

Meeting Held at Hotevilla, 3-6-1956. Present: 31-40 village members of Hotevilla, Bakabi, Kyakotsmovi, and Lower Moenkopi; representatives from Shungopavi; Karl Johnson (Hopi Tribal Council Chairman), and Superintendent H.E. O'Harra . Thomas Banyacya interpreter. John S. Boyden Collection, MS# 823, Box 33, folder 3. J. Willard Marriott Library Manuscripts Division. University of Utah, Salt Lake City.

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MEETING HELD AT HOTEVILLA, ARIZONA

MARCH 6, 1956

Present: Dan Katchongva
 Pahongva
 David Monongye
 31 to 40 village members of Hotevilla, Bakabi, Kyakotsmovi and Lower Moenkopi
 Thomas Banyacya (Interpreter), Oraibi, Ariz.
 Andrew Hermequaftewa - Shungopavy
 Dick McLean - Shungopavy
 Herbert Talahaftewa - Shungopavy
 Karl Johnson, Chairman, Hopi Tribal Council, Oraibi, Ariz.
 H. E. O'Harra, Superintendent, Hopi Agency, Keams Canyon, Ariz.
 Adella L. Adams, Clerk, Hopi Agency, Keams Canyon, Arizona

DAN KATCHONGVA: Sometime ago, just lately, we heard that one of the Area Officers from Phoenix was around the villages, and one day they came up to our village with the Superintendent of Keams Canyon and met with David Monongye, and they wanted to talk with me but he thought that the village leaders and the people should have a time to speak with them so they made arrangements to have a meeting on March 2, 1956. So knowing that, we in this village made arrangements to have our meeting in another kiva and on that day we waited for this man to show up but for some reason no one came so we sent David to the school to find out what happened, and then we were notified by the Superintendent that the Area Director had already left and gone back to Phoenix, and we were waiting here all that time without knowing it. So since this was arranged by these men, we feel that it should be completed, it should be fulfilled, so we asked the Superintendent at Keams Canyon to set another date at which time we can have a chance to talk with him. At first he was asked to come over to meet with us on that day when it was arranged, but he said he would not have time so we made this arrangement to have this meeting today, so I am glad that you people have come, and I want to say now that I have many things I would like to speak on but first I would like to have the Superintendent give us his thoughts on what he, the Superintendent, the Area Director, and others have planned out for the people and what things he wants to talk about. Perhaps they wanted to tell us something at that time, but they did not give us these thoughts, whatever he might have had in mind to speak to us about today. Also, I have several other thoughts, and we are meeting here with these thoughts in mind; that we are following a certain life pattern of the Hopi people and with that thought in mind we are just simply accepting the instructions that were handed down for these times, and what to say or do whenever we meet in this way. I would like to have the Superintendent tell us whatever he has in mind. We will let him talk first and then we will express our thoughts.

SUPERINTENDENT: First of all, I think there was some misunderstanding with reference to the date for a meeting last Friday. Last Wednesday

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Mr. Haverland, Area Director, was here. He just wanted to come out and talk to Dan and David. He had nothing special in mind and just wanted to make a social call. We talked to David and apparently Dan was not available. He was busy at something else. Mr. Haverland told David that with time permitting he would come back out on Friday. No definite commitment was made on the part of Mr. Haverland to hold a meeting on Friday. We started out this way, but at Second Mesa we ran out of time. Mr. Haverland had to get back to Keams Canyon because a car was leaving for Phoenix at one o'clock. No definite arrangement was made that Mr. Haverland knew of. He simply stated that if time permit he would come back and visit with Dan on Friday. I hope with this explanation that this misunderstanding may be cleared up, and I am sure the next time Mr. Haverland comes up here he will be glad to make arrangements beforehand and meet with the group. I am sure he would.

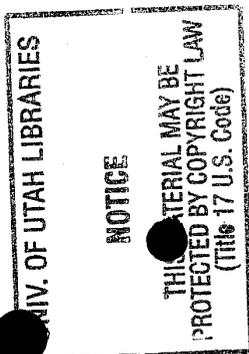
DAVID MONONGYE: As you will recall, the time you came up here, Mr. Haverland mentioned about the shrines and the highway and then about the markings on the rocks and then about the land situation and how we hold this land. And I told you how we hold this land in common as Indian people, and after you left I kind of got curious because he did not definitely say why he wanted to know about all those things. I did not think to ask you then, but after you had left I began to think I should have asked you about his intentions or find out those things, so I thought it would be a proper procedure to have these things to be taken up, but you did not show up so we did not go into it. So it may be that he gave you some information, or you might know how to go about it, so you might go into this and give us a definition or talk about his intentions. I do not know what things Mr. Haverland had to speak or talk about.

SUPERINTENDENT: He was just interested in how you used this cultivated land. We were talking about it coming down the road. I know if I had a tract of land and my neighbor thought it was a pretty good piece of land he might come and take it away. Among the white people I would have to have a deed to any land holdings or my neighbor would say he had just as much right to that land as I did. He just wanted to know how you people handled this assignment of land.

DAN KATCHONGVA: I see. That is what we wanted to clear up.

SUPERINTENDENT: I think Mr. Haverland was just curious, and I am sure I was.

DAN KATCHONGVA: I thought perhaps you came with the idea of explaining some of the new programs or policies from the government, as we know there are many new policies or programs coming to you, and we thought you as Superintendent, representing the Washington Office, would tell the Hopi people some of these things, and we as Hopis upon hearing it would also give our version of our own life plan. In that way we will see from both sides just what is actually taking place. I thought that was what your plan was, but I see you are only getting a general idea of how the land is handled in a case like ours, and that is why I wanted to give you first opportunity to tell us what is on your mind.



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I see now what you really came out to find out, but I wanted to ask you this question first. Since we are dealing with very important things in our lives here today, I feel that we should explain these things to each other so that we can have some understanding of our positions. On this land matter I will explain to you just how we hold this land and work it, and if you are willing to listen I will give you some of this information because there are so many things that we would like to talk about today. If you are willing to listen and have time then I will start to give you some of that information.

SUPERINTENDENT: I have lots of time today.

DAN KATCHONGVA: It will take many days to express the things I would like to bring out, but I just want to mention this: As Hopi people we are fully aware as to how we came upon this land and why and how these villages were established. They are all based upon certain basic principles which is known to all Hopi people, and at that time when we first came upon these villages, life was good, and we were handling our own affairs and were getting along here. Everyone had a means of livelihood and everyone was happy, and the people were following their life plan. There was no division but when the white man came then life was divided, and things began to be confused and our life plan disrupted.

PAHONGVA: I want to have more clarification on the reason why Mr. O'Harra and Mr. Haverland did not come to meet with the Hotevilla people on the date that they made this arrangement. We have heard that they started out from Keams Canyon and somewhere along the way out they decided that there was no time to come to Hotevilla, so he went away, but they must have had some idea, some plan, or purpose for coming out on the Hopi land. The fact that they mentioned about the pictographs and mineral rights and the shrines indicated that they have something in mind, and they should tell us about that. As representatives of the Washington Office they must know some plan and ought to tell the Hopi people. They have spoken to the Oraibi people and the Council and told them many new ideas, many plans, but there they just want to cover up those things by telling us they just want to visit, and I believe they should make things clear to us. They should explain those things to us also, and I do not see why the Superintendent refuses to explain those things to us in this village.

DAN KATCHONGVA: That is true. We have had many experiences with Bureau Officials coming with some mission, but they never fulfill it. They always say they are in a hurry and sometimes take off in such a manner. We know that they were coming out from Keams Canyon to this village to meet with us, and I would like to have Mr. O'Harra tell us where they changed their minds. Was it at Mishongnovi, Shungopavy, or at Oraibi? At whose place; at whose house? I would like to know that.

