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Tape # 37

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Santa Ana Pueblo
Interviewed at Coronado Monument
Interviewer - Arlene Berman
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A. Well way back in the early days you know, people used to plant a lot of wheat here, wheat and corn.

Q. Was that down here at Ranchitos?

A. Yeah, those are the most popular things that you used to have, wheat and corn. Although they had a little of everything: alfalfa, vegetables, tomatoes, cabbage. But in those early days they have more wheat and at this time of the year, they usually plant their wheat as early as February, in the last part of February.

Q. Wasn't there still frost after February?

A. Yeah, but that wheat it doesn't freeze even if they come up. Even with the frost, they don't worry, so they plant it as early as the last part of February. By March, the temperature is starting to come up already. March and then April, May, they'll be so high and June they will start having those seeds, wheat seeds. Cause I remember when I used to be in school and when I come home for vacation on June 12th as usual because that's when our vacation is, June the 12th, the wheat would be way up already, yellow and the wind blows, pretty, this time already ripening, you know, starting to get yellow. In June and the later part of June, July, and then about the last part of July and then about the last part of July, and the people used to cut their wheat. In those early days they have sickles, you know sickles, I used to help and I was just a kid then.

Q. The sickles, were they made of wood?

A. It had a wooden handle, it was kind of a round shape, it has got a handle and you cut that you know by hand, 4 or 5 people all pulling in one direction, cutting.

Q. What was the blade made out of?

A. Steel, it was made in England, I guess. It wasn't made by the Indians. You can buy it at the store, this was just early 1909 or something around there. And then after they start cutting it and have it piled in little bunches like that till they finished the whole field. An acre or so two or three acres, and then they come in with their wagons, they come in with their wagon and take this wheat and load the wheat into the wagon. But the place where they

are going to thresh, it is already fixed, so that, they have it fixed, oh, long before the wheat is starting to get ripe, outside you know, in an open place. And they have a round place where they have almost like a corral but it is just a rope or rawhide skin you know around, so that the horses won't get out. So they bring that wheat into that place where they are going to thresh and they just throw that wheat and make a big pile, a big pile right in the center. And as I told you this was an open range back here, all of this as far as you can see, no fence was then. Everybody was, well Indians were free you know. People used to have a lot of horses in those early days, cattle, sheep. And then when they are ready to thresh that wheat, people that take care of the horses, just like we do at the old pueblo, taking care of the village, they take turns, each week 4 or 5 men all year around they take care of those horses.

Q. Where did they keep the horses?

A. Oh they kept them out in the range you know, but they are so well trained that at night they just bring those horses in where the camp is, let them stand there, they will stand there all night, they won't go. Just like they do with these sheep you know, sheep-herders, they bring their sheep in, they will come in a bunch you know. They will stand there all night, same way with those horses. And then, when they get ready, oh around 10, 11, 12 o'clock and then they let these horses, they drive them off. And they go. And then early in the morning these people get up, the boss will say you go that direction, you go that direction, you go this way too, two men go different directions and they bring the horses back in, and standing them outside their camp, those horses were well-trained, I guess, they'd been doing that year after year. So they get the word, they pass the word to these fellows over here that were coming after these horses in the morning and they say, "have those horses ready, we're going to start threshing." So this man comes out on horseback, he goes over there and goes, to a place where they are going to be, these places here, each place has got a name, just like a city, you know, all over this place, all over its got a name, a hill and a valley, it has got a name.

Q. Could you draw a map of that area?

A. No, I just can't. So those men know exactly where they are going to be or where they are. So they just go right straight to where they are going to be. So they go up there, those horses will be there already, so they separate these horses that belong to the man that comes, because they know which horses belongs to him, maybe about 15 or 20 horses, he'll drive them off, drive them down, drive them over where they are going to thresh. And when they get ready to thresh they put those horses into that little place where the wheat is, so, little kids, well, not too small, maybe about

12, 14, they give the a whip, "now you turn those horses around." So he goes in there and runs those horses around and around, and around you know. And they tramp that wheat down. When the boy gets tired another boy goes in there, get him around and around and around. When the wheat is all down there will be a big stack after they go around and around. And they turn them out for a while to rest, I guess, out of that place. And these men go in there and they just, with the pitchforks, you know, they turn the wheat up. In another 10 or 15 minutes or so, they put them back in there again. They put the horse back into that place again. And they do the same thing, go round, around and around, till they think that the wheat is all out, what do you call it. So they turn the horses out.

