

Hopi Tribal Council, 2-9-1950, Meeting minutes. Arnold and Porter Hopi Archive Box
795.

FEB. 9 1950

... here so I will expect you people to ask me
 ... is Santa Clara Pueblo. It is one of the Tewa villages
 ... do not know whether any of my remarks here will help you
 people in your council or not, but I feel that any group needs authorized representa-
 tion to represent that group in their problems with the outside world, with the
 Indian Service, and with other people whom they come in contact. Santa Clara real-
 ized this a long time ago and they had a lot of trouble for a number of years because
 the traditional leaders felt that they had the right and the authority to govern the
 pueblo. And then there was the new generation coming up who had different ideas in
 the matter. They thought they should also be represented in what the pueblo had to
 say. Finally, in 1933, we drew a constitution under the Wheeler-Howard Act and we
 have been going under that Act now for approximately fifteen years and actually we
 have operated much more satisfactorily than we had previously. Very curiously the
 traditional leaders who opposed this more than any other group are now the best
 advocants of the constitution. They felt at the beginning that they were going to
 lose their power by having an elective system such as we have today. We have an
 annual elective system. The council is elected annually. They thought by that, that
 they would lose their influence. Actually they did not, because it merely meant
 the separation of the religious activities from the secular, from what they had to
 do with other groups, so actually it was better for them because many of the tradi-
 tional ways of doing things are secretive. They want to keep those things to them-
 selves, so by the constitution they are enabled to do that sort of thing. They are
 able to hold on to their traditional ways without the prying eyes of tourists or
 other people who may come about, and on the other hand the governor who is our head
 under the constitution many times seeks the counsel of the traditional leaders.
 They still hold a very respectable position in the community. So, all in all, we
 have a group that is recognized by the government. They know whom to contact when
 they come into the pueblo. They know they are authorized by the pueblo. Previously
 and I think it went on for about forty years, no one knew whom to contact in the
 pueblo. A government official would come and he would be told to see a certain man.
 Well, pretty soon, trouble would arise. That man is not the authorized representa-
 tive of the people, and so on. But now, under our elective system, we have our
 officials who are recognized by the government and by other officials, other munici-
 palities like our neighboring town of Espanola, which has a population of about 3,000.
 They deal with us many times. So, it is not only the government that we have to
 deal with. We have, as I said, an elective system. Every year we elect a governor,
 a Lt. governor, a secretary, a treasurer, a police officer, and as many parties as
 happen to be in the pueblo, and at the moment there are four parties, parties that
 arise for the reasons of politics within the pueblo. These parties have the right
 to send two representatives into the council so at the moment we have eight represen-
 tatives, besides the elected officers. Each party nominates the whole line of
 officers. Sometimes they choose to support the officers elected by another party
 but they have the right to appoint and nominate these officers and these names are
 then mimeographed and distributed in December and January, and on January 3, we have
 our general election at the Day School. There, by secret ballot, we vote. We also
 have an absentee ballot for those people who live away from the villages in far-off
 towns. Those people get a ballot in the mail and they can send those in that way.
 Now, I have tried to cover as much as I can very briefly. I didn't have anything
 prepared, but I would like you people to ask any questions if you have any to ask,
 and I will do my best to answer them.

Governor Homer Humewytowa: The floor is open to anyone who wants to ask questions.

Thomas Jenkins Banyacya: Question not heard.

...question, you mentioned the fact that there is much
in your tribe yet in this present day. Would you say that on the
whole, taking everything into consideration, your tribe is better off under the
organization, or is it worse off?

Edward Dozier: I have to answer that they are much better off under the constitution today.

Carl Johnson: I am just a little curious myself. I have another question I would like to ask. You mentioned something to me in the hallway about your uncle, I believe, who was a governor once, or is a governor or representative.

Edward Dozier: No, he is similar to what you would call a Kikmongwi. We have the two-parties system in the religion and there are actually two religious heads and I mentioned that my uncle is head of one of the religious parties and he occupies a very influential position in the pueblo, that many of the governors have gone to him in the past seeking advice.

Carl Johnson: Have you at any time or at one time or another served any of the councils?

Edward Dozier: No, I have not. I have been away from the pueblo so that I could not really serve practically. I was asked a number of times but I didn't because I knew I had to be away and an officer in the council should be in the pueblo as much as possible.

Governor Homer: I have changed our program a little bit on account of this visitor wants to be on his way so we will now start back to the first number with remarks about the Hopi constitution by George Coochise, former chairman of the election board.

