

Crawford, James D (Superintendent, Hopi Agency), 3-2-1950, Letter to Commissioner of Indian Affairs, enclosing minutes of reorganizationl meeting of Hopi Tribal Council, Keam's Canyon, Arizona, 1-27-1950. Arnold and Porter Hopi Archives Box 795.

February 8, 1950

Commissioner of Indian Affairs
New Interior Building
Washington, D. C.

see p 12



Dear Sir:

Enclosed are three copies of the minutes of the reorganizational meeting of the Hopi Tribal Council.

We have heard many favorable comments about the reorganization in the few days since the meeting.

The first regular meeting is to be held at 10:00 AM, Thursday, February 9, 1950, at Hopi High School. At least one other village has indicated that it will have its councilman for certification.

Due to the importance of completing the minutes for particular use of the villages who do not have council members, it was not possible to check or edit the notes.

Sincerely yours,

James D. Crawford
Superintendent

JDC:mcp

cc: Mr. Allan Harper, Area Director
Window Rock

FEB 16 1950

Return to Tribal Relations

KEMAS CANYON BOARDING SCHOOL AUDITORIUM
KEMAS CANYON, ARIZONA
JANUARY 27, 1950
10:00 AM

Attendance List

Logan Dallas
Roy Tuchawana, Jr.
Roger Honahni
Lewis Numkena
Clifford Honahni
S-m Numkena
Charlie Humihongva
Hela Secakuku
David Talewitema
Victor Charley
Heber Dann
Walter Albert
Thos. Balenquash
Forrest Kaping
Frank Morris
Dean Siwuntva
Sidney Youlestewa
John Mahkewa
Andrew Seechoma
A. David
Taylashie
Dana Namoki
Herman Lewis
Homer Humewytewa
Grant Peesha
Ray Koiyaquptewa
Jesse Poola
Steven Silas
Wm. Goochvoma

Dewey Healing
Earl Jackson, Sr.
Olsen Tahbo
Robert L. P. v. tea
Alexander Ani
Vernon Duuma
Wesley Poneoma
Roger Q.
Andy Seletstewa
Ernest Naquayouma
Sterile Lomayaktewa
Howard Talayumptewa
Samuel Billy
Edgar M. Hevalo
Teff Collateta
Will K. Hese
S. E. Scott
Travis Mahle
Julius Toopkema
Bennett C. Cooka
Lawrence N. Lomavaya
Duke Pahona
Nomoki
Setima
Talasie
Choyou
Spencer
Herbert
Wayne Taylor

Andrew Herneqaftea
Viets Lomahoftewa
Otis Polelonema
Jerome Shupla
Donald Maho
Francis Ovah
Earl Mumzewa
Austin Komalestewa
Leo Andrew
Louis Honevytewa
Irving Pabenle
Silas Hopi
Edwin Chuyou
Finney Leslie
Nod Nayatewa
Sam Jenkins
Thomas Banyacya
Washington Talayumptewa
Old Maho
Ruben Dawahoya
Wadsworth
Davis Maho
Peter Nuvansa
Sammy B.
Chester Mote
Twayuma
Bert Youvella
Frank Martin
Benjamin M.

29
3
87

Staff Members

Dow Carnal
Howard Dushane
Nancy E. Lautzenheiser

Suporintendent James D. Crawford
E. Lautzenheiser
Emil Benson

Alexander Elvin
L. Kingsley
G. L. Meyers

In Charge of Meeting: Albert Yave
Recorder: Margaret Phillips
Interpreter: Karl Johnson

Tribal Relations

REPRODUCED FROM RECORDS OF THE NATIONAL ARCHIVES

...with you secretary?
 ...until I resigned, you were a legal delegate.
 ...the delegates from [unclear] Chairman, Starley, Ned, Lomayesva. Are any of
 those people here? From Mishongnovi--Roy Kachinhongva, Siestewa; these are
 councilmen. Teweptema, come to the front. Is Roy K. here?

Answer: No, he isn't here.
 Albert: Jacob Coin is deceased. Willie Coin is in Flagstaff working. Roger Honahni
 and Karl Johnson.
 Karl: I resigned before the council broke up so I feel I should not be in it.
 Albert: I do not see any other. Ray isn't here.

Roger Honahni is here and Thomas Jenkins. Otto is in Parker. King was
 Sargeant-at-Arms. In 1942 you had Byron P. Adams as chairman, and the
 delegates from First Mesa were Ned; Douglas, deceased; Bennett Cooka. From
 Sipaulavi there was Forest Newahoyiema; from Kwakatsmovi there was Jean
 Fredericks and Howard Sekiestewa. He is down at Poston. Jean is not here.
 From Bakabi there is Julius. He is here. Come down to the front. Isn't
 Ned coming.

Answer: I think he is. He has not arrived yet.
 Albert: For the sake of the white people present, I just told the people that be-

cause of the respective villages who are interested in forming another
 Tribal Council, I am glad that the majority of the people have arrived to
 have the Tribal Council function again. They had to have somebody to get
 the people together in order to form the Tribal Council again, and because
 the 1942 and 1943 group that have had the experience of working with the
 Council, we are inviting them to come up to the front and take their seats.
 We know that we rely on them to give the new Council, in case it organizes,
 some points that can be followed by the new council. That is why we are ask-
 ing the old Council members to come up to the front.
 Has Ned arrived yet?

Answer: No.
 Albert: We were waiting for Ned but he probably will arrive later. It isn't very

far until the noon hour so we will go ahead with our meeting and see how
 much we can get done.
 We would like to have the Superintendent, Mr. Crawford, make the open-

ing remarks if he has any to make.
 Crawford: It is with a great deal of humility and humbleness that I stand here
 before you this morning. I have met with you many times in the past two
 years and you have heard me present the problems of Hopiland to you many
 times so I am going to live up to the program and just make my remarks very
 brief in order not to repeat what I have told you many times before.

I know that our meeting today is a very memorable occasion in the
 lives of the Hopi people and I say in all sincerity that I am most happy to
 be here myself and to welcome each and everyone of you to this organization-
 al meeting. The problems that confront the Hopi today, in my estimation,
 are both serious and certainly are worthy of the best consideration that you,
 the Hopi leaders and people, may give. This is your meeting today. We have
 called it at your request. We want you to participate in it and to feel
 through the program that you have the privilege of giving your help and your
 remarks before the group. I certainly appreciate the fine spirit of

I have said in all of your meetings and the Hopi Agency staff are here to assist, and I want to reiterate that fact that we are here to help, we want to help, and we want to have your help, in order that all the problems will be given careful consideration. I know that our program is long. I know that we have many divisions on the agenda and I see that I am scheduled to speak again toward the end in summarizing some of the agency opinions so I am going to close now and go ahead with your meeting. I appreciate very much that you are here this morning and here in all sincerity to organize a Council that will help the Hopi people. Thank you very much for being here.

I have spent many many hours, in fact, it has run into many days in going over the history of the Tribal Council and I have read many times the Constitution and By-Laws of the Hopi Tribe, and I realize that conditions that existed when the Council no longer functioned are not exactly the same as they are today. I know that the Council of 1942 and 1943, the last two active Councils, were comprised of many honorable men who did their best to help the leaders of the Hopi people to carry forward the Hopi Council. There were several factors that entered into this disorganization and those facts are history today and I, for one, very much believe that there are so many things for us to look ahead to in the future that we should not go back into the past and bring up the jealousies and differences we have had with the Agency, each other, the villages, and personal problems that existed, for if we do our entire time will be lost in thinking about the past, when we all have the future to think about.

I want to say that you villages that are not prepared to present councilmen or a councilman to represent your village or villages, that we are certainly happy that you are here to listen and participate if you care to. Then perhaps when you return to your other leaders and villages that you can help them to better understand the organization that is taking place today. I want you all to feel that this is not an organization of only villages who participate, but they want and need your help to participate for all the Hopi people and I believe that if we leave all the differences that we have had or that you have had with the Agency and concentrate on the future, we can accomplish a very great amount.

