MEETING WITH UNITED STATES COMMISSIONER OF INDIAN AFFAIRS. JOHN COLLIER, AT THE ORAIBI HIGH SCHOOL, AT ORAIBI, ARIZ., SEPTEMBER 12, 1944

The opening remarks were not taken down as the writer was not present. The opening address was given by the Governor of New Mexico, who spoke of the importance of the work of the Commissioner of Indian Affairs and the need for the cooperation of the tribes in the development of the reservations.

After the opening address, the Commissioner of Indian Affairs, Mr. Collier, addressed the assembled Indians. He spoke of the importance of education and the need for the Indians to take an active part in the development of their reservations. He also spoke of the need for the Indian tribes to work together in order to achieve their goals.

Mr. Collier spoke of the need for the Indians to work with the government in order to achieve their goals. He also spoke of the need for the Indians to work together in order to achieve their goals.

The meeting was adjourned after Mr. Collier's address.
Such unjust treatments are not helping the Hopis any and are not promising him any bright future. As things are now, we Hopis are trying to have a very poor living and a hard time supporting our families. What we Hopis are asking for is justice, freedom to live and support our own families. We want more land, and we seek that we be permitted to increase our livestock so we can make a decent the progress and success of a people. As we Hopis ask that we be permitted to work on toward success and prosperity.

Mr. Collier, I want to ask you this. Can you see any bright future for my people with our small herd of seven to nine head of cattle or our small herds of sheep? Some of my people have been trying very hard to do all their farming with. As I have said before, we can't possibly support our families with what we have. I will expect to make a decent living at the same time. I again ask you to stop and destroy this destructive program, as I have five children in school, two in this school and two in other schools, because I want them to learn. Two of these I have sent to other schools because I want the best for them. I pay their tuition and buy their clothing, so they will be clean and neat. With five children in school, you can see that it takes money. Mr. Collier, do you think that nine head of cattle is enough to properly support these children? This question is shared by the rest of my people, who are in the same situation.

Here the interpreter added that the Governor had some younger children at home also.

Mr. Collier, I suspect I might as well start answering questions now. I have listened to the speaker this morning for a long time, and now I have listened to Mr. Roger. In answering questions now, I think I can answer these which are in the minds of many of you. I will begin with stock reduction, who is responsible for it. Rogers. This will be all; let him talk. Perhaps there are others who would like to say something. It seems that Mr. Collier is a hurry.

Ray (chairman). Let us all listen closely to what he has to say. Let us find out who is responsible.

Mr. Collier, I shall speak where Roger's feeling is so strong, with stock reduction. If I were the person who made this policy, I would say so. If I can throw the responsibility on someone else. I have read from a document, Public Law 383, 73rd Cong., 96. The content of what was read all summarized to the effect that the Secretary of the Interior was directed to control livestock on government soil and to prevent soil erosion. Wherein controlling livestock he was to keep the stock to the carrying capacity of the range.

Mr. Collier, Congress is the one who made this law, and the Hopis accepted it when they adopted their constitution in 1926. You men may ask, Does it have teeth? I will tell you. This is a court finding, not my opinion! In 1909 Congress passed a similar law for a tribe in Wisconsin, reserving their timberlands, which provided that the Indians were to preserve their timberland and the timber was all cut down and their land was ruined. The timber was cut for 50,000,000. The contractor was granted timber, and the Secretary of the Interior disregarded the direction of Congress. I would add for your in: meat. The law concerning timberlands was one expression, but the grading regulations regarding livestock includes which people too. John Collier is out to blame. If I could say that I was the father of this conservation program I would plan still remains. What I just said, I did not say to excuse myself of anything, the moral responsibility.

In regard to range management; responding to the questions asked by Roger, I would like to cover in more detail, but we won't have time tonight. Some of you were there at Polacca and heard what I said. First and Second Mesa were reduced without much suffering. Third Mesa reduction was heavier, suffering greater, and yield of the crops was small compared to others.

For example, Acuna and Laguna. Their cuts were from 30 to 80, and from 32 to 17. Laguna did this in 1930, 1957, 1938, and 1939. The effects are so profound that they will not return to their old figures, and they are more money now than they were when they overstocked the range. All this has done voluntarily.

