

Tape #352
NAVAJO
Frank Apache (85)
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By Tom Ration
Tape 3

FRANK APACHE TELLS
STORIES ABOUT HIS
GRANDMOTHER AND GRAND-
FATHER LIFE AND THE
STORY OF THE LONG WALK.

Here is the third tape for Frank Apache. He is still telling his story about what he know in life back in his time. So, what he tells today, is a little about the Long Walk and a little about the legend stories that he had known for many years. So, here is Mr. Apache again.

Well, my friends, I am still not sleepy yet. I still can tell you some more stories about times when I went through my boyhood. This is a story that has been told about my great grandmother and grandfather during the time of his great Long Walk to Fort Sumners. The two old folks said that during the time of the Long Walk, that it was going to be called, I was around somewhere around 18 years of age, says my grandma. And my grandfather said that he was about 21 years of age. The time of his time he was born, around back around near Black Mountain, I think it is around Pinon country, what they call today. So, they both born right near each other. They were quite a few Navajos being living in that area in that time of the year. So, that...I want to tell you about, a little about some places where that my grandfather and my grandmother told what they had done through the past years.

He said that he born there and was raised up in the very hardship way. He had his hard times, he said. Through these days he knew that hardship was everywhere among the Navajo people.

In these days they never had been started anything among themselves yet. Everything was quiet. They had planted corn here and there, mostly all corn was raise in Canyon De Chelly, way down the bottom of the wall. Canyon de Chelly was known as a warm country. It is a canyon where most people think it is a very interesting place. Mostly half of the United States' people has been travelling through to see the canyon. Canyon de Chelly is a pretty place. They have big walls all around and there is a spring running way in the middle of the canyon, and there is where people used to have water. And this is a big canyon where Navajo people used to raise corn all through the valley. I was raised near there, we used to live right on top of Canyon de Chelly, on the north side of the canyon.

In these days everything was quiet. Nobody bother each other, nobody was trying to run each other way. They had trade among themselves. Navajo used to trade with the Ute Indians. The Navajo people used to trade with the Cheyenne and the Sioux Indians and the Laguna Indians and different other tribes that they are living about. They

used to treat each other right. For the last ten or fifteen or 20 years, things were going fine.

And all of a sudden, there was something came up, just for one little reason. During the time the first Mexican band was seen...which it would be the Coronado, the Coronado was the first Mexican that went through the Navajo Reservation and part of the Pueblo Reservation, Pueblo country. That was the first Mexican that was ever been seen. They had alot of things to trade in these days where the Coronado went through. They had some sheep and horses to trade, and they had alot of other things; dishes, knife and guns, alot of differenr things to trade among the Indians...whatever they want to trade with. There was no money that has ever been known that was valuable. Mostly trade was valuable; baskets, jars, potteries, buckskins, deerskins, buffalo skins, hides of different kinds. These were money in these days. The first Mexican that was ever seen went around Tuba City and around Black Mountain, near Black Mountain. They went through Kayenta Valley and on to the San Juan River, and they hit the San Juan River and they follow the river up east, up to Shiprock and Farmington and clear up to the Jicarilla-Apache country, and they pass a little ways on the east side of Apache. There was a big spring coming up from the mountains, this was where they landed. And

most of the Mexican people settled down right by that river where the great river coming out of the canyon, and they made their land there. They homesteaded, some of the Mexicans had stayed there, the one that was with the Coronado bunch. And the Coronado himself, he went back to Mexico. During the time of his traveling wherever he find things, there would be a Mexican that would stay behind that wanted to settle down for his country, for his land. In those days, there were some Laguna Indian that were living near Laguna, or at Old Laguna. So, here they stayed. Some of the Mexican men had settled down.

