

# Hopi Tutuveni Attends 2019 American Indian Tourism Conference as Part of a Tourism Cohort



2019 AITC attendees at break-out session. (Photo by Romalita Laban/HT)

Romalita Laban, Managing Editor  
Hopi Tutuveni

Tulsa, Okla. – September 16-19, 2019 the Hopi Tutuveni was present at the 2019 American Indian Tourism Conference, held at the Hard Rock Hotel and Casino, in Tulsa, Okla. Romalita Laban, Hopi Tutuveni Managing Editor attended as a member of a newly developed cohort who has been gathered for the possible development of a tourism strategy for Hopi.

In April 2019, the Hopi Tribe received a grant through the U.S. Department of Commerce under the Economic Development Administration (EDA) for developing a tourism strategy amongst other scopes of work. The grant in the amount of \$145,241 was awarded on April 1, 2019 and is required to be completed by December 31, 2019.

Work under the grant, which addresses tourism strategy, began with determining an approach towards the development of

a tourism cohort. Building Communities, currently serving as a consultant under the grant to the Office of Community Planning and Economic Development – Hopi Tribe, (OCPED) began by scheduling meetings to gather potential cohort members from the local Hopi communities. The first of the gathering meetings began in June 2019. During the first meeting an introduction about the initiative was provided to meeting attendees with encouragement for the invitee to attend any further meetings to be held in the near future.

A second meeting with potential cohort members was conducted on August 29, 2019 at the Hopi Cultural Center Conference Room. During the meeting, in addition to being provided a summary of the previous meeting discussion, attendees were guided through completing a survey and informed of an all-expense paid opportunity to attend an upcoming national Native tourism conference from September 16-19, 2019, via

the grant. The survey portion of the meeting wasn’t completely completed, due to electrical repairs being conducted at the Hopi Cultural Center, on the same day and during the same time of the meeting. Attendees interested in the all-expense paid tourism-training opportunity were asked to provide contact information to Building Communities. Approximately, four of the meeting attendees expressed interest.

It is important to note that cohort members, who have been invited to the meetings thus far, have been identified as “key to the team and initiative.” Most potential members of the cohort, who included local Hopi artists, village office tourism professionals, and media staff, had time conflicts and other budgetary difficulties with being able to take up the opportunity to use the grant travel funds. Other challenging factors included having to go through the Tribal financial system and its requirements and schedules.

This is a demonstration **Cont on Page 2**

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## Hopi Tutuveni

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# “18 Million is 18 million” - Hopi Tribal Council Directs the Budget Operating Team to Provide Recommendations for the 2020 Hopi Tribal Budget at \$18 Million Level



Hopi Vice Chairman Clark Tenakhongva presides over Hopi Tribal Council Session while BOT presents. (Photo by Romalita Laban/HT)

Romalita Laban, Managing Editor  
Hopi Tutuveni

Kykotsmovi, Ariz. - Wednesday, September 25, 2019 at the Hopi Tribal Council Session the Budget Operations Team, as part of its scheduled time certain, provided a PowerPoint presentation complete with background information as to how it came to be providing the proposed and recommended 2020 Budget in amount of \$18million plus.

Hopi Vice Chairman Clark Tenakhongva presided over the Council session while Daryn Melvin, Vice Chairman’s staff member, led the presentation. Two

other BOT members, seated at the presenter’s table, included John Hawkins, Community Service Administrators’ BOT Representative and Wilfred Gaseoma, Hopi Tribal Treasurer while other BOT members were seated in the audience section of Council Chambers. Vice Chairman Tenakhongva also currently serves as the Budget Operations Team Chairman, which was a task delegated to the Vice Chairman’s office by Hopi Chairman Timothy Nuvangyaoma.

After a quarter of the presentation was completed and reaching the portion where dollar figures were being presented, the presentation had to be paused. Council

members expressed that they did not have the handout and others reported not being able to retrieve the information, either. Vice Chairman Tenakhongva called for a ten-minute recess in order for the BOT to gather copies of the information.

Once the handouts were provided, Hopi Treasurer Gaseoma continued with explaining what the figures represented, in terms of the funds available in investments, savings accounts and the proposed 2020 Budget in the amount of \$18,025,000.00.

The BOT also reported that some programs failed to comply with the call for documents. Other programs, according to the BOT, did not comply with submitting budgets, based on what the BOT directed them to use. Apparently, some individual programs submitted budgets, which did not reflect what the BOT’s recommended amount was and instead submitted budgets, which were based on levels needed for essential services to be provided to the Hopi people.

John Hawkins, Community Service Administrators’ Representative to the BOT, added comments and began by apologizing to the Council on behalf of the BOT, who he explained had made misstatements earlier in the presentation. According to Hawkins, although it was stated that villages have not had any cuts in the past, he deemed those statements as not true, as the villages have had previous cuts. Hawkins further stated that, “Villages, in the past, have even offered to take cuts before BOT or Council proposed any cuts.” Hawkins continued to explain that the BOT did not call for the \$278,000 budget figure for villages to use, but in-

stead it was the Vice Chairman’s staff that made the call with no public input provided. Hawkins also made mention that the villages have still not received current priorities from Council, even after the April 2019 Priorities sessions took place. Hawkins continued by mentioning that the timeline being used by the BOT is not sufficient enough for the villages to notify their boards and the people before having to get all budget call documents to the BOT. Hawkins ended his statements by reiterating that the \$278,000 figure being directed to villages to use as the 2020 Village Budget amount should be considered the Vice Chairman’s decision.

Vice Chairman Tenakhongva responded to Hawkins by stating, “You are aware we have no revenue. Right now the directive from Council is to use the \$18 million figure. Reality is there is no revenue coming in.” Hawkins stated, “I agree” and at which point Vice Chairman Tenakhongva turned the presentation back over to Hopi Treasurer Gaseoma.

Gaseoma continued by that the villages have been receiving funding since the 80’s when there were more adequate funds. He mentioned that some villages have taken the initiative to go out and acquire additional funding. He continued by reminding all those present, that it is not stated anywhere that the Tribe has to fund the villages. He also mentioned that the Federal government does not make the determination whether villages receive funding, either. According to Gaseoma, there is a resolution still in place, which has all twelve villages listed as being afforded funding and that, later, Yuwehlo Pahki (Spider Mound)

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A great day to be Muscogee

Read more about how it is great to be Muscogee

More on Page 8

**COLUMN**

LARRY’S CORNER

“Hopi dating in the 31st Century”

Read how Larry is now dating in the modern times

More on Page 5

**COMMUNITY**

18 Million is 18 Million

Read more about how the budget is affecting the Hopi Tribe...

More on Page 1 & 2

**PUBLIC**

Indian Day for the Hopi Elementary schools

Look at the highlights of the Indian Day!

More on Page 4 and 7



## “18 Million is 18 million” – Hopi Tribal Council Directs the Budget Operating Team, Cont.

was brought on. He also mentioned there has been discussion about charging villages for services being acquired from the Tribe and that the decision will be up to Council. He also reiterated that what was being provided was a BOT recommendation and restated that figures from the past three years were reviewed, as well as other tools to come up with the current budget. He expressed that due diligence will be continued which then led up to him asking for a directive from Council, to state an amount for the village budgets.

Vice Chairman Tenakhongva then began calling upon Council member who raised their hands to make comment and/or ask questions of the BOT. Hopi Tribal Council representative David Talayumptewa asked how many programs didn’t respond to the budget call. Melvin explained that all programs responded but that approximately seven programs did not fully comply and some had various circumstances for not complying. It was also reported that meetings with the programs were to be continued and at which time more reasons may come forth which did Melvin as “ground truthing” and an opportunity to provide a more qualitative analysis for the circumstances describe.

Representative Dale Siquah made a comment that one village he knew of was in agreement with the amount set by the BOT. He asked that his time be yielded to the Community Service Administrator from the village of Walpi. At that point, Wilbur Kaye, Walpi CSA came to the presenter’s table and began explaining that he believed they could work with the amount BOT recommended and that adjustments were being made, with regard to expenses, to try to work with the Tribe. He also explained he was speaking for the village as a CSA, not a representative, and would be continuing to work with the Tribe.

Representative Albert T. Siquah expressed concern for seven programs not complying with the budget call and that he wanted the Executive Director to take a look at that. He further explained the effort as needing “all troops on board.” He also expressed concerns for cuts to the Tribal Council budget. He mentioned that he did not agree with the recommendation as the Council is the body that is responsible for going out to look for funds and without resources how would anyone expect that to be achieved.

