

TOPICS DISCUSSED

Personal life history

Trading

Relocation

Civil Rights Bill

Land problems

Flour mills

Child adoption within the
pueblo

Pueblo punishment

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Valencia Garcia
Santa Ana Pueblo
Taped at Coronado Monument
Interviewer - Arlene Berman
April 2, 1968 *Tape 1*

- I. Personal History
date of birth - baptism - education - memories of school (subjects, discipline, etc.) - day school at Ranchitos - attitudes to education and acculturation
- II. Crafts and Trade
weaving - pottery-making - trade with Spanish - silver work - trade areas
- III. Relocation, Time spent outside pueblo
attitude to government relocation programs - visits to San Francisco and Chigago - attitude to cities
- IV. Pueblo Economy
land claims - problems with grazing land - restrictions on grazing land and effect on economy - sheep herding - farming - grains and mills - mill at Angostura described
- V. Adoption
twins often separated by adoption - story of Spanish boy nearly adopted into pueblo
- VI. Indian Law
attitude to Indian Civil Rights Bill - traditional Indian law - punishments for stealing and drunkenness - jail at Santa Ana Pueblo

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Born in 1901 and baptized at the church in Jemez in 1904, the informant attended the Albuquerque Boarding School from about 1908 to 1920. The school is remembered as being like an "army school", with very strict discipline. Students worked at various trades (carpentry, blacksmithing, etc.), rotating among them until they decided which they preferred.

Weaving, however, the informant learned at home. Like many other crafts though, the art is fading away. The Santa Ana women (including his mother) used to make pottery, but this is no longer done. Crafts products were traded with the Spanish in the old days, for beans and eggs, among other things. Today, items are sold, not traded. The Indians used to take their goods as far as Denver to trade, by way of freight train.

There is a Day School at Ranchitos, but it is no longer used. According to the informant, the government wants the Indian children to "mix" with Anglos, so although the tribe wanted to keep the school open, it was closed. With other things, this is resulting in a breakdown of Indian culture. Relocation programs as seen as another government attempt to destroy the old ways.

Although never relocated himself, the informant has visited San Francisco and Chicago, among other places. He does not like cities: they are too big, too expensive, too crowded, etc.

The informant's father also attended the Albuquerque Boarding School, serving as an interpreter for the tribe when he returned. He once represented the tribe in Washington (the informant did not know over what issue), and troubles with the government, mostly over land, have been continual. The main complaint is insufficient grazing land: at one time, there was open range, today everything is fenced in. This has resulted in curtailment of sheep and cattle-raising, and even farming, forcing the Indians to seek jobs outside the reservation. Farm crops, fruits and grain formerly raised are discussed, and the process of grinding corn for flour at the mill in Angostura is described.

At this point in the interview, a third person, John Sinclair (former caretaker of Coronado Monument and an old friend of the informant), joined the conversation, and discussion proceeded to matters of child adoption by the pueblos (a story is told of one child who was nearly adopted by the Santa Anas), the Indian Civil Rights Bill, and native Indian law and punishments.

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Q. When were you born?

A. 1961 I think.

Q. 1961? No!

A. 1901.

Q. 1901?

A. 1901 but at the church in Jemez my baptism is in 1904.

Q. At Jemez?

A. Well, when I was baptized, but they really couldn't find out the exact time when I was baptized or born. You know way back in olden days, they don't keep no record.

Q. Why at Jemez instead at Ranchitos?

A. Well, that is where the priest, that is where the priest comes down and around all over these villages you know. Over there baptism is where I get baptized.

Q. Were you born at Ranchitos?

A. Well, I don't exactly know cause I was a baby then. I don't know where I was born, maybe on the desert. So that is the best record that they could find cause I was trying to get my Social Security Number. That went all the way to Boston is where they got that Social Security.

Q. What time did you start school? You said you went to school?

A. Well, I went to school, the exact I don't know, 1908 or '09 somewhere around in there, of course, I was just a little kid you know.