SUPERINTENDENT: Let us put it this way. Mr. Haverland's visit out here, when he came out on Wednesday was more in the form of a social visit.

Since he was out here he wanted to say hello to Dan and David and any people around. I do not believe he had anything specific in mind. We have to realize he is a very busy man since he has under his jurisdiction all the Indian Reservations in Arizona, Utah and Nevada. We did not have time to come out here. First of all, we had a staff meeting that morning in the office at Keams. There were some things he wanted to talk over with the employees, and it was probably ten o'clock before we got away from there. He had never been to Second Mesa, and he wanted to go to Second Mesa to see it. It was probably eleven or eleven thirty when we got back to Keams, and he had to leave at one o'clock. So there was not time left to come out to Hotevilla. I think Mr. Haverland's and my reason for coming out that Wednesday was more as a social visit rather than for business. Since Mr. Haverland was here he wanted to meet Dan and David and various other persons in the village.

DAN KATCHONGVA: When you refer to Second Mesa do you mean Shungopavy or Mishongnovi?

SUPERINTENDENT: We went to both villages. Mr. Haverland's reason for going to these villages was that he had not been there. He has been here before, but he had never been to Second Mesa, and he had been out to Hotevilla. He did not want you to feel that he was by-passing you, and I am sure that in due time Dan will receive a letter from Mr. Haverland explaining his visit in detail.

DAN KATCHONGVA: I see that Mr. Haverland came upon our land without any specific reason. He just came for a social visit, but there are many problems we would like to bring before you and Mr. Haverland. There are so many things that we would like to talk to you about, especially this land matter. It has been a long time since we have struggled with this problem, and it seems the government officials dodge their job by going about in this manner. I want to tell you that as first natives on this land we know that we all came from this land, and we make our livelihood from this land. We know how we came upon this land and why. We know that this section of this whole continent was settled by the Indian people. This whole land was set aside for a certain people. It was set aside for the people who have one heart, good people, peaceful, hard-working people who have strong faith--people who will keep their word and promise to obey, obediently following the instructions of the life plan of the Great Spirit who gave us this life plan. It is for the one who never loses faith in this; the one who stands up no matter how hard the struggle may be but continues to hold fast to this plan. This is the person this land was set aside for. We have gone through a certain well thought-out plan of life. Before we came on this land we came to a certain person we refer to as Massua, the Great Spirit. It is unbelievable, and you people will not believe it at the present time, but we actually came face to face with Him because He waited for us at a very sacred spot just north of Oraibi, but the rock today has been broken up by the Highway group, but we actually came face to face with Him and the life plan was given to us and He told us how to live and hold this life plan, and this life plan was planted at that village.

(Andrew Hermequaftewa and David Monongye carry on a discussion in the Hopi language)

DAN KATCHONGVA: I am still talking. It was at Old Oraibi where this life plan was made for us, and the people wanted to have Massua to be their leader, but He refused because He knew that within our hearts we had many plans or intentions on this earth, and He told us He would not be our leader until at the end when we have fulfilled all our intentions. Then He gave us other things by which we were to make our livelihood on this land, and after that was done then a religious order was set up, and each clan has a part in this religious order, and those who are performing these religious orders for the Hopi people were given certain sections of land for their use and in that way certain clans have certain sections of land for their use, and it goes on extending further away from these mesas until all of the religious clan leader groups have been assigned certain lands, and those who do not hold any religious clanship holdings. These are set up in accordance with the plan set up in these villages so whenever a man needs land to farm he goes to his clan leader to ask his permission to use a section of land, and if he is permitted to do so he can use as much land as he is able to farm. After a time if he does not wish to farm this land any longer he turns it back to the clan group, and this is how we perform the management of our land.

THOMAS BANYACYA: Andrew also pointed out that this is the way we hold this land, and David also mentioned that to the Superintendent and Mr. Haverland when they came to him, and Dan continued on with explaining the setup at Oraibi and the plans that were well established there, and it has been told them that it is only by religious ceremonies that the Hopi is looking after this land and all the areas that he has travelled, and by word of mouth it has been passed on to the great leaders in these villages to continue to hold this land in common for all people.

DAN KATCHONGVA: This is how we hold this, so everything was there and has been arranged, and we have been following that life plan. Today it seems the white man has disregarded these life plans of our people by working up other kinds of plans and trying to put those upon us. As I pointed out, this life plan of ours was well established long before any white man came upon our land. It is so established that we seem to know about the time when the white man will come upon this land and what he will do. Everything was told to us, and it was passed on to these great leaders who are still holding these positions today. We know that when the white man came he had a hard time when he came upon this strange land. He did not know how to farm; he did not know what to eat, and it was because of the first people, the Indian people, who met them and who helped them that they became strong, and then they-- the white men--began to make a livelihood on this land of ours, but when he became strong he began to take things away from the Indians after he made solemn pledges at the first Thanksgiving day that he will never forget the Indians, but it seems he has forgotten all those things.

Because of the fact that we were here first the white man recognized that and respected us in those days, that he will have to get consent from the first people on this land before he can do anything on this land and that is the policy that the white man should have kept and followed, but it seems now that with all these new plans and policies coming to us they are being done without consent, and many times we do not know anything about them, and we have come upon these many problems today. That is what we want to bring up here today. The United States Government has made many attempts to take land and property away from the Indians when he started out across the country, but as a Hopi I have never made any treaty with the government in any way but am only remaining fast to my way of life and following the life pattern that was given to us. When the white man came to us he began to make new policies and promises or laws which is in the favor of the white man and not the Indian. Everything he does is for the white man. In the East the white man horribly mistreated the Indians, our people.

They are big people, strong and healthy, and because their lands were threatened they stood up and fought for their rights and for their land but because the white man outnumbered the Indians and because they had more superior weapons than the Indian, he overpowered them, and in some places he caused the Indians to come to a verge of starvation, and it is only then that the Indian had to make a treaty with the government. This is the way the white man has done to the first people on this land. I want to say that the Indian people and the Hopi people, our Indian people, on this land first had a plan set up for certain purposes, and as Hopis we are still remaining fast to our life pattern. We still perform our religious ceremonies and still hold this land in common, according to our teachings; yet when the white man came upon this life plan of ours and found out we were holding fast to it, he should not destroy it, since he also has a religious belief of worship, and he knows what is right and good.

We have learned a great lesson that he cannot indiscriminately destroy the land which gives the Indians food as he goes on this land, but he came, and when he opposed many of these white man's ideas or programs, we were immediately grabbed and thrown in jail. Many of us have been dragged through the dust. We have been beaten and have been mistreated just because we want to remain fast to our way of life and exercise our religious beliefs. Many old people here today have gone through that experience but have kept faith. They have remained true to this plan of the Great Spirit because we know the time will come in the near future that one of us is going to have to give an accounting of all our mistakes. This is in the plan that in this life plan this purification day will take place. So for this reason we are still holding fast to this life plan. Because the United States Government is strong and has many guns and many jails he began to destroy this life plan of the Hopis and their religious beliefs, and without getting their consent from the real Hopi leaders, they are beginning to force ideas and new policies upon us, and we are going to continue to remain fast to our life plan.

I want to mention this at this time. This is the mistreatment that was meted out to all Hopi people by the white man but the Hopi is still remaining fast to their life plan, and we have not given up this life plan. We have not given up our religious beliefs, and we have not lost faith in the Great Spirit.

