Conference between

The Commissioner of Indian Affairs

and Yukeoma, Hopi Indian.

March 28, 1911.

(Through an interpreter.)

Yukeoma:

He said that the old people, these old people are his ancestors, he calls them the old men, they prophesied to him that this would happen, that they would have trouble here, that is, trouble at his home, and the people from the East, from the rising of the son, was coming there, coming, to start from the East, and they are going to Oraibi, or his village, the same condition they are in now. And he said those people are the people that never have been baptized; and he said that the people here, probably he means the Department, is a sort of an ear for Washington, and there is another Agent at Santa Fe, and that something like this happened there, and supposed to go to Santa Fe, and tell the Agent, and let him notify the Department here.

He said that they are waiting for these people to come. He said that when they came up from the underground world there were two brothers there, all the same as an Indian, and one of them - both of them,-had a piece of stone, a sort of a mat, and one of these started for the East, and he said as soon as he got to the rising of the sun he would turn around and start back, while this other one was

FILED BY M. P. J.

HP6990

going to stay an Indian; and he had permission from a red headed spirit - it looks like human, all but the head that was covered over with a rabbit skin and blood poured over its head - Red Headed Spirit, had permission to go up to this earth, and so when it did go up, this spirit gave the two stones, he had stolen two stones, and gave to each of these men, and on the other one, one Oraibi's got, it is almost like a paper, it is a piece of rock which is like granite, and it has got human figures on with no heads on. He said that describes what is going to be done with these hostile people, lose their heads. And he said they are waiting for these, for what he said the real white people, real Americans. These are the people that have never been baptized. He said those people from the East will come when they are in the same condition as they are now.

He said this other chief at Oraibi, he had this stone, and these people from the East were coming to take that land away from them, and if they tried to do it, he was to show them this stone, and they would leave him alone. They cannot hurt him. And if they did not hear, if one of them goes too far with his people, why, either one of them will get driven out; so he said he is the one that caused it, that other chief, Tewaquaptewa, at Oraibi. He drove these people out of his village.

He said some years ago he was not a chief of this

HP6991

hostile gang, but another fellow by the name of Lomahongema, and he was about the canyon one time, he worked there a while as a prisoner, and finally he consented to get the white man's ways, and let his children go to school. Then he took Mr. Burton with him, out to Oraibi Village, and tried to induce Chief Tewaquaptewa to do the same, but he would not do it. He was the head chief then, and he took up the white man's ways; then he called the hostile chief, and wanted him to let his children go to school, but he not want to let them go then.

He said, since then he has been the leader and the chief of this hostile gang.And when he was driven out, he took all the poeple that wanted to be his followers, and when he got over to Hotavilla he established a village there, and later another man, he thought he would get a bunch of people to be as his followers, and take up the civilized way. Now Chief Tewaquaptewa did not know that, because he thought that a chief, when he is a chief over something else, why, he ought to be chief; and Chief Kewinumptewa did not know he was chief over any ceremony, and so he had to sign up to take up the white man's ways, and he and his followers went back to Oraibi.

After Kewinumptewa and his people went back to Oraibi, they said that the Government wanted him to go away from Oraibi and establish another village by themselves.

But this was not told Chief Tewaquaptewa, but he heard it; but he thought this was not right, because as soon as they take up the civilized way, they won't respect these people that are taking the old way, and Chief Tewaquaptewa was planning to drive Kewinumptewa and his people out, but Kewinumptewa and his people found it out, and before he was driven out he went out, over to Bacabi, and established a village there.

He said that Mr. Miller told Kewinumptewa just where to go, that is, to Bacabi, and Yukeoma thought that was not right, because they need that spring, he was stingy of the spring, too, and of course, when they went over there, an allotment affair came up, Mr. Murphy allotted pretty near all the Hotavilla's land to Bacabi, and he don't like that, and does not know what to do about it, because he knows they can't go without any crops this winter.

Of course, he said, that the Hopis have been living that way for so long, working their fields, and planting things for themselves, and they all depend on the rain, but he don't know about the rain, when it is going to fall, because it has been the custom that they take their own land that they been tilling before, and plant it.