EXHIBIT 26b
Here you are asked to reduce from 19 to 6. This is a program of economy, long and stock depends upon the grass. You ask for more in seeds, but the land must come first—the fence must be given a chance to increase and build itself up; then will come the pasture.

Now, regarding the Executive order (reservation) of which Rogers and John spoke: The Executive order as you all know came down in 1859, by order of the President of the United States and John H. Smith. It is purely rhetorical. Now, don’t we need to debate as to the number of Navajos there were in the Executive order in 1859? I think they were so many, two or three, and the Secretary was there or not, they came. The Secretary made a report every year how many there were, and he let them come in each year. In addition to west to Congress and ask for schools for the Hopi Tribe, and the Executive order, and gave it to them. Thus it came about. I am not talking about right or wrong. About the matter that the Navajo reservation has become a fact—it has become law. The Hopi Tribe Council, on any Hopi reservation; they have been entitled to demand that the Hopis have been here first, not only were they the original owners and users of this land they lived on these lands, they lived here, and the land all around. They are not nonnative people, they were settled. Navajos are a roaming people. They roam all over the land. It was the duty of the Government back in 1859 to have made a reservation for the Hopis big enough to live on. It had the power then, but they didn’t. They were too busy looking at the Indian from another angle—they didn’t want the Indians to exist.

I perfectly understand the frame of mind and views of the leaders at Navajo. I recognize the statesmanship of Rogers and the emotion of the first speaker. I admire the stand they have taken. They withheld against a lot of foolishness of the Government. I understand fully. I appreciate the arguments against me. The way the Government can work in the future in pushing the Navajo back, and pushing out your boundaries, is to get more land for the White man, and to make it look as if they are advancing, and they will be willing to give up their rights on the Executive order for that land. Now, to ask the Government to do this is not an easy thing to bring about. Especially in this part of the country. Executive is hard to convince. Convincing the Government, the doctrine and politicians will fight against it. On the contrary, they want to take it away. Now, I say, I understand your bitterness and anger. Keep it up but add a determination to find a way out. The whole case has to rest upon the honor and decency of Congress. If the thing I’m suggesting to the Government, the government would compensate them on the improvements they made. We cannot move the Navajo till we find more land for them somewhere else. It may be that you people do not want to go any further than the point and pay that you are being protected. Keep it up! Let your friends do the talking. Work on public opinion; tell the public, and work with them. The Hopi is being wronged; he is being cheated, and it needs to be stopped, and we will all work together, something might be accomplished. I’m telling you how to do things and get them done. You have a moral inheritance.

Now, regarding self-government and council of the Hopi Tribe, which will be partly in response to the speaker of this morning. In my eyes it is very important for the Hopi Council to succeed and go forward. It is that we all come together, we will all work together, for the benefit of the Hopi people. Self-government has to be established and go forward within the framework of the Hopi tradition and the constitution. The basic fact about the Hopi society is the one found in the constitution. The constitution is very careful in balancing the powers; it leaves very plainly that no business can be done unless a quorum is present. You know that for yourselves because you have had trouble in getting a quorum. The constitution,

EXHIBIT 26c
as I read it, intends that the council find and deal with these things that are paramount to the Hopi welfare and to all the villages. It is not for us to say what those are, but the following are some that might be considered:

1. The matter of settling more land.
2. Obtaining funds necessary to maintain, complete, and operate the facilities now in use to restore the lands, develop water supplies, and to have an adequate hospital. This, of course, includes schools.
3. There is an effort now being made in Congress to close all Indian lands, and open them to taxes, and to take away your schools and hospitals. This bill is being pushed by some of the strong leaders of Congress. The bill also includes doing away with the protection of the Indian. This is being pushed by both the Democrats and Republicans. Some of the men are Moore, of Oklahoma; Wheeler, of Montana, and Mr. Shipstead. These men want to tax land, take away schools, hospital and turn you over to the State and State courts. Now, there are at least these three matters that concern all the Hopis. The council would have to form of necessity. This union of villages would have to be voluntary, as the villages differ in different matters. The council should try to select the main issues, keep informed, take these things which would mean, you might say, life or death. Look all abroad for help: you have many friends, in resisting the effort to destroy Indian protection.