Now you have changed your tactics; you have changed your ways and started a new approach upon us, and we know the white man is working for only himself, and we know he is selfish. He is a man with a sweet tongue and will do anything to gain what he wants. So now when he came upon this land, after he became strong, he started to force these new ideas and policies upon us, and somewhere this council--the Hopi Tribal Council or constitution and bylaws were drafted and placed upon us. We know that many of our Hopi people fall for his sweet words and run to Keams Canyon telling him all about the Hopi life teachings, and upon hearing these things the government made up this constitution and bylaws, which at first glance looks like what the Hopi knew and was their desires; yet it was intended for the white man. When LaFarge first came upon the villages to put this Indian Reorganization upon us we began to understand that he had obtained many of these provisions in the Indian Reorganization Act after gathering information from the Indian people themselves, and it looked very much like that it was what the Hopis really wanted, and we were told when that was all done up the way it should be it was handed out to the villages to be used and that someone would explain this to the people so that we would fully understand the provisions in the Indian Reorganization Act, but it seems that many of them did not explain them. Many of the old people did not know what it was about, and they were forced upon us anyway even though a majority did not accept this, especially these traditional headmen in the villages; yet it was declared that the Hopis accepted it.

Many of these things have been put upon us without explanation, such as this Indian Reorganization Act which was passed without our knowledge. After that things began to come upon us so fast that many of us do not fully understand them, so without our consent this thing was put upon us. Following that we were told that we must put in a land claim for the land that we once had for our use. We were told other Indian people filed their claims and received a lot of money for it, but those things we know from our teachings are intended and designed to take our land and resources away from us by the white man and to destroy our ancient form of government and our religion and our very life; therefore as Hopis still following this life pattern, we will never file in any claim for this land to anyone. It is already ours, and we are occupying it, yet because of this new policy of the government they have cut up our land into many area districts and given us a very small area. We were told by our forefathers that whenever we make or file in the claim in this manner we will only receive just a small area. Knowing this, we have never turned away from it and never filed in a claim but when this council group started, without the traditional leaders' consent, they started to work on this program that comes from the government.

For a time the Council was dropped. It was not functioning because it was not in keeping with our life plan but somehow the government with the government employees started it again. I believe one of the superintendents at that time called a meeting and started this present council again, and it was again through the efforts of the government employees. We know that. When we were called to go to Keams Canyon to a very important meeting, open to all people, but when we got there it was going on. It turned out to be a Special Council Meeting. It was only after that some of did say something, but it was already a working council. This is the way the council works. It goes about things in an underhanded way, accepting these new policies and programs, and especially the Indian land claims, and since we are still following our life pattern to us there is no tribal council, and I will never work along with them because we know this other way of the white man is to divide us and to break up our life plan and to get our land and resources, and I will never give up my life and other things.

I want to say something about this highway which was also done without the consent of the traditional leaders, the highest leaders of our Hopi people. That highway we know is going to destroy our life in these villages. It will destroy our religious ceremonies, our land and our shrines, and it is happening today. The people at Shungopavy, the real Hopi leaders, objected, and we objected, and we held meetings to keep it from going through, but because of someone in that village; someone consented, it went through. It was not the consent of the Hopi traditional leaders. They built that road down to lower Oraibi, but before completing the Shungopavy road they dug up a very sacred shrine of the Shungopavy people and unearthed one of the biggest rocks which had some important markings on it, and no one knows what became of it. When it came on to Oraibi there are many sacred shrines which we still look to in our religious ceremonies where we offer our prayer offerings in upholding this land and life of Hopi beliefs, and other people on this land look up to these; yet they are being destroyed. There are about six or seven shrines from the time you go up Old Oraibi up to here which have been destroyed. That has already been mentioned in the hearings and other places so I will not go into that. These were all destroyed, and this is how you are destroying our life and sacred shrines, and I do not want that highway to go through. I want it to remain where it is. Many of our farms and peach trees have been uprooted and why, in spite of our many protests, does the government continue to destroy these things and go about putting their plans through our land without our consent? We know it is only to divide us, but we are not going to let go of this life. We want to keep this life going because we are still going forward, and I am looking only to the people who are not lazy and who are strong and who have great faith to carry this life plan on for us because this is a very serious matter to us. It is the very core of life of the Hopis that is being destroyed, and we must follow our own plan of life where each individual person is to be his own boss and not be subject to any white man or anybody but who will, with his own determination, his own initiative and with his own power, work his farm to obtain the things he needs in order to provide food for his family. This is the way we want to live and to keep in line with our Hopi life teachings.

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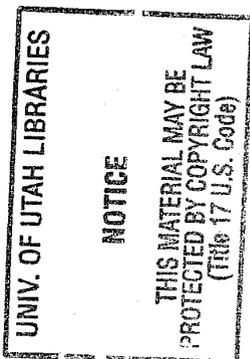
Recently the Tribal Council has been talking about making our Hopi traders pay a fee. This is also contrary to our life teachings as a Hopi, and as a follower of these great teachings, I will not allow any of our own people living in their own villages and on their own land to be required to pay fees to anyone. We must be free of all this, and I am also speaking for all those people who are following that way of making a livelihood as this is how our life plan is laid out, and this is our determination to follow that life plan, and they will not be subject to any white man's program but will continue to make their livelihood on this land so that we will not lose this life.

SUPERINTENDENT: May I make this statement? I made a statement over at Oraibi at the council meeting, and I said I would recognize the rights of any individual or group of individuals to worship as they may see fit. That is a right that is vested in all of us, and I do not think anybody can take it away from us.

Noon Recess.

ANDREW HERMEQUAFTEWA: I am from Shungopavy Village, and I want to say some things that have been in my mind and heart for a long time. I am spokesman for my traditional leaders at Shungopavy and all traditional leaders who are still following our life plan in these villages. I am wondering now just what is meant by the truth. Just what is meant by that? Everybody claims to be telling the truth and feels that he is saying or doing the right thing, and as I look around my people and everywhere among the government employees and others that come and work with the Hopi people, I find that many people have spoken about their beliefs or their ideas or whatever they have in their hearts and minds, and it seems they are telling the truth and that they really mean to keep their word or what they have said but I find out and I feel today that that is all lies. I feel that whenever a person is promoted to a higher position, especially you white people, you get there because of lies. They know how to lie and that is how you get into these positions, and it seems all those in high positions are a bunch of liars. You come here and tell us things and then nothing is done. Their words have gone away like the wind. They tell us they respect our religion; that it is the right of every person to believe and worship and live as he pleases, and I appreciate that when you people tell us that and especially these people from Washington, but it seems they have forgotten their words and have begun to disregard those religious things that we hold sacred to our lives. Instead of keeping their word and respecting our religion they simply force things upon us, showing us that they are not sincere when they say they respect our religion and all their work is simply aimed at depriving us of our land and resources and using every means to obtain that. Today, as in the past, these traditional leaders have their own form of government, and all these leaders and religious leaders are carrying on this life for all the people.

They are recognized as real Hopi leaders because they are vested in those traditional teachings and religious teachings that were handed



down to them, and they are holding those symbols which represent the power and authority of these village leaders, and they are holding this land by exercising these religious ceremonies of the Hopi people yet they have been destroyed. The government pushed their programs upon us and when we rejected many of their programs the Indian Bureau simply disregarded them and they just look to this younger group who has no knowledge of the religious teachings or instructions of our forefathers, and they have no religious standing in our villages; yet the government is enticing them by various ways to form a council and using them to obtain our land and resources and getting control of us. The former Superintendent, Mr. Pensoneau, told us many things. He said he was respecting our religion, and he said he would do the right thing, but it was all a lie. He has created more trouble and confusion and has brought more trouble upon us, and because of that he was promoted and given a better job with better pay--all because he told a lie to get into that position. This seems to be the practice of these leaders from Washington, using the Indians and telling lies and getting their promotions into higher positions, leaving us with many troubles, and everything has been done in order to get our land and resources. I want to repeat and remind you and tell you council members that this is what is happening today. Council members tell us they are working for the Hopi people; yet we know this council organization is for the benefit of the Indian Bureau or government, and its aim is to destroy our life and to get control of our land and resources, and they are using this tribal council to reach that aim. There are other village leaders who are not accepting this policy of the government, and they have never recognized the council as the representative of the Hopi people.

