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26: Paul Tafoya-Cross Exam.pdf (618.9Kb)

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U.S. District Court Docket No. 9717 Civil; 436 U.S. 49 (1978)

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1 Have there been any exceptions to the Ordinance of
2 1939 that you know of?

3 A Not to my knowledge, no.

4 MR. PRELO: I pass the witness.

5 CROSS EXAMINATION

6 BY MR. COLLINS:

7 Q Governor, under the Ordinance of 1939, as you understand
8 it, is naturalization of non-members permitted?

9 A As far as the year from 1939 forward, we have exercised
10 no naturalization.

11 Q The Ordinance seems to say it is not allowed under the
12 Ordinance. Is that the way you read it, too?

13 A According to the Ordinance, that is the way it is written.

14 Q Is that the way it is interpreted by you?

15 A This is the way I understand the Ordinance.

16 Q What happens, Governor, when a child is born to a Santa
17 Clara woman and there is no marriage?

18 A If a child was born out of wedlock, that child becomes a
19 member of the Santa Clara tribe.

20 Q I see. Would that same be true if the same woman had a
21 second child out of wedlock?

22 A If the child -- if the same woman had a second, third,
23 or if she had ten children, the policy is the same.

24 Q Governor, you heard the testimony this morning by Mrs.
25 Martinez, that an ancestor of hers became a widow from a

1 man who was from some other Pueblo, and after she was
2 widowed, she returned to Santa Clara with her children,
3 and her children were then accepted into membership. Do
4 you know about that case?

5 A No, not to that degree. But I understand that was the
6 pre-Constitution days and whatever prevails at that
7 particular time, I'm sure that that's what it was respon-
8 sible in their membership -- I mean, to the tribe, whatever
9 it may be.

10 Q I see. So the rule then in pre-Constitution days would
11 have admitted a widow who returned --

12 A I think it is the situation, whatever that might be, in
13 existence at that particular time. I really don't know
14 how we were structured then at that particular time. I
15 don't even know what year this occurred.

16 Q What would happen if a widow returned to Santa Clara today
17 from somewhere else with her children and applied for
18 enrollment of those children?

19 A If the widow is a widow of a non-Indian, then the Ordinance
20 will prevail in this case.

21 Q They would not be admitted, is that right?

22 A They'd not be admitted.

23 Q Unless they happened to be illegitimate?

24 A What?

25 Q Unless they happened to be born out of wedlock?

- 1 A That's true.
- 2 Q Suppose that a Santa Clara woman is divorced from a man
3 who is not a member and she returns to the Pueblo and
4 applies for membership of her children, are they admitted?
- 5 A Still the same. Same rule applies. It still prevails.
6 The Ordinance still governs it.
- 7 Q Well, in other words, they are not admitted if they were
8 born in wedlock, is that correct?
- 9 A They were not admitted if they were born --
- 10 Q They would not be admitted if they were born in wedlock,
11 before the divorce, is that what you are saying?
- 12 A That's right.
- 13 Q Under the Ordinance of 1944, if someone applies for
14 membership whose father is a member of Santa Clara and he
15 shows proper proof that his father is a member of Santa
16 Clara, is he admitted, recognized?
- 17 A This really has happened, to my knowledge. But the
18 Resolution of 1944 simply reconfirms that Ordinance of
19 1939.
- 20 Q Well, my question is, if a person applies for recognition
21 as a member to the Council and shows proper proof that
22 their father is a member, are they then accepted regardless
23 of who their mother is?
- 24 A You have to rephrase your question one more time.
- 25 Q Okay. If a man or a woman goes before the Council and

1 says, "My father was a member of the Pueblo or is a member
2 of the Pueblo and is still alive," and shows adequate
3 proof that that man is indeed their father, are they then
4 admitted to membership in the Pueblo?

5 A I would assume that they may have to produce birth certifi-
6 cates, marriage certificates and other important documents
7 that the Council will request it, to show proof. Then,
8 in that particular instance, they may be considered into
9 the tribe.

10 Q But they would be recognized if they produced the proof
11 asked for, is that right?

12 A Right, because we have questions today and I'll give you
13 one example.

14 If a male or a female should leave the reservation
15 for a period of time, say ten years, if this family comes
16 back or this male or female comes back to the reservation,
17 and this male should come before the Tribal Council and
18 say that this is my family, again, at that point, the
19 burden of proof would have to fall on the individual.

