

that they have fought. Everybody has fought Public Law 280 because it forces these laws upon them without their consent.

Now, all that this bill is doing to these people is forcing upon them laws without their consent.

Mr. MEEDS. I disagree with the gentleman.

Mr. BERRY. I know. That is all right.

Mr. MEEDS. It is giving them rights, and giving all people rights.

Mr. BERRY. Giving them a lot of rights without their—

Mr. MEEDS. I think the majority of American Indians are in favor of these provisions. And you and I are guided by principles of majority rule. I am just trying to bring out—

Mr. BERRY. Then Public Law should not be opposed by you.

Mr. MEEDS. The repeal of Public Law 280 certainly is not.

Mr. BERRY. The public law itself should not be opposed by you. Because a majority favor it. They passed it.

Mr. MEEDS. The Indians in my area did not.

The CHAIRMAN. Thank you very much. Let me ask you this last question. You have talked this over with the people of your pueblos. They stand together just as you members of the council do; is that correct?

Mr. SANCHEZ. Yes, sir, Mr. Chairman.

The CHAIRMAN. Thank you very much. We will include in the record at this point the history of San Felipe Pueblo people.

(The history referred to by Governor Sanchez follows:)

HISTORY OF SAN FELIPE PUEBLO PEOPLE

In response to the Ervin (Senate) Bill 1843, the Tribal Officials with the Tribal Council of San Felipe Pueblo wish to be recorded as having reviewed and considered the Ervin Bill. Though it proposes to establish rights for individual Indians in their relationship with their Indian tribes and for other purposes, the Council finds the Bill most intruding on what was theirs in the beginning. The free sovereign exercise of self-government was theirs, shaped and given to them intangibly by the Spirit. Specifically, said the Council, should Titles I and II of Bill 1843 become law the Federal Government will empower and arm the Secretary of the Interior with another lethal weapon to push the so-called "Model Code of Justice" down the Indians' throat. Wherein a final holocaust of Titles I and II of the Congressional Act will result in the alienation of the democratic tradition of the Indians to exercise its sovereign government now practiced by the Indian tribes everywhere. It is for this reason the Tribal Officials with its Council of the sovereign Pueblo of San Felipe, situated in the sovereign State of New Mexico, has decided to review the history of its people as a method of counterattacking the composite pending legislation herein specifically mentioned, and to share this review with its fellow tribesmen and with the United States Congress, hoping to clarify its reasons and desires to remain free from further inundation with premature legislations the Congress of the United States may think to pass for the benefit of the so-called "American Indians." It is the Council's earnest desire to retain the sovereignty of self-government for the sake of heritage, and to preserve other basic values of Indian heritage while making slow but continual adjustment, though sometimes superficial, to the economic and political demands of the Whiteman society.

Thus the Council solemnly began its recollection of the ancient ancestors, those of the great great grandfathers, great grandfathers, and grandfathers of long ago, first, as people of spiritual beliefs, and secondly, as people of material contributors to the new continent. For the Indians had in the beginning what the world has finally and irretrievably lost, and we have it yet as it is, "a way of life." The Council in telling the spiritual legend of the ancient people remember them telling of the fortunes of the spirit world, the egress or emergence into the world, and the ingress or returning to the hereafter, whence we came. They remember too, that the emergence into the world was a great act of the Spirit for it came