Meeting at Polacca, 12-4-1939, Regarding Hopi Reservation Boundaries (with C.E. Rachford). Arnold and Porter Hopi Archive.

Koapeetate

December 4, 1939

MEETING AT POLACCA
Regarding Hopi Reservation Boundaries.

The meeting was presided over by Byron Adams. He spoke in Hopi explaining the purpose of the meeting and introducing Mr. Rachford.

Mr. Rachford: My remarks will be very brief. I just want to tell you that I am delighted to be here with you and to meet all of you. You all probably know that Commissioner Collier and Secretary Ickes asked Mr. Wilson, Under Secretary of Agriculture, and me to help adjust the boundary situation. We had expected to be with you earlier in the season, but Mr. Wilson was detailed on other work. Mr. Wilson would have been here now, but unfortunately he was taken quite ill and was not able to come. If his health permits he will join me later on before we get through the examination. I know he feels very much as I do in that we would like you to feel that any one who has anything to say or to contribute will be perfectly free to express himself. Our purpose, of course, is to render the best service we possibly can to the Hopi people, and I hope you will all feel free to present your ideas in any way you wish. I hope that Mr. Wilson will be able to go over the information that we secure with me before the final recommendations are made to Mr. Collier. I certainly appreciate your coming here to the meeting today, and I know it will be very profitable.

Tom Preston: This man, Maho, will be the one to present our land claims. His office demands that when we come to the time concerning land propositions that he is the one to present the case. He is familiar with the facts because it is his duty, and what he has to say is not a fable or a fairy story, but is going to be the truth.

Tom Pavatea: I just want to advise my fellow tribesmen and the Chiefs of the importance of today's meeting. What individual difficulties and personal jealousies we have should all be laid aside and everybody take it upon himself to present any knowledge of claims of this land matter.

George Coochise: I want to take this opportunity to address our friend, Mr. Rachford, and thank him for the privilege we have in meeting with him. What we are going to take up this morning is not a plaything. It is a very serious problem, and we feel and hope that in Mr. Rachford we will find a man who will be genuinely interested in our welfare. We want him to make a deep and thorough study of our everyday lives, of what we have to do with, and of the insufficient area on which we struggle to exist. The problem this morning is to an extent fulfillment of the prophecy of the tribe. It was prophesied

in years past that such a day would come to pass, and it causes us to realize in a humble spirit that this thing coming to pass at this time places upon us a very grave and serious responsibility. Therefore, what is said this morning must not be taken lightly from the one who has been detailed here on this purpose.

Tom Preston: I might add this before Maho takes the floor. Last night at the Chiefs' meeting they voted amohg themselves and designated that Maho should be the proper person to tell his story and claims.

Maho: Has anyone anything more to say?

George Lomayesva: What I am going to say is that I had an uncle and other relatives a long time ago who had considerable interests which came through their stock. They ran this stock in distant districts, and because of their interests in a large area, they took special pains to listen to the traditions and to facts regarding our land holdings. We always knew as a tribe that the reservation was ours, and for this reason we never fought to any degree the encroaching Indians who came here and took away our grazing and timber lands. We were instructed by the older members of the tribe that a time would come when a man would come here and try to help us with our reservation claims. To my belief that time has come, and in Mr. Rachford has been fulfilled the prophecy that such a time has come. Now we humbly come before Mr. Rachford this morning to present our plea in humility, and we ask him to face the facts as they are, to consider our circumstances, to deal with the proposition in a charitable manner and to consider our plight from the standpoint of a need for an area that will be sufficient to meet the demands of the daily life of our people.

Maho: It has come upon us today that we are to see in Mr. Rachford a man sent among us to deal with our matter. He and his partner, Mr. Wilson, we take it to come among us as our fathers, and looking at them in that light we want them to look upon us as their children and consider our requests in the light of requests coming from children to parents. We are thankful for this opportunity, a time which we have looked forward to for many years, and we hope that some real benefit may be the outcome of this morning's meeting. It is a rare privilege to me at this my present age to meet you face to face and to have the privilege of talking with you. In deep humility I state that I am not gifted to present my case in an eloquent manner, and I hope you gentlemen will take pity on me and to consider my claims of our people in the spirit that it is going out from me to you. It falls to my lot and becomes my duty at this age to present to you in a humble way a very serious matter. I am not gifted in putting before you this proposition in the way that it should be. Falling to me as it does, I shall do my very best in the hope that the whole proposition may be thoroughly considered. The facts that are to be laid before you may sound as nothing to you. It may not look as big as I think it is, but whatever it is its status is going to be presented.

