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May 27, 2019

Honorable Jared Huffman, Chairman  
Subcommittee on Water, Oceans and Wildlife  
1324 Longworth House Office Building  
Washington, DC 20515

Honorable Chairman Huffman,

Thank you for your request for additional information regarding Congressman Grijalva's proposed legislation, "*Tribal Heritage and Grizzly Bear Protection Act*", H.R. 252.

You asked how the absence of the grizzly bear impacts our Hopi tradition and spiritual practices. Your second question asks what it would mean for future Hopi generations if the grizzly bear were to recover and return. These questions, I believe, are more appropriately answered by the attached September 15, 2015 letter from Mr. Lee Wayne Lomayestewa to the former Secretary of the Interior, the Honorable Sally Jewell. Mr. Lomayestewa is leader of our Village of Songoopave, and Leader of our Hopi Bear Clan. I also include a copy of a September 28, 2015 letter from former Chairman of the Hopi Tribe, Herman Honanie, to Secretary Jewell in which he also reiterates the importance of the grizzly bear to our culture. These letters, I believe, provide valuable insight and emphasis on the importance of the grizzly bear to our Hopi culture and our lifeways. My testimony of May 15, 2019, is consistent with these letters. I, therefore, request that these letters be included into the record.

We requested, but were never afforded full and meaningful consultation by the Department of the Interior, U.S. Fish and Wildlife Service. That is why I want to express my sincere gratitude to you and members of the Subcommittee on Water, Oceans, and Wildlife, for the opportunity to express how the grizzly bear is central to all Native peoples in the United States and Canada.

Sincerely,

Benjamin H. Nuvamsa, President/CEO  
KIVA Institute, LLC

*Hopi Bear Clan*

*Former Chairman, Hopi Tribe*



# THE HOPI NATION

## SONGOOPAVE HOPI MOMNGWIDU

Kikmongwi/Ja'agmongwi Sept. 17, 2015  
LeeWayne Lomayestewa

Soyalmongwi  
Marcus Lomayestewa

Katsinmongwi  
Lawrence Keevama

Dawmongwi  
Joseph Laban

Kwanmongwi  
Albert Susunkewa

Ahlmongwi  
Antone Secakuku

Wutsim'mongwi  
Roy Talahaftewa

Sakwalemongwi  
Pascal Nuvumsa

Masilenmongwi  
Patrick Lomawaima

Jofmongwi  
Floyd Lomakuyvaya

Ju'monngwi /  
Qaleedaqmongwi  
Radford Quamahongnewa

LAVAY AY AMU  
Radford Quamahongnewa  
Ronald Wadsworth

Honorable Sally Jewell, Secretary  
Department of the Interior Department,  
1849 C St., NW,  
Washington, DC 20240

Dear Secretary Jewell,

It is of great concern that the US Fish and Wildlife Service (USFWS) intends to remove federal protections from the endangered grizzly bear. Pre-contact, much of *Hopitutsqwa* (Land of the Hopi) was inhabited by grizzly bears. The bear is inseparable from the land. It is crucial to recognize that, from a Hopi perspective, Hopi land and religion are inseparable, and it is that which defines *Hopitutsqwa*.

The grizzly bear is not a trophy for the affluent to kill for "sport." The grizzly bear is sacred. Our people have a connection to the grizzly bear since our ancient migrations. We, the Bear Clan were the first to arrive here in the Southwest. Our people are referred to as the *Motisinom* (the First People). Anthropologists call us the Paleo-Archaic people. We regard everyone as our children.

The grizzly bear is held in high esteem. It was that, the most powerful of bears, which guided and protected the first among our people to arrive at *Tuwanasavi* or the center place, which continues to be our home today. We, Hopi, are the Bear Clan, and the bear from which we took our name gave rise to other important clans. We are their descendants, and the Bear Clan continues to be an influential clan in Hopi.

It would be inappropriate to elaborate upon the significance of the grizzly bear in Hopi culture, and so suffice it to say that from some of our historic clan foundations to our ceremonies, the grizzly bear – the white bear, yellow bear, grey bear and brown bear – is present among the *Katsinum* (Katsina spirit deities) with the blue bear and black bear. The grizzly bear's lifecycle is inextricably linked to the solar cycle, as is ours, as a people who nurture corn. When the *Katsinum* leave in the Homecoming dances at the end of present-day July to return to the heights of the San Francisco Peaks, this, historically, would have coincided with the





grizzly's homecoming, and return to the high talus slopes in the San Francisco Peaks. Our ancestors would not have seen the grizzly again until the following spring, as the bear would not have returned to lower elevations until then. Our people still undertake a ceremonial pilgrimage that follows such a path to sacred shrines in those high elevations.