Albert: I have asked all the old members of the former Tribal Councils to come forward. I will call the roll by villages. Moenkopi. Who is here from Moenkopi?

Lewis Numkena, Sr. I did not know about the meeting until last night. Word was brought to me by Walter Lewis and different people had told me that there was to be a Council meeting today. Walter came to my house while we were eating supper and just as soon as I could, we met in the kiva and I was told to come for this meeting. This is all the advance notice that we had to discuss the reorganization of the Council.

Albert: Are you going to find someone to represent your village?

Lewis: We will have to look for someone to represent us.

Albert: Is there anyone here from Hotevilla?

Lewis: Sam Numkena was nominated to represent Moenkopi last year and that is also the reason we have brought him with us today to represent Moenkopi Village.

Albert: Where is Sam? Let him come up here. Hotevilla. Who is here to represent Hotevilla?

James Pooyayouna: We have not selected a person yet.

Albert: Bakabi. Who is here to represent Bakabi?

selected persons and asked such persons to represent us. They are Karl Johnson and Roger Kochhytewa.

Albert: Who do we have representing Shungopavi?
Andrew Sumaquetewa: I guess we do not have a representative.

Albert: Who do we have representing Sipaulavi?
Charley Lomahongeva: We have David Talawumptowa to represent us.

Albert: Who is here from Mishongnovi?
Starlie Lomayaktowa: Our brother, Sekmasa, is boss and he is the one that has selected three representatives: Starlie Lomayaktowa, Andy Solotstowa, and Roy Kachinghongva.

Albert: Moenkopi, Lower Village, who is the representative?
Sam Numkona, Sr.: I do not think we have a representative from there. Maybe Hobor is here.

Hobor Dunn: We are government employees and were asked to attend the meeting. We have no representative from Lower Moenkopi.

Albert: Who are the representatives from Walpi, Polacca?
Duke Pahona: My brother, Ned, has not arrived but I think I can give the names of the representatives from our village. They are John Mahkowa, Andrew Secchoma, Victor Charley, and William Coochyouma. Those are our representatives. My brother has now arrived.

Albert: Ned, we are asking for all the names of the representatives of each village; that is, members of the new Council, and your brother has given the names of the men who have been elected. Has he named the right people?
Ned Myetowa: I am sure he has.

Albert: Are those names correct?
Ned: Yes.

Albert: You have named the members representing your villages and now we would like to hear from each of them. We would like to know what your intentions are. Surely you had some plan in mind when you selected those people to represent your village. Ned, come up here to the front.
Speaks in Hopi language. (Interpreted by Albert.)

Ned: For the benefit of you English-speaking friends who are here, I wish to just speak briefly of what Ned brought up in reference to this meeting. There has arisen in Ned's mind a question of proper procedure in presenting the delegates; that is, the new delegates. According to our Constitution they are to be certified to the old councilmen and it is for this purpose that the old councilmen were given an invitation to be present here. I do not want to be hasty; I do not want to make any legal errors if I can help it; I want to follow the legal procedure as closely as possible, and if I am in the wrong, I would like to have your help to get it straightened out. It is our purpose to have these new delegates certified on December 1, but due to some person which I do not know, we were not able to get the members together. Now comes the question. Is this procedure we are now taking within our constitutional and legal right? If it is, say so, and if not, how can it be done properly. (Albert: That is the problem that is weighing on Ned's mind now.)

Crawford: I do not want to attempt to answer Chief Ned's questions but I would like to make a few remarks to bring to your attention the position of the Agency. When the constitution and By-Laws were formulated back in 1936 there was no provision made for a lapse of a Council and when you turn to

...have for the period of a year, or any number of years in succession, I do not know the words, or until their successors be placed in there, we would have no question as Ned has brought to our attention. On the other hand, I and the other superintendents who have worked under the constitution have been under a great handicap. There is nothing provided in the constitution for the superintendent to act for the Council when the Council was not in operation, so the past several years since you were formally organized, the superintendent has assumed a number of legal and active responsibilities that undoubtedly were not in accordance with the constitution because there was no provision made. You have been living and working under this constitution, but you have had no Council to function under it. I have checked that question that Ned brought to you with the attorneys in the area and with those older experienced members in constitution work, and they indicate that there is no violation of any legal right of constitution and that this reorganizational meeting would have the same status as your first organizational meeting, and I believe your first organizational meeting was perhaps not held on that exact date as your constitution says. Special provisions were made for the first organization and likewise that would hold over to the special reorganizational meeting that we are holding today. I would be very happy to have some of the other leaders express their opinion about that if there is need for further discussion. I believe that in all honesty and sincerity this meeting is something that has never happened before and there is no precedent established and the only thing we can go by is the first organizational meeting which was held, and you made special provisions for it, and after that everything was to go in accordance with the constitution, and with the legal advice I have had, we can go ahead no matter what time of the year and not be in violation of the spirit of the constitution.

Albert: Does anyone wish to speak?

Karl Johnson: I would like to ask a question here for my own benefit and I hope it will be of some help to you. Our superintendent states here that special provisions were made for the first Tribal Council when it was being inaugurated. He didn't say what they were and he also mentioned that the Tribal Council could be organized according to the old special provisions. Now he doesn't say who should organize it or whether the responsibility was to be assumed by certain individuals or by the tribe as a whole. In 1943 when we worked for the Tribal Council, I was one of the active members in that reorganization and that Tribal Council was challenged not only by our superintendent, but by the Commissioner of Indian Affairs, and it was branded to the outside public as a Council that was promulgated by two men who had political influence, Byron Adams and Roger Koochytowa. We have a letter to that effect. Are we going to be subject to that same kind of criticism and non-recognition after all the work we have put into it? That is what I am interested in.

Crawford: I certainly appreciate Karl bringing these questions out and although I am scheduled down there next to the third from the last, I will be glad to make a few remarks on it now and reiterate it later. I will be glad to make a few remarks. Article 2, Section 2; it was placed within the constitution about your first meeting which said that within sixteen days after the constitution goes into effect, the villages shall choose their representatives for the first term of one year and on the sixteenth day the first meeting of the Council shall be held at Oraibi Day School. In the organizational

5
of the By. Law

the March, June, September, and December, and it also makes provision in Section 3 for special meetings and this is a special meeting. In your first meeting, according to the minutes and the records I have read in the files, the superintendent did meet with the various leaders of the villages and they, working together, set aside a date for the first meeting and that, soems to me, like this, could be a second special meeting. The second question is certainly a most important one. I do not know immediately how many meetings I have attended at Hopi, but I believe it runs several over one hundred. At nearly everyone of the meetings that same question or a similar question has been asked by leaders in this room, and I believe after you have repeatedly asked them and I have repeatedly answered them, that you will begin to believe my sincerity in the problem. I know that there were many factors in your last Council. You had a war on and Hopiland was very much confused, just as all other communities in the United States were. You had a stock reduction and certainly that was very confusing and sides were taken and hot meetings held throughout the Reservation. There were other influences at that time that came about to influence a successful operation of the Council. I know that you, as the Council members and leaders who selected and backed up the Council were not in accordance with the Administration on several points and whether the remarks made by the Administration at that time were honest remarks, whether the thoughts were the best that could have been given, I am not prepared to say, and I am sure you acted in good faith and I assume the Administration did when your last Council was in operation. I have told you many times and I want to tell you again that should the Hopi village leaders and their people wish to have an organization with which to work out their problems, as representatives of the people, that I and my staff will do everything possible to coordinate and cooperate. You know that in the past two years I have not been able to because I did not have the necessary advice through your Council. I think the progressing and understanding of the people and the proper decisions on problems are brought about through a careful and complete understanding of those problems, not only by the Administration on the one side, but on the part of the leaders who represent the people and the people themselves, and this can only be brought about by a spirit of cooperation. We can't say one thing and do another. We are all human and humans are subject to making mistakes, and I know that in a new Council and the new problems that face you, that we are all subject to making mistakes. Again I wish to say that we are all going to be honest enough to admit our mistakes and do the best we can by learning through making mistakes so we won't make them the third and fourth time. I don't know what else I can say. I want to say with very deep sincerity, I need the help of every Hopi on the Hopi Reservation. The people and leaders need the help of proper representatives. Sometimes you do not have a complete understanding between the members of the villages and the leaders, between the members and the councilmen. Because you didn't understand these differences, disruption and confusion existed, and even though many attempts were made to right that confusion, that difference still existed and the Council was disbanded. During the last six years we have had to assume most of the responsibility of the Council, and according to the constitution, the superintendent can only do very limited things and therefore, we have been going along not progressing with our

