

COMMISSIONER JOHN COLLIER'S MEETING WITH THE  
HOPI INDIANS AT ORAIBI, ARIZONA  
JULY 14, 1938.

Present at this meeting were:

Officials:

- Mr. John Collier, Commissioner of Indian Affairs
- Mr. Willard W. Beatty, Director of Indian Education
- Mr. Stanley W. Gresham, Director of Employment
- Dr. Gordon Macgregor, Anthropologist, Advisor to the Commissioner
- Mr. Boyle, Director, Soil Conservation Service.
- Mr. W. R. McKinney, Assistant to Mr. Boyle
- Mr. J. H. Provine, Director Soil Conservation, Indian Area.

Council Members:

- Mr. Peter Nuvashu, Chairman
- Mr. Jackson Tomaketa, Vice Chairman
- Mr. Tom Parata, Treasurer
- Mr. Sam Shingotewa, Secretary
- Mr. Bennett C. Cook, Sergeant at Arms
- Mr. Albert Yava, Interpreter

- Mr. Irving Pabanahe, Representative, First Mesa
- Mr. George Coohise, Representative, First Mesa
- Mr. David Lalawoptima, Representative, Mishongvovl Village
- Mr. Carl Some, Representative, Mishongvovl Village
- Mr. Forrest Nuvahoytewa, Representative, Shipaulovl Village
- Mr. Sante Quotsainewa, Representative, Shungcupay Village
- Mr. Fred Tomayeva, Representative, Oraibi Village
- Mr. Scott Seeoyewa, Representative, Oraibi Village
- Mr. Roger Honahni, Representative, Moencopi Village (Upper Dist.)

Chiefs of Tribes:

- Kowanimpewa, Chief of Bacabi
- James George (Polingyowama), Chief of Hotovilla
- Dan Kootshongva, Advisor to Polingyowama
- Maho, Chief of Fire Clan, Walpi

Members of the Tribe,

Interpretation by Albert Yava; also, Byron Adams, Sr., by request.

I certify that the following is a true and correct report of the meeting of Commissioner Collier and representatives of the Government with the Hopi Council and members of the Hopi Tribe at Oraibi, Arizona, on July 14, 1938.

*Adella L. Adams*  
Adella L. Adams.

*E. L. W. Kingsley*  
E. L. W. Kingsley

Hopi Indian Agency.

COMMISSIONER JOHN COLLIER'S MEETING WITH THE  
HOPI INDIANS AT GRAIBI, ARIZONA  
JULY 14, 1938.

The house was called to order by the Chairman of the Hopi Tribal Council and the roll was called by the secretary.

(Chairman Huvasa) For a long time we have wanted this man, Mr. Collier, to come out here to discuss and explain certain matters to us and now he is here and will talk to us for a little while. Mr. John Collier, I shall introduce you to my fellowmen here and we will hear what you have to say and then we will take up other matters later, so you can now take the floor and address yourself to the people here.

(Commissioner Collier) Mr. Chairman, Hopis of the Council and of the tribe, I come here at the time when your new Superintendent, Mr. Seth Wilson, is taking charge. He spent a long time searching for the man who would be the right man for the Hopi jurisdiction, and I am entirely certain that you will find Mr. Wilson the right man. I have never felt any more confidence about any superintendent than I do about Mr. Wilson. This time when the new Superintendent has come seemed a good time to come out here and talk over with you various matters, both to learn what is in your minds and to make clear to you what our plans are. Also, I believe that some misunderstandings have grown up or have been spread around as to the things that are ahead -- as to the plans of the Secretary of the Interior and my plans, and so today I am anxious to make everything clear. Your Chairman says that he wants me to talk first. I will do whatever the Council prefers.

(Chairman) Now, in our telegram to the Indian Office we called for Mr. John Collier or Mr. Lokes to come out and investigate our affairs and the Indian Office and also the Central Agency, and in our telegram the Tribal Council wished to know why that in the past the tribe had been neglected by the Office on the acceptance of the Reorganization Act, and in that telegram we want to know why that occurs, and so according to that we have received another telegram later and we have been requested that our Superintendent is coming and that our Commissioner, John Collier, will appear a little while after that and we have him here today.

Now, upon examining the tribal constitution we find it orderly, logical, and it fully and honestly used this perhaps might be the one as the Constitution of the United States Government -- that is the beauty of it. That is what we find in our constitution, however, at present, in regard to the management of the land it appears to us as an indirect form and our authoritative instrument in our Hopi Constitution is not revolving beneficially. We find ourselves not safe as yet to take jurisdictional problems with the Government until our problem of finding our own established area is solved, otherwise we will never be able to arrive at the means or point of our historic destination, but we will always be in fear of stepping off the path. Now, the constitution provides the hands of properly voted-in by fairly well qualified Indian representatives, but where is the outcome of it, does it still remain the same as the old statute. The blanket law in Washington, whether the blanket fits the figure the garment had to be worn. That is the question here today. In regard to that I may quote from our petition some years back, in 1930, with reference to our boundary here:

April 8, 1930

Commissioner of Indian Affairs  
Washington, D. C.

Thru Superintendent E. K. Miller, Hopi Reservation.

Dear Sir:

We, the members of the Hopi Tribe hereby and respectfully request of you in our petition with reference to our land, that which had been a most vital subject of our people or tribe at present and for generations past. This case arose from the fact -- from what our Chiefs and Fathers tell us, that we the first Americans that ever established and made this place our permanent home with the view of living our lives in our own way.

After an extended discussion and consideration on the matter we feel that our old tribal land claim concerning about our old boundary lines and the area of land within the said boundaries should and ought by right in the light of justice, liberty and the Supreme Being, be taken into consideration for us at Washington that we desire and want our land return to us, because we love our home-land and never want to be moved out of this place. For centuries the Hopi shrines at the distance points (it is better shown on the accompanying map), which bordered the Hopi people from every direction, marked and designated the Hopis' tribal land boundary lines. Before the other people came the Hopis' essential needs at away places were all obtainable. For examples: wild game and fowls was plentiful, timber for building purposes could be gotten from either Sun Set Mts. in the west and up from north of here, salt and etc.

But, intrusion of the Navajos, then, coupled with the lack of justice and better understanding on the part of our white-brothers; not the spirit of friendship and brotherhood which we and our grandfathers have always felt toward our white-brothers account for the fact that our boundary lines has never been acknowledged or recognized by the United States Government. As a result our land had been greatly diminished or reduced in size to what is now called our reservation. Much to our deep regret and the frightful loss of our land we love, that confiscated area of land had officially been set aside as a Navajo Reservation and a public land. Thus our past dealing with our white neighbors lead us to believe and realize the change that we had been and will always be the subject for further loss of our land; the subject for extinction as a tribe unless that well, informed body of thinkers in Congress confirm and help us.

Therefore; we the people, the majority of the Hopi land signing the said petition are earnestly and sincerely asking that our land we love so well, be returned to us for the benefit of our future generation.  
Sincerely your friends,  
(Printed by Dalahatema,  
Chilimovoy Chief.  
I ask that this ought to be in the records. Now you can have the floor.

Now, I have been told that the Hopis in the different villages have been given to understand by somebody that the removal of Superintendent Hutton was carried out to meet the wishes of the Navajo tribe and that his removal

we thought had that power and we think we have found that man in Mr. Wilson. Search for the man who would genuinely meet your needs and the man to whom superintendent anywhere else, and we made, as I said before, a very careful notified Mr. Hutton that he could not remain here and the he could not be a for superintendents, but at least, after waiting too long, in my judgment, we The hardest problem we have in the Indian Service is to find the right man try again, but he did not succeed. It is hard to succeed as a Superintendent. I called him to Washington, we talked about everything and he came back to wise enough to take him really a Superintendent. In this we were disappointed. the beginning that your previous Superintendent would be strong enough and depends on the success and the ability of the superintendent. He thought at Indian jurisdiction, in a superintendent, an agency operation, everything future, but I want to say this much to you, and that is, that in a successful going over past events particularly because what we want to talk about is the and be their own man has never been fully carried out. There is no use in talked about, of giving to the Hopis a Superintendent who would have power and the Council is here now, but the other part of my undertaking, what we the Reorganization Act, adopting their constitution, electing their Council, powers that it would bring to the Hopi people. The Hopis did organize under Reorganization Act and the organizing of the Hopis under that act and the Hopi jurisdiction with a Hopi Superintendent. We discussed likewise the policy of the Secretary of the Interior and of myself that it should be a have a Hopi jurisdiction, a Hopi Superintendent. I stated that it was the matters, we discussed the desires of the Hopi tribe in the Hopi villages to with a very large number of the Hopi Indians. At that time, among other with you about three years ago, maybe it was four years ago, here at (Gai)bi Now I want to go back in your memories to a meeting which I held here

of Mr. Boyler's who is also working in this area, Mr. McKinney, whose work has to do with the Indian country, Mr. Provine, and an assistant Boyler; and then another representative of the Soil Conservation Service vation work over all this country whose headquarters are at Gallup, Mr. mean Dr. Macgregor; and then the man who is the Director of the Soil Conser- is advising us and who you all know already, or many of you know him, I education divisions of the schools, Mr. Willard Beatty; and then the man who and then the Director of Indian Education from Washington, head of all of find men to employ and placing employees in the Service, Mr. Crosthwait; me who is the director of all the employment in the Indian Service, that is, stand up so you will know him; then a man who has come from Washington with So first of all I will ask Mr. Seth Wilson, your new Superintendent to

