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23: Jose Gene Naranjo-Cross Exam.pdf (249.4Kb)

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1 A Well, after that child is recognized as a member, yes.

2 There are relatives who will take care of the child.

3 Q And that entitles the child to all the privileges --

4 A Yes.

5 Q -- and rights that he can get from the Pueblo as a full
6 member?

7 A Right.

8 Q Do you know whether or not, traditionally, that was the
9 rule; has that always been the just, justly -- or has that
10 always been the rule?

11 A What's that?

12 Q The illegitimate children.

13 A Well, yes. I think it has been the rule as far as we
14 have known it and it has been that way for as long as I
15 remember; children born out of wedlock are always taken
16 in.

17 Q Who has the responsibility for teaching these children
18 their cultural and religious training?

19 A Well, like I stated before, once a child is recognized
20 as a member, there are relatives, male, and maybe female,
21 too, at the same time, to teach all of these things.

22 MR. PRELO: Thank you. I pass the witness.

23 CROSS EXAMINATION

24 BY MR. COLLINS:

25 Q Mr. Naranjo --

- 1 A Yes.
- 2 Q -- you were just speaking about teaching children. In
- 3 the case, is the teaching of the girl child any different
- 4 from the teaching of the boy child?
- 5 A Yes.
- 6 Q Does the father have a bigger role than one, than the
- 7 mother, than the other or something of that sort? How is
- 8 it done?
- 9 A Well, the male, the male has got a lot to do even with the
- 10 girl. But the mother, at the same time, has got a lot to
- 11 do with the girl, too.
- 12 Q The mother has a lot to do with raising the girls, right?
- 13 A Yes.
- 14 Q Teaching the girls things women need to know?
- 15 A Yes.
- 16 Q And the male would have more to do with raising the son,
- 17 is that right?
- 18 A Well, not exactly just a son. There are a lot of things
- 19 that a girl should be taught by the male, too.
- 20 Q How about teaching a boy?
- 21 A Well, yes. The boy is in the same fix.
- 22 Q I see. So it is more or less the same, both parents teach
- 23 both?
- 24 A Both parents are involved in teaching.
- 25 Q Now, on the illegitimate children being admitted to

1 membership, does it make any difference if the father is
2 known or unknown?

3 A Rephrase that again, please.

4 Q Well, if you have a child born out of wedlock, sometimes
5 you know who the father is, sometimes you don't, and I'm
6 wondering if that makes any difference in enrollment.

7 A No, it doesn't make any difference because the mother is
8 not married. The mother is not married and the child is
9 born out of wedlock so, naturally, the child is proven,
10 either he or she, is born out of wedlock. It has to go
11 through the procedures to become a member.

12 Q Suppose that the father, of the child born out of wedlock,
13 marries the mother right after birth, would that make any
14 difference?

15 A No, no, it won't make any difference either, unless the
16 father is also -- well, if a child -- let me explain it
17 to you this way.

18 A child is born out of wedlock and has been recognized
19 as a member of Santa Clara regardless of how, where, or
20 how his child is taken. It doesn't make any difference
21 to the membership unless he relinquished that right.

22 Q I see. Now, you said that before 1939, there were some
23 naturalizations, is that right?

24 A Yes.

25 Q And you said that in the case of those naturalizations,

1 the persons to be naturalized had to learn certain things
2 about the Pueblos, first, is that right?

3 A Yes.

4 Q What kinds of things did they have to learn?

5 A Well, at that time, long before '35, long before the
6 Constitution, there were all kinds of community work.

7 Q Yes.

8 A Then you had your laws, rules and regulations of the
9 Pueblo. Those have to be kept up by a person.

10 Q So the person -- excuse me.

11 A But if a person is living in that Pueblo for so many years,
12 naturally, the people of that Pueblo will see to that
13 person that he has lived in that community and has been
14 obeying the rules and regulations, doing the kind of work
15 that he's supposed to be doing, so, naturally, somebody's
16 going to come out and say, "Well, hey, that person needs
17 to be -- why don't we go bring him in as a member."

18 Okay. Somebody decided that. Okay. Somebody has to
19 do the talking and everything else. You bring him before
20 the Council, or as we have said before, maybe a Council
21 member has been told about it and it is brought before the
22 Council and that was how he was naturalized.

23 Q I see. So he had to learn about the laws of the Pueblo,
24 he had to do his share of the Pueblo affairs?

25 A Yes.

1 Q Clean the Kivas, sweep the plaza and that sort of thing,
2 is that it?

3 A Yes.

4 Q But the Ordinance, there's no law under the Ordinance of
5 1939, is that right?

6 A That's right.

7 Q You were asked before about why the naturalizations were
8 cut off. I wonder if you could tell us any more about
9 that.

10 A Well, as I have stated, during the time they have seen
11 so many mixed marriages coming in, into the tribe, they
12 have felt that the problem of the children of mixed
13 marriages will become greater in time, due to the fact
14 that we have not had this enrollment settled.

15 Q I see. In other words, the mixed marriages were becoming
16 much more common at that time, is that right?

17 A Yes.

18 Q Were they pretty rare before the Constitution?

19 A Well, you hardly see any mixed marriages, very few, before
20 that time.

21 Q I see. At the time of the consideration of the Ordinance,
22 were you on the Council, 1939?

23 A What was that?

24 Q Were you on the Council in 1939, sir, when they were passing
25 this Ordinance that we are talking about? Were you a

1 member of the Tribal Council?