Now, my final word is this: I have studied the constitution, I'm filled with adoration for the adequacy and wisdom of this document. It would be very astonishing if the constitution was perfect. It took 8 years to draw up the United States Constitution, and it has been amended 17 times in a little less than 100 years. It takes time to perfect a constitution. You members are forerunners of a complete constitution ahead. Wage the battle as if it must be won or die. Then you have started right. You want to succeed—then expect to succeed. There is a great deal more to be said that has not been said, but I do not have the time and strength. I've had meetings all day, but I'll go back to Washington with a clearer understanding, as to your anger to the Commissioners. We don't blame you. We made our mistakes. We invite your strong language.
DEPARTMENT OF THE INTERIOR,
OFFICE OF INDIAN AFFAIRS,
Washington, D. C., December 19, 1921.

DR. ARTHUR E. MORGAN,
Community Service, Inc., Yellow Springs, Ohio.

My dear Dr. Morgan: I have given many a moment in which to read more carefully the excerpts from the Hopi letter dated November 30. As I read them I was struck by the use of the term “white brother” in the Hopi letter. The very fact that the letter contained much of the background out of which the letter was written, but the version given here is not the one that originates on Hopi lands, I believe was characterized by the term “white brother” is thought of as a friend who is to ensure the first printing of the Hopi people.

I now proceed to the questions raised in the letter:

1. "The Hopi Reservation, as it was set up in 1856, prior to the Executive order which established the Hopi Reservation, was in theory a matter of history, but at the time it was in its very nature a matter of fact. It was at least in part an attempt to consolidate Hopis in an area of their own. The letter states that the Government itself was to the Navajo, "the absence of any action to settle the Navajos who had been removed into the area. It was its status assumed the area was there with the consent of the Secretary. Ultimately the Navajo area became overpopulated and overcrowded, as it was an impractical impossibility to remove them.

2. The Government made two blundering efforts to put the Hopi land claim, individual allotments. The efforts were made in utter ignorance of the facts. The Secretary of the Interior, in his letter, states that the Hopi were given certain rights and that the treaty was signed by a number of the Hopi and by the United States. The Secretary never officially settled any other Indians in the area but in the absence of any action to settle the Navajos who had been removed into the area, it was in fact assumed the area was there with the consent of the Secretary. Ultimately the Navajo area became overpopulated and overcrowded, as it was an impractical impossibility to remove them.

3. The Hopi letter is an inaccurate statement of the facts. It is not true that the Hopi lands were held by any tribe, the letters state, because the Navajo were intent on subduing the Hopi. It is not true that the Hopi boundaries could have been surveyed in an earlier time. It is not true that the Hopi was assumed the area was there with the consent of the Secretary. Ultimately the Navajo area became overpopulated and overcrowded, as it was an impractical impossibility to remove them.

4. The Hopi lands are overrated. It is true, and this condition has been made especially bad by several successive years of drought. The problem of enforcing reclamation was put up to the people in each of the three cases. Committees were formed of such men and complete information concerning the range was placed before these committees. Knowing what the carrying capacity of each range was, the committees decided the number of sheep each family was to operate so that the total number would remain within the carrying capacity of the range. It is not true that sheep were removed without compensation. Funds were provided and the Government purchased sheep which, because of their starved condition, could not have been marketed anywhere else.
8. The reference to past policies of the Government, which occur in the last two paragraphs on page 2 are true enough. The policies and practices of the Government in the early years of this century and before did have the effect of dividing the Hopi Indians. At that time emotions ran so high that if any other people in the world had been involved similar results would have resulted. Because the Hopi believe implicitly and profoundly in peace, they were able to avoid armed conflict but at a terrible cost to their institutions. As a matter of fact, they have not yet recovered from the moral shock which occurred at the time. You probably know the story of how contending factions fisted up in the middle of the plaza and pushed against each other until one side was literally pushed out of the plaza.

9. It is true also that the Government compelled children to leave home, and kept them in boarding schools for years on end. This is a further effort to break down the culture and the resistance of the people.

10. In all of the above part played by the Government does not make a pleasant record. In later years it has been necessary to act firmly when we knew that the life of the tribe was at stake. If in an earlier day our policies had been toned down, with greater humanity, our relations now might be more friendly.

