



Crystal Dee/Hopi Tutuveni

Tewa Community members along with Carlton Timms, Tewa Youth Coordinator and members of the Association for Supportive Child Care; Francine Loper, Anita Ruiz and Amanda Green.

Kith and Kin Project Educates Parents on Postive Disciplining

Crystal Dee
Hopi Tutuveni

The Kith and Kin Project, provided by The Association for Supportive Child Care, was a 14-week training for communities across the Hopi Reservation in which they addressed issues of positive disciplining for children. The project concluded their last training session at the Moencopi Legacy Inn on Fri, Jun. 20.

The training on Hopi came about when Carlton Timms, Tewa Youth Coordinator met Francine Loper, Program Specialist at an Adverse Childhood Training in Shungopavi Village. It was there that Timms asked Loper if she could provide training for parents, caregivers and adults with the intentions of focusing on positive disciplining.

As a Youth Coordinator, Timms said he is always looking for programs to educate parents and adults.

Timms said a lot of our children go through negative experiences whether it's in the home, communities or at school.

"How do we modify our attitudes and behaviors towards children and how we view children?" said Timms. "I felt this was a great opportunity to bring Francine and

"How do we modify our attitudes and behaviors towards children and how we view children?" said Timms

the Association for Supportive Child Care to help us educate our children and discipline our youth by looking at it from another perspective."

The response was overwhelming with over 30 people signing up and a limited number of 20 seats available for the training. But not to worry, Timms said he plans to bring back the Kith and Kin Project in September, but an specific date hasn't been set yet.

Timms said he hopes those who attended the training will leave with positive ideas and perspectives on how to teach and discipline their children and also youth in general.

"We need to look at things in a child's perspective instead of from an adult's perspective. We were also raised in a different generation and we need to adjust to the modern approach of disciplining our children while also incorporating our traditional teachings and culture," said Timms.

Those who attended the project

received safety training as well as fire extinguishers, outlet covers and smoke detectors. One aspect of the training focused on car seat safety and the repercussions of these items not being used properly.

The training also focused on how adults and parents can have fun with their children by providing activities they could create using household items that are relatively inexpensive. Many parents depend on technological devices to babysit their children unaware of the harm these items can cause. When children are consumed with tablets and mobile devices, they are not creative or using their imaginations or getting the exercise their body needs.

Antoinette Honie, from the Village of Tewa, attended the 14-week training and she said she learned a great deal.

"I learned a lot and how to cope with the modern way of living. I really enjoyed learning what is safe for our children," said Honie. She also said she hoped that other parents could have taken advantage of this class because it was very informative.

Kith And Kin, are Old English words meaning, *Family, Friend and Neighbor*.

Eve Auction House in Paris, France Again Puts Hopi Religious Objects Up for Sale

Hopi Tutuveni

More Hopi religious objects were sold at a Parisian auction this past Fri, Jun. 27, despite objections of Hopi tribal members and the U.S. Embassy in Paris.

In Hopi tradition, the masks don't merely represent spirits, but embody them. They are not representations of deities but looked up as actual 'spiritual friends'.

On Thursday an appeal was made to a Paris court but denied. Because of which, the Eve Auction House went ahead with the sale, which also included Navajo artifacts. However, only nine of the 29 religious objects were sold, for an average price of about \$20,800. A 19th century religious object fetched the highest price, \$51,000.

The auction was at least the third one in Paris in the last 15 months to have taken place over U.S. and Native American objections.

According to Leigh Kuwanwisiwma, Director at Hopi Cultural Preservation Office, "The Hopi Tribe is extremely disappointed that the most recent auction of 29 Hopi religious objects was allowed to go on by a French court."

The U.S. Embassy told French authorities that tribal representatives should be allowed to inspect the objects being sold, for evidence that they may have been taken without the tribes' authorization and therefore subject to restitution proceedings.

"The sale of a sacred object cannot be dismissed with a wave of a hand as a mere commercial trans-

action," the embassy said, according to the news report. The auction house responded that "no American law has been violated."

This is the third time that a French judge has elected to reject the Hopi Tribes request for a temporary delay so that proper investigations could be conducted.

Even in the United States there is no U.S. law against sacred Native American art and artifacts being collected or sold by private owners. The 1990 Native American Graves and Repatriation Act restricts what institutions receiving federal funding can acquire or display, but it doesn't apply to private collectors.

In April, 2013, the Nèret-Minet Tessier & Sarrou auction house in Paris generated \$1.2 million as 70 Hopi religious objects went for an average of \$17,143, with one object created around 1880 fetching \$209,000. When Drouot auctioneers proceeded with a sale last December, the L.A.-based Annenberg Foundation phoned in anonymous bids, landing 21 Hopi religious objects and three sacred Apache headdresses for \$530,000, in order to return them to the tribes.

