Listening to Indians

TIMOTHY MONTOYA, Hopi - Laguna
October 18, 1975
Ganado, Arizona

This transcript is one of a series of interviews with American Indian people throughout much of the United States by S. I. Myers of the History Department of St. Louis Community College at Florissant Valley, St. Louis, Missouri, 63135.

The purpose of these interviews is to bring the Indian peoples' own comments to students in classrooms, and to foster greater understanding among the peoples of the United States by providing Indians the opportunity to express their ideas and opinions to a wider audience.

This transcript has been edited for clarity and ease of reading, but every effort has been made to preserve the original feeling. Conversations and opinions were encouraged on any subject of interest to interviewees; questions and responses do not necessarily reflect the viewpoint of the interviewer, the National Endowment for the Humanities, or St. Louis Community College.

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Ganado, Arizona

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Sam Myers:

Today I'm at the College of Ganado, in Ganado, Arizona, talking with one of the students here, and his name is Timothy Montoya. Montoya is a Spanish name, isn't it?

Timothy Montoya:

Yes. See, I'm part Laguna, and the Laguna has Spanish last names.

SM: You're part Hopi and part Laguna. That's a pueblo over east of us in New Mexico, isn't it?

TM: Yeah.

SM: And Hopi towns are west of us, and we're right here in the middle of Navajo country, aren't we?

TM: Yeah.

SM: Well, it's going along pretty well here in school, isn't it, Tim?

TM: Yeah, I guess. It's got its good points and its bad points.

SM: Yes, I suppose most places do. Were you born up on one of the mesa towns?

TM: I was born in New Mexico, in Albuquerque, and I lived there for about five years, I guess, and moved to Winslow, Arizona, to live there till I was in 6th grade. From 6th grade I went back to the Hopi Reservation, and I've lived there all my life. I went to high school at Phoenix Indian School. I went to 11th grade, and I was an exchange student to Vermont.

SM: Was that a good experience?
TM: Yeah, you meet different people. I liked it.

SM: That's the other end of the country, isn't it?

TM: Yeah. They kinda characteristic of you as coming in with all kinds of war bonnets and everything on. They figgered I was gonna be, so some of them were afraid of me for a while till they got to know me. Then I went down to Phoenix College for about a year. I didn't like it down there, so I came back home, and some of my friends encouraged me to come down to this school because it was small.

SM: You finished high school in Phoenix?

TM: No, in Vermont.

SM: Did you live with a family back there in Vermont?

TM: We lived in sort of a little boarding school like. It was the ABC program, and there was five Eskimos, two Navajos and one Laguna guy and me, which was divided.

SM: Your father is Laguna, your mother is Hopi?

TM: Um hm.

SM: Do you speak both languages?

TM: I don't speak none of the language, but I can understand it.

SM: Because actually you've lived about half of your life away from the reservation.

TM: See, they start learning when they're young.
SM: And you were born in Albuquerque and then lived in other towns. Which of the towns did you live in out there on the reservation?

TM: Oraibi.

SM: Now there's Old Oraibi and there's New Oraibi. Are they the same, or two different villages?

TM: Old Oraibi was the first original place where you all came from.

SM: On top of the third mesa?

TM: Yeah. There was a division which divided all the village up--each clan. They had a feud between the chiefs and they all left the village. According to my mom, her father moved down to more lower villages.

SM: Down below the mesa, down to the plains?

TM: Yeah, which they called New Oraibi, because it's near Oraibi, but its real name is Kyakotsmovi, which means "city on ruins." People are now stressing this word, Kyakotsmovi, because we're dividing between those two villages. We're having a conflict, real bad conflict, and the people down below are more trying to get ahead sort of as the white man's way, but not forgettin' the Indian past, and feel that this so-called chief up there--now that's my opinion. What my mom told me was that she's not a chief, she's just a lady that just took over.

SM: This is up on top of the mesa now?

