

# Hopi High School GATE Students Take First Place in Climate Action Challenge



The students involved included Kaleen Joseph, Jaeda Pooyouma , Serena Honahnie, Zachary Douma and Leyton Klee. (Photo provided by sender)

By: **Lynn Fredericks, Hopi High School Principal and Romalita Laban Hopi Tutuveni**

FOR IMMEDIATE RELEASE

KEAMS CANYON, Ariz. - Hopi High School Gifted And Talented Education (GATE) students took first place in the Climate Action Challenge ninth through twelfth Grade category, sponsored by City of Flagstaff - Flagstaff Sustainability Program.

The Hopi High GATE student's project, Project Uuyi – The Effect of Climate Change on Hopi Fields involved researching impacts of climate change on water resources, the Hopi fields and farmers. The students involved included Kaleen Joseph, Jaeda Pooyouma, Serena Honahnie, Zachary Douma and Leyton Klee.

The students spent several weeks researching, obtaining interviews from elders, and creating a presentation of their findings and with the guidance and teaching of the GATE coordinator, Mrs. Laverne Lomakema. Hopi High School acknowledges the

Hopi High School GATE students and coordinator for a commendable job on Project Uuyi and for representing Hopi very well.

According to the Flagstaff Sustainability Program's website, "the 2019 Flagstaff Youth Climate Summit is the second Annual Flagstaff Youth Climate Summit which celebrated youth action and ingenuity for sustainability. Fifty-four students from 10 schools and organizations throughout Flagstaff and northern Arizona presented their projects on climate change and renewable energy, participated in an activity-packed sustainability expo, learned about climate research locally and in Alaska, and competed for prizes."

The challenges included the KidWind Challenge for fourth through eighth Grade and ninth and twelfth Grade categories and the Climate Action Challenge for fourth through eighth Grade and ninth through twelfth Grade categories. Participating Schools and Community Organizations included Killip Elementary School, Summit High School, FALA Environmental Coalition, Northland Preparatory School, Hopi Junior Senior High School, Arizona Trail

Association Gear Girls, Montessori School of Flagstaff, Pine Forest Charter School, Coconino High School, and Copper King Elementary School (Phoenix).

A scoring rubric was used to evaluate all Climate Action Challenge projects and teams presenting at the Flagstaff Youth Climate Summit and to determine Climate Action Award winners which included scoring the teams in various areas of performance.

Scoring for Project Relevance was based on whether the project directly serves a community, neighborhood, or school in Flagstaff or Coconino County, was relevant to climate change and explicitly addressed one or more of the four focus areas: water, waste & energy, natural environment, food. The Project Scope of Impact scoring was based on whether the project identified two or more needs of the community, neighborhood, or school, provided solutions(s) to two or more of the identified needs and collaborated with one or more groups or organizations outside of the Team, Project Impact Measurability involved scoring for has one or more positive impacts that

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# Hopi appeals court denies challenges against tribal chairman

AP NEWS.COM

KYKOTSMOVI, Ariz. (AP) — The Hopi Appellate Court has upheld the dismissal of two cases that alleged the tribal chairman was improperly seated.

Timothy Nuvangyaoma (new-VONG'-yow-mah) has been chairman since December 2017.

His immediate predecessor, Herman Honanie, alleged Nuvangyaoma wasn't qualified to seek the post because he had been convicted of felony drunken driving within 10 years of declaring candidacy.

The appeals court said this week that Honanie's challenges were untimely because they weren't filed while Nuvangyaoma was a candidate. They were filed after he was sworn in as chairman.

The court noted the Hopi Election Board did not include a question about felony convictions on candidate applications, despite a change in the tribal constitution. The court says the board also might have missed the state court conviction in a background check because Nuvangyaoma was misspelled.

# Legacy of Coal Strains Indian Communities as Regional Organizations Seek Solutions



Red Feather Development Group Healthy Heating Workshop June 2018 Thomas Kucera Instructor; Polacca, Arizona, Hopi Reservation (Photo provided by sender)

By **Morgan Miles Craft Craft Media Group**

The original inhabitants of the Southwest learned about burning coal from their Aztec neighbors to the south before recorded time, evidenced in specimens

of coal-fired pottery unearthed near Hopi settlements at Jeddito dating from the thirteenth century. With coal seams discovered running through the Hopi mesas, the compressed, slow-burning fuel has always been a source for heating and cooking in the region. Once huge deposits

were discovered around Black Mesa, coal became an exploitable commodity on the modern Hopi and Navajo nations since the 1960's, bringing in vital resources over the decades. Navajo/Hopi coal fired the Mojave Generating Plant from 1971 to 2005 and has fueled the Navajo Generating Station near Page since 1975. With Mohave long gone, Navajo set to retire this year, and the Kayenta Mine already closed, coal is making a grand exit from Indian country. Yet homes across both nations continue to burn coal, many with few other options.

Coal has certainly made life easier here, even as it has polluted the air, fouled the water and stripped the land held sacred by both tribes. For almost forty years it has bolstered the budgets of the Navajo and Hopi governments to the estimated tune of \$54 million last year from the Navajo Generating Station and Black Mesa Mines alone. Though at the measly 3.3 percent royalty the tribes originally had to settle for that number has been historically far less. And while environmentalists cheer the closure of the power plant and mine, factions within both tribes fought hard for a way to keep them open to save vital tribal revenue and jobs. Both are go-

ing away.

Outside of the profit incentive and its effect on tribal budgets and services, the benefits from mining and power generation have been hotly debated. By closing the Navajo Generating Station and Kayenta Mine, the environmental benefits each year are significant: reduction of 20 million metric tons of CO2; reducing 472 million pounds of mercury, selenium and arsenic pumped into the air; 1.3 million tons of coal waste; 1200 acre-feet (391 million gallons) of water from the Navajo Aquifer; and 28,000 acre-feet (9 billion gallons) of water from Lake Powell. In 35 years, the mine alone used 45 billion gallons of Navajo Aquifer water. And in the byzantine world of western water rights, the tribes will have to fight in court for a share of the saved water. With virtually none of the power generated at the NGS or the saved water accessible by either the Hopi or Navajo nations – 30% still don't have electricity and 40% lack running water – there is still much work to do.

Burning coal in the home is another issue altogether. According to the EPA, only 25% of Navajo homes use electricity for heating, and another 11% use bottled gas.

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EDITORIAL

**Kaibab National Forest!!!**  
Read about how you can benefit from the Kaibab National Forest

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COLUMN

**LARRY'S CORNER**  
"Pass me the Corn on the Cob"  
Read how Larry likes corn and...

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COMMUNITY

**Hopi Students Engage in Science**  
Read more about how Hopi students engage in the sciences

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PUBLIC



**HOPI CLEANS UP THE EARTH**  
Find pictures on And story on Page 10  
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# Kaibab National Forest to offer firewood permits starting May 1

**Forest Service  
Kaibab National Forest  
FOR IMMEDIATE RELEASE**

WILLIAMS, Ariz. April 24, 2019— For Immediate Release. The Kaibab National Forest will offer firewood cutting permits for the 2019 season beginning May 1 for all districts. Permit holders may cut wood starting that day and continuing throughout the firewood season, which ends Nov. 30 on the North Kaibab Ranger District and Dec. 31 on the Tusayan and Williams Ranger Districts.

Firewood cutting permits can be obtained at the following locations and during the specified hours Monday through Friday, excluding federal holidays:

- Williams Ranger District, 742 S. Clover Road, Williams; 8 a.m. to 4 p.m.; (928) 635-5600
- Tusayan Ranger District, 176 Lincoln Log Loop, Tusayan; 8 a.m. to 4 p.m.; (928) 638-2443
- North Kaibab Ranger District, 430 S. Main St., Fredonia; 8 a.m. to 4 p.m.; (928) 643-7395

In 2018, the Kaibab National Forest launched a pilot program that increased the amount of wood available to each person for purchase while reducing the cost per cord by crediting firewood cutting for the contribution it provides to forest restoration goals. Due to the program’s success, these benefits will continue through the 2019 season.

Each person, with proper identification, may obtain permits for up to 30 cords per season of combined paid-use and free-use firewood on the Tusayan and Williams Ranger Districts, and 20 cords of paid-use firewood on the North Kaibab Ranger District. Paid-use firewood permit holders may purchase up to two 10-cord permits at a rate of \$2 per cord. Free-use firewood permit holders may obtain one 10-cord permit to collect wood in designated areas on the Tusayan and Williams Ranger Districts.

“We wanted to recognize the valuable ecosystem service that firewood cutters provide in improving forest health by removing dead and down as well as small-diameter trees,” said Heather Provencio, forest supervisor for the Kaibab National Forest. “When we work with firewood cutters as our partners in forest restoration, we can more quickly move toward improved forest conditions and the shared goal of land stewardship.”

All firewood permits issued by the Kaibab National Forest will include a map and detailed cutting regulations as

well as load tags, which must be physically attached to each ¼ cord of firewood and visible from the rear of the vehicle. The goal of this load tagging system is to ensure accountability for the amount of wood removed from the forest and to inform planning for future firewood cutting areas to meet public need and forest restoration objectives.

To continue fostering the partnership with firewood cutters this season, the Kaibab National Forest is taking additional steps to improve the program for customers. Permit holders will receive a detailed guide that highlights the ecological impacts that collecting firewood can have on forest resources and describes best practices that will ensure the sustainability of these resources across the landscape and over time.

“Our goal is to equip our firewood cutters with the information they need to help protect the forest’s valuable resources while also meeting their personal needs for home heating, cooking and other important purposes,” said Samantha Flores, supervisory forester for the Tusayan and Williams Ranger Districts. “By sharing best practices and working together, every permit holder can become a steward of the land and a partner in meeting our forest restoration objectives.”

In addition to providing customers with information about forest resources and their role in protecting them, the Kaibab National Forest will also be seeking public feedback and suggestions for program improvements throughout the year. Those obtaining permits are encouraged to offer their comments, concerns and ideas.

The removal of firewood is permitted only from National Forest lands on the specific district for which the permit is issued. Firewood cutters are reminded to take note of property boundaries and cut only on National Forest lands.

Detailed firewood cutting information and maps will be updated throughout the firewood season on the Kaibab National Forest website at <http://bit.ly/KNFfuelwood>.

Kaibab National Forest information is also available through the following sources:

- Kaibab National Forest Website: [www.fs.usda.gov/kaibab](http://www.fs.usda.gov/kaibab)
- Twitter: [www.twitter.com/KaibabNF](https://twitter.com/KaibabNF)
- Facebook: [www.facebook.com/KaibabNF](https://www.facebook.com/KaibabNF)
- Flickr: <http://bit.ly/KaibabNFPhotos>

## Tribes challenge final permit for toxic open-pit copper mine on sacred lands

### *Mine would desecrate burial sites and historic places, and destroy streams and groundwater resources*



PHOTO CREDIT: OFFICE OF THE VICE CHAIRMAN

Stuart Gillespie, staff attorney for Earthjustice, 303-996-9616  
FOR IMMEDIATE RELEASE

TUCSON, Ariz. – The Tohono O’odham Nation, Pascua Yaqui Tribe and Hopi Tribe filed a complaint in U.S. District Court today challenging the U.S. Army Corps of Engineers’ decision to issue Rosemont Copper Company a permit to commence construction of a massive open pit copper mine on the eastern flank of the Santa Rita Mountains in the Cienega Creek watershed.

The Tribes are represented by Earthjustice, a non profit environmental law firm.