20 You have to produce whatever evidence is required
21 to recognize that family as being Santa Clara Indians
22 because, not knowing that, the male member of Santa Clara
23 could be married into a ready-made family. So there are
24 questions.

25 Q So you want proof that the Santa Clara father is the true

1 father of the child, right?

2 A Right. We need to have those proofs.

3 Q And you would be more demanding of proof if they lived
4 away from the Pueblo, is that what you are saying?

5 A Yes.

6 Q But living away wouldn't disqualify them in any way, is
7 that correct?

8 A No, it doesn't disqualify them as long as we know there
9 were witnesses to such marriage and to such birth.

10 Q What about documented children of a male member, can they
11 be recognized as members under the Ordinance of 1939?

12 A After the Ordinance of 1939, I would say no. Before the
13 Ordinance of 1939, I don't know.

14 Q Do you know if there have been any cases since 1939 where
15 documented children of a male member have been admitted
16 to membership?

17 A No. Never have been done.

18 Q You are certain of that?

19 A To my knowledge.

20 Q In considering someone for membership under the Ordinance
21 of 1939, do you consider at all whether they can speak
22 Tiwa?

23 A We have not exercised that Ordinance of 1939 since the
24 year 1939 that I know of. Therefore, I will be unable
25 to give you an accurate answer to your question.

- 1 Q You haven't recognized anyone as a member since 1939?
- 2 A Not that I know of. Not to my knowledge.
- 3 Q Well, have you had, personally, any children born in your
4 family since 1939?
- 5 A Do I have any children born in my family? Yes.
- 6 Q Since 1939.
- 7 A Yes.
- 8 Q Are they recognized as members?
- 9 A The Constitution recognizes it.
- 10 Q Well, when they are recognized as members, does anyone
11 find out whether they can speak Tiwa or not?
- 12 A As far as I know, they understand it and speak Tiwa.
- 13 Q I'm asking you whether, when they are recognized as members,
14 anyone is concerned about whether they can speak Tiwa?
15 If they did not speak any Tiwa at all, would they not
16 then be recognized?
- 17 A I don't think the enrollment is actually based on whether
18 or not what languages you speak. I don't think that has
19 anything to do with it.
- 20 Q Now, I am sure you heard, this morning, the testimony of
21 Mrs. Martinez that before 1939, certain persons were
22 naturalized into the Santa Clara Tribe. Did you hear
23 that testimony?
- 24 A I heard about that, yes.
- 25 Q Do you know whether what you said is correct, that that

1 happened?

2 A I do know one thing, that there are certain ages that
3 have been naturalized into the tribe. This much, I do
4 know. As far as names were concerned, they were quite
5 accurate.

6 Q The list you heard this morning sounded right?

7 A Yes.

8 Q You said you belonged to either the Winter or Summer
9 People, and I'm sorry, I don't remember which.

10 A Well, I didn't say that. But I will say it now. As far
11 as I know, that I am a Winter.

12 Q And did you become a Winter at birth or did you become
13 a Winter at some later time upon initiation?

14 A Again, this goes back into the religious practice of the
15 society and these are some of the things that I'm restricted
16 not to openly discuss.

17 Q Do you know whether mixed marriages between members of
18 Santa Clara and outsiders are more common now than they
19 used to be?

20 A I believe so, yes.

21 Q Are they much more common or just a little bit?

22 A Well, I would say perhaps just a little bit more.

23 Q Now, you stated that the Martinez children are accorded
24 all the rights in the Pueblo, is that correct?

25 A As long as they reside on the reservation and as long as

1 they respect the rules and regulations of the tribe, we
2 do not actually deny them a great deal of benefits. Perhaps
3 there are maybe one or two more benefits that they will gain
4 since they are members of the tribe. Since they are not,
5 they are limited in those two areas, and I believe we
6 already mentioned those this morning.

7 Q What would the differences be?

8 A One is voting rights and the other is they cannot hold
9 an assignment -- they cannot get a land assigned to them
10 because they are non-members status.

11 Q Non-members who cannot vote, cannot hold land, is that
12 correct?

13 A Right.

14 Q And non-assigned members are used to identify one family
15 with one piece of land in the Pueblo, is that right?

16 A Well, not actually. It all depends on what happened in
17 the past, and one individual can sell his Federal assign-
18 ment to another individual. But they have to both be
19 members of the tribe before they can do that.