Q. Where did you go?

A. Down here at the Indian Boarding School in Albuquerque.

Q. In Albuquerque?

A. Yes.

Q. What do you remember from school?

A. What?

Q. What do you remember from school?

A. Well, what I remember from school used to be just like, more like an Army school.

Q. Was it?

A. Yes, they make us get up early in the morning, way early in the morning go out and drill.....

Q. Drill?

A. Drill.....

Q. Drill what?

A. Army.....

Q. Oh really!

A. And we weren't allowed to go out of the fence unless we had special permission, just like on Saturdays. There was a day for the boys and a day for the girls to go to town and the boys stay home when it was the girls turn to go to town. They all go up there on a wagon, they used to have a big wagon, you know, with horses. Albuquerque wasn't that big in those early days not too big, it wasn't too big it was just.... And then when the boys days come, we all go down there and around there and back, we had to be back there in time for supper.

Q. Did you ~~walk~~^{go} out separately or together?

A. No, we go out separately, the boys, but the girls, I think, they stay together, I don't know. They have a guide there, the teacher or whoever. And if you don't get back for supper, well you have to get punished on the next time there is a day out you don't go. Oh, that was just like an Army life, you know, but still I think it pretty good. But, today these kids they run all over the place, where ever they want to go.

Q. Do you think that is bad?

Q. What?

Q. Do you think that is bad?

A. Well, I don't know of course to my way, decision, I think it is all right in a way, but if the students or the children just behave. But in a way like we used to do, like in Army life, they taught us good things you know.

Q. What kind of things?

A. Well, just behave and be honest and all that sort, you know. We don't mingle with the girls, just have to keep away from them.

Q. In school?

A. In school.

Q. What kind of subjects did you learn?

A. What kind of what?

Q. What kind of things did you learn, what kind of classes?

A. Oh a lot of things, that they taught us; carpenter, blacksmith, farmer, dairy, engineer, even kitchen work, hospital, they all rotate these things from one work to the other. So many months, you work at one place and then after they, you go through all of this and then you choose the one that you like.

Q. Oh!

A. The best location for.....

Q. And then you work at what you like?

A. Whatever you like to do, carpenter work, if you like to do blacksmith work, if you like to do farm work, dairy.....

Q. And what did you do?

A. And they keep you there the rest of the time. After you graduate why..... Oh there are a lot of things you do. And they teach a lot of things, good things, carpenters, blacksmith, even tailor. I used to work up in tailor shop you know, get clothing ironed, pressed.

- Q. You didn't learn how to weave in school though, did you?
- A. No, I learned here at home. My older brother taught me how to weave.
- Q. Not many people still do that, do they?
- A. No, it is getting, fading away, this weaving here.
- Q. Is that at all of these pueblos?
- A. What?
- Q. Is that at all of these pueblos, the weaving?
- A. Yeah, there are a lot of pueblos that do the weaving, belt weaving but not the blanket or these other things that the Navajos and the Zuni's, you know, we don't do no silversmithing or blanket weaving or, but things like pottery they used to, the women used to make pottery here. But, today they are just fading away.
- Q. Did your mother ever make pottery?
- A. She did, she used to make those cooking, what do you call it, pottery, you know those black ones?
- Q. The 'ollas'?
- A. Yes.
- Q. Did they make them to use, or to sell, or to trade?
- A. Well, I guess they did cause the Spanish used to use those over here in Corrales and different places you know, for cooking.
- Q. Did they sell them to the Spanish?
- A. You know, the Spanish used to buy them or trade it for something like beans or maybe eggs or some things like that that people want. They don't really trade it off for money, just we are doing now. Today is different, if I should weave a belt or something like that what I need is money, nothing else today.

Q. So they don't trade much any more?

A. No, they don't.

Q. When did they start selling things more than trading them, do you remember?

A. No. As soon as they get everything finish up they go out. Santa Domingo do that now. But there a lot of them over there in the families. Some of them make pottery and bead work, turquoise, silver work.

Q. Did the Santo Domingo's make silver work?

A. They do now, they do now. And after, they get so much a day they go out maybe way over there in Tucson, Phoenix, and all of those places.

