

TOPICS DISCUSSED

Origin of Indian People
Navajo and Apache Raids
Origin of Ranchitos and
Santa Ana settlement
Boat story (used to cross
Rio Grande River)
Trading

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

- I. Legendary history of Santa Anas
 wanderings of Indians - Kuaua ruins - specific
 movements of Santa Anas: Zia to Acoma, then
 south toward Belen - Santa Ana ruins in Sandias -
 enemies, need for settlements in high (protected)
 places - fights with Navaho and Apache - relations
 with Zia and Jemez - purchase of Ranchitos - early
 use of Ranchitos - going across river to farm -
 boat story - bridge

- II. Languages
 mutual intelligibility among pueblos except Taos,
 Sandia, Isleta and Jemez - Hopi and Zuni - Hano
 (Tewa village on first Hopi mesa) - loss of lan-
 guage among younger Indians

- III. Loss of old ways
 piki bread - weaving - mantas and belts - early
 crafts

- IV. Sites, travels, topography
 Hopi mesas - Canyon de Chelly, ruins there - pro-
 tected sites - Mesa Verde - ruins in Vallecitos,
 Alamo, Bernalillo - changes in topography - Rio
 Grande - dams - water sources and problems

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Discussion begins with the subject of the wanderings of the Santa Anas and Indian origins in general. In the beginning, all the Indians (not only the Plains Indians) had to "wander," seeking protected and productive sites for settlement. Numerous ruins, e.g. the Kuaua ruin at Coronado Monument, bear witness to this. The Santa Anas passed through both Zia and Acoma settlements, and then moved south toward Belen, settling somewhere in the Sandias for a time, before they moved to the site of the present pueblo. Information about movements and enemies are given in only the most general terms, the informant frequently claiming lack of specific knowledge.

Conversation then turns to the purchase and settlement of the Ranchitos Grant. The land was first used only for farming, with the Indians living at the old pueblo and traveling daily back and forth between the two areas. It is only recently that people have settled permanently at Ranchitos, beginning after the danger of raids by enemy tribes was largely over. The process of crossing the river to Ranchitos and the boat used in the old days are described. Commenting on the modernity of the Ranchitos houses, the informant expresses preference for things as they were in the old days. Today, however, the old pueblo is used only for ceremonial occasions and is empty except for a two-man guard, rotated among the members of the tribe.

Moving to the matter of language differences among the pueblos, the informant states that, with the exception of Taos, Sandia, Isletz and Jemez, all the Rio Grande pueblos can understand each other, differences being strictly dialectal. Strong condemnation of the lack of interest in the Indian language among younger people is expressed, also of the general lack of interest in the old ways. Languages, lore, crafts, etc. are being lost, probably irretrievably. At one time, for instance, all the Rio Grande pueblos made piki bread. Today this is done only at Hopi.

Trade contacts with other pueblos are briefly discussed next, as are sites and landmarks (e.g. Canyon de Chelly) along trade routes, ruins, and changes in the topography of the Rio Grande.

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- Q. A while back you were telling me about how before the Spanish came the Indians used to roam all over, I was wondering if the old people have any stories about that that you know? Like where the Santa Ana's lived before they came to Santa Ana?
- A. Well the only thing that I know little about it is from the beginning how the Indians came from I don't know what part of the country they came. The white people says that we are from Asia, Canada, I don't know what part of the country we were from?
- Q. Some people think the Indians came down from Asia, down through Alaska.
- A. Yeah, that is what I thought and came down, they were all coming in one, all in one, what you might say together. And then further on down generation to generation probably pretty soon they split up: one go this way, part of them go that way, part of them came down, but I don't know where they separate their way of talking, you know. That part I don't know cause we all talk different. That part I just can't tell you where they have their own way of talking. Of course, I guess in the beginning they all maybe understand each other or I don't know.
- Q. What do the old people say about that?
- A. Well I never did, I never did talk with anybody older than... Of course it was things just passed on through words, generation to generation. Way back before that, I don't know about those, how those old people, cause after they all spread out then as I told you a while ago they have to roam around for a while.
- Q. Where did they roam?
- A. They came down and one went that a way and one went that way, I guess these 19 pueblos they all came down this valley. Acoma, Laguna, and the Hopi's they kept on going I guess cause they are way over there and Hopi's are way in Arizona. But, my father told me that this ruin here, this one here.....