20 Q You can sell?

21 A You can sell or trade or get the assignment.

22 Q Or you can leave your assignment to a member of your
23 tribe if he's a son, to a son?

24 A Right.

25 Q But not to a non-member?

- 1 A No.
- 2 Q You said that non-members can lease land from the Pueblo
3 for grazing under some circumstances, is that right?
- 4 A That's correct.
- 5 Q Do they pay fees to the Pueblo when they do that?
- 6 A Yes, they do.
- 7 Q But a member wouldn't pay such fees, is that correct?
- 8 A If this piece of property is set aside for that purpose
9 to give revenue into the tribe, then we have established
10 a fee. Then we have established what a carrying capacity
11 might be on such a grazing lease.

12 Then as long as the Tribal Council declares that to
13 be leased on this basis, then that is the way it will be
14 handled.

- 15 Q I see. So but a land assignment to a member doesn't
16 carry a fee, is that right?
- 17 A A land assignment does not carry a fee, no.
- 18 Q Governor, you said that -- I'm sorry. You didn't.
- 19 Governor, could you tell us the name of your mother
20 before she married, her family name?
- 21 A Her name is Pedra Suazo Tafoya.
- 22 Q And was her mother from Santa Clara, your grandmother?
- 23 A As far as I know, yes.
- 24 Q You don't know or do you know?
- 25 A I know my grandmother, yes.

- 1 Q Was your mother's father, Mr. Suazo, from Santa Clara?
- 2 A I never really discussed this matter so I can say that I
- 3 assume that he is from my tribe.
- 4 Q Did he ever live at Tesuque?
- 5 A I really don't know.
- 6 Q Isn't it a fact that he grew up at Tesuque?
- 7 A I really don't know.
- 8 Q You don't know?
- 9 A No.
- 10 Q Under the present Constitutional Government, can a woman
- 11 be elected to an office?
- 12 A Yes.
- 13 Q Was that true before the Constitution?
- 14 A I don't know.
- 15 Q Do you have a Tribal Court in Santa Clara?
- 16 A Yes, we have.
- 17 Q In general terms, what kind of cases does it hear?
- 18 A Misdemeanor cases.
- 19 Q Can it hear a case involving enrollment?
- 20 A No.
- 21 Q Who hears enrollment cases?
- 22 A The Tribal Council does that.
- 23 Q Is there any other body that can hear enrollment cases?
- 24 A No. Just the Tribal Council.
- 25 Q You stated that the man is the head of the household in

1 Santa Clara, is that right?

2 A That's right.

3 Q Do you know if that is the same in other Indian societies?

4 A I only really know what is happening on my reservation.

5 This is the case on the Santa Clara reservation.

6 Q You don't know about any others?

7 A No.

8 Q Were you present when the Ordinance of 1939 or Resolution
9 of 1944 was passed, either one?

10 A I think I was quite small at the time, quite young.

11 Q How old are you now, sir? You may have said that.

12 A I was born in 1928.

13 Q So that when you testified about religion and tradition
14 a little while ago, you were just telling things that were
15 told you by other people?

16 A This has been carried by -- from generation to generation.

17 Q You said you talked to many of the old men on the Pueblo,
18 is that right?

19 A That's true.

20 Q Can you name some of them, please?

21 A I don't think I want to bring other people -- it is my
22 responsibility to protect certain individuals on the
23 reservation.

24 MR. COLLINS: Your Honor, we have to move to strike
25 his testimony. It is not only hearsay but he won't even

1 name the informants.

2 THE WITNESS: These people that I pointed out to you
3 are the traditional -- they usually are advisors to my
4 office and by the Santa Clara Pueblo customs, traditions,
5 it is my responsibility to protect their identity.

6 MR. COLLINS: We move to strike his testimony on --

7 THE COURT: Mr. Prelo, do you have any position in
8 regard to the matter?

9 MR. PRELO: I'm sorry?

10 THE COURT: Do you have any position with regard to
11 the matter?

12 MR. PRELO: If the Court please, we have alleged
13 all along that there is a certain correlation, an inter-
14 relation between the religious and non-religious. I,
15 certainly, as a non-Indian, am not in the position to
16 state. I don't know, obviously, where exactly they
17 correlate and where they don't, and where he would be
18 within proper bounds to refuse.

19 We know we have a separation of church and state,
20 and we don't want to interfere in religious issues. I
21 don't know enough about the religious part and haven't
22 tried to know whether he is in the state or not.

23 THE COURT: Mr. Collins, I think the best thing to
24 do would be to reserve a ruling on your motion.

25 MR. COLLINS: If the motion is denied, we would like

1 to recall the witness on this matter.