Representative LeRoy Shingoitewa added comments regarding the “ask” presented by the Hopi Tribal Treasurer. He further explained that he didn’t understand what more was needed when a directive was given for the BOT to come back with a budget based on the \$18 million figure. He reminded the BOT that if the budget was not completed by December the Tribe would have to spend at the 2019 Budget level and stated, “All I am telling the Budget Team is you need to get this done.” He asked, “Are you going to cut positions, retirement packages being offered?” He mentioned that he thought this would be the day the BOT would be coming in with the final recommended budget amount. He began mentioning the various amounts in the Proceeds of Labor account and Docket 196 funds that still have not been looked at. He reminded the BOT that realistically, all those figures

need to be considered and reiterated “Get us a final budget. Quit coming in asking, we want direction.” He also explained this is a tentative budget, Council will then determine if we want to go up or down a little before reminding the BOT that we are “pushing the deadline again.”

Vice Chairman responded with comments before closing with, “We got our marching orders.”

Representative Clifford Quotsaquahu began his comments by acknowledging that this is not an easy process and especially since being “spoiled” in previous years by Peabody. He also mentioned there is a lot to be desired on Hopi while there are also a lot of unmet needs. He expressed while looking at the budget, if the BOT looked at performance based budgeting. He also expressed that he was concerned for the protection of our people and that taxes need to be considered and if Docket 196 needs to be used, “let’s do it.”

Representative Phillip Quochytewa commended the villages, which have taken the initiative towards economic development and reminded Council to not “dig too deep into our coffers, let’s not drain it all at once.”

Robert Charley, Village of Upper Moencopi representative reminded those present that Hopi Farmers, Vets, Youth working in CD’s get a lot of money and we need to look at that, while Council needs to look at the contracts with lawyers, use of Navajo Revolving Account and avoid multi-year contracts. He also mentioned, there are a lot of positions that are open and that maybe we need to downsize. One of his “last” mentions was with regard to the \$700,000 not spent in the Economic Development Board and that it needs to be spent.

Danny Honanie, Representative from the Village of Kyakotsmovi, reminded all that every year Council says, “We need to cut the budget.” Then he explained that every November we end up going with the same amount. He also reminded all that, “Tomorrow is the deadline for the budget to be approved.” After mentioning he did not understand what more was needed by the BOT in terms of more direction he then stated, “18 million is 18 million...no less, no more.”

Representative and previous Hopi Chairman, Herman Honanie’s comments included expressing the idea that there is a Public Relations budget amount of \$60,000 which hasn’t been used for past 2 years and asked, “Why not divvy up the amount towards other programs?” before also mentioning that the Election Office has elections every four years and asking, “Why does that have to be funded every year?”

Representative Craig Andrews also commented that he understood what John Hawkins spoke of regarding the village budgets. He also made mention of a resolution that determined that village budgets would not be touched.

After two hours of the BOT presentation, Vice Chairman Clark Tenakhongva provided closing comments and praised the BOT for the work completed thus far before recessing the Council session at 11:33 a.m. and until October 7, 2019 when Council will reconvene.

## Hopi Tutuveni Attends 2019 American Indian Tourism Conference as Part of a Tourism Cohort, Cont



Vendor booths set up at the 2019 AITC. (Photo by Romalita Laban/HT)



OCPED staff mans AOT tourism exhibition booth set up during the 2019 AITC. (Photo by Romalita Laban/HT)



Native tourism exhibition booth set up during 2019 AITC. (Photo by Romalita Laban/HT)

of the challenges which cohort members, which includes artists and local Hopi business members, face when attempting to become involved in such initiatives whether they are a function of tribal initiatives or not.

Unfortunately, due to last-minute reasons for not being able to attend the conference, most of the cohort members, were unable to take advantage of the opportunity. However, Tribal staff including the OCPED staff and the Hopi Tutuveni Managing Editor was able to utilize the opportunity presented. If not for having travel funds and/or being able to modify budget line items, with the promise that any funds spent would be reimbursed by Building Communities with the cohort funds, the effort might have had to be delayed or foregone altogether.

Building Communities has management authority of the cohort funds as part of their scope of work to assist the Tribe and the cohort however; they too faced a few delays. Building Communities attempted to provide assistance to make this effort work as conveniently as possible and were involved in coordinating travel and any reimbursement questions directed to them. Because of Building Communities efforts, at least two Hopi Tribal staff, which also represents local Hopi communities, was able to take up the opportunity to attend the 2019 American Indian Tourism Conference.

Some of the topics covered during the 2019 AITC included some of the following; Mobile Workshops at various tourism sites in Oklahoma, The Business of Art, Native Art Market, Exhibition Booths from various Tribal Tourism programs and support resource partners, Building Tribal Arts Programs, How U.S. Travel Works to Elevate the Entire Travel Industry, How Indigenous Tour-

ism is Reshaping Tourism in Canada, Driving Tourism Through Cultural Centers, Shared Stewardship: Re-claim Your Narrative by Co-Managing Public Lands, Empowering Tribal Nations to Build Sustainable Economies: The Role of Federal Policy, The Asterisk Nation: The Importance of Data Collection, Authentically Cultivating Cultural Tourism, Strategic Planning for Cultural Tourism: A Process for Implementing Community and Economic Development, Many Roads Lead to Tribal Tourism, Six-steps to Honing Your Tribal Tourism Skills, Got Press? How to Pitch Media Like a Pro, A Native Approach to Sustainable Tourism, and Many Voices – Telling the Story of the USA Through Film.

Future plans include continued cohort meetings with information being shared about the training acquired at the 2019 AITC to the cohort members. Because media is vital and an important resource for any tourism endeavors, the Hopi Tutuveni will continue to be present at the cohort meetings. The Hopi Tutuveni will serve as a partner, resource and support for the Hopi Tribe’s efforts towards any tourism development and strategies for increased revenue opportunities.

The Hopi Tribe will, no doubt, need to start strategizing how to approach other economic ventures, such as tourism, since its biggest revenue source has sent out the last payment this September 2019.

It will be imperative that tour guides, artists and local community members become involved by providing input and ensuring their voices are heard, with regard to any possible future tourism plans, should that be the direction the Hopi Tribe and/or local community group’s determine their endeavor.

# Haskell Alumni

## October Lunch Gathering

October 12, 2019 – Casino Arizona  
– Eagle Buffet  
524 N.N. 92nd Ave, Scottsdale, AZ.  
85356

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# ONWARD HASKELL!





Statement of Priorities & Objectives  
October 1, 2019 – September 30, 2020

REQUEST FOR PUBLIC COMMENT

Native American Disability Law Center (Law Center) is a non-profit organization that provides free legal services to Native Americans with disabilities. Every year the Law Center reviews its Statement of Objectives and Priorities to insure that we are best serving the needs of our client community. We are seeking public comment before or by October 20, 2019. You can comment by calling us at 1-800-862-7271 or by emailing us at [info@natedisabilitylaw.org](mailto:info@natedisabilitylaw.org) Thank you for your interest and support for the Law Center.

Priority A: Abuse and Neglect

- Goal:

Individuals with disabilities will be free from abuse and neglect and receive appropriate services, whether they live in the community, residential facilities or correctional institutions.
- Objective 1:

**Monitoring Facilities and Services.** Monitor facilities and institutions at least quarterly for instances of abuse and neglect, distributing educational materials, and providing advocacy services for individuals who are allegedly being abused or neglected.
- Objective 2:

**Represent Abused and Neglected children.** Represent Native American children as Guardian Ad Litem or Youth Attorney in child abuse & neglect cases in New Mexico and the Navajo Nation.
- Objective 3:

**Legal Protection for Hopis with Disabilities.** Advocate for the Hopi Tribe to adopt a Hopi Adult Protection Act that provides Hopis with disabilities legal protection from abuse and neglect.
- Objective 4:

**Protection for Beneficiaries of Social Security:** Monitor benefit use by those with Representative Payees to ensure that benefits are used to support beneficiaries.