Carl Johnson: For the benefit of you English-speaking friends and others, the governor of Kyakotsmovi brought up two subjects. One was that of Mr. George Coochise taking the floor and explaining his version of the constitution, but he is not present. The next matter that was brought up was the presentation of additional council members naming specifically Lower Moenkopi, Hotovilla, Bakabi, and Shungopavi. All villages that were named did not have representatives to present. I have just been reminded that the village of Old Oraibi--is there a representative from Old Oraibi present? Apparently not, because no one answers or no one gets up to speak. Our next subject will be voluntary remarks from leaders, former council members, and interested visitors. The governor begins this phase of discussion by making the opening remarks as follows:

At our last meeting at Keams Canyon we discussed at large our constitution and from the discussion and attitude of you Hopi people, who spoke, you showed a certain amount of fear and skepticism toward the constitution as it now stands. It appears that in some instances the faith in this constitution had been lost. We have all been asked the questions: How did this constitution come about? Who drew up the constitution? Was it drawn up by the full representation between Indian tribe, or of a select group? Did each village have its opportunity to voice its opinion during the drawing up of the constitution? If I remember clearly, as far as the village of Kyakotsmovi is concerned, the constitution, when it was brought to the village was brought to it as we now have it, complete. Otto Lamavayasa was the man who brought it to us. We did have meeting after meeting on the constitution. Sometimes the lights would go out on us before the meeting was over and we would go home. Gradually our number who attended the meeting fell down to a very small number. Of course, at that time we did not fully realize or understand the seriousness and the responsibilities involved in this constitution. We did not give it very serious thought. When Mr. LaFarge brought the constitution to us again, we were of that same opinion. We

...to help
...for our Hopi people
...grouped in small masses. This is my opinion.
...note on the program, we are now on the section of remarks by
leaders and councilmen and interested visitors. If any of you people who are
visitors here, and even though you are not members of the Hopi tribe, in reference
to the council or organization of any kind, we will be glad to hear from you at
this time.

Question (apparently by Joan Frederick) not heard.

Mr. Crawford: I realize at the last meeting, Jean, that you had a wisdom tooth
that had just been removed and you were in a rather painful condition, however,
perhaps in reading the minutes of the last meeting you will notice that the council-
men themselves requested that because so many of the leaders and village people
had left before they had a chance to make their remarks that they be given this
opportunity of meeting at Kyakotsmovi and presenting additional remarks, selecting
officers, and taking up any business that might come before the council. The sound
scribe here today is acting as our secretary and I am sure that it is not able to
take your remarks but it is able to take Mr. Johnson's transcription or interpreta-
tion of the remarks so minutes will be made available to the Commissioner as you
requested. The gathering certainly is official, even though the councilmen have not
had a chance to take their part up to this time.

Chester Moto: I am gathering it would be fully interpreted as what I said was not
written as a speech, and it occurred to me as I spoke, that as I said at the last
meeting, those who had been in the council and were members of the council got up
and spoke for the regulation, only putting it up in the hands. Then it is the only
thing for the Hopi, by reason of them who had time to read what was in the Hopi
constitution and there isn't any provision in that Hopi constitution that people who
live, that the council is not functioning within seven years, that they would
automatically pick it up and go ahead with it, and another thing is this: As I
understand a little of it, in our council regulation it applies that 2/3 is a
majority. The register was voted on from the start; so many people voted for this
constitution and so many voted against, and those that did not vote were supposed to
be ignored, but were counted as voting for the constitution. So, up to this time,
all of us, the non-members of the council and those who are members of the council,
as Homer Hanewytewa has stated, it seems as though we are that way about the whole
thing, and it is time that somebody would have to make a decision.