may know them, not only the Council members but also the people here. Hopi matters and I think it would be good if I had them stand up so that you with me to this meeting a number of men who are important in relation to many of those matters. Now, before I go on I want to say that I have brought probably will answer a good many of those questions which deal with a good the minds of the Council and the people but in making my statement I (Commissioner Collier) I do not know all of the matters which are in

was the beginning of the absorption, the amalgamation, of the Hopi jurisdiction with the Navajo jurisdiction. That is not correct. In fact, that is just the opposite of the real facts, which I will give you. The transfer of Mr. Hutton was a decision reached by us at Washington after having many reports and investigations and after talking very fully with Superintendent Hutton himself. The decision was reached by Secretary Ickes and me, and the Navajo Agency had nothing to do with it. The fundamental reason why Mr. Hutton was removed was so that we could put in here a Superintendent to whom we could give authority and who would work with the Tribal Council and the Hopis toward accomplishing what the Hopis want. As for Mr. Wilson, your new Superintendent, nobody on the Navajo, as far as I am aware, knew him or had ever heard of him. Mr. Wilson is a man who has had a large agricultural experience, first in the northwest, in the state of Washington, and then he came and worked in New Mexico with the Pueblos and where he was very successful, and the Indians liked him extremely well; then he went to North Dakota where he has proven the most able and has been one of the most popular administrators among the Indians of the Sioux country.

Now, in order to be clear and also in order to be brief, I have prepared a little statement here, just a page and a half, about what we do plan to do now forward for the Hopis. Any particular thing that I have set down in this paper may be changed after consultation with the Hopi Council, but this is what I think should be done on the basis of my present knowledge, and this is what I am prepared to do:

1. Under the new Superintendent, Mr. Wilson, the Kearns Canyon School and plant will be returned to the jurisdiction of the Hopi Superintendent.

(Byron Adams) Chairman, a question arises. Your honor, they want to have it made specifically clear to these Hopis whether you mean the school is to become a Hopi school, or whether it will be a Navajo school under the supervision of the Hopi Superintendent.

(Commissioner Collier) That is a question which I will discuss later, whether it will be a school for the Navajos or the Pueblos. That will be discussed later. The school will be placed under Mr. Wilson. He will come back to the subject of the school at the close of our discussion.

2. The new Superintendent will be administratively in charge. That is, he will be the superintendent over all activities carried out within the Hopi Land Management District. This says nothing about the jurisdiction question. I am coming to that later. By the Hopi land management here I simply mean that which is known as District Six. This means that from now on not the Navajo Agency, or any other place, or any other person will be the administrator here but the Superintendent, who will do his work in consultation with the Tribal Council. For the moment put out of your minds the school question and the boundary question. He will come back to that and we will go on to the next point.

3. All projects of land development, water development and other projects within the Hopi Land Management Districts will be prepared in conjunction with the Hopi Superintendent and the Hopi Council and will be presented to the Council for final approval. This means roads, wells, irrigation, water

spreading and all of the things that develop the land and work projects.

4. To make possible more work projects, and the payment to labor of a larger proportion of the total amount appropriated for such projects, the irrigation and road projects in the Hopi Land Management District will make use of the technical and supervisory personnel and the machinery of the Navajo Service, with the understanding that the work will be performed under the administrative control of the Hopi Superintendent; and for such projects the labor used will be exclusively resident within the Hopi Land Management District.

I want to explain what this last statement means as simply as I can.

When money is appropriated for an irrigation development or roads, and things like that, part of that money has to go for the engineering and technical work, and part of it goes to the cost of materials and labor. So far as we can relieve the Hopi jurisdiction of the burden of the technical diagraming, plan making, engineering plans, etc., to that extent more of the appropriation can go into materials and labor. The Hopi jurisdiction is a small jurisdiction. If we attempted to build up here an independent engineering unit for roads and another for irrigation, the cost would be very considerable. We couldn't supply you with the best technical talent, not as many projects could be carried out and not so much money paid in wages. We have the same situation in all parts of the Indian country. We have headquarters at Phoenix which renders technical service to all the reservations around Phoenix. We have the same at Albuquerque. If we tried to duplicate on each little reservation the overhead of the technical service would mean that a great deal of our money would be used up in paying engineering and technical salaries. The change we are making from the way it has been in the last few years is fundamental and I want to make that clear to you. Until now, for two years, road projects and irrigation projects have been made at Window Rock, have been administered from Window Rock, have been governed there. Now the projects will be made here and administered here and governed here and Window Rock will merely supply the technical men to assist. Incidentally, this gives to the Hopi Superintendent the control of the irrigation on the Hopi jurisdiction, which never existed before. Always, as you know, irrigation was handled for the whole area, Navajo and Hopi, at a distance from here. I will pass on to the next number, which is important.

5. The Soil Conservation Service, whose headquarters are at Gallup, will do certain things. First, that organization will assist in the finding of facts and the formulating of plans, making of plans for land and water improvement and range management, such plans to be submitted to the Hopi Council through the Hopi Superintendent. Second, the Soil Conservation Service will supply funds and supervision for water and range developments other than irrigation. They won't do irrigation work. They will do other kinds of water development. They will do that in cooperation with the Hopis -- in submitting plans for them. Next, the Soil Conservation Service, in addition to the water and range developments already mentioned, will carry out such other erosion control work as is possible within the Soil Conservation policy, which policy requires a certain contribution and cooperation on the part of the Hopi Indians. That will be explained fully later.

Now, if and when the Soil Conservation Service comes in to do these

things, spend these monies and all that, they will place in the Hopi jurisdiction a capable man who will stay here all the time and will be a member of the staff of Superintendent Wilson, charged with responsibility to carry out Soil Conservation work under the direction of Superintendent Wilson and in harmony with the Hopi Council. Next comes the boundary question. Nothing in the above paragraphs which I have read pre-determines or settles anything with regard to the ultimate Hopi Tribal boundary. It is suggested that the Hopi Council shall designate a committee on boundary and that the Navajo Tribal Council shall designate a committee on boundary and that these committees enter into negotiations upon the matter of boundary. The Commissioner of Indian Affairs will be prepared to designate a representative to work with these negotiation committees. You see, the question of a boundary has to be approached from both sides, both tribes, and it has to be handled with some kind of help with both sides taking part. The Council could appoint such a committee and could limit the authority of such a committee any way it wanted to. I would not have the least idea that complete agreement could be reached between the Hopi and Navajo, but they might make some agreement. I am sure that in the long run the thing has to be settled by the Secretary of the Interior, but it ought to be preceded by a negotiation between the two tribes.

Now, in the matter of the shrines and certain other things, I have this to suggest -- It is suggested the boundary negotiating committees above proposed, that is the committee of the Hopi Council when appointed, shall go to work and prepare the description of each Hopi shrine and eagle hunting ground and any timber and wood privileges which are needed by the Hopis, with a view to negotiating for any needed protection or privilege in these matters.

I want to throw in just one remark aside from this paper about the boundary question which I have been hearing about for fifteen years at least. Almost everywhere that I go among Indian tribes, almost everywhere, or everywhere, I find that the tribes assert that they have by ancient rite occupied, and all that, an area of land much larger than their reservation. I do not believe that there is a single exception to that. Frequently the boundary that they claim lies way off among lands owned by whites; sometimes it even includes great cities within its boundary. The Hopis are not very differently situated from all the tribes. They have a rightful claim to a larger area than it is possible for them to get, so a complete fulfillment of the Hopi wishes in regard to boundary is not to be expected. The boundary that the Navajos claim goes clear out to the city of Albuquerque and includes the Jicarilla Apache Reservation. They can't have that, but we are trying to get more for the Navajo and I believe that the Hopi jurisdiction can be made to include more than District Six.

Now, you will note that this paper that I have read to you does not touch upon some questions. It doesn't, for example, say anything about where the Hopi Agency should be located, whether to remain at Keams Canyon or to be built here or somewhere else. It is a matter to be decided in accordance with the wishes of the Hopis. It doesn't touch on school matters. That will be taken up later. The things that are set down here are not set down as an announcement of an unchangeable program. Everything I have read is subject to change after consultation with the Hopis. Many of these unsettled ques-

tions are things that ought to be worked over carefully by the Council and the new Superintendent and which perhaps can be settled more wisely after the Superintendent has been here a little while. Insofar as they can't be settled here, then either he and a delegation can come to Washington, or I can come back here.

There is one more paragraph which I thought it right to put in here, which is a statement of general policy.

8. The laws of the United States require the conservation of tribal assets, soil and grass particularly. Likewise, the expenditure of money on water and land improvements on the Hopi Land Management District as in other places are conditioned upon, that is, they are made with the understanding that the right land use practices will be adopted and these right practices of land use necessitate certain reductions in the number of livestock carried on the range. The necessary reduction can be accomplished in part, and I think here in a large part through the selling of old ewes, old cows and horses and unproductive stock. I put that in simply because I thought it should be in the document.