Q. Wow! That's a long way.

A. They go, they go, clear up to Denver selling turquoise, silver.....

Q. They didn't used to do that, did they?

A. I don't think they used to do that, they have their own cars you know transportation, they could go any place. Way back in the early days they can't, of course, the only way that they could go over there was by way of freight train, they used to ride those freight trains.

Q. Yes?

A. Coal freight trains, you know. And they, when the freight train stop over at Santo Domingo, not in the village but outside way back over there, there was a little store there. Fred, what's his name, he has that little store now, freight train stopped there you know. And when it is starting to move, before it goes too fast they jump on and sit on the coal.

Q. Does the freight train still go through there?

- A. The railroad still goes through there, passenger goes through there. They go up to Gallup and maybe to Flagstaff. That way, that was their only transportation they could find, otherwise wagon that was too far.
- Q. When did they first start getting cars?
- A. Well, I don't know, lately I guess. Cause way back in the early days there wasn't very much cars like they have today. There was Model T's, you know. Today a lot of these people have their own cars.
- Q. How long did you stay in school?
- A. Well, till 1920 or '21, somewhere around in there!
- Q. Did most of the people from Santa Ana go to that school in Albuquerque?
- A. A lot of us were there, Zia, different pueblos, clear up to Zuni. We were all mixed, they had Apaches, Navajos, even from White River, Mescalero — ? — we were all mixed.
- Q. Were there any fights between.....
- A. What?
- Q. Were there any fights between Navajos and.....
- A. No, as I told you a while ago it was almost like an Army life, everyone has got to behave. Nobody ever did argue or fight with each other. It used to be a clean school, look like it, I don't know. If we should play baseball or football or basketball, there was no argument.
- Q. There is a school in Ranchitos now, isn't there?
- A. It is gone away now, it used to be a Day School up there, no more.
- Q. No more?
- A. Everyone is down in the public .
- Q. How come, were there not enough people there?

- A. No, they just, the government just, wanted us to mingle with the whites I guess. They don't want the Indians to be separate you know.
- Q. How do the Indians.....?
- A. They ~~see~~^{say} that they could get along better this world, when they mingle, these children.
- Q. Did the Indians want to keep the school?
- A. They did want to, Mr..... what his name, used to fight for it, but he couldn't. So everything is just progress now, I guess that is what they want.
- Q. Do you think that it is a good idea for the children....?
- A. Well, it is good idea in some ways. I don't know if it is good and if it is wrong. Of course, I was there for a couple of years but today you know a lot of these fellows they got their diplomas and all of that stuff, but still they don't.... I don't drink, I don't smoke, you know. I don't know where I learned this but, a lot of these fellows that just graduated you know.....
- Q. Did they come back and live at the pueblo?
- A. Yeah, some of them do, yeah. They're living here now.
- Q. Are a lot of people who are going to school now, do they just stay outside the pueblo?
- A. No, just very few of them, not unless they are working you know. Just like for instance these relocations you know, they get some boys and girls go out there.....different places.
- Q. What is that?
- A. California, Chicago, taken them to big cities you see.
- Q. Is that the government?
- A. The government, relocation.
- Q. And what do they do, give them a job?

- A. They go, they have school you know after they graduate, I guess they give them a job or something like that. So few of them are out there somewhere I guess, I don't know. But, I don't know if it is still going on, I haven't heard nobody anymore.
- Q. Did the people who went come back, most of them?
- A. Oh they are all back, they are all back. But what they were trying to do was hold these young people back over there in the big cities you know. You know it is too much for Indian, a lot of them just went out there; money, money, money every day I guess. Everything is high in big cities. The rent, boarding, but out in this open country you know.
- Q. What cities have you been too?
- A. Well, I wasn't relocated but I have been out, just like anybody else. I went to Salt Lake, San Francisco to see that Golden Gate, Oakland. I went through their Bay Bridge. Everytime you go, want to go through there another 25¢ and 50¢ just to go across the bridge.
- Q. Well ^{at} this is a nice bridge though?
- A. Yeah, you just have to have money that is all. I went up to Chicago too. Oh! that place is too big. You know a person is not used to it you know. The buildings are way up, go around that Michigan, Lake Michigan. I visit the Planetarium there and the museum and oh different places you know. So I finally thought about was coming back over here, this open air. Surely a lot of retired people are coming out here.
- Q. Yeah.
- A. Here in Placita, a lot of new buildings coming up, all these people that are retired are.....
- Q. Yeah, all over.
- A. All over the place, big cities I don't know.
- Q. They are all too crowded and.....
- A. Too crowded and no fresh air, nothing but smoke and all that. For the health, I guess.