TM: Yeah, this is Oraibi. According to my mom, she said that she's the daughter of the chief, and that when he died they asked each one of my brothers if they wanted to go with the chief, but they refused,
because they did not know any of their tradition. And Mom doesn't want it because she didn't know it, too. So they buried him with his staff, which is the true sign of ruler.

SM: The ruler has to have that staff?

TM: Yeah. They broke it, so that means that nobody could become a chief. And lately I just found out from talking to some people, that my chief, his body was stolen by this chief and sold to some white people, and it now is in Italy in a museum. And we're tryin' to get him back, but it costs too much. It costs over $1,000,000 to get him back, because it's an antique, that's what they consider it. And it was found out by a guy who was in Service, going through. He was on furlough, and he happened to go into this museum and seen his chief there, and he said he just cried over it because his chief was there. And his cane is there too, his staff is there with him, and that is how we found out about it. The FBI did question her about him—-it's on tape. She did confess that they did sell that body. They tried to print it in the newspaper, but for some reason the newspaper refuses to print it. This is the new newspaper they have up there at Kyakotsmovi, but there is a legend which is coming true that a chief will return, and when that time comes, Oraibi will turn into tumbleweeds.

SM: Old Oraibi?

TM: Yeah, Oraibi. They said that someplace up there in Oraibi, a hole would be dug by him out of stone; that he will haul sand up there. He will plant corn up there, and when the corn comes up, Oraibi shall turn into tumbleweeds. And right now there is a hole bein' dug up there, but nobody knows who's diggin' it, and it's slowly bein' filled up with sand, and that's what they're afraid now is that we're coming close to that part. We feel that our chief is coming back. It's
feared in most people because of what they did, like in our religion, they violated all kinds of parts. Like when they're doing dances, Kachina dances, which is like going to church, they worship these gods, and now it's got to a point where many of them who are dancing have been known to be drunk and dancin'. That's not right because once you put on the mask, you're not yourself, you become the spirit. You do not think like them. That's why Mom said we're not getting any rain, why we're getting wind. Like this year, there's been somethin' happened to our village. It's dividin' again that the traditionals who are called traditionals are the ones who are destroying us, plus the people who are working the tribal council. These two people are fighting, and they forget to look at the middle people, which is me, my little brother, my little sister, my neighbor. Those people they forget. They tend to, like in the tribal council, when something happens, like the government gave so much money to some people for putting up fences, they do not tell us about that. They tell their immediate family, and their immediate family gets all the stuff, and so is true about the traditionals. O.K., they tell their people who are their followers not to have water, not to have electricity, and yet, I know—I have nothin' against this one family, 'cause one of them is my best friend in there—but his father owns three pickups, has running water, and is not paying that water to the village, which he is supposed to; has electricity, has a bank account and a bank account in Switzerland. And you know, why does he want these things? Why, if he is a traditionalist, he should forget all these things.

SM: And he does claim to be a traditionalist?

TM: Yeah, claims to be an interpreter of the traditionals, and lately they found out that he was buildin' a five-room home in Denver, Colorado. It was the Shongopovis that found that out, and they chased him out of that village, and they don't want him back in
there. That's why I don't see why are they tellin' the people not to do this, and then turn their back and go ahead and do this. The same way the chief from Old Oraibi, I'm talkin' about, in Oraibi now—now she has one of the best lawyers in Arizona, which is more powerful than the lawyer from the tribal council. They claim that we are destroying nature, but the way I look at it, they're destroying us, and the tribal council's destroying us. Long time ago I used to, you know, I used to be friendly with my neighbors. You know, everybody used to like each other. Now things is so confused, neighbors hate each other, they're goin' against each other, neck and neck.

SM: Is this an argument between the traditionalists and the progressives?

TM: Yeah. See, it's got to a point where the middle people are too confused, they don't know what they're doing.

SM: Now, who are the middle people?

TM: Me. I don't belong to the tribal council, and I don't belong to the traditionals. Everybody who don't belong to those things are confused. That's why many of the college students who are in college never come back. They slip the lead and just stay there.

SM: Never come back to the village?