I have tried to tell Dan and James, the Hotevilla leaders mentioned here, that we are no longer intent upon the destruction of Hopi life, that, on the contrary, we want to help preserve those qualities and those institutions which have made the Hopi people so enduring. I am afraid the word of no man among us is trusted any longer, by Dan and James. They witness (erroneously I believe) in the light of the Hopi traditions the process of an unalterable fatality laid down at the foundation of the world.

Sincerely yours,

Juffer Collier
Commissioner.
Hearing before the Committee on
Indian Affairs, House of Representatives
79th Congress, First Session, Oct. 29,
1945, p. 27

Mr. Roger Quochytewa,
Governor of Craibi, through Superintendent, Hopi Agency,
Kaans Canyon, Arizona

Dear Mr. Quochytewa: I have been awaiting receipt of your letter, which
you stated in your telegram of April 5 that you were sending, protesting
against the fencing in of district 6.

I assume that your objection to the fences is based on your fear that
the building of such fences will in some way affect the claims of the Hopis
to lands outside of district 6 within the Executive order reservation.

I want to assure that any fences built will in no wise be construed as
establishing district 6 as the Hopi Reservation, or jeopardize any claims which
you may have to other lands. The purpose of the fence is not to mark off the
boundaries of the reservation, but merely to prevent cattle and horses from
straying; to assist the stockmen in improving the quality of their herds, and
in controlling the breeding program by preventing inferior sires from mixing
with the herds. (emphasis added)

It is not compulsory that a fence be built. Assistance can be obtained
from the Agricultural Adjustment Administration which will almost pay the entire
cost of the fencing, and it is an opportunity which the Hopi stockmen should
take advantage of. Should the stockmen in the area desire to build the fence,
I hope that you will not interpose objection.

Again let me assure you that the building of this fence will in no way
affect your land claims.

Sincerely yours,

William A. Brophy, Commissioner.
BIA FR. Hopi Agency Ken's Canyon, Arizona PRC No. 73598, File 342

February 14, 1945

Burton A. Ladd
Supt. Hopi Agency

Dear Mr. Ladd:

This is in reply to your letter of January 13 concerning the proposal to construct certain fences with AAA assistance.

The proposed structures are in the nature of drift fences. Their construction will in no way affect any of the land claims of the Hopis and will not mean that the Hopis agree to the legal establishment of any boundaries to the Hopi reservation. These fences are designed to protect the interests of the Hopi stockmen and to prevent additional encroachments of Navajo livestock on Hopi ranges. In our judgment the proposed fences will have no effect on Hopi land claims, but will prove to be of great practical value to the Hopi stockmen. (emphasis added)

I hope that arrangements can be completed so that work on the construction of these fences can be started at an early date.

Sincerely yours,

Walter V. Wohlke,
Assistant to the Commissioner.
Yelapa, Arizona
January 3, 1944

Supt. James D. Crawford,
Kears Canyon, Arizona

Dear Mr. Crawford:

In your meeting with us you presented certain matters on which interest-
ed parties desire recommendations from us, being The Congress of American In-
dians and the Commissioner of Indian Affairs. We noted with interest that
this is a far departure from official routine in that Government representa-
tives came to us in the past with the information that such and such is the
future plan and policy, and never were recommendations sought from us for con-
sideration by the Service.

Past meetings with Indian Service men and Congressional committees have
been numerous. At every meeting we gave our best with the thought that what
we present will be acted upon, but to our sorrow and disappointments we cannot
point to one instance where a consummation was effected. And were we to
be governed by these numerous past records we should just lay your request
aside with the thought that it is again one of those things told to us as
earnestly sought but never acted on. We also take into consideration that
policies effected by former Commissioner John Collier and laws enacted through
his efforts are intact and still in force. Also, many of the people intimately
associated with him in the Indian work are still in the Indian Service
which causes us to wonder that if we present anything outside of these policies
and laws, whether anything we recommend can be acted on to somewhat conform
to our desires, so you can readily see the very peculiar situation we are
placed in by your request. But we have had two meetings since meeting with
you and all these things were thoroughly gone into and viewed from every
angle; and we, by this petition, represent the entire population of First Mesa.