Sacred beliefs reveal to us that when human life came to existence, people came up from the ground. Where this present life came into existence

we do not know; nevertheless, all humanity, as it came into this world, was of one nature, one language and one people. Then when this race came into existence, they migrated. As they migrated along, two brothers decided to take different routes. The brothers separated. As they prepared to separate, the elder brother told his younger brother that his route would be towards the rising of the sun. He gave his burden to the younger brother. They realized the load was a big load, but the older brother delivered his to the younger brother and instructed him to take a different route with his load. The older brother still had a portion of his own load, and told his younger brother that he would unload different parts of this burden as he went. "As I go along, I will unload everything. By the time I reach my destination I will have no load. As I go along I want you to keep a daily watch to know when I shall turn my face towards you to come to meet you." The younger brother's load represented the difficulties of the people. The older brother said that by the time he reached his destination and returned a sign will appear; therefore, you must watch, and when I am to come to meet you the sign will be that the stars will begin falling. When you see these signs come to pass, remember that I am coming back to meet you.

You are going to have a hard time, but when you see this sign, remember that I am coming back to help and to deliver. When we come back to meet you, there will be two of us. Our skins will be white. You must notice very carefully so that you may meet the right brother. You will have difficulty in trying to distinguish which is your right brother." The time did come when the sign appeared, and this poor young brother, knowing the difficulties he was going through, looked towards the rising of the sun every day and offered his humble, sacred, fervent prayers for the time when his brother would come to meet him and deliver him from the hard time that his people were having. The younger brother was impatient. He knew that the other brother had started back. Once a sign was very clear that he was on the way, and his prayers became stronger because his people were having a hard struggle in life, and he prayed with tears that this deliverer would come and deliver them through the promise he made.

When those signs were very clear and distinct, and through his anxiety, the younger brother sent his strong men to meet him and to hasten him on this trip, but these men failed to locate the older brother. After the strong men had rested, the younger brother again detailed them to make a search for his older brother. They went obediently, tried their very best to locate this man. They found footprints, but could not find the dwelling place of the man. The younger brother detailed his men three times in succession, and three times in succession they failed to find him. On the fourth errand they located the man. When he heard of the finding of the man, they went again to look for him, and found the man at Santa Fe, New Mexico. When he heard that this brother was in Santa Fe, he got pretty anxious for him to come over here to help these men out of their difficulties by the first promise he made. (Waho corrects himself by saying that the first meeting, or the finding of the brother, was somewhere east of Santa Fe, and this second meeting, which he will now tell, is at Santa Fe.) When this man knew that his brother was so near, he went again, and the older brother told him, "Just be patient; I am on my way to your place. My next move will be to Santa Fe, and if you

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want to visit me again, there is where you will find me." Then they kept an eye on each other. As he came along, he located at a place called Duck Spring. Then the younger brother made a visit to him at Duck Spring and reminded the older brother to hurry along, that they had been encountering a lot of trouble, and reminded him of the second promise he made on their departure when humanity first came into existence. The older brother advised him to be patient, that the time would come when these matters would be taken care of, and advising him of a certain way to conduct himself so that the people may be rid temporarily of the troubles that they were having. Then this older brother, it seems, detailed two men to come here to help the people. These two men arrived, but were not successful in giving the help that these people needed. When these two men failed in their mission, the younger brother made a t rip again. When he got to his older brother, he told him that conditions were such that he should come immediately and help them out of their trouble. The older brother advised that he could not hurry, that it required time for him to make this trip, and told the younger brother to return to his people and be patient, and that the time would come for his help. The time came when this man from the east arrived in the Hopi country and met the Hopi. They could not recognize each other. This man from the east looked at the Hopi, and the Hopi looked back at him. They did not know each other. This man from the east inquired of the man here how much territory in land belonged to him. In view of the fact that he was the first white settler here, the Hopi answered, "As far as my eyes can see the visible earth, that is the boundary of my land." The man from the east made a second visit and inquired again of the holdings, reminding him that the area that was pointed out was a large area, and told him, "You cannot possibly occupy that large area." The reply came from the younger man, "Yes, I do occupy that area. My people are over that extensive area, and what I claim to be mine, I have a right to claim because of the people living in that area." At this meeting the man from the east told him, "I am still moving towards your country, and when I arrive, matters will be taken care of." The younger man replied, "All right. If you come towards my country, do not loose sight of the fact that we are troubled, and I want you to come with your soldiers that will be strong enough to do away with the troubles that we are having." In the course of their conversation, the older brother again reminded the younger man that the territory was immense and unreasonable. The young man replied, "Well, it is mine, but I want to remind you fo your promise that when you returned here you would take care of everything. It will be up to you to decide what size my territory should be." Then as they came along, talking, the ol older brother said, "I will point out the area." He made a circular motion with his hand and told the younger man, "That shall be yours." The younger man replied, "All right. That will be accepted because when you left me, you assured me that you will be the one to make the final decision. I was obedient to you. I was subordinate to you, therefore, what you decide, I will not argue with you, but accept on the ground and on the recognition that you have authority." When this decision was reached, the young man laid his complaints before the older, saying, "I am constantly being fought. I am being exterminated. My people are being devoured. Now will you take pity on me and alleviate these troubles that have come upon us. because when we departed you gave your word that you would make peace and punish the trouble makers." The older brother replied, "I will. Explain the nature of your troubles." The younger man replied, "It has come to the point that none of my people dare go beyond the foot of the mesas because when they do they are immediately de-

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voured. We are just crouching on top of the mesas, fearing to go down because immediately we are devoured."