There as a man named by Sandoval, his last name was Sandoval. He stayed near where they call Jack Pot. Jack Pot is known as one of the rich mines of ore, uranium. It is near the Laguna Reservation. During this time Sandoval settled down right by a little spring. And he stayed there. Finally, he had a boy. And the boy... finally he made a marriage to an Indian, a Laguna Indian. They had with him a boy which was called Sandoval. So, the little Sandoval Jr. grew up to be a man, and then the old Sandoval died near the village and his boy and the Laguna they had to take over the place. And then the little boy was born again. His name was Sandoval too, because his grandfather and father was Sandoval all the way through. So, this was Sandoval Jr. lived up to 25

years of age. He start to go around camp. He used to run around with some Navajo boys, Navajo children. That is where he learned to talk Navajo. Sandoval Jr. was everywhere then. He had a band of Indian with him, starting to go around taking away sheep and killing off sneepherders, taking away horses. And he bring them and sell them back to Mexico, take tnen back to Mexico. This is the way that he started out. For many years he was among other tribes. Even his father's relations, Mexicans, he can go out and kill some Mexicans sheepherders and take away their sheep or norses. This is the way that Sandoval Jr. was raised and started into life. He went to Zuni and killed the Zuni sheepherders. He took the sheep away and took it back to Cubero or wherever he lived. He had been doing this for many years, maybe five or ten years. Every place he goes, he said he was a Navajo. So, he made trouble for the Navajo people that he was the one that was stealing and taking away sheep from other people. This was where the whole settlement started out. From here on, the Laguna Indians and the Hopi Indians started to do the same thing, they go into the Navajo Reservation and take away the sheep and the sheepherders, kill off the sheepherders. This was been going on for many years. The Navajo people got together and talked about it and they decided to do the same thing, to fight

and kill other people. This is the way they learned how to do things. It was one man that done it, it was Sandoval Jr. He was a Mexican and a half-breed, half Laguna and half Spanish. He was the worst one that made trouble against the Navajo...and here was trouble started from each tribe. For many years that he was known that way, he never stopped, he would always be going on, day and night. Finally, one day he was found out. The Navajo people catch him, and they were going to nang him, kill him for what he done. But he says he'll never do it again. So they just let him loose. In the next coming two years he was caught again. This time the Navajo people put him on a wild horse and turn loose of him, and I think the wild horse had killed him. From there on, he was never known again. The great Sandoval Jr. was killed somewhere by the wild horse. The next four or five days, they find the horse. I don't know where he was killed. He never did went back to his home, I think he was killed by the wild horse. This is the way that Sandoval Jr. was killed in these days.

But still, all other nation, Indian tribe, was against the Navajo. And then this is the way that how they have started to be killed off. This is how they were sent to Fort Sumners. The great government came around and help them to be safe from other tribes. These other tribes

got together and decided to kill them off, every last one of them. The grown people were supposed to be killed off and the younger ones supposed to be save. That is the way that it went about, save the little ones and kill the grown ones because they think they were the bad ones. For many years this thing has been kept on. And some said that they were chasing around here and there. Everybody was looking for them. All other Pueblos, other Indians, were looking for the Navajos, killing them off, and taking away their stock. This was what my grandpa and my grandma told us about, that they were being chased all over the Navajo Reservation.

They started out when he was about 13 years of age and grown up to a man, they were still going. My grandfather said that he was a very tough man, hard to kill, hard to catch. He was not afraid of three or four man. He would start out fighting, kill them all off. That is the way my great grandfather was. He was a fast man with the arrows. He had some fast horses to ride. He said that he used to bring skeleton...he wanted to count how many skeleton he would bring. He used to have a little cave back in the mountains where he kept his skeleton, way up in the wall where the coyotes can't get to. He said that he was counting all the skeleton every time he brings them in. He passed a little over 100 people that