TM: Yeah, never come back. They never want to come back to help the people.

SM: Because of this quarreling?

TM: Yeah. It's got too confusing that they don't wanta come back.

SM: Now this quarrel between the conservatives, or the traditionalists and the progressives, or they used to call them the friendlies and
the hostiles at one time. This has been going on for a long, long time?

TM: Yeah, and I feel that it has time it should stop, and that we should, once again, all share. We're supposed to be doin' that, sharing. That's why I think the rain hasn't come.

SM: Has it been dry lately?

TM: The rain comes after our fields are destroyed by winds, and I seen farmers cry because their fields had been wiped out by the wind, and then it rains. See, when you plant your corn, you consider it your child, and you have to raise it like your child. And when something happens like this, you feel like you just killed your own child, and it's got to a point where I feel that this is why things are happen­ing to us, and up in our village, and in the other villages, why people are dying at a more faster rate. Why, children are becomin'... they no longer respect their parents. I used to, when someone was hungry, invite them come in the house, even though I didn't have any­thing, maybe a slice of bread, I'd give it to them, and it makes me feel good in my heart. Some day they're gonna come back and do the same thing, but now I see people, too much food in their house, wastin' it and just throwin' it away. That's no reason for that. Like I keep tellin' my mom, that when somebody comes to your house, just tell them to sit down, you know, and they shouldn't be ashamed to do that. This summertime I worked for recreation, and I felt that the only way I could get through to people was actually go up to their house, and when you eat with the people it makes them feel like you're more of a family, and the leaders discouraged me in tellin' me not to do that, and so, when I went to the houses and they'd tell me to sit down, I said, "I can't do that, my boss told me not to do that," they feel hurt. They say, "You mean our food is not good enough for you?" And that's no point. Even killing, you know, like animals, it's got to a point where just little kids like going out into the woods and killing
birds for no reason at all. They're not supposed to do that. Like sparrows are good to eat. I tasted them before, and I like them. And what I want to do now is go back and research. The only people who really hold a future now is my little brothers and their friends. I can only point them out and show them what's going on. Not to destroy themself by doin' what their parents are doing.

SM: The older generation is having this sort of a feud, this quarrel, and it's destroying them, and you hope to bring your little brothers along so that they won't do this?

TM: Not only my little brothers, but every little child. I want to bring back the games they used to play as competition. You know, the only way they'd get their stress out long time ago, they used to play games, and not to say, "Ha, I'm number one," just played it, just for fun. And that's what I want to bring back. Lot of people don't know them any more.

SM: The competition idea where you put somebody else down is not in good taste among the Hopis, because they believe in everybody being treated fairly and kindly—but then this has been breaking down with this quarrel?

TM: Yeah, it's all being destroyed.

SM: Do you have any chance of becoming the village leader, so you could maybe do more?

TM: At one time I had a vision that told me I would become a leader in my time. I asked my mom if I could become a leader, and she said, "You cannot become a leader because you're a Tobacco Clan," but she said that the Tobacco Clan is more leader than the Bear Clan, because without tobacco no other clans can talk to the gods.
SM: The smoking of the pipe? Well then, is it definite that you cannot become a leader? You had a vision you might.

TM: Yeah, my vision was ... was to reunite the people again.

SM: If you could accomplish that, it would be worth more than becoming just an ordinary kind of leader, wouldn't it?

TM: That's all I wanna do. I wanna show them that what we had, you know, like . . . the Indians are going backwards. Why my term of going backwards is, that the white man's society is looking for a perfect society. O.K., the Indians had that perfect society, and what they're doing, they're trailing the white man, that society, they're following that way. They're leavin' their perfect harmony which they had. They had harmony so that --all Indians--they're goin' backwards instead of forward. The understandin' of your brother. Like lookin' at a bug and not sayin', "Look, there goes an insect," saying, "There goes my brother." That point of view. Comin' back to harmony, to nature. That's where man's mistake was, leavin' it. He's going away from it. He's looking at a bug, labelling it, and sayin', "There goes a grasshopper there, it's no good." But nature knows how to balance itself, and it's man's destruction that's doin' it. Man is destroyin' his own self, slowly. He's gonna reach a point where in his mind he's gonna be totally wiped out, because of unbalance of nature. Nature cannot handle him any more, and he has to be destroyed.