In their discussion about the plans of what to do with the people that were making trouble for the Hopi, neither one would take the responsibility. The younger brother told the older brother, "It is your job to put him out of here." It was the same back and forth. The question was asked, "Where shall we put these people that are making trouble for you?" Again the argument ran back and forth, neither one wishing to take the responsibility. The older brother finally decided to take the responsibility of getting these trouble makers out. He went over the Reservation, chasing out these people, and finally succeeded in transferring them to a place we call Walta. He thought that he had transferred all of these trouble makers, but upon a second inspection it was found that the worst ones were overlooked up in this westerly country in a canyon, who had hidden out and were not transferred along with the first group. In time the man that was overlooked possessed supernatural powers to an extent that he corresponded in some way with the group that was transferred. Both exchanged plans from time to time. This man knew how he could increase and put into practice this power, and started it in our tribe, which increased. In time the younger brother from this country talked with his brother again, and asked him the question, "This trouble maker back here, has he a right to remain here and continue on in the troubles he is making?" The reply came from the older brother "No, he has no right." The younger man informed his older brother that there was no place for him, and also there was no place for the man with the white skin, and also no place for the Paiute.

This man from the east told the younger, "I am coming, and because of this fact the large area that you claim will not be yours. My people and I are great drinkers of water, and whatever we decide, we must have lots of water. For that reason, here is this river and here is this river that will be the territory which will become mine." (Little Colorado River and the Colorado River) When the older brother made this statement regarding the boundary, it was plain to the younger that this was not definite, but would be more so at a later date. After all these facts were made known and information given at Duck Spring, the man from the east again told the man from this place that he was still going to make a farther move towards the Hopi country. This next move would be to Fort Wingate, N. M., where he would station his strong men, the soldiers. He also said that he would station his men from time to time which would be nearer the Hopi country. The distance not being so great, the two men made frequent visits. At the same time these visits were being made, this prisoner (Navajo) at Fort Sumner, N. M., made known to the people here that he wanted to return. This prisoner made earnest pleas to the officials at Fort Sumner, begging to be permitted to be turned back. The officials finally granted his request, and gave him the area a short distance east of Gallup, N. M. When this arrangement was made and the Navajo was settled in Gallup, and knowing the dangerous life that this Navajo led, a detail of soldiers was made to supervise this group of Navajos. After this settlement was consummated with the Government with reference to the Navajos, then the men appeared here in the Hopi country (meaning the white men of the Government) When this man arrived in the Hopi country, they did not know each other. The man coming here made the proposition to the Hopi that they would make one life. The Hopi replied, "It

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cannot be done. Look who I am. I am filthy. I am not the type to become a man of authority and influence according to your standards, and we two cannot make one because of the lowness of my life. You will not be willing to come down to my level." The man replied, "I am perfectly willing to become just like you." After this conversation the man from the east disappeared again. After this, a Navajo appeared here in the Hopi country, coming to try to make friends and restore good feeling, but the Hopis, knowing what the Navajo is, did not entertain his promises or his propositions, but killed him. So many days after this visit of the first Navajo, another group of Navajos appeared in the village. Again the Hopis killed these Navajos. After these two visits of these Navajos and the outcome, the man (Navajo) that was overlooked when these Navajos were taken away, appeared on the scene. He told this Navajo from Fort Sumner what was very sacred to the Hopi, and that if he used these methods, he would succeed in gaining entrance to the Hopi country. The Navajo from Fort Sumner heeded the instruction of this Navajo from the west, and came into the country, bringing along their sacred god mother.