...the reason why we will have many hours of hard work. There are many restrictions, that you and I both do not know. But with our spirit of cooperation, I am sure the problems can be placed upon the table and we can work them out. I am impressed by the spirit of those villages who have selected their members today, and I know how you selected them. I know that you as leaders today have chosen carefully and I know that those individual councilmen know just exactly how you feel on the questions involved and know that you are representing them and present them before the organized Council in a way that will be satisfactory to you, the village leaders. The spirit of cooperation that must exist, and I feel exists today, is one that I am told by many of you has not existed at Hopi in a long, long time. I know that you are familiar with the serious problems facing us today. I know with this spirit of cooperation that we have today that decisions can be properly made with an understanding by you councilmen and you as leaders of the Hopi people.

Albert:

They have some food for us and we will now have time to wash our hands, and when the whistle blows, go over to the dining room and then at 2:00 come back. This is all for now.

Albert:

We will call upon the old members and nominees from each village. We would like to ask that you watch the time and do not talk too long. Our time is limited and there is a lot to be done, and besides, a long speech will cause us to lose the trend of thought before us. Ned, as you know, has expressed his opinion and now it is open to you men.

Andrew Hemiquaptewa:

(Interpreted by Karl Johnson:)

Andrew is a member of the Village of Shungopavi and his statement is as follows: We brought the matter of this meeting to our Chief's attention and he has asked us to come and listen to what is being said, and if you are asked to say something, deliver the following message: He does not have in mind at all the thought of choosing a delegate or having a delegate appointed to the Tribal Council. His main reason is the fact that in the past it was tried and they found out that it was very difficult. They found out that it was very difficult for a Hopi to understand the formalities, to follow formalities of the white men in his procedure of government. Another reason why he doesn't want to have a delegate in the Tribal Council is because he, himself, feels that he is the hereditary Chieftain and he has no thought of relinquishing his position to another organization. To him, his traditional form of government, his traditional philosophy, is enough. He feels that that takes care of everything. He has put out a question as to who started this movement for the formation or reorganization of a Tribal Council. Is it the Agency itself, or some of the superiors of the Indian Service that are preparing this reorganization, or is it pressure from the inside, that is the Hopi. Is it the Hopi that wants a Tribal Council. That is the question that he raised. To the Chieftain of Shungopavi, he says. "To us, our form of government is sufficient and our Hopi way of life, we feel, will provide for us."

(Further interpretation by Tom Jenkins:) The point that he brought up was that the leaders in Washington must come out here and hold meetings with us. It is a fact that if it is the officers from Washington that they should come and meet the leaders themselves and present the picture clearly and plainly, and if there was a change of opinion to be made, it should be made

(Interpretation by Karl Johnson)
 The man who speaks is a representative of Mishongnovi. His name is Starlie. I am from the village of Mishongnovi and the village of Mishongnovi also has its traditional Chief. (Sakmasa) As in other villages, we have our tradition which is handed down to us and our Chieftian has his instructions just like any other Chief. Were it not for these instructions, the Chieftian would be here himself. But, because of the instructions which forbid him to personally attend meetings like this, he has asked that we represent him at this meeting, which is following out his side of the tradition. Now each village has its own form of government and along with the traditional form of government were handed down some of the prophecies that would arise in future generations. We have come to that point now where there is an evil force which is beginning to shake everything loose from under us and upset many of the traditional forms of government that have been given us. However difficult the occasion may be, at times maybe it is our Chieftian's primary objective that even through these difficult times, we try to look for the better things of life. We want the best for our Hopi people. We want good understanding, not only among ourselves, as a village, but also among the various other villages and the tribe. We want to work together for the good and future benefit of the tribe. It is true that we have white men on our Reservation who are working among us. Their objective should be that of working for the benefit of the Hopi people. The Hopis work together for the benefit of the Hopis and white men and Hopis cooperate for the same objective. That is primary in the mind of our Chieftian.

Albert: Anybody else?
 Dan Kootshongva:

(Karl: Is Tom Jenkins here? Tom, would you like to interpret Dan K's. speech? I didn't get the general interpretation of it. I will appreciate it if you will help me.) (Tom: I guess I am in the same boat. I am trying to find some words for the Hopi and lost track.)
 Interpretation by Karl Johnson:)

Dan Kootshongva from Hotovilla is speaking. He says our superintendent sent out notices that today was to be a day in which there was to be a meeting of village leaders and others so I came along. However, along the road we had car trouble and we were rather late in getting here so I did not get to hear the first part of your morning's session, but listening to talks that have been given and judging from the appearance of everything in general, I have formed my own opinion, that you have pretty well laid the ground for the reorganization of the Tribal Council. Just how the ground was laid, just what was said, I do not know, and I would like to have our superintendent briefly go back over what was said this morning so I can do some more thinking about the subject. Now, as for the villages who have presented their delegates, it appears that the first village, Polacca, has cooperated in choosing its delegates. Mishongnovi, another village, apparently has also cooperated and chosen its delegates. Shungopevi, on the other hand, has not chosen its delegates due to the fact or due to several facts. Oraibi has also. (Whether or not he is talking about Oraibi Village, not Kyakotsmovi) (Tom Jenkins: He is speaking of them as a whole group, both of them.) He says, and speaking, or rather looking at it from the traditional angle, Oraibi has its traditions.

...the lookout for the things that will be dangerous. He brought out that Oraibi and Shungopavi are looking at one another. The villages of Shungopavi and Oraibi are following that pattern, following that traditional pattern that has been given them, to be on the lookout for these four different things. Now, as to the choosing of the delegates, Polacca, I have a question whether or not the villages that comprise the village of Polacca were they in unison of thought. Was the method adopted in choosing your delegates in unison? Mishongnovi, I have that same question. Were the people of your village in unison of opinion and choice? Shungopavi, because of their traditional steadfastness have refused, or have not chosen anyone. As for Bakabi, I do not know what they have done. Whether they have organized under any formal form of government and appointed a delegate, I do not know. Hotevilla, I can speak with certainty. I know of no representative that was chosen at Hotevilla and if a representative was chosen, I should be the man to know about it, since I am the Chief of the village. If someone has been appointed as a delegate to the Tribal Council, they are doing it without authority and without my approval. Hotevilla is still based on its traditional form of government that it accepted years back. That has not changed. The laws that existed then exist today. As for Moenkopi, I do not know how they have come out, although I do know that Moenkopi is divided into two villages. There you have the progressive and the traditional. Now, which is which, or if one group, through underhanded schemes, pulled in the other group, I do not know. There we have that division also. I, from Hotevilla, look at my tradition. I think of my own home and when I think of my own home and the traditions of my people I do not think that I am doing anything underhanded or that will in any way hurt my fellow tribesmen. We heard that the last Tribal Council that was organized was blamed on two people. Can the same things be said about this organization that is underway? When I refuse to cooperate in choosing a representative to represent Hotevilla, I was scolded by some of you villages. Some of you villages scolded me for backing the Tribal Council, however, I was still sticking to the true tradition of my Hopi people, and I was following only that which was instructed of many to follow. Now, as to the person who is really to blame for the disruption of the Tribal Council, I do not know; whether I am to blame or whether someone else is, but I would like to have our superintendent tell us, if possible, about that. Who was to blame?