SM: Do you think this might happen?

TM: It's gonna happen.

SM: Have you had any other visions besides that one of becoming a leader?

TM: Um ... I had two visions that I'm afraid of. See, I'm bein' taught
by an old man, which is really weird. The first time this happened to me I had a car accident, a real bad car accident, and according to us, we should of all died in that car, but apparently something happened and we didn't die in that car.

SM: Nobody did?

TM: No. And my brother was thrown 100 feet from the car and we rolled about a city block long, they estimated, and I was laying there and my head was half way out the window, and it was really weird, because I remember laying there and I remember looking up and the light around me started goin' dimmer and dimmer and dimmer and dimmer. It started to get real dim like at evening time when there's moonlight, and all of a sudden somebody started hitting me on the face, and hitting me, and I woke up, started waking up, saying, "Tim, you are not ready to die yet, your people are not ready for you yet." And I looked up, and I remember lookin' at him, and he had--I couldn't really see his face--but his skin was the color of black, and he had a white robe on, his eyes glowed, that's all I could see. I couldn't really see his face, but his skin was black, and that's what he told me then. He told me that I was gonna have some visions. The first vision I was gonna see a fire that doesn't burn, and I seen this fire that doesn't burn, down in Oraibi. Bushes burning, and it just jumps another bush to another bush, but it doesn't burn.

SM: It didn't burn the bush?

TM: No. Not even the driest part was burned. Then the second time I was betrayed by my own brother, and it happened that the way that term meant was that my friend really turned against me for no apparent reason.

SM: A friend? And that would be your brother?
TM: Yeah.

SM: He turned against you?

TM: Um hm. I did no harm, and he just turned against me, just like that. But I'm afraid of the last one, that I'm gonna go and die from the blood of my own brother. That would be my destiny.

SM: That is the last part of it?

TM: Um hm.

SM: And you don't want to see that happen?

TM: Yeah, because I'm gonna know him when I die, and they told me I would die a violent death.

SM: Did they say when?

TM: They said I would never see my child grow into manhood.

SM: The vision told you that?

TM: Um hm.

SM: Is there any way you can do anything to change that?

TM: No, I don't think so. All I wanta do is reunite them.

SM: If you get the people reunited, you will be satisfied?

TM: Yeah.

SM: By the people reunited, you mean the Old Oraibi and New Oraibi?
TM: I don't know what they're talkin' about, what kind of people they mean by this. See, like on the ouija board, I once played that and it gave me a number, and then later on this girl was askin' what the number meant and spelled my name out. We did it about five times and it did the same thing, and they asked it again and it said, "We do not want to talk to you, because he has powers and these powers are not ready to be revealed yet."

SM: You have powers?

TM: Yeah. Then this lady . . . I went under a stroke like, and I found out, through that stroke, I found out I had the power to destroy by mind. That's what it told me.

SM: Now this was up at Oraibi?

TM: No, it was just over here at the college.

SM: Oh, did you have a vision here at the college?

TM: Yeah.

SM: And you had someone teaching you?

TM: It comes in my dreams.

SM: It's not somebody up here, it's somebody who comes in your dreams and teaches you?

TM: I have journeyed many times. I have simply laid in bed and seen my body, or seen my spirit get up and can see myself still layin' in bed yet, and I can see myself travelin' through the universe to a point where there's a glowing stuff in the sky, so I know I'm predestined for something, and I will meet my destiny and I hope I will, I know I
will meet it, and I'll be satisfied when I meet it. Seems like right now I work in the student center, managing it over here for the rec hall. What I'm tryin' to bring back is the point of honesty. I'd rather see honesty goin' from this college. I actually gave them the key to the rec hall concession stand and say, "Go over there and open up yourself; it's your rec hall."