Now, before I stop talking, and then we will discuss whatever is in the minds of the Hopis, I want to say this, that I have known for a long time, many months, even for a year, of the unrest and dissatisfaction among the Hopis, and I have known that a good deal of it was based on real causes; that a lot of things needed to be corrected; I have known that for at least a year, but I have known, I have learned through long, long years of experience that the successful correction of anything that is wrong in a jurisdiction depends very largely upon having a superintendent who is wise as well as courageous, who is skillful, who is really on the job. I didn't have that superintendent for you. I was sure that to come out here and try to put things right under the old Superintendent would disappoint you, would be building on sand, and I deliberately did not attempt to straighten things out until I could give you the right man for a Superintendent and who would work with you. Now that Mr. Wilson is here I am sure that you are going to see a rapid clearing up of nearly all the things that have troubled you. In fact, you are going to clear them up yourselves with his help. Now, that finishes my talk. It is better for me to stop and let the Council express themselves about anything and I will try to explain what I can, and if I can't explain some things, perhaps some of the men who are here with me will be able to explain them for you.

(Chairman, speaking in the Hopi language to the people and Council)  
After hearing Mr. Collier's speech perhaps it has brought to your minds something which you would like to have discussed or explained. You are free to express your thoughts and opinions.

(Rep. Fred Lomayesva, speaking in the Hopi language to the Council) We have not planned on anything in particular to discuss at this meeting and now our commissioner has said a lot. He has said a lot and it is up to you and us to express our opinions. Since the representatives have not held a general meeting among themselves I do not know what is in their minds, and I think that we should have a little time to get together with our thoughts before we say anything here at the meeting.

-(Byron Adams, speaking in the Hopi language) I think that is right. He has said a lot of nice things and I think the people should have had time to talk things over before we say anything. We should plan any proposition before we try to present it or say anything.

(Chairman) If any council member has anything to bring up he is at liberty to do so, or if he has any plan to bring up to the Honorable Commissioner.

(Rep. Tom Pavatea) Now, this man from Washington has come to us in person. We have been in the dark all the way through about many things, not understanding what the program was up to date. The Commissioner has expressed himself as to the plans that are being made in Washington and we are glad to hear it, my people, we are glad that he has told us in person just what the plans are. I am glad now that I have some knowledge of what his plan is so I will say that what he has said, as I understand it, is all right with me.

(Rep. George Coochise) Everything is so foreign to us. We do not know as a Council how to get things through. Things have come to our attention, yet not being familiar with anything in the way of carrying on business relations, we are simply lost; even as an organized body we do not know how to function. The reason why we adopted this Reorganization Act is because it was told to us that we will have some authority to transact our own business relations. After we adopted this Reorganization Act it seemed like that there was hardly any authority that we could act upon and we simply did not know how to go about it because there was no authority in sight that we could depend on to function. It is our understanding that when we organized we would have some authority. After we organized we sent in resolutions and petitions so that we could be recognized whenever such things go into the Office through the Council. That was our understanding. We have sent in our resolutions and petitions and things like that but they have never been answered. Then, another thing, there all kinds of work going on around us. We simply stood and wondered why these works were going on without our knowledge. The only thing we could do was just to look on without any knowledge of what was happening, now as I say, we simply didn't understand what this was all about. We do not understand! Just because we did not understand about all these things was what put a scare into all these Hopis and has made them wonder what it is all about.

There are many things in words that have come to our attention. Many things that have worried us. We have heard that our Agency was going to be turned over, or abandoned. Things like this made us worry, so the only thing we could do was to ask our Commissioner to come out here and explain the facts and whether those things are so.

Now, as you know, there are two distinct tribes residing on this reservation, the Hopi and the Navajo, and because of that things that have been rumored as to the action of the office scared us. It worried us more because we know that the attention is being given to the Navajos more in work and all that. They are paying little attention to us Hopis it seems like. This made us very unhappy. We feel like we are in the dark. We do not know

which way to go is the reason we asked the Commissioner to come out here. There is work going on all around us. Some people are transplanting trees and others are working at other things, and these are things we see and which have made us wonder. When the Soil Conservation Service came and announced their program, naturally we didn't want to do what they told us, simply because we didn't know. There is no one appointed out here for the Hopis to explain the whole thing about what the program was. As I say, we resented the whole program. Naturally we didn't want to do what they told us, simply because it wasn't explained to us, as I said. There is one thing here that we all know -- It has been told to us by others that we are under the jurisdiction of the Navajos, us Hopis, and of course, being a separate distinct tribe we resent to come under the jurisdiction of those who are altogether different from us. I want to ask the honorable Commissioner this question -- Isn't it proper for even a small group of people to have their own administrator, or is it wrong as a small group to have an administrator?

(Commissioner Collier) It is right for the Hopis to have an administrator, and they are going to have one from this day on.

(Mr. Coochise, continuing) That is one of the foremost things in our minds. It is the reason why everything has been brought to attention more or less. We resented to carry on what the program is, just on that account. Naturally the Hopis looked at it this way. Whenever they have an administrator with authority that is what they want. It would be their wish then that they cooperate with the man if he is appointed with authority. The Hopi is still living his own life. He is far back from what you may call civilization. He is still living his own life and they will have to be a burden with others when he is dealing with the Hopi.

It will take them a long time before the Hopi can absorb things that are told him for his benefit. You will have to be patient in dealing with us. It will have to come to pass to have a Government representative here on the grounds to do nothing but to help us to solve our problems. Now, we have an agent appointed to us, whether he is for the Hopis only or not, but we want a man appointed here just to work for us, for the interests of the Hopis only, so that man that is appointed as our agent, we would like to ask him not to get out of patience with us but to have patience enough so that in time we can understand one another, by doing so we hope to gain something. We hope to make advancement. All these men that are able to work wish to have some work where they can make their livelihood. We do not know what has become of the money that is supposed to come to the Hopis for their benefit -- it simply disappears. If there is any money appropriated whereby the Hopis can benefit by it, we wish to have it come direct, this is what we ask. This is about all I have to say, as I wish to give others a chance to express themselves, and I am glad to see and know the Commissioner as I have never seen him before.

(Commissioner Collier) This has to do with the question about work. I have here a list of money available for the present year from now until through the year to be spent here. The Roads money will be \$15,000; for deep wells \$12,105; for irrigation \$37,500. That is money, most of which we have just received from the President, and in addition all that the Soil Conservation will do. That is not included in this total. That will bring the total expenditure well over \$100,000; of that expenditure about 40% goes into wages

so that the amount available for wages is some where around \$50,000.

(Sam Shingoitewa) Is that for the entire Hopi jurisdiction, or does it include only District #6?

(Commissioner Collier) No, that just includes District #6.

(Rep. Roger Honahni) I am from Moencopi. I want to know what plans you have for where I come from. I am from the Moencopi village and I want to know if there are any such plans you have made, or is there any money available for the Moencopi people.

(Commissioner Collier) I do not know, I can not answer that question, but I am sure that there will be some work done there.

(Mr. Provinse) There will be some work done at Moencopi.

(Rep. Honahni) This has always been my experience. I belong to the Tribal Council and I am a Hopi Indian. Every time when I approach any white-man with things of this sort they always say, "Well, we will go out to take care of you". It seems like they do not do what they say. They always tell me something and don't do it. When I heard Mr. Macgregor was coming, that he was coming to help, that he was coming to try to get us well lined up, I asked him to come to Moencopi, but he never did come. Whenever I approach the stockman, Mr. Miller, he says, "Well, I will come and see you", but he never comes. For all these reasons I would like to have my people recognized and have some part in the program so that they may have some employment.

(Commissioner Collier) Mr. Beatty suggest that I make this clear to you -- The Moencopi people are eligible for employment, but these funds that I have been telling you about are to be used in District #6. I do not believe you will have the experience and trouble of your Superintendent making any promises that he will not carry out. In the particular matter of Dr. Macgregor -- He came here and it soon became evident that he could not do any real good until we could get a new Superintendent, because everything hinges on the Superintendent. At a later date if Dr. Macgregor is wanted here he will come.

(Sam Shingoitewa) In stating about the money in District #6, about the working conditions -- Do you mean that we will have to come into District #6 to obtain work, I mean the Moencopi people?

(Commissioner Collier) No, I said I did not know what would be done for the Moencopi people, but I stated that the Moencopi people would be eligible for employment in the amount that we have described aside from the amount that will be spent at Moencopi.

(Chairman) It affects me in that I am still lost about this district units, and I do not see why we should take time to go into full detail about this while we have a valuable man here before us, but one of the delegates said we would recess and then get together with some of our chieftains and get their thinking of our meeting and discuss what things that should come out before them here and finish out at last. All those that are in favor of

having a recess stand up and we will have a little time to refresh our minds.

(A motion was made and seconded, so the meeting adjourned for the noon recess).

(The meeting was called to order at 1:35 p.m.).

(Chairman) We will proceed with the meeting and the house is again open to the general public. Anybody who wants to say anything will be free to express themselves. I have called on John Collier to have the floor and speak to the Hopis and the other people.

(Commissioner Collier) I expect that nearly all of you were here this morning but I will repeat myself a little bit even though some of you have heard it once. When I came into the Hopi country it made me feel good, and I wrote to my wife and in that letter I told her that I was in the Hopi country and it felt good to be back.