At Mishongnovi the leader said he does not want to be included in this tribal council. At Sipaulovi recently we asked the real Hopi leader there if he was working with the council, and he also told us he is not going to follow them but will follow his own Hopi life pattern. And, of course, Oraibi has never accepted this council as well as the Hotevilla Village and the Lower Moenkopi people. They would rather follow their own life pattern, looking to their own leaders in working out their own way of life on this land. I was very glad that the present Superintendent, Mr. O'Harra, told us he will respect our religion. When he said that it meant he is going to respect every phase of the Hopi life because our Hopi way of life is based upon our religion and our religion is rooted to our land. This is the way we are wanting this land for all people, and I want to say now that if you really mean you are going to respect our religion you must protect our land and not cut it up. Leave it alone. This life is going on into the future, and it is all laid out as to how this land matter is going to be settled in the future, and I am speaking for the leaders of Shungopavy. I have spoken with my leader at Shungopavy, and he said he would follow a life of his own and will not go along with the tribal council, and Dick McLean also is our leader, and I am spokesman for him. They only want to live their own way of life according to the teachings that were handed down to them. Recently we met with the tribal council group at Polacca, and one of the members, Andrew Seechoma, spoke about the white and Hopi people working for the

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tribe. It is only a cover because we know this tribal council will only lead us to the white man's life, and we will have to pay taxes and all the things that are done in the white man's world. This is not our life. We have our own way of life where we live on our own land, and we will not pay for the right or privilege to live on our own land. We know what Andrew was speaking about, because it was a group of Walpi people who went to Santa Fe to meet with the white man when he first started coming into this section of the country, and they were not really representatives of the Hopi Tribe. They were just a group of Hopi people, and they made an agreement to work with the white man. Later on the rest of us people heard about it; then the real Hopi leaders went and found out what happened, and we know it was not the time, in accordance with the Hopi instructions, so Walpi is the only one that made that agreement. So I say the council is only leading us to the white man's life and the taxing of our Hopi people, and it will only lead us to defeat.

DAN KATCHONGVA: I have already spoken of our religious life pattern this morning which we respect as one of the highest forms of government of people that we have and upon which all of our lives is based. Today the Superintendent expressed a statement to the fact that he will respect the religion of the Hopi people. Our lives are based upon our religion. We hold that land of ours with religious rites and everything under land that we have, the trees, the farms and the shrines. Everything that we hold sacred is in that and these also must be respected. But it seems upon forming this council, many things have taken place without our knowledge or without consulting the proper Hopi leaders. Now they are planning to make the Hopi traders pay a fee to the council organization. We know that this is contrary to the Hopi way of life, and we are the Hopi people that they claim to be working for. I know that in the past that we have been holding meetings for a long time trying to get this tribal council group to meet with us so that we can explain both sides of our positions so that we can have a full understanding of the real Hopi life, but it seems we have never succeeded in doing that. Whenever they call a meeting many of us will attend, hoping that we can express our opinions on certain matters, but many times we are denied that privilege because the council just dominates the meeting, and we have left these meetings with no chance to express our opinions on certain matters. Yet they have been calling it the Hopi Tribal Council, saying that they have authority, and now that they have been recognized it seems they are going ahead and accepting things, and we who are on the traditional side are not with them yet they claim to be representing all the villages, and I want them to know today that we are not going to work with them, and we are completely divorcing ourselves from the council group because we are not going to notice them.

Their constitution and bylaws are not the Hopi setup. We are going to continue living and following our own life pattern which we have been doing all up to the present time, and we know that each one of us has certain religious convictions. The tribal councilman is a

is a religious man. He believes in a certain religion; yet he is a Hopi. I do not blame him very much because he has never been taught from his early life or from his mother about the Hopi life. He was taken and raised by Christian people and he had to go to school, as many of us have been forced to go to school and forced to go to church, and many of us upon returning to our own people have looked down upon returning to our own people have looked down upon our own way of life and culture and were even ashamed of our own mother tongue. Yet we know somewhere a person should realize his mistake and should turn around and do the right thing for his own people.

Our tradition has especially told us that we must not accept this council whenever it was placed before us by the white man because we know we have been told that it will only lead to defeat, loss of our land and resources, bringing to an end our Hopi way of life, and we are still going on into the future. We are still waiting for our brother who is coming on this land to purify us and to punish those that have been mistreating our people and those who have lost faith in their religious teachings. One of us is going to make a mistake. Both of us have religious beliefs and what we do today will be put before us at the end. If we make a mistake we will be punished. If we do right we will be rewarded. It is to this goal that the Hopi is working toward by following his life pattern in this way.

Now we have expressed this to you today, Superintendent, because you represent the government, and we ask you and request you to bring these thoughts to your officials in Washington that we no longer will be under or subject to the council; that we have completely divorced ourselves from them but will continue to follow our traditional life pattern as we have done in the past, and we do not want this highway to be completed. Let it stand where it is. Many people have lost their peach trees, and many of our shrines have been disrupted and desecrated, and our Hopi life will be destroyed. We know that the Indian government is working hard to get this land and resources from under us. The present Commissioner, Glen Emmons, was appointed through the efforts of the Navajo Tribe, and naturally he would work to get things for them and not for the Hopis, and their program is such that it will divide us in the end. Senator Goldwater has a little claim in the North which he will work hard to obtain later on, so everything is done to disregard our religious beliefs and Hopi life, and things are being done with the aim of forcing us to give up our land and life, so that the white man can get hold of these resources, and we want to say that these things are being done without our consent.

I want you to know that I am going to continue to live our Hopi life and work out my own problems according to the religious teachings and instructions of our forefathers. This is about all I want to speak about today, and I want you others to speak out if you have anything to say that you want to be heard or whatever is on your mind.

I already mentioned that I do not want my Hopi traders to pay any fees while living on their own land. This is our land, and this is the Hopi people's desire, and this is our determination that we are going to make our own life. Does anybody have anything to say about this or do you want to wait until the Hopi Chairman calls them together to speak? It is your privilege but I want all of you to know that we as Hopi leaders do not want our Hopi storekeepers to pay any kind of fees while they are living here on this land of ours.

Another thing I want to point out is that any government official or anyone working for the government must not go to an individual or force anyone to get his approval on any project. That is the way things have been done in the past, and they usually claim themselves to be Hopi leaders. We have our own Hopi leaders in these Hopi villages who have the knowledge and power to go about and make decisions on any problems that come up at this present time or at any time.

DAVID MONONGYE: I want to know this. Recently the tribal council met on Lower Oraibi, and they have been talking about making the Hopi traders pay a fee to the Hopi Tribal Council. I want to ask Karl if they have made a final decision on that or what has been done about that? I am sure Karl will know about that. I will ask him for an answer.

KARL JOHNSON: As a matter of record, we have not decided on any fixed fee nor have we yet decided definitely whether or not to tax or charge a fee. It has been discussed, and although most of the village leaders have expressed their favor; however, in our council meeting there were only about six traders present, and of these six traders present, only one mentioned any opposition. This was King Poleyestewa of Old Oraibi. However, King placed his objections on the grounds that he was already paying income taxes to the State, and this is something, I understand, that you traditionals do not want, but it is already being done by the Hopis, themselves.

DAVID MONONGYE: Another question I want to ask Karl is--we have already spoken and said that as people living on our own land and in our own villages we do not want to be paying anything to anyone when we do business like that, but if the council is going to make the traders pay a fee, the money collected, where will that go? Will it go directly for the tribal council's benefit, or will it go some other place? I would like to have an answer to that.