SM: You're the manager of it?

TM: Yeah.

SM: And you're responsible for it?

TM: Yeah.

SM: But you deliberately put people on trust, giving them the key, in an attempt to rebuild the honesty of the people.

TM: And it's workin'. So far I haven't seen anybody steal anything from there, and I hope nobody will. I put this honesty in people so that they can better understand one another. That I'm not out there to say, you know, "Give them the key and I'm gonna see how honest you are." I'm not for that. I want them to know that they can become honest, they really have that inside of them. It doesn't really matter what color they are--Indian, blacks, whites--I give a key to them.

SM: You get along with all colors, don't you?

TM: Um hm.

SM: And now when you go home, Tim, do you go back up to Oraibi then?

TM: Um hm.
SM: That's your home now, where your mother lives?

TM: Yeah.

SM: I heard that the town of Old Oraibi on top of the mesa was closed to visitors. Is that true?

TM: Yes, that town is like a museum. First, it is only supposed to be seen, not taken. People go up there and they decide to take . . . you know, diggin' in graves, and takin' things out, and rearrangin' rocks, you know, just for photographs and all this stuff. I never go to a graveyard and dig up their graves, and I never destroy a home just so I can take better pictures of it, walk into somebody's house without knocking. That's wrong.

SM: They were doing that up there?

TM: They started doin' that up there. It's just like a zoo. That's what they were doin' to us.

SM: Some people come in and take advantage?

TM: Yeah. Even now where I live in New Oraibi, one time this one guy—we had a pottery that we found—and he just simply came into our house and said, "We want to see your pottery." And I said, "What gives you the right to do that, man? I never go up to your house and walk in there. We do that, you're gonna throw us in." We're humans just like everybody else, you know, and the law should not discriminate against each other, they should work for one another. That's the reason why I'm goin' into law as my major.

SM: That will help you to handle these kind of things, won't it?
TM: The reason why I like to go into law is that it shouldn't hurt people like it's doing now.

SM: The law shouldn't hurt people?

TM: It's hurting us because I seen some people being picked up for drinkin', drunk drivin', all that stuff. If they're Indians, they're thrown in jail, but if they're white people, they let them go, they just simply give them a warning, tell them, "go on." Now that's wrong, because, why should the law be just for one certain kind of people?

SM: It should be the same for everybody, shouldn't it?

TM: And I know a couple of police officers who are in Winslow who bootleg out on the reservation, and they're workin' for the law.

SM: Are they white?

TM: Yeah, they're white. And why should they do that? You know, like our village passed a peddler's fee, and you have to have it to sell any kind of goods in there, for non-Indians. O.K., now you look at the record, and you see how many people has ever bought a peddler's fee. I don't think there's one that bought one in there yet, and that law has been in existence for a long time. A guy came up to me and asked me if I wanted to buy some jewelry, and I asked him, "Where's your peddler's fee?" He said, "Oh, we don't have to have any." And I said, "Don't you know there's a village law against selling without a peddler's fee around here?" He put up a big old argument about it. He said, "Why should I do this? You guys are just here on the reservation," And that's why I was really mad about. So I went up there and I banged on the governor's door, and I asked him why this guy's doin' that, and he just said, "Well, we'll talk to him." And I found out he never got one. He just simply sold again, and that's
wrong. Why does the law work for certain people and doesn't work for others?

SM: That's a good question. You're studying pre-law now?

TM: Yeah.

SM: And then you're going to get into law school and become a lawyer?

TM: Yeah. Like also, our land. Right now our land has been taken away again for a highway. The biggest portion of our land has been taken away from us.

SM: What highway is that now?

TM: It's the highway comin' in from Leupp, Arizona, to Oraibi. The reason why they wanta build it is to make a shorter distance for trucks, and I feel that's wrong because first the government said they'll give us money for it. And my mom put up a fight against it. She said, "Money will only last a few days, but the land will last forever."

