

Tape # 375
NAVAJO
Joe Hoshie
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By Tom Ration
Side One

THE LEADERSHIP TALK AND MORE
ABOUT THE LONG WALK TO FORT
SUMNER

There are mostly quite a number of people that don't believe what machine could do in the way of, like a taping things like this. Here is a man that doesn't believe in things like a tape would pick up his voice, so we like for him to say a few a word which we could understand that this is the way its been done so that is why we give him a chance to say.....(Navajo Language) that means "Hello Pal" that's what he meant. Well, there are things of a kind like this man that has a word in his record. We got half of a Navajo nation are like that, they don't hardly believe anything because most of our younger generation has a different kind of idea today which most of them don't believe the earliest days of life. There are alot of good things of words in saying that our people used to know and had remembers throughout the past generation so it is the way of thinking that has been happening throughout their Navajo area. I'd like to tell you about a story about the Navajo nation. There have been quite a few navajos has been known throughout the Navajo country like in around 1888 and around 1860. Around 1860 and around 1855 or '56 there has been known in the people themself they knew each other by the way, how many Navajo people were then in these years, from New Mexico to Utah. There were part, a few of them were been known that live among New Mexico. They said some of the Navajo thinks that there were over something like about 4,000 Navajo

nation that has been known in through the country. Most of them didn't enter Fort Sumner. Quite a few of them didn't went to Fort Sumner because of a time during the round up, most of these Navajos that are, that haven't been to Fort Sumner they hide away, so that's the reason some of them tell the story that their great grandfather and mother went to Fort Sumners and during this time my great grandfather didn't went to Fort Sumners. He and his wife has been wandering around throughout the country, mostly alone along the places where a man would not be found, like forests. There wasn't a place along the Apache country. It is between Apache and Hot Spring. There was a little place that is known, that is very thick forest. In this forest they have been wandering in the dark place where nobody would find him. Most of the Navajo people were being friendly to the Apache people in these days. Some of them were raised among the Apache families, because of it many centuries ago the Navajo and the Apache were once the same tribe, so that is the reason why that there were friendly along the way, they pretty near talk alike, just very little words that these prounounce plain. The Navajo claims that the Apache people was once one tribe with the Navajo, that is why that they pretty near talk alike. There is another tribe that is known and that was once one nation with the Navajo people. That is the Jicarilla Apaches that lives east of Farmington, New Mexico. This is the same language that the Navajo has and pretty near talk alike, so there is another tribe that is connected with the Navajo language. There are very little words that are just pretty near alike. There is a story that has came out from Pueblo Bonito ruins. There were also stories that the

Navajo people has that I know of that is just pretty near alike. Most of these stories are being told by the old people that are around 80 or 90 years of age. They have known it from their great grandfathers and grandmothers. Story has been kept on from race to race. Today mostly our young generation don't hardly know much about stories or either care about stories that they are telling each other, so this is a way of how people says that there is a way we can keep it up for the next 50 or 60 years, but still we are trying our best to teach our younger generation that to remember all these stories, or rather put it on the, make up a book of it so we can read it and know what our histories are; that's one best way of doing all these things, and I think the University of New Mexico is trying to get some of these stories that are being lost and forgotten are just little things of remembering of what we are trying to get. There are just a very few in the Navajo country as still yet most of these ancient stories, but still we got some songs that are in line of story that had happened for the past centuries. That is one reason why we are trying to straighten it up the best way we know how. So this is some story that I'm trying to tell you, that some most of them are true stories about my people. During the time of the Long Walk my people has make trouble among other tribes. They've been hard up in every way, well maybe that's the reason they have done these bad things and then there was the trouble of the Fort Sumner Long Walk had started. During the time of 1840, it's quite a number of years ago, it's over a 150, something like that. My people started in groups all over the reservation. I think in these years people didn't know what they were doing but