Q. How long does all that take? All day?

A. Not all day, just about half a day. And the man is ordered to take the horses back to the place where they got them that morning. So the wheat is done there you see. And now, the only thing is, they wait to blow, like in those days, I guess the wind wasn't blowing then, sometimes they have to stay there two or three days to get those, throw it up and the wind blows that straw and the wheat just comes out.

Q. Too bad they couldn't do it in April.

A. So that is the way they clean their wheat. Just, throwing it up. They have a wooden shovel that they used. There used to be one around here, I don't know if it is still around. When Jack was here, there was shovel there that they used to use to throw the wheat up, just a wooden shovel. So when they have the wheat ready, the next thing is to get their flour ground, I guess, so they go down to the Rio Grande and wash their wheat in those baskets, made out of yucca, have you ever seen them?

Q. The great big ones?

A. The big ones.

Q. Where did they get those?

A. They usually make them over here in Jemez, I don't know whether they do that now. Cause that basketry, yucca, it has got holes all over, the water could go in, they just put that wheat, dip the basket in the water and the dirt comes out, if there is any dirt or any straw or anything like that and the river just cleans it away but they wash it at the same time. And they take it back to the house and put it in a clean cloth or something and put it out in the sun and dry it up, the wheat. So when it is ready, that is the woman's job. Then they take these grinding stones then, way back in those early days, you know, they have a stone.....

Q. The 'metate'?

A. Yeah, the 'metate', I think there are 2 or 3 of them in the other room, they have a place where they have their grinding stones, the coarse, the middle and fine stone. So the first woman she grinds it with coarse stone for many hours, then she gives it to the other lady, the middle and she does it, and after everything is ready and then the fine one, the finest one, and the last woman, she does that. And it gets so fine that, you know, it is ready for flour. And that flour in those early days, whole wheat flour, not like today, Rainbow Bread has got everything is taken out of there, they used to eat whole wheat bread, just the bran, just the bran is taken off.

Q. Do they still make that?

A. No. Everything is gone.

Q. But now you can buy whole wheat flour, you know, like you buy regular flour.

A. Probably so, and then that part, later on it passed away, grinding on the grinding stone. So somebody invent this other kind, you know. That water metate or what do you call that? I don't know whether it is still done over in Jemez. There were two of them that used to grind it by water. They have a ditch and then they have running water that goes in there and hits that stone and it turns around. And then there is a _____ up there where that stone is, a big round stone, that goes around, two stones, one is not running, it is just set there but the top one is going around, it goes all day around and around. Before that, before this water, before they put this water to work, there used to be one up here and it was run by a donkey.

Q. A water mill?

A. No, just a big platform, it was out in another room, like that, and a big platform and two or three or four burros were standing on top of this big platform, they were fastened to a viga like that but they were tied and those burros would just walk on top of that big platform. They don't go around, they just stand there.

Q. They just stand there?

A. They would just stand there, but tramping that platform and that platform goes around, see. The burros doesn't go around the platform, they just walk there. And there is another rope that leads to the other place where that stone is and the wheat comes in there, so much, you know, and it goes around and around and those burros will be in the other room, they are the ones that do the work. So that is the way they used to grind their wheat. It

comes with the 'metate', with that woman, and then with this water, what do you call it, machine that somebody invented? The burro was the first one before they invent the water..... And then, that is the way they used to grind their wheat. But after that, the meal can get..... There is one still setting over here, I don't know whether that Leo Garcia has got that, those things there. That machine, That is the way they used to grind their wheat, way back, well it wasn't way back. But it is, has been a long time since the women, you know, did that, before they had this other kind of invention.

Q. Do they still grow any wheat?

A. No, nobody grows wheat. Then, about corn, they used to plant a lot of corn. Most of it was blue and white cause it was for their own use, you know, they have that blue corn for that Piki Bread, you know? Have you ever seen that Piki Bread?

Q. Yeah, that is what the Hopi make, that very thin bread. Did the Pueblos used to make that?

A. The Pueblos used to make those. And with the white corn, they use to make Tamales you know. And that white tortillas, for tacos you know.

Q. How do they make that Piki Bread all those colors, what kind of dye do they used do you know? The Hopi bread is all kinds of colors.