She said, "My children are growing older; they'll have to build themselves a home some time, and I want them to have some of this land." And she has five other brothers, and each of them own that land too. So if the state is gonna take away that land, that land is divided more again, it's less again, so that means that some of us is gonna be left out without land.

SM: I thought in the Hopi villages that the tribe owned the land all communally together?

TM: No.

SM: Do families own the land?
TM: Yes, certain families own the land. It used to be that where you used to plant the corn used to be your land. You can put up some rocks there and nobody argues with it within so many days, that's your land.

SM: But then you lived in the village. It was the village that was a communal arrangement.

TM: Yeah. And now they tell us that we can't argue with them, they're takin' our land, they got the right-of-way for it. The state has it, and I'm against it for two reasons. O.K., first, when they build that highway, you can no longer hunt on that highway because you can't hunt on any state highways, and we used to take our guns and go huntin' down the old roads, you know, dirt roads, and get off there, and you had to walk, and rabbits don't come into the village, they're way off, and hunt there. O.K., now when the highway is built it's gonna divide the huntin' part again. This is what I've been tryin' to tell those people, that it's gonna divide this thing. No longer can you hunt, but no, they don't want that. They want this road to go through; they want it so they can get to Flagstaff easier, more easier time, and see, like I said, they're destroying one another.

SM: You're kind of discouraged about it, aren't you?

TM: Yeah, that's the reason why I want to go into law. I'm fighting for that reason.

SM: You're in your second semester here?

TM: Yeah.

SM: And you're going to put in two years here?

TM: Yeah.
SM: Then where are you going to go?

TM: I'll try to go to ASU.

SM: If you come out as lawyers, you can do a lot for your people, can't you?

TM: Yeah. Like I was sayin' here, like one of my friends whose father is traditional, their family wants him to go into medicine, and I talked to him. I said, "Be yourself. Just because your family is all for medicine, why do you have to go there? Why do you have to push yourself through it?" I said, "You got the talent to speak, you don't have the talent for medicine, you're forcing yourself to that." He said, "Yeah, I'll think about it." And a couple of months ago he told me, "Yeah, I thought about it, I'm goin' to law too."

SM: Would the traditionals go to school and become lawyers too?

TM: Yeah, a lot of them went to school.

SM: You're one of the middle people?

TM: Yeah, I'm just in the middle. Like my mom said, "I'm not gonna force you to take any kind of religion, any kind of religion you want, just so you believe in something," and that's why I take my religion.

SM: The Hopi religion?

TM: Not all of Hopi religion. I take the Hopi religion, I take the white man's religion, and I put them together and combine my own religion, which is better for myself, which I will not destroy my own self. I feel that also religion is destroying each other, because like some leaders tell you, you gotta do this and do this, and when you question,
why they tell you, "You are not given the power to question my rules." And every religion is like that, and that's why religions are fighting one another. Why should they fight? They have the same God. They're goin' for the same reason. Their gods may, you know, just be envisioned differently, but they're the same God. So why do they have to fight one another?

SM: That's a real tough question. Maybe in the course of your work towards a law degree and helping your people, you could figure something out that will help all of us.

TM: Yeah. The main thing I wanna bring back is the point of sharing, helping one another, working together, and love of one another.

SM: If you can do that you will have accomplished a great deal, Tim.

TM: Yeah. I think the reason why they told me that is that someone is gonna become jealous of me, what I'm doing. See, right now, in our family, in our village, they're against us because we're tryin' to do is break up the monopoly of the leadership that they got.

SM: Some of the families have a monopoly?

TM: Yeah, and that's what we're tryin' to break up now. My mother and father realize that they're takin' all the advantage. Why should they take all the advantage? Why should people not know this and that? It should be public, printed when something happens. Like sometimes the village sends some food up there, and it's always the same people who get word first about that food, and they come up there first and they get all the good stuff first, and then they give it to the village. Why should they do that? I feel that they should set up a system so that maybe ... the first family, second family, third family, they're the ones that go in there first, and maybe next time that something
comes the fourth and fifth family go in there and do it. Everyone has a share of it, and nobody will say anything of it. That's what we're tryin' to break up. Like the trading post too, you know. All our family, and everybody in our family, has the point of leadership in their family. In some places it's just not comin' up now. My mom almost sued the tribe, the Hopi Tribe, and she is suing the government now, because they're trying to discourage my little brother from goin' to school. Why should they hurt my little brother? He's not doing anything. He's too small to understand. He's just in kindergarten.