still at the same time things came up kind of in a rough way. I think most of the human nation throughout the world, the Anglos and the colored people and the yellow people and other nationalities including Indians, they have started in the rough way of living so man can think it back, it wasn't too long ago when people had life from somewhere before that the sights and the geology which says that there was something else that was before us which is called the dinosaurs. In these days dinosaurs, the geologist thinks that it was covering all over the world, finally I think in the way of climate has decreased them in many ways like freezing to death. There was a period of years that's been icy years. I think that's the time people have said that it's from the icy years from 5 or 6 years. I think that's the time most of these dinosaurs was being frozed to death or I don't know what happened. The Navajo people has said that they have stories about these dinosaurs like the white people has stories of the dinosaurs. The Navajo people has the same story and I think most of our story connect each other as it is told in a white man's way. He has a inventor of the world which the bible says that the name of God is the one that created the world, created everything, earth, water, animal; all different things that we see in the world. That's what the bible tells us. The Navajo people has the same stories just as priminal ways, as the Anglo story about the bible. The Navajo people has a mighty magic first man is what they call, and the first woman. The way man has started their life, there is a great number of different kinds of ceremonial stories which they call a religious way. The Indian people in the whole United States has different classes of religions.

The Hopi's, the Zuni's and the Laguna and Isleta and Apache and all other different Indian tribes has different kinds of belief which as we know in our history today, that they have different kinds of ceremonial throughout the world. The reason why we know all about these different kinds of religion, religious through the Indian nation is because there is a place where they call Gallup, New Mexico. In certain periods of month, there is a ceremonial, religious play every year. The last ceremonial that we had just recently was called the 35th Annual which we know, think is truth. This is one part of why we Navajo nation and other different nation Indians has came to these ceremonial mostly every year. Before that we didn't know that there was some in Mexico, and now we found out that there was some Indian which is Aztec with the Mexican people but they are Indians but at the same time they talk Mexican, but their blood shows that they are full blooded Indians. It's because of the mixed tribe with the Mexican and the Spanish people, has mixed it with these Indians, different kinds of Indians. The way we study it today we have it in a full blooded way, there's a Navajo tribe, Laguna Tribe, Isleta tribe, Acoma, Hopi's and Jemez. These Indians has different kinds of language, some of them we don't understand each other, but there is a group of different kinds of Indians which is called Apache and the Jicarilla-Apaches that we know of that they were once full blooded tribe of Navajo people. So in the way that we know that we were all in one tribe many years ago, like in the centuries the time when the ancient people of ruin part was living. I think that's the time these two different tribes had separated our people. For many years and many centuries that these tribes has been separated

so long that their language came differently. So we found the Apache people in the southwest part of New Mexico and there is a Jicarilla Apache in the west, in the northwest part of New Mexico. These two tribes we know that were once Navajo because the way that we can trace it is in their language. Their language is just pretty near like ours, we almost talk the same. So this was happen back in ancient years ago. During the time of the old ruin people used to live. Some of the scientist and geologists tell that it's over a thousand or more years ago that they used to live. So it's a great story among the Navajo people. It is kind of late story but then at the same time what we remember in our mind we are trying to tell the closest true story about the ancient people. So these Navajo people has got different kinds of religious. There are all different kinds of chant songs, night chants that the Navajo has; it contains different things and different meanings but most of them is Indian medicine way. There are all kinds of branches of different kinds of song, night chants and different kinds of sand painting that the Navajo people has today which we been carrying it from generation to generation as we know that we are still in the very good remembers of alot of things. A sand painting is a story of our old ancient people; the way how they used to cure people to cure patients same way with herb class.....there were quite a number of different kinds of herbs that are used in medicine. In this way we have our sand painting story which tells about ancient people, how they have came about into this world. So my friend and listeners what we are telling you today or tonight, we are trying our very best to say that, to tell you the right story. So I think this is quite a