We have decided to comply with your request, and acquiesced. This is
based on the many things being talked about with regard to Indians with their
relation to the U. S. Government, and the interest shown by American tax
payers who seem to have been led into believing that the treatment of Indians
by the Government is all wrong. Congress has become interested to a degree as
never before. Newspaper reports flashed out to the Country that certain resi-
idents in Arizona and New Mexico are going to starve this winter, which caused
an influx of an immense quantity of material for these "starving" Indians. It
is these present events that has led us to believe you, that recommendations
sought by the Indian Service heads are genuine which will lead into enactment
in the not too distant future. Then coupled with this is that you are a
new man on this field and in your meeting with us you so impressed us as to
your earnestness for the welfare of the Hopi tribe that we now gladly and hope-
fully present to you, and you in turn to the proper sources and authority,
our plea contained herein.

You no doubt have already seen the acute Hopi land situation, and per-
haps considered that the entire economic well-being of the Tribe lies herein.
For many years in most every proposition coming to the Tribe by Government

EXHIBIT 29 a
officials this question comes to the fore as an important subject. Petitions, resolutions and many other pleas have been presented by our men in authority, and coming at this time they may be looked at as "again, one of those same things." But let us consider seriously, for human lives are involved. Lives whose well-being is too often decided how they should exist and decisions are from those almost totally unacquainted with lives on this almost non-producing and waterless reservation.

On sec. 4, July, Mr. Matchford, who was detailed by Commissioner John Collier, had a meeting with the Hopis at Polacca, the subject strictly being Hopi land. Hako, one of our headmen, was selected by the Hopi leaders to be the spokesman at this meeting, and he went into what was the Hopi land area very thoroughly; one of the duties of his chieftainship is Hopi land affairs, and what he recited are facts. Nothing in the record of that meeting is derived from the truth, and we are now going to cite some of his remarks to try to show you just what Hopi land claims are as existing from time immemorial on this reservation. Hako said:

Some years ago the Hopis were found residing where white men began moving towards this place. Through traditional prophecy the Hopi knew that a man from the East would come and unload the Hopis' burden, and since this was expected, when the white man's approach became known, the Tribe awaited his arrival with joy. The first meeting with him was a little east of Santa Fe, N. M., later in Albuquerque, N. M., then at Fort Wingate, N. M., then at Fort Defiance, Arizona. The outer boundary of the Hopi land area became a subject of importance. A sub-station was already up in Keams Canyon for the administration of Hopi affairs by the Government, and Loloias, of Orayie; shipel and Bagami from Chimopow; Kukasamu from Hishongnovi; Homa, Coyote Man and Hurawistewa from Polacca, were selected to take up this matter with the Agent, and went to Keams Canyon for a conference with him, but nothing was accomplished, and another Hopi meeting was called which would definitely settle the matter, at Hishongnovi. Upon reading a decision the selected men went to Keams Canyon and informed the Agent of the decision. They were asked where the boundary was. The reply was, "Its beginning is at Gamado." "All right," said the agent, "but 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 Hishongnovi was that Hopis men should be selected to go around the boundary line which the Hopis claimed. When the Agent consented to this, the people again selected men who would go around this boundary. Hako could only name four people whom he saw were to go around. They were; Polacca, Quahni and Avayou from First mesa (Polacca), and Quawaho from Second mesa.
The white man (Agent) had a plan too. Soldiers should come into the Hopi country, and in a few days a lot of soldiers came and put up their little tents in one of the canyon corners by the Keams Canyon Agency. On the appointed day the selected Hopi 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 Hopi area. They started off, and just before they got to Canada, Arizona, 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 Hopi reservation line. Something was written on a piece of paper, and put inside of this rock pile. 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 (Polacca) went west. They went up a ridge with a lot of cedars, and 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, the soldiers asked where water was. The Hopis pointed out there was a spring there, Big Willow. They went in a westerly direction, over rough land, and got a little butte near the same. 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 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. Those people wondered why they did not take much food, but they knew that Holbrook was near where they could replenish their food supply. They talked on that hill, and the Indians advised that they could settle the matter there. They wrote something, put it in a can and deposited it in the ground. When these men agreed on that, they kept on going. The other group that went east, went out near what they call Kuchi 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 the party that went west reached the appointed place, they waited for the men that went 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 deep canyons, mountains and cliffs which delayed them. Complete information from the men that went east is lacking, but from the western side the information is more complete. They came out at Chief Rock. Another place called Tsillami is where they encountered difficulty, as well as at Onion Point. From Chief 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 place of iron stuck in the ground. The two are beside each other. They followed a southwesterly direction to a place that the Navajos call Harrina. At Harrina they found that there was a steep canyon which they could not cross. They went farther on west to a place called Cow's 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 going on west, and in the meantime the other group on the western end not having met with them in four days, started looking for them. Just past the coal mine they met, at a place called Quitil, they made some more notations. They made some blue spears, and started home carrying them on their shoulders. They marched into a circle in the court at Craibi. They went from the village into the valley. From Craibi they went to Chimopovy and went through the same performance in the court. They did not go into the Misangnovi village or into the first mesa village. They went past these villages into Bears Canyon after they got home, thus having accomplished what they were after. They made a personal, hard trip around the boundary which they claimed was theirs.