A. I don't know, that part I don't know, because these people, these pueblo people don't ever dye those you know. Just the blue. But up in the Hopi country they have different colors, I don't know what kind of a color they use. So the only thing they used to plant was white and blue, for their own use. Later on, they have this yellow dent. Very few grow corn now.

Q. Where did they get the yellow corn?

A. From the stores.

Q. Did they use any of the corn to feed the animals?

A. They feed the animals the corn, any kind of a livestock. Today very few people got blue corn, white corn and they all, they save the cornstalks too. Nothing is thrown a way, the corn stalks, they used to haul it into the corral and feed their animals.

Q. With the stalks?

A. The stalks, there used to be piles and piles of this straw, laying

around in piles. If anybody wants to make adobes, you know, they have straw, and they plaster their houses with straw mixed.....

Q. With mud?

A. Thats right. Fibers, we use those plastering fibers. Theres something in there, you know, to hold the plaster I guess. So that is the way we used to make our adobes and plaster their walls with straw. That keeps the rain from washing it down to quick when it rains, you know.

Q. They still do that don't they?

A. Yes, they still do that. But wheat straw is so scarce, you can't get no more wheat straw. Now here at the Monument, there is no straw. First, the rain comes and just washes it down. But I was up to Hopi country and a lot of them are building with blocks.

Q. A lot of them in Zuni too. There aren't many adobe houses in Zuni now.

A. I think these adobe houses are better than these Thomas block, or whatever you call it. Cause they say its cold in wintertime, they don't have enough heat, but the adobe ones, its got a big thick wall, it stays warm in winter, with a good fire, you know. And cool in the summer time, but they say its progress and everything is just going. Everything is just about lost. And people were very happy in those days. When they were cutting wheat, they'd be singing.... I guess nothing worried them. A lot of things were just lost...

Q. Why did they stop planting wheat?

A. I don't know, it was too much work, I guess, too much work.

Q. What happened with all the animals they used to have? Did they just sell them or did they die?

A. I guess they sold everyone of them. There used to be a lot of Burros over here by Canjillon, wild ones, you know, and the white man came in and we got to get rid of those burros, we got to get rid of them because they are eating grass and doing nothing. The cattle didn't get enough to eat so thats the reason they got to get rid of them because they are eating grass and doing nothing. The cattle didn't get enough to eat so thats the reason they got rid of them, the take them down to the sale, the dog feeder, dog food you know, whatever they eat, they buy them and them, I don't know.

Q. When did they start fencing in the land? So there wasn't enough grazing land?

- A. I just don't know when they, when they did that. It used to be open range, these Perea's, that are grazing now over here at the BLM. Now long before that, way back, people used to graze all over. I told you you know, we had a lot of horses. Each house used to own so many horses. And each house owned so many cattle and we graze all the way down to Armijo Lake, way back there. Before the Spanish, I guess, start grazing cattle. Just lately, and these Perea's came in cause I used to graze with these Perea's here, we used to work together, I had my cattle next to them. I used to question those boys, "how did you get started with you cattle?" Well, one of them used to be a sheepherder in Arizona, he said "I used to be a sheepherder in Arizona and each time I get paid I save my money," he said. "And when I quit sheepherding, why I bought me a few heads." "How about you?" "Well, I used to work on a section as a railroader, and I did that the same, saved up. Finally I got a little saved up so I went and bought a couple of heads, that is how I got started see."
- Q. Did they buy that land or did they lease it?
- A. No, it was just an open range you know for everyone. What they used to call over here Bernalillo Community, Community Land, it was fenced in. So that is how the Perea's get the cattle. And now, I don't see why the government doesn't allow the Indians to have the first right to graze in this BLM cause we were the first ones here, these fellows just came in. And they went and got a permit to graze over here at the BLM, while actually somebody else should have their cattle in there instead of these fellows because they came in last but we were the first ones to really graze.
- Q. I guess there are a lot of complaints with the government. What do you think about this new bill that they passed, this Irvin bill?
- A. I don't know, we haven't heard anything about it from these fellows that went back there, nothing.
- Q. I was reading the paper the other day and it said that the bill was passed. That they got it through somehow, I guess by adding it on to the big civil rights bill.
- A. So this is how the Perea's got their cattle and start raising cattle. But all the time I was going back to the office and telling the BIA, if these Spanish guys want to quit grazing their cattle, I expect to be the first one to get into there. Just one of them is grazing now. The two boys, one of them quit, they quit raising cattle. Just one of them is in there now. And one from Corrales will or somebody else, some Spanish guy. They just didn't give us our first chance, while we were the first ones, oh a long time, as I told you before the people used to have a lot of horses, way back, way up on the mesa. I don't know, but our trouble is in the first place, before the government ever came up with this, when the government allowed homesteading we used to have little corrals and a horse way back, way, way back, these

