



CHAPTER 26  
YUKIWMA GOES TO WASHINGTON,  
RETURNS TO HOTVELA,  
AND RENEWS HIS  
RESISTANCE (1911)

Little more than a month after his arrival at the Hopi Agency, and motivated principally by Yukiwma's opposition to allotment and ongoing rejection of schools (see chap. 4), Agent Abraham Lawshe proposed taking Yukiwma to Washington to meet with President Taft (who, in 1906, as Secretary of War, had some direct involvement in the imprisonment of Hostiles at Fort Huachuca; see above letter of December 7, 1906) and the Commissioner of Indian Affairs, R.G. Valentine. Yukiwma thought the matter over and agreed to go, taking two stone tablets of authority over Orayvi's lands with him, which he presented to Valentine, and possibly also to Taft. By the time the trip occurred, in March 1911, Murphy's allotments—submitted in December 1910—had been suspended indefinitely. Yukiwma met with President Taft on March 27th, and with Commissioner Valentine the following day. The first document that follows, a transcription of a conversation between Yukiwma and Valentine, is rather rambling, but lays out the terms both of Yukiwma's demand for autonomy over Hopi institutions, land, and life, and the countervailing requirement by the government that Hopi children be sent to school. In passing, Valentine notes that he had been present at Hotvela while Yukiwma was involved in its building; perhaps this refers to a time in 1908 or 1909 (Valentine became Commissioner of Indian Affairs in June 1909), but I am not at present aware of other documents describing this visit.

Conference between  
The Commissioner of Indian Affairs  
and Yukeoma, Hopi Indian.  
March 28, 1911.

(Through an interpreter.)

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

He said that they are waiting for these people to come. He said that when they came up from the underground world there were two brothers there, all the same as an Indian, and one of them—both of them—had a piece of stone, a sort of mat, and one of these [Pahaana, the elder brother] started for the East, and he said as soon as he got to the rising of the sun he would turn around and start back, while this other one [the Hopi] was going to stay an Indian; and he had permission from a red headed spirit [Maasaw]—it looks like human, all but the head that was covered over with a rabbit skin and blood poured over its head—Red Headed Spirit, had permission to go up to this earth, and so when

it did go up, this spirit gave the two stones, he had stolen two stones, and gave to each of these men, and on the other one, one Oraibi's got, it is almost like a paper, it is a piece of rock which is like granite, and it has got human figures on with no heads on. He said that describes what is going to be done with these hostile people, lose their heads. And he said they are waiting for these, for what he said the real white people, real Americans. These are the people that have never been baptized. He said those people from the East will come when they are in the same condition as they are now.

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

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

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

so he had to sign up to take up the white man's ways, and he and his followers went back to Oraibi.

After Kewinumtewa and his people went back to Oraibi, they said that the Government wanted him to go away from Oraibi and establish another village by themselves. But this was not told Chief Tewaquaptewa, but he heard it; but he thought this was not right, because as soon as they take up the civilized way, they won't respect these people that are taking the old way, and Chief Tewaquaptewa was planning to drive Kewinumtewa and his people out, but Kewinumtewa and his people found it out, and before he was driven out he went out, over to Bacabi, and established a village there.

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

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

He said that, of course, you never think anything that is not right for his people, because these old people still believe in the wizards, and he said it has been prophesied that this was known among the white people and among the Hopis as well, that these wizards and witches, they are going to have their heads cut off. This would be the only remedy that would get these people to go on good terms with the white people. And as he said this stone that Tewaquaptewa has, that describes this, with the human inscriptions on it, with men without heads on it. He has one and Tewaquaptewa has the other one. He said that it has been known among the white people just the same as the Indians, the Hopi Indians, like they are going to have their

heads cut off, and he said they had been given the choice by the government, and they rather take up the civilized ways than to go the old Indian way.

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

Answer: He said, of course he don't really mean himself, but he said what passed between him and Tewaquaptewa, one of these two men is a wizard; why, he said the White Father [sic, still referring to Pahaana, the elder white brother] would know it and tell it right away, and he is the one that will be beheaded. He said that they don't know who it is that is the wizard. They claim that these wizards fly around at night, and they go all over the country, but he said they might not know him, because he has never been here, or any other part of the country far away from home. But the white people will know who it is that is the wizard, either him or Tewaquaptewa, they will tell it. Thus all on account of these things that he tell the people, they say that he is no good, considered as no good, and for this reason he has got his map with him. (Yukeoma showed two flat stones, which he handed to the Commissioner.)

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

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

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

Yukeoma: He said again that he wants to live the old way with his children. Don't want no

schools, don't want his children to be educated. This is the only important thing he was going to talk about; about the beheading. He says this will come to pass as has been prophesied.

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

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

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

Yukeoma: He said that it is true, their coming through Santa Fe; they don't know just when, but as soon as this trouble, some kind of trouble, starts up, it will be in the fall sometime.

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

Yukeoma: He said it has been prophesied—that, of course, they did not mention particularly Washington, they didn't know what was Washington, but they said on the edge

of the ocean, to the one who rules all the land, so he thought it must be this city.

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

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

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

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

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

Yukeoma: He said that is true.

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

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

Mr. Valentine: If she were here today, she

could tell me what he says, just as you can, could she not?

Yukeoma: Yes, sir.

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

Yukeoma: Yes, sir.

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

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

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

Yukeoma: Yes.

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

Yukeoma: Yes.

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

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

Mr. Valentine: I have always found that one of the strong things, one of the big things,

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

Yukeoma: Yes, he says that you are right.