Samuel Shing: Of course I wasn't at the meeting of January 23, but I have read
through the minutes of that meeting, and all things that are said here this morning
are pretty well covered. Both of you people that are in the tradition and otherwise,
have said your say at that meeting, and all these things have been thrashed out and
settlement has been made. Now, to my understanding, at that time, I entered the
meeting towards the end, it was decided that the meeting should be held here to
organize the council. That was my understanding, but I see now that we have come
here to throw monkey wrenches and hammers at each other. We have come here to
destroy things that would benefit our people, so to my opinion, that since this is
an official meeting, we should proceed on with the organization of our tribal council
here and then if there are special comments that have to be made after the meeting,
let it be said, but you know as well as I do that several meetings, not only this
meeting, but meetings heretofore, time and again the same things have been said and

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He shows the same sentiment of that we are going to work for today. I have it here to exhibit if anyone wants to read it. I do not have time to read it now. It was signed by Thomas Jenkins. It stresses a little more where he really condemns the whole people with their belief and I also have a statement here, notes that were taken August 3, 1938 where Dan Kootshongva was holding a meeting in Hotevilla where he made a statement there that the humble will never accomplish any good for the Hopis, but the people that are wicked. I don't believe that, because I feel myself, that I only have one heart. I am not wicked, but I feel for my people that something should be done. I don't believe that any wicked people would think and do betterment for the people. I think that statement is not right, so I think it is up to us to see that this council should be organized and then if we want to throw hammers and wrenches at each other after that, then it is our business.

Roger Hanahni:

Inasmuch as we have again gotten into the tangent of bringing in the opposition and the opposition doing all it can by using its facts to disrupt this council, we might as well be willing to face the facts, be they painful or not. We know each other very well. We also know the position that we are in as a tribe, in reference to the outside world. Not only that, the opposition knows its position as well as do those who want the constitution. Let us be fair and both sides face the criticisms. Thomas Jenkins, or Banyacya, as he wants to be called, was the man who first brought up this matter of a village constitution in Moenkopi. He believed and followed his suggestions. Not long after, he dropped out altogether from the plan that he had introduced. He has gotten a piece of land through this constitution, a fertile piece of land. After having experienced the benefit of this constitution, he stands before us opposing the constitution. Dan Kootshongva, on a trip that he made with me to Flagstaff, selling melons, had this to say to me. Hotevilla and Oraibi have split. It was understood that the split was due between the progressive and the conservative. Nevertheless, Dan said that this would change that Hotevilla would take on the progressive and Old Oraibi would take on the conservative. He went on to mention specific changes that take place, such as the Hotevilla people increasing their livestock. The white man's implements of farming and transportation would increase in his village. Mark my words--watch and see if this will not be the case. You all know me and as I mentioned over at Keams Canyon, I am trying to find out what is good, going around here trying to get information. I am like Dan who is going around asking questions of the white people. I am like Chief Tewaquaptewa and his associates in that they go down and ask questions of Dr. Cummings. I am also like the representatives of the Chief of Shungopavi. We are all in the same class, and we all must admit that we are dependent upon the white man to teach us. Some years back before the village of Moenkopi was split, a trip to Tucson was planned. You were to meet with certain officials and talk over your problems. You will remember that many of you came to me seeking my advice and as you know, I am like you, who likes to talk and likes to help. Puhuyouru was one of them. Tewaquaptewa was another one. Soumptewa was another one. Byestewa was another one. You will remember that you told me that you were looking for the good and beneficial things for the tribe and for life. I suggested to you then that we have a meeting that night to raise money to cover your expenses of the trip. In the meantime you people had gone and gotten Chief Tewaquaptewa of Oraibi. We raised money for him also. Upon his return from this trip you gathered us again to give us a report. Tewaquaptewa was the first man to speak. He brought out the point that all of us knew that we were under the Agent on the reservation and that