All this was prior to the year 1882. Then some years after 1882 the Hops were informed that a reservation was set aside for them by Executive order on Dec. 16, 1882, comprising of 2,472,320 acres or 3660 square miles. Although this order was far below which the Hopi claim and around which they walked with the soldiers, they made no protest whatever to the U. S. Government. Living in the midst of the Navajo country, the Hopi never heard that a confirmation of their title was necessary nor had they any money to make the claim; therefore, they had no legal tenure to their land until the Executive order was made. This reservation was set up with the idea of giving the United States authority over the Hopi and to protect them from the Navajo. The report of Lieut. C. Ives of his exploration in 1857 and 1858 of this area would seem to further substantiate the claims that the Executive Order reservation was set aside to protect the Hops from the Navajo rather than a place for the Navajos to be settled. Ives' report and maps places the east boundary of the Hopi reservation somewhere east of Gomdo, Arizona.

On Nov. 14, 1944, a delegation appointed by Hopis presented their land matters to the Sub-Committee on Indian Affairs of the House of Representatives from Washington. Although years ago we all believed that we had some legal claims to that boundary set by our selected Hopi who actually walked around the line, accompanied by U. S. soldiers, we did not ask to be given this area but made a plea that the Executive Order area of Dec. 16, 1882, be set aside by Congress as the legal boundary of the Hopi Reservation. This is recorded in the Sub-Committee's report beginning on page 580.

In 1934 Congress passed a law which was later designated as the "Reorganization Act." On April 7, 1936, Commissioner John Collier, in a meeting with the Hopi people at Oraibi, said: "All around you is the Navajo tribe, and that tribe is not organized under the Wheeler-Howard (Reorganization) 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 tribe totally unorganized. The Navajo tribe is organized; it has its recognized tribal council working under regulations and a constitution. The Government can deal with the Navajo tribe through its organized representatives. So long as the Hops 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
the, cannot be settled until both tribes are organized. In the meantime the
Hopes are going to get the bad end of the deal if they stay unorganized.

Mr. Collier at that time was trying to point to us the good things con-
tained in the Reorganization act. He told us that when the Hopis organized
that the Government cannot do anything without the knowledge, consent, or ap-
proval of the Hopi tribe. We believed him as we have believed all Government
representatives in the past. So we organized. But we have been sadly disap-
pointed, 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. We heard of District 6 after the boundary lines
were in effect.

After the tribal organization was effected, a delegation was sent to
Washington, their particular object being land matters. The delegation so
impressed Commissioner Collier of the dissatisfaction of land management
District 6 that he later detailed Mr. Centervall to come out and go over the
whole matter of District 6. The investigations and report and approval by
the Indian Office of Mr. Eatonford's findings were not satisfactory to the
tribe. So Mr. Centervall arrived; made a complete investigation of District
6, and made an exhaustive report to the Commissioner on the matter. The re-
port was approved by the Chairman of the Hopi Tribal Council. As a result
of this investigation District 6 was extended out a little more, but still
not enough to properly care for all farm and stock needs of the tribe. Then
on top of this a complete census of stock was made which resulted in the most
drastic, inhuman reductions in stock to get it down to the carrying capacity
of District 6. We protested, we were told that District 6 must not be con-
structed as the Hopi reservation, that the outer area outside of District 6
was still Hopi area. Believing this, we requested that District 6 boundaries
be put aside and we permitted on the Executive Order reservation land. But
this was refused.