Cienega Creek and its upstream tributaries, including Davidson Canyon, Barrel Canyon and

Empire Gulch, contain some of the highest quality streams and wetland ecosystems in Arizona.

The creek and its tributaries have supported the tribes and their ancestors since time immemorial.

Rosemont plans to excavate a mile wide by half mile deep open pit mine in

Barrel Canyon, discharging an estimated 1.9 billion tons of waste rock onto adjacent public lands. These activities would destroy 18 miles of streams that are protected by the Clean Water Act. None of these activities can occur without a permit from the Corps.

“One of the primary reasons that the Pascua Yaqui Tribe opposes this mine is its impacts upon our water,” said Chairman Robert Valencia of the Pascua Yaqui Tribe. “The Pascua Yaqui Tribe knows that water is precious in the desert and precious to all the plants and animals that depend upon it. The few short term jobs that this mine will create are not worth the destruction that we will have to live with forever.”

For over eight years, the U.S. Environmental Protection Agency, Pima County and an overwhelming majority of the public joined the Tribes in opposing the permit for the mine, citing unacceptable adverse impacts on the ecosystems and severe and irreparable harm to tribal cultural resources.

## Legacy of Coal Strains Indian Communities, Cont.

The rest burn wood and coal. With coal-burning slower and hotter it’s the preferred fuel during cold winter months when fires burn day and night. And it’s cheaper than wood, where most homes using it spend \$200 a season on coal. Gas is twice that amount and the equivalent cost in wood is \$1250.

Coal smoke is poisonous. With long term respiratory and cardiovascular health effects aggravated by sustained exposure, it’s disproportionately affecting lives every day in Indian country. Census data shows that people on Indian reservations are five times more likely to suffer from asthma than those outside them. A 2015 study by the World Health Organization linked emissions from wood and coal to increased respiratory and cardiovascular mortality resulting in 10,000 preventable deaths in America. And it’s on the reservations where the highest percentage of coal is being used. Yet the U.S. Geological Service Survey and Dine College found that more than a quarter of the homes burning coal on the Navajo nation were using old, worn and damaged stoves that were not designed for coal, had cracks or were improperly ventilated. Some stoves were not connected to an exhaust at all, and many are simply using converted 55-gallon drums, with poisonous results. It’s estimated that over 5000 home stoves require replacement on the Navajo reservation alone.

The Hopi Health and Human Services Department is acutely aware of the challenges. Director Lorencita Joshweseoma says, “With the loss of free coal from the Kayenta Mine, we are concerned that people will burn more wood, which is already scarce on our reservation. We’re also conducting tests alongside the University of Arizona of the air in homes across Hopi that burn wood and coal, and those results are not good. So we must come up with alternatives.” She says that the tribe is looking closely at various programs that are being proposed.

Efforts are underway by several organizations to address the problem of unhealthy coal in Indian country. Stove replacement programs, developing new stove technologies, weatherization programs and education initiatives like the EPA’s Burn Wise program ([www.epa.gov/burnwise](http://www.epa.gov/burnwise)) are attempting to address the issue.

The Southwest Indian Foundation ([www.southwestindian.com](http://www.southwestindian.com)), based in Gallup, has launched a donation-funded stove replacement program on the Hopi, Zuni and Navajo reservations. Utilizing their own teams for the installations, they have a goal of 250 stove change-outs annually. At a cost of up to \$1000 per household, the program is based on helping families that can prove the need for assistance through medical or financial distress.

Red Feather Development Group ([www.redfeather.org](http://www.redfeather.org)), a non-profit organization, has been working on educating Hopi and Navajo families about the risks associated with home heating. They developed a free “Do-It-Yourself Home Heating” workshop where attendees learn how to reduce risks of fire and respiratory disease, as well as potential ways of saving money. Foreseeing the strain that the coal mine closure would have on families, Red Feather researched and began sharing alternative heating methods. The hope of the program is to reduce the health and safety risks associated with home heating as well as prepare families for the expected scarcity of traditional heating fuels. Joe Seidenberg, the program’s director says, “The risks that families living on reservations face today is already much higher than those

living off reservations. We expect those risks are going to be even greater when the coal mine closes. We see this as an opportunity to empower people to make informed decisions concerning how they heat their homes, hopefully resulting in better air quality and reduced energy costs.”

One major international corporation has taken the initiative to allocate resources to the solution by contributing to Red Feather’s efforts. Daikin North America manufactures efficient heating and cooling units that can replace wood and coal burning stoves, plus cool high desert homes in summer. And they are designed to work with solar and battery systems for houses not connected to the grid, utilizing a patented “soft-start” technology that draws seventy percent less power than normal units. “It’s in our corporate culture and our company’s interest to look at ways where we can assist communities in need,” says Daikin’s Matt Kroner. “Moving people over to clean energy will certainly affect the health issues at Hopi. Now we just need good partners like APS and the state of Arizona to help us find funding for these programs.”

Other initiatives are being discussed, including solar-based home heating technologies, and transferring scrap wood from forest clearing programs in the Coconino and Kaibab national forests to Indian lands. Both would take a significant amount of money, and time, which folks on the reservation don’t have.

Local government is getting involved, banding together with the US Forest Service for a potential solution. Representatives of the Forest Service, Coconino, Apache and Navajo counties and the city of Flagstaff recently met to devise a plan for deadwood harvested by area fire jurisdictions get directed free to the reservation community. Ann Anderson with Flagstaff Fire was one of the organizers. “It was quite inspiring to see city, county and federal agencies, along with the Hopi and Navajo, sit down and develop a plan that could really have an impact,” she says. Anderson believes that the decision by the Forest Service to offer the wood resource free of charge was a huge motivator. Logistic and financial hurdles remain, however, and the plan is dependent on grant money.

Red Feather’s Seidenberg says, “High levels of poverty and unemployment, geographic isolation, and limited access to alternative fuels are creating an alarming situation for families to keep their homes warm during cold winter months. Additionally, local woodlands are in short supply, and are likely to see an increase in harvesting and significant ecological harm. This is why Red Feather is investing resources into exploring culturally appropriate alternatives like solar furnaces that could supply supplemental heat and could potentially be manufactured locally.”

As the American public continues to demand our nation find more environmentally friendly forms of energy, it is important that they understand who is bearing the cost of the transition. Those living near the power plants and coal mines, often the very ones responsible for operating them, are the ones who have shouldered most of the environmental harm. Now they are being asked to bear most of the economic impact of losing their livelihoods and affordable heating fuels. Companies and individuals who have benefited from cheap energy will undoubtedly face upcoming opportunities, in their board meetings and at the polls, to balance the scales of social justice.

[craftmediagrp@gmail.com](mailto:craftmediagrp@gmail.com)





# New Proposed Education Code to Increase Student Achievement and Support Local Schools

**By: Dr. Noreen Sakiestewa and Angelina Okuda-Jacobs**  
**HOPI EDUCATION DEP.**

KYKOTSMOVI, Ariz. - On Feb. 20, 2019, Hopi Tribal Council directed Angelina Okuda-Jacobs, the Hopi Tribe’s Education Code Consultant, to draft a Hopi Education Code under a unified school system with a Superintendent and single BIE grant. Bringing the schools together will give significant administrative support to the schools, allow schools more time and resources to focus on student achievement, and create greater accountability at all levels of Hopi schools.

Following the Tribal Council’s direction, Ms. Okuda-Jacobs drafted the First Draft Hopi Education Code, which incorporated input from over a hundred meetings, the findings of the Feasibility Study, and hundreds of comments. After receiving community and school input on the First Draft, the revised Second Draft Hopi Education Code is now available on the Tribe’s Department of Education and Workforce Development website for review and comment. The following is a summary of the Second Draft Hopi Education Code.

**Substantial Budget** - In the 2017/2018 school year, the total BIE budget for all Hopi schools was nearly \$30 million for

1,446 students. Bureau of Indian Education staff have informed us that this range of funding can support a unified system if cost savings and economies of scale are applied.

**Teacher Retention** - The Hopi Tribe appreciates and supports the dedication of its teachers to Hopi youth. The Second Draft Hopi Education Code does not call for teacher hiring or firing. Teachers will be retained per their normal evaluation process.

**No Expansion of Tribal Council Authority** - Education of Hopi youth will remain the responsibility of education professionals. The Tribal Council will not have any more or any less oversight of the schools than it has now. The Tribal Council will not have control over school funding or setting budgets. The Tribal Council will not be involved in day-to-day management of school education standards, curriculum or policies.

**Transition Committee** - A Transition Committee will be established of 12 members with various substantive areas of expertise, including three CSAs, teachers, transportation, operations and maintenance, and a Hopilavayi educator. This Committee shall facilitate and execute the planning and implementation of the transition from the current organization of the Hopi schools to the Hopi Tribe

School System. The transition will take 18 - 26 months.

**New Hopi Board of Education** - A new Hopi Board of Education (HBE) will bring increased accountability and excellence to Hopi schools. HBE will be an independent, regulated entity. HBE will work with all stakeholders to set education policies, education standards and a consistent curriculum that is aligned with the education standards. HBE will hire an experienced Superintendent to manage a Central Administration Office that will perform much of the schools’ administrative duties, BIE reporting, and data gathering. HBE will work with stakeholders to determine what administrative areas should be in the Central Administration Office for the greatest benefit to Hopi schools.

HBE will consist of 7 members and 7 alternates independently elected from each of the 7 school attendance areas. The Director of the Department of Education and Workforce Development will be an ex officio member.

HBE will ensure that all local schools equally receive their portion of BIE funding based in part on their 3-year student enrollment average. HBE will publish an Annual Report for Tribal Council, parents, and community members, including: each school’s rating, student

achievement data, audits, and other relevant information.

**Local Schools and Local School Boards** - Local school boards will provide their local schools with individualized assessment, advice and support. Local schools and their CSA will have day-to-day management authority to operate their school, for example, make hiring decisions and determine teaching methods, schedules, and discipline policies. Community schools will be re-established by students attending school in the attendance area of their residence unless they receive a waiver which will be developed by HBE, schools, and stakeholders. Moencopi Day School students will have an exception due to their distance to the Hopi Junior Senior High School.

Local Schools, Local Boards and the Superintendent will recommend a budget to the HBE. All private grants and gifts in existing bank and investment accounts will remain the sole property of their local school and school board.

Ms. Okuda-Jacobs will be conducting community and school meetings at Hopi during the week of May 6, 2019. To comment on the Second Draft Hopi Education Code, please email her at [aokujac@gmail.com](mailto:aokujac@gmail.com), or call (202) 957-2696, by May 10, 2019.

## LETTER TO THE EDITOR

April 30, 2019  
To the Managing Editor: Please consider this open letter for an upcoming edition of the Tutuveni.

Dear Tribal Council Members,

We are writing to express our deep concern about the draft Hopi Education Code that will come before you for a vote soon. This Code will most likely limit our student programs and reduce our ability to provide a high quality education to our children. It does not represent our input as the people who have the most direct contact with the students, schools, and staff on Hopi. We fear that it is a mistake for Hopi.

Approval of the proposed Code will mean a loss of \$1 million a year for our schools, going up even more after its full implementation. That translates into fewer student programs including athletics and fewer teachers and staff to help our students. Instead, we will hire an expensive central staff that we do not need and they will be placed in office space that we do not have.

As the leadership of education on Hopi, the CSAs and Principals have been collaborating to develop an alternative Code that puts our students first. This Code is aligned with Hopi values including the importance of equal cooperation among the schools. And it will cost nothing. The CSAs and Principals agree with Tribal Council about the importance of positive change and accountability, and this is included in our Code, too. We would like to show this Code to you, but Tribal Officials have prohibited us from distributing it.