Priority B: Education

- Goal:

All Native American children in the Four Corners region will have available to them a free, appropriate public education designed to meet their unique needs.
- Objective 1:

**Promote Self-Advocacy.** Provide technical assistance to twenty-five (25) students with disabilities, or their parents or guardians, as well as give one training on education rights to 80 students and their parents to empower them to advocate for their children to obtain appropriate education services in the least restrictive environment in their community.
- Objective 2:

**Systemic Advocacy.** Ensure that the federal Bureau of Indian Education meets the educational needs of Native American students with disabilities enrolled in their schools by addressing the general education, special education, mental health, and wellness needs of students, including those impacted by trauma and adversity.
- Objective 3:

**Direct Representation.** Provide direct representation in meetings and other informal settings and administrative proceedings to twenty (20) children with disabilities who are not receiving a free appropriate public education in the least restrictive environment, with priority given to students who are excluded from school.
- Objective 4:

**Improve Education Outcomes for Youth with Disabilities in the Justice System.** Provide technical assistance and education advocacy to students referred to the juvenile justice system to ensure they are receiving appropriate education, supports and services.

Priority C: Community Integration

- Goal:

Individuals with disabilities will live and receive appropriate services and supports in the most integrated, least restrictive settings appropriate to their choices and needs.
- Objective 1:

**Promote Self-Advocacy for Accommodations in Public Housing.** Provide five (5) Navajos or Hopis with disabilities with direct representation and increase community awareness of the necessary information and resources to empower Navajos and Hopis with disabilities to navigate the Navajo Housing Authority (NHA) and Hopi Housing Authority's public housing accommodation process.
- Objective 2:

**Utilization of Available Benefits.** Assist seniors and individuals with disabilities receive appropriate services by helping them access programs that help pay for healthcare, food and energy, for which they are eligible.
- Objective 3:

**Champion Right to Autonomy.** Work with other disability advocacy organizations to address systemic discrimination by transforming attitudes of paternalism, recognizing the right to autonomy in individuals with disabilities, especially those with intellectual and developmental disabilities, and to increase the awareness of their needs and services.

Priority D: Employment

- Goal:

People with disabilities will have equal employment opportunities and be free from discrimination.
- Objective 1:

**Promoting Vocational Rehabilitation Services.** Increase awareness of vocational rehabilitation services through:  
a. producing outreach materials; and  
b. training on employment opportunities and supports for 50 people with disabilities wanting to return to work.
- Objective 2:

**Promote Working in the Community.** Provide direct assistance to individuals with disabilities in their efforts to obtain appropriate vocational rehabilitation services or address employment discrimination.

HOME

Home Weatherization 101: Tips for a Comfortable Home

(StatePoint) Do seasonal temperatures sometimes leave you frustrated with your home’s lack of insulation? Staying comfortable indoors is a top priority for most people, and luckily, it’s easy to ensure your home is an optimal temperature.

With a few quick tips and home defense strategies, you’ll be on your way to a more comfortable abode in just a few hours.

**Why weatherize?**

Preparing your home to combat temperature change is an important task for both homeowners and renters throughout the year. Feel uncomfortable drafts? Notice your heating and cooling equipment is continuously running? Tired of expensive energy bills? You’re not alone: almost two-thirds of American adults live in a home that needs to be weatherized, according to recent research conducted by Duck brand.

There are many motivations for weatherizing. In fact, did you know...

- 54 percent of people weatherize to save money on energy bills
- 44 percent weatherize to make the temperature of their home more comfortable
- 22 percent do it for greater energy efficiency

**Is that a draft?**

First, you’ll need to identify the source -- or sources -- of leaks. Don’t stress -- it’s easy! Hold an incense stick near potential draft sources, such as windows and doors. If the smoke blows sideways, you’ll know an air leak exists and it’s time to weatherize. But don’t stop there. Areas such as attic access openings, pull-down stairs and exterior electrical sockets are additional, often overlooked sources of air leaks.

**So, now what?**

Once you’ve identified the leaks, it’s time to stop them. Window and door seals take a beating from normal wear-and-tear and can be a large source of drafts coming into the home. Replace old, cracked seals with such products as Duck Brand Heavy-Duty Weatherstrip Seals, which are made with durable, flexible material, allowing them to stand up against extreme temperatures that cause other seals to freeze or crack. They help to block cold winter air from entering, as well as dust, pollen and insects during the warmer months.

For added protection with older windows, an easy-to-install, crystal-clear option like Duck Brand Roll-On Window Insulation Kits can create an additional barrier against cold air. The pre-taped top and easy roll-on film require no measuring, making installation painless. When applied to indoor window frames, the film provides an airtight seal that’s easily removed once warmer weather arrives.

Finally, address the hidden leaks with solutions like Duck Brand Socket Sealers Insulating Seals. Quick and easy to install, they fit behind outlets or light switch faceplate covers. When installed on exterior walls, they act as a buffer between the inside and outside air. Next, attic stairway covers protect against an often-uninsulated area, and offer a flexible, lightweight solution that can be re-positioned to maintain direct access to the attic.

For more information on increasing home comfort, along with easy-to-follow weatherization installation videos, visit [duckbrand.com/weatherization](http://duckbrand.com/weatherization).

With a few key home projects anyone can complete, you can make your home more enjoyable all year long and save on energy bills in the process.

LEGALS

IN THE HOPI CHILDREN'S COURT, HOPI JURISDICTION  
KEAMS CANYON, ARIZONA

In the matter of the guardianship of:

WASHINGTON, C.  
DOB: 05/10/2010

Minor Child,

The Hopi Tribe, and  
Hopi Tribe Social Services Program,  
Petitioners,

AND CONCERNING:  
Lorena Washington and Jesse Williams,  
Parents/Respondents.

Case No. 2018-CC-0002

NOTICE OF HEARING BY PUBLICATION

**THE HOPI TRIBE TO JESSE WILLIAMS, PUTATIVE FATHER OF MINOR CHILD NAMED ABOVE:**

**THE ABOVE-NAMED PETITIONERS** filed a Petition for Permanent Guardianship of Minor, C. Washington, in the Hopi Children’s Court bearing Case No. 2018-CC-0002.

**NOTICE IS HEREBY GIVEN** that said Petition for Permanent Guardianship is set for Permanency/ Status Review Hearing on the **1<sup>st</sup> day of October 2019, at the hour of 11:00 A.M. (MST)** in the Hopi Children’s Courtroom II, Keams Canyon, Arizona 86034, for the purpose of determining whether the Putative Parent/Respondent, JESSE WILLIAMS (Williams), will contest the allegations contained in the Petition. If the Petition is being contested, Parent/Respondent Williams may file a response to the Petition with the Hopi Children’s Court within **twenty (20)** calendar days from date of last publication. Your response must be filed with the Clerk of the Hopi Children’s Court at PO Box 156, Keams Canyon, Arizona 86034, and a copy of your response provided or mailed to the Office of the Hopi Prosecutor/Presenting Officer at the address provided immediately below.

A **COPY** of the Petition for Permanent Guardianship may be obtained by submitting a written request to: The Office of the Hopi Prosecutor, PO Box 306, Keams Canyon, Arizona 86034; telephone number (928) 738-2245 or 738-2246; fax number (928) 738-2203.

**FAILURE TO APPEAR** at the Permanency/Status Review Hearing, or to otherwise notify the Court in writing of good cause for inability to appear prior to the date of the hearing, will result in default judgment being entered against Parent/Respondent Williams. This means that the parent’s rights to legal and physical custody of the child may be vested with the Hopi Tribe Social Services Program.

RESPECTFULLY SUBMITTED this 07<sup>th</sup> day of August 2019.

HOPI CHILDREN'S COURT

Margene Namok

Deputy Court Clerk  
Post Office Box 156  
Keams Canyon, Arizona 86034  
Telephone: (928) 738-5171

IN THE HOPI CHILDREN'S COURT, HOPI JURISDICTION  
KEAMS CANYON, ARIZONA

In the matter of:

HONANIE, K.  
MASAWYTEWA, M.  
MASAWYTEWA, T.  
TEWA, Zaida

DOB: 08/17/2005  
DOB: 11/16/2010  
DOB: 12/11/2013  
DOB: 01/07/2018

Minor Children,

AND CONCERNING:  
Serena Honanie, Frederick Dashee,  
Trent Masawytewa, and Waldon Tewa, Jr.,  
Parents.

Case No. 2019-CC-0003

NOTICE OF HEARING BY PUBLICATION

**THE HOPI TRIBE TO TRENT MASAWYTEWA, PARENT OF M. MASAWYTEWA AND T. MASAWYTEWA, MINOR CHILDREN NAMED ABOVE:**

**PETITIONER**, the **HOPI TRIBE** has filed, pursuant to Hopi Children’s Code, Chapter III, Section C.1.b., a Minor-In-Need-Of-Care Petition to adjudge the above-named child a minor in need of care.