he killed. There was over 100 or more skeleton that he brought back. So, this is the way my great grandfather has raised himself. He had a great horse that he used to fight with. He made some good arrows that will never bend. And one day, while they were waiting or resting in the canyon, he saw a whole bunch, they saw a whole bunch of Mexicans on horseback that were on the road that was going their way. So, he gathered up his men and then he was not afraid to come near the image. So, he sat down all the great men when he saw the Mexican band was coming. He wanted to meet them alone, and then after when he started to shoot, these other men that were hiding, they could come out into the open. So, everybody was ready in their place from where they can attack. They were watching what has to be done. For about half an hour or more, the great Mexicans, the great leader, when he was never ever been ready, they came up and attacked him. He was first then to be shot and then right after another and here was where the great Sandoval was killed. And then one day, they were around close to Tohatchi Mountain in the canyon. There was another big band of warriors coming. They were all mixed through too, some were Lagunas and some were Acomas and some were Jemez and some were Sioux...they were coming marching looking for the Navajo people. And there was a few Navajo

there, but there were more other tribes were against them. So, they wanted to try their luck, see what they could do. So, they went out in the open to meet them. They met them in a canyon and they start to fight. They never give any kind of a motion, they would just start in to fight. That was all they had done. There was not any particular thing that would show or wait for them to start to fight. So here with a few Navajos, they have killed most of the Laguna and the Zunis and the Hopis and the other tribes. They were all, pretty near all of them were licked off because the Navajo were some great warriors they had. All of that few warriors, the other ones start to chase away because they were too fast for them, too fast on arrows and they don't dodge around so fast, but the Navajo sure know how to do things. They kill most of them off and chase the other ones away. And then it got dark and then they met each other again and went back into the canyon. That night, we were every ready, if anybody if anything comes up. We had our horse tied up, there was nothing came that night. They could go and feed their horses. And there might be two men that would take care of the horses. They could sleep during the time when the other ones were watching out, taking turns at night and at daytime. So, in these days, Navajo people had a

great magic of war dancing. So, every night they used to put up war dances in different part of the canyon where they wouldn't be seen. So, they said they put up another way dance. While they were doing that, the scout were looking out for their people. He saw some coming again way in the distance, and this time they were Mexicans. There were about 100 Mexicans coming across the canyon. So, they got together and wanted to meet them right on the flat where they had a good chance to fight them. So, they make them come closer and closer up to the flat. They were hiding behind every little thing that they could find. About the time that they reached the middle of the flat, they attacked them right there. Before they got off the wagons and before they got off the horse, they were killed off like rats. They were no match for them. Here is where most of the guns were being found. In these days they didn't have bullets, they had some kind of powder to work in the gun. My grandfather said that he had learned how to shoot, shoot those things, and this was the best thing for a man to watch out for himself. Navajo people was very smart to learn alot of things. They have learned the Mexican gun, how to shoot with. Here, it was a little bit better than the gun, but still they had to take the powder, to put it in so it would shoot. And then they were more powerful; they had a gun. They used both

of the arrows and the gun, but they kept the gun secret. If anything happen a little bit stronger, they used to use the gun...but if things don't come out strong enough, they can use the arrow. This is the way that things came about by the Long Walk. And for many days they had been fighting among with other tribes. My grandfather said that he didn't know how many he killed, there was a whole bunch of them. And he kept up until no other tribes were coming in and there were very few people was left to fight. Everybody was patient (?) day and night, no place to sleep well. There would be somebody coming so they have to be keep moving day and night.

Since then, these grandfathers said that they have to move way on top of the Mt. Taylor Mountain. He thought that that was the only safest place that they could stay. And there was plenty food and plenty wild things to eat. So, they moved towards Mt. Taylor and they went up Mt. Taylor. Sure enough there was alot of deers, alot of food...they used to kill deers with arrows and bow. They stayed around Mt. Taylor for about one month, and then they decided to move southward into the lava beds. While they were moving about, they found that the lava bed was the safest place. So, they went on into the lava bed where it is north of the Ice Cave, about 7 miles out from Grants or more, the lava bed lays.

They had great caves, way in the middle of the lava beds. This was where they had been living for four or five years, they had been living in the lava beds.