story among the Navajo people which they have yet remembered so far and it is the best thing to understand about most of these things that in a way how Navajo people has came about. But our younger generation don't have the least idea about things which their grandfather and great grandfather and their fore father is went through but still at the same time we feel, we feel thankful towards our grandfather and grandmother. And today we have joined the American way of life, how the Americans are living. Our younger generation has learned more about the white people than the old generation, but at the same time as I think of our people today, is that it would take a little more while that we will be more different than we are today. I don't think we'll be Indian people then, we will join most of white people way, that is why our younger generation are going to school. We know ourself we Indians know that the white people has more mind and more thinking way than us. As we just look up we can see what the problem is about life. This is the way our Navajo people are today. About 101 years ago the Navajo people has been released from Fort Sumners by the United States government. The United States government was holding us for behaveness and at the same time we are taught to do good things, so that is why I say that people has to learn about what things are in front of them. Sometimes it makes me think that we people must have more sense than any other tribe because the Navajo people have alot of different kinds of ways to build their self up. People have been to Fort Sumners and back. During the time of their revolution treaty in 1869, 1868, the United States government has released the Navajo people from their Fort Sumners camp. The time during the treaty, the Navajo leader and government made a

deal between each other which they will behave themselves when they get back to their home country land. That was the agreement between the government and the Navajo people, and at the same time there was a treaty made by the government of the United States that says that we must send our children to school and some of your older people might learn how to have a very good behavior. This is the only reason why we are sent back to our homeland and since then the United States government has, had a plan to rule us and we was in ward of the government for all this time. The government has set up a school for us to learn more about white people the way....there are different places where there was schools been set up. The first school that was every being made was at Fort Defiance, Arizona. The second school was at St. Michaels and then at Tohatchi, New Mexico. And then it went on further out towards Ganado and there was another one has been set up by Crownpoint, New Mexico in the year of 1908. These set up a school was a very good idea for us which we happened to learn quite a bit about the Navajo about the white man ways. Most of us have learned quite a few things which it was very best for us in the way of a better way of living. A long those years there was some very good leaders that has been made at Fort Sumners. There was a man named by Paracito, he was one of the greatest Navajo leaders in these days. Paracito and some other officer made agreement between the government and the United States and the Indian. Their agreement mostly came out as they have to work with the government tribe work with the government people. So, that was why we were sent back from Fort Sumners to the Navajo reservation. There has been quite a number of Navajo people that didn't went to Fort Sumners because they

were hiding out more than the ones that were took to Fort Sumners. But since then the one that never did went, they set up place where they want to go. That's the way the government's school was set up, it was a various good thing that the government has done for their people, the Navajo nation, not only the Navajo, we have done good to other different Indians as which some of them might know that they might be Mexican girl or white girl because there was what they called mixed child in these days. Some of our white people said that they were never had that before because it, Indian people are superstitious about different kinds of ceremony that connects with their life. There are alot of things to talk about but still I will tell you just a little about what I know for children. During this time there was a man named by Chee Dodge, he is a half breed. Chee Dodge was known as the one of our greatest leaders in these days. There are leaders the time that people had came back from Fort Sumner. They were different places that were named to their names. This is very true story about people. There was another station down line going from west from Gallup towards the west. There's a little place, a little village called Manuelito. This is where Manuelito has been located for many years. Since they came back, the Navajo people have done pretty good through life which they had to learn how to raise stock, how to work on different kinds of things. So I think the Navajo people have learned a lesson from Fort Sumners which it was the right thing to do. Today the Navajo people is one of our largest tribe in the United States. They are still being, some of them are still uneducated so that's the reason I'm saying that most of our younger generation have went to school.

I have remember most of the things that have happened during the time of the Fort Sumners time. All the people were sent back, some of them were very badly uneducated, don't know what to say. The educated people means, next to me it means that there are people that are having a hard time today. People didn't know how to talk English cause today people needs English, so they could work among the white people. Like in early days when the Navajo people was sent back from Fort Sumners, they were told that they should send their children to school and educate them so that there was an agreement between the government and the Navajo. For many years they have been about 4 or 5 years, at Fort Sumners and they have learned that lesson which was like the time when they were sent to Fort Sumners, they had to stay at Fort Sumners to learn. For four years they had pick up some sense which was right to do. Back in the earliest days was the reason why they were sent to Fort Sumners. At Fort Sumners the white people have taught them a good behavior. The reason why they are sent to Fort Sumners was that they got kind of wicked people trying to fight other tribes and trying to, trying to make away mostly what they got. So, finally I think the government has a reason why they should be sent to Fort Sumners, to be treated and taught to behave themselves. So, the government sent some army out into the Navajo country, and then they would gather up. Here they have settled down for good now. So, for many years the Navajo was trying to do their own thing and then mostly all different tribes was against them. If they leave, if they leave it in peace. I don't think they would have what they have done mostly wrong to each other, to other child, that's the reason why they were sent off to be treated better and be taught the right way. I have known quite