**NOTICE IS HEREBY GIVEN** that said Minor-In-Need-of-Care Petition is set for adjudicatory hearing as to Parent, Trent Masawytewa, on the **18<sup>th</sup> day of OCTOBER 2019, at 10:00 a.m.** in the Hopi Children’s Courtroom II, Keams Canyon, Arizona 86034, for the purpose of determining whether said parent contests the allegations contained in the Minor-In-Need-of-Care Petition.

A **COPY** of the Petition may be obtained by submitting a request in writing to: Office of the Hopi Prosecutor, PO Box 306, Keams Canyon, Arizona 86034; telephone number (928) 738-2245 or 738-2246; fax number (928) 738-2203.

**FAILURE TO APPEAR** at the adjudicatory hearing or to otherwise notify the Court in writing of good cause for inability to appear prior to the date of the hearing will result in a default judgment being entered against the parent. This means that the parent’s rights to legal and physical custody of the child(ren) may be vested with the Hopi Tribe Social Services Department.

RESPECTFULLY SUBMITTED this 06<sup>th</sup> day of September 2019.

HOPI CHILDREN'S COURT

Margene Namok

Deputy Court Clerk  
Post Office Box 156  
Keams Canyon, Arizona 86034  
Telephone: (928) 738-5171

IN THE HOPI CHILDREN'S COURT, HOPI JURISDICTION  
KEAMS CANYON, ARIZONA

In the matter of:

HONANIE, K.  
MASAWYTEWA, M.  
MASAWYTEWA, T.  
TEWA, Zaida

DOB: 08/17/2005  
DOB: 11/16/2010  
DOB: 12/11/2013  
DOB: 01/07/2018

Minor Children,

AND CONCERNING:  
Serena Honanie, Frederick Dashee,  
Trent Masawytewa, and Waldon Tewa, Jr.,  
Parents.

Case No. 2019-CC-0003

NOTICE OF HEARING BY PUBLICATION

**THE HOPI TRIBE TO FREDERICK DASHEE, PARENT OF K. HONANIE, MINOR CHILD NAMED ABOVE:**

**PETITIONER**, the **HOPI TRIBE** has filed, pursuant to Hopi Children’s Code, Chapter III, Section C.1.b., a Minor-In-Need-Of-Care Petition to adjudge the above-named child a minor in need of care.

**NOTICE IS HEREBY GIVEN** that said Minor-In-Need-of-Care Petition is set for adjudicatory hearing as to Parent, Frederick Dashee, on the **18<sup>th</sup> day of OCTOBER 2019, at 10:00 a.m.** in the Hopi Children’s Courtroom II, Keams Canyon, Arizona 86034, for the purpose of determining whether said parent contests the allegations contained in the Minor-In-Need-of-Care Petition.

A **COPY** of the Petition may be obtained by submitting a request in writing to: Office of the Hopi Prosecutor, PO Box 306, Keams Canyon, Arizona 86034; telephone number (928) 738-2245 or 738-2246; fax number (928) 738-2203.

**FAILURE TO APPEAR** at the adjudicatory hearing or to otherwise notify the Court in writing of good cause for inability to appear prior to the date of the hearing will result in a default judgment being entered against the parent. This means that the parent’s rights to legal and physical custody of the child(ren) may be vested with the Hopi Tribe Social Services Department.

RESPECTFULLY SUBMITTED this 06<sup>th</sup> day of September 2019.

HOPI CHILDREN'S COURT

Margene Namok

Deputy Court Clerk  
Post Office Box 156  
Keams Canyon, Arizona 86034  
Telephone: (928) 738-5171

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Local Elementary School Highlights: **Second Mesa Day School**



Students perform Santo Domingo Dance (Photo by Carl Onsae/HT)



Students perform Hopi Butterfly dance(Photo by Carl Onsae/HT)



Two students pose after their dance (Photo by Carl Onsae/HT)



Students sit and wait for their turn to dance (Photo by Carl Onsae/HT)

More pictures on page 7



Protecting Our Youth to Strengthen Our Community



"WE CANNOT ALWAYS BUILD THE FUTURE FOR OUR YOUTH,  
BUT WE CAN BUILD OUR YOUTH FOR THE FUTURE."  
FRANKLIN D. ROOSEVELT

JOIN US at the Hopi CHR Program's

**3rd Annual**

**Youth Conference**

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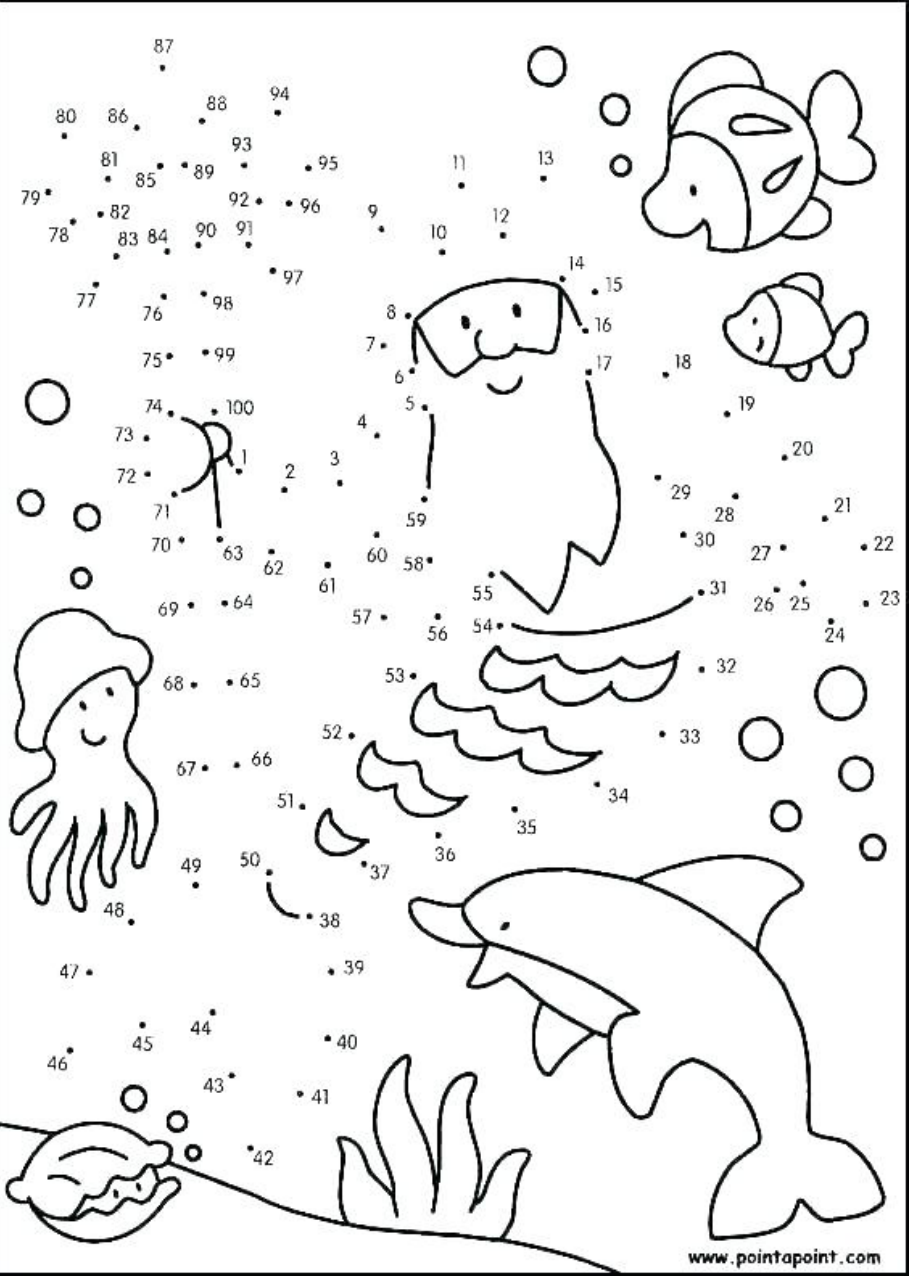
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PUZZLES & GAMES

CONNECT THE DOTS



Across

2. Yuku  
5. Tuwa  
6. Lepena  
8. Tsivot  
10. Yooyoki  
11. Poovolhoya  
12. Qa’e  
14. Talvi  
15. Qömvı  
16. Paati  
17. Morivosi  
19. Iyohoo

