

MOENKOPI PROBLEM FIELD WORK - Continued

Statements of Navajo heirs to allotments occupied by Hopi squatters:

11 October 1967. At the Goldtooth residence in Kerley Valley.

Margaret Goldtooth: The allotment where the peach trees are and cross the wash is the one that belonged to my father.

Rita Heavy: The Hopis are on the allotment now. I don't know their names.

Lester Seschile: I don't know their names either.

Rita Heavy: We have no agreement with them to use the land. They just took over themselves. We have never spoken to them about it.

Margaret Goldtooth: We want it back.

Rita Heavy: Those of us who are here now are interested in getting it back. We could go over to Window Rock because we really want the land back. Right now hunting season is near and that will interfere, so after that's over will be the best time. Sometime next month.

Margaret Goldtooth: It would be best for an attorney to visit us. If a certain date is set, we will be prepared.

Rita Heavy: We would like the attorney to come on the 15th of November.

Frank Goldtooth: This land problem has been going on right along since their father was living. When they were still young children their father took care of them. He held a permit for that land. Somehow he put this permit in a safe place and forgot where he put it or somebody else got it out of the place he kept it. Their father told them to go ahead and fix the place up for farming, but they were more interested in raising livestock and that's how the farm was forgotten. The bushes grew up, but the irrigation ditch was still there. These Hopis never got the consent of any interested party and these three sitting here don't know how to go about it and they can hardly talk, especially this man Lester Seschile. When anything is discussed, he just goes to sleep.

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You are going to a meeting where this will be discussed and I hope you bring this up. I myself have land too. If anybody started farming there, I would go up and tell them to get off because this land belongs to me.

I will also add that there used to be an attorney from Window Rock who came to the Civic Center. Once we went to see him about this and he told me that if I put up \$10.00 that it will help out in this land matter. I gave him \$10.00, but the situation is still the same. This attorney is a Navajo and represents the attorney department. I heard that he left that job. NOTE: The money paid is probably the probate fee for his wife.

According to what this person told me, all we had to do was put up that \$10.00 and it would be done by the legal department and I have just been waiting for everything to be straightened out. This was last March.

Teddy Goldtooth: Bennie Molton is not a legitimate heir. He is not a son of Atsidi Yazhi. We have Richard George, DNA representative at Tuba City, working on this for us.

Shoie Johnson moved off the allotment at the time of the Flu. We plan to go farm there this spring, but would like somebody to straighten it up for us instead of getting into an argument with the Hopis ourselves.

At Mark Twain's residence in Kerley Valley.

Mark Twain: We discussed this once with the Goldtooth family. According to what I understand, Walter Lewis was to use that land again only once more because he was begging to use that land again for farming that summer. That is what I thought happened and I haven't heard any more after that.

Mrs. Twain: I don't know what it was all about because I am deaf.

Brugge: How long ago was it that Walter Lewis asked to use the land one more year?

Mark Twain: I believe it was just this last spring. I don't know too much about it. The Goldtooth boys are those

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working on this more than anyone else because they are young and able to work, but we are too old to do hard work. If there is more information only the Goldtooth family can give it.

Brugge: How did Walter Lewis get on the land?

Mark Twain: I don't know about that because I am from another family. I just happened to get into this family.

Mrs. Twain: Originally this land was owned by my father and after his death this Walter Lewis just happened to start farming there. There was no agreement or settlement made with him to settle there. I am alone trying to get that land back, but nobody in this family is helping me. We went to see a supervisor at Tuba City, a Mr. Goldtooth (?), where I received a check, but this check is not enough for that big piece of land. My boys said that money is not enough. I have an elder sister living in the Black Mountain area. She too is trying to get this land back. She went with us to see the supervisor at Tuba City. I would like to know what the result will be.

Brugge: I think that the check was just to pay for the highway right-of-way through the allotment. Do you want the land back? Is there anyone in your family to farm it?