Q. Did your father go to school or your mother?

A. My father went to school.

Q. Also to the Boarding School?

A. Yeah, he went over here at the same place where I went, up there in Albuquerque. And when he came home he was the interpreter for the Indians, way back in early days there was hardly one or two that spoke good English. So he was about the only one. He went back to Washington one time.

Q. What for, do you know?

A. I don't know what for, it was something, I was just a kid and I didn't know. For some, some trouble I guess or I don't know what the government was trying to put out. I was too small then I didn't know nothing about, still I was, even though I wasn't taking interest like a kid would, what was going on.

Q. I guess Washington must seem pretty far away then?

A. Oh pretty far away!

Q. Why are they going to Washington now?

A. I just don't know, I told you a while ago that I didn't even know why or they got these Indians from each pueblo out there, from each pueblo, I just can't tell you why they went out there.

Q. Who did your father interpret for, mostly the BIA?

A. No, for the Indians here, here.

Q. Yeah, I mean.....

A. No, the Indians, here that can't speak English. Whatever the government says about what they are going to do with the Indians or the land, something like that you know. So he interpret to the Indians that can't speak English. So that is the way that they get along pretty well because in those times the Indians don't speak English.

Q. Do most of them speak English now?

A. Well, a lot of them went to school and speak English.

- Q. Have there been a lot of problems over the land with the government?
- A. Oh, a lot of problems, we have been having to get land.
- Q. What kind of problems?
- A. Well, problems...In the first place when the Spanish came over before the government took us out the Spanish gave us a big tract of land, each pueblo and then when the government went against the Spanish here and the government took over, they push us in.
- Q. The government did?
- A. The government did, they got so many acres each village, so many acres of grazing land. We don't have very much!
- Q. Do you know any stories about when the Spanish before the government took over, do you remember anything?
- A. No, I wasn't taking interest in those. I know the older ^{people} used to tell things about the Spaniards and how there were getting along with the Spanish when Coronado came through here. But it wasn't written down like they do now, you know black and white, it was just words passed over through generation you know. But if you take interest in those things you probably have something in your head, mind or whatever but nothing of that.
- Q. Well, we want to try to get some of those stories so we can get them down now.
- A. Those olden times.....?
- Q. Yes, so that they won't be lost.
- A. Well there is, we might say, that everybody did settle at the, what they do, they had to roam around for awhile.
- Q. The Indians?
- A. The Indians, just like anybody else. It wasn't just Plain Indians that roam around, but these pueblos roam around too. Way back in the beginning when these people came.
- Q. when the Spanish came?

A. No, before the Spanish came, before the Spanish came they had to roam all over. That is the reason you see a lot of these ruins, ruins all over this places here, but they weren't excavated, some big and some small. A lot of ruins around the state of New Mexico, from the Pueblo Indians used to roam around for while before they settle what today they are in. Santo Domingo had to roam, Santa Ana, Zia's, each pueblo had to. I guess it was on account of their food or I don't know. But today they have these pueblos settled and they are still there. (Of course, They don't roam around.) like us along this Rio Grande Valley here, we have good farm lands now. And a lot of us have start raising cattle you know. The only thing if that we don't have very much of the land to graze on and we just have to lease some of it every year so much. But, before that with the Spaniards, there used to be a lot of grazing lands and most of the people, almost every individual house had so much sheep, cattle, goats, because it was an open range then in those early days. So they had to have cattle and sheep for their meat. And nobody would come around and say, "hey, you better get out and and go back to your side," cause it is an open range, you see for anybody. But today everything is fence in, you can't even go nowhere. So that is how they, that is how these people, lot of them quit raising cattle.