a few stories about Fort Sumners time, my grandfather used to say that they have learned how to raise good crops of corn. They learned how to grow many things. This is a story of Navajo people, they said they had been treated good. The army has been feeding them the right food and they had to learn how to do all these things. This is where you learn a good lesson. So, I think most of the Navajos are telling the right story of their times. Myself, I didn't went to school. I don't even know how to talk English. I am very sorry that I didn't learn to talk English in the way of today. There are alot of people about my age that are talking pretty good English. So I think my people had done the wrong thing to me with not sending me to school. They have spoiled my life, but it's alright, I'm getting old now. Let's not talk about cause it's too late anyway, but at the same time during the time of when the people came back from Fort Sumners they were told to put their children in school which most of them had put their children in school. So, they have sent some policemen out, they hire some Navajo policemen to find them children to send to school all over the reservation, around Fort Defiance area and Tohatchi. Before when the policemen were looking for children, my folks would hide me away when they see the policemen coming. So this is the way my people had done to me, they had hid me from a good living so that's why I say they had done wrong to me. If they didn't I would learn my ways of better living; so, I don't know what to say but I, like most other people who have been to school, they are having their people so that they can have a better way of living. Fort Sumners time our people gradually having work their way out, out today. Our Navajo people are getting to realize what is in front

of them and they are now in a better way of living which it is best for them. They have learned their lesson at Fort Sumners so I'm glad about some of my people that have learned a way of better living for their people and there was a squaw dance last summer which I was over there doing at the time of the doings at this place there were quite a number of Navajo people, was talking which were leaders of their people. They have been talking about ways of things that they know is the best way to live. So, I think we have learend it, quite a lot about life which is best for us. Myself I tell you a little about how I grew up. I had grown up in a rough way. During the time, during the time of my early days I had rough way of living, which was a good thing too. That time it is a hard way of living but it was worth it, it gave me plenty exercise what I did in these earlier days. We Navajo people didn't have, didn't have enough ways of exercise we done in earliest days of....alot of ways of Indian ways which most of them are being forgotten. Navajo people used to have quite a few different kinds of exercise in the way of life. We Navajo people have what you call rolling in the snow. When the first snow comes early in the morning before sunrise you take off your clothes and roll in the snow and then come back. They said this is the way you get tough and stand cold days, this is the way my Navajo people have came about. Even at the time of the cold weather, clothes were very scarce in these days, they were not like we are wearing today, fur coats. They have different kinds of clothing that they used to wear, so and then we had this run, run exercise we call it early in the morning before sunrise, even if it was cold, we go out without our coats on and run. The first exercise

in running you go as far as a quarter of a mile and back, maybe two times and then keep adding up every time that you think you can stand it. Stand the breath a little better. So, finally without knowing we can run around two miles, three miles, four or five miles. Finally we don't know how far you run. This is the way our exercise game was. We worked among things like this. This is how you get tough, running and rolling in the snow and fight with stumps, wrestle with the stumps see if you could move it and sometimes you carry a big log around on your shoulder which is good exercise. Finally without knowing you will be a very tough boy or a tough man. When anybody hit you, you will feel like a rock. This is the way the earliest Navajo people has grown in life. In these days people never heard about pneumonia, they never touch pneumonia because it started earlier in the childhood and rolling in the snow. This is the way things came about. All these things were all over the Navajo reservation. In these days people never catch cold, they had to toughen up themselves but food was kind of scarce these days, mostly herbs, herb food. So, as the moon would say you have to work very hard to be getting better food. Mostly these days, they mostly eat nothing but meat of all kinds. Meat deer, meat, mountain sheep, mountain goats, bear and they have tried all kinds of foods. So, as the moon would say that he has done mostly everything for his people. I think he is right. Because now a days we have to work pretty hard to be tough. So, this is what life is in the Navajo ways. It is something like a game. You get used to it, you never forget the getting up early in the morning. You can be an early bird so I think it is best way of doing things. After later on, when some of the children start to be going to school, they have, they have had a different