Albert: The superintendent, before he answers any of these remarks, has asked if there is anyone else to say anything from the floor. Then he will answer all the questions that are asked. We are still in that one subject where the village leaders are speaking, and we would like to keep it in that subject until we finish before we change to the next subject.

Chief James Poyayouma: (Interpreted by Keri Johnson:)

This is Chief James Poyayouma from Hotevilla. He is also a Chieftian from Hotevilla, who wishes to express his viewpoints. A man from Moenkopi who gave his message to us in the early part of the afternoon. (Chester Note: Chief James is head Chief and Dan is co-Chief and advisor. Dan is just an advisor.) This gentleman from Hotevilla (James) stated his belief in the Hopi tradition, his stand in the Hopi tradition, but he was pointing out that he was working for the good of the people and he has, as I understand it, as we say, submitted himself to the white laws. In that he is

... from whom did the people who were pushing this Tribal Council or 1936 get their Council, whether it was from the village leaders or the people themselves, I do not know. The Council functioned for a number of years and then it stopped. How and why did it stop? Now, Karl, just this morning, he asked a question as to the recognition of the Tribal Council. What I am looking at now is are we going to fall back into the same hole if the Tribal Council is again re-organized? Superintendent Crawford mentioned that there were many conditions that existed at that time which were part of the reason why the Tribal Council fell down. He also mentioned that that was history, that it was not for us to look back at what happened, but rather to look forward. On the other hand, I can not help feel convinced in my own mind that before we can go forward it will be necessary for us to look back also. See how the mistakes were made, the causes, and if anyone was to blame, who was to blame. For a number of years the Tribal Council didn't work. Now, it has come to the point where the Tribal Council is again in the stages of formation. Again I wish to ask the question, who is behind it? Is it the Hopi themselves, or the government? What this Council is going to do is yet to be seen. If the Council is established and mistakes are made, who is going to be to blame? Who is the superintendent going to blame, or who is going to blame the superintendent? Those of us that do not have anything to do with this feel that if we are to be blamed, it will be an injustice to us--that is, if the Hopi people are to be blamed. On the other hand, if it is the government that is pushing this Tribal Council, if it is started and mistakes are made, the mistakes will be blamed on the government and not the Hopi. About these villages that are choosing their own leaders, how did they get that Constitution, how did they get the laws? Do they have a set rule and form of government to follow? What about the man who does follow the white man's law? Will he be left alone or will the government laws have effect? We have here laws of various nature coming into our midst. Which will have the right over the other? Those are questions that have been going through my mind, that I am passing on to you and I should like to have the superintendent discuss and if he understands them right and understands what he has to say, if anything is to be said further, I will be glad to do so.

(Thomas Jenkins, further interpretation: We have come to the point now this Tribal Council should be organized. Now they have taken that choice. All those that want to take that stand, now he will not try to make them stop it. Those are two sides.)

Homer Homewytewa: (Interpreted by Karl Johnson:)

The Governor of Oraibi, or Kyakotsmovi, rather, speaks. I was planning to be the last man to speak after all the traditional men has spoken, I wanted to speak. In as much as our Tribal Constitution gives us the right to re-organize, we of the village of Kyakotsmovi have organized under that privilege and with that in mind, I am taking this opportunity to speak to you at this time. Listening to what has been said thus far, this afternoon, I have come to the conclusion that we are not thoroughly versed or do not thoroughly understand the purpose of this meeting. My understanding of this Tribal Council was, and is, that the tribe work together in unison. In other words, if you old traditional Chiefs have something valuable to present to the Tribal Council which will benefit the people, we are not

...about this reduction. All of us know what happened. We also know that there was no Tribal Council or group at that time, no recognized group, to speak officially for the Hopi people and the consequences were severe--there was no unity in the tribe. The village of Kyakotsmovi probably suffered the sharpest cut during the reduction. This is what happens when we are disunified, and in the organization of this Tribal Council, it was my thought and my idea and my opinion that we were going to work together with our traditional leaders and formulate some program that will benefit the tribe. That is what this Council would do and in my mind, I think it would be better if we would, instead of fighting this movement, support it for the benefit of the people. We are not trying to push anyone away. That is why I said a while ago that we work together for the good of our people.

Lewis Numkena, Sr.: (Interpreted by Karl Johnson:)

I was chosen as governor in my village by my people and would like to say a few words. Listening to you traditional chieftians was interesting, but I, as a young man, happen to know something about tradition also, some of which has been handed down to me. You people know that our Hopi Chieftians made a trip to Washington and at that meeting the members of that committee that went from the Hopi Reservation, talked to the leaders, talked to the ones in authority and together they talked over the future of the Hopi people. When they returned they gave us the information that we had given in to that government and had accepted the government form of ruling and the program they had for us. It was told them there at Washington that if they wanted more land that they unite on what land they were to ask for and as a united group, ask for that land. You older men, respective leaders of the villages know this for yourself. Those people over there to show that they were in earnest, ate the food that was put before them, and after that it was their objective that some day the future generation could eat the same kind of food. I know the program that has been laid out by the Federal government and was accepted by the chieftians who made the trip to Washington. It is not the present generation that is to blame for the conditions today. It is those chieftians who accepted the government policy when they went to Washington. They are the ones to blame. We have to face problems as they come up. There is the problem of feeding our children from year to year, the problem of getting land for our children. Where are we going to get the food for our children, where are we going to get the land? Those are the problems that confront us. These are the answers that we have to find. If we can find the answers to those problems, I believe we can find answers to greater problems through this Council. Let me say here that as far as blaming anyone, let us put the blame on these delegates that went to Washington, these officials in the past years.

Vietz Lomchaptew: (Interpreted by Karl Johnson:)

(Now, I may have failed to get some of the notes down. I would appreciate it if some of you members could help me out.)
I would like to discuss a little further this mission that Indians and the Hopi Chieftians made to Washington. My grandfather was one of the Chieftians that made that trip, and inasmuch as he was one of the delegates, after he came back, he talked to us about it and I have gotten this information first hand. It is true that our Hopi Chieftians did make the trip to Washington

is true that the Hopi chiefs accepted that. He also mentioned to them our Hopi way of life and our desire to continue in that Hopi way of life throughout the future. This was also given approval of the authorities in Washington. As to what was to come up in the future, no definite plans were made, but we were told to understand that as problems arose in the future, they should be faced and solved at those various times. We are now again trying to reorganize a Tribal Council. Those of us who follow our Chiefs and traditions are still following that, just as we are following our Chiefs who made the trip to Washington. The young men of today, many of you have been educated and many of you have different ideas than we old men have. We have come to the point in life where we must make our own decisions. What you want is a personal matter as far as support and maintenance of your family, and how, and with what you are going to support them is your personal problem. The land where you are going to keep and raise your children is also a matter of personal opinion. It is true that several times we have talked to our young men and at times we have said some sharp things to them. Nevertheless, that does not mean that we have let them go. As to the Tribal Council, we know that any plan, regardless of what it does, also brings with it certain dangers, certain responsibilities which we do not yet see and perhaps no one can tell us what they will actually be. It may be that the young man of today who is ambitious and wants to make progress may tomorrow be sorry for the move he has made. That is what I am talking about, the danger in an organization. It may be that the Tribal Council may be led to a certain point and we find ourselves in a hole or in danger and when we do not see ourselves through that danger it may be that the white man may come in and take over. These are the dangers I am talking about. I am sure that each village leader is aware of those things and that is the reason why some of those villages have not selected a delegate. There is always that danger of making a mistake that will be of advantage to the other person. Of course, we have talked to our young people, to our young men, but our young men are just like any other people who do not want to listen to what the older fellow has to say. Whatever the case may be, I exhort you and ask you to be very careful that we do not do anything to endanger the life of the Hopi tribe as a whole. (Chester, further interpreting: Just who did make the trip. Just what is he referring to?)