Q. Then what did they do?

A. A lot of them quit raising sheep, goats, they used to raise sheep and goats. You go to all of these pueblos around here, some of those corrals are empty, no more.

Q. Did they use the wool?

A. What?

Q. When they had sheep, did they use the wool?

A. Oh sure, they used it for food, for their own use, to make mattress or something like that. But today since I was saying that there is no more grazing land, everybody is just cutting down it looks like it.

Q. Do most people farm?

A. Most people did used to farm in the early days, but today no more farmers.

Q. What do they do?

A. They go out and work.

Q. Work in Bernalillo and in Albuquerque?

A. Bernalillo is too small, there is nothing, there are no jobs there, they go to Albuquerque.

Q. What did they used to farm?

A. Oh a lot of things, they used to farm corn, wheat, melons, alfalfa.

Q. Did they have fruit trees?

A. They used to have fruit trees, fruit trees and vegetables for their own use you know. In those early days they didn't have no Frigidaire or Cold Spot or something like that. The only thing they did was dry their food, like peaches they dry them, apricot and that way they can use it in the winter time.

Q. What about the other things they planted, did they use most of them themselves or did they trade them?

A. Well corn and wheat, they used to grind their own flour. I don't know whether that old fashioned kind of water mill is still running up there in Jemez. They used to have one flour mill that runs by 'metate' or whatever they call that. And the water turns it around and they put the wheat, drop in down three or four at a time and that thing turns around and around and around, real slow, that is how they make their flour and corn the same way.

Q. When did they get that?

A. What?

Q. When was that?

A. Oh, I don't know, 1900 maybe, or further on back I guess.

Q. Before the.....

A. There used to be one up here at Angostura and it was run by four burros. They had a big platform there, big platform. And those burros were on that platform and they just walk up and down and the big wheels turn, turns, and then the other room that's where that stone turns. I don't know how they do

it, they have rope or something that goes to the other room but they just turn it around you know and those burros would be in the other room, they are hook on the 'vigas' like that, you know there are those big 'vigas' and they don't go around they just walk there on top of that platform, that is the way. I saw that when I was a kid up there, at Angostura, that is the way they used to do in a lot of places, they used to have it run by water turned. That is the way they used to grind their corn and their wheat for their tortillas or whatever, biscuits or whatever.

Q. And when did they stop doing that?

A. Oh, everybody stopped doing that, I don't know if the Jemez still have that for grinding their blue corn. A lot of people used to plant wheat way back, blue corn for their own use. Today very few corn, the yellow dent they use for feeding their horses or chickens and whatever they want to feed.

Q. Who was that?

A. What?

Q. Who was that who.....used this feed?

A. No, I say corn, the yellow dent corn. [Connie, I don't know his last name, but his name is Connie, he was colored anyway!]

A THIRD PERSON, JOHN SINCLAIR, ENTERED THE CONVERSATION AND PARTICIPATED IN THE INTERVIEW. TO CLARIFY WHOM IS SPEAKING, THE FIRSTLETTER WILL BE USED IN THE SPEAKER'S NAME. JOHN SINCLAIR WAS THE FORMER CARETAKER OF CORONADO MONUMENT AND DAVID HOLMES IS THE PRESENT CARETAKER OF THE CORONADO MONUMENT.

(V. = Valencia Garcia, J. = John Sinclair, A. = Arlene Berman, and D. = David Holmes)