SUPERINTENDENT: May I quote from the Constitution and Bylaws of the Hopi Tribe, Arizona, approved December 19, 1936, Article VI, Powers of the Tribal Council, that the tribal council has the power "Section (e) To raise and take care of a tribal council fund by accepting grants or gifts from any person, State, or the United States Government, or by charging persons doing business within the Reservation reasonable license fees, subject to the approval of the Secretary of the Interior." In approving the Constitution and Bylaws of the Hopi Tribe, I quote, "All officers and employees of the Interior Department are ordered to abide by the provisions of the said Constitution and Bylaws." This is signed by

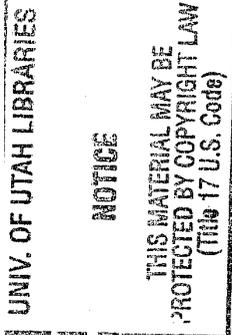
John Collier, who was then Commissioner of Indian Affairs, and Harold L. Ickes, Secretary of the Interior.

KARL JOHNSON: Now it is true that there are being fees assessed to the traders already. One is a federal regulation over which the tribal council has no jurisdiction. The other is a tribal fund which goes toward the operation and help of the tribal council. It has been expressed by some of the traders that peddlers are coming on the reservation into the respective villages and parking in front of the store and doing business. They have asked the council if they could help out in any measure by seeing to it that the peddlers do not operate right in front of their store. In other words, they are asking for protection.

DAVID MONONGYIE: As we have already stated, we are living on our own Hopi land, in our own Hopi villages, and we know outside the white man has land which he buys, and it is his property, and if anyone comes upon his land to sell or trade in front of his land he has a right to drive him off or make him pay, but here on our land we do not work it that way because here on our own land we cannot force him off or make him pay because he has come to sell something in order to make his own livelihood. We all know that we trade back and forth, and we make money from our handcrafts or any farm produce. We would like to go out to other places and do the same thing so in order to keep within our own Hopi life pattern we cannot do that. I know a little of the English language and am able to read a little, and I have read many of the articles which tell of the other Indian people throughout this land and of what they have gone through by accepting many of these seemingly helpful policies of the Indian Bureau. Many of them have accepted these plans and in the end have lost all their land and are now required to pay taxes for everything on their own land and their stock, and because they have accepted many of these programs these Indians have turned out in that way. I sympathize with them, and they have lost all their land: yet they are supposed to be the first people on this land, and we, the Hopi people, know these things from our forefathers.

We are not accepting these things because we know the more we accept these the more we will be bound to them in the same manner. The white man is only after our land and resources. That is what he is after so we must not make this mistake by binding ourselves to these rules and regulations. If the council makes the Hopi traders pay a fee, next they will be imposing fees upon the farmers, the stockmen, and the craftsmen, and pretty soon we will all be paying fees while we are living on our own land, and it is directly contrary to our way of life. While we are not required to do those things yet, it seems we are leading ourselves into this trouble as the other Indian people did.

I know from personal experience we all make a mistake somewhere in our lives, and I myself probably did make mistakes, but because of our religious beliefs and training and teachings which were passed on down to us, there is a time when one makes mistakes he is bound to make corrections in his life. You are the Chairman of the Tribal Council, and I know that you believe in a religious belief, but in accordance



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with the council group we must always look forward and not backwards, but I see we are going to have to go back to see where we made a mistake, to see where we have taken off on the wrong road. We have to look back in order to correct ourselves to see our mistake. We cannot go through life feeling that we are doing the right thing. We may be misinformed. We are not looking very closely at ourselves when we do certain things and make a mistake, and even put ourselves in jail or a prison, but we have to make our corrections in life because we as a religious people must look forward to the future. We are all preparing for that future. What we are going to be rewarded with at the end will all depend upon what we do in this life.

I know that the white man ever since he came upon this land of ours has a religious belief which he proclaims and he put it down in writing; yet he went across the country robbing, killing and destroying property of the Indian people and did everything under the sun which is contrary to the teachings of that great book that he has in his hand that teaches him not to do those things; yet he went and did those things. We have the same teachings within our hearts also, so what we do here, if we follow the white man's life in that manner, we are going to be meted with a severe punishment, or if we do the right things we will be rewarded in a way which will be a blessing to us. That is the goal we are working toward. It seems because you belong to the council or follow the white man's way you are overlooking these facts. Take Lawrence Lomavaya and Lorenzo Yoyokie who are also members of the Christian faith; yet they are part of this policy or council which follows the white man's life pattern. We must give deep thoughts to this: What will we benefit and from this at the end and how would be rewarded? I want to read a part of this article which tells of these things that has happened in the past.

KARL JOHNSON: Before you read the article, will you give the name and author of the book?

DAVID MONONGYE: The name of the book is A Century of Dishonor by Helen Jackson. The part I will read says, "Nations, like individuals, reap exactly what they sow; they who sow robbery reap robbery. The seed sowing of inequity replies in a harvest of blood."

DAN KATHCONGVA: Does anybody else have anything to say? We still have some time left for anyone who wishes to speak.

DAVID MONONGYE: Well I have a little time and since we are bringing out these things to you, I want to bring this liquor problem to you. We know many of our young people have been injured or killed by this liquor. Recently one of our young men died from it at Walpi. I sympathize with the family he has left and his young children who have no one to take care of them just because of this liquor. We have never wanted this liquor to be opened to the Indian people. We have fought it and made our objections known; yet it was opened to us, and we do not want it. We know that we have done everything possible to keep liquor from coming on our land, but it is the tribal council again that approved it and in

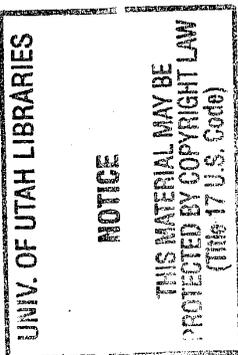
approving it, it is simply because they are part of the program of the white man to divide us and to spill human blood, and how are we going to wipe that blood from our hands, and this must be looked into, and it must be done away with. I like to be looking upon all my young people, and I know every one of us would like to see our young people grow up without being destroyed by this white man's liquor, so if you are really working for the interest and good of the people this liquor must not ever be opened upon Hopiland, and I know the Council is the one that accepts things, and it is being done through their approval, so I do not want this to be approved.

SUPERINTENDENT: This liquor problem is not something peculiar to the Hopi Reservation. It is a problem every place--in Phoenix, Los Angeles, San Francisco, and in Gallup it is a problem. The sale of liquor to Indians was made legal by Act of Congress outside of Indian territory. It is still illegal to bring liquor upon the reservation. Unfortunately we do not have the police force to keep liquor from coming on to the reservation. I wish we did have. I sincerely wish we did, and we hope next year our appropriation for law and order will be considerably larger so that we may then increase our police force and maybe curb some of it. The sale of liquor on the reservation is entirely up to the Indians themselves. It will not be legal on the reservation until the Hopis, themselves, say it is legal. The tribal council, I do not believe, had anything to do with this law that passed Congress legally opening liquor to Indians outside the boundaries of the reservation.

THOMAS BANYACYA: At the time the Arizona Governor was bringing this liquor problem to the Indians he made the announcement through the newspapers that he was going to sign a Bill opening liquor to Indians in Arizona. Upon hearing this these traditional leaders sent a representative into the Capitol and met with Governor Howard Pyle, and at the same time the members of the Hopi Tribal Council were meeting in another room, and the traditional leaders all spoke against liquor being opened to the Indians in Arizona. The Governor said he was going to sign the Bill the next day but upon hearing these statements from the traditional leaders he said he would wait a month or two until whenever he felt he had better information from the various tribes in Arizona. That evening the statement of the traditional leaders came out in the newspapers, and the next day the council members were back and met Governor Howard Pyle and said it was all right if they opened liquor to Indians outside the reservation. While this meeting was going on in the State Capitol Karl Johnson and Gene Fredericks went about the Hopi villages getting written statements from the head village leaders, and they were all opposed to liquor being opened to the Indian people, and this statement was sent by telegram to Governor Pyle, so without consulting the other people the tribal council made that decision in the State Capitol, so naturally the Hopis would always look to the tribal council as having a part in bringing this about.