We would also like you to be a part of our conversations. You may be surprised to learn about all of the good things. We have already aligned some of our schools so that they share the same curriculum and we even share busses when one breaks down. We have a strong college and career program in place that starts in kindergarten and runs through twelfth grade. Students in the high school are taking college classes and graduating with college credits in their pocket. We tried to videotape one of our meetings to share with you, but we were prohibited

from doing that, too.

We are eager to participate in the conversation about how to improve Hopi’s schools. We believe that our perspective may be helpful to you in your decision-making. We came to your Tribal Council meeting in February when this topic was on the agenda, but we weren’t given an opportunity to speak. We were put on the Health and Education Committee’s agenda for April but no one told us ahead of time. In fact, it seems like the only way to get this message to you is by publishing a letter in the Tutuveni.

Please give us the opportunity to explain why the draft Code you are considering may be a mistake for Hopi’s children and our schools. Please allow us to perform our responsibility to the community in being advocates for our students.

Respectfully,

Gary Polacca  
Principal  
Keams Canyon Elementary School

Steven Berbeco  
Superintendent  
Hopi Jr/Sr High School

Lynn Fredericks  
High School Principal  
Hopi Jr/Sr High School

Alban Naha  
Junior High School Principal  
Hopi Jr/Sr High School

Alma Siquah  
Chief School Administrator  
First Mesa Elementary School

Dianne Lomahaftewa-Albert  
Chief School Administrator  
Second Mesa Day School

Candas Bullock  
Chief School Administrator  
Hopi Day School

Lorrie Harding  
Chief School Administrator  
Hotevilla Bacavi Community School

## LETTER TO THE EDITOR

### A Mother’s Day Poem

I have a simple request to ask of you. My requisition is a Mothers Day Poem. I wrote in honor of the mother there on the REZ. I would appreciate your co-operation and please acknowledge my request

*Happy Mother’s Day Poem*  
*Precious is a mother’s love that makes you very special*  
*That special love is shared when you gave life at birth*  
*The love of a mother during our life is essential*  
*Your precious love we will cherish forever for all its worth.*  
*In honor of Mother’s Day with open arms and heart*  
*We will share that love you instilled in our hearts*  
*Our love and your love, no one could ever impart*  
*Your SPECIAL LOVE is precious and will forever energize our hearts*  
*By Virgil Poleviyaoma*  
Thank you for taking time out to read my requisition.



## LEGALS

IN THE HOPI TRIAL COURT  
KEAMS CANYON, ARIZONA

In the Matter of the Change of Name Of:	)	No. 2019-CV-0042
Adrian Terry Morgan Myron	)	
To	)	NOTICE OF PUBLICATION
<u>Adrian Terry Morgan Polequaptewa</u>	)	OF CHANGE OF NAME

Notice is hereby given that Derrick A. Polequaptewa has petitioned the court for the change of name, from:

Adrian Terry Morgan Myron to Adrian Terry Morgan Polequaptewa

Any party seeking to intervene in said proceeding must file an appropriate pleading with the Hopi Trial Court no later than twenty (20) days after the publication of this notice.

Dated this 29th day of March, 2019.

*Margene Namoki*  
Margene Namoki, Clerk of the Court

IN THE HOPI TRIAL COURT  
KEAMS CANYON, ARIZONA

In the Matter of the Change of Name Of:	)	No. 2019-CV-0040
Jayson Courtney Myron	)	
To	)	NOTICE OF PUBLICATION
<u>Jayson Courtney Polequaptewa</u>	)	OF CHANGE OF NAME

Notice is hereby given that Derrick A. Polequaptewa has petitioned the court for the change of name, from:

Jayson Courtney Myron to Jayson Courtney Polequaptewa

Any party seeking to intervene in said proceeding must file an appropriate pleading with the Hopi Trial Court no later than twenty (20) days after the publication of this notice.

Dated this 29th day of March, 2019.

*Margene Namoki*  
Margene Namoki, Clerk of the Court

IN THE HOPI TRIAL COURT  
KEAMS CANYON, ARIZONA

In the Matter of the Change of Name Of:	)	No. 2019-CV-0041
Alexis Jayme Myron	)	
To	)	NOTICE OF PUBLICATION
<u>Alexis Jayme Polequaptewa</u>	)	OF CHANGE OF NAME

Notice is hereby given that Derrick A. Polequaptewa has petitioned the court for the change of name, from:

Alexis Jayme Myron to Alexis Jayme Polequaptewa

Any party seeking to intervene in said proceeding must file an appropriate pleading with the Hopi Trial Court no later than twenty (20) days after the publication of this notice.

Dated this 29th day of March, 2019.

*Margene Namoki*  
Margene Namoki, Clerk of the Court

### Would you like to put your legals into the Newspaper?

For a single price you can put  
your legals into the Hopi  
Tutuveni

Call 928-734-3283 to find out how



CAT GOT YOUR TONGUE?

Don't know which color to pick or how to layout your ad?

Hopi Tutuveni can help you with creating an ad to your specific need. Call or email us to find out how

Call 928-734-3283 or email: consae@hopi.nsn.us

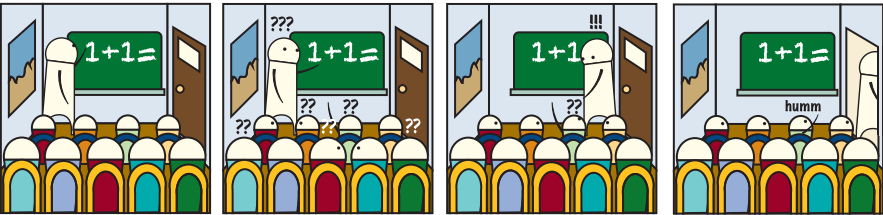




Are you into drawing COMICS?

Then draw for the Hopi Tutuveni...

New Perspective - Education



by: Carl Onsae


Drawing comics is a great way to show your drawing skills and your side of Hopi Humor. If you have the skill and the humor to draw comics for the Hopi Tutuveni...

Submit your comics to consae@hopi.nsn.us Or Call 928-734-3283 To find out more information.

DISCLAIMER: Comics submitted will become property of Hopi Tutuveni. Name of artist will be displayed and not edited when submitted. Hopi Tutuveni has the right to publish submitted comics.

HOPi TEWA WOMEN'S COALITION TO END ABUSE PRESENTS:





STRENGTHENING COMMUNITIES CONFERENCE

Taking Steps to Prevent Sexual Violence

TUESDAY MAY 14, 2019

8 AM-4 PM MST

MOENKOPI LEGACY INN

LUNCH WILL BE PROVIDED



Contact (928) 225-6873 to pre-register or for questions.

This event is supported by grant No. 2017-IW-AX 0011 (tribal domestic violence and sexual assault coalitions program) awarded by the Office of Violence Against Women, U.S. Department of Justice. The opinions, findings, conclusions, and recommendations, expressed in this publication are those of the author(s) and do not necessarily reflect the views of the Department of Justice, Office of Violence Against Women.

# Hopi Jr/Sr High School Engages In Science



Deandra Lente & Autumn Secakuku sift through trash to be separated and categorized. (Photo provided by sender)

**By: Lavonne Honyouti and Eva Bahnimptewa, Hopi Jr./Sr. High School**

Since 2017, members of the Hopi Environmental Health Project have collaborated with LaVonne Honyouti and Eva Bahnimptewa, teachers at Hopi Junior/Senior High School, to explore how science can benefit the lives of students and their families.

Project members from the University of Arizona, with help from the Hopi Department of Health and Human Services, deliver “Citizen Science” modules, so students can explore their own home environment. The goal is to excite eighth, eleventh and twelfth grade Hopi students about science and health, so they will attend college and consider pursuing careers in the sciences.

Each of the “Citizen Science” modules uses the scientific method and takes two class days with homework assignments.

Students receive a letter explaining what samples will be collected and analyzed for the class project. Scientists present background information about the topic and identify a hypothesis to test. Sample collection instructions are discussed and materials for collection are distributed. At the eighth grade level, the class discusses what was found and how to reduce the impact of the contaminant on health and the environment. At the high school level, students graph the data and drew conclusions based on their results.

These samples are shipped to laboratories for analysis, which takes two to six weeks. Laboratory results are then returned to the individual student in a sealed envelope. Although, the class gets a list of all arsenic values, students cannot connect that value to a house or person unless the individual tells them his or her value. The data was gathered from 40 to 180 houses depending on how many classes and students participate. Students examine data from across the Hopi reservation; students then examined the data and drew a conclusion based on the results.

The Hopi Environmental Health Project has created four citizen science modules. Which include Radon in the homes, household pests, arsenic in drinking water and solid waste or garbage.

Students received charcoal radon kits to test in the homes. Samplers were placed in each home for two days, and then sent to a laboratory in Texas for analysis. Following analysis, the laboratory returned the numbered results. Project staff provided each student with a confidential letter describing the meaning of the radon results for their home. Further, staff compiled the data from all classes and gave all the de-identified/numbered data to the students for graphic analysis. Students found that less than 5% of the homes sampled had radon. Radon is a cancer-causing agent and an issue for families living in contaminated homes. Radon comes from the earth under the house, the idea that the house traps the radon it can be reduced by opening doors and windows, and ways to keep it out of the house is by sealing cracks, installing or using ventilation fans to the outside, and increasing air flow through the house.

There are generally two types of household pests: those with a spine (vertebrate pests), and those with a thick outer coating, an exoskeleton (insects or arthropods). Vertebrate pests (mice, rats, snakes, skunks and others) are generally seen and removed. Students talked about the use of pesticides the associated risks of those pesticides. Many people realize that some household pests are not hazardous. Other pests, such as mice, release urine and feces into homes. People can develop allergies to these pests. In addition, some mice can carry fleas that harbor viruses and pose a health risk to residents. Students focused on insects that are commonly found in homes and can threaten human health, insects, like bed bugs, ticks and other insects.

Students were asked to go home and collect the dead bugs found in the house. One student realized her garage would be a great place to find last summer’s insects. Students brought their collections to class examined them under the microscope. Other students swept floors and we sifted the house dust in the lab. The sweeping process breaks up the insect bodies and we found a number of insect legs mostly crickets. Ants were the most common pests reported, but moths were the most frequently collected.

Next, one classroom investigated ground water. We described arsenic deposition in the rock and its migration into groundwater. Arsenic deposition is variable, so some wells have elevated arsenic, while others do not.

Students collected up to three drinking water samples per homes using the provided sampling kits. Common water sources were tap water, bottled water, trucked, and spring water. Samples were frozen and transported to the University of Arizona for chemical analysis. Individual arsenic measurements were given to each student in a sealed envelope. Results from all the classes were combined for class analysis. Students found that several of the piped and trucked water samples contained elevated arsenic concentration, whereas none of the bottled water samples did. Individual values were based on the arsenic in each water type, and the amount of each type drunk by the person. Although some student lived in homes with elevated arsenic, they were drinking mostly bottled water, so they had little or no exposure that would affect their health.

Students discovered that arsenic affects health only if it gets inside the body. Showering, washing dishes and clothes, or brushing teeth with water containing arsenic will only expose people to trace amounts. Drinking water with arsenic or eating food made with lots of water, such as stews or boiled pasta, is the way that most get exposed. Students were surprised to hear that boiling water did not get rid of the arsenic; in fact, boiling concentrates the arsenic in the water and people receive a higher dose.