Q. Kua^una?

A. Kua^una that was the Hopi ruins. He didn't know for sure but this people that come around excavating with pottery, they think it is the Kua^unas, I guess.

Q. Yeah, they asked the Hopi to come and see if they could tell them what those murals were, didn't they?

A. The Zuni's, I think the Zuni's are the ones in those kiva rooms, kiva murals there cause they always come down here and they go down into the kiva and of course they know what all that painting is. For my part, I don't know what the paintings represent, but the Zuni do. The Hopi's got a different kind of kivas, they still like kivas up in Hopi's and the Zuni's. So after they roaming around of course over at the old pueblo we didn't settle there. We went around over to Zia and clear around to Acoma and came around by Belen or some place and came around someplace. And we got a ruin over there by the mountain someplace there they say.

Q. The Sandia Mountains?

A. Way back in the Sandia Mountains, there is a big ruins there they say and they came around over here by Placita and down on back through here and went over where the Santa Ana is now. So we didn't, that is the way all the Indian did you know, they didn't settle. They had to look around I guess.

Q. And they went to where all these other pueblos like Zia and Acoma are now? And then they settled[at Santa Ana]?

A. In those early days because they had enemies you know. And they were afraid so they had to go to high places like the Acoma you know. Where the enemies can't get to it as quick as possible.

Q. Who were the enemies?

A. Well I guess the Apaches, and the Navajos. And in those early days it was the only warriors just like you know, you heard about Geronimo, he was the Apache. So that is the reason they have to have a high place or places that they could see way out you know. Over in Zia it's sitting on a little high

spot there, you can see clear around you know when their enemies come by there and they would be ready for them to.....

- Q. Do you remember any stories about fights with the Navajo or the Apache?
- A. No, I never did hear any of the stories about the Navajos, the only thing I knew that they were the only enemies that the pueblos had, you know. Cause what they did was just take their sheep and cattle you know and then they have to go after them in order to get the stolen animals that they took you know. And they go on the warpath!
- Q. When did they get sheep and cattle?
- A. Oh, in night time I guess.
- Q. No, did the pueblos have sheep and cattle before the Spanish came?
- A. Well, I guess they did cause they were talking about the enemies that took the sheep and the cattle. They have to go for them I guess they did, I don't know. Maybe it was after the Spaniards came because that is the only time that the Spaniards brought their sheep, and cattle, and chickens and all of that stuff. But today everybody is peaceful now, no more enemies.
- Q. Down at the University they have some stories about battles between the Pueblo Indians and the Navajos and we wanted to see if we could get some more so that we would have as much information about this as we could.
- A. Well, that part of the battles that they have been having among the Apaches and the Pueblos, I know nothing about it see cause the oldest people way back knew those stories you know. But as the generation goes toward the front just like young just don't take interest in it any more and a lot of these old people are already gone that know about the stories.
- Q. Yes, we were hoping that we could save as many of those kind of stories as possible so that if some of the young people wanted to find out about them, they could.
- A. That part I just don't know any stories about the old time, old way how the pueblos and the Navajos and how Apaches were on the warpath. Of course, I never did hear anything about that. It should be way back in olden times, there are hardly any old people any more to tell you about the stories, they are all gone. Here at the village, there is hardly anybody

now, well one or two not too old but probably they don't know any stories. Over at Santo Domingo there are still a lot of older ones still there.

Q. Do you think they would remember some of the old stories?

A. Probably so. In case some of the other villages, I don't know about Zia or Jemez. Of course, us~~x~~ three pueblos here, the Santa Ana's, and the Zia's, and the Jemez were all settled by the Spaniards you know. They gave us this big piece of land when the Spanish were, but then.....

Q. Well the Santa Ana people were at the old pueblo before the Spanish came weren't they?

A. They were out there at the Old Village then. And then when they went through this Rio Grande across, then they saw this land here that we still farming now.

Q. Ranchitos?

A. Ranchitos, so they came back and they saw that it^t was nice fertile land so they went and bought this, bought this place here.

Q. When did they start coming down to Ranchitos to live? Did they always, or did they used to just farm it?

A. Well after they bought this place here and there is no way of getting across the river, you know, this river was in those early days they had a lot of snow up in Colorado and most places and at this time of the year, in Spring, May, you ought to see that river coming down, waves.....