fellows that used to have a lot of horses and cattle. And today we could say that, could live in the old house, I own this and the other one, I own that, the whole thing, you know you could still, the homestead. The three pueblos, the Zia's, the Jemez, and the Santa Ana's. Now we have haven't got a darn thing, just 3 miles square at the old village. 3 miles south, three miles east, 3 miles north, 3 miles west. These other pueblos

Q. Is there much good land around the old pueblo?

A. There used to be, they used to plant, dry plant, you know, like the Hopi's, you know, probably in early days it used to rain. That is what they say, I don't know, I never did see, they say they used to plant corn, melons, pumpkins, you know, way up in dry places. But they say it used to rain.

Q. I bet that quite a long time ago?

A. Yeah, way back, today you can't, too dry everything is too dry. Same way with the Hopi's, they don't dry farm anymore. Course, it doesn't rain like it used to. The Indians are losing their faith.

Q. They still do a lot of..... though, don't they, the Hopi's?

A. I guess they do.

Q. I guess they have been left alone more than most of the other pueblos.

A. I guess so....

Q. Except for the Navajo.....

A. They are way out there. I don't know how it is, most of the men are working.

Q. In the old days, did the Indians hunt a lot too?

A. Yeah.

Q. I don't know, somebody said they used to go all the way out to the plains to hunt buffalo.

A. They did, in the fall. They bunch up, so many mens, you know, 6, 7, 8 or 10 men lets go buffalo hunting, or antelope, clear out in the plains. So they just leave, the woman make Piki Bread, bread, for them, you know. They laod up their burros, horses, and they go way out some place, they go out there maybe for a couple of months out there.

Q. What did they hunt with?

A. Spears and bows and arrows, I guess. Way back in the early days horseback, spear those buffalo and bow and arrow, they.. So they come back with their meat, dry meat, there was no refrigerator or cold spot or something like that. So they have to just dry it, I guess.

Q. Did they use the skins too? The buffalo hide?

A. Oh yeah, and the antelope for the moccassins or something like that. They'd go out hunting deer too, in the Sandias, over there at Jemez Mountain.

Q. Did they use bows and arrows also?

A. Bows and arrows too, there was no guns in those days, and there was no.... They could go anytime.

Q. When did they start getting guns?

A. I don't know, what year it is, guns come out. But, we were talking about the olden days, with bows and arrows and spears and all that stuff. I haven't seen those, but, you know, it is just the word of the old people that they used to tell. We used to go out buffalo dancing, antelope dancing.....

Q. Some of the pueblos still do that, don't they?

A. They do, they do some of them. And they put their, they make their own arrow heads, you know, and they put them on the tips of their arrows.

Q. Did they make them mostly out of obsidian, that shiny black stone?

A. Yeah most of it is made out of obsidian. A lot of them are in here.

Q. I've seen pieces of obsidian around. Where did they get that from?

A. I don't know where they have to go, somewhere I guess, cause there is no obsidian around here, I don't think so. So they make up their stuff from different states I guess. They don't stay here.

Q. Travel all over?

A. Yeah, because like for parrots, you have to go clear down to Mexico; probably went down there, long ways though. I don't know how they got around. They even went way up to the Hopi country, a lot of

things that they need. Now you can get around pretty quick, but we don't go for those things anymore.

