

Mr. MEEDS. A member of the bar.

Mr. ATENCIO. That is right. And besides, they have no knowledge of our tribal language. As you see, most of this is conducted in the tribal language.

Mr. MEEDS. If it did not have to be a member of the bar and could under this law be one of your tribal spokesmen, or a person designated in your tribe to represent defendants, this would be no additional cost?

Mr. ATENCIO. This is true.

Mr. MEEDS. What additional cost do you feel would follow from the adoption of the Indian bill of rights?

Mr. ATENCIO. I do not think we are in a position, but I am sure it will cause a lot of confusion, especially in Santo Domingo, because these things are new to them in the white men's society. So we cannot say what additional cost, because I am sure there will be quite a confusion. I can only say that much. It will cost some, but I do not know how much.

Mr. ARAGON. In other words, I will say we have no other resource in the community.

Mr. MEEDS. Now, could you enlighten me on this? If a person wanted to practice a religion in your Pueblo which was totally different than what you practice, and what is accepted, what most of the people practice, could he do so?

Mr. ATENCIO. I do not think there would be any objection, but I do not think this has ever happened, and we doubt if it will ever happen in Santo Domingo.

Mr. MEEDS. You personally—you gentlemen there would have no objection to someone practicing a different religion.

Mr. ATENCIO. No.

Mr. MEEDS. It would be perfectly all right.

Mr. ARAGON. In other words, Mr. Meeds, I would say we already have our own customs and religion, including when the Spanish came they baptized our forefathers, and we still include the two together.

The CHAIRMAN. May I ask a question?

In other words, you practice your native religion, as has been changed from time to time by the Spanish Church that came first, and it is now a religion which is acceptable as far as any religion is concerned in the United States, is that correct?

Mr. ATENCIO. True.

Mr. MEEDS. What would happen in your group if a young man or a young woman in your group would publicly say in a meeting somewhere that the system which you practice is all wrong, and that you ought to be using a different system, without regard to what system? What would happen? Would that person be punished any way?

Mr. ATENCIO. As you know, we recognize the freedom of speech, freedom of press, and this is carried on in Santo Domingo. So there would be no action taken.

Mr. MEEDS. What if a group of people were to get together, a group which is not tribal leadership, and maintain as a group that you should have some other system. Would there be any impediment, any reason they should not be able to do that under your present law?

Mr. ATENCIO. I believe if the committee or anyone interested—and I repeat Mr. Olson's testimony—if they were interested in finding this