This past Summer and Fall after visits were made to the Navajo reserva-
tion by Congressmen, Secretary of the Interior, and others, a report went out
that the Navajo Indians would starve this winter. Such reports aroused pub-
lic interest to a degree that voluntary assistance came to the Navajo and
Hopi reservations. The Hopi tribe did not send out a call for help because
of lack of food and other necessities of life. But the Hopi tribe is a
little worse off economically than the Navajos because:

1. Because a big part of the Executive Order Reservation land
has been taken away from us and given to the Navajos;

2. A drastic reduction in our livestock was made, with no
assurance from any Government source that relief in this can
be had.

These most unfortunate fates are on us. We have made repeated appeals to
Indian service officials for relief from these two things, and when Commission-er Collier’s attention was invited to this in April, on Sept. 12, 1884, he said:

"I perfectly understand the frame of mind and views of the leaders of Santa Fe and the bitterness of anger and the emotion of the first speaker. I admire the stand they have taken. They voted against a lot of foolishness of the government. I understand fully. I appreciate the accusations against me. The way the government can work in the future in pushing the Navajo back and pushing out your boundaries, is to get more land for the Navajo somewhere else. I make it so appealing to them that they will be willing to give up their rights on the executive order for that land. Now, to ask the government to do this is not an easy thing to bring about, especially in this part. Extension is hard to make because the white cattlemen and politicians will fight against it. On the other contrary, they want to take it away. Now I say, I understand your bitterness and anger. Keep it up! But add a determination to find a way out. This whole case has to rest upon the honor and decency of Congress. If the thing I'm suggesting could be brought about, and land could be bought for the Navajos, the government would compensate them on the improvements they made. 'We cannot move the Navajo until we find more land for them somewhere else.' It may be that you people do not want to go any farther than to protest and say that you are being suffocated. Keep it up! Let your friends do the talking. Work on public opinion; tell the public, and work with them. The Hopi is being wronged; he is worth something; and if we will all work together, something might be accomplished. I'm telling you how to do things and get them done. You have a moral inheritance."

No, we want to state what we want. District 6 boundaries are not bound by law. We want district 6 to be done away with and the Hopi tribe permitted to all parts of the executive order reservation, and by this our present small stock holdings will be increased which will more than take care of our daily wants and needs. We don't want the outside public to look on as a lazy, indigent and shiftless tribe. The injustices perpetrated by the government in the establishment of District 6 is a wrong done us what Commissioner Collier said. District 6 can be made obsolete now by the Commissioner of Indian Affairs.

Then, when District 6 is done away with, we want Congress by law to define the boundaries of the Hopi Reservation for use of the Hopi tribe, such boundaries to be the present boundaries set forth in the Executive Order of Dec. 15, 1882.

It seems to us that sound reason is in our favor, that we should not have to resort to any outside groups as suggested by Mr. Collier; but we are in a bad situation, and misfortune demands action and not pity alone. So, in conclusion, we humbly appeal to our great Government through you for relief.

S/ Ed Hayata
Head Associate, Chief, First Mesa

S/ Albert Yava

S/ Luke Panona, Associate, Chief

Mako (Thumb print), Asst. Chief

Witness to mark:

EXHIBIT 29f
March 29, 1943

Rm. Julius A. Krug,
Secretary of the Interior,
Washington, D.C.

My dear Sir:

I am enclosing a letter addressed by some Hopi Indians to their agent. In it they state that they are unable to live on the territory of District 6. Since their cattle and sheep have been compulsorily reduced the situation to their economy is very grave.

One of them appeared last month before the local Ministers' Association and requested that we write to our Congressman and to you urging that they be no longer restricted to District 6 but be allowed the Executive Order reservation granted to them years ago.

Sincerely and with respect,

[Signature]

EXHIBIT 299
The Reverend David Churchman Trimble
St. Luke's Rectory
136 South Mount Vernon Avenue
Prescott, Arizona

My dear Mr. Trimble:

Your letter of March 29 to the Secretary of the Interior, enclosing a letter from the Hopi Chief of First Mesa to Superintendent Crawford, has been referred to this office for reply.

