

*Tape No: 403*

Bi-Monthly Meeting  
Wingate High School  
Wingate, New Mexico  
Recorded by Tom Ration  
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Community Development Operation  
Questions & Answers RE: Land Management  
Alcoholism

as I say that I was talking about rebuilding or remodeling, I think we will try to develop things that we have never been seen before on the reservation. The Community Development Program has come from the ONEO in the year of 1966. As you all know, there was quite a number of people that has a.., mentioned what they had in the past year so I just wanted to remind you that we been talking right along about our program, how they are set up. The ONEO has started from the OEO, which is called the Opportunity Program that came out from Washington, D.C. It is not just only for the Navajo people, but it is for all Nations in the United States. The OEO is trying to level up its people in the United States. The lowest income, they going try to rebuild them as much as they can and I think that is what the Negro people are fighting about is revolution, that is something like revolution, but revolution is another different problem. So I like to tell about little how it started out. In the last 1965 there was some discussions about ONEO Program which the Navajo Chairman has make agreement with the Washington, D.C. that they want to use some of their money in a way of all these different programs that we got on the Navajo Reservation. In the early days the white people thought that they were the only smartest ones that can run all these programs for the Navajo people, but today we have with us most of our younger generation that went through high school and have it more better education throughout the Navajo nation. Now that as we are going along we are getting to where we are working our own boys and girls in the office of where the white people use to be. So that is the reason why that we are running our own agency in the country, Mr. Ed Plummer. So like I say that the Navajo are realize and putting themselves up to the highest level as they can possibly. And we are now working among lot of different things that has been just pass recently. So I think education was one of the greatest and topest thing that we ever had when our old Forefather came back from

Washington, D. C. So I like to tell you a little more about how it came about. The Economic Opportunity Program came up from Washington as I told you and the Navajo tribe has asked the OEO if they can have a little money to work with, but the OEO says that the Navajo can't do it because of their education is not high enough to work the ONEO Project, but at the same time the Chairman of the Navajo Council says that I think we can do it, that we are now running our own office in Navajo tribe, which is made us a little better way of doing things in our own way of Navajo ways. So Mr. Nakai, the Chairman, has fight and brought us the money for the ONEO and then from there on the ONEO Director, Mr. Peter MacDonald, is handling the ONEO Department Program and I think he is doing very well with his program today, as we know that every program in the Department of Community Development is doing very fine with their job today. So that's why and the reason that we told the Washington office in Washington, D. C. that we Navajo can do it ourself, that we can run the OEO money in something that we needed in the reservation. So they had a problem for about a month or so and then finally the OEO sat up a budget for the Navajo people to run what they needed, and what their various need is. So the money was sent to the Tribal Chairman. When the money arrived, the Chairman of the Navajo Council, brought it up to the Councilman at Window Rock and the Councilman discussed it about it and thought that they would run it separately and they can help each other with the Navajo tribe and the ONEO Government. So they have set it aside and they made Headquarters at the Fort Defiance, Arizona. Today it is still there. And they are still keeping more higher things than they ever had done before. And it is a very good program if they can work it the right way. There is quite a numbers of boys and girls trying to put us back into the Economic Opportunity Program. So now that we are running it the way we want it and the ONEO and the BIA are now working together with most project that they, that comes out through to the Navajo Reservation and we sure do appreciate how they..they

are running it and we know that the Navajo people can run their own program, because of their education that has been made and they learn in school. How they are different project of program of the LCDP Department and the HIP Department and the Human Program Department and Navajo Culture and NYC and the Pre-school. There are lot of different branches that is made of the Navajo Economic Opportunity. So I think they are doing fine with their new job that is set up for them and I don't blame them the way they were running it. They are not wasting the money. They are using the money the right way it should be used. So just recently the budget was being described and been separated so that it can be used to the program that we now have. So I think the Washington, D.C. says that the Navajo can't run it but we went on and work it out so the Navajo can run it themselves. So today the Navajo is in their office, the way the Washington, D.C., the OEO wants it. It's not a waste. It's a good program which we always going to use. How we all for the learn how to do it. So I have some girls that know very good about the ONEO. So I think that makes it lots better for our children. I don't know what else that I can tell you about, but the Community Development Program is a great thing for the Navajo people and its area and all I have to say is..all I'm saying is the team is working together, the ONEO and the Tribe and the BIA. The three teams are working together among the Navajo Reservation. So that is what we are now appreciate for our people doing the right thing on the Navajo Reservation. We just heard about the irrigation at Shiprock area that is one good problem that is set up for our people and they told us that they need some more farmers over there that wanted to farm from the Navajo Reservation, if they want some alfalfa. We are very in need of alfalfa during the winter time, because we have pretty good size snow each year. So hay is what we need for our livestock. If they can be..so there are lot a land available at Shiprock area for the new farmers to come in, that is what Mr. Frazier and the Superintendent has just