2 THE COURT: Fine. You will have that opportunity
3 after defense is finished.

4 Q (By Mr. Collins) Do you know why, Governor Tafoya, your
5 attorney in this matter did not expressly raise the
6 question of religion in any of the pleadings he filed in
7 this case?

8 MR. PRELO: Objection, Your Honor. That is not a
9 true statement of the file.

10 MR. COLLINS: I'm sorry. It is.

11 THE COURT: It was raised recently, I think probably
12 in the last pleading.

13 MR. PRELO: Late.

14 THE COURT: In the file.

15 MR. COLLINS: It is not in the Pretrial Order or --

16 THE COURT: Fine. It wasn't presented anyplace else.
17 If you want to inquire, Mr. Collins, you may.

18 Q (By Mr. Collins) I will rephrase the question, Governor.

19 As the Court just said, the matter of religion was
20 raised only recently in this lawsuit.

21 Do you know why the question of religion was raised
22 only very recently?

23 A Why it was raised just recently?

24 Q Yes.

25 A I really don't know.

1 MR. COLLINS: Okay.

2 MR. PRELO: May I respond to that, Your Honor, in
3 view of the fact that it is going to the pleadings?

4 MR. COLLINS: Won't there be an opportunity for him
5 to address that?

6 THE COURT: Yes. There will be a chance for him to
7 address that.

8 Q (By Mr. Collins) Now, in the customary method, if a
9 family wants to have their children enrolled, what do they
10 do? How do they go about it?

11 I recognize, as a member, if a family wants to have
12 their child recognized as a member of the Pueblo, let's
13 say both the father and mother are members and they want
14 to have their children recognized, what do they do?

15 A Well, all they can do is come before the Council.

16 Q They come before the Council and ask that their children
17 be enrolled, is that right?

18 A The children, if they are born in wedlock, there's a
19 marriage, there's a birth certificate, then I believe that
20 satisfies the Tribal Council in this instance.

21 Q Governor, I'm just asking --

22 A That is, if both male and female members are from Santa
23 Clara.

24 Q Right. I am just asking you how they go about it. You
25 said that the parents come before the Council, and, say,

1 we have these children, we want them enrolled. We are
2 both members.

3 Would that be a fair statement?

4 A That would be a fair statement. If they wanted to do it,
5 it's fine.

6 Q And that would be a proper procedure --

7 A Yes.

8 Q -- as far as the Council is concerned? Now, Governor, you
9 have mentioned the Constitution of the Pueblo. Is that
10 Constitution presently in force?

11 A We try to live by the Constitution, yes.

12 Q It is the law of the Pueblo, is that right?

13 A It is the law.

14 Q And do you know of any part of the Constitution that's
15 not enforced at this time?

16 A That's if you have any question that I shouldn't know.

17 But I must point out one other thing to you, that in the
18 Constitution, it gives the Tribal Council the power to
19 enforce common or unwritten laws of the tribe.

20 Q But my question is, again, Governor, do you know of any
21 part of the Constitution that is not presently enforced
22 for any reason?

23 A Not offhand.

24 Q Okay. Now, in addition to the Ordinance of 1939, are there
25 any other rules followed in determining membership?

1 A At this point, we are only relying on the Constitution of
2 nineteen -- I mean the Ordinance of 1939.

3 Q One small question. Do you recall -- you know who Mr.
4 Taradash is, do you not?

5 A Yes.

6 Q Do you recall his examining some of the Pueblo's records,
7 some months ago?

8 A Yes.

9 MR. COLLINS: Excuse me a moment, Your Honor.

10 Q (By Mr. Collins) I'm sorry. I want to clarify one matter,
11 Governor. I asked you about widows today, and you said,
12 under the Ordinance of 1939, that children of a Santa
13 Clara widow who had married someone else could not be
14 enrolled, is that correct?

15 A The Ordinance of 1939 does not mention the word "widow,"
16 in it.

17 Q I know. But how do you interpret it with regard to widows?
18 Would the children of a widow who is from Santa Clara and
19 she no longer has a husband because she's widowed, would
20 those children be able to be enrolled?

21 MR. PRELO: Excuse me. Where would the husband be
22 from?

23 MR. COLLINS: I'm sorry. He said outside. When I
24 first asked the question, I said "non-member."

25 THE WITNESS: If the widow is married to a non-member,

1 then the identification from that day forward is known,
2 so that the fact that she's married to a Santa Clara Indian
3 and she's married to a non-Indian, therefore, her children
4 were not members of the tribe.