Mrs. Twain: There are some, but they don't try to farm. They don't understand about the farming. Whenever you try to tell them anything, they just look around laughing and don't listen. We two are the only ones that try to farm. There is a Hastiin Zhiin and I have been telling him about this situation, but he pays no attention to it.

Mark Twain: According to what I heard, when this man who originally owned the land was alive, there was a Hopi man who was a friend of his and he was the father of Walter Lewis and they were both farming there and after Walter Lewis' father and my wife's father both died, Walter Lewis started living there and continuously farming and now he acts like or uses that place as though he owns the land and last year a discussion of this problem was held when my wife was told that she is entitled to this land. If there is someone who

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could do the farming in her family, she can go ahead and start farming it. That was the understanding from this meeting. I have some boys who do farming here along the wash and they do the farming too.

Brugge: What do you want to do with it; farm it, rent it or sell it?

Mark Twain: Why should we try to sell that land? We have no idea or no intention of selling the land because we want to get the land back. What we were told at the discussion was that she is to get the land back and hold a permit for it and then she might have some of the boys or her brother that could do the farming there and we still have that in mind, but I never have seen her get some kind of a paper concerning this.

Just about when will an attorney come out this way?

Brugge: Told about the "order determining heirs" and proposed meeting with an attorney.

Mark Twain: That's the kind of a deal we all have in mind, to have that land settled. Of course she has two other brothers living in the Black Mountain area and another brother in Tuba City, but he was not included. He has a different father. So we would like very much to have this settled in some way so it can be out of the way and we won't be thinking about it too much.

Brugge: We have to interview all of the heirs to find out what they want and will work to settle this. If the BIA doesn't do it, the Tribe will help and a lawyer will come out.

Mark Twain: These two brothers of hers in Black Mountain both probably have a big family as she has. It is the same thing with the Goldtooth family. They are closely related. I myself have a piece of land of my own which I have had ever since I was a boy, but there is no dispute over that. We would like for you to fix it in such a way that it won't be a problem. If you can get those two brothers of hers down here, maybe they can tell you what they think of this problem themselves.

Brugge: Where do they live?

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Mark Twain: That's right in the area where the road turns to Betatakin. They live in that area. The old man died right in that area somewhere.

At the Cameron Trading Post.

Mary Tracy: I am a daughter of Atsidi Yazhi. There were three of us. The other daughter is over there. /Indicating a woman sitting nearby./

Brugge: Explained what we were doing.

Mary Tracy: I wonder if that land has been settled yet, what Goldtooth was talking about. They said this land will be divided among us and I have received a letter saying I was entitled to a share of the land.

Brugge: Explained the inheritance and asked about the letter.

Mary Tracy: The letter from Window Rock says there were three of us children of Atsidi Yazhi entitled to this land and we answered this letter concerning that. Have the Goldtooth children settled this?

Brugge: They plan to farm there this spring.

Mary Tracy: I don't know just how big a farm belonged to our father, but I just heard there was land there that belonged to him that we are entitled to. I think I ought to get a little piece of it at least to farm.

Also, there is another man around here today, Clay Bigman, who works for the store.

My sister Nettie lives in the Black Falls area. There is a road right to her place. It turns off just as you cross the boundary fence from the Leupp highway, just by the last butte toward Leupp. It leads to another camp and you can get information from there from Hastiin Dahilini.

My brother Bennie Nolton lives west of Gray Mountain. I don't know exactly where. He works somewhere further west and would be at home on Sunday only. He is working for a white man.

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Clay Bigman: I live about  $\frac{1}{2}$  mile east of the truck checking station by the airport. I get my mail at Cameron. I want to get that land back. I have been trying for 25 years to do so.

May Huskon: I hear that I am part owner of the allotment. I never knew there was land that I was entitled to until people were talking about it. Most of the time I have been living here at Cameron.

Brugge: What do you want to do about the land?