Mr. Valentine: Tell him the bad white people do not need to be able to talk his language in order to do him harm. Tell him they could throw him off this land, the stones of which he has shown me, without talking his language, or without his talking theirs. But the good white people need to talk his language, or be able to speak to him, in order to protect him from the bad white people; that is, they can better protect him if they can talk to him, and find out just what he wants, so we can not only protect him from the bad white people, but show him the right thing to do, so if we do not happen to be there all the time, we can show him the right thing to do to protect himself. Now, tell him, yesterday when I took him to see the President, he remembers what I told him, doesn't he? He remembers I told him the President was a great, big man, and that he was as kind as he was big; and that he was as strong as he was kind; and that he was as wise as he was strong. And Yukeoma stood up like a man and told the President that he did not want his people to go to school; he told the President, just as he has told Mr. Lawshe and as he has told me, that he wanted to live the old way. And the President told him that he and the old people could live the old way. We want the old people to be happy, living as far as they can according to the sayings of their fathers and the wise old men. All that is good in the old way we want to keep, both for them, and for their children, too. Tell him the Hopis know how to raise corn and melons in the desert where the white man would starve. Those are some of the good things in the old way. Those we want to keep.

But the President told Yukeoma that the

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

Yukeoma: He remembers.

Mr. Valentine: He remembers that twice, once some years ago; and once, two or three years ago, the President, whom he saw yesterday, the chief man of the country, sent the soldiers in, and they quietly, and without hurting anybody, took the children and put them in school. That was the way Yukeoma's own daughter went to school. Now, tell him that the first time that was done almost all the Hopis did not want their children to go to school. And after that was done a great many of the Hopis saw it was good for their children to go to school. And yet there were some left who still did not want their children to go. So just a few years ago we had to send the soldiers in again to take the children, and put them in school. Now, Yukeoma has taken his people, and left the village of Oraibi, and built the village of Hotavilla. Tell him he remembers I was there when he was first building it.

Yukeoma: He says he don't remember.

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

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

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

Yukeoma: That is true.

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

He said a while ago that the children left the old way if they went off to school. That is one of the reasons he did not want them to go. Now, I want them to leave the old way as far as in going to school goes, but I want them to still like, and respect, and like to live with their fathers and their mothers. But I want to tell him this too, it being absolutely necessary, just as he heard the President say to him yesterday about the children going to school, and having to send the soldiers to put them in school, as we have done twice in the past, unless Yukeoma helps. And tell him there is one other thing that I want to say to him. The prophets did not say anything about Yukeoma's coming to Washington, but they did tell about these witches. Now, tell him that the thing which he did not know anything about has come to pass, and ask him—I would like to have him think this over—whether the times have changed so that perhaps this other thing won't come to pass, as this other thing has happened in its place, perhaps.

Tell him that I don't want him to try to think of this all at once, or to answer me

tonight, but I would like to have him think this over the rest of today, and tonight, and come in again and see me tomorrow morning. I want him to think over very carefully everything I have said, because everything I have said is the truth, and everything I have said to him I have said as a friend. And tell him there are three men who have his interests, and nothing but his real best good at heart; and those three men are the President, who spoke to him yesterday, and myself, who talked to him, both yesterday and today, and above all, the man who is close to him all the time, and sees him most, the Superintendent, Mr. Lawshe—he is his very best friend of all. It is because the President and I believe that, that we have placed Mr. Lawshe there, to look out for Yukeoma, and tell him what his best good is.

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

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March 30 1911

My Friend:

I am glad that you came to Washington, and very glad indeed that we have thus been able to talk with each other. I am glad to have seen the tablets of stone that you say are the evidence of your title to the lands you occupy. I gave back to you the stones and assured you that it was not our purpose to take away these lands, but to see that you and your people hold them.

While you and the older men of your village are at liberty to follow the old Hopi ways, with the young boys and girls it is different. They are entitled to go to school and to learn the better way. The President—our great Chief—told you, I have told you, and

Superintendent Lawshe told you that you must hereafter permit the children of your villages to go to school.

Remember this.

The President, the Commissioner of Indian Affairs, and your Superintendent are your friends and know what is best for you and for your people.

Sincerely yours,  
(Signed) R. G. Valentine,  
Commissioner

Chief Yukeoma,  
C/o Supt.  
Moqui Reser'n.

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His meetings with President Taft and Commissioner Valentine had no discernible effect on Yukiwma's position. The following December, troops were again called to Hotvela to round up children for school.

Keam's Canon, Arizona  
December 5th, 1911.

The Hon. Secretary Interior,  
Washington, D.C.

Sir:

A telegraphic report of the carrying out of your instructions of November 30th has this day been sent forward by special messenger to Holbrook, Arizona.

As soon as your instructions were received, its provisions as to children of school age were explained to Ukeoma. On the night of December the 2nd, Troop M, Twelfth Cavalry, under its commander, Lieutenant Edwards made a night march of 35 miles from Keam's Canon. I went through the village before light on the morning of the 3d and found no Indians stirring. Then I met the troops outside of the village where dispositions were made to rapidly surround the village on the outside, which surprised the Indians before dawn, completely cut off every avenue of escape and rendered impossible the hiding of the children.

The Chief, Ukeoma was then sent for and caused to keep all his people in their houses and permit no men to congregate anywhere, and was assured that no harm was contem-

plated by the military, but that we must have all children to go to school who were of suitable age and in good physical condition. Ukeoma carried out his instructions faithfully as to keeping his people in their houses but refused with anger to consent to the children going to school, anywhere.

The Agent, upon his arrival, went with his police into the houses, and with great gentleness gathered the children, who were brought all quietly, and most of them willingly, into my room where they were examined by two agency physicians, and those found suitable were taken to Oraibi in wagons, with their own wraps, and large supply of blankets.