Q. Did it flood ever?

A. Sometimes, it did when it got over too much you know. And those banks used to be high and when that water comes down those banks used to fall down and you could heard the river roaring all night you night you know. And in the way of these people that they used to come across from the Old Village to the farming place here after they bought it, they had a boat.

Q. To come across the river?

- A. To come across the river, they made their own boats. They... Santo Domingo used to have a boat, and San Felipe used to have a boat in order to come and go across there, the farming. The people from Santa Ana used to come down early in the morning, there would be a bunch and they tell each other that we are going down to the ranch. So they would come together, not just one, they all come in a bunch to the river.
- Q. And take the boat across?
- Q. No, the boat is not on this side it is on that side of the river, but there is somebody over there, to take care of the boat. And they hollar at him and when they, when this man hears it and he takes the boat across for them. Then they all jump on the boat. If one should be late and be coming over here, where that cantalon (?) is, they won't wait for them, the boat is already gone. That is the end of him and he will have to go back to the pueblo, they don't wait for just one man, so that is the way it is.....
- Q. And did those men come and go back every day or did they stay?
- A. They go back because there is no house ^{and} no shelter there. But, later on they start building just a shelter you know. And they stayed there for a day or two, three maybe. And later on few of them start building adobe houses.
- Q. Do you remember around when the people starting building shelters?
- A. No.
- Q. No.
- A. It is just a story that I am telling you cause I don't know those, the time when they were building those shelters and by the time they were building those houses you know. I don't remember that part of it, it was a long time ago, I guess. So that is the way that they moved down here pretty soon. Today everybody is living down here, more like, pretty well set up you know, butane cans, and electric stoves, but the old pueblo is still the old fashioned way you know. Just very few, for ~~may~~ part I would rather see that old pueblo the way that it was, just the way it was way back then. Further

on down, these young fellows, they don't want to live up there any more, become a monument or something like that. A lot of these Anglos, you know, they would rather see old time ways than a modern. That is what John used to think about this place, you know, he don't want this thing plaster or cement or he didn't want this electrical.....

Q. The old ways were the good ways.

A. Of course, a lot of people they come out here to see something old, you know, they get tired of New York, just like you, from seeing those high buildings and RCA over there.

Q. Well, the pueblo Indians built kind of high buildings, didn't they?

A. Oh yes at..... those Indians out there they are good planners, I guess. So that is the way that they moved down there and these other villages they settle and they are set now, the Jemez over there in that canyon. WE all, these 19 pueblos along here, speak the same language but the dialects are just different but still we could understand each other.

Q. Can they?

A. Yeah, we could understand each other.

Q. Well, not all of the languages.

A. Excepting Taos, and Sandia over here and Isleta and the Jemez that are, that's about the four that we really don't understand.

Q. Well the Jemez Indians can't understand the Taos Indians can they? The Jemez Indians speak Towa.

A. Probably so, I don't know about the Isleta and the Taos, I think they could understand each other. The only one is Jemez, it's altogether different. And then the Hopi is different, Zuni is different, but from Acoma, Laguna, all along up here we can understand each other.

Q. There are some people up in the Hano Village on the First Hopi Mesa and they speak a Tewa Language, don't they?

A. I think they are from here some place. Where were those people from that came over there at Walpi the First Mesa?

Q. They came from Jemez didn't they?

A. And in the Jemez there is a bunch there that came over from Pecos, Pecos Valley into Jemez.

Q. Yes, yes.

A. And they have their fiesta for their 'santos' or whatever you call them on the 2nd of August, I think. Because those people from Pecos, they have their fiesta there on that day. But the really Jemez people it is on November, I don't remember the 13th or 12th, what was it?

Q. I don't know, do the Santa Ana's have a fiesta?

A. Oh yeah we have it in July.

Q. In July?

A. So this way, I guess that is the way that they go on you know these fellow that were settled here at the Kuanas^u, probably they moved into some other villages.

Q. I guess there was really a lot of moving around in the old days?

A. Yes.

Q. And then after the Spanish came, we want to find out as much about that as possible cause nobody knows.

A. No, I wish I knew all the background about the old people but.... If it were written down it might but it is just passed on by word to other generation I guess, stories I don't know myself.