...for a form of government
...the latter that they would like to have the
...a little money with their trucks through freighting and asked that
their English language and their little knowledge of the white man's ways should be
recognized. Coming down to recent history, we find the last one to make an important
trip was Ned, the chief of Polacca. You all heard the report that Ned gave. Even
though he was the chief of the village, the matter of the tribal council was still
a big issue back in Washington. So on down the line we find that the leaders of our
tribe in years gone by have been asking for a form of self-government. Your suppli-
cations have been answered. You now have before you the Hopi constitution and by-
laws of the self-governing Hopis. You are the ones who asked for this. Now that
you have it, you are fighting it. You voiced your desires to the outside world.
They worked together to have your desires fulfilled, yet we are asking, who brought
this upon us, but I ask you to look back on these facts that have been presented
and decide for yourself. Marshall Flake some years back at a gathering
that the Hopis were not here on their own accord, but that they had been invited
here by San Neetshongva. Why should we fight after we have been spending all these
years working toward this objective. We have it. It is now for us to use it and get
the benefit of it. Chester mentioned that he did not understand our constitution
and that it was for us who understood it to assume the responsibility. He says he
does not understand it, but then why is he fighting it? Is it not a fact that it
is inconsistent to fight something that you do not fully understand? Our under-
standing is that this is the result of the many requests made by the various chiefs
of the Hopis. Our constitution and by-laws provides for the protection of your
tradition. Yet; you and many others interpret it in the way that it is to stop
tradition. This is a false conception. Our present condition cannot be fixed
through contention. We must work together. We are all wishing and longing for the
good things of life, yet these good things must come only through united efforts.
Many of the old men have told me this when we bring our modern problems to you.
You answer by saying, well, I am an old man; the best years of my life and my life
are spent. Those problems are for you young men. If you try hard, if you work
hard, you may get something beneficial. You encourage us to continue to keep on
trying. Now the young men are trying to benefit through this constitution. We are
trying to get something for ourselves whereby we can make a living as well as be
protected, and we are faced with the opposition of you elder men. You don't want
this for yourselves and it appears that you don't want this for the young men. We
are thinking not only of ourselves but of our children, just as you in your younger
days were thinking of yours. Like you, we want our children to have the best. Many
of us have used our individual efforts to try to get something accomplished for our
tribe. People have listened to us on the outside. After we have given our talk,
they pat us on the back and tell us that we did a wonderful job in presenting the
problems. They compliment us on our presentation, but we never see any results other
than that. We have our village leaders. When we want something, we go to them. We
have our government officials. When we want something, we go to them. On up the
line clear to Washington, yet these various officials work together. The constitu-
tion provides for cooperation with these various officials. It is for us to
cooperate with and not fight against. Your constitution preamble states that. The
signature of the Secretary of the Interior and Commissioner of Indian Affairs makes
this procedure legal. We have been playing around for a long time. We are now grow-
ing up, we are grown up, we are fathers. It is up to us, the present generation to

of the Hopi children shall live, that they shall have, your official duty is to have a representative in the council to present your needs. In all your problems that is what your representative should do. Chief Tewaquaptewa, you who have taken Loloma's place, know his desire that was made. One of our old men by the name of Youyehoma told us this, that when Loloma did get the paper stick, we were to follow that form of life. He told us that he was getting old and would soon pass on. His tradition would go with him if no one learned and the position of leader would go to the poor and the weak. I believe you and I believed then. I have followed your words through the history of time. As I stand at my ranch and see my cattle as they have increased, as I bring in my crops in the fall and see the good crops that have been harvested, I am happy. Those are the good things that we want and those are the good things that we want for our children. You all must admit that more and more the white man's language is increasing on the reservation. When we want something, we always ask in English. For example, if you want to put up a fence, you go up to the official and say, I want to put up a fence. In the residence of a farm, you say I want to put up a farm or a ranch house, etc. All this transaction is done in English. Our constitution backs this up. Now the time has come for us to put forth personal effort. We must each put our shoulder to the wheel and do our part if we are to benefit through this constitution. I am with Sam Numkena when he asked that the council be reestablished. If there are any revisions or amendments to be made, they will be up to the tribal council itself.

The meeting convened at 2:00 P.M. following lunch and a general discussion of the morning's meeting followed.

After some discussion on the Hopi Tribal Constitution and By-Laws by George Coochise, former Chairman of the Election Board, the meeting was thrown open for the setting of the Council and election of its officers. Former Chairman Ray Seumptewa presided over the election of officers, and the minutes were taken by former Secretary Samuel Shing.

The Secretary called roll of the newly elected delegates of various villages. The complete roll call was as follows:

<u>Village</u>	<u>Representative</u>	
Upper Moenkopi	Sam Numkena	10
Lower Moenkopi	None	
Hotevilla	None	
Bakabi	None	
Old Oraibi	None	
Kyakotsmovi	None	
Shungopavi	Roger Gotshytewa	1
Sipaulavi	Karl Johnson	✓
Mishongnovi	None	
	David Talawiftila	3
	Andy Selestewa	4
	Starlie Lomahyaktewa	5
	Andrew Seechoma	6
	Victor Charley	7
	John Mahkewa	8
	William Goochyouwa	9
First Mesa		

Secretary - Samuel P. Shing
Treasurer - Roger Honahni
Sgt. at Arms - Travis Mahle
Interpreter - Albert Yava