Down

1. Navaya  
3. Maakya  
4. Sakwa  
7. Melooni  
9. Paqavi  
13. Peena  
14. Tsawna  
18. Nuva

**Cross Word Puzzle**  
Find the English words for the Hopi words.

Answers in next issue

Answers for September 17th edition  
**Across**  
2. Fear, 5. Peach, 7. Ember, 9. Invite, 10. House, 11. Star, 12. Bat, 13. Worm, 15. Belly, 18. Cat  
**Down**  
1. Yacca, 3. Gravy, 4. Friend, 5. Potato, 6. Hunt, 8. Girl, 10. Hot, 12. Boy, 14. Meat, 15. Bag  
Call 928-734-3283 for hints or answers

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

**HOPİ WORDS**

**Huk.yala** - Abate (of wind)  
**Niitiwpu** - Abundance  
**Aniwna** - Achieve or Accomplish  
**Aptsiwta** - Adequate  
**Natwānpi** - Agricultural Practice  
**Qana’ōna** - Ambitious  
**Maqsoni** - Arduous  
**Tuho’os** - Autumn  
**Paapu** - Beans (Pod)  
**Sikyahatiko** - Beans (Y. Lima)  
**Pasqalalni** - Boundary (Crop)  
**Patomelooni** - Cante-loupe  
**Hökni** - Corn (Harvested)  
**Tuupevu** - Corn (Pit

**Steamed)**  
**Tu’tsi** - Corn (Roasted)  
**Silaquv** - Corn Husk  
**Mangwni** - Corn Leaves  
**Kyāasōmkwivi** - Creamed Corn  
**Angwusi** - Crow  
**Qataala** - Darkness  
**Tuviku** - Disguise  
**Aasa’ta** - Enough (candy treats)  
**Uti** - Exclamation! (Horror)  
**Niktiwta** - Extra (candy treats)  
**Māmqasi** - Fear  
**Nūtsel’eway** - Fearsome  
**Sami** - Fresh Corn  
**Sungwa** - Friend  
**Tsawna** - Frighten  
**Huyta** - Give Out (Treats)

**Maalama** - Ground Cultivated  
**Höqna’ya** - Harvesting Party  
**Hota** - Haul (Harvested Goods)  
**Pāngala** - Heap (Harvest-ed Goods)  
**Moritspu** - Hull (Beans)  
**Tukwasi** - Matured Corn  
**Kawayvatnga** - Melon  
**Halasami** - Moist Ground  
**Tuvatski** - Nut Bearing Tree  
**Pisoq** - Occupied (Harvest)  
**Sipala** - Peach  
**Pintomori** - Pinto Beans  
**Natwani** - Plant



Photo by: pic.wikianimal.news

# Hopi Dating in the 31st Century

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

Remember the good ole’ days where a guy, who would be interested in a girl, would go to her window and sing to her? Well I don’t remember any of that; I grew up in a time where if you have “drinks or smokes” then the girl would be interested in you to no end.

In my grandparents’ time, my grandfather said he “courted” his “wife to be” with his natwani (corn, beans, squash, etc.) and bringing his sikwi (meat) to her house, in hopes to “buy” his way in. If that were a success, then they would be together, forever.

Today’s young society is very different, you don’t have to ask a girl out, you would just hang out together and hope there is “love” to fall into it with you and then go from partner to the next partner, hoping someone would stay with you...I guess that’s what love is today.

Then the younger generation would put their relationship status on Facebook or any online social media outlet. In addition there would be complaining about how they aren’t wanted by anyone anymore and hoping to get another relationship through the Internet. I guess we are just dating the Internet and not the actual person.

When I was growing up, as a little mush head, we didn’t have time for girls. We were too busy trying to live out our lives. We didn’t grow up with the Internet or with smartphones, iPad’s, or laptops. The closest thing to modern technology was trying to program the time on the VCR. We grew up actually having conversations for hours at the “spot.” Everyone here on the Hopi reservation had a “spot” where they would go and hangout, but that was back in the day. I don’t know if kids today have a “spot” to hang out, or are we now, too paranoid if someone’s “gonna” take our kids now...but that’s a different story. We didn’t care what we looked like or what kind of jeans or t-shirt looked best on us. We just lived in the moment. Plus have you seen 1980’s and 1990’s fashion style? Those were weird years. But when I started to get interested in girls, all of that changed, I started dressing nicer, no more sweatpants, or holey t-shirts. I actually started combing my hair in the morning and trying to grow out my mustache, all of this... for a girl to like me.

Of course there were drinking parties around us but I never wanted to go because I didn’t feel cool enough to join in their cool cat games. Plus my So’oh (grandma) would tell me that it was “ka-Hopi” to do that, and I always listened to my So’oh. Now don’t get me wrong; I am now a cool cat doing cool cat things...I think.

In today’s modern Hopi society dating has become like a chore. Kids hate chores, so I guess they opt-out of actually dating, like going out to dinner, movies, and arcades or carnivals, like actually trying to know someone. Now folks do things like “stalk” someone on Facebook hoping they aren’t with anyone and try to message someone hoping they will go out. Or some guys just have drinks with the girl and get her pregnant then run away from the responsibility of being a dad. It seems to be the way of Hopi life now.

Of course there are still dances we will go to, like social dances and hope a girl will dance with you or watch the dance together. All in all, we are slowly forgetting how to date the “HOPI WAY”...tsnee!

A friend once told me, that in Taos, New Mexico, their dating culture involved having the boy, if interested in a girl, going to the girl’s house in hopes that she would be interested in him and accept his offer to court. If the girl was not interested in him, she would give him a pumpkin...I know...cool right? In the Hopi culture, when a girl is interested in a boy, she will make piki and somiviki for him and hopes that he will accept her food. If he did accept, then they will date, marry, and live the rest of all eternity together. But that’s the old way of dating. It was much simpler to date a girl back then...I think.

Nowadays, it seems that we don’t teach our Hopi children how to date or how to court one another. Maybe that’s why children have many dads and many moms... and not just as their clan moms and dads...wink.

In today’s Hopi world of dating, we date too much like a pahana (white man). We don’t care enough about each other’s clan or ask what clan each other is, just in case they are our sister or brother. We just date, ‘cause they look pretty or handsome, so we loose out of our own cultural on how or whom we should date or marry. We watch sappy love movies hoping that we can copy them and find romance in the Hopi world, but that only works for pahanas in the city, in my opinion.

When I was in high school, there were girls that were interested in me, but I knew so’oh wouldn’t approve of them, ‘cause the girls that were interested in me only knew how to make “blue corn mush.” I knew if I were to marry outside of the Hopi culture I wouldn’t have the privilege of having my kids take part in any Hopi ceremony. So I try to date only Hopi girls. I know that sounds shallow, but when you look at how we are losing so much of our own culture because we are integrating “other” cultures into Hopi culture. Then we complain on social media that “other” cultures are stealing our Hopi culture. But I guess it is now the modern Hopi way of dating.

My advice to you is that Hopi dating in this century is hard because it’s like a chore. We just want it done quickly and we are very impatient. We cannot sit and look at the rising or fading sun anymore, because it takes too long. But I say that if your young and hip like me; be the greediest person with your money first. Make sure you have a “life” FIRST, before making a “life” with someone. Not everyone has to fall in love at first sight, sometimes it take two or three times to find the right person. Plus if that right person likes pizza, and you like pizza...then it’s a perfect match.

**Want a FREE Larry sticker? - Email me and I will send one your way**

**Write a Letter to Larry: PO BOX 123 Kykotsmovi AZ, 86039**

**Want to ask Larry something? Email him: meowatlarry@gmail.com**







# Hopi Day School



Students sit and wait till their turn to dance the Navajo dance (Photo by Carl Onsae/HT)



A young girl poses before dancing (Photo by Carl Onsae/HT)



Students perform the Hopi Butterfly dance (Photo by Carl Onsae/HT)



A young student wears the clown costume performing the butterfly dance (Photo by Carl Onsae/HT)

# Moencopi Day School



Sixth grade students perform the Supai dance (Photo by Carl Onsae/HT)



Singers sing for each of the grades (Photo by Carl Onsae/HT)



A young girl in Navajo attire ready to dance (Photo by Carl Onsae/HT)



Kindergarten performing the clown dance (Photo by Carl Onsae/HT)



# A great day to be Muscogee



Pictured: Muscogee (Creek) Nation Ambassador Jonodev Osceola Chaudhuri.(Photo: Mark Trahant)

**Jonodev Chaudhuri**  
**For Indian Country Today**

The Muscogee (Creek) Nation is home to some of the highest thinkers and creative artists, including U.S. Poet Laureate Joy Harjo says Jonodev Chaudhuri

Jonodev Chaudhuri

Two hundred thirty years ago the sovereignty of the newborn United States was inextricably interwoven with that of the Muscogee (Creek) Nation. Today is no different, as last week’s events in Washington, D.C. demonstrates.