I know that in the last year or two a good many Hopis have been feeling neglected and in the dark and have wondered whether we at Washington had forgotten about them. The Hopi Indians are Pueblo Indians. Secretary Ickes who is head of all Indian work, became interested in the Indians through the pueblos. He knows all about them and I have almost lived among the Pueblo Indians for years and years and there is no danger we are going to forget the Hopi pueblos, but while it is true that we have not forgotten the Hopis at all, it is also true that you have been neglected in the past year. The simple fact is that there are these two tribes close together -- the Hopis and the Navajos, and their interests are both coming up together in various ways.

In the Navajo we have had a strong and very able, determined Superintendent and an able staff and they have been looking out after the Navajo interests with great strength, while in the Hopi for a good while past we have not had a strong, capable superintendent and because we did not have a good superintendent your requests did not reach us, explanations were not given to you and you were not taken into the confidence of your Indian Service friends. I do not mean that a lot of good things have not been going on. You have been getting all kinds of improvements in the last three years -- roads, schools, etc., but the Hopis themselves have not been taken into the confidence of the Indian Bureau and they have felt that they were in the dark.

The Hopi people have accepted the self-government Act. They have adopted a constitution which was well thought out and elected a capable, responsible council. A large number of other tribes have organized and adopted constitutions and elected good councils in all parts of the country. We find that the success of a tribe in its self-government, the success of the Tribal council in working things out to the satisfaction of its tribe is largely dependent on having the right superintendent. Where the man is right, gets close to his Indians, is wise, then self-government is a success. Where he is not wise and does not get close to the Indians, then self-government fails. This morning I told the council and those of you who were here a good many things concerning the plans that are now being worked out; the new

arrangements, and I think that nearly all of those things are what the Hopi wants. They are important things and I think they are all in the direction of what you want and in order that the things might be clear and in order that the Hopis could hold us to the fulfillment of plans that are to be undertaken I wrote out a statement and read it and copies of that are going to be made available to everybody. That statement was not prepared in a careless way. Before I left Washington I had a long talk with Secretary Jekes about what we are going to do out here and he told me that that was his thought too. Then yesterday at Holbrook I met all day with the men who are here with me and some others and we prepared that statement as representing what we really could do.

But by far the most important news that I have for you, because it is the news that makes everything else possible, is simply that we have a Superintendent for you that I am thoroughly satisfied is going to be a success. You are going to become devoted to him and he is going to succeed. If that is a correct judgment, and I have no doubt as to its correctness, then everything else will follow because I have no doubt in the ability of your Superintendent.

When I started the search for your superintendent -- and we literally canvassed the whole country to find the right man, I laid down certain conditions which he must be able to meet. One of them was that he must be able to see things through the eyes of the Hopis, to feel the way the Hopis feel and to enter deeply into their hopes and fears and their traditions. He must be that kind of a man. He must be a man who had already proven that he was able to get close to the mind and heart of the Indian, live with them and encourage them and give them confidence. He must be a man who had already proved that he was that kind of a man. He must not be the kind of a man who does a job by issuing orders. That is the one kind of a man who could not succeed in the Hopi country. He must be the kind of man who would come out here with the primary purpose of helping the Hopis establish their self-government, to use their power which the law and the constitution gives them and he must be a man who will care so much about the job and the Hopis that he will be prepared to stay for years and years if he is a success. At the same time, I said, the man must be a good executive, a good administrator, because here on the Hopi the situation is complicated. We are using and are going to use still more help from outside, like the help of the Soil Conservation Service and the other agencies, and it requires a superintendent with a good head, a good manager, to use outside help and still be a real superintendent at the head of the job while he works with the Hopis in making his job their job.

So when I finally found Mr. Wilson and it looked like probably he was the right man, I had Mr. Wilson come in to Washington and I put him through a course of examinations at the hands of every member of our Washington staff for every one of them to see if he could do the job the way it must be done, and they unanimously decided that he was the man to do the job and to do it the way it must be done. Now, I dwell upon this. I am not boosting Mr. Wilson because I know he does not need boosting. I am dwelling on it because it is the fact that if we have found you the right superintendent, and I think we have, then that is the beginning of a new day for the Hopis and all the other things will follow.

Also, I want to explain why I have not been out here in the months behind when I knew that things were at sixes and sevens that the Hopis were confused and worried. Your letters and petitions came and were unanswered and the reason is simple. I did not come out here until I could supply you with the right superintendent. Coming out here I could not have done any good. I would have made promises that I could not fulfill. I would have made plans that would not have worked out, but now I have gotten you a man for a superintendent whom you can depend upon, and I am going to tell you things that are true and that you can depend on. I have had a bad conscience about not helping the Hopis and I said, "Why don't we move ahead more rapidly in finding them the right superintendent". To find the right man for an Indian superintendent is the hardest thing in the world. It is like hunting for a needle in a hay stack. We can not just reach out and pick any man we want for a superintendent. We are tied by the limitations of the Civil Service, and within the Civil Service there are not very many built to be Indian Superintendents.

There is another Indian tribe that I am very much devoted <sup>to.</sup> I won't name the tribe. Six months ago I went out to talk to that tribe. They were confused very much the way the Hopis have been confused. We talked all day and I told them everything I could but I said, "You are going to continue to be confused and dissatisfied until we can supply you with the right superintendent", and they agreed that that was the case. That was six months ago -- we still have not supplied that tribe with the right superintendent. I just tell you this to show you how hard it is to find the right superintendent.

There is only one thing more that I am going to take time to speak about and that is the importance of the Tribal Council in your administration. You have a well thought out constitution so that your government here is built up by each of the villages and the villages keep the authority that ought to belong to the villages and the council has authority in those matters that are of importance to the whole tribe. That is the way it ought to be. It is my impression that the men chosen to sit on the Council have been well chosen. They are representative, responsible and adequate men to be on the Council, but as yet the Council has received no aid from the Government in working out its powers, its procedure and its problems. One of the first and the biggest jobs of all that Mr. Seth Wilson has got is to assist the Tribal Council in taking over the authority that belongs to it in solving the difficult problems of the Hopis, to help the Council to make sure that it is registering correctly the wishes and opinions of each village and to bring the Council into full administrative being and power. That is his first and most important job and he knows it, because the Council until now has not been taken into the confidence of the Superintendent, because the Council at the very beginning of its work has not been given guidance or advice or information, therefore, I believe that some Hopis think that the Council is not very important, but I assure you that the Council has duties of importance and you will find it so as time goes on and that it will operate up to the limit of its possibilities and it is our intention that it should operate up to the limit of its possibilities. Now, there are a number of particular questions that I know you want discussed and I think I had better stop my talk so that we will have time to discuss these things. Let it be only things of importance, because I am compelled to go on, and so is Mr. Beatty, who is with me. So let us try to continue with things of general importance and interest.

(Dan Kootshongova) There has been a little misunderstanding about the Chief of Hotevilla and this was the thought, the recognized Chief of Hotevilla has given up office and no is in the same position, and let the people give him a chance to relinquish that position. He has stepped out and another person has taken office and let the people know what their program will be for the future.

(Commissioner Collier) I do not know who to send out for him right away.

(Rep. Irving Pabanale) Before we open the house to the public I would like to say that anyone who is asked by the Council to have the floor I wish to have their statement to be in the record.

(Byron Adams) Mr. Chairman, Councilmen, Mr. Commissioner, and our friends from Washington, fellow tribesmen, the outline as given us this morning from many points of view was excellent. We have a little complaint against Commissioner Collier, in a nice way, for having kept silent for a year. It seems to me that the Hopi Council and Hopis have been made the "goat" for the failure of a single man, and it has almost broken the morale of the tribe to the extent that the authority of the Wheeler Howard Act did not possess the good things that were told us verbally and because of that the tribe was just about to break down, but now the explanations I hope will put new life into the tribe and a determination and a desire to help the Superintendent.

It was on April 7, 1936, that Mr. Collier met with the Indians here. The last thing he said, recorded on page 11 of his speech which was taken down in shorthand was, "I will see you before very long and I will send that man out here and he will go to work with you and for you". When he gave that promise that he would come out here again, we were full of expectations. Also, in his speech that day he said, "To make my confession more complete I will say that I didn't intend to come here for more than a month or so. I was due back to Washington tomorrow, but your friends, Otto and Byron came to me at Albuquerque and they did not let me go until I promised to come. They simply held on to me like highwaymen until I said I would come here", and it seems, too, that his last journey today was a forced one. It is these acts on the part of the officials that lead the Hopi tribe to believe the Council is nothing in the eyes of the Government.

I had not thought of saying anything today, but for my own information I read Mr. Collier's speech and in it he brought out the fact that the Hopis live a life of traditions and religious beliefs and that those things would govern the running of the tribe. Friends, when a man makes such broad statements, we people who live by word of mouth from generation to generation, we believe them. When you present a paper to a white man for signature he runs off, but the Indian takes the white man at his word, but in the matter of Commissioner Collier's policy as outlined to us, it seems we have a new era at hand. Friends, it is up to you Hopis to get the benefit of those statements and to get the benefit of what is to be done for the Hopis.