They were chatting and laughing while in my room, as well as playing at Oraibi, and seemed to look at the matter as a lark. Indeed it is believed that the real opposition is confined to Chief Ukeoma and four or five old men of his immediate following.

After four days close observation of Chief Ukeoma by the Medical Officer with the Troop and by myself, we became convinced that he is so mentally unsound as to practically render him irresponsible for his acts, and any punishment for disobedience would only be such a persecution as the punishment of any other partially insane person, and that any further action; should he again make trouble, ought to be in the nature of a restraint, rather than punishment.

The soldiers of Troop M, 12th Cavalry, were very helpful in doing many individual acts of kindness to parents or children, not a case of unkindness or roughness coming to my knowledge. A large proportion of the children taken were girls, and it was suggested that the boys were hidden somewhere out of the village. Several children had been taken from Hotevilla to Tuba, but parent [parents] were told by the Agent at Tuba that if they were left there, they must go to the Tuba school.

The Chief of Bacabi stated that the recent epidemic of dysentery had carried off fifty children that he knew of, and that he had then lost count, so after further investigation, it was concluded that about all the available children were secured. They all seem happy and contented now, at the school.

While not contemplated in my instruc-

tions, it seems my duty to invite the attention of the Department to the fact,

1st, that this reservation covers about three thousand six-hundred square miles occupied by about 2000 Navajos and the same number of Hopis, and that there are at the disposal of the Agent, but one chief and two policemen to keep order and respect for the Department over such an immense extent of territory. They are needed frequently at each of the five day schools which are from 10 to 16 miles apart, and distant from the Agency, 12, 18, 20, 35 and 40 miles, respectively. There should, in my opinion, be a compact force of one Chief, one Asst. Chief, and ten policemen well paid and disciplined who could carry respect for the orders of the Department into every community, and it is useless to expect law and order to be fully maintained on the Reservation without it.

2nd, the business of the Department would be greatly facilitated and it would be an economy to cause all the stations and schools to be connected with the Agency by telephone.

Lastly, the Navajo and Moqui reservations are together and are a part, apparently of the great Navajo reserve, but they have never been surveyed, and the various agents do not know the boundaries of their jurisdictions. It is believed, that these boundaries should be promptly marked upon the ground.

In closing, I wish to state that I have been treated with the utmost courtesy and kindness by all the officials of the Indian Department, and given all possible assistance in carrying out my instructions.

Very respectfully,  
H. R. Scott

Colonel Third Cavalry

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After his arrest by Col. Scott, and en route to imprisonment at Keam's Canyon, an event that was to be serially repeated until ca. 1920, Yukiwma dictated a letter to Ray Rutherford Tuvewa'yma of Songòopavi, which the latter sent to President Taft. The original spelling is retained without comment.

Chimopovay, Arizona  
December, 12 1911

Wm. Taft, President  
United States  
Washington D.C

Dear Sir:—

I take a great pleasure in writing to you while I am here with Chief Yukooma as he talking about his long Tribe, and he said he was glad to visit you once, and speaks to you him self, and so your are now all knows him now, you know, what going over there for, about his peoples are not wanted to sent their childrens to school, because they like to keep, it their childrens them selves and the boys could help their fathers on the farm, and girls also help their mothers in their homes. Thats reason they dont let them go to school. Of course we are Indians, the school is not our own Business, the school is belong to White peoples I think it be alright, if you let the chief Yukooma alone. Lets they staying at their home its only 600. of peoples lets their childrens stay home and not go to school. Chief Yukooma wanted to his peoples must not lazy and to works on the farm and rise corn and oat wheat and potatoes, vegetables and they could sale them for money and pay some cloth for them our selves, that what Yukooma wanted for his people to do, he don't want any harm for his peoples. He wanted to good take care of his peoples and childrens. Yukooma want me to tell you about this man his name is Ke-wan-nump-tewa, tring to be a chief him self but peoples all know that he never chief before. So the peoples think of him that he was carying to him self chief Kewannump-tewa had trouble with Yukoomas peoples. So they are not satisfied him to stay near the Yukooma's Village, the name of Hodvealla Village because they are all trying to be good to each others. I think we like to be stay Hopi way. I think that bears for us such Indians peoples. Of cause these friendlis peoples children must attend to school, and those Hostiles childrens must not allowed to school, and stay at home, and help their fathers or mothers thats the way they want. You American peoples must stay you own way and us Hopis Indians stay our own way too. Last week ago we are

crying because Superintendent from Keams Canon Mr. Leo Grean take the childrens to school did you sent the soldiers to Yukooma? One company of soldiers came here with Grean. Why is that man came to Hodvealla to Chief Yukooma asking what the old peoples saying. Then Yuk tell him all about what he knows. Then that man write all those things and sent it to you, but now these this Supt Grean and soldiers are make large trouble, and that man too. I don't know what is name. He said he came from Washington D.C. did you sent that man to Chief Yukeooma? You told him to come out here and make trouble out here? Yes or No, Yukooma want you to answer this letter. And sent it to me. What your say. And I tell Yukooma. What you said. To-morrow I am going to Winslow you must hurry to answer this letter. I guess this is all I say to you Goodbye.

From Ray Rutherford

Dewanyema.