From the Library of Congress to the Smithsonian National Museum of the American Indian, America’s capital was inundated with accolades to Muscogee women receiving the highest honors in the arts, leadership, and public advocacy.

As Ambassador to the Muscogee (Creek) Nation, I could not be more proud.

Thursday I was honored to attend the inaugural reading, commencing Joy Harjo’s term as the first ever Native, U.S. Poet Laureate. The reading was held at the Library of Congress, and the line of individuals hoping to get into the Coolidge Auditorium stretched seemingly forever down the long marble hallway. Staff reported that more than 1200 showed up that night to hear Joy, more than any other poet laureate has ever seen on their inaugural eve. Joy came on stage to a raucous, never-ending standing ovation, and I watched as the audience hung on her every word. Her poetry touched all who attended that night; we laughed, we cried, and most of all, we celebrated. We were witnessing history. The first ever Native U.S. Poet Laureate.

It is not lost on me that our first Native U.S. Poet Laureate is Muscogee. Our Nation is home to some of the highest thinkers and creative artists. Joy is a citizen of Creek Nation, and she explained to the audience how her cultural experience and survival as a Muscogee woman have profoundly impacted her poetry. She also created space to recognize and honor the sovereignty of her Nation. The entire evening’s program began with a prayer from Robin Soweka, the warrior, or Tvstvynke, from Hickory Ground, one of our traditional ceremonial grounds. Follow-

ing this prayer from one of our esteemed ceremonial leaders, the Librarian of Congress invited Principal Chief James Floyd to the stage, and he provided a welcome on behalf of all of Muscogee (Creek) Nation. Following Chief Floyd’s address, the Librarian of Congress came on stage and gifted our Chief a framed portrait of Chitto Harjo, from the Library’s archives.

The significance of this moment cannot be overstated. Chitto Harjo is one of Creek Nation’s most significant Ambassadors, and one of my personal heros. At a time when Creek Nation’s sovereignty was on the line amidst federal implementation of allotment policies, Chitto Harjo passionately advocated to preserve Creek lands and sovereignty. Despite the many devastating effects of allotment policy, due to the advocacy of Chitto Harjo and others, critical aspects of Creek Nation’s nationhood, including its reservation boundaries, were retained.

Today, I serve as the official ambassador to Creek Nation — a role I do not take lightly. And as the U.S. Poet Laureate, Joy now serves as a cultural ambassador to the Creek Nation. Just as Chitto Harjo faced adversarial attacks on our nation’s sovereignty, Joy’s role as a cultural ambassador comes at a time when our nation’s sovereignty is under attack. Oklahoma is seeking to have the Creek Nation Reservation judicially dis-established in the Supreme Court — just one building down from where we celebrated Joy’s inauguration. In a country with a long history of marginalizing, or outright dismissing, Native voices, Joy’s role as U.S. Poet Laureate provides a powerful platform to educate non-Natives about who Native People are today.

The very next day, I was honored to attend a symposium at the Smithsonian NMAI entitled “A Promise Kept: The Inspiring Life and Works of Suzan Shown Harjo.” The symposium featured luminaries from all across Indian Country, from Rick West and Kevin Gover to Mary Kathryn Nagle and Mark Trahant, all who came to discuss Suzan’s influential role as a policy advocate, writer, and curator. Suzan’s contributions to Indian Country cannot be overstated. She has advocated tirelessly on issues related to treaty rights, abolition of racist

**Cont. On Page 9**

# Congress begins impeachment inquiry after 'violation of law'

**Jourdan Bennett-Begaye**  
**Indian Country Today**

Nancy Pelosi says “No one is above the law.”

House Speaker Nancy Pelosi told the country that President Donald J. Trump “must be held accountable” and green-lighted an official impeachment inquiry late this afternoon.

Pelosi was reluctant on pushing forward with impeachment. However, she made the move forward after Trump asked Ukranian President Volodymyr Zelensky to intervene in the upcoming election.

During the press conference, Pelosi said, “this week the president has admitted to asking the president of Ukraine to take actions Ukraine that would benefit him politically.”

Trump told aides to hold military from Ukraine one week before his phone call with Zelensky, according to CNN. In exchange Trump wanted Ukraine to investigate former Vice President Joe Biden’s son, Hunter.

The intelligence committee told Congress that the Trump administration was “forbidding” a whistleblower complaint about Trump.

“The actions of the Trump presidency revealed dishonorable fact of the president’s betrayal of his oath of office, a betrayal of national security, betrayal of integrity of our elections,” Pelosi said. “Therefore today I’m announcing the House of Representatives moving forward with an official impeachment inquiry.”

Pelosi said they asked Trump to turn in a transcript of the call by tomorrow.

The House will be voting on a resolution tomorrow that shows Congress disapproves of the Trump administration not

releasing the whistleblower complaint, according to a statement from Pelosi and House Majority Leader Steny H. Hoyer.

Pelosi and Hoyer also want protection of the whistleblower.

Trump immediately reacted to the announcement with a few tweets.

“Such an important day at the United Nations, so much work and so much success, and the Democrats purposely had to ruin and demean it with more breaking news Witch Hunt garbage. So bad for our Country!” he wrote.

Rep. Markwayne Mullin, Cherokee and R-Oklaohoma, also wants the “Pelosi Democrats” to stop.

“Will they ever stop this witch hunt?” he wrote. “This is nothing more than a distraction from their failed socialist agenda. The American people deserve better than this ridiculous charade.”

But Pelosi and Hoyer disagree.

“This is not a partisan matter, it’s about the integrity of our democracy, respect for the rule of law and defending our Constitution,” they said in a statement. “We hope that all Members of the House – Democrats and Republicans alike – will join in upholding the rule of law and oath of office to protect and defend the Constitution as Representatives of the American people.”

A count by CNN showed that 161 Democrats support the impeachment inquiry process and one Independent.

In U.S history, only two presidents have been impeached: Andrew Johnson in 1869 and Bill Clinton in 1998. Both were impeached by the House but not convicted by the Senate after trial. Former President Richard Nixon resigned before he could be impeached.

The word “impeach” was trending on the Merriam-Webster Dictionary today. It showed a spike of 3,600 percent.

# ‘We have to live with it’: Students demand climate action across the world



Thousands gather in downtown Los Angeles’ Pershing Square to protest the lack of action regarding climate change prevention. (Photo by Erica Morris/Cronkite News)

**James Carr and Wissam Melhem**  
**Cronkite News**

About 2,000 people marched in Phoenix, and similar events were scheduled in Tucson, Flagstaff, Yuma, Payson, Prescott, Show Low, Scottsdale, Mesa and Tempe. In cities from Los Angeles to Cape Town, South Africa, and Kiev, Ukraine, thousands turned out to address the rise of greenhouse-gas emissions and the subsequent warming of the planet.

The strikes, which came three days before world leaders gather in New York City for the U.N 2019 Climate Action Summit, were inspired by the activism of 16-year-old Greta Thunberg of Sweden, who began protesting alone outside the Swedish Parliament more than a year ago. Since then, she has traveled to the U.S. on a zero-emissions sailboat and testified in front of Congress, the U.N., the European Union and other world organizations.

Amritha Karthikeyan of Phoenix was

in Washington on Friday and missed the climate strike she helped organize back home, but that was OK with her. The high school senior attended a companion rally with thousands of others in front of the U.S. Capitol.

“I wanted to come to the D.C. Climate Strike to show my support for climate issues and show that I’m dedicated to solve the issue even in the littlest way I can,” said Karthikeyan, who was in Washington for a conference anyway.

The 17-year-old, who attends BASIS Phoenix, was among a handful of Arizonans who joined thousands on Capitol Hill as part of the Global Climate Strike. On a hot, sunny day, they marched from John Marshall Park to the Capitol, where the list of speakers included Rep. Raul Grijalva, D-Tucson, and Tokata Iron Eyes, 15, an environmental activist from the Standing Rock Sioux Tribe, whose reservation is in North and South Dakota.

Grijalva echoed the message of rally organizers when he told the

**Cont. On Page 9**

# The Tribe of Mic-O-Say dance teams regularly perform’ in ‘Native-style regalia’



Picture provided by original poster/author

**Vincent Schilling**  
**Indian Country Today**

When searching the Boy Scouts of America website for ‘Mic-O-Say’ the website says “Sorry nothing to display,” However, after careful searching, the Mic-O-Say makes its way to the surface.