KARL JOHNSON: I would like to ask you this question to clarify something: Do you remember who the members of the council were that went down there?

THOMAS BANYACYA: Samuel Shing, Homer Homewytewa, Andrew Seechoma and Logan Koopee.



KARL JOHNSON: That is what I wanted to find out. The next question I would like to ask is, was it the Hopi Tribal Council that said it was all right or was it the Inter-Tribal Council? The Inter-Tribal Council was holding a conference in Phoenix at the time it was being passed. Can you tell me if it was the Hopi Tribal Council or the Inter-Tribal Council?

THOMAS BANYACYA: I have the newspaper clipping in my files, but I feel that that is the way it is. I do not know whether it was Samuel's work or not. I am not sure. I will get the newspaper clipping and your telegram and show it to you.

KARL JOHNSON: That part is true that Gene and I went through all the villages. I remember coming to David and James and to Dick McLean at Shungopavy and going to sipaulovi and Walpi and through the other villages. That is true.

Just as a matter of record and to show that we can get together on some things and to show that the council is not in opposition to everything the traditional leaders want, I would like to mention this right now. I, personally, am very much opposed to liquor and if there is anything that I can do to stop liquor from coming on to the reservation, I will be more than glad to do that, but I am afraid that this is like one of the many evils coming upon us when the majority votes for something and we who are in the minority will lose. When it comes to the liquor situation, I am afraid I will be in the minority with you people, but I will again say that if there is any way in which I can keep it from being opened on the reservation I will do everything in my power to do just that. My biggest reason for being against liquor is the fact that I lost my brother because of liquor.

THOMAS BANYACYA: I would like to ask if Karl Johnson or the Superintendent this question: When the present Commissioner recognized the tribal council, just how much of the area of the Hopi land has the tribal council jurisdiction over?

KARL JOHNSON: That is something I have been trying to find out. I have written about that, but I have never gotten an answer. Some time ago in 1945, I believe, or in 1946, I wrote a letter. I have a copy of that letter to Mr. Ladd, asking him for permission to move below Homer's place up to Red Buttes. I asked for that permission, and they referred me to the Muba District Supervisor, and he in turn referred me to the Leupp District Supervisor, and the Leupp District Supervisor told me to go back to the Superintendent. They had me chasing from one man to another, so I got discouraged and quit, but I never got an answer from anybody, so I am very much in the dark about the same problem.

THOMAS BANYACYA: On February 6, 1952, I went to Keams Canyon to the Agency and talked with Mr. Kingsley there. It was a few days after the meeting at Polacca, and I asked this same question of Mr. Kingsley because at the meeting at Polacca, Mr. Kingsley said the tribal council had nothing to do with the District 6 setup and that the council group had nothing to do with setting up the grazing regulations and that the Hopi

court does not belong to the Hopi people but belongs to the government. To me those words mean a great thing to the Hopi people, and I believe that that is the first time a government person has come up and spoken plainly to this group of Hopi people, so I went to Keams Canyon because I wanted to know more, and I put the same question to Mr. Kingsley, and he said that it is true. The council had nothing to do with the grazing regulations and District 6. It was done by the Indian Bureau and with the Navajo Tribal Superintendent and the help of Burton Ladd. There was no tribal council of the Hopis then, so they did not get consent of the Hopi people.

Then I said, all right what about the Moenkopi people? District Six does not extend that far, and the Executive Order Reservation does not extend that far. How would the council protect that area down there? He said, well, it's up to that group. If they want to form their own organization and be under Hopi, they could come over, but at the present time the Navajo Tribe is putting trailers down there and the Indian Service is putting a school building up there. Why are you limiting the Hopis within the District 6 area? He told me it was just for the stock, and it was only just a land management area, and we could go beyond that any time. He said you might go tomorrow to Pinon or any place in the Executive Order Reservation and put up your farms or anything that you want to, and the government cannot deny you this. It still belongs to you, and you can go out and settle where you want to.

Then sometime ago there was a meeting with some group from Phoenix. Former Congressman Dick Harless and other mineral and oil men met at Lower Oraibi, and the same question came up. Mr. Harless said if the oil company or the government decided to come on Hopi land to drill for oil or work it for any mineral resources without the consent of the Hopi people it would be illegal. Then the question came up about District Six setup, grazing rules and regulations, and the other things being done without the consent of the Hopi people, would that be illegal. In other words, if it is still the Executive Order Reservation, and until a Reservation can be established, the Hopis have a right to move into any area to set up farms, orchards or anything he wants to use.

DAVID FOLONGYE: I was referring to one point that he mentioned about the court down at Keams Canyon.

KARL JOHNSON: Thomas, do I understand that when you contacted Mr. Kingsley you asked him about this court as to whether it was a tribal court or not and he said no, and on top of that he said the money went to the government and not to the tribal council?

THOMAS BANYACYA: Yes. That is what David was referring to when he mentioned about the traders' fee that would have to be collected; so therefore, he asked where did the money go. That is the way he understood that that money goes to the government and not to the tribal court because it was a government court and not a tribal court. Am I right on that?

SUPERINTENDENT: That's right.

KARL JOHNSON: I have here a copy of an opinion given by the Acting Solicitor Felix S. Cohen, dated June 11, 1946, pages 2 and 3. In this opinion he is trying to determine who has the mineral rights within the Executive Order Reservation, the Navajos or the Hopis. It mentions the dispute over the boundary, and I wish to read a portion of that opinion. I brought this to the attention of the Hopi Committee when they came through here in July.

"In an opinion of February 12, 1941, the Solicitor Margold considered and ruled upon the question of whether the Department could, without the consent of the Indians, define a reservation boundary between the Hopis and Navajos living within the Executive Order area, thereby creating grazing districts for the exclusive use of the respective groups. It was there held, specifically, that the definition of such boundary would be in violation of legislation which prohibits the creation of Indian reservations or changes in the boundaries of existing reservations without the authority of Congress. It was also held that the definition of such a boundary would violate the rights of the Hopi Indians within the 1882 Reservation area and would violate the provisions of their Constitution which was approved on December 19, 1936. In discussing the rights of the Hopi Indians it was demonstrated in the opinion that under the Executive Order they acquired the usual Indian title which could not be divested by Departmental fiat, but that their rights were not exclusive."

It was upon that that the Navajo Indians were living within the area when the Reservation was created in 1882, and with the Navajos increasing in number have continued to settle there.

THOMAS BANYACYA: I think we ought to know a little bit more about this one before we go on---

SUPERINTENDENT: Do they understand, or did they get the matter of the court straightened out?

DAVID MONONGYE: He (Thomas) is going to explain that now.

Karl Johnson: Are you satisfied with the explanation about the court?

THOMAS BANYACYA: Yes. I was going to say that after we touch on one more thing then we will probably summarize the things that have been said. You have brought out the subject in your council meeting of the long range water development, and I think it is right that these people get a little understanding or just at least briefly get the main purpose or idea of that program and have them give their views on that.

SUPERINTENDENT: Could I ask Mr. Weaver, who is in charge of that program, to come out some day and bring his map and give you a detailed explanation of what we are planning in that program?

THOMAS B. NYACYA: I don't think that is necessary, but we would like to get a brief picture or explanation in that program?

KARL JOHNSON: I would also like to ask this question. This program is hard to explain without a map. I have a map that has been given to me by the Land Operations man with all its colorings, and the plan has been explained to me, and if you people of this village or even the people over at Shungopavy would like to have me come over there and explain the program to you as it was explained to me, I will be glad to come and bring the map along to show you and explain to you what is in the long range program.