Immediately the Hopis realized the sacredness of this visit, and knowing of this sacred visit, they did not kill him, but denied him admittance to the country, so the Navajo turned back with his god mother. A second visit was made by the Navajo from the east with his god mother. This time the Hopis accepted the god mother, whereupon the Navajo humbled himself before the Hopi, made confessions, prámised that henceforth he would not be a trouble-maker and that he would live a peaceful life with the Hopis in their country. He said, "I will live like the Hopi. My attire will be like yours. I will do my hair like you do yours, the front will be bobbed. If my offspring is a trouble-maker, destroying things, he shall be forced away from the country." After these promises were made, Navajos began coming in on the Hopi Reservation until it seems that all the Navajos that were taken away, returned back to the Hopi country. When the return and settlement of the Navajos took place, the white man made his appearance at Keams Canyon, Arizona. My people and I were cultivating the land in that canyon. We were raising wheat, but something was constantly destroying the heads of that wheat. As time went on, something appeared here in the Hopi village. We were told that it was a white man who had come to our village. I was at an age to realize accountability. This white man came for the purpose of starting a school here in the village. When this teaching opened in the court, I was not numbered among the pupils, but when the place of teaching was transferred to another place, I was one of the pupils. This white man would go down to the Walpi village ringing a hand bell, telling us to go to Sitchumovi. There we were, naked. The only thing prominent about us were our bushy heads. He was inviting us to go to school. We attended this school from day to day, but all at once the school disappeared. When this school was discontinued in the village, I returned to Keams Canyon and lived there to overlook our corps. I was a pretty good sized boy, and I new the white man when he came there. As time went on I would notice that older men would gather at my house with this white man, and I want to say, humbly, that you saw me break down this morning. I saw those big men break down and weep in the presence of this white man, I often wondered what this meeting was. I was told that the meetings had ref erence to giving the white man a permit to e stablish a home there; it caused the people to wonder. Yet it was made known that even two brothers sometimes cannot get along, and it was made known that these men were not the very best and there could be trouble. The reason these men wept was the realization

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that these men would bother them to the extent of making a lot of trouble. The foresight of the man, realizing the trouble that would come upon them, is the reason why they wept. It was natural for the people in the village to talk about the desire of the white man to settle there. Finally they gave him a space in the corner in the canyon. The remains are still there. After this white man was given this permit, he told them that he would fix their farm lands in such a way that nothing would come in and destroy them. The white man promised them that he would fix them so that these burros would not come in to destroy the crops. While the white man was making his pleas to be permitted to come in, the Hopis reminded him of who we are: "We are filthy. We are just like children, and you cannot come down to our level." This was said in the hope of discouraging the white man's attempt to settle, but he assured them that he was willing to come down to their level and be one of them. It was true that when he was given permission to settle, the people came to him for this and that. The white man sent out for some freight. The people came to him and got calico, and made shirts and pants for themselves. At that time another subject came up; that the white man would consider the land for the Hopi. The white man mentioned the fact that this matter had already been brought up before. "I mentioned the fact that on this side of the rivers we want to talk and make plans for the Hopi." The Hopi replied, "Well, is this going to be something very serious?" Are you going to take my land from me? I cannot depart from what the treaty says. I must stick to the provisions of that agreement." The white mand said, "My plan for your boundary is this: Up from the Grand Canyon, down to Flagstaff, and down to a certain butte by Winslow, and in the east where a rock has a hole through it." (The reference to the paper that he had was a certain rock near Sanders, Arizona, where there was supposed to be a map in a crevice of a rock of the Hopi country). After the Hopi mentioned to the white man the existence of that paper at Sanders, there arose difficulties between the two, the Hopi and the white man. These difficulties grew, and they did not seem to get anywhere under these difficulties, so the Hopis got together and sent a delegation to Washington, D. C. The plans did not run parallel with the white man and the Hopi, so four men were selected from the tribe - one from Oraibi, and three from this first mesa - and one from Chimopovy. When they went, we do not know how they talked or what was said, but it seems that they did not reach any peaceful or satisfactory conclusions. That trip was a sad trip because one member from this village, the Chief's uncle, did not return with them. For a space of a little while thereafter we found out that we were to go to school again. Our children went to school, and trouble arose among us. We commenced fighting. As time went on matters grew worse, the Hopis having trouble with the elder brother, the white man. We did not live in peace. The main reason for these difficulties was the boundary proposition. The white man pointed out an area which included this batch of buttes and the foot of these cliffs around here. Over these difficulties there were meetings held in different places to try to work out a plan whereby this matter would be settled. As matters went on they met together again and talked about where the boundary should be. They seemed to have reached some agreement, but the Chief from this place never lost sight of the rest of us from here or towards Oraibi. When they pointed out where this boundary would be, the white man asked, "Are you just thinking of yourself, or do you propose to have other people with you?" "I have other people in the west whose interest I have in mind whose heart is with me", the Hopi replied. Then the white man brought to the attention of the Hopi, "True you have named the people