Trash and litter are a big concern on the Hopi reservation. Students developed a project focused on trash disposal and the three R’s—Reduce, Reuse and Recycle.

Part of our garbage is biodegradable, but much of it includes materials like plastics, cans, metals, and a variety of machines that the earth cannot break down quickly. The class discussed the importance of disposing of “modern” garbage in a “modern” way. Today our solid waste needs to be placed in landfills and recycled.

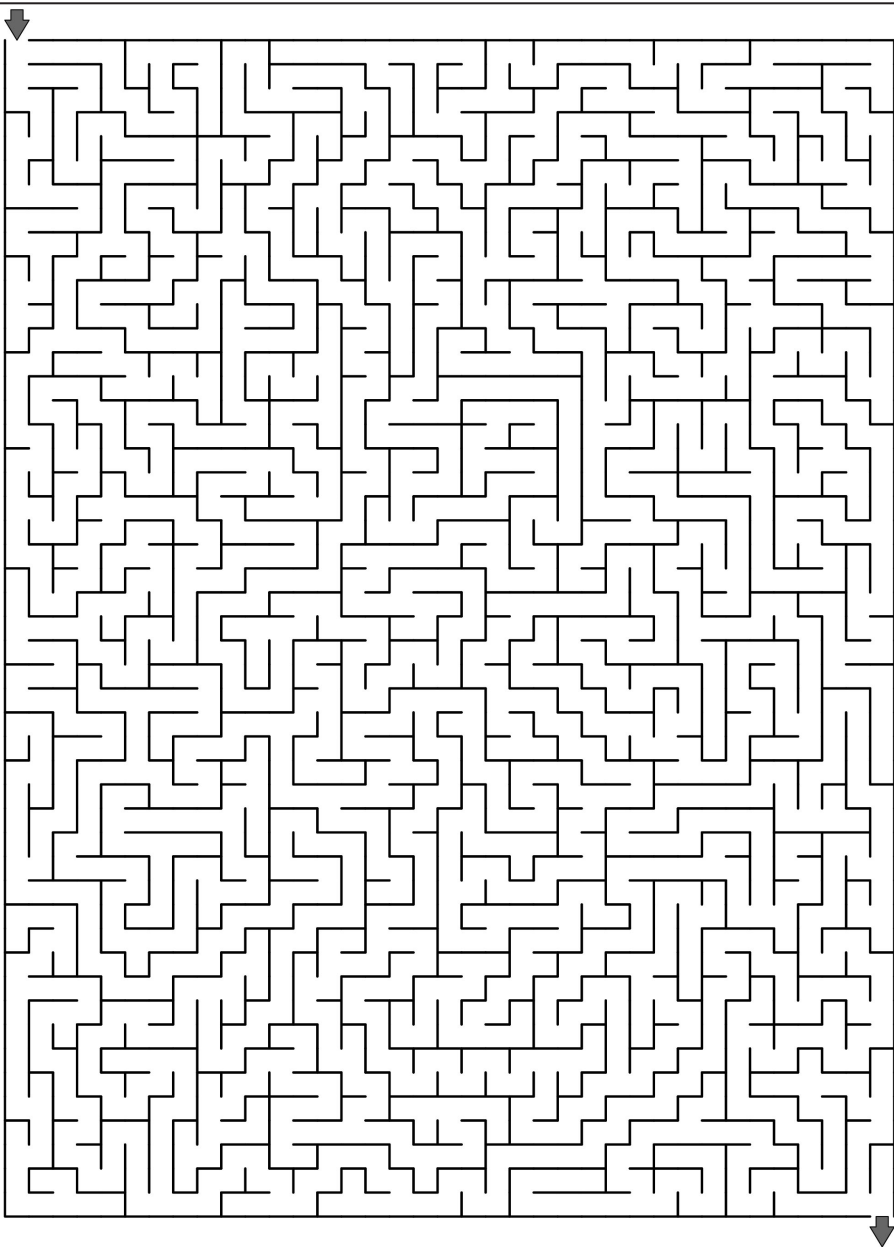
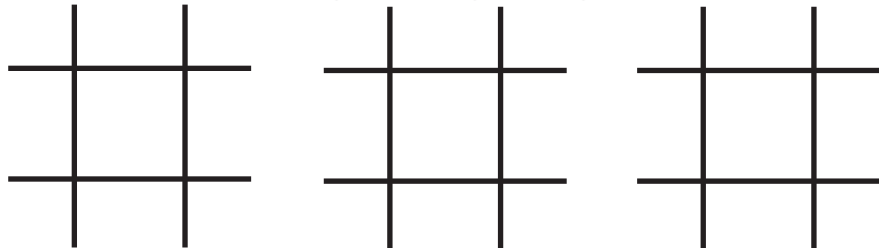
Students collected garbage from their homes and brought it to class. The students worked in teams of 2-4 people and everyone donned protective gowns, facemasks and nitrile gloves before they examined the collected trash. Each team separated the garbage into biodegradable materials, trash, and materials that could be recycled. They found that plastics were the most common type of garbage by number of pieces. The category included plastic and Styrofoam food containers, plates, cups, straws and chip bags. Paper products were the next most common material followed by cans.

Students concluded that just throwing waste on the land was not good for the planet and that greater care was required to dispose of modern materials like plastics.

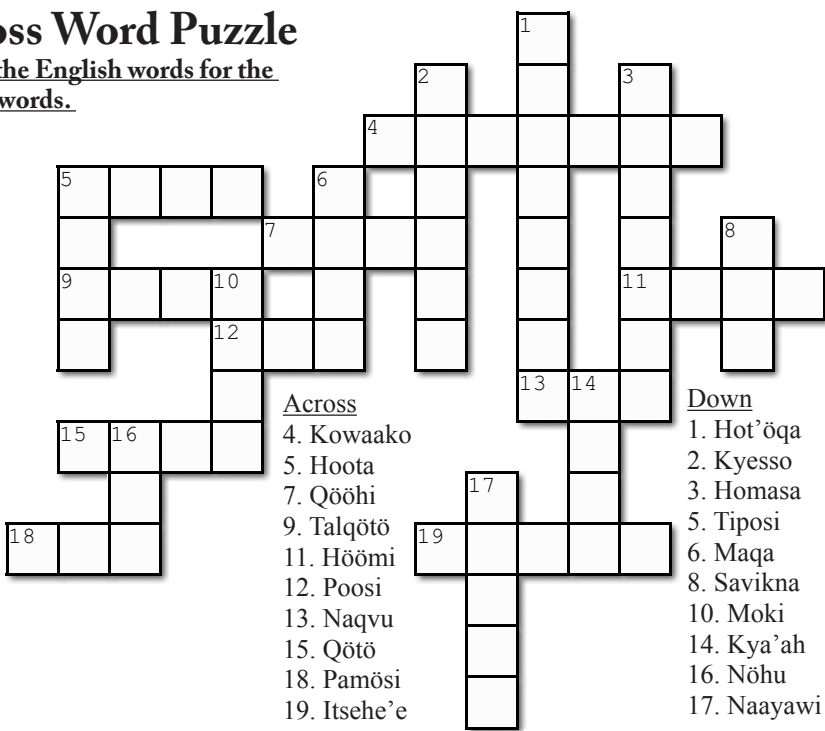
When the Tribe approved the Hopi Environmental Health Project, the team committed to involve young people in the project. Project members decided to develop environmental modules where students could conduct science. We hope students think about their environment and health critically in response to these experiences. Further, we hope students pursue their education and learn skills that will serve the Tribe. There are a number of financial aid programs to help students achieve this goal.



# TICK-TACK-TOE



Find the English words for the Hopi words.



## Answers in next issue

**Across**  
2. Bee, 4. Ashes, 6. White, 7. Mushroom, 9. Grey, 11. Antelope, 13. Wolf, 14. Green, 15. Apple, 16. Black

**Down**  
1. Red, 2. Blue 3. Fish, 5. Squirrel, 8. Brown, 10. Yellow, 11. Alone, 12. Purple, 15. Ant, 17. Crow

Call 928-734-3283 for hints or answers

T	U	U	Q	W	A	V	I	B	A	T	Y	A	T	K	O	T	P	J	A
Y	L	P	A	T	S	U	T	S	K	U	T	D	L	F	K	P	A	Z	N
O	P	I	Q	U	H	A	I	K	I	P	A	F	J	X	O	I	L	M	I
N	U	S	A	U	X	O	Y	N	J	I	V	B	I	A	Y	P	A	A	S
G	S	O	A	W	T	A	O	A	Z	K	K	I	V	Y	A	T	V	Y	T
O	U	Q	S	I	J	O	P	M	A	A	O	Y	I	A	A	U	I	O	K
S	K	A	N	E	L	N	I	N	A	M	Y	A	W	N	L	Q	K	O	A
O	I	O	A	E	E	V	I	K	I	I	T	W	K	Y	A	A	I	H	G
N	N	S	M	X	A	Y	K	O	T	O	T	K	Q	U	Z	N	W	S	N
A	P	T	I	V	L	O	O	S	T	I	Z	A	O	K	T	O	P	T	A
I	I	I	N	L	A	T	I	I	T	S	O	A	N	W	U	N	E	A	N
W	J	I	U	B	M	A	A	W	I	K	I	N	L	A	H	G	P	V	A
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T	U	U	W	S	A	I	A	V	I	V	I	P	O	H	H	K	T	B	O
K	I	I	S	O	N	V	I	F	I	K	N	I	S	T	A	K	X	F	T

Loosti - *2-day Dance*  
 Hoohu - *Arrow*  
 Tuuwi - *Bench Stone*  
 Awta - *Bow*  
 Pisoq'a - *Busy*  
 Kanelnina - *Butcher*  
 Sheep  
 Nõnga - *Came Out-*  
*Kachinas*  
 Melooni - *Cantaloupe*  
 Omva - *Cloud Up*  
 Tsutskut - *Clowns*  
 Kiipo - *Clowns Raided*  
 A'avatshooyam - *Corn*  
*Dancer*  
 Hooma - *Corn Meal*  
 Pik'ami - *Corn Meal*  
*Pudding*  
 Piki - *Corn Meal Wafer*

Tuupepwiki - *Corn*  
(*Strung*)  
Tiikive - *Dance Day*  
Totokya - *Dance Day*  
*Eve*  
Wunima - *Dancing*  
Pusukinpi - *Drum*  
Maawiki - *Drum Stick*  
Naakwayi - *Feed Kachinas*  
Tiitso'a - *Finish Dancing*  
Siitapalo - *Flowered Shawl*  
Namangwu - *Food Gifts*  
Nöqkwivi - *Hominey Stew*  
Hopiviva - *Hopi Tobacco*  
Totsa - *Humming Bird*  
*Kachina*

Yangqw - *I want some!*  
Piptuqa - *Kachina Actor*  
Koyaala - *Koshare*  
Saaqa - *Ladder*  
Angaktsina - *Long Hair Kachina*  
Tuuqwavi - *Necklace*  
Toktaya - *Night Vigil*  
Kiisonvi - *Plaza*  
Yokva - *Rain*  
Aaya - *Rattle (Gourd)*  
Palaviki - *Red Piki*  
Katsinki - *Resting Place*  
Taawi - *Song*  
Tawkuynaya - *Start Singing*  
Yöngösona - *Tortoise Shell*



# Larry's Corner



PHOTO BY UNKNOWN SOURCE

“Pass Me the Corn On the Cob”

**By LARRY WATAHAMAGEE**  
*The Hopi Tutuveni*

When I was a young kitten, my dacha (uncle) used to take my brothers and me to his cornfield. There he made us chop the weeds in his field; rake, and made sure the corn plants looked their best... I didn't like it. As a mush-head kitten I wanted to play with my friends and not be at the field all day. I had other important things to do like, build forts or play in the springs until someone would get mad at us. I never saw the importance of being a farmer, because you can't market Hopi corn or become a big time farmer for the masses. But what taught me was that Hopi's life revolves around corn and how the greatest feeling is when your hard work shows and pays off at the end of the planting season. Also, that hard work every now and then is good for the soul.