The men who made the trip were Lolona, and Polacca was an interpreter. A number of trips were made to Washington in the earlier days.

Albert:

The first group that went to Washington, according to his recollection is Seena from Polacca, Hnahni from Shungopavi, and Lolona from Oraibi. Tom Polacca acted as interpreter because he could speak a little Spanish and they used him as an interpreter in Washington.

Wesley-Poneona:

I think those Chiefs accepted that program in Washington only during their life time limit.

Charley Humihongva:

(Interpreted by Karl Johnson:)
Charlie, Chief of Sipaulavi is speaking. I came to this meeting with the understanding that we were to get the Tribal Council reorganized; not only were we to get it organized, but to get it to be a working organ, it should be beneficial to us Hopis. We have fallen back into the old rut that we always fall into every meeting. First the fact that only four villages are

...differences in our tradition. We are not ready to put the Council in full force. We are not ready to put the benefit of the tribe. Several years ago when the Tribal Council was being reorganized, we some villages were the same ones that put the delegates into the Tribal Council. The other villages have not sent delegates. What the plan is, I do not know. Whether they are going home and choose their delegates and present them at a later date is something else. I am telling you now just what it looks like and that is all I have to say.

Ned Nayatowa: (Interpreted by Karl Johnson:)

Beginning with the message Ned had to make, he states as follows: I did not have any intentions of making a speech of any kind when I came here. I just wanted to fulfill my obligation, as states, in my Tribal Council of certifying my delegates, inasmuch as the opportunity has been presented to me and the question has been put before us as to who is pushing this Tribal Council. I believe I am in position to answer that question. Dan has asked the question, who is pushing the Tribal Council? As you folks all know, a group of us made a trip to Washington. I have given that report to you Hopis already and I am sure those of you who heard the report understand. The biggest setback that we got in Washington throughout our entire trip was that of not having any official Tribal Council and not having any official records to show to the officials in Washington. We had many things to tell them but we had no official records and documents to prove them. We were pointed time and time back the Tribal Council that, inasmuch as the Hopis were now under the Tribal Council that they must work through their official organ. I have come to the conclusion that it makes no difference how smart you are as individuals, you cannot get up and say you represent the Hopi people without first being backed by your Tribal Council. It was brought upon us very emphatically that the Tribal Council is the only official organ that will be recognized in Washington. I am also asked along with the other members of my delegates to use my influence, my power, to see if we could not get this Tribal Council organized. It was shown to me why the Tribal Council should be organized among the Hopi people. Among that was a matter of appropriations. In our appropriations we had also a matter of education, which to my mind is a very important factor to the Hopi and his future. We all want the best for our children. We all want the best of education for our children, along with other things, the tribe will get to benefit from. We all know these things and I was pressed most earnestly to help organize this Council. In the organization of this Tribal Council we had no intention of disregarding the traditional form of government with the democratic form of government which would be of benefit to the Hopi tribe. In my trip to Washington I was also told of the importance of our land claim and it was also brought to my attention that the Tribal Council would have to work as an official organ. Many of you have formed the belief that if we do not do anything they won't do anything, but I want to tell you that you better not rely on that belief. They are the ones in authority and they are the ones who have the right to go ahead and make decisions if we do not. About four years have elapsed and nothing has been done in reference to the Claims Commission. A little while is left. If we do not want to make the Tribal Council work, you who want to put the

CHAIRMAN
statement from

KARL JOHNSON: Here is another difficulty the Indians have in working with a group like this. We find that the dialect of the mesas is different, and it is especially difficult to catch the thought when something is given rapidly. However, I shall try to give it in the best way I can, and if Mr. Yava finds I am omitting things, he will get up and tell me so.

DAVID TALEHEPTEWA: I have been wondering while I have been sitting here, just like many of the rest of you, why Mr. Zeh is here and what the purpose of his coming is. But after hearing the discussions, I see that he is here for the purpose of hearing us people and what we have to say.

I have been working in this kind of work for a number of years. I was representative of the Mishongavi village for two years and after moving to Shipolavi I was again a representative of the tribal council. So, therefore, what you are talking to me about is not exactly new. As a matter of fact, this fence has been blamed largely to me. The people here blame me to a large extent, for having this fence put up. You people here are witnesses to that, but even to the time when this fencing proposition was first brought up, the Hopis objected to it. There wasn't a Hopi here that wanted it. All were opposed to it, and were free to express their objections. We went to the Superintendent and had talks with him, trying to see if we could not have this district set up and eliminated in some way. That was some years ago, when James, another man from this village, and I were representatives. During that time E. J. Hammond was superintendent and these men went over and talked with him. They questioned him regarding this fencing. They were suspicious of this fence or of this boundary from the very beginning, fearing that it might, in the future, be turned into the Hopi reservation boundary line. We asked him the question over and over again, was this in any way in the future to be considered the Hopi reservation boundary line, and he then said, "No." He said, "You know the trouble you people are having with the Navajos. There is constant disagreement. You are having your livestock troubles. This is to protect you people and your stock." Still it was hard to believe. The superintendent tried to explain it to us by explaining that in the white man's land there were drift fences there too, but they did not necessarily mean the boundaries of the claims of individuals. He was even willing to bet all the money he had in his pockets that this boundary line that was being talked about would not be made the reservation boundary. You people here are witnesses to the fact. Many of you were present at that meeting. You talked it over, and after you had talked it over and the superintendent had given the picture to us, you people, by vote, accepted this proposition. After the agreement was made and after we thought we fully understood what had been said, we found next that we were to be limited to certain areas. We thought we were going to have rights to all those areas out

...that is going to destroy your
...nor is it a government that is going to ignore any-
...to tradition, but rather it is a government that wants
to try to link the two together. As mentioned before, I didn't want to
make a speech, but I wanted to let you people know I am one of those men
who wanted this Tribal Council reorganized due to the many big problems that
are ahead of us, and also with its organization, it will be a beneficial
organ to the Hopi tribe. I really came here to follow out what the Con-
stitution says, that the Tribal Council should be certified to the old
Tribal Council or Kikmaongwi.

Albert: The reason why I wanted Ned to get up and give his point of view is because,
as chairman, I could not get up and say it. I wanted him to do it. It was
not my intention to call this meeting and bring about contention, nor was it
my intention of calling this meeting to divide you Hopis, but it seems that
such has been the case. It is true that all of us Hopis have a streak of
anger, a streak of resentment and a streak of prejudice in our bodies. That
has been made in the discussions that have been made. It is a true trait of
the Hopi people at every meeting we have there always has to be some sign
of prejudice or contention, but it is like the old saying--what you are
going to be you are now becoming. A young man that is taught something from
childhood adheres to that and try as we may to get some new ideas into an
old man, it is quite impossible. You have shown that time and time again.
It seems next to impossible to teach you old men new ideas. However, in
reference to this Tribal Council, that is a matter for the members of the
Tribal Council to decide, whether they want the Tribal Council to function
or not. If the majority feels that the Tribal Council cannot and will not
benefit the Hopi tribe, it is up to them to put it in formal writing and
present it. You men have spoken your mind; you men have presented your
various views and I would now like to call on the old members of the
Tribal Council to see what their opinions are. If you old Council members
feel the same way as these village leaders do, it is your privilege to get
up and say so. However, if there are other members that feel that the
Tribal Council can be benefitted and you want to say something against
what has been said and the thought today, that is also your privilege.
That is the reason why I have asked these old Tribal Council members to give
their viewpoint since they have had actual experience in the workings of the
Tribal Council. All you new members of the Tribal Council, will you please
come up and take your seats. (After the old and new councilmen have been
called to the front to express their views, the old councilmen were asked
to speak first.)