mentioned just lately here on the program and I'm ready to plant myself, so I think I'll put in my application pretty soon so's that I can raise some alfalfa for my stock. These land that we have available for gardens, we have over about atleast four town-ship to cover yet. And each Navajo can plant as much as they can if they are good workers and good farmers. We will try them out as they come along. If they don't do better, we can pass them on the different people. We have over a hundred-thousand Navajo in the reservation to take care of. So that is quite a bit Navajos that we have to work on these gardens if they want to make up a garden. Along these gardens we will try to build houses to live there during the summer time. So we are still keeping continue on with our program with the new Improvement Development. So we got all kinds of jobs on hand that our people can do in the Navajo Reservation. So I think this what we might call the young generations' time. We always like to talk about our Great-Grandfathers and our Great-Forefathers which they have brought us up-to-date. I think they have been a great help to our people, as we know what we have today. We are getting to live in a great life, a free world in the United States. This is what we call a "free world". We can do anything with ourself and it is free to us. So now let us get down to business and live a happy life, as we know that we can do it. In the earliest days we don't even know what to do and what to say about ourself, but today the white people has taught us in the better way of living, better way of building good houses. Every year everything comes out more better ways of living, but still we like to do it ourself. It's best not to be lazy. It's best to be healthy, work, it what makes a man healthy. Work and make a happy life, this is what we want on this world. So if there is anymore application to be set up for the farming program it will be at the Crownpoint Agency, talk with Mr. Plummer. There will be some at Shiprock area and then come or bring your paper to the Shiprock office where the main department is with the Navajo tribe. Here you can be sign into be a



farmer in the Shiprock area. It is open to you all if you know how to farm. There is lot of new ways of doing things coming each year. And before I never did even know what to do. I learned it off the people that lives around me. I never did knew nothing before, myself, but I kept learning mostly every year, but now I am in one of the programs which I'm trying to help my people out myself, So I think I'll say this much to the Community in..if there is any question that can be asked I'm willing to answer it, as possible if I can. I do thank you for the little opportunity that I have in this meeting. So this is Mr. Skeet, the chairman. I sure do thank you for the little opportunity that you had to tell our people and we will go on along with the next man. The next man is..he is not of any leadership member, but he is just from his home just to ask some questions about what he think it will be best to be ask. He is from Lake Valley, Lake Valley is South of Crownpoint. A man that is going to ask you, his name is Pioche, Robert Pioche.

Mr. Pioche: People of the community, the Chairman and the Vice-chairman and the Secretary and the Visitors of all parts of the outside reservation. We are now gathering today here to talk about lot of things which I think is very best for us. I like to say a few words about different things that I wish to know. We are living in the midst of, of the state, state land in around Lake Valley. Around us use to be quite a few ranchers, use to run their cattles but now the Navajo tribe has bought most of the land today. So I just want to ask about the land which is around us that is being bought by the Navajo tribe. Is there anyone to answer the question, I like to ask?

Mr. Skeet: There is a Land Management here that you..., we can ask. Mr. Martin Begay. He will answer the question if you will ask what you want to know.

Mr. Pioche: Well, I like to ask, I know this already that most of these land

that is being brought back by the tribe, Navajo tribe, is already being issued out and being permitted to different people, some from the inside reservation and some from the outside reservation. Most of these application is being set up for live-stocks and I am living right close to a place where they call D.J. - I.K. Westward Ranch. There use to be a white man name I.K. Westward that use to live among us years ago. He use to be a rancher. So I think he is pass away now and his children has move out and the tribe has bought the place. I have live close where the ranch is, so I like to ask if there is anymore available land in the area. I like to rent it if there is. And Mr. Martin Begay, the Land Management knows about it.

