

velopment programs which we know will bring up our economic structures to a better level. Poverty programs are also in operation. All these things mean practical training and education, to many of us, in planning and administration.

To prove to you that we are actually doing what needs to be done, I am presenting the committee a copy of our tribal constitution in draft. This backs up the statement of former Gov. Warren Ondelacy in answer to your questionnaire of August 1961, regarding a document which would have in writing those things concerning civil rights to individuals, as well as a law-and-order code.

In these days when all governments, from the local level to the very top, are swamped with workloads far beyond their capabilities because of limited personnel and funds, and everything operates on limited time basis, it is very difficult to get across the main points to do any good or be very effective, in many cases. Although we try to be brief, where we are concerned, this is very difficult. There are some factors that we have to go into and we are sincerely hoping that time will be taken to read our statement. A bit of history even has to be included to bring the picture into clearer focus, and because up to the present the communications gap from us to you is so evident, we cannot afford to be stingy with words.

There is a distinct difference between the Pueblo Indian and the nomadic tribes. This is very important to keep in mind because it has a direct bearing on the legislation we are discussing at this time. This is why:

Long before the first Norsemen, or whatever, touched the shores of what is now our United States, the Pueblo Indian was here as the first builder. Ruins all over our Southwest indicate and prove this fact, as well as our existing Pueblos. In all the places they built multistoried pueblo communities, there apparently were no hostile marauding tribes. It takes several years to build such structures and live, no one knows how long, in these places if there was not a feeling of safety. He was an agriculturist and a craftsman also. But the best part is that their government setup was so good that it is still evident today.

Through Spanish rule and up to now, the Pueblo Indians have kept together, are still together. A lot of our custom laws handed down are still being used. Our two-court systems mete out justice in the fullest sense and outside courts can look to these and learn something. Civil rights are not new to any of us. Our courts have operated in a more than satisfactory manner, and there has never been any complaints about the fairness of the system. Changing times force changes to be made in many areas. As far as Indians are concerned, we have a lot of adjustments to make. But we know our problems. Concerning our judicial situations, we understand the streamlining that we need to do to comply with today's needs. So we are doing something about this.

There are two areas where we are greatly handicapped at this time—educationally and financially. In coping with the problems of today, there is great need in these areas and if you do not have these, we feel like, at time, we are shoveling sand against the tide. When legislation is proposed and these factors are not considered, you only create another problem for the Indian.

Not all of us have natural resources income, and we have practically scraped the bottom of our budget barrel to come to this hearing. We have no college graduates working with us on our tribal programs yet.