Q. They built a bridge didn't they to get across the river to Ranchitos?

A. No, way back in early days they didn't, they just used that boat but finally when Bernalillo was getting to be a little bigger then what it is now, it was just a small town then and they started building this bridge over here, this old bridge not the new one.

Q. That's right.

- A. There used to be a wooden bridge right over here and everybody helped, the Indians and the Spanish you know. So they built that bridge in order to cross that bridge for a while they had to pay just like that, do in Golden Gate or Golden Gate Bridge or in Bay Bridge, you know. I was there one time, everytime I go across another quarter or fifty cents. They used to do that here, over here. So that way until they had enough money to whatever they spent I guess and they quit. Just lately that cement bridge they built the one down below.
- Q. What kind of boat did they use?
- A. Well, they make their own boat, you know a big canoe, a big canoe. I don't know I never did see it, I never saw that boat, but we have a kind of big long boat made out of pine. I think they carved that out of wood and then I think they use some of that pitch out of pinon, you know those pitch and boiled that and then where ever the wood came together you see it wasn't seal tight so they went and stuff in old clothes you know. And then they pour that.....
- Q. So that the water wouldn't come in.....
- A. Pitch you know, boiling pitch you know that seals that way down to the groove so that water won't come through there. So they had to row that I think, row boats.
- Q. How many people could fit in that boat?
- A. Oh, they could fit in about 12 or 15, I guess. It was a long one. So they have to, when they get to the river here they have to, they started from further on up in order to make it to where they want to land so they have to give a pull that boat more up, further on up so that they could get to the other side where they want to. And then coming back the same way in the evenings they do that. In the evenings when they are ready to go back to the pueblo, they all come together again.
- Q. Did the men who have the boat stay at Ranchitos all the time?
- A. They have to stay there with the boat I guess. I guess they took turns just like the way we do now at the pueblo. All year around we take turns to watch that place. You can't tell that somebody might come in, those 'pachucos', so we stay over there and watch, two men each week.

Q. I heard that there was some trouble between the Santa Ana's and the San Felipe's over the Ranchitos ground? Do you know about that?

A. Oh yeah, it was a long time ago before, way back, because way back in the early days they say that lands were when we bought this land we have our land on top of the San Felipe land where they say they used to plant corn and wheat way back where their line runs. And then just lately San Felipe is trying to claim more land on this side, but it was already settled a long time ago. It is already written up something like that in the papers, proved that they should just give it up. But, us three pueblos, Santa Ana's, Zia's, and Jemez were all in one way back in the early days. We had a big, all three had a big piece of land together.....together, but now it is all split up.

Q. How did that happen?

A. I don't know, I guess the Land Board or somebody you know did that.

Q. The Santa Ana's stayed at Zia for a while, didn't they before they came to Santa Ana?

A. I guess so. I just can't tell you way back in the olden days. That part of the time I don't know, I wish I knew but I don't know anything about the old times. Of course, these things are, this is just going to be lost in the future just like the way that I am telling you that a lot of things that I don't know, in the next couple of years there will be just no more of this old stuff unless if they keep a record somewhere they will know some of this.

Q. That is why we want to keep records.

A. These young fellows they don't take an interest at all, in the old time way. A lot of things are already lost. We will lose a lot of things pretty soon, if we don't try to keep it up you know with our young generation. Today these younger ones they don't talk Indian anymore.

Q. They don't?

- A. No, cause they don't speak Indian no more, English, English. You could say something to them in Indian, they just look at you just like if I should say something in Indian to you, you just look at me. You wouldn't understand what I was saying, well that is the way they are now.....
- Q. And they aren't interested in learning?
- A. They are not, it is either the old peoples fault they don't talk to them, they should. When I was a kid they believed, my old folks used to talk Indian to me. As I grew up I learned it and when I was, went to school I had a hard time I guess learning to speak in English, started from kindergarten on up.
- Q. Do your children speak Indian?
- A. Yeah, all of them, all of them speak Indian.
- Q. How about their children?
- A. Their children no.
- Q. Is that happening to most of the pueblos?
- A. Most of the pueblos, same way with the Spaniards. Today they say that some of these Spanish people can't talk Spanish.
- Q. When I was in Arizona on the Indian Reservation, I used to live there, a lot of the people couldn't speak Navajo, the younger people.
- A. I guess that is the way it is with all the Indians, they can't, I don't know there is no shame about talking Indian.
- Q. No.
- A. One time I was telling one of my little granddaughters here who lives up in Hopi country, "learn how to speak Santa Ana and learn how to speak Hopi. When you come down here you'll understand what we say and what we are talking about and when you go back to the Hopi country then you understand what is going over there, that way you get along better than just speaking English." A lot of things are just fading away. It is just like all of these pueblos here used to make piki bread, or whatever you call it.