I want to assure you that we, in the Department of Interior and Bureau of Indian Affairs, are keenly aware of the desperate land problem of the Hopi people. I fully understand their feeling of insecurity, but this is due only in part to the boundary lines of District 6. There are many other factors.

The abolishment of District 6 would not increase their grazing area, but would instead diminish it, for elimination of the boundaries that delimit District 6 would only increase the problem of holding back the encroaching Navajo.

I wish to assure you that the establishment of District 6 does not modify in any way Hopi rights in the Executive Order reservation of 1882: "set apart for the use and occupancy of the Hopi and such other Indians as the Secretary of the Interior may see fit to settle thereon."

District 6 is essentially a grazing unit. It was established pursuant to the authority and obligation of the Secretary of the Interior to bring about and maintain the conservation of Indian lands. Grazing units are essential to this purpose.

The present boundaries of District 6 were fixed after long studies which commenced in 1934, and were not finally completed until 1939 when the Department called in Mr. Chris Hatchford, of the U. S. Forest Service, to make an independent recheck of the boundary. This boundary is always subject to modification and changes when circumstances warrant such changes.

The boundary lines as they stand now, represent the line of reasonable equilibrium between grazing pressures which have pushed the Navajo toward the Hopi villages and Hopi land pressures that have forced them out from the villages. In some places, Navajo pressures are much stronger against the line than the Hopi pressures from within.

The Hopi would probably benefit psychologically if District 6 were

EXHIBIT 29h
eliminated, but the conservation of the range land would then become nearly impossible. Friction between Navajo and Hopi would increase. The Navajos are there and they cannot be moved except as we drain them off into employment outside the reservation, relocate them on the Colorado River, and relieve some of the pressures on grazing land through the development of agricultural and industrial resource opportunities within the reservation to lessen their dependency on livestock.

The economic plight of the Hopi is as bad as that of the Navajo. For this reason they are included, proportionately, in the 10-Year Rehabilitation Program. They, like the Navajo, must seek employment outside the reservation. They must, through education, acquire the skills that will make them able to compete, in every respect, with the white man. It will be necessary for large numbers of them to settle on the rich lands of the Colorado River reservation. They, like the Navajo, must intensify their efforts to improve their agriculture and their livestock, and through good conservation practices, their grazing lands.

Please be assured of my devoted interest in the welfare of the Hopi people.

Sincerely yours,

(Sgd) William Zimmerman, Jr.
Acting Commissioner

EEF:LL
cc: Region IV, Phoenix, Arizona

Mr. James D. Crawford, Hopi Agency
Dear Mr. Commissioner:

There has been a group of geologists working on the Hopi area for several months. I understand that they are in the employ of Stanolind, a branch of Standard Oil Company, and are prospecting for oil.

This company is drilling prospect wells south of Holbrook now and the geologists tell us that near Oraibi and Pinon are the best oil formations that they have found in the entire general area. Also that we can expect the company to propose us for an oil lease soon and they will probably be in a hurry to start drilling when they ask for a lease.

I would like for it to contain several stipulations. Among them I would like to have them agree to drill to a definite depth within a definite time limit. Perhaps the Office could supply information and suggestions. Our most difficult problem, however, is the procedure in granting the lease.

Some villages will be against a council and against the drilling for oil.

From the information which I have been able to obtain, one of the favorable prospects is on District No. 6 and another on District No. 4, both on the Hopi Executive Order Reservation, but the one on District No. 4 is under the Land Management Jurisdiction of the Superintendent of the Navajo Reservation. What would be the procedure in that case?

I may be crossing the bridge before I get to it because all of my information is unofficial, but this unofficial information leads me to believe that we will be pressed for time when the proposition breaks officially. There seems to be quite a lot of preparation before any action can be taken.

After application for lease has been received, there will be other discussion with the Office before any meetings are held in villages.

Some of the questions which we would like an opinion on now are:

1. What leasing procedure would be followed in the absence of a council?
2. Should not the entire Hopi Executive Order Reservation be leased through Hopi Agency?
3. To which Indian would the mineral rights belong?
4. How much time would be required, under these conditions to complete a lease?

(over) EXHIBIT 30a
Any other information which the Office might offer will be appreciated.

Sincerely,

Burton A. Ladd, Superintendent.