If Endangered Species Act (ESA) protections are removed from the grizzly bear, the grizzly bear will never walk in its habitat again, and the earth and our people will continue to be denied, as *Hopitutsqwa* will not be whole. Grizzly bear populations will diminish once again from hunting pressure. Protection of the grizzly bear is also of importance to the non-Native community as they too, understand that the grizzly bear plays a vital role in Nature balance.

It is estimated that some 110,000 square miles of biologically suitable grizzly habitat exists in this region, much of which our ancestors knew intimately, and where many of our sacred sites lay – places where grizzly bears were present. For many decades, our land and our people have been denied the experience of knowing the grizzly bear because non-Native ranchers and hunters eradicated the grizzly from *Hopitutsqwa* in the 1930s. If the grizzly is not returned to these areas, as is the intent of the ESA – and federal protections are removed from the few bears that exist today – our people will never know the grizzly as our ancestors did.

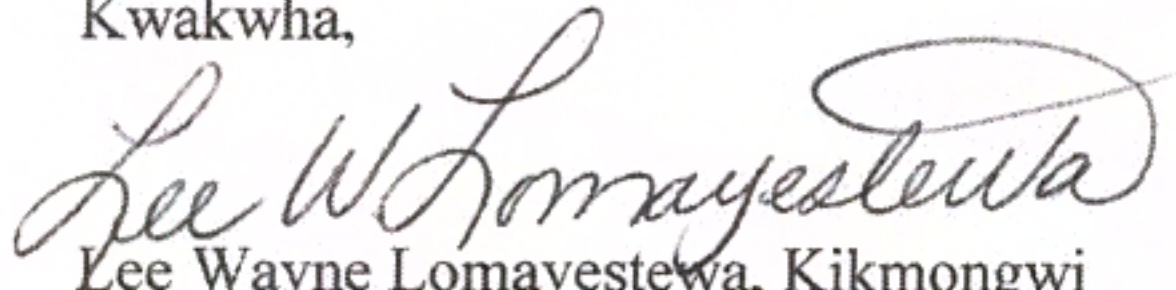
Several experts, some of whom are former government biologists who aided in bringing the grizzly bear back from the brink of extinction, predict that if the grizzly is removed from the ESA trends exist that suggest the bear could soon be facing extinction again. Two island populations of (by government estimates) possibly 1,400 grizzlies, which are genetically isolated from one another, provides for such worries. When our ancestors first encountered the *Pahanna* (Anglos), former government biologists estimate that 100,000 grizzly bears were present in what became known as the Western US. Within a little over a century after tribes in the north were exposed to the Lewis and Clark Expedition, the *Pahanna* that followed them virtually wiped out the grizzly bear. With that as a point of reference, how soon would they kill a mere 1,400?

Thirty-nine tribal nations have already issued resolutions and declarations against this policy, and have cited the numerous Executive Orders, Secretarial Orders and Acts that require the USFWS to engage in what President Obama has described as “thorough” and “meaningful” consultation with tribes before any policy is initiated that impacts affected tribes.



On his recent trip to Alaska, President Obama referenced the "need for us to work more intensively and more collaboratively" with tribal communities, and offered Alaska Natives "direct input into the management of Chinook salmon stocks." This is precisely what tribal nations in the lower-48 are asking for in regards to the grizzly bear. The Hopi are one of those tribes, and the Bear Clan fully supports this effort, the tribal nations in opposition to the delisting and trophy hunting of the grizzly bear, and the work of GOAL Tribal Coalition in serving to protect the grizzly bear, preserve our respective cultures, and return this spirit to the land. Our voices carry the wisdom of our ancestors, and for the sake of our future generations our voices must be heard.

Kwakwha,

  
Lee Wayne Lomayestewa, Kikmongwi  
Shungopavi Bear Clan and Village Leader

cc. Director Dan Ashe, USFWS.