kind of life, which they call the soft life. And their skin don't get so tough as the ones that are back home on the Navajo reservation. These have all came about, finally we are getting out of it today, most of our young generations don't want rolling in the snow. They say that they will catch cold and the doctor says that same thing, you catch a cold. Even running, they said when you get wet you catch cold. So we just have to leave it up for grandma. And now we ought to teach some of our young generation about the way we used to see how they come out. Maybe they can work themselves out to be a better man or a tough man. Mostly exercise is the only thing that a man can do to work himself around so that he can, so that he can be tough and live long. I don't know which is the best way of living. To live in a warm place or work outside. But the Navajo people thinks that is the best way of living is work outside and have better exercise. Some of them says that the best way of living is living inside a warm place and don't do certain things is what white feel, white fellow says. But in the Indians ways work around, do alot of exercise. I like to tell you about another little story which I think is the best way of doing too. the earliest days I used to herd sheep. While I was herding sheep I have done alot of different exercise in my life. I used to run and jump across big arroyos. I used to swim in some lakes or little rivers. Swimming is a very good exercise. During the time of my days we used to live near the same corner of, on the other side of on the north side of Tuba City, way up close to Utah. In that town we used to wander around a long the river. I used to swim across the river. First I never , don't even know how to swim. Finally I go under water and then on top. Used to do all

kinds of ways at swimming. Finally I had builded myself up to where I was pretty strong and at the same time I used to fight wild horses. Horses that are broncos. This is the way I grew up and that is another exercise. There are all kinds of ways to learn how to be strong, but one thing I didn't get a chance to do is, I never went to school. This is one big problem that I'm very sorry that I didn't take up, but like I said I'm getting old now so I let that go and try to tell you what I know about kinds in the earliest days, people used to my grandchildren or all educated. So, that's why I'm glad we haven't lost anything in our family. Education was the best thing to know. Education is good for our young generation today because we are now mixed with white people and other tribes and so as a man would say that education is very interesting to have. I like to tell you about a little of my own self, how I started out. During the time of my young boyhood I found out myself that I was about 12 years of age. During this time I was herding sheep most of the time. I used to go around and herd sheep and sometime I used to ride them around like a horse. I thought sheep was good to ride. I kept this up until I was around 14 years of age. I realize that horses were better to ride. There were not very many horses in these days too, just very little known coming in. The last time we was living around where they call . It is a little mesa. While I was living there one day my father said that I'm going out hunting. I didn't really know nothing about hunting these days so I made up my mind to ask my father to go with him; so I asked my father if I could go along. These days people had guns, they don't hunt with arrows these days, gun was already known for to

kill, so he says that I don't think we could go out hunting cause you are very young yet; so I told him I don't think I am too young. I can start out as my age. I'll find out for myself, if you let me go along. So, I think he decided to let me go along. So, from there on my father was ready for hunt. I sure was happy to go along because I have never seen a deer or an antelope. In these days there were no special, not very many buffalo, buffalo was only....the only place it was found was around.....Oklahoma area. So deers and antelopes and mountain sheep and mountain goats was the only one that were around there, near this area. We were then living near

which is north of Tohatchi school.....

City is a place called I think there is alot of story about that place there, it is called next to a badger.....so we were alone around that area. Finally I grow up enough to be a man afterwards. I was about a little better than 18, between 18 and 19 years of age. So I got to do something for myself. So one day, there was a fellow came over and he wanted some labors to go through Mescalero Mountain, Mescalero Apache Mountain. So I decided to make my mind up and go on the job. It was a timber job, it was the very best thing to do so I went to see if I can make a little money. In these days they were no new Social Security number it was asked; all you have to do is sign in your name and that's all. So I was brought back to a little place where they call Sholo, New Mexico. And then the next morning I was start on to work as a team, logging. There was two big horses that were being set out for me to harness and to guide them around, so I started out to work, there were quite a number of people was sawing timbers. They were....we were working