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you desire to have with you, but there is another people living on this land. Do you want them with you, or do you want the land yourself?" The Hopi replied, "I want that party (Navajo) to remain for the time being." After plans were talked over and some likelihood of effecting satisfactory plans, the Hopi was instructed to return home and take the matter up. When he returned home he sent word to the other villages, telling them that this matter was under consideration, and for them to appoint representatives to meet with the Superintendent at Keams Canyon to effect something different with regard to the Reservation. The men from the following villages were selected: Oraibi, Lolomi; Chimopovy, Sitpela, Tagani; Mishongnovi, Kukutaahu; Polacca, Mela, Coyote man, Nuvawistewa. These men were selected by their respective villages, and went to Keams Canyon for a conference. However, nothing was accomplished at this conference, and the representatives returned to their homes and called another meeting, which they said would definitely settle the matter at Mishongnovi. When this decision was reached at Mishongnovi, they selected men again and went to Keams Canyon and informed the man in charge of the decision. They were asked where this boundary was. The reply was, "Its beginning is at Ganado." "All right," the agent said, "but t that seems to be a very big territory for you." The Hopis replied, "Yes, but remember, we have in mind all of our people." The agent asked regarding those others that are living there now, "What do you propose to do with them?" "For the time being we shall continue to permit them to live within the boundary of our reservation. Their residence, however, is only temporary," was the answer.

Another decision reached at Mishongnovi was that people should be selected to go around the boundary line which the Hopis claimed. When the agent consented to this area, the people again selected the men who would go around this boundary. To my knowledge I can only name four people whom I saw were to go around. Their names are: Polacca, Quahu and Avayou from first mesa and Quavaho from second mesa. When this selection was made and the agent notified, the plan was still incomplete. There was some other plan from the white man. That plan was that soldiers should come into the reservation, and in a few days a lot of soldiers came and put up their little tents in one of the canyon corners by the Canyon Agency. On the appointed day these selected men reported to Keams Canyon to make the trip around the boundary. Then it was revealed why the soldiers came. A number was selected and detailed to go around the borders of the reservation. They started off, and just before they got to Ganado, as they descended a hill, they camped. They spent the night there. During the time they were there they saw a human skull. This skull was of a Hopi who was killed by the Navajos. The next morning they had their breakfast. They opened a can of peaches, and left the can and piled some rocks together which would signify the beginning of the reservation line. They wrote something on a piece of paper, and put it inside of this rock. The Hopis said, "We will let this skull be our instrument." So they placed the skull in the pile of stone. This skull is the skull of a man named Tavapu. They made two parties; one to go east and the other to go west. The representatives from here went west. They went up a ridge with a lot of cedars, and there they made some notations on a tree. They started in a westerly direction by a certain valley. They kept on making notations on some trees. When they entered a western valley and sighted a village, they asked where water was. The Hopis pointed out that there was a spring there - Big Willow. They went on in a westerly direction, over rough land, and got to a little butte near the wash. They went on until they came to a little sand hill, where they made some notation on top of this sand hill. The cactus made

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traveling very difficult; however, they kept on going until they came on top of a hill just north of Holbrook, Arizona. They got to that little point north of Holbrook. These people wondered why they did not take much food, but they knew that Holbrook was near and they could replenish their food supply. They talked on that hill, and the Indians advised that they could settle the matter here. They wrote something, put it in a can and deposited it in the ground. When these men agreed on that, they kept on going. This other group that went east, went out near what they call Munakvi Springs. It was decided before they departed that, that would be the meeting place. The plan was that on the north side of that spring they were to meet. When this party that went west reached the appointed place, they waited for the men that went towards the east. For three days they waited, and they did not show up. It was learned afterwards that their route up north was very difficult, due to many canyons, mountains and cliffs which delayed them. I do not have very good information from the people that went the eastern route. One of my relatives went on the western route, and I know more about it. Thief Rock is the place where this party came out. Another place called Tsilani is where they encountered difficulty, as well as Onion Point, where they also had difficulty. I did not see the different lines on the eastern side like I did on the west, but from Thief Rock they went a northerly direction to a place where there is a big hole in the cliff which we Hopis know. That is the mark, and right beside it is a mark of a white man - a piece of iron stuck in the ground. The two are beside each other. Then they followed a southwesterly direction to a place that the Oraibis call Mazrima. At Mazrima they found that there was a steep canyon which they could not cross. They went farther on west to a place called Cows Tracks where they encountered another deep canyon which they were unable to cross. The group finally found a passage near the Tuba City coal mine on the west side. They crossed and kept on going west, and in the meantime this other group on the western end, not having met with them in four days, started looking for them. Just past this coal mine they met each other. At a place called Quilt Hill they made some more notations. They made some blue spears, and started home carrying them on their shoulders. They marched in a circle in the court at Oraibi. They went from the village into the valley. From Oraibi they went to Chimopovy and went through the same performance. Then they headed towards Polacca. They did not go into the Mishongnovi village nor into the Polacca village. They went past these villages on into Keams Canyon. After they got home, they settled down, having accomplished what they were after. They made a personal, hard trip around the boundary which they claimed was theirs. This matter should be considered by our fathers who are representing the Interior Department. You must consider this action on the part of the Government of detailing the soldiers, as well as men who actually went in person over this boundary. This matter is not going to be settled by me. You two men here are my elder brothers. It is up to you to make a decision in this matter. On my part I want you to recognize my simple life, my humility, and I am asking for grace and pity on your part. I represent a great people here. Consider them.

