

Marvin Lalo, representing the  
**HOPI CULTURAL  
PRESERVATION OFFICE**  
P. O. Box 123  
Kykotsmovi, Arizona  
86039  
(928) 734-3619

Okay good morning. My name is Marvin Lalo, and I'm a member of the Hopi Tribe. The reservation is located in the northern part of the state. My reservation has 12 traditional villages, and the villages are categorized by (their location on) First, Second and Third Mesas.

To give you a little bit of information on the villages, First Mesa consists of three traditional villages: Walpi, the one I come from, Sichomovi, and the village of Hano. Second Mesa: Mishongovi, Sipaulovi and Shungopovi. Third Mesa: Oraibi, Hotevilla, Bacavi (and Kykotsmovi). The northwest communities of Moenkopi are separated by upper and lower (villages). Each village is self-governing with a Village Chief and supporting society leaders, except for Bacavi and Moenkopi (and Kykotsmovi). They have a governor overseeing community operations.

Early in the 1800s researchers became interested in Hopi culture. Expeditions were organized and began to explore Hopi environments.

Anthropologists, archeologists and explorers, such as John Wesley Powell, Henry Voth, Alexander Stephan, and Matilda Cox (were some of the more well-known explorers). Funded by museums, institutions, and other private organizations, they flooded Hopi Country by the early 1900's. The more researchers became fascinated with Hopi culture, the more they came. Ruins were excavated. Artifacts, including human remains, were collected and sent to museums back east and abroad without regard to Hopi.

The United States military was even present at Hopi to help them with the question of native intelligence. New and old graves were plundered by soldiers for human skulls and sent away to be studied for brain mass.

Hopi is a religious civilization. Rituals and

ceremonies are still practiced as once performed by our ancestors in ancient times. Some ceremonies are public, such as the social dances, while others are sacred where only society members are present and rituals are conducted in kivas away from the public.

Early researchers became bold enough to enter the kivas without invitation. Ceremonial participants threatened the intruders with the sacredness and consequences to come about to the uninitiated. Matilda Cox was so aggressive that she attacked a protester and forced her way to observe and record the ceremony. Early research methods had profound effects on villages and members.

So with a lot of the issues in mind, the Hopi Tribe has come up with several methods to help control such activities and again, to answer and to help understand researchers, research methods with Hopi. The Hopi Cultural Preservation (Office) is in charge of research. The Hopi Cultural Preservation has been doing its own research for the past 20 years. Otherwise research is contracted out at times on such activities for example, as the traditional cultural properties field work to individual archaeologists and archaeological firms. Individual or firms previous have a work history ... to benefit the Hopi Tribe. In this manner, the Hopi Tribe has control of the research. With regard to collaborative and participatory research, the Hopi Tribe (conducts) collaborative research with institutions such as the University of Arizona, such as the Hopi Dictionary project with the late Emory Sekaquaptewa, and Spanish and Hopi documents (project) with Tom Sheridan.

Cultural and regulatory protocols: the Hopi Tribal Council through Ordinance 26 identified how research was going to be conducted and through Resolution, H-70-94, which identified the methods. They have placed the research protocol covering all areas of research in regards to the Hopi tribe. A protocol is available; the forms are available on line. And you can Google "Hopi" and you come up with several sites. But the Hopi Tribe has an official website and the links to the protocol can be accessed and downloaded.

The pragmatic considerations to begin field research: first, the researcher must adhere to all protocols; there's a consent form, and the consent form doesn't give away Hopi rights as someone touched on earlier. As a Hopi individual, we don't have the authority to say "this information I give away free freely," because the information does not belong to the individual but to the whole Hopi Tribe. So we cannot say you are free to come and interview an individual and have hem authorize saying that information now belongs to the researcher.

Prior notice of intended research must be submitted in advance to the Hopi Cultural Preservation Office, not a week before, to inform the Hopi Cultural Preservation Office of your intent, even before seeking funding. You just can't come in and say, I have funding and I wish to do research. If you come with your funds and you get rejected -- what's going to happen? You may not get approved.

And one important thing one must remember, research absolutely will not be approved on religion. Religion is a "no-no" for research. Research on religion will not be approved. The past intrusion of outside researchers helping themselves to carry off sacred knowledge artifacts and overall Hopi history have forced Hopi to address the proper method to seek information, keeping in mind the benefits for the Hopi tribe. With this protocol in place, Hopi has control now.