- Q. In the old days did they trade much with the Navajo?
- A. I guess they did; the Apaches, for the rawhide. Because those buffalo hides, I guess were used for moccasins.
- Q. They never made dresses or shirts out of buckskin, did they?
- A. No, I don't think so. But buckskins, I think they make something like a jacket you know, buckskin jackets. Over in Oklahoma you know, people have it, they still, in their ceremonies.
- Q. Yeah, they used to make whole dresses out of it.
- A. Yeah.
- Q. How did they used to hunt the antelope?
- A. Oh, with sticks, club, bow and arrow. They were good at it too. With those tomahawks, or whatever you call them, they would all circle around you know, get those jack rabbits in the middle you know. Nowadays if they do that, you know, a gun is dangerous. Somebody might be shot. But people used to use bow and arrow and sticks for hunting. They used to know how to hit those, even if it is running.
- Q. I guess all that was lost after the gun came in.
- A. Oh yeah, everything is lost after the guns came in.....
- Q. Did they get guns from the Spanish or the Anglos?
- A. I think from Spanish and Anglos, way back, way back, back, back. When I was a kid, I had one of those old fashioned guns, I don't know what happened, if I had know better I could have saved that for a souvenir, you know. It is one of those powder kinds of gun, you put that powder in and then you put either a paper in there and then you push that paper back into where the powder is. I think thats the way it used to work because I did used to use it and then after that you put in apples, little stones you know, so much and then you put another either a paper or a ... and you pack that down in there and then there is a cap that comes where it lights that cap, you put that cap in there and then there is a hole through there where the powder is and after you pull the trigger and that hits that and I guess it lights that powder and that goes off.
- Q. And all the pebbles too?

- A. And all the things are just pushed out, I guess. One of those old fashioned kind, you know. Yeah, I used to use that, in the early days, before.... And then shot gun came in, and then the other kind, the 30-30, all of that high power. So, Indians, they know how to use everything, guns. But, a city boy or a city they don't even know how to use a gun, some of them.
- Q. No, well, I guess almost nobody knows how to use a bow and arrow anymore. Even the Indians.
- A. They are a few that still.... These Santo Domingo that go around selling these bow and arrow you know, its just a cheap kind, but the real kind is different you know.
- Q. Do you know what kind of wood they used to make the bows out of?
- A. Oak, I think, something hard you know.
- Q. Those little small oaks that grow in the mountains?
- A. Yes. Yount oaks. Same way with the arrows. The small ones like that you know. They have to be straightened out in different ways, you know, if its a tittle, you have to work it until it gets straight. So that is the way, the life of the Indians I guess. Do you know what time it is?
- Q. About 10 after 12. Do you want to stop now?
- A. Yes, have lunch.
- Q. I guess that was too long ago?
- A. Probably so and I haven't heard no stories, about the only thing that I know, that they said that, the, Coronado and his soldiers or his men came through here, here at this monument, this Kuaua, but this was no fort then for him. They came across the river somewhere, the Spanish. In searching for gold, these people were interested in gold. They didn't have no use for gold, even then. If they had gold, they didn't know what to do with it. So the only thing they care about was their food I guess.
- Q. Did they make turquoise jewelry then?
- A. Well, they made necklaces like that out of shells you know.
- Q. Where did they get shells?
- A. I don't know, probably way out at the ocean I guess.
- Q. Did they trade with other Indians?

- A. I guess they traded with other Indians. But Coronado came through here, I know he came through here, that's what the old people used to tell. They came here and then there used to be a trail leading to the old pueblo through here and leads down there by Jemez too. He wants me to take him out through there, but I haven't taken him out through there. There used to be a trail that leads from where his soldiers you know, went down you know just a little trail, short cut through and into the old village, and then into Zia and then to Jemez and then from there on, I don't know where they went clear back to Ojo Esperitu Santo I guess. I don't know from there where they went but....
- Q. Were the pueblos all where they are now at that time?
- A. The pueblos were there already, before, because they knew that. They saw those Spanish come through there and they were going to have some kind of a war, like, or something like that, with the Santa Ana's and Zia's and Jemez.
- Q. The Spanish were?
- A. The Spanish soldiers. So they got together up here at the hill, going up the hill have you ever been up to Jemez on this 44 at the front of this big hill, at that big place up on the hill, they got together there.
- Q. What was that place called?
- A. I don't know what they call that place, but they got together there and the soldiers were there somewhere they had a talk there and they didn't fight then, but then they took some of our little Indian children, you know.
- Q. The Spanish, they took them back?
- A. They took them back to Mexico or someplace, I don't know. But they had a guide with them, they took a Santa Ana man to guard those children. They told us that they were going to teach them religion, religions things, Catholic religion or something like that.
- Q. That was before they built the churches here?
- A. Before they had the churches. They took them down to Mexico, all of them. So this guy went along with them and stayed there with them for about a year or so and finally he came back alone. He didn't bring any children back, he left them down there.