May Huskon: One of the Mrs. Goldtooths said that she will have most of the land, so I don't have any interest in it. I don't make any claim.

Brugge: As far as you are concerned, whatever the Goldtooth family does is O.K.?

May Huskon: Yes.

At Elsie Huskon's hogan near Cameron.

Elsie Huskon: I know a little about this. This man who owned this farm must have been farming a long time ago and after that the Hopis took over.

Brugge: Told about the "order determining heirs"

Elsie Huskon: I never received a copy. Please send me one addressed to the trading post at Cameron.

Brugge: What is your interest in the land?

Elsie Huskon: We discussed this problem with the Goldtooth family, with both wives, and the decision was made that Mr. Goldtooth and wife #1 were to receive the permit for that farm, so we can farm that land.

In case a definite date is set for a meeting, will a notice be sent?

Brugge: We will mail out notices.

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We spent the rest of the day trying to locate Nettie Smith and finally found a hogan presumed to be hers, but no one was at home.

12 October 1967. At May Johnson's hogan near the Eetatakin junction.

May Johnson: I am the youngest child of Sholie Johnson.

Mr. Johnson: I heard about the discussion of this farm last year. I am not entitled to that, but my wife is, so I told the people concerned to hurry the matter so it can be settled in a way so it can be useful to them. Lee Johnson is oldest and is the one old enough and has a stronger mind than these others, so he should go ahead and hurry the matter up to straighten it out. Of course I myself am taking care of my wife and children here at this place and usually I go off for work at various places, but now I am taking care of my mother's livestock. We would like to see this settled for them. If there is any chance of getting a piece of this land, I will work it. I would like to get a piece of land in the Tuba City area.

If there is a definite date set for an attorney to come to Tuba City, we would like to be notified. We get our mail at Cow Springs Trading Post.

We usually move on top of the mountain in winter. It would be best to notify us by mail. That's about the size of it on our side and thank you for handling this case.

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We next drove to Lee Johnson's place, but found that he had left the day before to work in the potato harvest at Cedar City, Utah, expecting to return in about 20 days. He also receives mail at the Cow Springs Trading Post.

Navajo Gospel Mission, Hardrocks.

Albert Johnson: From my standpoint, I know that these Hopis took possession of that land and are now using it for farming purposes. I don't like to let go of that land and

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want to repossess the farm. They should have gotten together last spring to straighten it up so that it could be useful. If possible, somebody should work on it so we can straighten it out.

We would both like to be at the meeting with the attorney.

Amy Johnson: Agrees.

Albert Johnson: Since you're in land investigation, I have another matter in mind also. There is an area where I have a claim, but I don't know the exact size. I know the location of it. I would like help from Land Investigation Department to re-survey this piece of land.

It is the same allotment. There are two pieces of land, one below the other. The one the Hopi is farming on is the bigger piece. The other is above and is small. I am an heir in two allotments. /Check into this. I think he is mistaken, but needs checking./

You can notify us of the meeting by addressing our mail to "Navajo Gospel Mission, Oraibi, Arizona."

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On the East Fork of the Dinnebito.

James Johnson: I am here working on HITP.

If I turned my share of the allotment over to the other heirs, would I receive anything for it?

According to my understanding, it would be best to repossess the land and then decide how to share it. I just work here. It is about 20 miles to the west of my home.

I will at least take a share of it when the distributing of the land comes. I would like to have a piece of land.

I get my mail at the Navajo Gospel Mission.  
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I was unable to contact any other heirs to these two allotments, but think that the above shows their desires. Further interviews on general land use were obtained, but an additional interview with Frank Goldtooth below gives a bit more regarding the allotments.

13 October 1967.

Visited Homer Bancroft at his hogan just south of the junction of Navajo Routes 1 and 3 to obtain further data regarding his range use.

Homer Bancroft: We use the lands for grazing from where my mother's house is all the way down to the reservoir here. A lot of times when there is rain on the mountain we have water in the wash that is too muddy for the livestock to drink. We use the land along the wash almost down to the Moenkopi bridge.