While they were living at the lava beds, he knew that he had a sister was captured by the Acoma Indians. And he knew all the time that his sister was in Acoma at the Sky City and he was trying to make up his mind to go and find his sister. So, all this time he was thinking about it and finally he made up his mind to go over. And then one day, he told, he talked to his people and said, I am going out to the Acoma country. I want you to stay put here, until I get back, or rather, if I am not back in about two weeks' time, you try and look for me, he told his men. And so he started out to Acoma, the Sky City. He went closer and closer...so, he left one day to Acoma. Acoma was not too far from the lava bed, it was just a little ways. So there, he made a whole bunch of arrows and made a very good shoe. He thought that he sure would run across his sister. So, he went off eastwards to Acoma. That evening, he was near Acoma. He watched out and looked out through the country and see who is moving about. Finally he saw some man way out in the country. And he thought that it would be best to catch one and get in his clothes so he could go back up to Acoma alone. So he got closer and closer to the man that he saw, he was

near the canyon. He was near the village too. So, he sneak up on him and throwed him off his horse. This man leader was pretty strong, he was fast on everything, so he got rid of him, kill him and took his horse and his clothes. And he rode back towards the village that evening at night, he got into the village, or rather at the stairway that evening. There used to be some Indians there that took care of that horses. He talked a little Acoma language. And he asked where a girl named, by the name of Little Water, the girl was named Little Water. And one Acoma man says that she lives in a certain place. And so, he went up the stairway where they climb up and it didn't took him too long to get up on top. He had his arrow ready to shoot, he had arrow already in the bow ready to shoot whoever comes against him. It was kind of a night time, it was kind of just getting dark...he went right straight to his sister's home. His sister was married already to some of the Acoma Indian. Here, everybody was moving about, they didn't even pay no attention to him because he was wearing some of their clothes so that he wouldn't be recognized. Finally, he came to his sister's house. And there, he was wandering outside, wandering around like these other people were doing. They all had arrows too. So, he just act just like one of the Acoma Indians. Finally his sister was coming out

of the house, he was walking a little ways. And he followed her for a ways. Before too long he called her name and his own name. Her name was Little Water. So he said, Little Water, Little Water, two times...and then she stopped and looked back. And her sister already known that it was him. And all of a sudden his sister was very scared because if they ever find him or catch him, they sure were going to kill him, and so he told, his sister told him...Gee, I don't know how he would stay around. So, his sister gave him some things to eat, but the brother wanted to come back again, that night again. He told her where it would be the best place be to meet her. So they, that night he came back again and went up the hill again, climbed up the hill. He left his horse in the corral. So then, they never find out who he is yet. He said that people was kind of suspicious about him. They were always ask me who was with her all the time. I told them, a certain man. So, that night he was hiding in a palce where his sister said said that he was going to come. That night his sister brought him some knife and something to eat again, and he wanted to recapture his sister. So, that night he made alot of promises that he will be back again, tonight again, and I will recapture you, I will have your horse ready down the canyon, ready to get on, just

right at nightfall where nobody would see us. I know where to go and I know where to hide he said. So, his sister made up her mind that this would be the best, that she wanted to see her mother very bad. But there was no way of getting away, and they don't know where we are. So, I had a horse ready that night, he says. And then he was waiting just right at that minute...here comes his sister. Right as soon as she came, he put her right on a horse and they went off very slowly down to where there was some village down below. They went through very quietly and on, and when they passed the other village, they start to run from there with their horses. For a little ways it was so dark that they had to go very slow and up the canyon where the men, the boy know where it was. And they travel that night up on to the lava bed where they lost their track and then they went on and on. The brother said, let us turn loose the horse. If they ever be around here again, we will catch the horse again, and so they turn loose the horse. That night it was dark. For a little ways, the sister was kind of scared that they might fall into a crack or something. And so they decided to watch each other, and one sleep and one watch out. The sister said, you sleep first and then I will watch out for a while.. And so the brother went to sleep for a while and then the sister went to

sleep for awhile. And then pretty soon it was dawn. They got up and started to walk again. They were travel on that rock bed, from there up.