Of all the things presented this morning the most important one is the matter of the Hopi reservation boundary. The final statement that in the

and the Secretary of the Interior will have to determine those boundaries, I admit that I think that will be the case, but we feel that we have a right to voice what we believe is necessary and right. I want to take up the matter of the district units outlined by the Navajo Agency. From time immemorial the Hopi has looked back to the beginning of life when their prophets told them the conditions and advised them not to take any land to live on that was rich or fertile soil but to take land where they would have a hard time making a living and because of such conditions no one would try to take the land away from them. This message is sacred to the people. It is sacred to the chiefs and in the worship of their gods they hold and that are dear to their hearts.

The original executive Hopi reservation records 38,060 square miles or 227,220 acres. That is the area of the original executive order and now the present district 6 just takes in the actual land that the Hopis are using, regardless of the fact that a certain government organization signed a contract that any area used outside of District #6 would be fully protected and recognized. That contract was drawn and we know that 30% of the Hopi interests are outside of District #6. We have been assured that we must not confuse this district line with the Hopi boundary line. I believe all the people are in favor of asking the Commissioner and the superintendent and representatives from the Navajo Agency, before the boundary lines are definitely settled, would it not be a good plan to take the boundary lines of the executive order as the district lines also. It would mean nothing to those living in District #6 because the Navajos will continue to be there and the Hopis will be there also and be benefitted by the removal of the small areas such as District #6. We believe that the Government recognized the fact that when this area was laid out the Government sent men out here, men that had sense, men who possessed physical capacity for endurance as there were no roads over which to travel. This was not easy. They proceeded with burros over these hills to survey land and to secure other valuable data and it took time and courage to go over these mountains and hills. We must give credit to these men in laying out this big area and country.

No doubt consideration was given to the natural watersheds in this northern district. Here are the Hopi lands and these natural watersheds are composed of five big washes which in the early days supplied the means for farming in this small district. If you combined this small area with the present area and diverted these dams that supply the Hopis, what is going to become of the Hopis with their natural supply of flood waters shut off? The allotment of funds for various developments in District #6 should be combined with that of District #4 and used on the Executive Order reservation as one district unit for the benefit of the Indians in that district, with the provision that it is a Hopi unit and in the selection of grazing range the Hopi shall have first choice. We must remember this, we are at the village of Oraibi, right out here is that big rock hill on which no vegetation will grow. These things must be taken into consideration. I believe our cause is just in asking that the whole area be assigned to us as a land management district instead of the small circle as given us now.

Two years ago Mr. Collier told us that the Hopis were just as important as the Navajos. We feel it too, and in this new day and age I believe our humble request should receive due consideration and the people dealt with

through fairness and sympathy by the Government -- the fairness that has been broken down in the last three years. We are too easy that we take the white man at his word too often. Mr. Collier has been fair in the policy which he said would be put on record and copies made and handed out so that "you will hold me at my word". Never in all my contact with "civilized life" have I met a man that made such a statement when it involves people who are still ignorant in the ways of civilized life and who depend on the administration for the improvement of conditions on the reservation. If that will be considered in the light of a request when the matter of the boundary and districts is settled we want it to receive some consideration.

Outside of what has been given us in District #6 there is very little hope and you may say "you Hopis are to blame for not taking advantage of the area given you". True, but don't condemn us too easily, because we are a peace-loving people and the Navajo is a fighter and because we do not want to commit murder we have withdrawn in order to have peace with the Navajo and he has taken advantage of us and has been given preference over all former rights that the Hopis had. When the Government confirms all this settlement of the Navajo the Government approves the illegitimacy of children. The Navajos are polygamous and because of the rapid increase of the tribe we have been made to suffer because the Government has not done its duty in demanding proper family life of the Navajo.

And another thing, the Executive order of 1882 very plainly states that it is set aside for the Hopi and any other Indians that the Secretary of the Interior may designate. We do not know what that wording means, but our people know this; that at the time that order was made there were two tribes of Indians among the Hopis who had established residence here. The first is Hano, the second is Tewa. The Tewa still maintain their own language and characteristics. How do we know but what the wording means these two tribes. If it had meant the Navajo, can the Government produce an instrument which plainly designates the Navajo as the other tribe? If it can not, the Hopis think that the Navajos who are residing on the reservation are trespassing. Those are our complaints that our older men would like to make to you representatives from Washington. It is far from us to say anything that would be disagreeable to you, and if anything has been said that is amiss we want you to overlook our ignorance and view it from the point of what we try to say to you. I did not intend to say anything but pressure was brought to bear that I speak for them and I am sure that I have spoken the sentiment of the Indians here, and I hope that in the matter of the boundary and the district line, this little appeal should be thoroughly considered for the benefit of the Hopi tribe.

(Commissioner Collier) I want to say a few words, not in contradiction of Mr. Adams but running out his statement. First, about his remarks at the very beginning. My visit out here was in April, 1937, I believe, wasn't it? The Constitution of the Hopis was adopted late in October of that year and was promulgated by the Secretary of the Interior at the very end of 1936. That constitution was very well thought out. So well thought out that you possibly will not need to amend it very much. That wasn't an accident. It happened because I was able to send out here Oliver LaTorge, who spent months of time with the Hopis in formulating their constitution. The trouble came after that constitution was adopted.

A year and a half during which the constitution has existed, during that time your superintendent failed to function as the Superintendent of a self-governing tribe. Now, I have no wish in the world to have the Hopis think that my administration is perfect. I told you that I have had a bad conscience -- not about the constitution -- that constitution was a good job, but about what had happened since the constitution was adopted. That is a whole year and a half, but since the adoption of the constitution how could I take the Hopis into my confidence since Mr. Hutton had been guilty of no flagrant acts and I could not come out here and say to the Hopis, "I know you have a Superintendent who is not making the grade and never will". That would have destroyed all power, prestige and confidence. The reason I was able to make that other statement to the tribe I mentioned before was that their bad superintendent had gone. We had there only a temporarily acting man and I could be perfectly frank. In the case of the Hopis I had to find the right man and bring him here before I could say the things I wanted to say to you. I gladly admit that it is too bad that it took us over year to accomplish what in the business world would only have taken a week. That is water over the dam. He is here. Do not think that I want you to think that we have not been guilty of delay and misjudgment. We have been and I expect we will be again.

Now, the matter of the district and boundary. I am glad that Mr. Adams brought that up. We all know that the matter can not be settled today. What I would point out is this -- Suppose, as a practical matter, that we make your Superintendent the Superintendent of the same area that Mr. Miller was superintendent of. You would have a condition where he would be Superintendent of the Hopis and about as many Navajos, and, as in the old situation, would be economically responsible for the Hopis and the Navajos in that area -- the very things you wouldn't want because the Navajos are there. What we are trying to do is to devise an arrangement whereby the Hopis will be administered by the Hopi Superintendent in co-operation with the Hopi council. Then when the final boundary is laid down, whatever it is, that will be the jurisdiction of the Hopi Superintendent. In the mean time, there would be nothing but grief to try to make him Superintendent of about 3,000 Navajos now living on the so-called Hopi Reservation.

My information may not be correct. At the time it was created, the area was occupied by Hopis and Navajos, way back in 1881. It was not created exclusively for the Hopis, and that fact was recognized by Congress through successive statutes as you will find in the Appropriation Act year after year. Appropriations made for this jurisdiction were for Navajos and Hopis.

All of that has no bearing on the question of what the ultimate boundary will be. I am sure that the first step in arriving at a satisfactory solution will be the appointment of this boundary committee to negotiate with the boundary committee of the Navajos with a representative of the Commissioner helping them. In the meantime, that boundary committee of the Hopis can take steps necessary to protect their shrines. That does not have to wait the final settlement of the boundary question.

I think that Mr. Adams made a very fair and useful statement. One other thought, Mr. Adams gave voice to a mistaken idea that many people have in regard to the Navajo increase in population. You go into New Mexico in

the pueblos that are not only monogamous but no divorce is ever permitted. An increase of population is going ahead faster than the Navajo increase. You will find the papago tribe increasing faster than the Navajos.

(Chairman) In connection with the district unit No. 6, it has been told to me by one of the government officials that those grazing permits still can be given to us beyond the district line. Permits have been given to stockmen to establish their ranch houses. If the Navajos residing outside of that district line would come to the Hopis and say to these men they can not build their ranch houses, then it would have to come back to the Council and I want to know whether I have the authority back of me to back me on that. I am not positive and I would like to get more information.

(Collier) I think that can be answered. The Council will have authority and the Government will back them. There are Hopis who do graze their animals beyond the boundary and they graze them under permits reaching beyond the boundary. Not only will the Hopi Superintendent have the power and the duty of protecting them in those permits, but it will be the duty of the Navajo Superintendent, also, to protect them in those permits. You have authority to protect them and your Superintendent will help you. If the Hopi goes beyond the boundary he must have permission from the Government. I understand that these permits are issued from the Government. If they build houses on their ranches to live in while they are with the sheep on the range I can not see that there would be any objection to that.

(Chairman) Also, I want to ask in regard to the question between the district and the reservation. As I understand it, the district does not mean our reservation. It was to be used only as a unit so that it would be recognized as a number to work on. Now, we have in the past passed a resolution in regard to the district set-up but we have not been given any definite answer from it and the reservation beyond that is inhabited by the Navajos. Could it be recognized as a district unit?