While the international community continues to object to the sale of Native American religious objects, Kuwanwisiwma says the Paris auction houses, with the support of French courts, have simply taken a position that is "legal" to sell another's cultural material.

The Washington, D.C.-based Holocaust Art Restitution Project, devoted to

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Hopi Dance Group at MNA's Hopi Show.



Louis Josytewa demonstrates belt weaving The Hopi Show.



Vincent Davis exhibits his etched glassware. File Photos/Tutuveni

The Hopi Show at MNA celebrates Hopi Art and Culture

More than 60 award-winning artists and presenters from the Hopi villages in Northern Arizona will bring cultural traditions and talents to the Museum of Northern Arizona for the 81st Annual Hopi Festival of Arts & Culture Saturday, July 5 and Sunday, July 6, from 9 a.m. - 5 p.m. at the Museum of Northern Arizona, 3101 N. Fort Valley Road in Flagstaff.

The event is sponsored by the Arizona Commission on the Arts with funding from the state of Arizona and the National Endowment on the Arts, Arizona Humanities Council, Flagstaff Arts Council, and the City of Flagstaff/BBB Revenues.

A Fourth of July tradition since the 1930s, the Hopi Festival of Arts & Culture is the oldest Hopi show in the world. Attendees will enjoy two days of authentic food, artist demonstrations, musical

performances by artist in residence Ed Kabotie and his band Tha 'Yoties, dancing by the Tsootro Hopi Dance Group and a not-to-be missed children's area that will entertain the young at heart with take-home crafts related to Hopi culture. Heritage Insight programs by Hopi educators, scholars and artists highlight ancestry, migration and efforts made to preserve language and agricultural traditions.

"For 81 years, the Museum and Hopi artisans, native scholars and performers have collaborated on a rich presentation of Hopi life and culture for the public," said Dr. Robert Breunig, President & CEO of the Museum of Northern Arizona. "This event provides a great opportunity to learn about aspects of Hopi life directly from artists and presenters."

Festival attendees can peruse and purchase thousands of distinct art pieces from emerging and master Hopi artists including jewelry, paintings, katsina dolls, baskets, rattles and pottery at a wide range of prices.

"The Museum's Heritage Program festivals offer a balance of ancient and modern cultural presentations, performances and activities," said Linda Martin, Heritage Program Manager at the Museum of Northern Arizona. "Each provides insight into the peoples living on the Colorado Plateau and in the Four Corners region. The Hopi festival is a wonderful event to meet and buy directly from the artists, learn the cultural significance behind their work and spend a day or two immersed in the history and artistry of the tribe."

A members' preview will be held Fri-

day, July 4, from 6 p.m. - 8 p.m., and includes a juried arts award ceremony, silent auction, and first opportunity to purchase artwork from participating artists. To become a member of the Museum of Northern Arizona, call (928) 774-5213, ext. 253.

The Museum of Northern Arizona is located three miles from historic downtown Flagstaff on scenic highway 180 to the Grand Canyon.

Admission Info:
Festival ticket prices are \$10 adult, \$9 senior (65+), \$7 student (with ID), \$6 American Indian (10+), and \$6 youth (10-17).

In Memory Of Max 'Qovo' Maimone

The Hopi Tutuveni Office was saddened to learn about the death of one of its former employees, Max J. Maimone. "Qovo" as he was known to many, was a Reporter for the Hopi Tutuveni. He is most remembered by the last story he wrote regarding the Hopi High School Graduation in the June 3 edition. Our condolences go out to the Maimone Family.

In Loving Memory of Max Joseph Maimone Nov. 1, 1989 – Jun. 17, 2014

Funeral Services for Max J. Maimone were held at the Norvel Owens Mortuary in Flagstaff, Az on June 23.

Max's father Mark Maimone made opening remarks and intro-

ductions, after which his mother, Margaretha Maimone gave a speech in tribute of her son; followed by his wife Keshia's Aunt who said a few words on her behalf. She spoke with emotion as she shared heartfelt remembrances of gatherings and the love family shared with Max.

The Veterans of Foreign War (VFW) Post conducted the Cere-

mony with the Chaplin performing the service. The military style service included a presentation of the US flag to wife Keshia followed by a gun salute and the Taps being played. The Commander noted that Maimone was discharged with honors from the U.S. Marines after serving his Country.



Max as a Graduate from the Marine Military Academy

TRIBUTE SPEECH IN MEMORY OF MAX

by Margaretha Grejdanus
Mother

"Max is our son. Losing Max is incomprehensible, for he is our strong man, our hero. To his wife Keshia and two children, Anna and Adrian, he is their protector. For the world, he is a Marine, standing for freedom and peace.