on ties. So, I been pulling out logs to replace where, where a
can get to. In these days there were old Model A
and Model T trucks was the first one that was sent out, he was sent
out to work to a logging so here I been working for 4 good years.
I been back and forth home, but I always go back to work. All this
four years I have, I was sure having a good experience about lumber
program. In about, a little better than 2 months when I started
working I was getting to know quite a few work. I thought I was
doing alright, I was getting about a dollar and a half a day.
Finally they raised me up to 3 dollars a day. I was getting pretty
good wages then. Finally I made up my mind to stay there. I was the
only Navajo in the bunch, there was quite a few Apache men. Well
time with my job I learned how to handle ax. Ax was a problem to
learn. It is dangerous to handle ax ina rough way because ax was
sharp. You have to, they have to teach you hot to handle it around.
So I had to wait. So meanwhile I had to wait with
might want to know what kind of men we are then we got down to
business, working on lumber. All this time I had to drive a team.
Finally I was an expert, I know how to hook the log where it should
be throwed around. These things you have to learn on the jobs. Alot
of things that you've got to know so that you will never get hurt.
I had two good teams to work with. I been working with that team
for at least about a year. By the end of the year I was a very
experienced routine. I was one of the leaders in the team jobs.
When finally the white boss of the...had liked me in a way which I
knew about the job. It is a very good job that I know. I kept that
up for myself and when the new men come in I always teach them how
to handle the team. This was my trade then. A lumber jack is a

timber man, they know how to handle timbers. There is a lesson there where a man can learn. There are all kinds of jobs when you get into you have to learn certain part of it. So, they all say that training like this has started all over the world. You have to learn something in order to work. See, like in these earliest days they used to know and learn how to handle lumbers and this is my trade for at least 4 years. On the end of 4 years, I was very well known in the lumber company. And then somehow rather, I just left the job there and this is my first time how I came of the job of lumber and then later on the social security came in. From here when I got back, there were quite a number of Navajo boys were joining the railroad. And I thought of myself, I'll try this job and see how I could do, so I start to work on, I join the railroad. The first day when I started to work on the railroad at Williams, Arizona, we left here from Gallup in the evening and we was in Winslow that night. And in the morning I thought I was way under the world because I didn't even travel in the day time because the train was going so fast that I didn't know where we was going. There were quite a bunch of mountains where I came to. Finally I found myself in the mountains, it was at Williams. Here I started to work for about a few weeks, about 2 or 3 weeks, I didn't really know nothing about jobs, how what to do and I just was guided around. We had Mexican woman on the railroad and then this Mexican was talking to us in Mexican language. So, I had to learn Mexican in order to keep up with him. Finally I begin to learn I been picking up things here and there. I know what tie was, I know what steel was and iron that we work with. We used to throw iron with our waist. There used to be a line of people that used to stand a certain distance, have the

bar on their waist.

One, two, three and away

we go.....We used to work like team, this is the way to straighten out rails. There were alot of things that would be learned. We used to have class in evenings when just before work started during the time we have work about five hours I think. And then we used to have training session for another hour, nearly an hour or so or more. This is the way we used to work on railroad. Finally we got to where we learned quite a few things how to work on railroads and then before I knew in about next two years, I was put as a foreman. I used to teach people even I don't know how to talk English, I had a secretary that would go along with me. This is the way I started my own job and sometimes I always think I wish that I knew how to write in English or talk English but it was the hardest thing but I didn't learn how to talk English but stand still at the same time I was pretty smart at jobs. During the time of my railroad work I made alot of money. I stayed on the railroad jobs for my retirement. I stayed over 30 years, 31 years and now it was good thing that I'd done because I get my retirement from railroad now. I don't work, I stay home and get easy money from there. This is the way I was raised up. For many years I been working but I didn't work so hard. Railroad was easy job then lumberjack. Lumberjack was a hard job. You had to climb mountains and there was alot of other things, other things to do, so I think comparing with the railroad and the lumber job, I think the railroad is better than lumber work. So that's what I think what I make in my time that I think I am better off.... today, better off man. So I wish some of my boys would be like me, that could learn alot of things.....

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