I have great ancestors. My uncles, men of influence, men of standing in the tribe, they have passed on and appointed me in their place. Me, nothing. Me, humble and uneducated. I sense the great responsibility of representing to you today what we claim was ours in the past. You man, our elder brothers, have taken charge of us, have oversight of all these land matters, and we want you to consider our plight and give us something worthwhile. This is my plea for my people. This falls to my lot this day due to the fact that the Canyon (Keams Canyon) in times past was ours. I used to labor day after day trying to raise

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a crop for existence. When I got a little acquainted with the white man, he advised us that we acquire stock worth while; that in time acquirement of stock would help us get a larger area on which to exist. We complied, putting faith and confidence in this. I heard this myself, believed and accepted, and acquired a little stock. In time the Government fulfilled its promises for stock, and before I knew it a lot of good sheep came into the country. We built corrals. Those sheep filled those corrals. When these sheep appeared on the scene, people took turns herding them. Before they were divided, some bad features showed up. Some people would go out, kill one, hide it and in the evening go out and butcher it. They were people who did not have the right view of the matter, and took advantage by stealing. In conclusion, I want to repeat what I said before. Here I am, representative of my people, circling around in a small circle which has been told was mine. I want you to know that fact. We are in a worse circle. I want you and Mr. Wilson to look at this thing in the true light as it is, and make your recommendations accordingly. The matter is in your hands. The only thing I can do is to beg for mercy for my people.

Kwotka: When the white man came to us, our people met him beyond Santa Fe. Then the next meeting place was at Albuquerque. Then, according to what information we have, the next meeting took place at Fort Wingate. It was the meeting at Fort Wingate where the final decision was made whether to let the white man come in here and live or not. We represent different Chiefs here today. It was these Chiefs, whose places we have taken, who met there to try each one out whether they were willing, but it proved that they were not willing. That test was a test of life. It was to be a head laid down as a sacrifice, but when it came right to the test of some one offering his life by placing his head down, no one was willing to make the sacrifice. When they backed out on this sacrifice the Chiefs selected two men, and talked with them about making this sacrifice, and whether these people accepted through pride or because of the lack of sense, we do not know, but anyway they consented to give their lives. After these two men consented to make the sacrifice, the Chiefs thought the matter over and decided that it was not the proper thing to do; that no life was to be offered to permit the white man to come in here and live with the Hopi. It seems that when the Navajo was transferred to Fort Sumner, that the matter of the white man's entrance into this country was thoroughly considered. When the decision was reached regarding permitting the white man in here, the two people came together. They were to make a test of the character of each, testing whether the white man or the Hopi would live up to the good things in life or not. The white man said to the Hopi, "The whole thing is up to you. If you are going to behave yourself and walk straight and be obedient to the things that I will give then I shall help you. If you obey me, follow my instructions and do not oppose me I am going to help you. I am going to clothe you. I shall give you sheep, horses and cattle. I will construct homes similar to my home. I will educate you and your children. I will do all this if you don't oppose me. As I said before, if you fall in with the program and do not oppose and will help, I shall protect you in everything, particularly in the matter of land. I shall protect your reservation in turn for the cooperation that you give." Then the Hopi replied and pointed out the boundary of his reservation, beginning near Ganado and along the line that Maho described; thence on the eastern side along Black Mountain by Lujani up to a place called Navajo Mountain; thence into the Grand Canyon; thence

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out of the Grand Canyon towards Flagstaff, and from there as far as his eyes could see coming up to Holbrook from the south. After this big area was pointed out the Government representative siad, "All right. You pointed out an area which is far too big for your use. Do you intend to have any other people to reside on that area." The Hopi replied that he had in mind other people of his same color to reside on that land, having in mind the Pueblos and the Zunis. Had he insisted on this, he would have made a mistake there. At the time that this matter was being talked about, the Government had in mind something for the Navajo. When the Navajo was permitted to return from Fort Summer; he returned to a certain place up east of here called Lucachuka. There he was instructed to come to the country bearing something in his arms. The Hopis were going to shoot him, but they saw that he had something in his arms which looked like it might be something very sacred. The Navajo said, "This is my god mother, a very sacred god." Now I make a covenant with you Hopis. I give up my god, which seals our friendship forever. I will sit around the same table and eat out of the same bowl, and when your people come to our people without any war-like weapons, we shall treat them as brothers. Henceforth we shall live in peace, and here is the covenant (giving up the god). In the event I break this covenant, I shall have no part with you in your country." When I became of age, I had a little farm at Keams Canyon. It was there that these matters were brought to my attention, and just about that time a railroad went through the southern part of our country. Then the White man asked us about the use of that area through which the railroad went, advising us that that was too big and we never could use it. Other people were squatting on the lands, t aking homesteads, etc., and we reconsidered the matter thoroughly, with the result that people gathered and talked over their plans and it was then that it was decided and a meeting was held at Second Mesa that the area which we have presented now as our claim was abandoned. We have decided what was ours on a smaller area, which Mr. Maho presented.