Mr. Begay: Well, the question that you just asked about the land what the Navajo tribe bought throughout the outside reservation off the rancher, you will have to go into Mr. Plummer's office and find out about the land from the BIA, because they are running the land problem for the Navajo people. You can ask Johnny Freeland, the Navajo, that is interpreter for the BIA. He is one of the BIA man at Crownpoint. He will tell you all the details, everything you want to know about the land problem. So I think it would be best for you to ask Mr. Johnny Freeland at Crownpoint. I know I am one of the Land Management and Grazing member, but then I have to go way in deep to find out all these things to tell you about and I don't have the time to do that, so I think it is best for you to go to this side of Crownpoint and see what you could do about different problems. So I think you have asked me..and that I think I answered your question now so you can go see Mr. Plummer about the tribe application if it is available in that I.K. Ranch. I notice and I heard about that they was some lease still going on in that area. So you have to go in and see Mr. Plummer about it and then Mr. Plummer will find out from the Land Management Office from Crownpoint. So that answer you question.

I like to ask you one more question. I wonder, I wonder there is anymore on the other side that is being brought by the tribe, do you know anything about it, where else we like to know, because there quite a few people around the Big Valley area that asked me about these land peoblem, I can't answer it because I don't know. So I like to ask you and then put it on my book so I can tell the people when I get back.

Mr. Martin Begay: I think like I say it would be best for you to go to the Land Office, Land Management Office at Crownpoint, they will give you more detail about what you want to know. Here in this meeting we are just trying to set up different program, which we like to do in the next coming month. And most of the paper work about the land program and problem is made up at Crownpoint. And so I think it would be best for you to go to Crownpoint, Land Management Office and ask about and asee what they would know about it. And on the other hand I will try and see what I could do for my children and my people in this area. So I think that answer your question. You have to still go to the BIA Office. They know more about if there is anymore available land in the Navajo Tribal Purchase Land. I thank you.

Me. Pioche: I like to ask about, I like to ask the community people and this Council meeting what they could know about the Lake Valley area. I heard about that they were going to do away with our school at Lake Valley area, because they were trying to have more children going to higher school throughout the Navajo country. I like to ask Mr. Begay, if he knows anything about the program.

Mr. Martin Begay: Well, this time I will tell you about it myself, because you are keep question me about lot of different things I know mostly all of it, but you have to go by papers if it is truth or not. I just can't tell you that is off my mouth or off my mind. I have to go by my regulation papers. Well, it was said about little



better than a month ago that they were trying to see what they could do about sending some of these higher grade school to outside reservation and to build some more high school along the line on the highway. And I think it is a good question that you have just asked. I like to tell the people that we are trying to keep our old boarding school, not to condemn them. We will use most of these old school houses for the Headstart, the Pre-school and you have one at Lake Valley. The school that is called a day school, so we will keep on continue with that school at Lake Valley and in different areas, where we use to run our boarding school. So now I like to tell you that I think there was someone that asked about to build a Pre-school at the Becenti Chapter. So I think it would be a very good idea to leave the building like the way it is and use it for a Headstart, a Pre-school, so it will be use on for the year, coming year and that is the quuestion. I have the answer.

Mr. Skeet: I think most of the question that ask about the people Mr. Begay has answered in very briefly, so we go on with out next problem, what problems we got on mind today. Now we will go back to the ONEO workers. We have here with us Mr. Puracho, the Alcohol Anonymous Program Director, which we have here with us that can give us a little detail on the ONEO Alcohol.

Mr. Puracho: I am from Ramah, New Mexico. Ramah is about fifty miles south of Gallup in the East, Southeast part of the reservation. So we been there for many years as most of the people knows like it is a little place like Canoncito, Alamo area. I like to tell you little about how it started. In the past of hundred years ago, the Navajo people has troubles among themselves, which they were sent to Fort Sumners by the Government, which we all know, we call Fort Sumners. In the year of 1860 and 1861 the Government has rounded the Navajo people for their behaviors. So they were being sent to Fort Sumner, as a prisoners, becasue this is some of the