J. Yeah, he was colored, kinky hair.

V. He is not too black, but he is.....

J. No, he is only half.....

- V. And when, I don't know how that happened, but he was adopted here at Llanito..
- J. By Spanish?
- V. By Spanish and when they were going to leave him and they don't want him anymore, he was just a little kid, you know. So they ask Valentino's father.
- J. Oh, the old man?
- V. Yeah, the old man and the old lady if they want this kid. They were going to accept him and some how I don't know how it happened that they didn't get him.
- J. They didn't take him, well I wouldn't want him either.
- V. So he is still up there at the Llanito, he is full grown now.
- J. He worked for Mike for awhile down there with those 'pachucos', but he is still a 'pachuco'.
- V. So that is how they didn't make an Indian out of him. He could be a bad guy by this time.
- D. He sure is, well you have seen him?
- V. I know him, I saw him. He grew up there at Llanito, he is probably full grown by now.
- J. He is full grown now yeah, I saw him the other day.
- V. I hadn't seen him for a long time, but when he was just a little kid Valentino knows more about him than I do. I don't know how it happened that the old folks didn't want him anymore, but they were going to.....
- J. They were going to adopt him and raise him as an Indian, well I think it is too the credit of the pueblo that they didn't.
- A. Is that done much, adopting people into the pueblo?
- J. Yeah among other Indians.
- V. Yeah there are other Indians.
- J. Twins isn't it, a lot of people have twins don't they?

V. Yeah, there are twins, they adopt twins.

A. One twin or both?

J. No, one of them is board.

V. One of them, I don't know where that custom started? Yeah, that Spanish folks brought that....

J. Yeah.

V. Connie from the Orphanage or I don't know where? I don't know where is that.

J. I know that up in Placitas the other day, there is a family up there, he is half Jicarilla Apache, Joe Perea, do you know Joe Perea that works up there, works for the Highway Department?

V. I don't know him.

J. He is half Jicarilla and apparently they haven't had any children. But his wife's brother married another, one of the Gutierrez' up there who is I think they are all mixed up with the Apaches somehow they are all mixed up in Cuba, you know Cuba. And they, and she is just a baby mill, she has one every year, every year is a brand new one, every year and so Joe adopts these children. He adopted one and then this year she had,, well she had one last year and then she just had another one the other day and she, this older boy, the house is so filthy that he doesn't want to stay there so he has gone over to Joe's and then Joe adopted him. And the parents they wanted, they had a conference just the other night and they asked the boy if he wanted to go back to his real parents and he said, "no," he wanted to stay over here. So he.....And so Joe saw me the other day and he said that I have to buy some houses around here, he said I am getting quite a family up there, by the time they grow up they are going to get married and they all need houses, so he just built another house. It is an old Spanish....

V. Yeah, yeah it is an old Spanish custom. Just like anybody, the Indians you know, old custom way of doing things. But pretty soon it is going to fade away you know, the way it is looking now.

- J. The way it looks....Boy I am sure proud of the Pueblo Indians, I was reading in the paper the other day, did you read that?
- A. No!
- V. I was just telling her now that all of these 19 pueblos went back to Washington....
- J. Porfiero is there now. They have declined any Civil Rights to be included in the Civil Rights Bill.
- A. Why is that?
- J. They don't want, they don't want, they are proud people...
- V. That thing just come up suddenly. Of course, I don't know anything about it and we didn't even have a meeting about it or.....
- J. Oh, they had. They had an All-Pueblo Council didn't they?
- V. I guess they did.
- J. Then all the Lieutenant Governor's have gone, but the Governors are still here, except for the one at Santa Clara, Santo Domingo, and Jemez. But Porfiero is there.
- V. Porfiero is there and three of these young kids you know. For my part I would rather have one or two of those old Indians just like Luis Pena, _____ and somebody like Rafael. You know they could interpret the Indian way.
- J. Sure that's right.
- V. Well today this have this Lincoln Staff you know.....
- J. Well they took it to Washington you know with them.
- V. Here they didn't.
- J. They didn't, they did in Santa Clara and Santo Domingo and Jemez. I heard this the other day.
- A. Is that the Governor's staff?
- J. Yeah, one is from the, two staffs, one if from.....
- V. Spanish and the.....

J. The two,

V. Yeah,

J. And took two of them and one was given to them by the Spanish Crown and the other was given to them by Lincoln, that is two. And so in the paper they put up a good talk, these Indians want nothing of this Civil Rights stuff. They are proud people, they are very independent, they have their own government, they have their own justice, judicial system, they have everything for themselves.

V. Oh yeah.

J. They don't want it to interfere with their tribal ways, they got a good law, they have a good judicial, they explained it, didn't they in the paper? You didn't see it in the paper did you?