From the time the Government representative first came here, we have endeavored to help, believing the many promises that these officials made to us from time to time. It seems very unfortunate that no records have been kept or been found regarding our claims. We have nothing that we can point to in the way of documents. Because of these many promises, we look to you now representing great authority from Washington, to consider our claims and take action which would come near to what we had claims to before the aggressors appeared on the scene. You can help us and you can hurt us, but we want you to look on the human side. Consider our plight, and take action that will be a real benefit to us and which will prove to us that what you speak is the truth. Let it come to a point wherein they really meant what they said when they said they would help us. As far as the northern line is concerned, it still is the Grand Canyon that is the border, but the southern has been relinquished (meaning south of Holbrook). One of our head men, Duke Pahona, has left the meeting to go on duty at Keams Canyon, however, he left word that what these Chiefs say is what he would say also. He is behind them on what they say.

Tunoa: This is what we know would come to pass, and my friend here (Maho) has explained everything in detail. What he has said is true, and now, my elder brother from Washington, I want you to consider our plight and take pity on us from the human standpoint. We consider ourselves as elder and younger brothers, and as head of these people here, my plea is that you help us. We need help now; the very worst way.

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Byron Adams: Mr. Rachford, I believe that we are in a very serious era this afternoon. Matters which are being discussed with you have been matters which have been in the heart of every thinking man in the tribe. Many things have been revelased to you today which is not a common story to any man that comes to this reservation. Many secrets that are sacred have been made known to you. Hearts have been opened from men of influence, from men of standing, from man to whome we look in the same light that the President of the United States and his Cabinet Officials are looked upon. The term "Hopi" means a peace-loving people. We hope that that name explains these people today. Friendship towards all mankind, we fear, has led us into a plight from which we are striving and struggling to be set free. We have been too peaceful. We have taken too much from Oppressors is what has caused confusion which we cannot eliminate today. On April 7, 1936, Commissioner Collier, in a meeting with the Hopi people at Oraibi, said this, "All around you is a Navajo tribe, and that tribe is not organized under the Wheeler-Howard act, but it is organized, and during the next year the Navajo tribe is going to become much more strongly organized than it is now. Here in the middle of the Navajo tribe are the Hopi villages and they are not organized at all; they are totally unorganized. The time is drawing near when there will have to be something done toward deciding what is the Hopi land; what is the Navajo land; and that will have to be settled through negotiation, but the negotiation cannot go on between an organized tribe and a tribe totally unorganized. The Navajo tribe is organized; it has its recognized tribal council working under regulation and a constitution. The Government can deal with the Navajo tribe through its organized representatives. So long as the Hopis remain an unorganized group of villages, they are going to be at an increasing disadvantage in comparison with the Navajos. I do not mean to say - and I am not saying, that the Hopis and Navajos are rivals at all, but I am saying that there are some things which need to be settled by the two tribes and they cannot be settled until both tribes are organized. In the meantime the Hopis are going to get the bad end of the deal if they stay unorganized." Mr. Rachford, Mr. Collier at that time was trying to point to us the good things contained in the Wheeler-Howard Act. When he referred to this reorganization matter he told us that when we organized that the Government could not do anything without the knowledge, consent, or approval, of the Hopi tribe. We believed him as we have believed all Government representatives in the past. But, my friend, we have been disappointed, and this proves it: Regulations on law and order were drawn up and approved by the Secretary of the Interior without any knowledge of the Hopi tribe; trading regulations were drawn up and approved without the knowledge of the Hopi tribe; District No. 6 was mapped out without the knowledge or the approval of the Hopi tribe. Today you are in our presence, authorized by the Washington Officials to take up a grave matter with us; something that has come from the depths of our hearts; something on which our very existence depends, and I can safely say that I voice the opinion of the whole tribe that today in you, Mr. Rachford, we hope we shall not be disappointed as we were in those three things I cited.