things that they have to learn as in the way of the story that they been treating other people rough and that was why they were being sent to Fort Sumners, but I don't know the true story about from my Grandfathers and their fathers what happened in these days. I just know from the white people story is that the Navajo people has been sent over there for their behavings. They claim that they were being bad people in their country. And they were fighting different Pueblos, different people, different tribes, but I don't know for truth it is truth or not, but anyway they were sent up there about hundred, a little better than a hundred years ago. Some of the people, old people in our country, in the Navajo Reservation has still yet know about quite a.., how the story, about how they went, why they went to Fort Sumners and what they done to be sent up there and why they were round up and who round them up, I don't know. So that is one of our history stories that we have today. During the time when they came back, there were some people that came back later after the people was returned to Fort Defiance to the Navajo Reservation. There were some Navajo people that ran away from Fort Sumners, that was wondering out through the Southern part of New Mexico. They were the one that came back, close back to the Navajo Reservation and during that time there was no allotted, or reservation has been issued out yet, so they came back and sneak back into that part of the country. There was a first group of people that came back from the South that use to live among the Apache people came back to Ramah, his name was in a Navajo name. His name was Denaha. Denaha is a name of what they call "Large Tribe", Denaha in a Navajo language. In.. and it is called part of the Navajo country, Denaha. So his name was Denaha, because he was the first man that came back to Ramah. There was about around thirty of them that came back to Ramah, here they have settled down and they made their little reservation there. That was why the Ramah was scattered around and made their reservation, and then Denaha was the leader then. Denaha has been

with the Mexican people is the Mexican border for many years during his time. He had talked a perfect Mexican language and so he was the first man that settled at Ramah area. And we have quite a few of the Chino, and Cohoes. They were some of the name that came back from the Apache country, Cohoes, Chinos and Marianos, Armijos, most of them are Mexican names. So they were the last people that came back when the Navajo people was sent back to the Reservation. That was why the Navajo have a little reservation at Ramah area, and I am from Ramah area, and I was in the Police Force for many years and then I switch on to ONEO Project and I am with ONEO today. And I am running as a Director of the Alcohol telling you a little more about why I have entered this Alcohol Anonymous Program. Many years ago, before I was a Policeman, I use to drink a whole lot and then finally they appointed me to be a Policeman from Ramah Area, so I have..like I'm saying that we are running our Alcohol Anonymous Program in different areas. We have it all over the Navajo Reservation. The way we run it is, we have some boys that are working among some areas that they just go around and tell in the community, Chapter Houses if anybody are willing to stop their Alcohol and get back into a better way of living, so our boys are working among them like that in different areas. We got with us now over 54 workers in the Navajo Reservation. I like to say that Alcohol Anonymous is now on the third program. If a man like to help from us, if a man like to get the help from us, we are willing to do so. It is up to the man himself. If he wants to use the treatment of Alcohol Anonymous treatment it is up to the man or woman, so this is the first try that we are making. You people that is staying with the ways of Alcoholism in the past few years we were just talking about how we could run it and then just lately here we got right down to business and we have hired about 54 boys to go out among the people of the different areas to talk about and see who wants to.., who wants to have a treatment if they want to do away with liquor. It works a little, but you have to use it often. If you miss treating



it, you get back into your habit again, so its a problem that its up to you if you want to quit it and you just go ahead and use it the way the doctors tells you. I think its a very good program and very good ways of stopping the alcoholism. We have quite a humber of boys and girls, woman and man that are being treated that way that found out is the very best way to do it. So I don't know what to tell you more about alcohol, but it is very good program and very good treatment that we have in to the Navajo Reservation. The reason why I am telling you is that alcohol is no good for people and it is no good for us. It is no good for a man or woman or boy or girl. When he start a habit, you never quit it until it kills you. So if you want to live a better way of life, you ought to start using the alcoholic treatment. We don't force people, we leave it up to them, because it's the law. It's the law everywhere that you don't have to force people to do such tings it's up to them if they want to have treatment. You can come up and make an application for appointment every certain date what the doctor will tell you, so if you want to have it, if you want to stop alcoholism it is very up to you. The doctor has a certain date of appointment that they use to come or else he might stay at the hospital to have a treatment. There's no danger or it wouldn't do nothing to you, just take the treatment, just take the doctors order. If you go by the doctors order you be alright. So this is what we are trying to have it for our people to do. We are taking our time as we go along. It might help, but anyway there's over about three or four-hundred men and woman, boys and firls has done away with their alcoholic today. So I think it is very good problem...,program in a way we got here in the ONEO Program. For many years there was a different way, but this time we leave it up to the people, because in older days there were no liquors being issued out to Navajo country or on the highway, on the railroad, different city. We never did have it. They been peddling out to the people and to the Navajo people, that's the only way we know it happened. So I never did