He said that, of course, you never think anything that is not right for his people, because these old people still believe in the wizards, and he said it has been

HP6993

prophesied that this was known among the white people and among the Hopis as well, that these wizards and witches, they are going to have their heads cut off. This would be the only remedy that would get these people to go on good terms with the white people. And as he said this stone that Tewaquaptewa has, that describes this, with the human inscriptions on it, with men without heads on it. He has one and Tewquaptewa has the other one. He said that it has been known among the white people just the same as the Indians, the Hopi Indians, like they are going to have their heads cut off, and he said they had been given the choice by the government, and they rather take up the civilized ways than to go the old Indian way.

Mr. Lawshe: Is it those old men or the Indians that must be beheaded before these things come to pass?

Answer:

He said, of course he don't really mean himself, but he said what passed between him and Tewaquaptewa, one of these two men is a wizard; why, he said the White Father would know it and tell it right away, and he is the one that will be beheaded. He said that they don't know who it is that is the wizard. They claim that these wizards fly around at night, and they go all over the country, but he said they might not know him, because he has never been here, or any other part of the country far away from home.

HP6994

But the white people will know who it is that is the wizard, either him or Tewaquaptewa, they will tell it. Thus all on account of these things that he tell the people, they say that he is no good, considered as no good, and for this reason he has got his map with him. (Yukeoma showed two flat stones, which he handed to the Commissioner.)

He said that the Red Headed Spirit made those stones and put those inscriptions on it, that the land belongs to him. Those stones show that he has a right to that land, and that is why he don't want the civilized way, he wants to live the Indian way.

He said that Tewaquaptewa has not got anything to say to him, but it all comes from Kewinumptewa. He said he has been making a lot of fun about his land, that they ain't going to plant this spring.

Mr. Valentine: Tell him we will look very carefully into his land questions, and I think he will be happy about the land questions. I have heard what he said to me about the children and the schools, and I want to know whether there are other things on his mind that are troubling.

Yukeoma:

He said again that he wants to live the old way with his children. Don't want no schools, don't want his children to be educated. This is the only important thing

HP6995

he was going to talk about; about the beheading. He says this will come to pass as has been prophesied.

Mr. Valentine: Tell him I am very glad indeed that he has told me all these things. I wanted to know everything that he had in his mind.

Yukeoma: He said this is what he has been thinking of all the time.

Mr. Valentine: Tell him that when I give him back these stones I want to tell him that the land where they live belongs , as he knows, to the Hopi Indians; and the water belongs to the Hopi Indians; and the thing that I want is, to have that land and that water do them just as much good as possible; raise as many melons, as much corn, as many peach trees as possible, so that he and his children will always have enough to eat raised by themselves. And I will give him back these stones, and I shall also add a writing for him to take back. I will give him back the stones now, and tomorrow I will give him the writing. In this writing I shall tell him some things that I want him always to remember, and that I want him to tell his people. He has told me how the ancestors, the wise old men, prophesied certain things, I want to ask him if they ever prophesied that in some time to come the white men would come from the east through Santa Fe to Oraibi?

Yukeoma: He said that it is true, their coming

HP6996

through Santa Fe; they don't know just when, but as soon as this trouble, some kind of trouble, starts up, it will be in the fall some time.

Mr. Valentine: Tell him that these same old wise men, these same ancestors, never prophesied, never handed down to chiefs before him, or to him, any statement that he would go to Washington?

Yukeoma: He said it has been prophesied - that, of course, they did not mention particularly Washington, they didn't know what was Washington, but they said on the edge of the ocean, to the one who rules all the land, so he thought it must be this city.

Mr. Valentine: I want him to tell me whether these wise men ever told his fathers that Yukeoma would come to Washington.

Yukeoma: He said they never prophesied that he was coming to Washington, because they never know what Washington was then until lately, here a few years back they got to know Washington.

Mr. Valentine: But before a few years back they never prophesied. He is sure of that, is he?