Then, too, I am using a grazing area at the present time across the wash on the upper mesa just west of Tillman Hadley's old house.

During the time my father was alive we used all that area for grazing, but now Mark Begay seems to be taking all this area for his people of the Coal Mine Mesa Chapter area, so now I have taken my livestock back up there to graze. My father had a legal right for use of that area and he held a paper with his name on it for the use of that area.

There were only 3 people who had a rightful use of that area. They were Tseyi'nii Tsoh, Joe Noteeth and George Bancroft. Joe Noteeth died about 10 years ago. He has a daughter who lives in Kerley Valley, but I don't know her name.

I am a member of the Tuba City Chapter.

I use the valley bottom as far down as To'ini'iihi, a spring just a little above the Hopi farms. My father told me that below that was Hopi land. I use an area around Tsedijool below the rim and sometimes my cattle go on top of the rim. Now my mother is west of Tuba City where there is a little better feed than where we usually live. This is just a temporary agreement with the people there.

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My mother knows more about this, but she is at Zigai Dez'aahe ("White Point") among the sand dunes. You can't get there in this car.

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We next attempted to locate Billy Bryant, but without success. Talks with other Navajos convinced me, however, that the "boundary marker" mentioned by his wife is no more than a section corner from the old survey that used limestone posts for markers.

At a sing in Kerley Valley we encountered Alfred Lehi, a local Paiute, whom I interviewed. He spoke in Navajo and William Yellowhair had no difficulty in interpreting.

Alfred Lehi: The Paiutes have been living here. Nobody remembers how long, but I would roughly say about 200 years back, even before the Navajos or whites moved here. Some older people died in this area.

There are two kinds of Utes who speak different languages. Just like the Navajos and Apaches, they almost speak the same language. It is the same with the Utes and Paiutes. These Utes live on the north side of the San Juan River.

My father's father lived here and also my father. My father's father was Lehi. I myself was raised at Navajo Mountain. I have a Navajo census number, but don't have it with me now.

I knew Lehi. He died of old age not very long ago. He never was a leader. There were three generations of Paiutes. All died right in this Tuba City area.

I was once interviewed by a white man. He here showed us a paper with the name and address: Richard Light, U.S. Office of Education, 400 Maryland Ave., S.W., Washington, D. C., 20202. I also sent a letter to him at his request.

These three people who died here are as follows. The first was Googhaane. That is a Paiute name meaning something pertaining to food. Long ago when there was a hunger (famine), he gathered together some kind of food and was to take care

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of this food and distribute it to people who needed it. That's how he got this name. He died in the Tuba City area. He was brought up this side of Navajo Mountain at Ch'aayahe /in the Navajo Canyon area/. At that time no Navajos were here. There were no Hopis either. The only place they lived then was at Old Oraibe and there were just a few of them.

The second was Naa'sho'i DotX'izhi /"Blue Reptile," i.e., the collared lizard/. My grandfather told me of him. He must have been the uncle of Baa'dawei. Baa'dawei was living here after Naa'sho'i DotX'izhi. He was probably a brother of Googhaane, but not a clan brother, just a relation. He got his name because the people suspected him of eating the lizard called Naa'sho'i DotX'izhi. He was also suspected of eating Gila Monsters /Navajo - Tinlei/. That's how he got this lizard name. During his lifetime there were still no Navajos in this area. /Note: This name is in the Navajo language, however./ The first Navajos came to this area just a little before the Mormons moved to Tuba City. The first Navajo to come to this area was Atsidi.

When the Navajos came to this area they had some sheep and horses and the Paiutes had none, so they traded their kids to the Navajos for sheep and horses. So you /addressing the interpreter/ might be (descended from) one of the people that was sold to the Navajos.

Ch'aayahe was the third old man. Naa'sho'i DotX'izhi was probably his uncle. He must have died after the Navajos came to this area.