thought about it before, but now it was in the agreement that people should have it in their country. So that's why we have it here in New Mexico and there's no way of treating it. It's been settled up all over the country. Teachers make a living out of Alcohol Anonymous. And every day there's more people getting into the habit of alcoholism, especially some of the good people that has a good way of living. They also using...having alcoholism. Some of the people that use to work in the office on good jobs, they make bad of themselves, just because they have a habit of using alcohol, so I don't know what to say about it, but in a way it is a problem that is hurting our people in the Navajo Reservation. We are fighting hard to see if we can slow some of this down, if it's possible. Sometimes I go among people myself, even I'm not register. I usually talk to some people about alcohol, the ones that are very deep in alcohol, just talking to them sometime it does good, but just in a great deal of time I go out. Sometime the people that I talk to come back to the office and tell me that they had done away with their alcoholism. Sometime you don't have to treat them, you talk to them in the right way and that makes them think what is good and what is bad. I have took it that way myself, in the earlys days, I never took medicine. I have just learned it myself, it's no good for me. Especially the young generation today, some of them are worser than their parents. So I don't see why they..they have put up this Alcohol Program throuhout the world, but anyway we just can't help it. It's here already, so be no use talking about it, just try and tell others to keep away from it. It's just like a snake is. You know how dangerous a snake is, you can't get close to a snake because it's poison, it's just like a snake. The minute the snake bits you, you are no good. You're no more man or woman if you don't have the right treatment, it'll kill you. That's the way it is with the alcohol today. It is killing lot of good people, good healthy people, good strong people, good strong woman when they get into habit. That's what hurting

us more worse than being poor. So I'm telling you my people in this auditorium, you ought to think about this, you ought to tell, try to tell your neighbors, or your boy or son, your daughter or some of your brothers that is eating alcohol aways. You ought to tell them, try to help them someway if you can. You know this already during the winter time there is lot of people being froze to death from cold weather. They get in very deep, heavy drinking. They can't walk. They try to walk home, but they pass out before they get home and then the cold comes, they freeze to death. You notice how many people we have lost, freezing to death. Some of your father and mother has freeze to death. Your sons and daughters has freeze to death. Some of them got so drunk, they walk in front of a fast car and they get hit and run over. Some of your Son and Daughter, Brothers and Sisters have got very drunk and got into wreck. This is the way we been loosing our people. So my friend listen carefully and have a very well understood. Think about the good days you have in your future, when summer comes rain and it gets pretty and green. You like to go out somewhere and see the country. This is what you ought to have been doing, not to go to bars everytime. So watch your steip, everywhere you go try and keep away from liquor. This is a great problem that we are fighting. So as I say, try and think if you can go and hace a treatment soon as possible, because some of these days you might loose your life. There's lot of way being loosing your life when you're an alcoholic. You can walk off the cliff, you can tumble over and hit a rock with your head. There are lot of ways of being killed and being lost forever. There is another way to get away from the liquor, that is to join the church. It leads you in a better life and maybe stop your drinking. There is another way too, the other way is..,there is another legend which is among Navajo, which is called Peyote. Tehy claim that if you use Peyote, you can stop drinking, but Peyote wouldn't kill you. It's just a religious thing that we have in the Navajo Reservation. So that's another good thing we got in the Navajo



Reservation. So that's another good thing we got in the Navajo Reservation. Since I stop my liquor, I have lived a better way of life. I never talk against anybody, I'm always to myself. I learned what was right and what is wrong. So you ought to keep away from things like that. It is still no good for you. So there is some programs being said like the Agency telling you about there is you irrigation being set up at Shiprock, New Mexico. It's been said that there is some land there that you can use to raise corn and alfalfa. The water is open to you, if you want it. So there is a good idea that we got with the Navajo tribe today. So we all do hope that you could work out some things of a kind into your reservation. I don't mind to have a good garden, but I'm working with Alcohol Treatment. I don't have time to plant anything. So some of you go ahead and plant corns, beans, pumkin, water-melons, apples whatever else that needed planting. We'll buy it off from you in the fall when you get it planted and stored up. So I think this is as far as the program that I will tell you about. I think it is good for the people. So I thank you very much for listening carefully and try and have a better ideas with all these programs that we are now telling you. So I thank you all for the listening and have a very well understanding. I thank you all.