V. No, I didn't.

J. Well I saw Dora yesterday and she said that she wanted me to get a copy of it. It's in the Albuquerque Journal of last Saturday and I think it.....If you get a hold of that, last Saturday's and see where the pueblos declined and it might be very helpful to you.

V. This thing they have been doing way back maybe over thousands years for the Indians.

J. Of course, it has and it has worked.

V. They have their own of doing it.....

J. It worked.

A. Can you describe that?

V. No, I don't know anything about all of this back.....

J. That is pretty complicated.

V. Yeah.

J. But, in the paper they explained it as the way they do if somebody steals a sheep and then they have to give back the sheep and then they have to give back some more to the community, don't they?

- V. Instead of tying them up.
- J. Yeah, that is right. The paper explains it, they explained it in Washington the other day, it is very very interesting, you know. Get ahold of that copy.
- V. I think that there is a way that the Indians have kept their way of punishing you know, is the way that John explained now that is somebody would steal something or you know, they would like to pay it back or if the other part they will have to pay more on, instead of penning them up or throwing them into prison or something like that.
- J. That's right.
- V. There are a lot of things that the Indians have a way, they think that there is a lot of ways that the Indians, you know, do to punish an Indian, they don't put them back in a pen or something like that you know.
- A. What other things are punished besides.....
- J. Drunkness, isn't it?
- V. Yeah, drunkness.
- J. I saw one time, I was in Colacci's (?) house, Evelyn and I, that was way - way back 20 year's ago and Evelyn and I, Colacci asked us over to his house and Bennie to have supper with them, so we went over there one night. Remember that was the year that Joe Garcia was Lt. Governor and so we were all having supper and then somebody came in and asked Colacci to come over to Joe's house. And Joe's house was right next to Colacci's. You remember and they were having a trial for this fellow was put in there for drunkness and boy, I tell you he remembered that. We could hear it from the next house, boy!
- A. What kind of punishment do they give for drunkness?
- V. Well, there is a different way of punishing a drunkard you know. They have their own jail up there at the.....
- J. Yeah, they have the old jail up there.
- V. You know the jail sits way back on.....
- J. On the way to Colacci's house, Bennie's house.

- A. Where is that?
- V. They throw them, them in there and.....
- J. On the other side of the church.
- A. At Ranchitos?
- V. No, over here at the Old Pueblo, there is a jail there but they, it has been there for a long, long time. It has been there for a long time and.....they throw these drunkards in there and.....
- A. Do they do that even today?
- V. The pueblo staff, the sheriff, or whatever is, they stay there night and day and guard those people from coming out of there, you know there is just a little window through there and there is a little fireplace there where they have their fire.
- A. Do they still use the jail up at the Old Pueblo?
- V. No, no everything is going, going, going, gone. No more, but the old Pueblo, I mean the old jailhouse is still up there.
- J. Santa Ana is about the only pueblo that has a jail, isn't it?
- V. I guess so.
- J. Cause I never heard.....
- V. No, I have seen no other.....
- J. They might have had a room that they threw them into.
- V. But this one up here is just.....
- J. That is a good piece of architecture too, with the little 'portal' on the.....
- V. Yeah, they have a 'portal' on it.
- J. Good piece of architecture.

- A. Do you know how that came to be there, how it came to built that?
- J. The church was built in 1692. Right after ~~that~~ the DeVargas reconquest that church was built.
- A. And the jail too at the same time? Was it built to be a jail, the building.
- V. Was it what?
- A. Was it built as a jail, the building?
- V. Oh sure, it was built as a jail, of course, there is just a little window in ... not any bigger than that one glass there, what do you call it, just a little hole and big walls too.
- A. What did they want it for then?
- V. What did they want it for then?
- A. Why did they built it then, do you know?
- V. Why did they.....
- A. Why did they built the jail then?
- V. Why did they built the jail?
- A. Yes.
- V. To get those bad people in there, jus like Anglos put them in a pen or something, city.....

END OF TAPE

*Approved by
Arlene Berman*