.C., do not have our authority or consent and therefore do not represent us or the majority of the Hopi people in demanding federal protection in the Navajo-Hopi District 6 - Joint Use dispute. Today we met with representatives from Navajo Tribal Office and have agreed among ourselves that the people at our very pleasant meeting today will meet together in Shungopavy Village April 5, 1972. In the near future

*Thomas Banyacya*  
Thomas Banyacya  
Hopi Interpreter

EXHIBIT 125A(3)