

prompting of the Spirit to exercise the power vested in him, the Cacique began on a plan to formulate a sovereign government by which his people can be governed. Calling upon the assistance of the Great Spirit, for he did no important act without the ritual, he began to work on a momentous plan for his people and his community. The work, said the Council, had to first meet with the criterion of the Spirit. This being done, the Cacique felt encouraged to call forth the first office, the War Chiefs. Having honorably guided their people through war and having had the blessings of the Spirit, the Cacique felt honored to assign this Office to the twin boys, Masewi and Oyoyewi, to handle the traditional ceremonial activities as well as assisting the Cacique in related matters of religious beliefs of the people of the community. Creating the first Office he then searched his mind solemnly for other offices, upon which he then called chronologically the second and third offices respectively.

Fortunately, for the people, about this time into our world entered a new breed of people from another world. These new people called themselves Spaniards. And in keeping with the forecast of the Great Spirit these new people also suggested and contributed to the newest positions in our hierarchy of government. The second office, ta-pooph, or the Governors, were assigned to a couple of honorable men of the community (to head the Office, and) to handle civic and temporal affairs of the people. The third Office, pe-scar-lee, or the Fiscales, were assigned the office in a similar manner to a couple of honorable men to coordinate Christian church activities, and to assist the Padres in achieving its assigned missions.

Having established each office chronologically for his people he blessed and empowered each office, and enjoined each Office to serve the people of the community henceforth honorably; and to exercise the power of authority judiciously on the problems and on the people of the community. Justice, in the mind of the Cacique, must at all times be attuned to the dictates of the Spirit. Then the Cacique, "those persons who shall serve in the Offices will become members of the tribal council for a lifetime, unless duly retired by the Cacique for reasons of acts contrary to the design of justice of the government. With these words he empowered the tribal council to function as advisory and approving body in the internal and civic affairs of the tribal government with some authority to make settlements when the Officers of the Government are reluctant to go at it alone. In a similar manner, with the judicial matters of the tribe the Tribal Council functions as a jury in the tribal courts, and has the authority to make a final decision on the case making it relative to the Governor and the rest of the head tribal officials. The power to convene the councilmen rested with the Governor of San Felipe Pueblo. Through the centuries then, prior to the discovery by the whiteman, the ancient people of San Felipe operated under this system of government, and all took part in the functionings of the tribal government. All this took place long ago said the Council, for they themselves do not know how long ago it was. There were no records kept by the ancestors and everything depended on the mind or the memory.

Today the setup of the tribal government of San Felipe Pueblo is still the same and its function, in nature, is similar to the olden times except with minor changes made by the people where feasible. Simply, then, this sparsely constitutes the history of the San Felipe Pueblo and its people, and most assuredly of the other Pueblos in general. One then can see at this point that the idea of sovereignty and self-government are deep rooted in the history of the Pueblo people.

Perhaps at this point it is appropriate to turn to some recorded histories of today which has depicted the noble side of the American Indian, and which the Congress of the United States and the American public may have sparse knowledge of the aborigines. When the European or the Spaniards, who called them savages, discovered the Pueblo people in the 16th century they were quite amazed to find a distinct and in some respects highly developed civilization. The simple human decency and the amenities of daily life, and the disciplines of its government were observed in them in the relationship between man and man, and between man and his God. As the Council had remembered in the opening paragraphs of this review, the ancient people were material contributors to this continent. The changes that these people worked into the lives of the "white pioneers" were far more impressive and less destructive than any changes the white teachers have yet brought to the Indian life. In the realm of the intangible the Indian gave more. The orderliness of the political ideas of young America owed much to the Indian democratic tradition. On many occasions Thomas Jefferson