Q. Was he an Indian?

A. He came back alone with a big bag of papers or documents, or I don't know what else. He left the kids down there in Mexico, so there are some of our people down there somewhere. Probably they don't know where they came or.... I imagine that they were told that they took some of our children down to Mexico and the Spanish people teach them religious, Catholic religions and after that, I think, the priest then came up and started building those churches.

Q. Did they build churches at all the pueblos?

A. At all the pueblos.

Q. At about the same time?

A. Well, not at the same time probably. After one church is built, well, then the other and so on I guess. Those old churches with big thick walls and big beams like that. They get them up at the mountain and drag them down by ox. They had ox then but later that old church was rebuilt again.

Q. The one at Santa Ana?

A. Yeah, they put in new, new and new 'vigas' and like that you know. They put roofing paper on it. But the old village was straw and mud.

Q. When all the pueblos, when all the Indians rebelled against the Spanish, did they burn down the church?

A. There was no church then.

Q. There was no church yet?

A. No, cause lately, when they built this church to keep them religious. They are supposed to be Catholic, and be baptized and all that. But the Zuni's and Hopi's didn't want to be Catholics, so they didn't force them.

Q. What about.....

A. They built that church in Zuni, you could see those torn walls still standing there. They built it, but they didn't make any use of it.

Q. What about the Indians here, did they want to accept the Catholic religion?

A. I think they do. So that is the way we got our religious, our Catholic religious, but still we have our own religion still you know.

Q. I guess the Spanish tried to wipe out the old religion?

A. I guess they did. One time there was a boy coming from the old pueblo and there were a bunch of Spanish guys working around there on the highway and this boy was coming on a wagon and this Spanish, this Spanish boy said, "Hey, companiero, when is your fiesta." They started dancing and all of that, they were making fun of him I guess. And then this Indian said, told the Spanish kids, "Yeah, it is on account of you Spanish that brought all of this santos and all this religious, thats why we are having dances. If it wasn't for you Spanish men we got all religious, there wouldn't be no fiestas. You brought all of this things along with you and then give it to us." He was mad, you know. That was true, because those Spaniards brought all of them 'Santos', cause the Indians had no 'Santos' in those early days.

Q. Do a lot of the Indians feel like that boy did?

A. Yeah, I guess so. We had our own religious you know, in the way of.... way back in the early days. They said the Indian used to use to ox too, like the old people like in Europe and those places you know.

Q. Before the Spanish came?

A. Even before the Spanish, ox and things. With yoke, and the plow, wooden plow you know. Thats what my father said. We used to use ox, when I was a little boy I used to go in from of those oxes and ofcourse they didn't have no lines or nothing, just the men holding the wooden, what do you call it, the plow? And I used to go in front of those oxen, when its time to turn, I turn around those oxen would follow me and then go back in the furrow again. All day I had to work out in the sun. Thats how they used to plant their wheat and corn, little old wooden plow you know. And then came the horse and the plow.

Q. Was that still a wooden plow?

A. That wooden plow is gone, no more, too slow, then came the big plow, a little faster, a little better work. Now it is going too, I have some of my old plows over there yet, but I'm not using them any more. And the old harness is still there. Now, the tractor and the plow.....