**Herman G. Honanie**  
CHAIRMAN

**Alfred Lomahquahu Jr.**  
VICE-CHAIRMAN

September 28, 2015

Hon. Sally Jewell  
Interior Secretary  
1849 C St. NW  
Washington, DC 20240

Dear Secretary Jewell,

The apparent imminent publication in the federal register of a new rule to delist the grizzly bear from the Endangered Species Act (ESA) is a matter of great concern to the Hopi people. Leigh Kuwanwisiwma, the Director of the Hopi Cultural Preservation Office, provided Secretary Ashe with an insight into the significance of the grizzly bear in Hopi culture in his letter of 9/16. Further, the Bear Clan of the Hopi, believed to be the first people to inhabit what is now the Southwest, presented a detailed report to you dated 9/17. Both of those documents expressed opposition to delisting the grizzly bear from the ESA, and this office is in full support of that position.

The Hopi Tribe is in accord with the forty-two federally recognized tribes that have presented the federal government with resolutions and declarations against removing federal protections from the grizzly, and enabling states to open trophy hunts on the grizzly. Given the spiritual, religious and cultural significance of the grizzly to tribal people, this issue is not restricted to environmental concerns; for tribal nations, delisting the grizzly bear and allowing state sponsored trophy hunts is an infringement of tribal sovereignty. It is a violation of the federal trust responsibility to ignore tribal interests and impose a delisting rule that benefits three states over the cultural imperatives of tribes from Montana to Arizona. This policy has clear implications for tribal religious and spiritual rights, potential threats to tribal sovereignty, negative economic impacts, and undermines tribal self-determination.

In this letter it is not necessary to debate whether or not the grizzly bear is recovered, being as the government's own population estimates show that there may be fewer than 1,400 grizzlies



remaining in the contiguous United States, where, pre-Anglo European contact, it is believed that the grizzly population was in excess of 100,000. Some former government biologists warn that if federal protections are lifted, the grizzly could be doomed to the path of extinction within a decade. It is not the role of the federal government to restrict grizzly bears to two small, genetically isolated pockets; under the letter and intent of the ESA it is the government's responsibility to facilitate a full recovery. It is estimated that some 110,000 square miles of biologically suitable grizzly habitat exists in this region alone, much of which our Hopi ancestors knew intimately.

The Department of the Interior must ensure that the US Fish and Wildlife Service (USFWS) follow the consultation protocols reinforced by President Obama. Numerous Executive Orders, Secretarial Orders and Acts exist that require the federal government to engage in what President Obama has described as "thorough" and "meaningful" consultation with tribes before any policy is initiated that impacts affected tribes. The U.S. Departments of Interior and Commerce issued an order on June 5, 1997, specifically regarding tribal consultation obligations in the context of the ESA. That order provides that USFWS, "shall coordinate with affected Indian tribes in order to fulfill the Service['s] trust responsibilities and encourage meaningful tribal participation" in listing and delisting decisions.

On his recent trip to Alaska, President Obama referenced the "need for us to work more intensively and more collaboratively" with tribal communities, and offered Alaska Natives "direct input into the management of Chinook salmon stocks." This is exactly what tribal nations in the lower-48 are asking for in regards to the grizzly bear. The Hopi Tribe is one of those tribes. The Hopi people have had a connection to the grizzly for time immemorial, and it is only fitting that we have a voice in its future and, accordingly, are engaged in the consultation process, which we formally request be initiated. In response to the National Defense Authorization Act rider that transferred land sacred to the Sand Carlos Apache to the Resolution Copper Mine, you rightly stated, "The appropriate time for honoring our government-to-government relationship with tribes is before legislating issues of this magnitude." That same standard must be applied to this issue.

In closing, as Chairman of the Hopi Tribe, on behalf of the Hopi people and Bear Clan Society members, I urge the Secretary as an officer of the Federal Government, to take the correct steps. That is to take steps of taking our position and to aggressively advocate our interest. To lose or see the extinction of the grizzly bear to trophy hunters will be a sad chapter in the history of our country. While the Federal Government has the moral and legal duty to preserve such treasures, we strongly urge your office to carry out our position accordingly. Thank you.

Sincerely,

  
Herman G. Honanie, Chairman  
The Hopi Tribe



cc. Director Dan Ashe,  
US Fish and Wildlife Service.