There was no war between the Navajos and Paiutes that I heard of, but the Paiutes were afraid of the Navajos and so they usually hid around in the canyons and in the mountains where they could not be found and where they could find food to eat from the plants.

Long ago there were no Navajos around this area. Neither did any Mexicans come over this area. It was only heard that mostly Mexicans were over on the eastern side where the Navajos were also living. So there was nothing happened such as wars in this area at that time.

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At that time when Paiutes were living here, in the spring time they went up to Dennehotso to find food. At Dennehotso is a plant that grows in the spring time and it is almost like oats. These Paiutes would go to that place to gather that plant. On their way they used to spend the night at a little spring at Kayonta. Doonavat is what that place is called in Paiute. The next day they would go on to Dennehotso. There were no Navajos there then. At that time there were probably a few Navajos in the eastern area.

According to the stories, not very long ago it was heard that the Navajos had done something wrong and for that reason they were taken to Fort Sumner. There were no soldiers or cavalry that came to this area and that's why no Paiute was taken to Fort Sumner. They only took people from the Window Rock area. Some of the Navajos escaped and came all the way to the Colorado River just west of here and started making their homes there with some sheep and that's where the Paiutes were getting their meat, from the Navajos on the Colorado River. That place is where the Little Colorado and Colorado Rivers meet. It is the place called Ashiih.

After the return from Fort Sumner those people moved to Lower Moenave and some of the families are still living there, but their great grandparents are the people that lived at Ashiih.

The Hopis came in just recently to Moenkopi. They must have started off from their home on Third Mesa in the morning to plant cotton. They worked during the day and returned in the evening. I don't know for sure when they started, but I believe they started planting cotton there before the Navajos arrived in this area.

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We next stopped to inform Frank Goldtooth of the meeting with the Commissioner.

Frank Goldtooth: I will try to be at the meeting in Flagstaff and will tell my sons about it.

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The Hopis moved onto this allotted land with a temporary agreement. They were to give the Navajo owners half of each crop. A Hopi told me about it.

When a white man owns a piece of land and has a permit for it, it remains his even when he doesn't use it and if he dies, it belongs to his children. That's the way it is with this land. If we can settle this allotment situation, we are going to farm there. We will put up a good fence, just like the one we have here on our land assignment, and do it ourselves, not asking the Bureau or the Tribe to help. This may seem like a small piece of land, but it is important to us.

The Hopis on our allotment are just young fellows. They haven't taken care of it as a farm should be cared for. They did not cut the brush until about two years ago when this question came up. The Hopi on the other allotment, Daatelkaad DotX'izhi Biye', didn't put up that little ramada melon stand until about two years ago also. He has his own store in the village.

There are some pieces of land up by the village lying idle. That is where those Hopis should farm. What would happen if I went up there and started farming?

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At the Tuba City Civic Center.

Emmett Tso (husband of Fay Bagodi Tso): My range extends from that farm Bancroft's upper farm north to a camp near the turn-off from the highway Navajo Route #1. The camp by the sand dune is mine too. See page 79. We have a hogan and a corral there. It extends across the Moenkopi Wash past the junction of Coal Canyon Wash and the Moenkopi and up that ridge to the first windmill.

My sister-in-law Blanche Taho ranges her stock south of the wash through the rough country below the rim.

If the Commissioner of Indian Affairs gives that land to the Hopis there is going to be trouble. There has been

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talk of it already. There will be fighting with the Hopis just like between the niggers and the whites. They should just give the Hopis one square mile only.

I want to be at the meeting. Can you give me a letter to my boss so that I can get the day off?

-I did so-

Do you think the Navajos have a chance in this?

I assured him that I did think so or I wouldn't be working on it.

At Tillman Hadley's daughter's apartment.

Tillman Hadley: Too many Navajos don't realize the seriousness of this. They know the land is theirs and they think if they just go along as usual that nothing will happen, while the Hopis are working all the time to try to get the land.