This is my address.  
Mr. Ray Rutherford  
Dewanyema.  
Chimpopovv  
Toreva  
Arizona

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The following document is evidently a rendering of Yukiwma's account to Col. Scott in 1911, transcribed perhaps with the aid of Hopi Agent Leo Crane (successor to Lawshe), who included a part of it in his memoir (Crane 1925). Though somewhat meandering, the transcription appears to hew closely to Yukiwma's style of discourse (cf. his account of the emergence in Voth, 1905a), that suggests both millenarian intent and persistent rejection of any compromise of Hopi autonomy.

*The Story of Ukeoma, Chief of the Hotivillos, A Village of the Hopi*

The Hopis used to live down in the underworld, down in the earth. There the Hopis had their chiefs and their villages. But the Hopis had too much love for a good time, and finally ran into a rut, refusing to recognize their chiefs. They gave social dances to the exclusion of religious rites and ceremo-

nies. The chiefs attempted vainly to guide them. First the girls, next, the women, and then all the Hopi People began to come under this degenerate influence; they forgot everything else. At last, the wives of the chiefs of all the clans neglected their religion and practiced the social dancing.

Then the heads of all the tribes of the vast underworld met and held a large council. Not liking the way their people were living, they decided to look for another world. For anything asked for will be given to good chiefs and priests. They debated on how they were to move to the next world. So they planted tall pine trees, and then through religious ceremonies, they started the growth of these trees. Such things were done only by the chiefs. The pine trees grew up into the sky against a high roof which they did not pierce; they bent over and spread. Thus was the plan of the pine trees abandoned.

Then the chiefs planted sharp pointed reeds, and these reeds grew tall and pierced the sky. The next question was where to live. So they sent birds as messengers; hummingbirds out through the holes in the sky to look for a land where the good people [sic]. They told the birds that the people were disobedient to the chiefs and priests and said they would move to the place which the birds would report to them. The birds flew upward, circling around the tall reeds and resting thereon when fatigued by the long ascent, but the undertaking was far too great, and exhausted, they fell to the earth. A chicken hawk was then sent up, which could fly much better than the first birds. He ascended in a similar manner, but exhausted fell to the earth. The swallow was sent but could not reach the top of the reeds. One more religious fraternity, the Quoguan [Kwaakwant, One-Horn society], was yet to send a messenger. This fraternity sent a bird (probably a cat-bird) which flew with a jerky motion. The chiefs were sure that somebody lived above them. Everyone thought that this bird was doomed to failure like the others, but he reached the top, flew through a hole in the sky and came to Oraibi. Here he found the red-headed ghost [Maasaw], or spirit sometimes imitated at harvest time. The ghost asked the bird his mission. Then the bird told his story and asked permission for the un-

derworld people to come up and live there. The ghost was willing that they should and so the bird went back to the underworld and delivered his message.

Most of the people were still busy with their social dances, but the village chiefs and all the other chiefs rushed to the tall reeds and began to climb them. In this they were aided by the two gods of hard substances, who made the reeds firm. Finally all the people had crawled through the hole in the sky, the chief watching and keeping out those who had given up their time to social dances. When he saw two of these people coming up the reed, he shook it loose and dropped them back to the ground, and stopped up the hole.

A search for the new home was then commenced, but the chief's daughter died and he decided that some of the powerful witches had come up with them so he called his people together and threw up some sacred bread made of corn meal, saying that the meal would fall on the witch's head. It fell on a girl's head. He then decided to throw her back through the hole into the underworld. But upon looking through the hole the chief saw his daughter who had just died, playing in the underworld like other little children. Thereby the chief knew that everyone went to the underworld after death. The witch told him that if he would let her live with him that his own daughter would before long return. She also said that she would keep him out of all difficulties. On these terms, the girl was spared.

It was utter darkness when the Hopis arrived on earth. The counceled [counseled] and attempted to create light. They cut out a round piece of buckskin which they had brought with them from the underworld, and took bits out of the hearts of all the people, birds and beasts put them into the buckskin and told it to give light. But this was not sufficient. So taking white cotton cloth, they put the bits of hearts on it and put it in the east for the sun. Thus the sun gave light for every living thing, each of which welcomes the rising of the sun. They placed corn on the ground and told the people to pick that up which they wished for food. Each person picked up an ear of corn. After the people had picked up the food, the shortest ear was left for the chief. He was thankful for the

short ear for it would provide him with food in any land. The chief cautioned the people who were to go to Oraiba, to live as the ghost wished them to live. Each band went in a different direction. The older brother of the chief was told to go to where the sun rises and stay there. The younger brother was to send for the older in time of trouble. The chief then called the mocking bird and told him to give each band a language, written on a piece of stone. The older brother received the first language, which was to be the language of the white man. The chief who came to Oraiba received also a plate. If the older brother upon being sent for should come and find the Oraiba tribe backsliding into their old ways of life in the underworld, he (the older brother) should cut off the head of the Oraiba chief. The older brother's name was Văläkän [similar to the Navajo term for "American", Bilagaana, but differing somewhat from "Pahaana", the term subsequently applied by Hopis to both the mythological elder brother of the Hopi and to whites in general]. Then the older brother went east, the chief told him not to be baptized into any fraternity.