So, they got back home in the lava caves. There, the sister met the mother. The mother was very grateful and thank to her son that he brought his sister back from the capture. So, they were so happy that the sister got back. And I think the man find out she was missing and then I think they track her for a long ways. And finally the brother said, I am going back to where we left the horses, and I am going to see if some of them are come. If they are, I am going to kill them, he said. So, he left there with some partners, seven of them went out and they went back out to where they left the horses. They went out as far as where they entered the lava bed, but nobody was coming. I think they were afraid to enter the lava bed because they figured it would be dangerous to do that. The image will jump on them is what they think. So, we catch back our horses the next two days. We hobbled them during the time that we left tnen there, but then they were still there. So, from there on, we took the horse back to the canyon where we were. There was an open space in the lava bed where we could hide the horses.

We kept tne horses for a long time and finally, we

we decided to move out of the lava bed. We decided, we made up our minds to go back to Tohatchi Mountain. So, we sneak out one night along the lava bed, we had two horses, and some of the men would carry some of the stuff too. We left there one night and travel all night long in the mountain, through the Zuni Mountains. During the daytime we done the same thing. We traveled in the forest. We was out along close to Wingate, Oregon, in about two days later, and we decided to get across in the nighttime up to the up to, across Kit Carson's Cave. But in that time there were no Kit Carson then. So, we went through Kit Carson that night. Mostly our traveling was done in the nighttime. We went up east of Gallup, in the canyon. We camp again...it was a very rough place and we knew that nobody could go up there in no time. They were afraid to come in that part of the country. It was very rough and pretty dangerous. It was a canyon, but then I don't think nobody would ever want to come through here. So, we got there, and left the woman's books (?) there in the canyon. There were two men that we left in horseback. We left there in the daytime. We went right straight across the flat to Tohatchi Mountain. We was not even afraid because we had horses to ride with. We was very brave to get across the canyon there and up on to the Tohatchi Mountain. There was some of our own people

they saw us coming from the flat. Some of them came closer...wanted to find out if it's an image or Indian Navajo. So, they found us out with some of our own people and they told us that, where they live and where they would be from, what clan they were, how long they have been there. So, we told them that we left some party back in the canyon. So, we made an agreement there and bring them across. That same evening we went back where we left the other folks. We got to go back there just before dark, and we got back, and there we told the old folks that we found some of our friends, Navajo, that they are all living on top of Tohatchi Mountains. They wanted us to come and live nearby, so that is why we came after you, we said. So, we all were happy to go that night. It was nighttime again. We went across that night into the Tohatchi Point. Some of our friends were waiting there for us, to take us back. So, we got back there and our friend met us at night. We all went back to Tohatchi Mountain. This was something around 1 or 2 o'clock, the time when we started to move off again. So, now we are in the way that we are not afraid of nothing. The whole band went back again. We reach the mountain that same night. It was about around 4 or 5 o'clock in the morning, we got back on top. We were so happy to see each other again. We stayed on the mountain for many years.

There was nothing happen, nothing came around.

And then finally one day we were, one was scouting around and he found these Red Coats had moved into Fort Defiance. So, he sneaked around closely what it was and then it was a Red Coat. And then finally when they were coming back from that mountain, he met some Indians, Navajo Indians saying that they were Red Coats trying to help us, to take us to Fort Sumners. They said that they had all kinds of things to eat. So, we went back home to our friends and told them that night, that we found some Red Coats, what they call Red Coats...and we talked about it and we decided to join in with them, they looked like good people and sure enough, they were good people. So we moved that night and we went as far as Red Lake. In Red Lake Canyon we were hiding away that night, that day...we don't travel in the daytime, just at night. So, that day, the next day we went on right straight to Fort Defiance, and I think that some of their scouts, soldier scouts saw us, and he told their leader. And they met us on the flat, we told them that we wanted to join them. We want to be taken to Fort Sumners and so that is what we done. We joined in...to go to Fort Sumners. All this time we lived there, there would be some more men coming in and I was hired to go places with them. They told me to join them, to be a leader, soldier leader, to show them

where we could go to find some more Navajo leaders. So, I was given a uniform and dress up like a soldier. And the horse, it belongs to them. So, this is the way we join the army again and it was hard to help them to round up some more Navajos. I knew where alot of them used to live. So, wherever we go we will always bring a bunch of them back to the Fort. We kept on doing this until we had enough to move them to Fort Sumner.