When I got a little older I understood that having a corn field is to become a full-fledged Hopi, because every ceremony that Hopi does, revolves around the idea of the renewal of life, the longevity of life and with our ceremonies, corn is always involved.

My grandpa used to tell us that, “you are not a full Hopi unless you have corn.” And with that knowledge and understanding it dawned on me that I must have a corn field in order to become a full Hopi.

In today's standard it's a little different, there are still farmers that still farm just like our ancestors did long ago by planting by hand, with some seeds and a planting stick. But, now-a-days we plant by tractors, because in our minds, if we plant more rows of corn then the more corn we will have and we can plant in a couple of hours then have more time to watch TV or go to "town." Hopi men don't stay at the field all day, because we have to be back at our western-influenced jobs, so we can pay our bills and buy Hot Pockets for our children.

It has become apparent that some of us are weekend farmers and we farm not for everyday meals but to sell at the local “Farmers Market” so we can turn a profit so we can go out and eat at our local restaurant and eat tacos...

Of course there are still some Hopis that still plant by hand, but that's because they want to try to retain the traditions of planting in the old ways and I appreciate that.

When I was in grade school, my grandma would say to me, that a girl will never want a lazy boy who plays video games all day. A Hopi girl will want someone who is hard working, and who has a corn field, and also,

who is dedicated to the Hopi culture. So that was my way of working hard at the field so I can get a Hopi girl. But now it seems girls don't want a farmer. It seems like girls want someone who will smoke like So'oh's stovepipes and drink like a fish with them. Seems like they don't care how hard you work just as long as you look good and don't have a job.

We are slowly forgetting to teach our children about the old ways of how to become a proper Hopi. Because maybe in our minds we feel that we should give our children an opportunity to go beyond the Hopi mesas and pursue a career only to come back home and become a weekend Hopi and to dress traditional for only two days during our ceremonies. We forget that our traditions are stronger than any other culture. We live in a world where now the dominant culture wins, which is the western world and we build our traditions around the western influence.

We are slowly forgetting to teach our young Hopi girls that their duty is in the house and that the house will become hers when it is passed down. Or to teach our young Hopi boys that their duty is at the field. It may sound old world and narrow-minded, where a woman's place is in the house and the man's place is in the field, but those are the traditions that kept Hopi alive for so many centuries.

Of course some Hopi families are trying their best to keep these teachings in the household and I'm pretty sure our Hopi classes in the Hopi schools are teaching the most basic importance of being a proper Hopi, other than language, because you can't have a language without culture, it's like a hamburger and French fries, they just pair so nicely and naturally together.

My point is, that yes we have children and adults that will only be Hopi on the weekends and on Indian days, but it's OK, because we live in an assimilated world now, where the old ways are long gone but not forgotten. It's OK to work a 9-5 job to pay for hamburger meat and corn on the cob to grill over the weekend, and its OK to be weekend Hopis, because that is how we wanted it, and now we are living in it.

My advice to you is that even though our old ways have died out, we can still try to live the old ways. BUT, living like the old ways is hard and I like watching TV and eating Cheetos on a Sunday afternoon. So I figure, just as long as you still appreciate and honor the old ways, life as a Hopi should just be easy.

***Write a Letter to Larry: PO BOX 123 Kykotsmovi AZ, 86039***  
***Want to ask Larry something? Email him: [meowatlarry@gmail.com](mailto:meowatlarry@gmail.com)***



JOB OPENINGS

**The Hopi Economic Development Corporation**  
*Job Openings-Open until filled*

**BUSINESS DEVELOPMENT AND STRATEGIC PLANNING MANAGER**  
Hopi Tribe Economic Development Corporation has an immediate opening for a Business Development and Strategic Planning Manager. This position will work in conjunction with the CEO to assess and implement new projects designated to have growth potential for the corporation and that reflect the vision of the management team and Board of Directors.

The successful candidate will need to have a proven track record of business management or development experience. Additionally, a working understanding of marketing, business finance, financial marketing and the ability to foster an idea from conception to full implementation is required.

Applicants must have a Bachelor’s Degree in Business Administration, Marketing or Business Strategy and Planning, with preference for an MBA. A minimum of 5 years’ experience in a business management position is required. This is a full time position with benefits. Salary will be determined on experience.

Preference will be given to qualified applicants who are members of the Hopi Tribe. Resumes may be submitted via email to [csmith@htedc.net](mailto:csmith@htedc.net) or mailed to HTEDC, attn: Human Resources, 5200 E Cortland Blvd, Sutie E200-7, Flagstaff, AZ 86001

**BOARD SECRETARY**  
The Hopi Tribe Economic Development Corporation is seeking a part time Board Secretary for employment approximately two weeks each month. This position works at the pleasure of the Board and would be responsible for the preparation before, during and after each board meeting. The successful candidate needs to have experience at an Executive Administrative Assistant level; have excellent written and oral communication skills; possess transcribing experience and display both maturity and sound judgement. The selected individual must be able to work flexible hours and maintain strict confidentiality concerning any matters of the Board. Salary will be based on experience. Interested parties should send their resume to the HTEDC Corporate Office at 5200 E Cortland Blvd, Suite E200-7, Flagstaff, AZ 86004, attention Human Resources.

**ACCOUNTING TECHNICIAN**  
Hopi Tribe Economic Development Corporation has an immediate opening for a full time Accounting Technician. This position will report to the Interim Controller and be part of the Accounting Department. The successful candidate should have a minimum of 1 year experience in the accounting field in an office setting. Applicants can send their resume via email to [csmith@htedc.net](mailto:csmith@htedc.net) or mail it to HTEDC, attn: Human Resources, 5200 E Cortland Blvd, Suite E200-7, Flagstaff, AZ 86004

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**CEDAR UNIFIED SCHOOL DISTRICT NO. 25**  
**NOTICE OF REQUEST FOR PROPOSAL**

Attn: Business Office  
Cedar Unified School District #25  
M.P. 408, Highway 264  
Keams Canyon, AZ 86034

**NOTICE OF REQUEST FOR PROPOSAL**  
**PROPOSAL #: RFP 040919-01**  
**DATE: April 29, 2019**  
**DUE DATE: May 23, 2019 by 2:00 pm**  
In accordance with the School District Procurement Rules, the District is seeking competitive sealed proposals for Exceptional Student Related Services: Occupational Therapist, Physical Therapist, School Counselor, Speech/Language Pathologist, and School Psychologist. Proposals must be received by the District Purchasing Office at the specified location by the time and date cited. Proposals received by the correct time and date will be opened and the name of each offeror will be publicly read.

**No Vendor Walk through is scheduled.**

Instructions for preparing the proposal are provided within the Terms and Conditions of the posted Request for Proposal and any Addendums. Proposals that do not conform to these instructions, or any proposal that is generic in nature or otherwise does not meet the requirements contained in this Form 470 and associated specifications, may be considered non- responsive and may be disqualified. The submission of a proposal will indicate that the offeror understands the requirements and specifications and that he can supply the materials, services or installation and meet the required delivery time line as specified. OFFERORS ARE STRONGLY ENCOURAGED TO CAREFULLY READ THE ENTIRE REQUEST FOR PROPOSAL.

**For questions and contact via email only:**  
**[bhaven@cusd25.k12.az.us](mailto:bhaven@cusd25.k12.az.us).**

**MAIL ALL RFP RESPONSES TO THE ADDRESS AT THE TOP OF THE PAGE.**  
**RFP RESPONSE MUST BE MARKED:**  
**ATTN: RFP# 040919-01 Sealed Proposal and received no later than Thursday, May 23, 2019 by 2:00pm**

ANNOUNCEMENTS



# Hopi Cultural Center

## Summer Propane Special (May 2019)

### \$2.79 / gallon

\*Special propane pricing for enrolled members of the Hopi Tribe

Please present your enrollment card for discount pricing

Visit the motel front desk for discount details

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This space could be yours to sell your car, clothes, furniture, electronics, etc. It’s fun and easy to sell something on the Tutuveni classified section.

For more info on how to sell your items in the Hopi Tutuveni Call:  
928-734-3283or email:  
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**CIRCULATION**  
The Hopi Tutuveni is published twice a month, with a circulation of 2,500 copies throughout the entire Hopi Reservation. The paper is delivered on the 1st and 3rd Tuesday of each month to the following locations: Moenkopi Travel Center, Moenkopi Legacy Inn, Hotevilla Store, Kykotsmovi Village Store, Tribal Government Complex, Hopi Cultural Center, Hopi Health Care Center, Polacca Circle M, Keams Canyon Store.

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**Submission Guidelines**

*The Hopi Tutuveni wants to hear from you! We welcome the submission of articles, press releases, letters to the editor, and Opinion Editorials (Op-Ed). Submission should be sent electronically as a Word doc or pasted as text into the body of an email message. Information on each of the submission types is provided below.*


**ARTICLES:**  
The Hopi Tutuveni welcomes original articles reporting on local, state and national news items on issues related to Hopi or of interest to Tutuveni readers. We are especially interested in articles reporting on issues impacting the Hopi community or on events and activities involving members of the Hopi Tribe. Submissions must include a complete contact information of the author, including mailing address, telephone number and email address. Articles should not exceed 750 words and should follow Associated Press (AP) style and formatting. The Managing Editor reserves the right to edit articles for style, length and clarity. If significant editing is required, the Managing Editor will communicate with the author prior to publication.

**PRESS RELEASES:**  
The Hopi Tutuveni welcomes press releases from local, state and national organizations, agencies, departments and programs. Press releases must be submitted on official letterhead and include the name of the organization, contact person, telephone number and email address. Press releases should not exceed 500 words and submissions may be edited for length and clarity at the discretion of the Managing Editor. The Hopi Tutuveni publishes press releases as a public service and does not guarantee that all submissions will be published.

**LETTERS TO THE EDITOR:**  
Letters to the editor provide an opportunity for readers to respond to articles published by the Hopi Tutuveni or to share opinions about issues impacting the Hopi community. Letters should not exceed 250 words and must include the name of the author and complete contact information (address, phone number or email address) and the headline and date of the article on which you are commenting. Anonymous letters and letters written under pseudonyms will not be published. The Tutuveni Editorial Board reviews all submissions and reserves the right not to publish letters it considers to be highly sensitive or potentially offensive to readers, or that may be libelous or slanderous in nature.

**OPINION EDITORIALS:**  
Do you have an interesting opinion or provocative idea you want to share? The Hopi Tutuveni invites fresh and timely opinion editorials (e.g. Op-Eds) on topics that are relevant to our readers. Opinion Editorials are a powerful way highlight issues and influence readers to take action. Submissions must be exclusive to us and should not exceed 1,000 words. Include with your submission your name and complete contact information, along with a short 2-3-sentence bio.