SM: Who is trying to stop him from going to school?

TM: Some teachers up there. They told him that he's ... I forgot what they call it ... he can't sit still.

SM: Hyperactive?

TM: Yeah, they told him he's a hyperactive child, and my mom said he wasn't. And I said, "What gives them the right to say that? You have no knowledge of it, you're not qualified to say that. And I'll tell you what. We'll take him to a qualified person to find out if he is hyperactive." And they found out he's just a normal little kid, bored with his schoolwork. That didn't work, so now they literally destroyed him almost last year by tellin' him to go home from school.

SM: How old is he?

TM: He's only five or six, and he's really hurt because my father died, he was murdered, and he's really in a state of confusion. He's really hurt, and I know he's a real smart little boy, because he can tinker with things and put them together, and like they were supposed to go to Ice Follies down in Phoenix, and they sent permission slips
to each one of our families, you know. My little brother got one, and we signed it. My little brother, he was kinda gettin' discouraged with school. They were tellin' him, "If you go to school and do good, you can go on this trip." That was his reward. The day he was supposed to go to Phoenix, they got him dressed, they put his clothes in a paper sack and sent him down there to school. My grandmother said he was sittin' outside in a chair, he was really crying, and my grandfather came over and asked him what happened, and he wouldn't say anything, he was crying, and he was really sad, so they called my mom up and asked, "Why couldn't he go?" And all the teacher said was, "He's too hyperactive, we don't want to take him." And that really hurt him bad, because he was already boardin' that bus when they told him he can't go.

SM: And he'd been planning on it.

TM: And he was really into tears about it. My grandmother and my grandpa were really broken-hearted. I mean, why did they want to hurt him? He didn't do anything. He is just a poor little child that's growing up. So that's the reason my mom is putting in a suit against the government now. So they ran an IQ test on him for kindergarten, and they found out that he shouldn't be in kindergarten, he should be in first grade. He had an IQ of that.

SM: Maybe that's one of his troubles. He's just bored.

TM: He's bored with the schoolwork, and I don't know why the teachers won't promote him.

SM: What school does he go to?

TM: Hopi Day School, right in Oraibi. You know, I can't see these things. I don't know why people can't open their eyes and see what they're
doin' to each other. It seems like everybody now is getting to a point where there's a glass film over their eyes, and they see what they wanta see. They don't see what's gonna happen, you know, like I was talking a while ago, that they see a bug as a bug, they don't see it as a person. Sometimes when I get lonely, I go out into the woods, I just take a walk, and I sit there and the birds talk to me. They tell me what to do. They laugh at me, they're laughin' with me, they cry with me. Even the rocks, I can feel them. It's something that people can't see any more. I'm tired of this. It can't happen. Why do people want to destroy one another?

SM: You are thinking and feeling and talking like Indian people used to when young people ordinarily went on vision quests. This was something everybody expected in the old days, and it is still happening to you?

TM: Yeah.

SM: But some of your friends it doesn't happen to?

TM: They can't see it. I mean, I can see what's going on.

SM: Do you think of yourself as being more of a mystic than the others?

TM: No, I see myself as a regular person. I do not want to put myself as . . . they tell me, you know, "You got the leadership," and all the stuff. I don't want to be a leader. I really don't want to be. I want to help people learn of this. Let them be themselves. Like a person has the qualifications of bein' a leader, that does not want to be, O.K., I want to help him, and make him understand he has this power to be a leader. I want to be his second-hand, I never want to be the first-hand.

SM: Have you ever talked to the people out there about your little
brother in the school?