So, one day we had enough to move, I think, and that day they told us that we were going to be leaving in the morning to Fort Wingate. And that day came, we started off, a whole bunch of us walking. The children were carried in the wagon. The older people was carried in the wagon also...the younger ones was supposed to walk. So everything was going fine...there was a gun that was given to us. If any attack comes, we would help fight. Here, we went on to Fort Wingate. We got there the next day. We camped near Gallup, where it was supposed to be Gallup. And then the next day we went on to Fort Wingate... Fort Wingate, we stayed for about a week or so or more. Here, we had to, we had to learn how to eat flour and eat different kinds of food. I already knew how to use the flour and use the coffee because I was taught by the army. Most of the army men liked me. I don't even know how to talk English, but I sure know how to give hand motions.

They used to understand very well...and hand motions... finally they learned alot from my hand motion. So, I think that it is very pretty good scheme to be in the army with them. The time came to start off for Fort Sumner. Here we started off again from Fort Wingate, we traveled as far as North Chavez. North Chavez was another little spring. We stayed there, near by the spring. The next morning we started out to San Rafael. We got into San Rafael that evening and it was a fort too, American fort. Here, some other Navajo people was brought and this is the way that we started out again. From San Rafael, we started out for Fort Sumner. It took us a long time to get to Fort Sumner. I never did, we never did count how many days were on the road. But before we enter the fort, I was told that they wanted me to be back again to the Navajo country. We crossed the Rio Grande River and the river was not too strong. We crossed alot of places where they usually cross. And we went all the way around the mountain and down in the canyon and towards Fort Sumners. From Las Cruces up to Fort Sumner, we were traveling for one week or more. We don't want to travel too fast because the people, we don't want to kill them or things like that. They have to walk themself very slowly. And we have done the same thing.

Finally, we got to Fort Sumner. It was a flat place,

there was no trees to talk about. It was more cactus weeds and more soap weeds. And it was something like a flat country. We were placed there and kept there for about 3 or 4 months. I started to be a butcher, there were cows that were being brought in and horses to kill, sheeps...to feed people. We used to get the guts from each side, and eat everything you could see in order not to be hungry...and this is the way the people had been fed. And finally they were taught to learn their own way, we were being taught to do things. We were being taught to make, how to make bread. We always learning.

And then finally, I learned how to do that, and I took the lead. The Navajo, I taught them, alot of people, I taught them how to make bread, how to cook their coffee, and how much sugar that they can use. I was one of the leaders in camp there. I done all I could for my people. I was now about 25 or 26 years old and I never wanted to do things bad again. That was my life in the early days. My sister that I brought back from Acoma, she was married to another man. Before we went to Fort Sumner, she had a little baby. It was a baby boy. She was named next to the general, General Sherman, whose Indian name was Shern, Shern. So, this is the way that we went about in our life during the time of the Fort Sumners time. I kept things secret with what I know, I never did want to talk about

things. They are always wanting to ask me any kind of a question and I didn't want to answer back, but I didn't want to because if I do, in these days, our belief was not to tell, because if I do, I wouldn't live long enough. That is what our great forefather was telling us...but I don't think that it was right. What you tell about yourself...there is no harm about it. I think some of those people that went to Fort Sumner was one of the great history story. If there was asked in these days, we have a very good history of ourselves. But we started kind of late. But anyway, there are more people were coming in from our reservation. We always keep watching every day, who comes in next. There were still some of our own relatives and friends that have never yet come home. We keep watching all the time... So one day, we were out in the field butchering again. They said that there was another bunch of people came in. I went back to where they were and I found one of my aunts in the bunch that came in with the party. I was very glad she came in. So, that was the end of my going back. So I, so we were kept there for four years. In about four years' time everything was going fine. I learned alot of things, alot of trade. I know how to butcher, I knew how to skin meat and I know how to tan hides. All these things I had to learn. I was a very good hide skinner and hide tanner...

everybody wants for me to do their hides, but there was no pay for it and so I kept away from things like that. Finally four year' time, even I am a man was kind of lonesome for my country. I was thinking sometimes, I wish that I could run away from the old hot place, it was hot during the summer. All these things came into mind, I wanted to run away. But somehow or other I kept thinking, stop thinking. And people was talking about trying to go back to our old homelands.