The mocking-bird gave out several more different languages, and then the clans went to their respective lands. Ukeoma belongs to the ghost clan [i.e., Maasaw and Kookop together]. They put the witch girl behind so that she could not get to Oraiba first and be the ruler. The chief led the ghost people to Oraiba, carrying their seeds. They traveled for a while; stopped and raised a crop and proceeded again on their journey. The brother who went east, travelled faster than the chief. Sometimes they would stop at one place two or three years. The ruling clan was the Oraiba clan, the clan which the witch followed. The corn clan travelled along south with the Cochina [Katsina] Clan. All the clans came out of the ocean to the far west. The bear clan was headed for Oraiba, followed by the ghost clan, then came the witch. The ghost clan finally arrived at Tuba, (thirty miles N.W of Oraiba), and saw that some other clan had been there. So they went on. The smoke [Snake] clan, ghost clan and spider clan came together at Tuba. After living there a few years, they found a part of the Bear Clan. The real chief of the Bear

Clan came to Chimopovy where he found out that it was not Oraiba. He moved to Oraiba where the ghost, Smoke [sic, i.e., Snake] and Spider Clans later found him. Transients from various clans came in and built up Oraiba. As the ghost clans were coming to Oraiba, they met the red-headed ghost about two miles west of Oraiba. The ghost was very kind to them. The ghost clan immediately asked the Red Headed ghost to become their chief. He refused saying that they will go to the bad again. The ghost let the old chief rule [presumably referring to the head of the Maasaw-Kookop group]. They asked the ghost to set aside some land for them. He did so, allotting it right around the point of the Mesa at Oraiba. He then told them to move on the mesa at Oraiba. The ghost himself lived off the mesa, just west of Oraiba. The ghost clan settled around a large boulder called Oraiba. While they were settled at this place, the Bear Clan came and settled under the cliff to the South of Oraiba. When they became stronger, they ascended the Mesa and settled with the Ghost and Smoke [Snake] and Spider Clans. In the ghost clan were two parties—one known as the Ghost and bird [Kookopngyam], and the other the ghost clan proper [Masngyam]. Ukeoma's clan was the Ghost and Bird clan which came after Oraiba was settled. They first settled at the foot of the Mesa. The chief would not consent that they should come up at first. They were known as the Bravery clan, being a guard to the Bear Clan. Then the Oraiba People went back to their bad underworld ways; the witches ran things, making people sick etc. The Utes, Navajos, Apaches, and other warriors came in and fought the Bear Clan at Oraiba. The ghost clan, though in great difficulty, would not ask the Ghost-and-Bird-Clan up. Finally when the enemies were lined up for attack, the chief went down and implored the Ghost-and-Bird Clan to come up and fight for him. The ghost invited them up. The Ghost gave his clan power to defeat the hostile warriors. Two of the bravest of the Ghost clan, with explosives, in pottery, went out into the enemies ranks and threw these explosives. The Oraibans defeated the Piutes, through the power of the Red-headed Ghost. They chased them from the village, and scattered them out over a large territory.

The ghost guided the clans. He stopped the fight three or four miles north of Hotivilla. Here an irregularly shaped tree grew. The Ghost and Bird Clan told the other Oraiba Clans that they no longer wished to be regarded as the Braves. From then on the Ghost and Bird Clan lived at Oraiba. Here they lived in peace for a time. They were taken into the sacred fraternities, and were recognized as fighters. Tradition runs that a stronger people will come to the Hopis and try to get them to adopt their ways of living. The Hopis will be attacked by all the Navajos etc. The ruling clan at Oraiba, the Bear Clan, will yield to some stronger clan. The Navajos at first guarded the Hopis, but when the Hopis went to the bad, the Navajos attacked them.

The Oraiba chief betrayed his own people. The Spaniard came and fought, coming from the South. They were here four years and then attempted to make the Hopi adopt their ways. The Bear Clan yielded up to the stronger people. Then the Spider clan yielded, and then the warriors, but the Ghost and Bird Clan did not yield. The stronger people in an unpretentious and quiet way forced their ways upon the people. The native police are examples of a stronger people gradually forcing their ways upon the Hopis.

When the Spaniard (Priests) came to live at Oraiba, the ruling clan wanted to yield to them. After four years, the priests would have them baptized. That caused trouble. Their tradition was against such. The fighting men were unwilling to assist the ruling clan because they had already yielded to the Spanish. They thought the sea would swallow up the land if they yielded. The ghost and bird clan had kept the traditions. The Bear Clan gave up to the Ghost and Bird Clan, in order to prevent the Sea from swallowing up the land. Finally the Badger Clan killed the Priests. This killing made the Navajos hostile. So the Navajos, together with the Spaniards attacked the Hopis. The last fight was between the Oraibans on one side and the first and second Mesa People and the Navajos and Spanish on the other. The Ghost and Bear Clan assisted the Oraibans, who won the fight, driving the enemy off of the Mesa onto skull flat, so named because of the heads piled up there. They drove the peo-

ple onto the 2nd mesa. Then the Oraibans drew a line at the edge of the second mesa and returned home. Upon their home-coming, the Ghost and Bird Clan again gave notice to the Oraibans, that they were to be warriors no longer. They recorded the number killed by inscribing it on the large boulder at the foot of their Mesa. The Oraibans recognized the Ghost and Bird Clan as the saviors of their people, having saved them from destruction in the sea. The Oraibans grew in number and lived in peace for a time.

Ukeoma says that again they will be urged to yield up. Probably the present coming of soldiers indicates this fact. The Spider clan yielded next. The Oraiba people have taken new ways taught to them by the government. The Ghost and Bird Clan would not take up government ideas. The Chief of the Oraibans wanted the Ghost and Bird Clan to take up Government ways, which caused trouble and Ukeoma was told to take the Ghost and Bird Clan away from Oraiba. This he did and settled at Hotivilla in 1905. Ukeoma regards the Oraibans as traitors. The big brothers across the sea will soon come and send a messenger to Santa Fe, then a second one to the Pacific. These messengers are to report everything to the whites across the sea. The Oraibans have received the whites, and sent for soldiers, and taken members of the Ghost and Bird Clan prisoners. The Hopi Policemen also assist the whites. Finally all the enemies will combine and do harm to the Ghost and Bird people unless they conform to the new ideas and ways of living. All of these things must happen. Ukeoma can't help it.