5 Q (By Mr. Collins) I'm not saying "non-member." Let's
6 suppose the woman married a San Juan man, for example,
7 and he dies, and she comes home with the children, would
8 her children be able to be enrolled as Santa Clara members?

9 A No.

10 Q Now, you said that you are a Winter person. Are there
11 factions within the Winter People? I believe you said
12 there were, on direct testimony, is that right?

13 A Yes.

14 Q And how many factions, overall, are there?

15 A Four.

16 Q Now, as I understand it, the Tribal Council has eight
17 members who are representatives of the factions, is that
18 correct?

19 A That's true.

20 Q Does that mean there are two from each faction?

21 A That's true.

22 Q Oh, I'm sorry. Governor, you were asked in a written
23 interrogatory in this case about persons who are experts
24 on the tradition of the Santa Clara Pueblo and you gave
25 an answer at that time to that question. Do you remember

1 that?

2 MR. PRELO: I think the proper way is to ask him if
3 he was deposed and read the question and answer.

4 MR. COLLINS: It is not a deposition, it's an
5 interrogatory. We are talking about interrogatories.

6 THE COURT: Just go ahead and read the interrogatory
7 to him if you have it, Mr. Collins.

8 These are Mr. Tafoya's answers, or the answers of
9 the Pueblo?

10 MR. COLLINS: These were interrogatories propounded
11 by plaintiffs to defendant Pueblo in March of this year,
12 and the answers are signed. I'll get him to identify
13 his signature.

14 THE COURT: Fine. That's all right. I just want to
15 be sure about the situation.

16 MR. COLLINS: The answers appear to be signed by
17 Paul Tafoya.

18 Q (By Mr. Collins) Governor, you recall signing these
19 written questions that were submitted to you?

20 A There's so many interrogatories that I signed, I don't
21 really recall which one you are referring to.

22 If you will read the question, then also read the
23 answer, then perhaps I can answer your question.

24 Q Fine. The question is:

25 "Does the Santa Clara Pueblo follow any unwritten

1 traditional practice with regard to the membership in
2 the Pueblo of children born of a marriage between a member
3 of the Pueblo and a non-member? If so, please describe
4 the content of that tradition, the name and address of
5 any person who is knowledgeable concerning that practice,
6 and the means whereby the Pueblo Council is informed as
7 to the content of that tradition."

8 "Answer: The enrollment practices are now written
9 in the aforementioned Ordinance and Resolution, but prior
10 to that time, the same scheme of enrollment was followed
11 by unwritten traditional practice. The Pueblo Council is
12 informed of that tradition solely by one generation verbally
13 passing on to the next generation what the Tribal tradition
14 is with respect to enrolling children of mixed marriages.
15 Persons knowledgeable of this unwritten traditional practice
16 are: William Baca, Pat Gutierrez, Jose G. Naranjo, Juan
17 Chavarria."

18 Do you recall signing that answer?

19 A I don't recall one point, I mean, that specifically. I
20 do know that they were -- I do know that they were deposed
21 by the plaintiffs' attorneys. I don't recall this one
22 point, whether they are the authorities.

23 Q If you don't recall, can you tell us whether it is true
24 or not?

25 A That they know?

- 1 Q Is this answer true?
- 2 A I must say one thing. How much they know, I don't know.
3 But they would have more authority over this. They would
4 be more knowledgeable than I would be.
- 5 Q Well, you listed them as the persons knowledgeable with
6 this tradition. Now, is that true or not?
- 7 A I think I would -- I think I would probably say, at this
8 point, that they would be more knowledgeable than I am.
- 9 Q I mean I want to know whether they are the persons know-
10 ledgeable with this tradition or not? That was the
11 question. Are they knowledgeable about the tradition?
- 12 A To what extent, I really don't know how much they are
13 knowledgeable. But I think in their deposition, I believe
14 the question was posed to them at the time.
- 15 Q Well, this question was posed to you before the deposition.
16 I am asking you now whether your answer was true or not.
- 17 A On this particular case, I can't say how knowledgeable
18 they are. I cannot say that they have all the knowledge
19 insofar as tradition or custom of the tribe is concerned.
20 I really don't know how much they are knowledgeable, but
21 I can say one thing: That they are more knowledgeable,
22 I think, than I am.
- 23 Q Well, if you don't know how knowledgeable you are, why
24 did you choose them in answer to the question?
- 25 MR. PRELO: If the Court please, I'm going to object.