2 A Yes, I think I was in the Council.

3 Q And was there any discussion in connection with these
4 mixed marriages about the amount of land available and
5 things of that sort?

6 A Well, those were some of the things that were brought out;
7 the money, the money, the land, all that was brought out.
8 So that's one of the things that -- the reason that they
9 closed, is, until maybe someday they may be able to do
10 something about this enrollment.

11 Q When you say that the money and land were things that were
12 brought out, do you mean that there would be a shortage
13 of those things? Is that what you mean?

14 A Yes, with the number of people that we have right now in
15 our Pueblos and the number of males, the males that we
16 have that will be marrying into, maybe, into Santa Clara,
17 maybe outside, but they are males, they will be bringing
18 in their children. So that will increase the population
19 of Santa Clara.

20 So with those thoughts in mind, well, that was the
21 reason why that thing was closed.

22 Q Now, you have talked about the factions. First of all,
23 there are the Winter and Summer People, is that right?

24 A Right.

25 Q And then, in addition to that, there were factions?

- 1 A Yes.
- 2 Q How many factions altogether?
- 3 A There's four today.
- 4 Q Now, have there always been factions so far as you know?
- 5 A Well, to begin with, no. There were only two factions,
- 6 Winter and Summer.
- 7 Q And at some later time, the Winter and Summer split and
- 8 made four, is that it?
- 9 A Yes.
- 10 Q Do you know when that happened?
- 11 A Well, the Winter part, I don't know. But the Summer part,
- 12 that was in 1935.
- 13 Q So the Winter factions split off much earlier than the
- 14 Summer, is that correct?
- 15 A Right.
- 16 Q Do you know anything about naturalization of a man named
- 17 Dozier?
- 18 A A man named what?
- 19 Q Named Dozier.
- 20 A Well, naturalization itself, I really don't know. But
- 21 I have heard how he came in.
- 22 Q Well, I don't want you to tell of what you heard, so that's
- 23 okay. Now, I want to ask this question in a way that
- 24 doesn't offend your religion, Mr. Naranjo. But if I make
- 25 a mistake, you let me know.

1 When you have religious activities in the Pueblo,
2 do you carry them on in the Tiwa language or in some other
3 language?

4 A In Tiwa.

5 Q Always in Tiwa and only in Tiwa?

6 A Yes.

7 Q You would never use English in a religious ceremony?

8 A No.

9 Q Or Spanish?

10 A No.

11 Q Are you baptized in the Catholic Church, sir?

12 A Sir?

13 Q Are you baptized in the Catholic Church?

14 A Yes.

15 Q You consider yourself a good Catholic?

16 A Well, I won't --

17 MR. PRELO: If the Court please, I object. I don't
18 know that it is relevant, whether he's a good Catholic
19 or not.

20 THE COURT: I'll sustain the objection.

21 MR. COLLINS: It is a hard subject, Your Honor.

22 THE COURT: I understand, Mr. Collins. I don't think
23 that has anything to do with the question of religion
24 involved here.

25 MR. PRELO: One religion is enough.

1 THE COURT: If it does, we can search it out.

2 Q (By Mr. Collins) Mr. Naranjo, you were asked on direct
3 examination about how candidates are chosen for offices.

4 Didn't you say that there was a change when the
5 Constitution came in, how candidates are chosen?

6 A You mean from the old to the new?

7 Q Yes.

8 A Yes, there has been a change.

9 Q To the extent you can tell us, what change?

10 A Well, in olden times, the candidates or the governing
11 body was chosen by just a certain group and that's another
12 aspect of the religious part of it.

13 Today, with the Constitution, well, each group
14 chooses their candidates and they are put on the ballots
15 and the people come to the voting place and vote for
16 whichever candidate they want.

17 Q Are some of the factions more traditional than the others?

18 A Well, to begin with, maybe in the beginning when we
19 started out with the Constitution, maybe it was kind of
20 lopsided, to say maybe some factions were dominating.

21 But, today, no. Today, people have begun to see
22 that a better Government is where they choose the right
23 kind of people.

24 Q Are the factions sometimes called progressive and conser-
25 vative?

1 A Yes, as well, that doesn't apply anymore.

2 Q I see.

3 A At one time, when there were only two groups, that's when
4 these things were mentioned by those names. But, today,
5 they are not.

6 MR. COLLINS: Okay. Thank you. No more questions.

7 REDIRECT EXAMINATION

8 BY MR. PRELO:

9 Q You stated on cross examination, Mr. Naranjo, that the
10 mother taught the daughter to some extent and the father
11 taught the son to some extent. But as far as religious
12 training by parents, who is the dominant parent?

13 A Well, on the male side, if it is a male child, the father
14 could be the dominating party there.

15 If it is a female child, the mother does have a role
16 in it, but the dominating party is on the male side most
17 of the time.

18 Q Thank you. You stated also that if the father of an
19 illegitimate child were known, that probably a child would
20 still be taken in by the tribe.

21 Do you know of any cases where the father was actually
22 known?

23 A Well, I can't say where a father was actually known,
24 because as we all know, everybody that's here in the
25 Courtroom, all know that whenever a child is born out of