(Commissioner Collier) It could be, but it would not solve your problem any because you would still have the problem of the Navajos who are there.

(Chairman) Now we have this to speak about. The Navajo. As long as we have the Navajos residing on our reservation there is going to be trouble between the Navajos and the Hopis. Therefore, the reservation ought to be defined first and whatever policy comes from the Indian Office to our reservation we will be very glad to take up, but as the situation is, we can not be happy in dealing with the problem of definite progress on the so-called reservation. I do not believe there is any way we can thrash this thing out until we get a definite boundary.

(Byron Adams) The Chairman has made a thorough study of the boundary of the Hopi reservation. This morning he read the contents of a petition which was sent in. It seems to me that there would be opposition to our request for the benefit of the Navajo in dealing with the reservation question.

The Navajo and the Hopi are two distinct people. It is in the Navajo nature to steal and to make trouble. He must steal to live. He is aggres-

sive and independent. There is no doubt that those on the Hopi reservation have come in from all sides with the purpose of taking Hopi land. If a Hopi is using grazing land that the Navajo wants, he will drive off the Hopi. The Hopis declare that the Navajos steal their stock and run them off to other parts of the country and sell them. Those are facts and those are the things that we must consider for the welfare and benefit of the Hopi. We can not exaggerate any statement with regard to the character of the Navajo and we petition Congress to make this an exclusive reservation. Commissioner Burke said there was no serious trouble between the two tribes. That statement was not true because within two or three days one of the men, Fred Lomayesva, got into a scrap with a Navajo and got two teeth knocked out. Now, then, is the Government going to handle the Navajo and destroy the Hopi? We demand justice!

(Commissioner Collier) I repeat my suggestion that a first step towards settling the boundary matter will be for the Hopi Council to appoint its boundary committee; to get the Navajo to do the same; then, to meet together and negotiate. I am sure that we could not settle the boundary now, but I am sure that you do not want me to pack up and take the Superintendent with me. I am in no position to settle it now and I think that its settlement ought to be preceded by the attempt of the negotiation between the two tribes even though you may find that you can not entirely agree on some things, but you can report to us something on which the Secretary of the Interior can act.

(Wesley Poneoma) I agreed to that statement because that is the only power the tribe has given to us according to the constitution. The Hopi Tribal Council is hereby notified to appoint a boundary committee as they have authority to use that scheme and that is the only way in fairness to work on all sides and now we have the power to work by whatever is the law of the Hopi tribe, as given to us.

(Fred Lomayesva, in Hopi language) Why should we settle this with the Navajos? It is our land and we should be able to settle it ourselves. It is ours and why must we get permits from them to graze on our own land.

(George, in Hopi language) I am going to ask the Commissioner this question. We have been discussing District #6 and we have District #6 on our minds. Do I get it that we must recognize District #6 as the Hopi reservation? Do we have no access to the land outside of District #6? Some of the Hopis have established homes outside of District #6. I want you to answer my question, Commissioner. Here is the question -- Isn't it right that those having established homes outside of District #6 have a right to live there? I thought that the land that these Hopis have occupied and established homes on belonged rightfully to the Hopis. Why is it that they have to have a permit to live outside of District #6. You mentioned about having a negotiation with the Navajos and a Government representative about determining the Hopi reservation. Well, it seems that you are stressing that same thing in our minds -- that we have to get permits even to get out of District #6. It seems that we are negotiating now. I would like to have an answer to that.

(Commissioner Collier) I will try to answer that again. District #6,

which I call the Hopi Land Management District, is at present the area over which the Hopi Superintendent has administrative control. Any land lying outside of what you call District #6 is under the jurisdiction of the Navajo Superintendent for the present. Whenever a final boundary is decreed, then in that final boundary the jurisdiction will be with the Hopi Superintendent and outside of it will be the Navajo Service. The matter of permits is quite distinct. Under the grazing regulations promulgated by the Secretary of the Interior ultimately all grazing of livestock on the Hopi as well as on the Navajo will be governed by permits issued to the owner of the livestock, just as it is done in every part of the Indian and white country. Where an Indian resident in one land management district needs to move across into another district he gets authority and that comes from the Government. This authority is attested by a paper -- a permit. Eventually all grazing will be under permit. That has nothing to do with the reservation boundary. I am afraid the matter is still confused, but I have given you the best answer that I am able.

(Mr. Willard W. Beatty) The question was, if I have a home outside of District #6, do I own it or don't I?

(Commissioner Collier) Inside of District #6 you have some Navajos. If there is a Navajo in this district who has an established right to stay there that right is not affected. If a Hopi has a property right established for grazing or farming outside of District #6 he stays there and it will be the duty of the Hopi Council and the Superintendent to look after him. Where disagreement arises between him and a Navajo the matter will be referred to the Hopi Superintendent.

(Rep. Pabanale) We had a meeting with the Navajo Superintendent last summer and it was thoroughly understood between the two superintendents and the people in general that an agreement was made and that those who had established homes outside of the district line are to stay there, and it was also thoroughly understood that those who do not belong within the district lines should be moved. Since this agreement was made no effort has been made to get those who have drifted in removed. The Navajos are the favorites in this controversy now. Whenever a Hopi wanted to get of District #6 always a word came back and he would not be permitted to do so.

(Commissioner Collier) Yesterday I saw Mr. Fryer and he told me what steps they had been taking to remove one Navajo family that had drifted in here and had been put back. That agreement referred to is obviously the right agreement, and if it has not been enforced it should be and will be.

(Byron Adams) Mr. Collier, the Chairman has just made the announcement that the floor should be given to the recognized headman from Bacabi and also the same privilege should be extended to the Chief from Hotevilla, and he has requested that I interpret for these people.

(Kewanimptewa) I wish to bring a charge against the Chairman for not saying that he represents the village that was first populated, and for not bringing up the old traditions and prophecies of the stages which have no doubt been handed down to him, and the sacred beliefs concerning the Hopis,

as a representative of the Council as well as of the village. He is holding back the reservation situation at this meeting.

The belief of the Hopi people was that this boundary situation should be discussed by the recognized chiefs of the different villages. A couple of nights ago a representative from this Council and a policeman called at my home and told me of this proposed meeting, asking me to be present here and to listen, and, if thought right, to have part in the discussion of matters that will be brought up. I told them that I was glad that these serious matters are beginning to be shaped out in the fulfillment of the old prophecies from our old prophets, and I hope that the time is right and that we shall see these prophecies come to pass and enjoy the blessings that come with them. I said to the chairman that I am glad of his position in the Council and of the standing and influence that he has in his village with reference to the land matters and the general welfare of the tribe, not only pertaining to the village, but in general. I said that I have realized that everything good that comes to my people anywhere must be backed by united effort and recognition of the Supreme Being in regard to the welfare and being of the people. It was with this thought that I came over to attend the meeting, and not with the thought of criticisms. This was my intention in being here as the representative of that village and for the good of the tribe, and we should back up everything worth while for the people.

When the Chairman approached me, I was glad because all these matters are beginning to be weighty problems on me, and, being who he is, I thought the time had arrived for the unloading of all these burdens and that we would commence to receive benefits from our efforts of many years for the things that are worthwhile. All the chiefs of the other villages are looking forward to the consummation and fulfilling of all these beneficial things, and because of this stand he has taken I said he was the right man to engineer the program for the Hopi, looking to the beneficial result of any action he may take as a chairman and a representative of the oldest village.

We are all very busy during this season and a day off from our duties means a whole lot to many of us. A lot of these people have given up valuable time to come here. I want the people responsible for this meeting to mean business and to bring fruit, as we are all brother, sister, nephew and uncle; and the chairman being my relation, my brother, I thought that he was the proper person to take the initial steps in the matter of boundary lines of the Hopi. There is that old man, recognized chief of Polacca. It has been quite an effort for him to come over here in the hope that some realization may be had in the matter of this boundary line, and so the matter of that boundary line must be settled. It must not be left for us to decide. We feel that he is the proper person to take that step and say where that line is to be now while we are all here. If it is right we will back him up, and if there is no help from other sources we will just say calmly that we have been beaten.

Mr. Collier, I want to make this statement to you. You have had your say that the tribe and the Navajos and the Government should negotiate. That fact was put into the constitution. This is not the heart of these people. They think that the gods that they hold in their arms are sacred, and are the means of their life and they think they have the say of where

the boundary line should be. We have men here who can think and who were the first settlers on the reservation. What has been put into the constitution is not what is in the hearts of these poor people.

(Chairman) The Chief from Bacabi told me that it was my duty to fix out the established traditional area. Yes sir, true, it is. This has been my contemplated plan until now. I knew that it would not cause any harm to take this up, our tribal area, including our grazing and farming area. I do not see any reason why we should have no voice in the Office and your help in working out this thing and I would appreciate it very much if some of you people here would help me on this so it can be recognized and brought before the Office for consideration. It is our belief that when a people are forced to do something contrary to their beliefs and they fail, they are not to be held responsible. That is what I am going to do if they leave this up to me. That is the plan that I have in my mind to make out for the Office's consideration hereafter. That is the vital subject. Those older people who came over from the villages, I am sure, if they were to be called upon, will tell you the same thing. This is all we want to say in reference to the land question.