Roger Honehni: (Interpreted by Karl Johnson:)
I speak as an old Council member representative of Upper Moenkopi. I have
been working for many years with you Hopi people in this Tribal Council. I
have listened to your traditional chieftians year in and year out. I have
studied and dug back into the history of some of your traditions and now
we have come back to these same problems of our differences in traditions.
You Chieftians know your tradition, it is true. As our Chieftians, we look
upon you as our father. We in this room in our respective villages and our
fellow-tribesmen, we are all somewhat related--we are brothers and sisters,
we all go under one name, the name of Hopi. You people say we are your

your children. We are not trying to break your tradition. We are not trying to discourage your tradition that has been given to you as that is for you, and I feel that you traditional leaders could play a very important role in supporting our tribal constitution by using your traditional pride, your religious rights, by making supplication to your Supreme Being, wherever you are, asking the Supreme Being to give us the understanding, to give us the right words as we cope with the many dangers and the many difficult problems with the whiteman, instead of challenging each other and going around trying to find those people who are guilty; instead of doing that, I think you traditional leaders could be of benefit working toward things for the tribe by rendering your prayers in behalf of those who have these difficult positions. You are putting more mental burden upon yourselves by trying to find out who the guilty people are; you are putting more mental burden upon yourselves by trying to place the burden on some individual, by trying to find out who did this and who did that. As far as us young people are concerned, we have learned to live according to the present form of government, that of the white man; to us that is the way of living. To you, it is the traditional form of Hopi life. We people are constantly harping upon the traditional form of government. You are not challenging that tradition, that tradition is challenging you. You are bringing upon yourself anxiety by worrying about your tradition whereas those of us who do not know the tradition are still set on following the spirit and modern form of life. Ned has made a few remarks to you, and I took his remarks one hundred per cent. I was one of the men who went to Washington, and I, also, was confronted with the very same problems that Ned presented to you and you will remember that when we came back and made a report we reported that the Tribal Council was the only official organ that would be recognized and here we stand at the cross road by making our choice and it appears as though you do not want to accept that responsibility. I am human, I am human like you people. When I was in Washington I asked questions around in the nearby places where there were people in authority; I asked questions just like you Indians who are going around asking questions of the various white men, just like you who go to Mr. Billingsley, making him questions, so I am doing the same thing--all for one thing--we are asking for that specific thing, for something that will be of benefit to us. It has been the history of my working with the Tribal Council and the Councils of the past. In listening to you speak I heard an old man say he was a descendent of Oraibi and considered himself a member of the Oraibi village. I, too, am a descendent of the Oraibi village, yet we are fighting the leaders and decisions made by our very own leaders. We all, or many of us, know how to read; we have been educated. Many of us today are eating the food that is of whiteman's origin; many of us are traveling in cars; many of us are wearing the whiteman's clothing, and yet we do not want the progressive way. We are confusing ourselves and on top of that we are trying to stop the other person from progressing. You traditional leaders have had your chance when the Tribal Council went out of action. You will remember that the superintendent worked through committees and in time, when those committees were dropped, our superintendent told us that the village leaders, Kikmongwis, were in authority and that they were the men in authority; they were the ones to make recommendations and decisions.

...going to begin to... I ask myself one
 question: that he was willing and ready to cooperate with the Tribal
 Council; his whole office force, his field force wants to work in coopera-
 tion with the Council. When this Tribal Council was first organized, Super-
 intendent Hutton spoke the same way and when that Council was working,
 many of you know the benefits derived from that Council as it functioned.
 We have all tried different roads; we have all tried different ways of
 approaching our problem, but our roads all lead to one place, that of the
 United States Government. It makes no difference what roads we try, in
 the final analysis, we come back to the Federal Government. We have had an
 opportunity to read the constitution. May of you are asking why do we want
 the constitution, why do we believe in a constitution. If you will read
 the first paragraph in the preamble, that will answer your question as to
 why we want a constitution. As to who is behind this Tribal Council, you
 will find the signatures of John Collier, Commissioner of Indian Affairs,
 and Harold Ickes, Secretary of the Interior. It is written in plain words.
 It is there for each and everyone of us to read, and yet we are still ask-
 ing the question: Why do we want a Tribal Council; who is behind the
 Tribal Council? You traditional people have told us time and time again
 that there is a clause in the tradition that if we want a thing, we will
 get that thing, whatever it is. We have it. The Tribal constitution has
 been given us and it was upon the vote of you Hopi people that it was given
 to us, and inasmuch as I have seen in the past years some benefit derived
 from our organization, I am one who wants the Tribal Council to function
 for the benefit of the Hopi people.

Bennett Cooka: (Spoken in English by Bennett Cooka:)
 Gentlemen and friends, since I have a bad cold, I won't go into detail. I
 think Roger covered everything very well. What he meant in his statements
 is true, because for myself, at the time when we were campaigning for this
 self-government, I was with the elders of Polacca and several other men
 were appointed to draft the constitution. I am familiar with the constitu-
 tion and the traditions of the Hopi. Therefore, I am not going to go over
 this. The only thing I will say, I can recall that when Mr. Collier met
 with us at Kyakotsmovi, when we were still campaigning, he made the state-
 ment that the only way we can be recognized by the government is that we
 get organized. It happened to be at a time when a presidential election
 was going on, and he said that if the republicans came in office maybe us
 Indians would not have a chance to organize. I am sure you men heard that.
 Since we democrats still hold office and work for you Indians, we would
 like to see you get organized, so you can get your goals organized and
 your foundation set so you can somehow work for your people and that is
 another way we must work with our superintendent who represents the govern-
 ment. I thank you.

David Talawaftewa: (Interpreted by Karl Johnson:)
 David is a representative from Sipeulavi. Inasmuch as our Chief from the
 village of Sipeulavi has already made his statement, I now feel that I am
 out of place in being asked to make a speech now, but I want to tell you

17

...to function,
I have been asked to represent the village
for the fourth time. Actually I did not want to become a mem-
ber of the Council this year, but our Chieftian asked the village to help
choose and select a man but it seemed no one was willing to accept the
responsibility, where upon it was again brought back to me and I wanted to
honor and respect my Chieftian and wanted to cooperate with him and his
program so I accepted. Many of you people know that there was a man by the
name of LaFarge who came through this reservation to discuss with us Hopis
the future plan of the Hopi tribe. He didn't go to the community tribesmen
or the chiefs, but he went to those in position of leadership, and he asked
them how were you Hopis going to survive; how are you going to progress. I
was present at the meeting at Sipaulavi and I listened to them as they
talked and our Chieftian accepted this tribal form of tribal organization,
and I speak as a representative. I have been placed in this position by
my people. Many of us have been criticized, our tribal constitution has
been severely criticized by the tribe, but despite these severe criticisms
it is still here, still in our hands, and as I understand your tribal con-
stitution, it is not tearing our life apart, but trying to help us to sur-
vive and progress at the same time. I have not concentrated my duties to
the Hopi tribe alone; I have gone to other villages on the Pueblos in New
Mexico and other Indian tribes and asked them how they survived and what
form of government they had and I was surprised to find that practically
all were organized under a set of laws known as the constitution. I talked
to them on my trip to Chicago last year. I went along with this group that
went over there with the exhibition. We passed through many states, we
passed through many towns, but each town, each state, worked under organiza-
tion. In the Indian camp over in Chicago there were 100 camps of various
tribes and as we got better acquainted, people from other tribes would ask
us how our Tribal Council functioning. What good have they done for
your tribe? I had to hang my head in humility and tell them that we had no
Council. Other men could talk well of their Council and I could not; it
was a humiliating situation to me. Now you people say that we will make
it work and work and if a mistake is made and I am the one making
it in this choice, it is my mistake. I am going to pay for it,
it is up to you, the present generation, to say it ourselves,
we are going to work, and it is up to you to show pity to one another.
that sooner or later the day will come when the government will
take us over. At present we are being educated in the form of a recognized
through our Tribal Council we will be able to work with other
tribes; we will learn so that if and when that day comes we will turn
it over to the government. Our Superintendent, Mr.
is mentioned to us that he is in favor of the constitution. Let
us honor one another to respect our individual rights, to respect
our individual rights. I want to thank each and everyone of you who have
shown up at this meeting. There are many of you here. At times when I have
mentioned only five have shown up and this to me seemed a large
turnout. I appreciate the turnout that has come to this meeting.