The soldiers from the West will do the capturing and will take them east as prisoners or West to death. Ukeoma must not depart from his traditions. Only will his people yield when removed and put under another chief. If the whole band moves East, by chance, they are not to be harmed, but will be more likely, if moved West. Soldiers are meaner if from the West than they are from the East. Ukeoma blames the Oraibans for receiving aid from the Government in securing land and asking for soldiers to force Hotivillos into government schools.

Ukeoma became chief of the Ghost and Bird Clan during Burton's time. Collins first took Ukeoma prisoner and cut his hair. Dur-

ing Burton's time, Ukeoma and others were again taken prisoners. The leader of the Spider Clan gave up to the Government ways. Then he returned and attempted to send the children to school. Most of the Oraibans met Mr. Burton at the day school and agreed to send their children there. Ukeoma declares he will not yield but will adhere to his ancient traditions. He will also become chief of all the opposing parties. He asked the people to decide and a large number came under his leadership. Ukeoma then explained his plan of leadership, given according to his traditions. He knows it will require great bravery and persistence to withstand the influence of the government and the Indians friendly to the United States. Navajo Police were sent out from Keam's Canon and abused him and made him prisoner. The Hopi and Navajo police could not make him yield, consequently soldiers came, just as indicated in the traditions of his ancestors. It was also handed down by his ancestors that he would be assisted by his brother clans, but they went back on their traditions. New ways cannot last, while traditions last forever. Soldiers and native police have forced him to give up his children to the school, trying to make his children and people go back to their bad ways of the underworld. The white brother from Washington should not molest him but should encourage him to live according to his traditions. The native police and soldiers are crazy. They do not follow the traditions. They make it hard for him, but his ancestors have told him that he would finally come out all right, the Washington people and native police are the guilty ones. He looks for the Washington authorities to assist instead of hinder him. He regards Washington as not being the great rulers from the East, but only as a messenger or forerunner.

The night after the Chief of the Spider Clan yielded to the government, the people had a council and made Ukeoma Chief. The next day Mr. Kempmire, the Principal of the Oraiba School came in and told them some things, asking that the children be sent to the school. Ukeoma refused. Mr. Kempmire took hold of Ukeoma and pulled him out of the house and threw him down from the second story. They then walked him away to where the other Government employees, and Mr.

Voth, the Missionary were. Mr. Voth and the Navajo Police held him while Mr. Kempfire clipped off his hair. They asked him why he did not give up his old way of living, saying that there were no longer recognized chiefs. Ukeoma could not agree with them. The doctor came and vaccinated Ukeoma and the children. THEN they took Ukeoma and the children to Keam's canon, and put Ukeoma to work on the roads for three months, after which time, he returned home. Three other men were imprisoned at the same time. The authorities then ceased bothering them for awhile.

When Mr. Lainon [Lemmon] became agent, he too, made trouble for Ukeoma and his people by forcing the children to go to school. Some of the people of Chimopolovy [Supawlavi] believed like Ukeoma, so the chief drove them to Chimopolovi [Songòpavi]. Here they again had trouble with the agent and chief. Navajo Police were sent out. The Ukeoma people were no longer ruled by the Chimopolovis [?]; they went into their Kivos and would not come out when asked by Mr. Lainon. Then the Navajo Police began to tear off the roofs of the Kivos. Mr. Miller said they would put a deader rug [deadly drug] into the Kivos unless they came out. Finally, they came out of the Kivos, but refused to give up their children. Some of the Policemen of the agent dragged Ukeoma away, threatening him with a club. Somebody, not the man he saw with a club came up behind Ukeoma and knocked him down unconscious, in which state he was for several hours.

A messenger was sent to his nephews at Oraiba. As the nephews arrived, Ukeoma came to his senses. His nephews talked it over and decided that Ukeoma would not be able to travel home to Oraiba. But he returned to Oraiba nevertheless. Only a part of the children had been taken. He heard of the coming of soldiers, and then he counceled with the opposing clan at Oraiba. They decided to go to the second Mesa where trouble was expected with the soldiers. Ukeoma told his men to go ahead in a host. He neared the 2nd mesa village on foot about dark, and found his men congregated some distance from the village. They heard the cavalry horse's hoofs in the village.

After dark, Ukeoma sent two men into the village to see about this trouble. These two men met two soldiers but dodged them. They found the trouble in the village over, so the outside band went on into the village. Here two Oraibans ran out to meet Ukeoma's band and took them to the 2nd mesa opposing clan. Then they found that the few soldiers, Navajos, and Hopi Police in great numbers had taken the children. The second Mesa opposing band recognized Ukeoma's leadership and followed him later to Oraiba. Not all who went with Ukeoma returned to Oraiba. They found that four men had been taken down to the day school. Two from Chimopovy, and two from Oraiba. These men are told to go to Washington and get the Indian Commissioner to grant them their wishes. The opposing band are to raise money to send delegates to Washington. These men tell the Indians, and the money was soon raised. The money was kept track of, by using a match for each dollar. Mr. Leinon said \$40.50 for each delegate would be required for expenses. They brought a match to the agent for each dollar collected. The agent counted the matches, but they found that they could not raise so much money and began to suspect that the agent did not want the delegates to get to Washington. The people of Ukeoma gave up getting the money. The next day, the agent came up with his forces and asked the leader of the opposing clan of Chimopovy if he would get the money. They told him they could not afford to put up so much money. Mr. Leinon asked Ukeoma if he wanted to move his people away from the second mesa and Oraiba to a place where they could live undisturbed. Ukeoma did not want to move. Mr. Leinon said he was going to get authority from the Interior Department to move Ukeoma and his people anyway.