DAN KATCHONGVA: I just wanted to point out that at Old Oraibi our life plan was separated, and one group followed the white man's way, and the other group remained to their old life pattern which was set up for them. From there on, the people of Hotevilla came here, remaining fast upon our old Hopi way of life. We still have the power because we are following that life pattern even though many of our own people, the leaders, or whoever are in leadership, have turned away because of force or because they feel they might get something if they accept the white man's life plan, but since this village is established on the life plan of the Hopi, we have made that clear that we are going to continue working our own way of life according to that teaching because we know the white man is very busy and is rushing to obtain land from the Hopi people and destroy our life. Because many of these people have turned away from the Hopi life plan and turned to the white man, naturally if they follow the white man's way, they will use them to get control of our land and life, and we must remember that we are still following those teachings and instructions of our forefathers, and we are still looking forward to the future to something that will be a great event at the time when this life pattern comes to its end so we are going to look forward to the future to something that will be a great event to look forward toward that goal in working out our own livelihood and when we made these statements here today we are going to have it spread to the outside world to let the people know. So if any white people want to know more about the Hopi life, they may come and listen to us, and we will tell them but they must not come to destroy us. This we must keep in mind when we listen to the things that the government tell us.

Now I believe we should get a clear picture from the government as to their plan in this water development so that we will see just what is to be done, and perhaps we can give our views. Would you give us a brief picture of this?

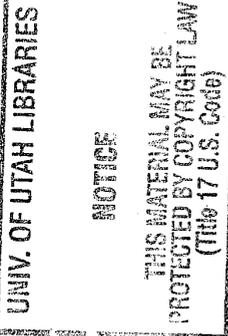
SUPERINTENDENT: I am sorry but I am not prepared to go into the details of this program, but briefly this program is based primarily on the matter of the Hopis changing from sheep to cattle raising. The purpose is to set up wells or charcos every three miles so that the stock will not have to travel so far for water. In this way the cattle will only need to travel $1\frac{1}{2}$ miles to water. The basis of the program is to make maximum use and still follow range conservation practices of

your range land in District 6. I wish to emphasize that none of these water developments will start without a signed request from the people who use that water. I believe it would help a lot if Karl could bring that map out some day and go over the whole thing. It is pretty hard to describe the plan without a map, but that briefly is the object, and it was brought about by the changing over from sheep to cattle.

PAHONGVA: We get quite confused in explaining some of these things to the people. We are talking from our traditional instructions and with that knowledge, we, as Hopi people, oppose some of those programs. We see dangerous things moving in. We were told about these things, and perhaps the council group thinks it sounds all right because they have been trained to think in terms of the white man, and sometimes the white man does not explain things fully so that we can understand the real aim of some of these programs. We have heard now that the intention of putting in the long range water program is for stock and to conserve the Hopi grazing land and to put drilled water every three miles apart. That perhaps might sound good to some of the educated people or maybe to the stockmen, but looking at it from our traditional viewpoint, it is not going to do us any good because in the future we are going to be required to pay for these developments. It might even lead us to the loss of our livestock. Today the council is ready to place a fee on the traders, and then it will just go on to other things which means the livelihood of the people for which they will be required to pay fees. It may sound good to some, but to our Hopi traditional leaders it isn't any good to us. It is only going to bring more destruction upon the Hopi people, so we are looking at all these programs from our own knowledge of our traditional teachings, so in order not to make these mistakes, we must look at these things from both sides.

SUPERINTENDENT: May I make a slight correction? I understood there would be a well every three miles. It isn't true. There will be some water development, either a well or a spring or down in the southern portion of District 6, according to a geographical survey, there is no underground water, and tanks will be set up at Jeddito Wash that will catch the runoff from Jeddito Wash, and then from these tanks it will be pumped. The water will be pumped to a higher point, and it will be distributed from there, and so it is not proposed to drill a well every three miles.

DAVID MONONGYE: As I have said before, I have learned to read and write a little, and I understand English a little, and I have read many minutes and letters of other people and other tribes who have come face to face with this same problem, and they have lost their land and brought upon themselves taxes before they were ready for it. I know it will sound good to us when plans like this are placed before us, and when they ask us to approve it we must look very closely to see where this new plan will lead us. We know from our teachings that when the white man ever were to put in a project of any kind on our land he has money on his mind, and he is working to get control of our land. So that whenever we need to develop anything on our land we should do it through our own efforts with our own money as we have been doing so



that we will not lose it to anyone, and it will not be necessary to have his help. We know these things from our teaching, so as Pahonva says, if we chose the white man's way we are going to lead ourselves into taxing of our land, and all of us do not want to do that on our land. That is not our life, and we do not want to pay fees to anyone for the use of our own land, so we are looking to our life plan and to our Great Spirit who is taking care of us, and if we do not lose faith in him I am sure he will keep us alive.



Now this plan, the relocation program--that is another way of forcing us out of our land. We know it is our land, and of course, many of the young people followed it and went out and left many of us here to make a living from our own land. As a free people without paying anything. If we are in a hurry to be in that position like a white man, to be paying taxes on everything we own, I think it is the proper thing for that person to go out into the world to the white man's town and find out first just what it is that he is leading his people into. Many of us are too lazy to make our livelihood out here, and yet we are rushing to the time when we want to live like the white man. I see that many of the people living in these villages want to live like the white man and want to pay taxes or whatever is to be in keeping with the white man's way; yet there are many of the young men who sit around the store day after day just simply doing nothing. What will happen if they ever got out in the white man's world where they have to pay for everything?

Some of us are busy raising crops and livestock in order to support our children, and some of us are busy making different hand-crafts in order that we can buy our food, and we are busy every day making that, but when we lay around and expect someone to take care of us every day and try to live like the white man we will not get anything good out of it. We must remember these things so we will not fall for these things that are being placed before us today.

KARL JOHNSON: I brought this question up some time ago to you at Kyakots-movi, and I would like to bring this question up again. In addressing information or notices to this particular village, to whom shall I address the letters? Shall it be to Dan or to David or to Thomas? David suggests that I address the letter to Dan who will in turn refer it to David for interpretation or in the case where neither one are in contact Thomas will be all right. I ask the same question of you, Andrew. I have heard so many reports that so and so is the official spokesman for the village of Shungopavy. Now there are a number of men who have identified themselves as such. There is Vietz, there is Peter, there is George, and there is Andrew. Now which one of the four shall I send it to? I have been informed that your new chief is Claude. Who is the spokesman? Who do I refer correspondence to? Andrew said it has been coming to me, but I am like Dan. I cannot read, and if you will refer the correspondence to either Herbert or George it is all right with me.

HERBERT TALAHAFTEWA: It will be all right to send any correspondence to Andrew, and if he wants to he will call me.

NATHAN FRED: I was getting to this: It is almost definite that you are going to cooperate with the traditional leaders, regardless of the fact that you heard them say they were definitely divorcing themselves from the council. Regardless of that you are going to continue to associate with them?

KARL JOHNSON: I am.

NATHAN FRED: Another thing, referring back to this liquor problem to which you say you are definitely opposed. I want to ask: Are you only opposed to liquor because of what happened to your brother? Is that the only reason you object to liquor being brought on to the reservation?

KARL JOHNSON: No. I am looking at each of you the same way I look at myself. I know what it did to me. In other words, I feel like the Hopi leaders. They look upon the people in their villages as their children, and I want to protect you and keep you away from any harm.

NATHAN FRED: Then you want to work 100% with the traditional followers?

KARL JOHNSON: There we come to a matter of choice. I see in some things we can cooperate. In some things it is just impossible. For example, I see a man. He and I are good friends. He goes and touches a hot stove and burns his hand, and then he turns around and says to me, "All right I want you to touch it now." My common sense is going to tell me about it. If you see a danger in the program I hope you are going to tell me. The same way on my side--if I see it is dangerous I am going to tell you the same thing, so it has to work from both sides. However, if you see a danger sign, or what you consider a danger sign and come and tell me about it, but at the same time if I fail to see it as a danger sign, do not be angry with me.