Julius T. ... interpreted by Karl Johnson;

...you have spoken
 various views, we find that our minds
 there are differences of opinion.
 the successes or unsuccesses of the Council.
 I want to say that my position toward the Tribal Council is the same today
 that it was when I was an active member of the Council and it was function-
 ing; the same as you people who are following your tradition. You are just
 as sincere in your tradition today as when the Tribal Council was inaugura-
 ted. Along with this exchange of opinions there have been a few slurs and
 a few bitter remarks made which to my way of thinking were really
 uninvited. If whatever group we belong to would stop being critical and
 really dig into the problem that is ahead of us, analyze very carefully its
 advantage and its disadvantages, I think that would be a better way of
 solving our problem than by slaming one another. It is true also that many
 of you traditional Christians do not give us young men any place in the Hopi
 life. You tell us we do not have any sense; we are still too young; we are
 children. Looking at it from the traditional standpoint, perhaps you are
 right, but looking at it from the standpoint of our education, you may be
 wrong. We were raised and sent to school and we were taught the way of the
 white man. As young educated men, that is the same thing for which we are
 striving in behalf of our children. We want them to be educated. I have
 a question to ask of our traditional leaders and this is it: Is it necessary
 for us young men to go back into tradition as it was originally in order to
 survive? Many of you will say we do not want that because we have been
 raised and our ideas and minds have changed in respect to many things.
 Now those of you who are questioning the working of the Tribal Council, I
 would like to ask this question: Would the former councils that were work-
 ing in the past years interfere or disturb your traditional ceremonies and
 traditions in any way? As far as I can see, I do not think so. We are
 looking for something that will benefit us, be it from the traditional side
 or the progressive side. I ask of you, each group and each individual, to
 analyze carefully, as I said before, the advantages and disadvantages. Now
 as for the young members, or rather new members, coming into the Tribal
 Council, my expectation to you is fulfill the obligation and the responsibil-
 ity that has been placed upon your shoulders. There will be times when we
 will not be able to grasp the thought of the white man as it is written and
 vice versa in the Hopi language, but do not let that retard your efforts,
 but keep trying and through your trying you will learn more and more how
 the Tribal Council works, how the laws and regulations are written.

Ned Nayatewa: (Interpreted by Karl Johnson:)

Chief Ned, former representative from First Mesa is speaking. Being that
 I have spoken a number of times already during this meeting, I feel rather
 hesitant to say any more but inasmuch as they are giving me another chance,
 I will speak briefly. This is to the members of the new Council. It is a
 difficult job, a responsible job. You will meet many more problems that
 will be heavy, but your cooperation with one another and with your superin-
 tendent will alleviate many of these problems. Now there was a time when the
 delegates would speak English and to any person limited in English, he could
 not keep up with the rapidity of English and would lose all of the thought,
 and vice versa with those delegates who were versed in the Hopi language.

...is
...a person
...the words would dis-
...to say what you meant. That is
...a little while ago I said I was pushing this
...on second thought I wish to add it is not that I am trying
to start a new Tribal Council, but rather I am trying to reorganize and reestab-
lish an organization that was approved by our former Chairman. I want
that to feel that this, as their program which they accepted, is still in
effect, and that I do not want to break up that program and I, for one,
want to see that. I want the Tribal Council to be reorganized and to
function.

Jean Frederick: (Has approved by Karl Johnson.)

I have just had one of my wisdom teeth pulled and talking will be rather
hard, but I will say a few words. I was elected to represent Kyakotsmovi
in the Council twice, and on the latter year was elected vice-chairman of
the Tribal Council. I was young and full of energy and didn't fully
realize what my responsibilities would lead me to. I knew nothing of your
Hopi traditions, nothing of the policy of the Interior Department. All
that I had to begin with was what I had in my own head. In the course of
time, we met with some very complicated problems, involving the necessity
of both traditional knowledge and Indian Service policy. I had neither.
I further found that I had very little knowledge of our own constitution
so began to study. I am convinced that we must familiarize ourselves more
with our constitution. I think there is a place for both the old man and
the young. The old man with his stable judgment and practical judgment in
life, and the young man with his education. These two elements working
together for the welfare of the tribe. I have, at times, been very
critical of our constitution. Some of you know that, but that has not
corrected matters. We still have the constitution. I have told the members
of my village time and time again that they do not fully understand our
constitution. As I see it, the Chiefs have their say so as well as the
Council members. We must both realize that we are still under the Indian
Service and that in some by the Council must be approved by the Secretary
of the Interior in many instances. In our constitution we were given
certain authority, one being that of making laws for the tribe. We started
this but soon found that we were making enemies of our own people, and we
began to dislike one another. In other words, our laws separated, rather
than brought us together. I think one of the main reasons was because we
did not seek the advice of our superintendent and other officials. We
thought the Council had all power to do anything and that what the Council
did and said had to be law. You old members will recall that we always
barred the superintendents from the meetings when legislation was pending,
not only him, but other officials also, simply because we thought we were
it. I think that the only way that the Council will work is by cooperating
with the Agency, because meetings with your superintendent and field
officials acquaint us with the problems they must solve, and try to help.
The old Council did not work like this. Another point of importance is
that the Council must find out and educate itself as to what its authorities
are and are not. This is very important. As to the belief that the Council
will break down traditions, I think that our constitution clearly states

20

... Council wishes to set
... to elect their officers and then
... since they are being recognized to be
... it would be left up to them to set their date to meet or
... organize and probably take up some business in case they want to. Like
... Roger suggested, there might be someone from the other villages who might
... want to send a representative to represent them--they have that privilege.
... I know that the people who are here are far off from home and are anxious
... to get back and I will leave it up to Mr. Crawford's judgment to see what
... he wants to do.

Crawford: I suggest that we go ahead and give the privilege to each new councilman to say a few words and leave the election of officers until the first business meeting, because your remarks and my remarks can be given to the secretary.

Victor Charley: (Interpreted by Karl Johnson;) Victor is the new representative of Walpi. We have heard quite a bit of discussion here. We have worked on this reorganization of the Tribal Council. Many of us felt that we were not capable of not being able to take on the responsibility but it seems that when a village leader chooses someone, there is no way out, but we also look into the background of those village leaders' positions, and if they want us to try to reestablish a Tribal Council, it is more than right for those of us who have been selected to take our positions with the Council. You people of the villages have helped in the support or rather in the election and in the choice. Now we look to you village leaders and to you people of the respective villages for support and cooperation, cooperation on our part, cooperation on your part--that is what we are asking!