Mr. Skeet: Well, I think we go on with our never...,our next program so I thank..we all thank you for the long talk about the Alcohol..Mr. Puracho, so I think some of the people has a very well understood of what you have told them. So we will give you..we will give Leonard another chance to say his saying on the Community Developement Workers. So that is why we are called the Community Development Workers Program. We are to teach our people how to help each other in community ways. To talk to them as working together and that is Community Development Worker to teach our community to talk together, work together, to live together, as like a Ten

Commandments, "Thou shalt not do this, and thou shalt not do that and so forth". It is just like a Ten Commandments, the way Community Workers are working among us. So I'll tell you little more about the Community Workers. I'll start it with the earliest days, of the time of the people. Many years ago, it is an old history story that I have learn and heard about from Grandfather. I think you have heard about the ruin people, like Pablo Benito and Mesa Verde and all the old ruins we see in New Mexico. I have learned it and found out from my Grandfather that these old ruins people use to start most of these Community Development Workers. They have talked about it in their Kiva. A Kiva is a place where..where we are all talking from like it was use to be a Chapter..well, anyway rather it's a Chapter talk, a Kiva, but they were built underground, where the best talk comes, like the man in Washington, at the President's Office or different higher office in Washington, it was something like that. Our old Forefathers and the ancient people had these talks before, but most of the story is what they call the Great Gamble. I think the Great Gamble was one of the leader of the Community Development. He have taught lot of people to raise corn, reaise different things, and work among each other, help each other, help each other build houses, help in every work that they can learn in the earlys days. This is the way the people use to live in ancient time. My Father and my Grandfather and my Great-Grandfather and their Grandfather has told most of the stories about the ancient people of the Pablo Benito Ruins. Sometime people ususally talk about what use to live in those big cities. They use to use potteries. Some of the potteries that we find around old ruins and or we dig it out from the ground they have some most prettiest designs on the pttery that it looks like the painting on the pottery was made yesterday, so we can't figure it out what they use to use in earliest days to paint with. They don't fade out or they don't rust out, that we don't know what they use to use many, many years ago. There are a lot of Geologies and Science works on

these old ruins, they never find the real truth about what people use to live in, but most of the Navajo people have a story that the ancient people in the earliest days was Pueblo people and the Navajo people, they were all mixed together. They use to live together as brother and sisters. In earlier days they said that what they call the mixed tribes that's way they use to call themselves, like we are living today they were all mixed, they breed each other, Navajo can marry Pueblos and Pueblos can marry Indians like we do today Mexicans are married Navajos and Navajos are married to Mexican, white people married to Mexican..Indians, Indians married to white woman. So that's the way it was they were living. So it was called the mixed tribes in the earliest days, but there was where the Community, most of the Community Development Program started in the earliest days and it is a great story that we have been telling each other as how it came about, but I.,we don't have time for that, so these mixed tribes have talked it among themselves how to do a certain thing to help each other. This is the way how they came along and then they say that most of these people have wondered away because of the great rock of the volcanos and different other things that came up, like.. I think in those days they sue to be still some kind of a monster yet, we don't know, but we never find a new, any bones of the monster that use to live, either we don't know. I think its truth or not. Some of those stories are in the line of the old ancient time, so in these days, they have learned quite a few stories about the Community Development, they use to help each other, they discussed it in the Kiva in these days. Kiva was just like the Chapter House. We discuss in the Chapter House, so as today we know that it is our Kiva, the Chapter H0use is our Kiva today and the Great Window Rock, the Council-house, where they are talking about things, it's their big.., it's our big Kiva, where minds and problems and program is putting out. So that's the way it was been before at Pablo Benito and Mesa Verde. People has talked about things, great things how they use to live and I think that is



the most truth about our old ancient people. So I think they have done a great deal for us in the past centuries, where they had learned little by little until up-to-date it is getting strong among our people. Just between that, for a little while, most of the Navajo people had done wrong for a few years and the Government came in to round them up and made them a better people out of them, so the Community Development Workers came in as the Government to gather up the bad Navajo people and taught them their lesson at Fort Sumners and that's what we all call the Community Workers to teach us a better way of living, to teach us the right question, to teach us how to raise corn, to teach us how to build houses. There are lot of things that is taught by the Government and our people have very well understand what the white people had for us at Fort Sumners. They had learned their lesson in the past years while they were over there and they were sent back to Fort Defiance and at Fort Defiance they have tried their best to..to remember their behavior and they kept it and then from there on they brought us up to this day, that we are living in a better way of life now, better way of living and we are learning and learning every year and every day. So I thank it's a very good program, in the earliest days the people had learned it and they have learned it this at Fort Sumners time. So I don't blame them for staying that long, they went down as a school to Fort Sumners. They have taught them their lessons to a great behavior. So I thank the white people for what they have done in the past time for us and I will keep companion and live a little more while.

End of Tape