Q. When did the Indians first get tractors?

A. Oh, just lately. No all of them; some them are still using horse plow.

Q. Do all of these things, you know, belong to individual families or do they belong to the whole tribe?

- A. No, individuals. Those that can afford to buy tractors you know. But if you can't afford to buy a tractor, you use a horse plow. That will be gone pretty soon.
- Q. I guess everyone wants to do it the easier way.
- A. Its faster you know, not much work. All you do is sit on the tractor and... The olden ways, you'd always be tired in the evening, walking behind the plow and everything is now changing. But the old, no more, you know, sickle, for alfalfa, horses pull that. And then you get the rake after it is ready. Hand-rake, you know. Now those rakes when they come in they make furrows, all you do is sit on a tractor and thing comes behind in no time..... Old balers too, horse balers, I used to bale a lot of that with the old time horse baling, you know, stand up there and feed that big baler with a pitch fork. And one man throws it up on top of the table and he pulls it down into the machine and one sits behind where the bale go through, and he ties that and those bales just.... slow work. But, today you get your baling machine in there, hook it on to your tractor and there you go, those bales are just coming behind you.
- Q. I guess people have a lot more spare time nowadays.
- A. Oh they have more spare time now. More, something to do after work, go inside and sit down and read the paper or something like that. But in olden times, then they have to go back and feed their horses, water your horses. You know, then everybody was used to it, they don't think about it or they don't..... but now, its too hard, you know, to go and unharness them and take them to the corral, feed them and take them to the corral, feed them. Now everything that we had is riding horses. We have cattle and we can't use that, bicycle or motorcycle around the.... you just have to have a horse, old time ways just going by. People, people, the old people knew already everything is gone. People making lives, go from place to place in no time, people mix, we are going to, pretty soon, I don't know how they knew.... they are mixing now. Spanish, Indian, Anglo, everbody is mixing you know, even the Negroes, Anglos are marrying Negroes. I think there is, I don't know whether it is true, a Zia man who got... colored, got one or two now. So they knew, they knew everything, they knew.... I don't know what year that train came by here, there was one old man that was still a kid when they were building that railroad, Santa Fe Railroad. I guess there is a record about that in Santa Fe.
- Q. I don't know.
- A. Yeah I think so. About the year the train went through....
- Q. Is that train that goes by Jemez?
- A. Jemez
- Q. Which pueblo is it, where the railroad goes right by in front of

it, is it Santo Domingo?

A. Santo Domingo, and it comes through San Felipe.

Q. I guess it is just that there are more different people now, like in the old days there were the only Navajo, Apache, the Comanche...

A. A lot of things are going to get lost.

Q. Is that because people just aren't interested anymore, like the children?

A. I guess that is so.

Q. Maybe their children or their grandchildren will become interested. Again then they will have what records we have and they can look at them and learn.

A. Yeah these young kids, they don't talk Indian any more, just English, English. Its ashame that, they should talk Indian. And when I went to school, thats when I started learning English. So if you want to go to different pueblos, to understand what they're talking about, you better know that Indian language. These young kids, you say something to them in Indian and they just look at you. They don't know what you are talking about.

Q. Don't the people talk Indian to them when they're very young, before they go to school?

A. It's our own fault. They should.

Q. When you went to school, did they try to prevent people from speaking Indian?

A. They did, they punish us if we talk Indian, the school.

Q. Even when you weren't in classes?

A. Even outside of the classes. If they catch you talking Indian, but a lot of..... they don't care, those Navahos, after school was out, come back to the reservation, start talking Indian again.

Q. Why didn't the schools let people talk Indian?

A. I don't know. I guess they want us to forget about it.

Q. How do the Indians feel about the BIA?

A. Well, so far the BIA is all right. There are a lot of things that you can get help, things that you don't know or don't understand you know. Things that you, have to go down and talk with them. They'll advise on this and that. There is nothing

wrong, especially if you get acquainted with those employees down there you know, they get to know you.

- Q. Has the BIA ever tried to interfere with the Indian way of doing things?
- A. No, I never did hear. No, never heard about that. As far as I know, they... have not, that I have heard about.
- Q. In the old days, did all the different pueblos have much to do with each other?
- A. With each other?
- Q. Yeah.
- A. Well, they used to,... they all get together and talk about it, see what they are going to do. But today, they still do, if anything comes up, you know, they call all 19 pueblos into one place up in Santo Domingo and they talk about it.
- Q. Is that the council of each pueblos?
- A. Its a committee that they have now, they have different, different people from different pueblos.
- Q. When did they first have that committee, do you know?
- A. It was, let me see.... They already, they already before they had this committee they already did, but it was just the Governors, that have to do with that. If something should come From the office people. Of course each pueblo gets these papers you know, we read it through and then if there is something we're not quite understanding, they will get together and talk about it. So that will be..... I don't know, its been years and years. Cause, as it says in the paper that the people that went back to Washington, a few of these pueblos they took their Lincoln staff, one was given to them by the Lincoln and one was given to them by the Spaniards. These are two staffs that they go by. The governors carry that. And the Indians still have a faith in that Lincoln staff and the Spanish staff. They are going back to Washington, I don't think those people out there knew that the walking cane was given to them by Abe Lincoln.
- Q. Do the Indians remember much about Lincoln, did the old people remember anything about him?
- A. I don't know, I never did hear about that, about the old people. He was the first President wasn't he?
- Q. No, that was Washington.