**SUBMISSION INSTRUCTIONS:**  
Please submit all press releases, articles, letters to the editor and Opinion Editorials electronically as a Word document or as plain text in the body of an email to the Managing Editor, Romalita Laban, at [RLaban@hopi.nsn.us](mailto:RLaban@hopi.nsn.us). Articles, press releases and editorials that include photographs must be in high resolution, 300dpi or more and must be your own All photographs must include photo credit and a caption for each photo listing the names of all persons included in the photo and description of what the photo is about. All submissions must include the name of the organization and/or author, mailing address, phone number and email address. The Hopi Tutuveni is published on the 1st and 3rd Tuesday of the month and all submissions must be received the Tuesday prior to publication date (call 928-734-3283 for deadline schedule).





# Record-breaking fundraising event for Phoenix Indian Center

## 36th annual Silver & Turquoise Ball raises \$300k plus for the Center's programs and services



SnT Ball Picture - L to R: Patricia Hibbeler, Chairman Ernest L. Stevens, Jr., Cheryl Stevens, Roylynn Bilagody, Governor Stephen R. Lewis, Traci Morris (Photo provided by sender)

**Patti Hibbeler, (602) 264-6768  
FOR IMMEDIATE RELEASE**

April 23, 2019 – PHOENIX, Ariz. – The Phoenix Indian Center’s key fundraising event, Silver & Turquoise Ball, took place earlier this month (April 6) at The Scottsdale Resort at McCormick Ranch in Scottsdale, Arizona. With more than 500 in attendance, the event raised well-over \$300,000 dollars to benefit programs and services provided by the Center; supporting American Indian families and children in Maricopa and Coconino counties, and rural communities across Arizona.

“What a tremendous night we had,” said Patricia Hibbeler, CEO of the Phoenix Indian Center. “This year’s event was record-breaking for us with the largest attendance and dollars raised in 36 years. We are truly thankful for the generous support and contributions from our attendees, sponsors, committee members, and our American Indian artist community who donated beautiful artwork to both our silent and live auctions,” Hibbeler added.

The 2019 event chairs were Governor Stephen R. Lewis from the Gila River Indian Community and Chairman Ernest L. Stevens, Jr., with his wife Cheryl, representing the National Indian Gaming Association. Auction chairs were renowned American Indian artists, Rykelle Kemp and Jacob Meders. With more than 100 silent and live auction items to bid on, attendees enjoyed a musical-themed evening highlighted by painted vinyl records, as art centerpieces, created by American Indian artists from communities throughout the United States.

Each year, the Phoenix Indian Center highlights an American Indian chef who creates an Indigenous-inspired menu. Chef Freddie Bitsoie, from the Smithsonian’s Museum of the American Indian in Washington D.C., offered a 3-course

plated for attendees, and in addition, offered his culinary talents to a live auction package, with one lucky winner bidding on a private dinner for 6 prepared by the Chef at a private home.

Brooke Simpson, who was a top finisher in NBC’s vocal talent competition, The Voice, was honored by the family of Phoenix Indian Center’s first executive director and contributing founder, the late Leon Grant, with the Leon Grant Spirit of the Community Award. Simpson, who is from Haliwa-Saponi Tribe in North Carolina, was recognized for her work as a young -American Indian female who continues to use her success to engage American Indian youth by sharing her personal story of struggles, determination, and commitment. “We want our youth to know they don’t have to be in their later years to be recognized and honored for the work they are doing right now. We want to encourage and support our young people,” said Joy (Grant) Manus, daughter of Leon Grant. The evening was capped-off with a riveting 30-minute musical set by Brooke Simpson and her four-piece band, leaving attendees in awe of her talented vocal ability.

Sponsors of the 2019 event included APS, Blue Cross Blue Shield of Arizona, Desert Diamond Casinos, SRP, Gila River Indian Community, National Indian Gaming Association, Cox, Discover, Arizona Diamondbacks, Arizona Complete Health, Burch & Cracchiolo, Copper Point, Freeport-McMoRan, Lewis Roca Rothgerber Christie, Navajo Transitional Energy Company, Wells Fargo, and Suquamish Clearwater Casino Resort.

The Phoenix Indian Center is in its 72nd year directly serving more than 7,000 people each year, and reaching more than 20,000 annually through the Center’s many grassroots educational activities provided to the community at large.

# Arizona tribes’ role in drought negotiations marks turning point for inclusion, experts say



Ramona Button started Ramona Farms in 1974 using her mother's 10-acre allotment on the Gila River Indian Community. (Photo by Oskar Agredano/Cronkite News)

By Lillian Donahue  
Cronkite News

SACATON – Sprouting through the cracked floor of the Sonoran Desert, tepary beans thrive in the dry heat and carry with it centuries of resilience from the indigenous Pima people of southern Arizona.

“We have our water. It’s our life. It’s our livelihood, and it’s our culture,” said Ramona Button, owner of Ramona Farms.

Ramona Button and her husband, Terry, have been farming traditional native

foods on the Gila River Indian Community for more than 40 years, including the tepary bean, a staple of native dishes for centuries.

“And we’re experts in dealing with drought,” Terry Button said.

With more than 4,000 acres under cultivation, the Buttons have had to draw their nearly 20,000 acre feet of water needed every year from a variety of sources. They get water from the San Carlos Irrigation Project, ground wells and the Colorado River hundreds of miles away.

Cont. On Page 8

# ‘Shock and dismay’ for Notre Dame (so should it be for Chaco Canyon)



Rep. Deb Haaland visited Chaco Canyon the day before the oversight hearing. (Instagram)

**By Jourdan Bennett-Begaye  
Indian Country**

Indian Country’s reaction is sharp when it comes to the destruction of sacred sites; all sacred sites

While Indigenous sacred sites are being exploited, another place of prayer that is sacred to Western culture just burnt down across the Atlantic Ocean.

The world was devastated and watched the live flames at the Notre Dame Cathedral during the Catholic Church’s Holy Week. Flames engulfed the 800-year-old structure for approximately 12 hours.

Mainstream news tweaked their headlines along the feelings of grief, disbelief, sadness, and “decades of history.” NPR’s Andrew Lapin wrote, “This felt like watching a symphony burn down.”

The Associated Press headlined one story as “Notre Dame hailed as a monument to the ‘best of civilization.’”

Art expert Barbara Drake Boehm told the AP that “civilization is just so fragile.”

“It’s not just one relic, not one piece of glass -- it’s the totality,” she said. “It’s the very soul of Paris, but it’s not just for French people. For all humanity, it’s one of the great monuments to the best of civilization.”

The Notre Dame Cathedral took 182 years to build, started in 1163 and finished in 1345. King Louis VII sat on the throne.

The landmark is listed as a World Heritage Site by the United Nations Educational, Scientific and Cultural Organization. A fact also noted by CBS News.

But that’s not the only World Heritage Site. So is Chaco Canyon. And unlike Notre Dame the unfolding environmental disaster is a designed, planned, and willful exploitation of a sacred site.

The Washington Post talked to computational archaeologist Stefani Crabtree last year who described New Mexico’s canyon as “a great civilization” that faced “political problems and environmental disaster.”

Chaco Canyon, formerly known as Chaco Culture National Historical Park, was the hub for many Indigenous cultures in the modern-day Americas.

From archaeological evidence, this civilization was built in 850 and completed in 1150. However, the people

who lived here suddenly left sometime around 1100, archaeologists and scholars figure.

But instead of universal support for this heritage site, the Trump administration is looking for oil and gas development near the national park. The Bureau of Land Management intends to move forward with oil leases within a buffer zone that was established by former President Barack Obama. That buffer zone held off any leasing to oil and gas companies.

Local tribes, tribal citizens and allies have been fighting against the oil and gas companies and those that want to extract resources near the national monument. Tribal leaders, local residents, government officials and local organizations testified at an oversight hearing Monday in Santa Fe, New Mexico, titled “Oil and Gas Development: Impacts on Air Pollution and Sacred Sites.” This hearing focused on public health impacts of gas and oil drilling.

Last week, Sen. Tom Udall, D-New Mexico, reintroduced a bill that would protect the lands around Chaco Canyon permanently.

Navajo citizen Kendra Pinto was not informed of the potential hazards of oil and gas development, especially when she lives on one of the parcels that was put up to lease. She wasn’t notified of this.

“We can smell the pollution, see the flares, and hear the methane being released every day. We cannot continue to adopt a ‘wait and see’ approach to methane regulations,” she said.

Craig O’Neill, senior business development manager of Optical Gas Imaging, said they are “advancing the technology to reduce methane emissions to new levels” so they can save lives.

Not long after the hearing word spread that the Notre Dame Cathedral was caught in flames.

The cathedral was being renovated when the flames caught. The world watched the roof collapse, including the iconic spiral. The two rectangular towers and main structure of the building were preserved.

Local officials are investigating the cause of the fire. They suspect the renovations are linked to it.

The world quickly turned...

Cont. On Page 8

# No measles cases reported in Cherokee, hospital staff taking precautions

**By SCOTT MCKIE B.P.  
ONE FEATHER STAFF**

The CDC is reporting a high number of measles cases nationwide so far this year, but no cases have been reported in Cherokee according to officials at the Cherokee Indian Hospital. The CDC reports, “This is the second-greatest number of cases reported in the U.S. since measles was eliminated in 2000, second only to the 667 cases reported during all of 2014.” So far in 2019, a total of 626 cases have been reported nationwide as of Friday, April 19.

Measles has been reported in 2019 in 22 states with North Carolina being spared so far. The CDC states that the spread of measles is from a combination of people traveling to areas where the disease is prevalent combined with areas in the United States where people are unvaccinated.

Sally Penick, Cherokee Indian Hospital infection control manager, states, “Our pediatric department works very hard to make sure children get their immunizations for the measles. Many times, in areas where outbreaks occur, there are schools or day cares that do not require the vaccines. There are individuals who do not want their children vaccinated due to religious or health care beliefs.”

She added, “You can protect a child against measles with a combination vaccine that provides protection against

three diseases: measles, mumps, and rubella (MBR). It is a series of two doses at ages 12-15 months and 4-6 years.”

The Cherokee Indian Hospital is taking precautions for its employees and patients. Penick notes, “All of our employees are required on employment to provide proof of immunization or a test (titer) that shows immunity. We encourage each community member to make sure they have had all their immunizations which are provided in the Outpatient clinics. Always remember, hand-washing or the use of hand sanitizer can prevent the spread of the measles and other diseases.”

On measles, the CDC states, “Measles is a very contagious disease caused by a virus. It spreads to others through coughing and sneezing. It is so contagious that if one person has it, up to 90 percent of the people around him or her will also become infected if they are not protected. Measles starts with a high fever. Soon after, it causes a cough, runny nose, and red eyes. Then a rash of tiny, red spots breaks out. It starts at the head and spreads to the rest of the body. Measles can be serious. It can lead to pneumonia, encephalitis (swelling of the brain), and death.”

Although some cases are reported each year, the CDC declared measles eliminated (“absence of continuous disease transmission for greater than 12 months”) in 2000.



## Notre Dame Chaco Canyon, CONT.

to social media to mourn the loss of the historical landmark. Some even posting images from the Disney film “The Hunchback of Notre Dame.”

However, Indian Country immediately drew parallels because many sacred sites to Indigenous peoples were destroyed.

Indigenous Goddess Gang posted a quote by Casey Douma on Instagram.

“The concern and dismay is being felt by many around the world. Now imagine that the damage to this historic and religious site was caused by a pipeline running through it, by fracking, or due to development,” wrote Douma. “This shock and dismay is the type of feeling Indigenous people feel when our lands and sacred sites are damaged and threatened.”

The Instagram account captioned the photo with:

“The mountain is a church.  
The canyon is a church.  
The ocean is a church.  
The river is a church.  
Mother Earth is a church.”