Though references to the Mic-O-Say cannot easily be found on scouting.org, the history of the Tribe of Mic-OSay are much more profound in the scouting world’s public eye.

The Tribe of Mic-O-Say — as described on their website at micosay.org, which also posts the emblem of the Boy Scouts of America and state they are a proud partner — are the honor camping society of Camp Geiger, Pony Express Council, and the Boy Scouts of America and that “its ceremonies, customs, and traditions are loosely based on the folklore of the American Indian.”

The about page of the Tribe of Mic-O-Say states:

“By blending the spirit and pride of the American Indian with the ideals and objectives of the Boy Scouts of America, the Tribe of Mic-O-Say endeavors to prolong the Scouting adventure with a historical theme that has held the attention and captured the imagination of boys and men alike for many generations. Its purpose is to reinforce the principles of the Scout Oath and Law and to foster continued participation in Scouting.”

What and who are the Mic-O-Say?

Though the Order of the Arrow is more of a secret-based honor society of the Boy Scouts of America, the tribe of Mic-O-Say is much more pronounced in the public’s eye.

H. Roe Bartle also referred to as “Chief” Lone Bear - circa 1925

The Mic-O-Say was founded in 1925, under the leadership of Harold Roe Bartle, a former Scouting leader for the Cheyenne Council of Boy Scouts in Casper, Wyoming, that claimed he was inducted into a local tribe of the Arapaho people. According to a “traditional Mic-O-Say legend” Bartle was also given the name Chief Lone Bear by an Arapaho chief.

Due to Bartle’s desire to bring his version of Native American culture to scouts, he took over a pre-existing camp society called Manhawka. He used his experiences with local tribes such as the Northern Arapaho and Eastern Shoshone in creating the Tribe of Mic-O-Say.

As the leader of the Tribe of Mic-O-Say, Bartle became the ‘chief,’ a nickname he carried for his life. As chief, Bartle conducted ceremonies on new members, by placing an eagle claw around their necks and giving them a ‘Native name.’

The Mic-O-Say became wildly popular and increased camp attendance in scout summer camps by young men who wished to incorporate Native American traditions into their scout activities. In 1928, Bartle was named the Scout Executive of the Kansas City area council, and Mic-O-Say had become so successful, other Mic-O-Say camps were formed.

Though some historical accounts differ as to the number of scout members, here is one description as posted in a 2015 Facebook page post by the Missouri newspaper ‘The Clinton Daily Democrat.’

“The Tribe of Mic-O-Say has hundreds of members in Henry County alone and tens of thousands in Missouri and Kansas. At present, there are around 60,000 Scouts who are members of the tribe. Founded in 1925 near Agency, Mo., under the leadership of the legendary Chief Lone Bear (H. Roe Bartle), the tribe has a link with the Arapaho Nation, Lakota Nation, and Shoshone Nation. As a Scout Executive in Wyoming in the 1920s, Chief Lone Bear worked with an Arapaho Chieftain who was a Scoutmaster for a troop on the Wind River Reservation to help formulate the program which, in 2015, still emphasizes a belief in a higher power and fundamental values.”

Though Mic-O-Say proper is not described on the Boy Scouts website, Bartle’s Mic-O-Say camp in Osceola, Missouri, which is now called the ‘Bartle Scout Reservation” still exists today.

According to the BSA webpage description, which includes a Vimeo video is as follows:

**Cont. On Page 9**



# A great day to be Muscogee, Cont.

sports mascots, sacred places’ protection and access, religious freedom and language revitalization—and her efforts have been incredibly successful. Working in collaboration with many other celebrated Native rights advocates, Suzan has been integral to the passage of the Native American Graves Protection and Repatriation Act, the Religious Freedoms Act, the act that gave rise to the Smithsonian National Museum of the American Indian on the Washington Mall and so much more. She served as executive director of the National Congress of American Indians (NCAI) from 1984 through 1989, and her poetry and playwriting have won accolades and awards across the United States. In 2014, she received the Presidential Medal of Freedom — the highest honor a civilian can receive from the U.S. President.

The symposium itself was powerful, as presenter after presenter added layer upon layer of photos, quotes, and other forms of evidence to document Suzan’s profound impact. Her father was a Muscogee Creek citizen, as well as her son Duke, and she grew up accompanying her father to his family’s ceremonial grounds, Nuyakv. Although she is undeniably proud of her citizenship in the Cheyenne and Arapaho Tribes, she is also seen by many as a prototype of a strong Muscogee matriarch. Her Muscogee roots run deep, and she has spent years defending all sacred places, but especially Hickory Grounds, a sacred ceremonial ground that contains the burials of our Muscogee forefathers.

The recent celebration of Suzan’s critical work as an artist, a policy advocate, a leader, and a protector of our ceremonial Hickory Ground draws its roots to the historic sovereign-to-sovereign relationship between Muscogee (Creek) Nation and the United States.

In 1790, President Washington signed a treaty with the Muscogee Creek Nation, and in order to do so, he negotiated with the Head of the Muscogee delegation—

a leader from our ceremonial Hickory Ground — the ground Suzan has worked so hard to protect. Together, meeting often in Washington’s home, they shaped and secured the southwestern boundary of the United States. This became known as the Treaty of New York, since the capital of the infantile United States was in New York.

At a time when international nations questioned the sovereignty of the newly born United States, President Washington sought to sign treaties with the Indian Nations whose sovereignty had previously been affirmed through their treaties signed with France, Spain, and England. Following the ratification of the new U.S. Constitution, the Muscogee (Creek) Nation was one of the first to sign a treaty with the newborn United States.

In addition to Joy’s celebration and Suzan’s honors, another powerful event highlighting our strong matriarchal tradition recently occurred. On September 14, Muscogee (Creek) Nation citizen Sarah Deer was inducted into the National Women’s Hall of Fame in upstate New York. Among her many contributions to the arenas of law and policy, she was recognized for her staunch advocacy to end domestic violence and sexual assault against Native women in securing the re-authorization of the Violence Against Women Act.

The recognition of two Muscogee women in the United States capital honors not only the continued sovereignty of the Muscogee (Creek) Nation—but also, the United States. As the celebration of these historic events occurred practically within earshot of the Supreme Court, the symbolism could not be more poignant. I am confident that the work of these two incredible Muscogee women will build on the foundation laid by our historical Ambassadors, such as Chitto Harjo, and embolden us as we face renewed attacks on our sovereignty today.

It is a great day to be Muscogee.

# ‘We have to live with it’: Students demand climate action across the world, Cont.

crowd there is a need to “protect all life, not just protect the profits,” before calling on his colleagues in Congress to take urgent action.

“Time is not on our side when it comes to the climate crisis and the need of systematic, strong and powerful and bold solutions,” he said. “As time passes, this climate crisis becomes worse and worse and worse.”

Marchers in Washington waved signs and banners demanding that the government tackle climate change, stop taking money from the fossil fuel industry and pass the comprehensive Green New Deal proposed by progressive Democrats in Congress.

Demonstrators expressed their anger and frustration as they marched with chants that included “Hey, hey, ho ho, climate change has got to go!” and “Vote Trump out!”

Scores of students skipped classes to attend the march. Loyal Rabat, an adult volunteer for the Phoenix Restoration Project, said that makes sense because young people will be most affected by climate change.

“They are super-smart, super-capable of leading their own movements,” said Rabat, who accompanied Karthikeyan to the D.C. conference and march. “In a few years, if things keep going the way that they are going, nobody is going to be able to go to school at all.”

After marchers arrived at the Capitol, Iron Eyes – a leading figure in the youth environmental movement along with Thundberg – led the crowd in an indigenous prayer before speakers took the stage.

The rally’s message was loud and clear: Enough is enough, the climate needs immediate action.

“We are the generation that has to deal with the problems that these fossil fuel industries have created,” Karthikeyan said, “so we are the ones that have to fight for it the most, because we have to live with it.”

Friday’s youth climate march in Phoenix, which is meant to send a message to state officials, began at 2 p.m. at Maricopa County Courthouse and proceeded west to the state Capitol. On its Facebook page, Arizona Youth Climate Strike, one of the organizers, said activists are “calling for the protection and restoration of 50% of the world’s lands and oceans, including a halt to all deforestation, by 2030.”

The organization’s website lists further demands, such as Phoenix declaring a climate emergency and Arizona transitioning to “a 100% clean energy grid with nuclear ... by 2035 and must transition off of nuclear by 2050.”