Mr. Leinon ordered the Oraibans to return hom [home] from the second mesa to Oraiba. The Oraiba and 2nd Mesa opposing bands go into the Kivos, and the Chief of Chimopovy told them to leave the second Mesa as their presence involved his village in trouble with the government. So Ukeoma and his people together with the opposing bands of the 2nd Mesa started down the Mesa on their way to Oraiba. The friendly Oraibans overtake them at the foot of the 2nd mesa and their chief

shouted out to them that he did not want these opposing bands at Oraiba. He fired a gun several times, in defiance. At the foot of the Oraiba Mesa, the friendly Oraibans came down to see that Ukeoma and his people were safe. Ukeoma, however, proceeded up to Oraiba, unmolested, and lived there for a time. The second mesa opposing families were taken care of at Oraiba by Ukeoma's people; they giving them plots of their land and other necessaries. So they lived in harmony until August, when the smoke [Snake] ceremonies were to take place. A friendly man of the second Mesa came to Ukeoma and asked about the opposing families from the 2nd Mesa. Ukeoma took these inquiries to indicate that the government was planning to attempt to make the opposing bands yield. Ukeoma no longer recognized the Oraiba and other chiefs, claiming that he was the only chief who had stood by his traditions. Ukeoma declared that the Oraiba, Bear Clan had died out and they had twice borrowed women from Chimopovy in order to keep up the ruling clan at Oraiba. The ruling clan is descended through the women. Ukeoma being a member of the Antelopes, was to take part in the Snake Dance. There were many spectators. The opposing bands were expecting to be attacked by the spectators and friendly Indians, but nothing happened. The next day Ukeoma went back to his field to work. A man came up on horse back and asked that he return to Oraiba and make plans for the opposing bands, and upon his return to Oraiba, Ukeoma found the Oraibans about to drive out the opposing band. Ukeoma called his band together and told them that traditions taught that the opposing bands would be driven out but that no injury should be inflicted with weapons etc. Ukeoma's band was to harm no one, even when attacked with weapons. Two missionaries, a trader, and Miss Stanley, cautioned the friendly Indians not to use weapons. The friendly Indians had reported that the unfriendly Indians were going to use clubs in case of trouble. The missionaries urged that the principal men of each clan arbitrate their difficulties. The Oraiban chief walked in and told everybody to get out except the Indians. The Chief then asked Ukeoma what his plans were as to the disposition of the 2nd Mesa opposing band now

at Oraiba. Ukeoma said that he intended to keep them with him at Oraiba. The Oraiba Chief replied that if Ukeoma did this he would drive them all out together. The right hand man of the Oraiba Chief took hold of the leader of the opposing band of the 2nd Mesa and pulled him out of his seat onto the floor. Two of the 2nd Mesa opposing band attempted to hold their leader in the house, but other friendly men dragged the 2nd Mesa leader out of town, then they drove Ukeoma's band out. A great tug-o-war resulted, both sides kicking and striking with fists. The opposing bands were finally carried just north of Oraiba. Here the Oraibans and opposing bands began their arguments about their traditions and 104 families were driven out. Ukeoma told the chief of the Oraibans that he was no longer a chief, and had no right to the lands about Oraiba. A struggle resulted between the bands. Then they argued the question, saying that traditions ran that the band turned out should go away. Ukeoma also said that the Oraibans too would sometime have to move out. The Oraiba right hand man told his chief that Ukeoma was going to move only a short distance. Ukeoma drew a line and crossed over it, signifying his intention of leaving. Ukeoma declares the Oraiba people are following the witch and falling into the mean ways of the underworld. Ukeoma and his followers took their bedding and food and moved to Hotivilla Spring, six miles away, just at sunset. Traditions had it that way; that they were to move north to a place called Oweskstama [Kawestima] where they were supposed to come from. The site of Hotivilla was covered with cedars. They cut these down, made a camp fire and formed a circle around it. Here his people asked Ukeoma what would next happen. Ukeoma said soldiers would come and take him prisoner, or kill him. He asks no one to follow him, unless brave enough to stand the consequences. Rumors of soldiers coming were afloat. It was said that the soldiers would remove them to Kowikstima [Kawestima]. Ukeoma declared he would not depart from his old Hopi traditions. The presence of white people made it very difficult to hold to the traditions. Mr. Perry, agent from Ft. Defiance came with an interpreter to treat with Ukeoma and his people. He met

Mr. Perry on a near-by hill. Ukeoma's right hand man wanted to go with him to prevent his being made a prisoner, but Ukeoma said that he would go alone. Ukeoma told Mr. Perry he wanted to know why Mr. Perry was sending for him. Mr. Perry said the Oraiba chief must tell him his plans. The Oraiba Chief said he would do as Mr. Perry wished. Ukeoma told Mr. Perry that he would stand by his traditions. He did not want the United States Government and its schools. The interpreter did not give Mr. Perry good interpretations, so a Tuba interpreter was hired. He seemed to do all right. Mr. Perry said the soldiers would come in 4 days to settle the trouble. Mr. Perry then left. The soldiers arrived at the old Mission Post near Oraiba. Mr. Perry sent for Ukeoma and his leading men to come down to the day school to talk over matters. Some of his leaders objected, but Ukeoma decided to go anyway. So he started alone but the leaders followed and overtook him. Mr. Perry received them at the school, and read out the names of those he would have to see. Mr. Perry took them at dark to a nearby Hopi house and locked them up and put a guard of friendly Hopis over them. Thus he deceived them.