A follower of the account agreed and said, “The visceral reaction to seeing Mother Earth gutted to lay pipeline was real pain. I feel nothing when I see this church burning.”

Another commented, “We are more concerned about structures than our burial grounds! #whataboutusindigenous”

Fashion designer Sho Sho Esquiro posted a photo of her and model in front of the cathedral in February. One model wore a jacket that stated “No Apology Necessary.” The designer was part of the Indigenous Fashion Week on the Eiffel Tower.

“I think it’s super wack Natives are taking this as a time to jab at the church. Yes it burnt down. Yes it is Catholic. But to gloat in the face of something tragic is very low. It’s also sad to watch something of such beauty (aesthetically) perish. Idk ya’ll, maybe let’s not make this a Native issue today,” she wrote. “I mean, racist Catholics suck but this building doesn’t represent all racists. Let’s just put this energy into uplifting our communities, bridging gaps, and teaching those willing to learn.” Indigenous sites aren’t the only ones wondering why this received so much attention. Ahmed Ben Hriz recognized that the “loss of history is always very tragic.” But the world didn’t care as much when “one of the most ancient cities in the world” in Syria was destroyed by war.

“Notre Dame is such an iconic building known around the world and it’s very saddening to see part of it go up in flames. But the thing that bothers me the most, is the selective way in which we decide what’s worth our anger and sadness and what isn’t,” he said. “I hope someday our love, thoughts, prayers, support and facebook profile picture change becomes equal for everything that matters.”

Around the world there are many places considered sacred to Indigenous

people that are being developed, including Bears Ears National Monument in Utah, Arizona’s San Francisco Peaks, and lakes where wild rice grows in Minnesota.

Several on social media said unlike buildings that can be rebuilt, ancestral and sacred sites on land cannot.

Rep. Deb Haaland, D-New Mexico, said in the hearing that destroying structures is easier than trying to preserve them. French billionaire François-Henri Pinault already pledged approximately \$113 million to rebuilding the cathedral.

More pledge to donate to the reconstruction of the Catholic Church, including Apple.

French President Emmanuel Macron told the world that this fire was “probably part of the French destiny.”

"Notre Dame is our history, it's our literature, it's our imagery. It's the place where we live our greatest moments, from wars to pandemics to liberations ... I'm telling you all tonight -- we will rebuild this cathedral together. This is probably part of the French destiny. And we will do it in the next years. Starting tomorrow, a national donation scheme will be started that will extend beyond our borders.”

James Shepard, director of preservation and facilities at the Washington National Cathedral, told CBSN about the cathedral’s history.

“That’s 800 years of history, of people pilgrimaging there and worshipping there, and the accumulation of culture,” he said. "All of that will have to be taken into consideration as they try to repair this church and save it after this devastating fire."

René Breuel’s perspective piece in The Washington Post reminded readers that a cultural landmark wasn’t just burned. A church was burned.

“More than a national icon or a touristic spot, cathedrals such as Notre Dame reveal their soul when they house singing and baptisms, confession and pardon, preaching and prayer,” Breul wrote. “It is appropriate for politicians to mourn the damage done to a world-famous icon. It is more appropriate still for people of faith to pray that churches may again be regarded as living sanctuaries more than as civic landmarks.”

Chaco Canyon is a place of prayer to Native people. Notre Dame is a place of prayer to Catholics and other Christians.

Many Native people like Rep. Haaland hope Chaco Canyon can be valued like other sacred sites.

“It’s important that we protect Chaco Canyon, both because it is a sacred place that should be valued the same way we value other sacred places, but also because public lands must be protected,” she said last week in a phone conference. “This place is the ancestral homeland of my people and is a living landscape. It’s a place where New Mexico families and people from all over the world come to make memories.”

## HEALTH

# Food Allergy Epidemic: An Escalating Problem

(StatePoint) Thirty-two million Americans are now living with food allergies, according to new data published by The Journal of the American Medical Association Network Open and Pediatrics. This equates to roughly one in 10 adults and one in 13 children (or about two in every classroom). What’s more, over 50 percent of adults and 42 percent of children with food allergies have suffered a severe food allergy reaction such as potentially life-threatening anaphylaxis.

Food Allergy Research & Education (FARE), the largest private funder of food allergy research in the world, recently commissioned a state-by-state report analyzing the rise in diagnoses of anaphylactic food reactions between

2007 and 2016. The results illustrate the gravity of this growing epidemic, with a 377 percent increase nationwide.

Advocates say that the increasing prevalence of food allergies demands action and escalates the need for new treatments and diagnostic tools that save lives and help alleviate the burden of this disease. To that end, FARE’s “Contains: Courage” campaign is seeking to raise a historic amount of money for research and education efforts. To learn more, visit [foodallergy.org](http://foodallergy.org).

Food allergies are at epidemic levels. However, new treatments and greater awareness promise to change the lives of millions of Americans.

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Don’t know which color to pick or how to layout your ad?

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## Drought Negotiations, CONT.

“Commingle all these water resources to ensure us to have enough water to keep this agricultural industry thriving here,” Terry Button said.

But after nearly two decades of drought in Arizona and waning water levels in the Colorado River Basin, the seven states that make up the basin, including Arizona, California and Nevada, have had to negotiate potential cuts to the water to make sure there’s enough water in Lake Powell, which straddles the Utah-Arizona line, and in Lake Mead, to supply water throughout the Southwest.

The Drought Contingency Plan, also known as the DCP, is a multistate agreement that includes Arizona. The plan aims to keep water levels in those reservoirs above critical lows, and should reservoirs dip below certain levels, state including Arizona will have to cut back on the amount each takes from the Colorado River system.

After months of negotiations on the state level, Sen. Martha McSally, a Republican, and Rep. Raul Grijalva, a Democrat, introduced DCP legislation in the House and Senate, which Congress sent to President Trump to sign last week.

“This is about the livelihood and the safety of 40 million americans,” McSally said on the Senate floor. “The Colorado River DCP Authorization Act puts sound water policy over partisan politics.”

However, before even getting to Capitol Hill, Arizona’s tribes played a critical role in the negotiation of the DCP.

“Without the community’s participation, we don’t see how the DCP can be done,” Stephen Roe Lewis, Gila River Indian Community governor, said in March before Arizona had agreed to the plan.

“We call ourselves the people of the river, O’otham. We have that generational knowledge that goes back centuries if not a millennium,” Lewis said.

If cuts are made due to drought, the Gila River Indian Community would keep a portion of their water in Lake Mead for compensation. But other tribes are contributing to the drought plan.

Chairman Dennis Patch of the Colorado River Indian Tribes, CRIT, said the community plans to provide 50,000

acre-feet of water every year from 2020 through 2022.

“The benefit for us is that we would be getting some income off it,” Patch said. “The benefit for Arizona and its users is that it would get more water.”

Water is power, and in the Colorado River Basin, tribes hold a significant amount of water claims.

Ten tribes, including the Colorado River Indian Tribes, have rights to more than 2.8 million acre-feet of water yearly from the Colorado River, according to the Tribal Water Study by the U.S. Bureau of Reclamation and Native American communities in the basin.

But only half of that water is currently being used, the study said.

Daryl Vigil, water administrator at Jicarilla Apache Nation, who worked on the study, said it’s relatively new for local and federal lawmakers to include tribes in national water policy conversations.

“That conversation and that opportunity wasn’t available before,” Vigil said. “But now with the conclusion of this DCP and the inclusion of tribes in that dialogue, I think that sets the stage for that to happen.”

Despite facing drought, the Buttons at Ramona Farms said they are more optimistic now than decades before when water was diverted away from the Gila River Indian Community as the population grew outside the reservation.

“The hardest part was when the water was diverted to other areas up east of us. That was a part of what we called our drought also,” Ramona Button said.

The Gila River Indian Community regained its water claims in a 2004 settlement.

As the Buttons walk through their barley fields, they know none of it could be possible without the work of those who came before them, and the water that gives the desert around them life.

“Right now, we’re enjoying the opportunity and the responsibility to maintain this tradition,” Terry Button said. “To utilize the resources of the communities agricultural land, it’s water, and the people.”

## HEALTH

# Why Breakfast Really is the Most Important Meal of the Day

(StatePoint) You’ve probably heard the saying, “breakfast is the most important meal of the day.” While there is some conflicting research that questions the importance of eating breakfast for weight loss, many other researchers conclude there are, in fact, many benefits for starting your day with a morning meal.

Briana Rodriguez, a Registered Dietitian with Jenny Craig, offers the inside scoop on breakfast and why there’s still truth in that old saying, especially for those trying to improve their health.

**Breakfast Basics**

“Breakfast literally means ‘breaking the fast,’” Rodriguez explains. “Blood sugar, also known as glucose, powers your muscles and brain. After 7-9 hours of sleep, blood sugar is naturally low and you need to replenish your energy stores.”

But what if there’s no time to spare in the morning? Rest assured, there are quick, easy breakfasts you can grab on-the-go.

### Why Breakfast Matters

Although skipping meals or eating very little in the morning may seem like a sure-fire way to lose weight, Rodriguez explains it’s not so simple.

“When you skip breakfast, you’ll likely overcompensate later, eating your largest meal at night because you’re extremely hungry. And that’s not good if your intention is weight loss.”

Making breakfast your largest meal of the day, also known as “front-loading,” can lead to a healthier weight.

“Since digestion slows during sleep, late-night calories are less easily metabolized and will likely be stored instead of used as energy,” Rodriguez explains. “A balanced, substantial breakfast works with your metabolism at its peak, helping support weight loss efforts naturally.”

An added bonus? Weight loss isn’t the only potential benefit of having a good breakfast; a 2013 study published in “Obesity” suggests other health gains

in addition to weight loss, such as decreased risk of heart disease and Type 2 diabetes.

**How Should Your Day Look?**

The quality of food you eat also matters. Here’s an example of what Rodriguez suggests a typical day look like:

- Breakfast and lunch should be satisfying, protein-rich and include a small amount of healthy fats and carbohydrates.

Think: an egg and veggie scramble with a piece of fruit for breakfast or chicken with veggies and pasta alongside a green salad for lunch.

- Dinner should be light and include a lean protein and lots of non-starchy vegetables. Rodriguez suggests decreasing carbs in the evening.

Think: meatloaf with veggies or something like Jenny Craig’s Three Cheese Macaroni with Broccoli and Carrots.

- Snacks are an important part of the equation too. Rodriguez recommends snacks under 200 calories, spaced between meals. Choose something with protein and fiber to help keep you feeling full.

Think: a small apple with a teaspoon of nut butter, or nonfat Greek yogurt with a handful of berries.

Consider weight loss programs that embrace the science around the body’s natural circadian rhythm, such as Jenny Craig’s newest program, Rapid Results, to help optimize metabolism and accelerate weight loss. Also, look for programs that offer satisfying breakfasts with just the right amount of proteins, carbohydrates and fats. The Jenny Craig program offers over 20 chef-crafted, nutritionist-designed breakfast items. For more information, or to book a free appointment with a personal weight loss consultant, visit [jennycraig.com](http://jennycraig.com).

Eating breakfast may improve your health in more ways than one. The next time you’re rushing out the door in the morning, don’t forget to grab something good to eat -- your body will thank you!

For back issues of the Hopi Tutuveni visit:  
<https://www.hopi-nsn.gov/news/hopi-tutuveni/>



# Hopi Tutuveni Presents at Hopi Tribal Council Priority Setting Work Session



By: Romalita Laban  
HOPI TUTUVENI

MOENCOPI, Ariz. – Monday, April 22, 2019 through April 25, 2019 Hopi Tribal Council (Council) held a work session to, according to the Work Session Agenda’s “Purpose of Work Session...Establish Hopi Tribal Council priorities consistent with the Hopi Tribe’s over arching goals and objectives based on updates to the Hopit Potskwaniat and information shared in presentations.”