At Frances Tisinnie's Hogan.

Frank Whiterock: Nobody actually saw Roger Honanie carry that rock there. He must have done that while nobody was home. I noticed this rock back over west or northwest of here, but then I didn't see it there any more and just about 3 years ago I noticed that it was over here. We are just suspecting that he is the one. We didn't find any tracks to show definitely that he did it.

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We also visited Tony Billy's place. His daughter informed us that he and Henry Billy had gone to the San Francisco Peaks to gather herbs for a sing to be held in two days. The ceremony will still be in progress when the meeting is to be held in Flagstaff, but she will tell them and perhaps somebody from the family will be able to attend.

We next drove to Joe D. Begay's place. His daughter informed us that he had gone to a sing at Joe C. Begay's place on the Dinnebito Wash, but will be back and she will tell him

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about the meeting. There will be fighting with the Hopis just like between the Indians and the whites. They should On the return trip to Tuba City, William Yellowhair, Sr., who was working with me as interpreter, said that he is the secretary of the Coal Mine Mesa Chapter and that he will bring up the matter of the meeting at Flagstaff at their chapter meeting Sunday. He says that Herbert Zonnie and the other families near the rodeo grounds attend the chapter meetings quite regularly.

He also stated that Walter Lewis used to run a store in Moenkopi Village, but he finally went broke due to excessive drinking. Since then he has leased the store to various other Hopis, none of whom have operated it for any considerable period of time.

Miscellaneous observations:

Work is continuing on the community center in Upper Moenkopi. Two buildings are under construction in the village, the other apparently a private house.

Walter Lewis is irrigating on the Shole Johnson allotment, apparently preparing the ground for next spring or for winter wheat.

14 October 1967.

Visited Ben Benally at his home on the east side of the Moenkopi Wash at the Lower Moenkopi Village, having been informed that the hogans on Ward Terrace are his.

Ben Benally: I have three places right in that area. One is a little north of Ma'il Dziil by a gravel pit and the one you asked about south of Ma'il Dziil, see p. 115/ and one near Tondigish. The gravel pit is north of Ma'il Dziil. All the places are on the mesa that you see there and on south. We also are using the range at the now, so we are depending on the water we are using runs out from Tondigish. The people on top use that too. There are several of us who gather around that water for our livestock. Joe D. Segay's place. His daughter on the Dinebito Wash, but will be back and she will tell him. I believe the Hopis had mostly acted on the water that

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I believe the Hopis are mostly after the water that

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comes out of the ground along the rim from Tondigish and south and probably the soil too, which is good for farming.

Another man that uses that area lives right below us here too. There are quite a few people who use that place. Some even come up from Gray Mountain. It is used mostly in spring and summer.

Another who uses that area is Navajo Pete Eineshoti Sani? who lives right below. He is the man who will really be interested, but right now he is up on Gray Mountain. Also Ross Williams who lives right below the highway bridge U.S. 89. There is also another family that lives further on that also has a hogan up on the ledge, but I don't know their names.

There are also more people just this side of Cameron who would be interested in going to this meeting.

I have used that range for a long time, in fact as far back as I can remember. My parents also used the land from when I can remember. My mother is still living and now lives in Kerley Valley. My uncle, named Skacy, is up on top. My grandfather used to have a farm a little ways up along this wash before this irrigation was made. He depended on the rains for his farming. He died of old age just a little ways from where those trees are and he is buried there because he told us to bury him there because he didn't want to be moved anywhere because this is his land. He was the brother of my grandfather and of the Todich'ii'nii Clan.

My mother is Baa'. She probably uses her husband's name, Na'ni'kaadi Biye'.

My father died northwest of Shadow Mountain. We have been using this land since the time he was alive. We are here harvesting now.

I am 58 years old.

Those people that farm in Kerley Valley are included because that is included in the claim the Hopis made.

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