

Could I ask how the Governor is chosen? How he is elected to his term of office?

Mr. ATENCIO. Santo Domingo, as in probably most other pueblos, they are chosen or appointed—they are not elected—they are appointed by the elders, the tribal councilmen. And they serve for 1 year. And the same way with all the officials.

Mr. BERRY. Thank you very much. How are the council members chosen?

Mr. ATENCIO. The councilmen—they reach the position through—once they have served the positions of lieutenant governor, the governor, or any one of the high officials of the tribe, they become councilmen, and serve indefinitely.

Mr. BERRY. You do not have a regular election?

Mr. ATENCIO. No, sir; we do not.

Mr. BERRY. Do you vote? State and Federal elections?

Mr. ATENCIO. Yes, we do.

Mr. BERRY. Thank you.

Mr. McCLURE. I have no questions, Mr. Chairman.

The CHAIRMAN. Thank you very much for your testimony and your appearance before the committee.

The next witness is Gov. Robert E. Lewis, Zuni Pueblo, N. Mex.

Governor, we are glad to have you here as a witness.

You may proceed. Do you have a statement?

Mr. LEWIS. Yes, sir.

STATEMENT OF GOV. ROBERT E. LEWIS, ZUNI PUEBLO, N. MEX.

Governor LEWIS. Mr. Chairman, Honorable Congressmen, in sincere appreciation I would like to express my gratitude to the fact that you have given us the opportunity to present testimonies on proposed Indian legislation that is presently causing uneasiness among our people; namely, the Ervin bill, S. 1843, and H.R. 15122, and especially titles I and II of these bills.

My fellow leaders and I, of different Pueblo tribes in New Mexico have come a far piece to convey to you in simple truth our situations upon which we have no room to exaggerate nor elaborate upon. We come before you as elected leaders from your respective States, which makes us mutual public servants. The one main difference being that we still communicate with our people in two languages, whereas you use only one—the language we are now using.

I know for a fact that the majority of you have never been to my Pueblo. Perhaps you have been to some, but not long enough to become acquainted with our situations and problems. So putting it bluntly, you really know nothing about us. We, in Zuni, understand that S. 1843 and H.R. 15122 are based on hearings set up in various places off the reservations in 1961. No recent followup investigations of what we are now planning and doing have been made. Why?

If this had been done, it would have been found out that several of our Indian tribes have their tribal constitutions, as well as now operating under their own tribal codes. Some, as in Zuni, have been drafting theirs. Using two languages, this takes time. Besides working on these matters, we are all very much involved in economic de-