TM: Yeah, they had a meeting, and we went up there to the principal and asked him why they did that and he had no comments. So my mom contacted the lawyer now, and they're in the process of doin' away with that principal and two teachers that did that to him.

SM: Is he going to school now?

TM: I don't know, I haven't gone home yet.

SM: How long ago is it since you've been home?

TM: About two weeks.

SM: How are you doing here in school now? Are you coming along pretty well?

TM: Um . . . the teachers they understand me here. They really do. Like I said, I don't like to become a leader, but they put me in positions where I am. Like right now I'm the president of the Indian Club, and I run the student management here, and I was talking to Lowrey Tung-ovia, of the student senate, the president. He comes to me and asks for my opinion.

SM: You urged him to run, didn't you?

TM: Yeah, I told him to get into it. The situation for a strong student senate is right now. Like administration, it's on shaky grounds. They're not really solid like they were last year.

SM: The college administration?

TM: Yeah. And the faculty are more aware of the student power comin' up
now, and that's why I say everything is just right for now. You wait for a certain time, and when it happens, that's when you go for it, and that's why I got these five people in there to run for the student senate, because they have five powers there, five of the strongest powers going in the student senate this year, and I feel that they can do it. I seen them do things before, and I think all they needed was encouragement to do it.

SM: You provided that?

TM: Yeah, I made them get into it. And so this government has become one of the strongest ones, and once it becomes in power, because the school is small, they can build themselves up from a strong foundation now. Then if the school gets bigger next year, that power will be hard to break. Like for the student management, the cafeteria had a feud about pop on campus, and he wanted me to sell pop for $6.00 a case. And I said, "I can go to the trading post and get it for at least $5.00. Why do I have to sell it for $6.00? Most people on this campus don't have money, they're all on scholarships." I told him I wanta sell it for a quarter. He said, "no." Then he put up this deal that the coke company, somebody had a contract with them, and I was really mad. I went up to administration and said what this guy was trying to do to me, and I said that I feel his power is only in the cafeteria, not on the campus.

SM: He's a contract food supplier, isn't he?

TM: He has nothing to do with the campus. And I figure if he has the power he said that he has, all rights to sell beverages and food on campus, O.K., he can monopolize and manipulate all clubs on campus, because he has the power to say, "No, you can't sell this thing here, because it's a food sale." You know, you can make money on food sales. O.K., that's gonna hurt the clubs. They can't make money.
The concession stand like basketball games, he had ownership in that. That was a public openin'. The clubs can go in there and raise money like that, and so I talked to the clubs and I told them what he was gonna do, and everybody just got on his back, and he finally had to crack, and lately he just sent me a letter tellin' me that we can deal directly with the Coke company now.

SM: So you're already doing what you planned to do, and this is all valuable experience in that direction.

TM: I really wanna give them people much as I can.

SM: That's a good goal.

TM: There's two major clubs on campus, the Indian Club and the Rodeo Club, and I feel the student fees shouldn't go directly to these clubs. I feel there's only 25% of the people in these two clubs. O.K., I want that money to go to the students, which they paid for. That's what their money is for. O.K., like this tennis ring over here. With the student senate money they got in there now, they can build boards around there, water it down, and buy ice skates. O.K., everybody'll have fun then. And go up to the rec hall and have dances, go on trips. It's a small school now, it can be done. But if they're gonna take all the money and give it to the clubs, it's gonna be very few people that's gonna benefit from it. So that's why I tell them I'll put up a campaign against givin' the money to the clubs, it's unfair to the rest of the students who are not in the clubs. So that's what I wanna do next, stop this.

SM: You're working on that project now? Have you a law school in mind?

TM: Yeah, I'm tryin' to get into Berkeley. One thing I want to put in mind is that I'm not workin' for money. I don't want money. I tell
people I'm not workin' for money, I'm workin' for my people, because some day they're gonna help me.

SM: And you'll feel better too. I want to thank you for your remarks today. It's been very interesting talking to you, Tim, thanks again.

TM: Thank you.