The Hopi Tutuveni was invited to present on Wednesday, April 24, 2019 from 10:30 a.m. through 12:00 p.m. along with other two other Regulated Entities, those being the Hopi Election Board and Hopi Veterans Services, with each having thirty minutes to present. Due to other Hopi Tribal departments and/or programs going over the time allotted for their presentation, Hopi Tutuveni did not present until 1:00 p.m.

Although, Tutuveni staff and Board were not provided detailed instructions about how to prepare for the presentation, it was explained to Council that the information received from the Executive Director’s Office staff email invite “to present your priorities/challenges and update of the goals & objectives related to the Hopit Potskwaniat”, is how the PowerPoint presentation was fashioned.

As part of the presentation to Council, Hopi Tutuveni staff and George Mase, Editorial Board member provided introductions before continuing with the presentation. Under the Priorities headline, a brief explanation of how Tutuveni staff and Board came up with the current mission to educate, inform and be a community service to the Hopi people by way of meeting and discussing various terms used to describe Hopi Tutuveni. As an added step Tutuveni staff interjected the following terms; Impact, Symbol, Informs, Entrusted, Community, Relevance, Connection, Resource, Hopi and Tewa first, Integrity, Historical Mark, Democracy, Accurate, Balanced, Knowledge, News, Educated, Making tracks (leaving imprint), Literacy, and Unbiased, into Word Clouds to provide another means of depicting what Hopi Tutuveni could be to the Hopi people.

A brief description of issues to consider when working toward initiatives of becoming a self-sustaining Native non-profit was also provided to Council in the following bulleted list:

- Native non-profits are severely underfunded and short-staffed. It takes years and years to elevate an organization to sustainability and sufficiency, but everyone expects overnight solutions--which is completely unrealistic and often based upon western values.
- It’s important for everyone to step back, reevaluate the purpose and assess the internal/external assets and really identify a clear pathway.
- The daily processes can eat up an organization, both in inefficient use of time and resources, unless everyone in the organization can see a vision and pathway for success--and that success includes fostering an environment that nurtures the employees, board and stakeholders of the organization.

Hopi Tutuveni Priorities included ensuring transparency, to the eyes, ears and voice for those not able to be present, to document, share and educate

tribal members about our Hopi people’s stories, presence and existence and to ensure self-sustainability via economic development in the areas of written and internet media.

As far as challenges were concerned Hopi Tutuveni staff reported to Council the following:

- No sure notification about continual budget -limits on opportunity and foresight
- Limiting policies which do not allow for consulting agreements with potential community writers, i.e. Revenue Commission fees/assurance
- Limited information technology systems
- Limited printing vendors
- Outdated tribal government systems which are archaic and bureaucratic in nature – Every aspect

With regard to Hopi Tutuveni 2019 Goals and Objectives (Related to the Hopi Potskwaniat), it was reported that first and foremost: Hopi Tutuveni is not even named in the latest 2011 Version of the Hopit Potskwaniat. However, we mentioned that there are references to the need for Public Relations and Information sharing with the people via Press Releases.

Tutuveni staff finally reported that due to the budget cuts and not having a clear direction as to what the economic future holds for the Hopi Tribe some of the 2019 Goals and Objectives which were submitted with the 2019 Budget Submission process have been put on hold of which included hiring of additional staff to aid the two currently employed staff of Hopi Tutuveni.

Although, it was reported that some goals and objectives were placed on hold that did not deter Tutuveni staff for accomplishing the following, even on a budget that had been cut during the last budgeting process:

- New Layout – Refined, categorized, reader-friendly
- Increased Indian Country News section
- 40,000 copies distributed from May-December 2018
- 2019 Goal - 60,000 copies from Jan-Dec
- Continuous Board Membership
- Increased Hopilavayi articles, presence for young and young-at-heart readers
- Increase website use
- Public Relations aide
- Continued advertising revenue
- Continued media community service outlet
- Garnered media partnerships with KUYI Hopi Radio and Navajo-Hopi Observer
- Consulted with Hopi Foundation – non-profit Media Outlet development
- Continued successful well-rounded employed staff
- Coverage of pertinent issues – Water Rights litigation, national monument protection, Tribal Council action updates
- New connections for marketing initiatives
- Introduction of continuously run opinion column

More will be shared about Hopi Tutuveni once we learn what the economic future holds for the program. We appreciate all the continued readership and will do the best we can with our staff and Board.

# Second Mesa Day School Hosts Hopi Code Talkers Recognition Day



Melvin Pooyouma accepts an award from Geno Talas on behalf of Rex Pooyouma(Photo by Carl Onsa/Hopi Tutuveni)

BY CARL ONSAE  
HOPI TUTUVENI

Every year the Hopi Veterans Services hosts a special day for Hopi Veterans and their duty in the military. On April 23, 2019, the Second Mesa Day School hosted the Hopi Code Talkers Recognition Day event.

There, the Hopi Veterans Services displayed a beautiful ceremony honoring Hopi Code Talkers as well as Native American Code Talkers.

Eugene “Geno” Talas, Manager for the Hopi Veterans Services stated, “This is our biggest event we hold every year and every year, we honor one special veteran, and this year we are honoring Rex Pooyouma.”

The event started off with the posting of colors from the Hualapai Veterans group with Debra Baker singing the National Anthem.

The opening prayer was given by Rex Pooyouma’s son, Gene Pooyouma, were he gave a heart felt prayer in Hopi to start the ceremony.

Clark Tenakhongva, Vice Chairman for the Hopi Tribe presented a plaque to Rex Pooyouma’s family. Melvin Pooyouma gladly accepted the plaque on behalf of his father.

Rex Pooyouma was born on June 17, 1915 in the village of Hotevilla; he is part of the corn clan and served in the U.S. Army since 1942.

There Pooyouma was selected to be-

come part of the Hopi Code Talkers and served with the Three hundred eightieth Bombardment Group, Fifth Air Force in the Asiatic-Pacific theater of operations.

His son Melvin told stories about how his father would never talk about the war or how the war was. But he did tell stories of enlightenment and how he was a contributing member to society.

As the day moved forward with stories and special songs made for such an occasion. Keynote speaker, Barbara J. Gotham, Representative for the Three Hundred Eightieth Bombardment Group Associations gave a profound presentation about how the group contributed to World War II and how it was being part of the Hopi Code Talkers legacy.

Gotham stated, “The group first learned that Rex Pooyouma’s World War II service in the Three Hundred Eightieth Bombardment Group as a Hopi Code Talker in 2011; we are very proud to have him serve with the Three hundred eightieth Bombardment Group.”

The day ended with a Hopi dance group, dancing the Hopi warrior dance, to honor all Native American Code Talkers, in hopes of bringing joy to all who attended the event.

Every year the Hopi Veterans Services honor the Hopi Code Talkers and with plans of honoring all the Hopi Veterans, next year the Hopi Veteran Services will honor another Hopi Code Talker once again in 2020.

# Lieutenant Jarvis Qumyintewa Joins the Hopi Resource Enforcement Services



Associate Judge Leslie swears in Jarvis Qumyintewa to the HRES (Photo by Carl Onsa/Hopi Tutuveni)

BY CARL ONSAE  
HOPI TUTUVENI

On May 3, 2019 the Hopi Resource Enforcement Services (HRES) held a “Swearing In” ceremony for Lieutenant Jarvis Qumyintewa at their central building in Kykotsmovi Arizona.

There, Qumyintewa stood before Associate Judge Delfred Leslie as he took the oath to become part of the HRES team and family.

As Qumyintewa held his head high, Judge Leslie swore him in. In the room was his family and friends gathered with happy tears and cheers to congratulate him for coming back home and accepting this position with the HRES.

Judge Leslie talked about the hardships of how life as a Hopi is and how being a police officer for the Hopi Tribe is a big task to take, and encouraged Qumyintewa to be dedicated to this position that he is to hold.

After being sworn in by Judge Leslie Lieutenant Qumyintewa thanked everyone who participated in the ceremony. Qumyintewa stated “I want to thank my family and friends who have been with me through all my challenges and my achievements, and I really appreciate my family for doing that.”

Qumyintewa was born and raised on the Hopi reservation in the village of Shungopovi Arizona, and as a child he really didn’t plan on being a police officer. Until he was at full age when he felt that he needed a stable job that would be there forever and so when he started a family he wanted to provide for them.

Qumyintewa graduated from the police academy in 1995 from the Toyei Police Academy class 95-33. There he made friends and many of them became his second family.

His first place to be stationed was at Tuba City, Arizona where he worked as a police officer; there he was transferred to Fort McDowell to become a sergeant for the Community Action Guide in the different schools.

He found that there was an opening at the HRES so he applied and got the job. He was thrilled to come back home to Hopi and work his own people; to protect and serve for the Hopi people.

Qumyintewa stated that he wants to work forward to help the Hopi people any way he can. Qumyintewa stated, “We are working towards to grow larger in a direction to benefit the Hopi Tribe to become a full staff of working police officers.”

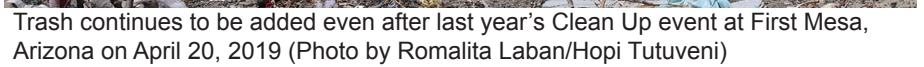
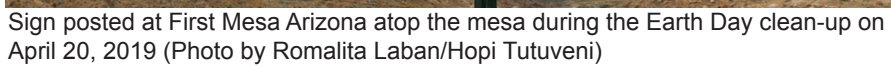
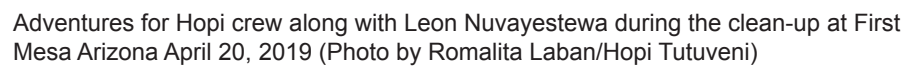
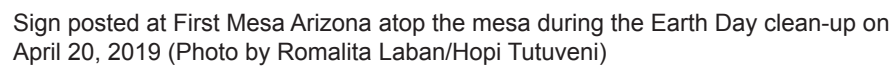
CAT GOT YOUR TONGUE?

Don’t know which color to pick or how to layout your ad?


Hopi Tutuveni can help you with creating an ad to your specific need. Call or email us to find out how

Call 928-734-3283 or email: [ads@hopi.nsn.us](mailto:ads@hopi.nsn.us)





# Congratulations Professor BISCUITS



Buy space in our next issue of the  
Hopi Tutuveni to  
congratulate your graduate!

- A photo can be included with a description of name of school and honor (degree or diploma)
- Any professional photo **MUST** include a signed release form
- Deadline is May 17 @ 12pm

## SPACE IS LIMITED

\*6 column x 10"- \$85  
\*3 column x 10"- \$50  
\*3 column x 5"- \$35  
\*2 column x 2"- \$25

Call:

**928-734-3283/3281**

For more details

Hopi CHR Program Presents:

# Teen Night

## 2019





**Females: June 5, 2019**

**Males: June 6, 2019**

**Where: First Mesa Youth Center**

**Time: 5:30 - 8:30 pm**

**Ages: 13-18**

**DINNER WILL BE SERVED**

**Break Out Sessions:**

☉ Sexually Transmitted Infections

☉ Hopi Values

☉ Relationship Roles









## Break the Silence, Speak YOUR Voice!

## Not All Wounds Are Visible

For more information, please call:  
928-737-6342