Let us change the subject. If any of my Councilmen have something else on their minds that they wish to present to Mr. Collier they may have the floor.

(Byron Adams) I just want it thoroughly understood what Peter has told these Indians. This is the plan and desires -- all along the discussion of the reservation boundary line Mr. Collier has stressed that the Council appoint a committee and the Navajos a committee and the Washington Office send a representative. Peter says they should have no part in the determining of the line. "The information handed down from mouth to mouth is sacred and has been pounded into my head. Now I believe the time has arrived when I should put into effect this instruction. We are not going to appoint a committee and will not accept a committee from the Navajo. We are going to go on old traditions and instructions which have been handed down from time immemorial. I am giving notice that I am going to start working on the boundary lines myself and with no one."

(Commissioner Collier) As I understand it, this is a matter of religious question and therefore it can not be negotiated. I understand that position perfectly. The other side of the thing is that there are two parties to a controversy and all over the world if two parties in controversy will not negotiate the only other way is to fight. If they want arbitration they will go to war. Of course, that is not contemplated here, but I understand perfectly what the Chief has said and this is a matter of conscience and that the Chiefs and Chairman might not want to compromise on it or put themselves in a position where they would be lead to abandon a sacred trust. I understand the situation.

(Dan Kootshongva) The man back here said we have big men here -- meaning the Chiefs -- and that they ought to be heard. This man from Hotevilla says that, "I have been raised from a family of Chiefs and through my life I have received lots of instructions and since the man is a relative of the Chairman, if time will be given in regard to these matters I have something

to state?

(Chairman) Tell him the time is given him.

(Dan Kootshongva) I am a man from Hotevilla and being a member of the race of Indians of this tribe I am considering a word with you. When you come I look upon you as a guardian. You may not know me by my name or remember me. I may not be interesting in your sight but I know you. I welcome you to the ground where the footprints of my fathers are still fresh. Regardless of whether I am recognized, I am looking to you in the position you hold. I recognize this Council which was appointed because of your efforts and I am watching their activities. Now, I want to make this fact plain. These representatives are not well understood by the people they represent. Now, with regard to the confidence from the people they are supposed to represent, I am going to tell you that they are suspicious of their activities. I am recognizing them in the positions that they hold and this is the first time they have taken a firm stand. The Chief from Bacabi says that they are willing to abide by them and carry out their instructions from the people they represent. Now, I believe this statement from them and with this in mind I am going to say a few things.

I have just opened my eyes to the things that have been executed by the white man, the Government. We have been asleep long enough. Because we have been asleep we have never been recognized as amounting to anything as a tribe. I am just awakening from that long nap, but the Navajo, he is not asleep, he is wide awake, he is wise and he has lead you to believe that he is a number one man, and because he is active he has won his way into your hearts. Now this land, this whole area we recognize as ours and which we have always claimed to be ours was ours when you came out here and found us. Way back from the beginning of Hopi life we had our instructions in the unwritten language from old men, men of standing and intelligence, as to how to conduct ourselves in the future. This instruction is followed and prized in the life of the Hopi. From my childhood I have been instructed and when I became of age I commenced to realize that the instructions were valuable and were to be used and then I seriously studied those teachings and put them into practice.

We are a people of several characteristics and as a unit a law-abiding tribe. We have listened to you and have accepted your program and by accepting your ways which were foreign to us we have become totally lost. We are running every way, each individual for themselves, and we are becoming worried. What do our instructions and traditions amount to?

But since this new man has come we can realize that what we have been told and instructed must be realized and the value appreciated. You know -- you are representatives of the Government, when you came here you put up expensive buildings. You started this machinery to function. You completed those things and then you went out to look for a people to govern. Then is when you came to us, after establishing these big institutions. You came to the foot of our villages and, being complete as a Government, you used your power and took us in hand and lined out a program on which we should go --

not according to what we had been instructed. Then when you came here you pulled out from under your overcoat the expensive program and my subjects -- the majority of them -- have accepted that program and you, by your cunning ways, have weaned them away from me to the ways that are foreign.

Then, when I saw all this I had to take courage. My people were taken away and I had no authority over them. Yet, I wanted to stand true to the old traditions that are sacred to me and I found before me a door open to the jail. For the fact of my traditions I must walk courageously into that jail. Then, when you found me it proved to me that you were not looking for a poor Indian, a humble man. You were looking for a man of pride, a man of wealth, and your efforts were all concentrated on that man of pride and of wealth, and I, a poor man, was trampled under.

Now, the result of that finding is the members of this Council they have selected and they have given it power to execute certain things. All right, if the organization is awake to its duties, then it is up to them to recognize us, the leaders and Chiefs of the tribe. I speak regarding the land situation and other matters. If they realize their helplessness, having no knowledge of the instruction, if they are wise, then they will be man enough to call on us who are the keepers of those sacred instructions. Now, these things have come to pass and the Chairman has given the outline of the proposed boundary plan.

I am speaker and representative of my Chief here. He also has a map and if the Chairman is willing, he wants to present it. He has it here. When this man gives up this map, if it is not in agreement with what you have, if you want to come back at him with something that must be answered, then he wants more time to present his case. Do you want to accept the map? He is willing to present it, or don't you want it?

(Commissioner Collier) Of course, we want it.

I wish you would translate this for me. I can see exactly why the Chiefs do not want to negotiate anything about the boundary, but want only to make known what they know. I can see also why the Council might decide that it does not want to negotiate this matter. Then, what we would have to do is this -- Secretary Ickes would have to send out here some competent person who would work with all the Chiefs and put down on paper all of their thoughts -- all that they want the Secretary of the Interior to know, doing it with great care. That would go to the Secretary of the Interior along with all the other information that he has to have in front of him when he determines this boundary question. It can't be done this afternoon. If we are going to get anything done that would be satisfactory to the Chiefs the man would have to come and discuss it with them and learn their wishes. It would take many days of time and great care and would be read back to them. It can not be done this afternoon. Days and days will be required.

(Polingyowma) With the presenting of this sacred map it is in the hope that we will receive recognition -- that what we have been instructed in as pertains to the Hopi land will be recognized. When I was only a young fellow

all traditions and beliefs were handed down by my line of decedents and have taken effect in my life. The young boy here, who happens to be our offspring is right, being responsible for all beliefs and instructions and what he says is with my authority and approval because of the fact that I know that I has well guarded the instructions that were given to him regarding our land. This little instrument, handed down from generations back, is sacred to us and is given up to you with the full thought and humble request that our request concerning the reservation will be taken in the sense that it is given and considered in the light of our sole right to this Hopi reservation.

(Commissioner Collier) This is a very ancient and a very important map. Does the chief want to give this up to me to take away or would he rather keep it until the right person shall come and he shall explain it and a print be made from it. Then he can keep this precious stone in his possession.

(Polingyowma) That is the way it is. This ancient map is the sole property of the Chief and it is only a matter of good taste and form that it is presented to you at this time. It will be taken back until the man can come.

(Commissioner Collier) Then it will be photographed and he can keep the stone always.

(Dan Kootshongva) I have been recognized in the past as Chief at Hotevilla, but now the proper man has taken his stand, the rightful heir to that chieftainship, and I want it understood that today my commission as a Chief ends. I give up the post to the right man in the presence of John Collier, and there is the right man (meaning Polingyowma) to assume the responsibility of Chief of Hotevilla.

With regard to the Chief at Old Oraibi, there are matters that hinge him in the tribe. If the officials here this afternoon want to call him and demand his presence to state his stand, it can be done. It is left up to you.

(Commissioner Collier) I think that would be very worthwhile, but the time is passing. It seems to me that the most useful thing would be to have the man who is coming out here to talk to each of the Chiefs and see him at that time.

(Byron Adams) There is a little misunderstanding there, I think. The recognized Chief of Hotevilla has given up that office. This Chief from Oraibi is in the same position. Let the people give him a chance to relinquish that office, or state why he is still holding it.

(Commissioner Collier) Why don't you send right away and get the Chief from Oraibi?

(Polingyowma) A few days ago we heard that you were coming, and, as in the past many of our people doubted it. We said, "He won't come out here and waste time on us". But now you are here and your children are here. All along we have been neglected and the Navajo has received all kinds of consideration. Why is it? Is it a fact that the Government representatives are

thieves? You have stolen our sacred gods and sacred beliefs. The Navajo is a thief. Consider us in our peaceful life and give us attention while you are here. We welcome you and while you are here let us attend to these matters. It is not easy to meet with you, and if we neglect to take up these things now we will never accomplish anything. We want something done.

(Commissioner Collier) The matter is in the hearts of the Government men and it will remain there, but let me illustrate by this stone map why it will take a long time with some one sitting down with the Chiefs to know what it means. It is a matter that will take days and days of careful study. It can not be done quickly. It can not be done by me unless I study with you for days and do nothing but that. I can not do that. The important thing is for Washington to be supplied with the truth and a complete statement from each of the Chiefs and to have copies of this map made in such a way that it can be identified with maps of the present day. I know that the thing is deep in the hearts of the people, but we could not possibly get the information together today. I ask that they keep their interest alive until I can send a competent man to take these things down and to assist in preparing the data so that it can be submitted to Washington.