THOMAS BANYACYA: There is always a question on their minds.

KARL JOHNSON: May I explain it this way. May I use a little story: A boy and a girl were going through a pasture one time and as they were walking along a bull in the pasture started to chase them. The little boy grabbed his little sister's hand and started running for a fence. The little girl said, "Let's stop and pray". The little boy said, "No, let's run and pray". See, there are two thoughts. There are times when we can stop, and there are times when we have to get out of the way or in the way, whatever way is to our advantage. There may be a time when a car is coming down the road, and we will have to get out of the road, but if a child ran in the road and you don't want the child to get hurt, you are going to get in front and get the child out of the way. What I mean is this: As far as common sense will dictate I want to work with everyone on the reservation, whether they are in favor of the council or opposed to the council. I do not think that should be any reason to keep information away from each other and make enemies. There are too many people like that. I would rather be a friend or know to you and and say, "Hello, Nathan" whenever I see you. I want to be a friend and if I can, I will. That's the attitude I take.

NATHAN FRED: That's what I want to find out and that ought to be explained to these people that from now on you want to meet with the tribal leaders. That's fine. Then there's this: You got tribal council members who are quite heavy drinkers. What are you going to do about them?

KARL JOHNSON: If they are caught they will be prosecuted in the court. If this should happen during their term in office, we have to go by our Constitution, Article V, Section 1: "Any representative or other officer found guilty in a tribal or other court of a misdemeanor involving dishonesty, or a felony, or of drunkenness, shall be automatically removed from office, and the Council shall refuse to recognize him".

HERBERT TALAHAFTEWA: Do you mean if the council is in session?

KARL JOHNSON: No, while he is a councilman. Then we have nothing more to do than go according to this.

HERBERT TALAHAFTEWA: I have come across councilmen when they were drunk.

KARL JOHNSON: They will have to be convicted in court.

THOMAS BANYACYA: I want to read these two articles here; then perhaps your time will be up to go. Since we are discussing this long range water development in District 6, here's an article taken from a summary of public hearings held at Bedding, Hoopa Valley, Palm Springs, Bishop and Sacramento, by the State Senate Interim Committee on California Indian Affairs, dated February 2, 1955, by Frank Quinn, Indian Affairs Field Worker, American Friends Service Committee, page 9:

"Gratuity Funds are given to Indians by the U. S. Congress and do not have to be paid back. Roads are built from such funds. Reimbursable funds are loans made by the United States Government to individuals and groups and must be paid back, such as cattle or home loans. According to law the Bureau of Indian Affairs had to take some debts on reimbursable fund loans from the per-capita payment of the Claims Case judgment won by Indians a few years ago. Money spent to put in water systems on reservations comes from reimbursable funds. These debts are called Water Liens, and under existing law they do not have to be paid so long as the land remains in the trust of the Bureau of Indian Affairs. Under the 1954 Bill the Indians would have to pay these Water Liens over a period of not more than 50 years. In some places, especially in Southern California, these debts are over \$100,000.00 while the land itself is worth less than that. Bureau representatives say they feel that many of these Water Liens were cancelled, and the Bureau feels the Secretary will do this again. However the Bureau says it does not want to cancel debts until all improvements have been made on water systems. For instance, where the Bureau has paid for hiring a pump operator, or for water and electricity. Many Indians asked that these Liens be cancelled in the Termination Bill itself and not left up to the Secretary of the Interior to decide. Some people

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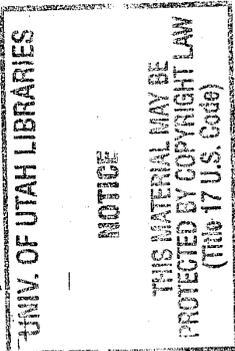
had not known about such water liens. At some places the water system no longer works or never did work because it was not finished or good wells could not be drilled."

This other article is from the book, "Massacre", a Survey of Today's American Indian, by Roger Kessener, and it is found on page 277:

"A decade ago the Indian Bureau acknowledged to the Indian Affairs Committee of the House that more than three million dollars of reimbursable charges had been improperly placed upon the Indians without their consent and usually without their knowledge. The Indian Bureau simply obtained from the United States Treasury money for bridges, roads, and irrigation systems largely for the benefit of whites and told the Treasury to charge it to the Indians. By 1919 the mortgages on the tribes had exceeded \$23,000,000 of which \$8,000,000 had already been collected. In Montana alone the reimbursable charges laid against the tribes had exceeded \$15,000,000 of which two-thirds was wasted. In that state one tribe, the Flatheads, have been forced into a \$7,000,000 debt for irrigation, reservoirs, canals, laterals and salaries. Only 33,000 acres have been cultivated, and mostly by whites, thus making the cost of irrigation \$152.00 an acre. The Indian Bureau guessed wrong as to the amount of water available for irrigation by 320 percent. However, the Flatheads have been charged with their error to the tune of \$5,000,000. By 1928 the Indian Bureau had succeeded in charging \$37,967,315.86 out of \$41,291,000 appropriated as a reimbursable debt on the Indian tribes--a pitiful story which will be treated in the following chapter."

SUPERINTENDENT: May I say this? I wish to tell the people that I have enjoyed listening to this today. Until now I have not been able to meet with you. I haven't been here too long, and I would not like to make any comments, until after I have spent more time studying your problems. After I have read these minutes and have had time to grasp some of these things in my mind I may have a little more to say.

SIMON SCOTT: I just want to point some of the things out again. Due to the fact that these instructions were handed down to us by our forefathers and it is known to all of us, especially to our leaders, we know these things are going to come about in this way, and it is plain that things are being done with the ultimate aim of getting control of this land and resources, but our life plan is all laid out, which we are following and which we are being taught by our leaders and which we feel is good for us. Now, we have read many of these true facts today. That is what is happening, and we look to you, Superintendent, as a man of some authority, and you must have some knowledge of some of these present programs and some of the things that have been read. I am sure you will agree some of these things are true, and if you know it is true, you should not hesitate to say so for many of these things have been done to other tribes, and it is going to be done to us today, but we are following this Hovi life plan. We are not going to accept them because we know it is not going to



benefit us in the long run. So anything that you know you should not hold back from us but you should let us know because we are dealing in the open. We do not like to do anything secretly from now on.

KARL JOHNSON: May I add for the benefit of all people; I have said it to you before and I will say it again: Let us be honest with each other. We will be honest with you, and you must be honest with us. Let us not do anything secretly.

SUPERINTENDENT: As I told the Council or as I stated at the council meeting yesterday, I do not expect to hold anything back from you. Wherever possible if there are any instructions, rules, educational material, or any changes in policies or programs that are of interest to you, I will make these known to the people.

DAVID MONONGYE: I wish to suggest that we get together with the traders and go into that some day so that we will get a full understanding of it as to how things stand because that is really contrary to the traditional leaders' view. You mentioned that some of the people had already followed it or rather favored it. On the other hand there are those that do not want to pay fees for a store on their own reservation and all sort of things. You mentioned about peddlers coming out. We cannot very well force them out. We have to peddle some of our things too, and I don't think it is right to run these peddlers off. I wish we could get together and get a proper understanding of some of these things with the traders.

KARL JOHNSON: We are planning on such a meeting.

THOMAS BANYACKA: Dick McLean just mentioned that since they have not given their approval of a program, there is a project or a well that is being drilled right below their village. He wants to know by whose approval or by whose consent it is being drilled.

ANDREW H. HIGLEY: We have not given our consent, but they are working on it.

SUPERINTENDENT: I can't answer that, can you Karl?

KARL JOHNSON: The only thing I can think of is that it might be one of the projects approved on a previous program that was extended; however, that is prior to your time and my time.