- A. Washington, I thought George Washington came afterwards.
- Q. No, Lincoln was President during the Civil War, when the South tried to break away from the rest of the country.
- A. He is the one that saved the Negroes from slaves?
- Q. Yeah.
- A. George Washington, I mean, Lincoln.
- Q. Yeah.
- A. Then Washington was the first President of the United States. I thought it was Lincoln.
- Q. That was a long time ago, before the Anglos were even out here. There were just 13 states, then.
- A. Yeah, 13.
- Q. And they kept spreading out.
- A. Well it is hard to remember those things way back you know. You can't keep all those things in your head, in your mind, you know. A lot of things that you forget. But if it was written down, it is different you can read it back, but when things are said, you can't.
- Q. That is why we are trying to write them down, so if you ever want to, know something, you can look it up.
- A. I don't know what else to think about.
- Q. Do you remember any stories about problems between the Pueblo Indians and the Navajos and Apaches?
- A. No, I don't know of any problems, I guess they didn't have any, all the way back in the early days. The Apaches and the Navajos.
- Q. What kind of things do you think are the important things, that should be preserved?
- A. I just can't tell you, you know, what things, what main things should be preserved.
- Q. Why don't we stop there. (Break)
- A. I was going to say that you people in New York, you know, come out here, your talk is all together different, talking, you know. Eastern people, there are words that are different, well, they use the same words, but you know, it is different from around here. They say them different around here, in Albuquerque and Gallup and all those places, we talk different, just like I am talking

now. Things that we use and things that we say but people that come from way over there in New York and all those different cities their, talk is all together, you know, they say things different. That is the way with us Indians, you know, up to these places and different villages, they are just like that, the Anglos, you know.

Q. But we can understand each other.

A. But, you could understand each other. They got, for instance those colored, you know, they have got a different way of and then the Italians, and then maybe the Frenchmen, their words are just you know, are different.

Q. Sometimes you can't understand, like French people and Italian people have a completely different language than English people have.

A. Just like, for instance, I was going to say that the Spanish people you know, a lot of Spanish, they're just as white as Anglos, but you could tell by their talks, you know. Their talks is different, even if they got a good education or you know, going to the University or college, all together their talk is different.

Q. Thats true.

A. But, you have to study the way people talk, you know. If some foreigners would come around and if they talk to me, its easy to know that they are foreigners; sometimes. I say, "Where are you from?" "I'm from South America" or some place like that. But us around here we are different, you know, people from Albuquerque. They got different.... Eastern people they say rodeo, us here we say rodeo.

Q. What kinds of differences are there other than differences of language, among the different pueblos?

A. Well, all together, we are speaking languages, just about the same, but the dialects are just the different, thats all. We can understand each other, what he is talking about or what he is saying, but the dialects are just different. But, we understand each other. And then you could, you could, when you get to talking with a San Felipe or Zia or Santo Domingo, whatever he says, you could easily imitate him, you know, you could talk the way he talks or is hard I guess.

Q. I thought that the Santo Domingos talked a different language all together, that it wasn't just a dialect?

A. It is just a dialect, they have kind of a slow slow words you know. But, us alot of words are almost Spanish, language, most of the things are in Spanish.

Q. ?

A. They don't.... [✓]čili (chile), but we say [✓]čili (chile), just a slow ^{čili} A lot of things are in Spanish, 'cartel' and things like that, you know, I don't know where they came from, the Spanish or we didn't have no talk our own.

Q. Maybe you didn't have a word, just like the Spanish didn't have a word, ~~for~~ something and borrowed the Indian word.

A. Probably so.

Q. ?

A. Or we just got it from them.

Q. Are all the Indians words pronounced with an accent on the first part of the word?

A. I guess so.

Q. Like či-la?

A. či-la

Q. Is your language very different from the English?

A. From what?

Q. From English?

A. Yeah.

Q. What kinds of different sounds does it have?

A. What?

Q. The Indian language?

A. Well, I just can't tell you that, cause English is all together different, but the Spanish is almost.... similar to English. For a lot of things, we use Spanish words. But there is no English words in our Indian talk. The Spanish say 'caballo' and we say 'caua' you see, that was taken from the Spanish.

Q. The horses come from the Spanish too, didn't they?

A. Yeah, they come from the Spanish.

END OF TAPE