I sent word before I came that my schedule was such that I could remain but one day. I can't stay any longer. I will stay on this afternoon and devote all the time to hearing more about the boundary.

If the tribe and Chiefs desire, Dr. Macgregor can stay here and start right now and take all the information that the Chiefs can give him. Then he can come back to Washington and make up the case about what the Chiefs want, or he can come back at a later date.

(Dan Kootshongva) Dr. Macgregor is the proper person to take it in hand because we believe that he is responsible for this arbitrary reservation boundary that gives us such a small area. We request that he reconsider this small area.

(Commissioner Collier) Dr. Macgregor had nothing to do with that. His only connection out here is that he came for a little while to consult with the Hopis about how to make their Council work. He has this advantage. He is a trained scientist and would be able to make an accurate record; which is what we want. Dr. Macgregor is an Anthropologist, trained to understand the thinking of the old Indians. That is his training.

(Byron Adams) This is one request that we want to make which you fully understand by your constant contact with the Indians, every representative of any power that comes to us is a highly educated specialist in some line and none of us is able to match wits with such people who are detailed out here. In many instances they have taken advantage of our ignorance and have continually trapped us into their wishes and methods and beliefs. When it comes to the matter of the reservation boundary we don't want any one to come to us in that way. Don't take undue advantage of us. We want justice this one time.

(Commissioner Collier) Dr. Macgregor's duty would be just one thing; to

get the whole truth from each of the Chiefs exactly as the Chief expresses it. Dr. Macgregor would not have anything to do with the determining of the boundary. His one responsibility would be to get the whole story down as the Chiefs say it and to bring that back to me and Secretary Ickes. He would have nothing to do with the final outcome of the boundary question. What we need is all the information that the Chiefs have. The man who gets this information ought to be somebody that has had no connection with anything that has happened in the past. Dr. Macgregor has no such connection.

(Messenger reports that the Chief of Oraibi can not be found).

(Maho) I come before you at this step in my life. I face you and you face me and you will notice that I am well up in years. At this step in my life I am going to look you in the face and I am sure now that you are the man I have been looking for. I recognize you as my father, meaning guardian, and these people are my children and close to my heart. I am going to talk to you now at this step in my life since you appear before our people. Now, I take it for granted that what you have said is genuine and you can not afford to go and forget it over night. You sacrificed a great deal when you took in hand the wants of the Indians. You are willing now to come on the same level with the Hopi. You stand shoulder to shoulder with us. We are filthy but you have overlooked the low things in our life. Now, standing shoulder to shoulder with the Hopi is the lowest state you have come to a decision that you are going to consummate something for the benefit of that tribe and we commend that spirit and hope that we will realize benefits from such determination. You have made decisions and the full welfare of the future of this tribe has been decided by you.

Now, you are the one who are the person who has taken the stand here and have made known to us the plans for the future. Now, the new school plant at Kears Canyon. When that plant was put up, you people, the Government, came to me and told me that you were putting up a school here and our young people would be educated, and when able to compete with the white people they would be given jobs. Now, when the people take up matters with you you must listen and consider what they talk about. Now, I pity myself. I do not understand the English language or the ways and when I heard the rumors that the Kears Canyon plant had been taken away from the Hopis and given to the Navajos it worried me. It bothered me and I have aged by it. I could not believe that you would give to any one else the expensive plant that was put up for the Hopi. You put it up and must continue to let it stand for the Hopi. Since all these larger factors have been decided by the administration of which you are the representative, I want you to continue on in the line that the Office has started. I did not make the decisions. You made the decisions and it is up to you to see that it functions for the benefit of the tribe. I want you to think of these things for me.

Now, I can not take up much more time in stressing these things, but it falls to your lot, as an official, it becomes your duty, to consider the future welfare of my people. I am not going to do it. It is up to you. The young Hopis must learn the ways and language of the white people and this advantage must be afforded them at the Kears Canyon Boarding School. The doors

must be opened to their admission and there study these things in the plant that was put up for them in the first place. I didn't know that a change was contemplated. The first I knew of it was that different children were walking on the school grounds. That is the first I knew of a change.

Now, since you and those officials here are our guardians, we want you to put forth efforts for our benefit. I am not responsible for the things that are taking place and I am pleading with you to keep these humble requests in mind and put them into action.

This concludes what I am going to say to you and it is a real privilege to face you and present to you these humble requests in person. You, Commissioner, know that these things should be considered, and if you have pity on me and mercy on me you will put into practice the things that I humbly request for my people and myself. Now, this is all.

(Byron Adams) In regard to that speech let me make an explanation. He is considered the Chief at Walpi, Chief of the Fire Clan, and it was his clan that owned the Kearns Canyon valley and when the trader came there he got quite a slice of land. The trader sold the property to the Government and the Government built the school for the Hopis.

The secretary handed me this, the proposed constitution and by-laws of the Hopi constitution of Moencopi. They sent this to Washington through Superintendent Hutton and have never received approval. He wishes me to hand it to you so that it might receive consideration.

(Commissioner Collier) I have never received a copy of the Moencopi constitution and by-laws. I do not believe it was ever received in the Office at Washington. I will leave it with your Superintendent to submit to my office.

I listened with the greatest sympathy to the Chief of Walpi, and I am very glad to have put in the record his statement about the history of Kearns Canyon and of that land there.

The particular matter he spoke about was the admission of Hopi children to the boarding school at Kearns Canyon. I do not have any final information or opinion about that matter yet. I will just tell you my thoughts so far as they go. We have tried, that is, the previous administration commenced and we have gone forward with the enlargement of the Hopi Day Schools and the building of a central high school for the Hopis here at Oraibi. Now, there are two conditions, as I understand it, among the Hopis that require boarding schools for the Hopi children. One is that some of the Hopis are away from any day school and there is no way to get their children to day schools, and in the winter time some of the children can not get to the high school at Oraibi for days or weeks on the bus furnished because of heavy snows. It seems to me that it would be a good plan if the Government built here at Oraibi a dormitory, a place where the children could live who can't get here and go back on the same day.

This year we are going to have some P.W.A. money, enough to make a

start on the building here at Oraibi where the children can live, but that will not take care of all of the younger children who need to be in a boarding school, and it might be very desirable to increase the number of Hopi children in the Keams Canyon School. When it comes to the training of children for trades and careers, in my judgment, they will get that training better at Albuquerque or Phoenix or Haskell than they could possibly get it at a little school like Keams Canyon. I am referring now to the older children. I do not believe that it would be possible to develop Keams Canyon as a boarding school in such a way that it would be as good as Albuquerque or Haskell or Phoenix.

That is as far as my own thinking has gone and I want to get more light on the subject. Mr. Wilson is one of our best school men in the whole Indian Service. We regard him highly in school work, and he comes here with no prejudice and no responsibility for anything that has happened in the past, but with an open mind. I wish that the Council and the Chiefs and the people would talk over this old school question with Mr. Wilson and then we will have a better understanding than we have now and you may be sure that we will try to do the thing you want.

When I listen to the Chief of Walpi and to many of you other speakers it gives me a feeling of great humility. I mean, the Chief of Walpi was so generous in what he said. All of you speakers have been so generous and kind. When I remember the long record of stupidity and brutality on the part of the Government, going back as far as the oldest memory here can reach, it is wonderful to me to think that the Hopis can have so much faith in the Government, so much trust as they do have. And when I look back over the five years that I have been Commissioner I am not proud of what has been done for the Hopis. Certainly, our intentions have been good but we have been unwise in a number of things and we haven't done all we could have done.

I truly believe it is going to be much better from now on, and that the Hopis are going to feel truly that there has come a new day for them because still the Hopis have a fine spirit. Now at last I believe we have supplied you with a Superintendent who is worthy of that spirit. He is a superintendent who has the confidence and will have the full backing of the Washington Office. Incidentally, now, with the proper local personnel here I can come out here to some purpose and some advantage and I will come back when I am wanted. This meeting today has not only been an encouraging one to me and to the men who are with me, but has opened our eyes to a great deal and has taught us a great deal.

Now, coming back before I stop to the thing that is in the center of your minds -- This boundary matter. You understand that I am not making any commitments as to what will be done about that final boundary. I understand now why the Hopi people and Chiefs and even the Council will not want to enter into a negotiation. I can say that this afternoon for the first time I have begun to get just a glimmering of your mind and how to meet your wishes and still not attempt anything impossible.

I think it will be very worthwhile for the Chiefs to work with Dr. Macgregor and give him all the information and let him organize the case of

what you want fully and clearly and strongly. That will be his job. Then we will see what next.

Now, I shall take back to Secretary Wallace, as well as to Secretary Ickes, an account of this meeting, and I am rather expecting that within a few weeks I shall go to have a long talk with the President about Indian matters and he will be very much interested in what I can tell him about this meeting today.

I think that is all that I need to say to you now, beyond thanking you in my behalf and in behalf of the men with me for your courtesy and for the good thoughts you have given us.

(Chairman) I want to thank you for being kind enough to accept our invitation to meet with the Hopi people. This was a nice meeting and I hope that it will give you some insight on our situation. Now, we know that you are willing to cooperate with us. We will accept your plans and will cooperate with our Superintendent, Seth Wilson. We want you to know that there are no hard feelings. I thank you very much.