Some of the great leaders in those days, I knew a few names, that used to be the leaders. The head leader was named Peracito, it is a Mexican name...Peracito Begay. The next one, Armijo and...the next one is Manuelito... and there was quite a few others that were great man. The various leader was Manuelito and Peracito and then Armijo. They were the great leaders of those days. So, finally, some men from Washington came in, the general and some interpreter. We had one of the great interpreter in those days which they call Jesus Arviso. Jesus Arviso was known as one of our great leaders, while our great interpretation. So, all these things I would remember, I will tell you the truth about. I was a butcher at that time. And they named me, my name was Old Man Butcher.

And then finally, the treaty was settled in 1862. And that day when the treaty was signed we were having a

great pow-wow. Everybody didn't even sleep much, we were singing and dancing. It was a great day for us, a great night for us. Next morning, early in the morning a big cow was harness and ready to move off, ready to shove off. Everything was packed up, ready to go back to our good old homeland. So, people were singing all the way along from Fort Sumners up the Rio Grande. They were singing and dancing along their traveling back home. They made up some songs which they think they feel alot better. And there is where some of the happiest back home songs were singing. And here we risked the Rio Grande River and we stayed one night along the Rio Grande River. The next morning, early in the morning we went across, from there on we kept pushing until we were brought back to San Mateo, we were brought back to San Rafael...and from there on we were transported to Fort Sumner...to Fort Wingate. Here, we were smolted (?) on to Fort Defiance. Everybody was so happy then, they were still singing the great traveling song...and I think some of you have heard it at the Gallup Ceremonial. They always call it the Riding Song. The first one that nad started in the Ceremonial, the night performance with the horseback, there would be some Navajo riders singing. That is the song that they sang when they came back from Fort Sumner.

So, it is a story, it is a very true story what has happened in the past years with the Navajo people. Today we still remember how things went back to Fort Defiance. In Fort Defiance we were turned loose, we were free to go anywhere we wish in the Navajo country. Here there was some army being hired in order to keep order in the Navajo Reservation. There was nobody to do bad things again. And then there was another date set up for the people that they should be given some sheep apiece. So, that was brought up among the Navajo people. So, this is the way that the Navajo had their sheep apiece. One Indian had to have one sheep. So, if there was about five family, there would be five sheep. They would graze them all together. In these days, some people just have to live two...two people lived together, no family. They used to tie the sheep together and herd them that way. Time came on...the buck and the billy goat was being transported from place to places. Here was where the life started, started. We were happy about what had been brought to us.

From here on, we were sent back to the place where we wanted to go...and there was corn given to us to plant. So, I went back from there, up to Tohatchi Mountain where I used to wander, about four or five years ago. Everything was fine; there was plenty grass, plenty food, plenty

hunting places, everything was alive there. I made my settlement near Mexican Springs because it was a good flat place. I stayed there for all my life and up to my old age, said my great grandfather.

This is his story...what he told me...that I know a little about his life. This is just a story that he has told me when I was a young boy. And it is the truth, the story that he told me, how he came about. And I think it is a very true story what he has told because alot of people, alot of Navajo people tells the same story about what my grandfather told me about himself. So, this is what they called the Long Walk Story and it is about hundred years old today. This was happening in 1868...now it is 1968, so that is about 100 years ago. It is the history of our grandpa and grandma. This is what he told us. So, this is what I call the Long Walk Story. This will be as far as I will go with my story. Some other day I might tell you some more about some other stories...so, I thank you.

END OF TAPE