The next morning Mr. Perry came and told Ukeoma to send for the rest of his people, who came down. Then Mr. Perry unlocked the room and corraled all the people of Ukeoma near the school, the soldiers surrounding them with guns. Mr. Perry asked Ukeoma what he would do about sending his children to school. Ukeoma said he would not send them. The commander of the soldiers ordered the soldiers to take Ukeoma away to another spot. Mr. Perry told Ukeoma he was not fit to be a dog's chief and would no longer recognize his leadership. Mr. Perry pronounced "Uncle Joe" chief, but none of Ukeoma's people would recognize another chief. Ukeoma refused to treat further with Mr. Perry. He was tied and guarded by the soldiers. The people were questioned separately, if they would accept Uncle Joe as chief. As each refused, he was tied and placed by Ukeoma. The rope supply gave out before all were tied, so the remainder were sent to the village. Those tied were marched down to the old mission house, where they were locked up. Ukeoma to himself. Here

they remained imprisoned for several days. In the meantime the soldiers came over to Hotivilla and the people were urged to accept a new chief, but they would not.

One man, Kowontumma [Kuwannömtiwa] declared he would follow the government ways. So he tried to get a following among the Hotivillos to go back to Oraiba. Twenty-five families went with him, but the others would not yield, so the soldiers took them to the day school and kept them there for some time. The women who had come from the 2nd mesa wanted to talk to Ukeoma; Ukeoma told the soldiers that if they took the women to Chimpovy and those people did not want them they would return to Hotivilla. The soldiers decided to take Ukeoma and those imprisoned at the mission to Keams Canon. The second bunch were then taken from the Oraiba day school to a point beyond Keams Canon, and later sent to Fort Huachuca.

Ukeoma does not like to send children to school because his ancestors said he should not do so. The right kind of people will not force them to be baptized and send children to school. Sometime, a good people will come to whom the Hopis will yield, but they will not require the baptizm [baptism] of the children nor schools.

Ukeoma says all the white men's talk is incited by the witches. These troubles have been predicted by his ancestors. He is to suffer at the hand of the whites and Navajos. The government is guilty of wrongdoing in troubling him more than four times. He wears white people's clothes because he buys and pays for them. He is chief and will not send children to school for if he does, he will no longer be chief. White men buy things from soldiers [the reference appears to be to the Hostiles] and soldiers buy white men's things, a legitimate business, not against traditions, sending children to school is against Hopi Traditions.

Ukeoma says white people treat him kindly in beginning but do not encourage him in his own way of living. Commissioner at Washington told him it was impossible that the children be brought up according to Hopi ways, and that soldiers would be sent for his children. Col. Scott is giving made-up arguments to Ukeoma. It is true that the white

men will finally usurp all the Indian's country, but the Indians will not be beggars, the white men will not harm the Indians. The only way for the white brother to rule is to cut Ukeoma's head off. This act will bring his people to different life, the life of the stronger people. If the Oraiba chief is bad, cut his head off; if Ukeoma is good, do not cut his head off. All the Hopis who have deserted their traditions are progressing.

The witches right hand man must have his head cut off. After this is done, all tribes will go the same way. Traditions say that he must hold to the Hopi way. Finally the troubles will end and all will be peace. Oceans will swallow up the land unless Hopi traditions be observed. At Oraiba, the chief has a square stone plate representing the earth. A serpent is carved on one side and a man's figure on the other. The serpent represents the ocean which is swallow up the land. The other figure, the white brother who is to come and cut off the heads of the bad people. The Oraiba Chief will fall and Ukeoma will triumph over all the tribes.

Oraiba holds a stone plate brought from the underworld and it gives him the right to the country. If soldiers come, Ukeoma will not resist. If Ukeoma consents to his children being taken without force, it means that he yields to the government. Ukeoma thinks Col. Scott has been hurried by Ukeoma's enemies, because letters were handed to Col. Scott in the Kioy [kiva] this morning and right away he left, and now he has quit listening to Ukeoma's story, and has gone to questioning him about schools. In answer to the idea of being laughed at by his enemies, Ukeoma says a chief must suffer ridicule but

friends will not laugh at him. Some of Ukeoma's people have taken up government ways and called themselves progressives. Some Bocali [Paaqavi], government friends, live in Ukeoma's village. These will not need to be forced. Why do you hesitate to cut off Ukeoma's head, if you think he is wrong? Tradition says somebody's head must be cut off before the trouble is ended. The evil spirit goes around at night in the form of an animal or a bird of some kind. The right hand man of this bad spirit must have his head cut off. If the Oraiba chief be the right hand man, let his head be cut off. If Ukeoma, be the bad man, let his head be cut off. Ukeoma doesn't want soldiers at all. If soldiers care to come, Ukeoma is no longer friend to the whites. Let them go their way, and let Ukeoma go his way. The chief will not do anything. Some of his own people may have given up to Col. Scott, or they may have told him they would fight, but Ukeoma will not fight. Ukeoma says somebody has agreed to give up to the government. If the children's parents agree to let the children go, they may go, but he asks that they may not be taken forcefully. Spare the children of the chief, the children of the chief's close friends to the Hopi ways. Ukeoma does not always wear white mens clothes. Ukeoma doesn't think he is the real chief of all the people. Some of them have probably turned away from him, and they may get their children, but leave Ukeoma's alone. Ukeoma will not agree to anything. He wants no trouble. (Ukeoma here presented two slabs of rock on which he said was inscribed the tradition. The red-headed ghost gave them to his people upon their arrival at Oraiba.)