Our needs here are great. We are a hard working people. We exist by the sweat of our brow. Our hands are hardened by the hoeing of weeds and thistles of the ground, our knees are hardened by getting down on them and praying to our God to send strength and sustenance so that we can eke out a living

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for ourselves and for those who depend on us. I have thought and thought and looked through dictionaries, and in the Hopi language, to find the proper word to say to you for our people. I failed to find it. And so I fall before you in humbleness to ask mercy in dealing with us. We need help. Our needs are so grave, Mr. Rachford, that we have stated facts. Soldiers have been detailed with our men on burros, and hardships were encountered to march around our borders. Today we are in a small area. If the Government is continually going to fool with us, what are we going to expect? We accepted the Wheeler-Howard Act under the belief that we would be heard and not taken advantage of. Some years ago, I believe about 1912, Major Hugh Scott, who was then a member of the Board of Indian Commissioners, made an official visit to the Hopi reservation. He seems to have made a thorough study of conditions, and in his annual report for that year to the President of the United States, among other things he said referring to the Navajo, "He is aggressive and independent. There is no doubt that those on the Hopi reservation have come in from all sides with the purpose of taking Hopi land. If a Hopi is using grazing land that the Navajo wants he will drive off the Hopi. The Hopis declare that the Navajos steal their stock and run them off to other parts of the country and sell them." That is just a small result of the difficulties that we encounter with the Navajo. What more can we say to get Washington to believe what we do say? The only thing that we are striving for today is an area that will meet our needs.

We realize that we can never get this outlying country (consisting of railroad and towns) on which people have titles. Mr. Collier went into those details strongly in Washington last April. His remarks are recorded on page four of the conference. We pride ourselves in the fact that we are always willing to cooperate, and we have accepted his explanation that it is hopeless to expect that large area, and we are not even suggesting today that we want it. We have simply outlined an area that we believed was ours. In conclusion, Mr. Rachford, I present to you herewith a petition which outlines the claims of the Hopi Indian, eliminating that part that has reference to the Moencopi village. We hope that you and the Department will study the claims contained therein, and make your decisions in the light of the pleas that the head men have made and in the light that what our petition reveals from facts and records before the Department and other places. It is pleasing to everyone of us that we have been able to meet you here. We have been looking for this meeting since the delegation returned from Washington. My plea is to have pity on us, to recognize our thriftiness and give us an area whereon we can have access to farm lands, woodlands and grazing lands for our stock. I shall explain the reason for eliminating the Moencopi area. The fact that the third mesa people are going to present this in their meeting later.

Mr. Rachford: Are there any others who wish to say anything at this time?

Tom Pavatea: About the only line of thought that I can express is just a reiteration of what has been said before, that we want you, Mr. Rachford, to consider this very carefully, taking into consideration our plight and needs and welfare, and that the outcome may not prove to be a detriment to anyone, but a beneficial help to the Hopi tribe. We are an agricultural people, and it is only natural that places be provided for us where we can put into prac-

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tice this gift. We will appreciate any action that will alleviate suffering among our people for lack of sustenance which eliminates that part in the district we now reside in. Do the best you can for us. We know you will consider our plight because we feel you have the interest of the people at heart by taking the time to come out and look into these matters thoroughly.

George Coochise: Our head man, the Chiefs, have presented our case to you, the representative from Washington, very thoroughly. We believed the Government at first that it would work for our interest, protect those interests, take care of the oppressors and eliminate the undesirables for us. With reference to the reservation, please take into consideration the needs of the future generation. Those needs will be great. They are great even in this age, and because of the fact that the Government has repeatedly promised to help, and now we are really in need of help, we hope that your mission here will prove the consummation of that promise on the part of the Government to help us. It is this one thought that is uppermost in the mind of every Hopi man present this afternoon.

George Lomayesva: They have told you facts, and I just want to say that mention was made of the farms we used to have in the Keams Canyon valley. My parents had little farms, and I was told that I was born there. Kwotka would know about that. I just want to say again that I had a father and an uncle who told me what would come to pass; that a white man would come among us to teach us many things. When I became of school age I entered the boarding school at Keams Canyon. We were told that the white man would bring cattle, that he liked beef and raised cattle for consumption, that he raised sheep and that he had horses to pull his wagon. We were told to study these things to the extent so that we might acquire them and depend on them for a livelihood. Of course, I did not know the meaning of all those things in my young age, but I realize now the truth of those instructions, and like my people, the head men here, I am back of them in the plea to do your very best for us. I am glad that many of my people have heeded the instruction of the Government and acquired good stock by which we may hold intact the bounds of our reservation and which provides a means of a livelihood.

Mr. Rachford: I want to thank you gentlemen for giving me this most interesting and instructive information. I think it a very valuable contribution to the information that we have to collect, and I can guarantee you that it will be given full consideration.

Mr. Wilson, Superintendent: I am certainly pround of the way that the story has been presented today, and I am sure that we will all feel that we have done the full part in presenting the facts and traditions to Mr. Rachford.

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