John Mahkewa: (Interpreted by Karl Johnson;) He has the same opinion as the former speaker and he also says that many people are leaving which makes the meeting rather incomplete. It would be better if we had a representative from each of the villages so that they could hear what is being said and if they are in favor, if they have any suggestions or any helpful criticisms to give us, they may do so at that time, as you have heard of the complicated situation in which we are trying to reorganize a Tribal Council. We all face our new responsibilities with a feeling of doubt as to what the final outcome will be. However, this feeling of doubt as to what the final outcome will be is not going to retard our efforts in trying to help clear up some of these difficulties that are facing us. We shall do our best and I, for one, will try my best. If you people will support us, we will do our best to get you what you ask. Let us remember what Jean said--we are not dependent on only one individual's mental ability, but that we are to listen to our fellowmen, work together with one another, work together with those in authority, and let us remember that if we are all united we will be stronger.

Roger Q: (Interpreted by Karl Johnson;) That is the same reason that I asked that the meeting be postponed so that we could have more of the village leaders here and if they are behind us, let them tell us that they are behind us. If we know that we have a good backing, it gives us the courage, the determination to go into those

27

REPRODUCED FROM PAPERS OF THE NATIONAL ARCHIVES

...called for a future date, will those of us following
Albert: ...tradition be given the right to sit in and listen and participate
William Godoyson: (Interpreted by Karl Johnson:)

Seeing that our Chief has selected us to represent him and the village in
this Tribal Council as being a big challenge upon us, a big responsibility
upon us, certainly there was a purpose in his choosing us. Many people
refused; they were afraid of something; they were afraid and there was some
difficulty involved; however, listening to the speeches that have been made,
it appears the biggest fear is for putting the blame for some mistake they
didn't make. Inasmuch as I have been chosen by my Chief, I have been
chosen by him and will not make decisions unless consulting him, and if we
do make a bad decision or a mistake, I am willing to bear my portion of the
mistake and the blame. From what has been said, it appears we are approach-
ing very greatly entangled problems in this Council. However tangled it may
seem, I am willing to put my efforts in the matter and try to see what we
can do about untangling this affair and have the Council work for the
benefit of the tribe.

Andrew Seechoma: (Interpreted by Karl Johnson:)

I come into this council as a baby, speaking mentally. I have no great
amount of wisdom that I can boast of. I have no big plan that I can present
to the Tribal Council or the people. I have come as a child to this Council.
I have been chosen by my Chief to represent him along with my fellow-col-
leagues. I want you people to know that I will do my best to comply with
my obligation to the uppers. We do not know what the results of this
regime will be. However, we will do our best to see if we can't get some-
thing started. We will be trying, anyway.

Samuel Nunkena: (Interpreted by Karl Johnson:)

I was in hopes of making quite a speech when everybody was here and I was
waiting anxiously. I have been a member of the Tribal Council many years.
At the time the Tribal Council broke up, I was a member of that Council also.
When we got together we were told that we were not a quorum and this was
another reason why the Tribal Council did not function. There are many big
things that I want to talk to you about, important things, things that we
want to study and have been studying since our delegates have gone to Wash-
ington. We wanted to study them and see what we could learn. However,
everybody has left so this will be all I have to say.

David Talewiftama: (Interpreted by Karl Johnson:)

I have talked a long time and I am out of words. I will say this much, that
I will do my best and keep trying. What the results of our efforts will be,
we do not know, but at least we can try and see if we can't get something
done.

Karl Johnson:

I have been asked to say a few words. I am sorry that some of the group
has gone. We have been talking a lot about the Tribal Council all day. We
have talked a lot about cooperation. When we used the word cooperation, we
think of it in the sense of the plural involving two bodies, each body,
though different, working together for one objective. One of the best

97

REPRODUCED FROM HOLDINGS OF THE NATIONAL ARCHIVES

...the town had... the town got to get together and forget their... and political differences. What can we do for that boy that will... They formed a committee that went to the hospital, and the doctor told them that they would have to amputate. They could get him an artificial leg and arm and I am sure the boy would appreciate it. The committee went back and told the townspeople what had been talked over with the doctor. The doctor, the nurses, and all the citizens got together, forgot their differences, put their hands in their pockets and donated to a new leg and arm. That, to me, is cooperation. We are now trying to work up some kind of a plan whereby we, as a Hopi tribe, can advance, not only for our own benefit, but for the benefit of our agency, of our town government, our state, and our federal government. How we meet our responsibilities will depend a lot on how you people support us. We can do our part, but if you people can not do your part, then we, as a governing body of the people, can not do justice to you. Cooperation also involves sacrifice, just like those people sacrificing their money for the arm and leg, so there will be a time when you are asked to sacrifice, but that is all. Let's work together. We can do it. We are not afraid to use the word Hopi wherever we go. Let's see if we can't keep that name and the Tribal Council good.

At this time the meeting was adjourned. Following are dictated remarks which would have been said at the meeting, had there been time.

Crawford: As each of you spoke, I wrote down the questions you had asked, and I would like to take a few minutes to go through the questions and answer those that have not been already answered. Andrew's question has already been answered. Dan's question 1. How were the grounds laid for reorganizing the Council. This has been answered. 2. He wants me to go over the ground work of this morning's meeting, prior to his arrival. In order to save time, I will ask Dan to read the minutes at the meeting and then if he has any questions, I would be happy if he would call me. 3. Is Fortson united in its choice of councilmen? Eighteen of the Hopi Chiefs from First Mesa, including everyone of the clan Chiefs except Lomayaptem, the Keeline Chief, who is blind, attended a meeting in my office, at which time they announced the selection of their councilmen, and everyone was in agreement with the selection of the four councilmen. 4. The above question is asked of Mishongnovi. I have attended several meetings at Mishongnovi where most of the Chiefs were present, and they, likewise, were unanimous in their agreement for the selection of the Mishongnovi councilmen. 5. Who was to blame for the breaking up of the Tribal Council. In addition to the reason I gave this morning, perhaps before Dan arrived, I would like

... and villages. The leaders and Chieftains, it had a majority support

... authority for organization and by-laws

... of the Hopi Tribe, by a majority of the people voting.

3. Are we going to fall back into the same hole? I am fully in accordance with what Chief James says that we should find out what mistakes were made and correct them, and by doing that, we will not fall back into the same hole.

4. Who is behind the organization? The Hopi or the government? Chief Ned has already answered this question.

5. If mistakes are made, who are going to blame the superintendent, or who is the superintendent going to blame? We are all human and subject to making mistakes. I am a firm believer that it is better to try to progress and make some mistakes, than to worry about the mistakes and not get on.

6. From those villages choosing representatives, how did the leaders get their authority? The recognized Kikmongwis of the three traditional villages each chose their representative in a cooperative way, and they have the full backing of the leaders from their respective villages. I do not know how the leaders of the non-traditional villages received their authority.

7. Will the white men include those who do not follow the Council, or will they be left alone? I and my staff are charged with the responsibility of administering the welfare of all Hopis under the Hopi jurisdiction, and we will be glad to continue to assist all Hopis, regardless of whether their villages are participating in the Council.

I believe now that all the questions have been answered by those who have spoken here. I have already briefly talked about the agency policy, however, I would like to say again that the Hopi agency staff will cooperate with you Hopi villages through their recognized representatives to the fullest extent. The agency and the Hopi people need your understanding and support, and we will cooperate every way possible to help the Council, in order that they may help the Hopi people.

On my trip to Washington with Mr. Crawford and the Chief, we contacted all the department heads. We found that the machinery like the Tribal Council is necessary so when the Chief came back, he had me to work among the people, that is to contact them, and to tell them that the Tribal Council is necessary. That is why I did all I could to get the people interested in their Tribal Council, and I am glad that the villages have selected their councilman and have presented them. Now the major problems can be taken care of. It is my hope that the Tribal Council and the village leaders will be able to get together to mutually understand these major problems. We have men, I believe on the new Council that are versed in the traditional organization that will be a great help to the people, because of their knowledge of the traditional beliefs and their knowledge of English. In time I think that we will see that the Tribal Council is necessary for any Indian group to work through with the government.

Next meeting set for February 9, 1950, 10:00 AM.

from High School

Albert's closing remarks:

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25