Yukeoma: Of course, they never prophesied; they prophesied, as he said, you know, about place where all the people meet, and where the rules are made, and like that, but they never knew where Washington was.

HP6997

Mr. Valentine: That is why I want to show him that now things continually appear in the world. Things could be which the wisest men of our fathers cannot see, cannot know. Yukeoma himself can remember the day when there were only a few little small buildings outside the Indians' homes at Oraibi, or at Keams Canon, or at any of the other mesas. He can remember well how different things were in the old time. And he can remember how much more fast things have changed in the last few years than when he was younger, when he was a young man. When he was a young man, things changed only about as fast as a horse would walk; now that he is an old man, things change as fast as a horse would run. Ask him, is not that true, that things are changing very rapidly as compared with when he was a young man?

Yukeoma: He said that is true.

Mr. Valentine: His daughter went to school at the time the soldiers arrested him. His daughter went to school, did she not?

Yukeoma: Yes, sir, they took her when he was arrested.

Mr. Valentine: If she were here today, she could tell me what he says, just as you can, could she not?

Yukeoma: Yes, sir.

Mr. Valentine: So she could help me hear the trouble that is on his mind, just as you can help me here?

HP6998

Yukeoma: Yes, sir.

Mr. Valentine: Ask him if it would not make him feel pretty badly if he had some troubles on his mind, and he could not tell me about them?

Yukeoma: He says he would feel bad, because he would not know how to tell his troubles.

Mr. Valentine: He knows I am here and he is there.

Yukeoma: Yes.

Mr. Valentine: The white man is here by the big ocean, and the Indians are out on the Hopi Desert.

Yukeoma: Yes.

Mr. Valentine: And some of the white men go from the ocean to the Hopi Desert, and how some of the other Indians come from the Hopi Desert to the ocean; and he may like it, or he may not like it, but it is a fact, it is true. Since that is the fact, whether he likes it or not,-and I want to tell you I always tell you and the other Indians what the truth is, whether they like it or not - since that is the fact, whether he likes it or not, is it not better that we should be able to talk, rather than not be able to talk? Is he not glad he is able to talk to me today through you?

Yukeoma: He is glad. He said that he is glad that I let you know what he said, because he thinks I am telling just exactly what he says. He says some interpreters do not always tell just what they say.

HP6999

Mr. Valentine: I have always found that one of the strong things, one of the big things, one of the good things about the Indians is, that they can always understand the reasons for things; that their mind tells them why things are so and so. Now, he must know that if years ago the soldiers had not come in there, and put the children in school, that there would be very few people that could talk between him and me; and tell him there are two kinds of white people, there are good white people and there are bad white people. He knows that, does he not?

Yukeoma: Yes, he says that you are right.

Mr. Valentine: Tell him the bad white people do not need to be able to talk his language in order to do him harm. Tell him they could throw him off this land, the stones of which he has shown me, without talking his language, or without his talking theirs. But the good white people need to talk his language, or be able to speak to him, in order to protect him from the bad white people; that is, they can better protect him if they can talk to him, and find out just what he wants, so we can not only protect him from the bad white people, but show him the right thing to do, so if we do not happen to be there all the time, we can show him the right thing to do to protect himself. Now, tell him, yesterday when I took him to see the President, he remembers what I told him, doesn't he? He remembers I

HP7000

told him the President was a great, big man, and that he was as kind as he was big; and that he was as strong as he was kind; and that he was as wise as he was strong. And Yukeoma stood up like a man and told the President that he did not want his people to go to school; he told the President, just as he has told Mr. Lawshe and as he has told me, that he wanted to live the old way. And the President told him that he and the old people could live the old way. We want the old people to be happy, living as far as they can according to the sayings of their fathers and the wise old men. All that is good in the old way we want to keep, both for them, and for their children, too. Tell him the Hopis know how to raise corn and melons in the desert where the white man would starve. Those are some of the good things in the old way. Those we want to keep.

But the President told Yukeoma that the children would have to go to school. He remembers himself that twice before the soldiers have come and taken the children and put them into school. He remembers that, does he not?