Mr. Johnson, the newly elected chairman, took his place, releasing the acting chairman. He then addressed the assembly, stating his mixed feeling of sadness and happiness for being elected into a very responsible position. He said he realized the great responsibility of carrying on his duties as chairman, and invited the thoughts of all the members of the council and others. He stated that he did not intend to seek glory and personal gain, nor did he intend to be looked upon as higher or greater than those who are already in authority, traditional or otherwise. His intention was to help those who do not have representatives in the council at the present time. The main objective is to help the Hopi people, to work with them in their problems. Much help is needed of Hopis through their respective representatives, and much could be accomplished. He asked the Hopi people of their religious spirit, to unite and intercode in prayer to make the council a success, and to make it a profitable organization. He feels that he has many difficulties and much to learn. It is his belief that there is still ample time to call in legal authorities to handle legal matters for the Hopi tribe. In closing, the chairman expressed his feeling of non-malice toward anyone or any setup or organization, traditional or otherwise.

Ray Seumptewa, past chairman of the Hopi Tribal Council, was called upon by Chairman Johnson. Mr. Seumptewa brought out his feeling of courage and spirit toward a progression of the newly organized council. He advised against molesting our religious rights, and spoke of much that he had learned of white people's ways and organizations in five years he had been away from the reservation. He spoke of the way that the Navajo Council keeps in contact with its people outside the reservation, and he feels that the Hopi Council, when strongly organized, could do the same with the Hopis residing outside the reservation. Mr. Seumptewa brought out the fact that the dead line is only a year away to file claims with the Claims Commission, and that the council must begin work on material and data to file within that time. All tribes have filed claims except the Hopi tribe, he said. In concluding, he advises cooperation and working in harmony together, that the council may be able to accomplish much, and encourages the council members to use their wisdom and talent in leading their people toward progress.

At this time Mr. Johnson explained the duties and procedure of the secretary of the council, the treasurer's reports, and the committee's reports, if they are appointed. The transfer of records was made to the new secretary at this time.

The secretary was requested to read and explain Resolution #6 of the Tribal Council, which contains the procedure of the council meetings. This was done in English and Hopi languages.

Former treasurer, Ned Nayatswa, turned the ledger of records and monies and expenditures to the newly elected treasurer, Roger Honahni.

The chairman mentioned the next regular meeting as of March 1, and advised order of business to be prepared, past business to be considered, and stated that all past business should be reviewed and cleared so that the council can start on a clean slate.

Superintendent, James D. Crawford, of the Hopi Indian Agency at Keams Canyon, was called upon. Mr. Crawford congratulated members and officers of the Hopi Tribal Council, stating that this was an important day and he had been very

...that it may be known by ... 1950. ...
Council of how twenty-two oil companies were waiting to bid on oil drilling contracts and had been asking to be kept informed of the progress of the Hopi Council. Mr. Crawford said that the area reorganization was not complete, but that the Area Director and the Division heads will be presented at the next meeting.

Circulars will be sent direct to the chairman so as to keep the council informed, and in turn, the council will keep the Hopi people informed of all matters contained therein. The Agency was set up to help the Hopi people and the records are available to the Hopi people at the Agency Office. The superintendent spoke of cooperation of his staff with the council and although errors might be made on both sides, they can be corrected. He urged the council to call upon him and the staff at any time to attend meetings. There were no other major problems at present, he said. Mr. Crawford thanked those that were attending the meeting; although they may have had personal business to take care of, they had set that time aside to make the meeting possible. Villages that have not been represented in this council must be given every possible chance to do so in the future. He asked the Hopi people and members of the council to put their hard feelings aside and work in harmony for the betterment of the people and in time may be looked upon as an outstanding organization, to work for the Hopi tribe. His concluding word was as of the chairman, having no malice toward anyone.

At this time Dan Kootshongva was given the floor to speak as he was determined to leave and was noticed as he crept forward to the front. The words that he spoke to the superintendent and the council will not be inserted within the minutes because it seems unbearable for the way the leader should speak to his people. They will be specially noted as a supplement to these minutes and will be recorded, and kept in file by the council.

Saa Nunkena, representative of Moenkopi, brought up a question of transportation as it is hard to find any way for members to travel to distant meetings. No village transportation or funds are available, he said.

The secretary of the Hopi Tribal Council asked permission to send into local news firms the proceedings of the meeting, which was granted unanimously by the council members.

The next meeting was set as March 1, 1950, at Toreva Day School, Second Mesa, Arizona, at which time the Toreva P.T.A. members will be host to the council.

Approved by Councilmen at Assembled Council
March 1, 1950

Samuel Shing, Secretary