Max died in the prime of his life. There were still great plans in the making, amazing projects and ambitions to complete.

So much has happened in his short life.

Max was born a Guarani Indian of South America where he was left in an orphanage. We found him at the orphanage when he was not yet 2 years old. We adopted him and took him to our home in Long Island, NY where we raised him as our son.

Max was a good musician and excelled in playing the viola. He was also a very outstanding athlete

and even went to the Junior Olympics to compete in Olympic Fencing. He went through several schools and graduated from the Marine Military Academy in Texas. He was intensely proud of becoming a Marine. The Marines have given him the skills and gave him his calling. He met his wife Keshia while they were both in the military.

When he married Keshia, they started a family where they lived in the East Coast and then in Arizona. They were beautiful young adults who had a lot to give to their Country. Keshia was deployed at sea in the Navy and Max did his tour in Iraq during the war. After an honorable discharge from the Marines, restlessness came over him. Max had great talents, a wonderful imagination, strength, courage, boundless optimism but many of his plans were never realized.

He kept searching.

All by himself, in this beautiful part of Arizona, he was beginning to find a new spirituality. "Mom, don't worry, be proud of me, I am a Native Indian," he told me.

Max was far away from us in New York and conversations of the last few months were often puzzling to us. He had found a Hopi mom, had lots of new friends and wanted to be a corn farmer. Getting water to his plants was not easy. A stretch of arid treeless land, seemingly on the edge of the world.

Tuesday morning, the 17th of June, Max walks the road home. It is the earliest hour, when the stars retire from the sky and the sun makes it shy appearance. Max may never have seen it coming, but a car at high speed kills him instantly.

The sun and the stars must have gasped at the violence of this mo-

ment: a body sprawled out in the middle of the road and spirits sending a message through the strong winds that day. If a crime has been committed, then, we as a family shall stop at nothing – Nothing – until justice has been done.

Before God and the world, there was one witness to this senseless death. The warm brown eyes of a puppy dog saw it all, as it covered under a nearby tree. A skinny thing, shy and always looking out for Max. It did not dare to step onto the road. It stayed at the exact spot for days before finally seeking company with Rosa, Max's Hopi mom.

This cannot be the end. We have all been touched by Max. We have felt his energy and seen his gorgeous smile. We have seen him as a loving father, husband, and son. Max was real – a dreamer – but real. A beautiful Soul."



Qovo with his wife Keshia Endischiee

IN MEMORY OF HUSBAND

Keshia Endischiee Maimone

I met Max as in military training in Florida. He walked with his head high, very stern, and fierce with no worries in the world. He was the most affectionate, influential, devoted

man I knew. I then feel in love with him, he was the love of my life. He showed me how to express love, care for each other and how it can overcome so much. Being a very cultural diverse individual and traveled many places he

gave me a new look on life and our family. He never judged anyone on they're believes but just opened up his horizons. During family events, especially during our family's time of sorrow, he was there to help, made us laugh, and

push us through it. He always had so much hope and help in anything and everything. He did hold grudges nor allowed anyone to be angry at him. If we were mad he would say "are you really mad at me?", "i bet i can make



Max becoming a Us Citizen at age 2 with his mother Margaretha Grejdanus

you smile or laugh" and he always did. He will be greatly missed by many friends and family, but most of all by us, his wife who love him endlessly, our daughter who was

very fond of him, and our son who looks so much like him sadden to only have little memory of him. We love you Max Maimone. Forever yours i will remain.

Max's hit-and-run death is a federal crime and investigated by Hopi police as well as federal agents. Anyone with information regarding this crime should contact Special Agent Declay at 928 738-2236

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securing the return of art looted by the Nazis, issued a statement Friday saying it was outraged by the most recent Paris auction of Native American artifacts, and that French authorities' decision allowing it to go forward was "both tragic and shameful."

"What is interesting is that France suffered immensely during World War II when Nazi Germany looted many museums of valuable art. Through today, France has benefited significantly with the repatriation of many of these pieces of art from Germany," Kuwanwisiwma said. "In contrast, France continues to tolerate the sale of Hopi religious objects. The Hopi Tribe will continue to intervene future sales of Hopi material."

Ori Z. Soltes, the group's chairman, said he had urged France's Con-

seil des Ventes (Board of Sales) to use its regulatory power to suspend the auction, but that instead it had issued a ruling saying that no Native American tribe has a legal standing to pursue cultural claims in France.

Soltes said the decision flies in the face of the French government's endorsement of the 2007 United Nations Declaration on the Rights of Indigenous Peoples.

The declaration affirms that "states shall provide redress through effective mechanisms...developed in conjunction with indigenous peoples," to secure restitution of "cultural, intellectual, religious and spiritual property taken without their free, prior and informed consent or in violation of their laws, traditions and customs."

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