Aniket Pandey, youth climate ambassador, attended the strike with the hopes of not only bringing more awareness to the issue but to also educate those watching the strike.

“I feel you can’t make a solution without addressing the problem and identifying the actual problem,” Pandey said. “You can have a strike, you can have people show up, but if you have people talking about way complex stuff like, ‘You should do this and this, and buy this and plant trees,’ but (if) they don’t know why we’re doing this or they don’t know how we’re doing this, there is no point.

“I feel like the awareness and informing the audience is the most important part of this entire climate strike.”

Although it’s important to act against climate change, Pandey said getting real policy changes will require realistic goals.

“I personally don’t want to see way too ambitious goals because I believe you won’t have the support of the people,” Pandey said. “If you go for a goal like, ‘In five years I want full renewable energy and no fossil fuels,’ that’s unrealistic and won’t get any support from any of the people; you will just get support from the extremes and you need support from the wide public in order to get policies done and enacted.”

# The Tribe of Mic-O-Say dance, Cont.



Picture provided by original poster/author

“The H. Roe Bartle Scout Reservation, located in Osceola, Missouri, is home to over 6,600 Boy Scouts and 3,000 leaders each summer. The 4,200 acre reservation consists of three camps Lone Star, Sawmill, and Piercing Arrow and the Osage Wilderness Trail. The H. Roe Bartle Scout Reservation has been a summer home to Scouting and its leadership development program, the Tribe of Mic-O-Say since 1929.”

Mic-O-Say and Kansas City Chiefs connection

Bartle, who was known in many of his circles as ‘chief’ continued into the world of public service and politics. Bartle served as mayor of Kansas City, Missouri, for two terms and in 1962 he helped to persuade the Dallas Texans football team to come to Kansas City.

As written about in a Kansas City Star article from 2016 by Rick Montgomery:

“Bartle learned on a business trip that Hunt was thinking about relocating his American Football League franchise. Not yet ready to sever his football ties in Texas, Hunt originally declined the mayor’s invitation to check out Kansas City. So Bartle promised total secrecy, which included mailing papers to Hunt from a location outside City Hall.

When Hunt visited, Bartle introduced him as ‘Mr. Lamar’ and referred to Steadman as “Jack X.”

Team owner of the Dallas Texans Lamar Hunt who was also the founder of the American Football League met with Bartle under a veil of secrecy that he truly enjoyed according to the article, and after what then Kansas City Star sports columnist Joe McGuff cited as “a remarkable selling job on Lamar Hunt,” the team owner agreed to have his team named the Kansas City Chiefs after Bartle.

The Kansas City Chiefs were not named for a Native American, but for Bartle’s invention as a chief and his involvement with Mic-O-Say.

Mic-O-Say today

Today the Tribe of Mic-O-Say flourishes as evidenced by their website in which leaders go by the names of ‘Chief and Chieftains, Camp Directors and Scout executives. Listed on the Mic-O-Say website these “Chief and Chieftains” Camp Directors and Scout Executives can be seen wearing various Native-inspired regalia with the majority being Native style headdresses.

Leaders and members have a list of Native-themed titles such as chief, chieftain, foxman, brave, warrior honorary, warrior hard-way, fire builder, tom-tom beater, runner, Keeper of the sacred bundle, shaman, sachem, keeper of the wampum, sagamore and medicine man depending on their level of achievement and status in the Mic-O-Say.

Each of the titles also has a certain ‘eagle-claw’ emblem, usually worn as a necklace designating their status in the Mic-O-Say. The titles also have a specific description as described on the Mic-O-Say site.

An example are the sachem and medicine man, which are part of the tribal council, they are described as follows:

Sachem

Signified by white paint on the tips of the claws. Sachem is the first level of membership in the Tribal Council.

Medicine Man

Signified by white paint on the tips of the claws. Medicine Man is the senior level of membership on the tribal council.

According to the Mic-O-Say “Rights and Responsibilities” page on the Boy Scouts of America website:

“There are two ranks in the Tribe of Mic-O-Say: braves and warriors / honored women. The two divisions of warriors are hardway warriors and honorary warriors. Hardway warriors entered the tribe before their 18th birthday, whereas honorary warriors and honored women entered the tribe after their 18th birthday.

The descriptions are listed on the Boy Scouts web site.

‘Native’ traveling dance teams

The Mic-O-Say promotes Native dances in full “regalia” by nine separate dance teams that travel across the country to different scouting and public events. The nine teams are Crossed Arrows, Five Rivers, Kanza, Lone Star, Ma-Has-Ka, Maha, Otoe, Robidoux and White Shield.

The White Shield Dance team is one of the nine non-Native dance teams that travel around the country performing Native-themed dance demonstrations. As listed on the Mic-O-Say as well as their own website at [www.whiteshieldmico-say.com](http://www.whiteshieldmico-say.com) The White Shield Dancers are the “largest in the Pony Express Council encompassing the entire 19-county Kansas City metro area.”

The team, which wears “Native-themed regalia” has an average attendance of 30 “tribesmen” at every performance and 50 “tribesmen” at every practice. The current dance director is Paul Brenneman, who is called the “Sachem Northern Owl.” His image on Facebook shows him wearing such “Native regalia.”

Currently, Boy Scouts or Cub Scout groups can request dance performances from the White Shield Dancers, as well as the other groups as is described on their “Schedule a Performance” pages.

The White Shield Dance Team is one of many such teams throughout the United States.

Make Talk Now

The Mic-O-Say has several social media accounts existing under the name @MakeTalkNow which are currently active. The @MOS\_HOAC, the Official Twitter account of Mic-O-Say from the H. Roe Bartle Scout Reservation, has an active account, but the tweets are protected as a private account.

The most prominent of the accounts is the MakeTalkNow YouTube site which has nearly two hundred videos with scouts wearing Native-style ‘regalia’ conducting interviews, giving tutorials on creating regalia and videos of the Mic-O-Say pow wows and dance recitals.

The Mic-O-Say’s purpose

According to the Boy Scouts of America, the Tribe of Mic-O-Say “accomplishes its purposes by affording members ongoing opportunities for introspection on Scouting values as well as practical application of those ideals.”

The website description, which lends credibility to the organization’s ideals continues as follows:

“The program is focused on boys who have shown leadership abilities through specific achievement and growth, and provides them with a distinctive lifelong direction. The program is energized by memorable customs and traditions. Adult leaders are brought into the Tribe so that they may interpret and encourage the use and application of those principles in the lives of boys.

“Tribesmen who have embraced the principles of Mic-O-Say will find their lives enriched by a vision raised to higher sights, see their performance increased beyond previous limitations, and will develop lifelong friendships. They will stand tall within their communities as examples of unselfish service and of willing leadership.”

Through its cultural appropriation of Native culture, there has still been a list of high-achieving individuals that have made their way through the ranks of the Mic-O-Say.

Prior members of the Mic-O-Say, which as of 2019, has had membership into the several tens-of-thousands since its conception in 1925, have included the following members:

Harold Roe Bartle: the former two-term mayor of Kansas City; Congressmen Ike Skelton: A 34-year member from Missouri’s 4th District and Sam Grave from Missouri’s 6th Congressional District and Todd Graves, a former US Attorney.

The Tribe of Mic-O-Say has no indication of slowing its impression on young scouts.

As David Woodman, aka Painted Elk, the presiding chieftain of Mic-O-Say wrote in part in his 2019 Year in Review:

“As anyone who has spent much time at Bartle knows, the place grabs a special hold on our hearts and stays there, forever pulling on us to return ... Let’s see where we can take the Tribe in 2020 and beyond. There will be challenges but together we can weather the storm and keep the Tribe pointed in the right direction. I ask for your support to volunteer, donate and serve where you can. Ya Ta Hey.”

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# 2019 Hopi Sumi'nungwa Festival



Butterfly performance by Hopi and Tewa people (Photo by Romalita Laban/HT)



Sign to welcome guests at the festival (Photo by Romalita Laban/HT)



Booths all around selling food and art (Photo by Romalita Laban/HT)



Butterfly dance performed by Hopi teens (Photo by Romalita Laban/HT)



Deer Dance performed by Hopi and Tewa teens and children (Photo by Romalita Laban/HT)



Singers sing for the performers (Photo by Romalita Laban/HT)



Festival shirts and race shirts for sale (Photo by Romalita Laban/HT)



Racers set at the starting line to run during the Hopi festival (Photo by Romalita Laban/HT)