1 The question didn't call for the degree of knowledge. The
2 witness has stated they are knowledgeable. He never asked
3 ten percent, thirty percent.

4 Now, counsel is trying to force out an amount, a
5 percentage.

6 MR. COLLINS: Your Honor, the answer to the question
7 that I keep getting is, "They're more knowledgeable than
8 I am."

9 A person can be more knowledgeable than I am and know
10 very, very little. That is certainly the construction of
11 his answer and I don't think it is possible.

12 THE COURT: You may inquire, Mr. Collins. I think
13 there is an indication here in the answer to the interroga-
14 tories and to the Governor's response that he would rely
15 upon them for furnishing him such information. I get
16 that interpretation from the language that he has brought
17 out.

18 I might be incorrect about it but --

19 MR. COLLINS: That is a good way to ask him that,
20 Your Honor. I will ask him that way now.

21 Q (By Mr. Collins) Are these people you'd rely upon to give
22 you this information about tradition, as the Court just
23 asked?

24 A These people would be one set of people that I would
25 rely on. But they're not the full authority on that.

1 Q So there are other people?

2 A Yes.

3 Q Why didn't you name those other people?

4 A Because I am restricted not to tell or bring this kind of
5 information to the surface.

6 Q I see.

7 A It is my responsibility, by tradition, custom and unwritten
8 laws of the tribe, that I do protect such individuals.
9 Therefore, I am not able -- I am not free to identify
10 certain individuals that do have this knowledge.

11 It is restricted and it is by custom and I, as a
12 Governor, am responsible to the people in their custom,
13 laws, and it is my responsibility to protect and preserve
14 that custom and law.

15 Q Now, I believe you stated that your concern in trying to
16 protect the Ordinance of 1939 is to protect the integrity
17 of the Pueblo, is that right?

18 A Right.

19 Q And to protect its Indian characteristics, its Indian
20 nature. Would that be a fair statement?

21 A It's my responsibility to protect and preserve the heritage
22 of the Santa Clara Indian culture.

23 Q And that's your concern in this whole --

24 A That's my concern.

25 Q If that weren't protected, you would feel the Ordinance of

1 1939 was not essential?

2 A This is part of it. Then when it is part of it, then it
3 becomes my responsibility to protect any law that was in
4 existence, pre-Constitution and after the Constitution.

5 Q But your concern is more with heritage than with men and
6 women and details of marriage?

7 A I am concerned about the culture. I don't want to destroy
8 the Santa Clara Indian culture. We preserve it today.
9 I like it. I want to live there and it is my responsibility
10 to live by the rules, the regulations and the laws of the
11 tribe.

12 This is the only way we can protect and preserve our
13 culture. If we let outside influences come in, that would
14 tend to destroy what we now have. Then what's the sense
15 of having a Tribal Government?

16 Q Well, Governor, then why do you admit non-Indian wives of
17 members to have their children enrolled? Isn't that an
18 outsider?

19 A Non-Indian wives to have their children enrolled?

20 Q Isn't that an outside influence?

21 A It is, but, again, I repeat, it is still the responsibility
22 of the male member, who is the head of the family, it is
23 his responsibility to teach his people the Indian way of
24 life.

25 MR. COLLINS: Your Honor, if I tried to read this

1 interrogatory, it's about four pages long.

2 Q (By Mr. Collins) Do you recall a question asked of you
3 in writing that was -- it was not asked of you by us, but
4 by the Federal Government, the Department of Housing and
5 Urban Development, and you were asked to list the children
6 of mixed marriages on the Pueblo, and you submitted a long
7 list of people. Do you recall doing that?

8 A Yes, I remember that.

9 Q That would appear to indicate to me that there is a fairly
10 high number of mixed marriages right now on the Pueblo.
11 Would you agree with that?

12 A I'd say we have a few of them. How many, I really don't
13 know.

14 Q Well, your list had 34 mixed marriages.

15 A If that's what is listed, then that's what we have, yes.

16 Q You said the Pueblo population is about 1200, is that
17 correct?

18 A Approximately.

19 MR. COLLINS: No further questions.

20 THE COURT: Mr. Prelo?

21 REDIRECT EXAMINATION

22 BY MR. PRELO:

23 Q Governor, of those 34 mixed marriages that you were just
24 asked about, do you know how many years that covered?

25 A I would have to guess on that. I would probably say since