Yukeoma: He remembers.

Mr. Valentine: He remembers that twice, once some years ago; and once, two or three years ago, the President, whom he saw yesterday, the chief man of the country, sent the soldiers in, and they quietly, and without hurting anybody, took the children and put them in school. That

HP7001

was the way Yukeoma's own daughter went to school. Now, tell him that the first time that was done almost all the Hopis did not want their children to go to school. And after that was done a great many of the Hopis saw it was good for their children to go to school. And yet there were some left who still did not want their children to go. So just a few years ago we had to send the soldiers in again to take the children, and put them in the school. Now, Yukeoma has taken his people, and left the village of Oraibi, and built the village of Hotavilla. Tell him he remembers I was there when he was first building it.

Yukeoma: He says he don't remember.

Mr. Valentine: I thought he said he did the other day.

Yukeoma: He said he knows you by Commissioner, but he never seen your face before.

Mr. Valentine: Tell him I think he was so busy working on that spring he did not look up when I was there watching them build it. And now some of these people in that village of Hotavilla have felt that the new way is good, and have gone off to the other village of Bacabi; so that, as Yukeoma himself has said, many people are leaving him, that there are not nearly as many as there were that were against sending their children to school. Is not that true?

Yukeoma: That is true.

Mr. Valentine: Now tell him that when I have given

HP7002

him back the stones, that shows that I feel as he does, that the land belongs to the Hopi Indians, and I shall give him tomorrow this writing which I told him about, which I hope he will put with the stones, and keep with the stones. And tell him that if the children of the people that stay with him are not sent to school, that the President will have to send the soldiers again, to put them in the school. Tell him I am telling him this straight to his face because I want him to know exactly the truth of what will happen if he does not help us put his children in school. But tell him I have one great hope, tell him that my hope is as long as the whole journey he has taken from Hopi to Washington, and back. And that hope is that it won't be necessary, that Yukeoma himself will help me in making it not necessary, to send the soldiers there. Tell him I don't want the children to go far away, I dont want them to go where he can't see them. I want them to go where he can easily see them, every week, if he wants to; and I want the children to be able to see their fathers and their mothers every week.

He said a while ago that the children left the old way if they went off to school. That is one of the reasons he did not want them to go. Now, I want them to leave the old way as far as in going to school goes, but I want them to still like, and respect, and like to live with their fathers

HP7003

and their mothers. But I want to tell him this too, it being absolutely necessary, just as he heard the President say to him yesterday about the children going to school, and having to send the soldiers to put them in school, as we have done twice in the past, unless Yukeoma helps. And tell him there is one other thing that I want to say to him. The prophets did not say anything about Yukeoma's coming to Washington, but they did tell about these witches. Now, tell him that the thing which he did not know anything about has come to pass, and ask him - I would like to have him think this over - whether the times have changed so that perhaps this other thing won't come to pass, as this other thing has happened in its place, perhaps.

Tell him that I don't want him to try to think of this all at once, or to answer me tonight, but I would like to have him think this over the rest of today, and tonight, and come in again and see me tomorrow morning. I want him to think over very carefully everything I have said, because everything I have said is the truth, and everything I have said to him I have said as a friend. And tell him there are three men who have his interests, and nothing but his real best good at heart; and those three men are the President, who spoke to him yesterday, and myself, who talked to him, both yesterday and today, and above all, the man who is close to him all the time, and sees him most,

HP7004

the Superintendent, Mr. Lawshe - he is his very best friend of all. It is because the President and I believe that, that we have placed Mr. Lawshe there, to look out for Yukeoma, and tell him what his best good is.

So I want you to think over these things tonight, you (to interpreter) can talk with him, you can see exactly what is necessary, you see how I sympathize with Yukeoma, and I would like to tell him he would live in the old way; and if I did not care enough about him, I could make him happy by telling him they could live in the old way. But the children have got to have the same chance you had, and go to school. But tomorrow morning I want him to come in again, and have another, a short talk with him, before he goes away.

HP7005