Q. Is that the very thin kind of bread the Hopi make in all different colors?

A. Yes, today a lot of these pueblos they used to do that, they used to make it all around here, but no more.

Q. NO more.

A. Maybe at Jemez there is one or two I guess. I don't know about Santo Domingo, but every pueblo used to make that. The only place is up in the Hopi around when I go up there I find my piki bread or whatever you call it. That is fading away pretty soon, pottery making, weaving. I could weave those belts you know, my hands I don't know, Indians got the art hands I guess. I was never really taught how to make or weave you know, it is just that I could at first it comes hard but after you catch on there is nothing to it.

Q. Do any of your children weave?

A. No.

Q. Do you still weave now?

A. Yes, I still weave and carve you know.

Q. Like this, do any of the pueblos still weave the black dresses, the 'mantas' that the women wear?

A. The Hopi's, they are the only ones that does it, the pueblos they have to go way up there to buy them.

Q. In the old days they used to make them, didn't they?

A. What did you say?

Q. In the old days, did they make them here?

A. No, you had to go way up there in the Hopi country to get the 'manta' and later on they started learning how to weave those ceremonial belts you know. So they didn't have to go way out there. And it was a long ways from here to Hopi country you know, but they go on horseback they say, way back they got a short cut, a trail.

Q. To Hopi?

A. To the Hopi country! They traded around there, stayed for a month I guess come back.

Q. What did they trade?

A. I don't know what they trade, I don't know what they, maybe turquoise a necklace or I don't know what they trade for. They come back with those 'manta's' and ceremonial belts and those sashes that they wear for fiesta. It is a long ways to go out there and back again, but still they go out there I guess. Now you go up there, in a couple of hours.

Q. Yeah, I went up to some dances about a month ago, maybe a little longer and it was almost a two and a half hour ride.

A. Was it at First Mesa that you went?

Q. Second Mesa I think.

A. Oh Second Mesa! I have been out to all of those villages already. The only one that I didn't go to was Oraibi, is that the last one?

Q. Yeah.

A. I haven't been there. I would like to go clear down to Grand Canyon, have you been there?

Q. No, no, I want to go there too, you have been to Canyon de Chelly haven't you?

A. I have been there, let's see when was it? I think it was in March I think. After they had that storm you know that snow at Window Rock, Ganada, and all those places.

Q. That was in December wasn't it?

A. I guess so, I don't remember.

Q. There are still Indians living in the Canyon de Chelly aren't there?

A. Yeah, there is a school there.

Q. I don't know.

A. There is a Navajo school along that canyon there, that river or creek it just winds all that, way up there, and then there are two of them. One goes straight on up, but my son-in-law, Tom, told me that that canyon was narrow you know, steep the further you go on up the steeper it gets. But, this one that goes toward the Northwest, Northeast I mean, it is wider, everytime it winds around you can see those orchards along and that ruin is supposed to be the Hopi ruin they say.

Q. I didn't know that was over there?

A. Those are Hopi ruins and they used to have those peach trees, that is what we were talking about a while ago. In order to get away from the enemies I guess they had to live down in the canyon. But, that place where we went you could see from the top to the bottom of that ruin there were something like that still adobe walls were like standing. Of course we didn't go down there cause the river was kind of high. In the summer time they say that the river goes down and you could wade across and see those ruins. They have got a kiva they have say there, I don't know. I didn't get to see it, maybe up to Mesa Verde? In the summertime.

Q. Have you ever been up to Mesa Verde?

A. Mesa Verde, no. I went through there but I didn't get to go through when we were going up to Salt Lake one time, went through there.

Q. They say that a lot of the Pueblo tribes used to live around Mesa Verde and then they came down this way.

A. No, I haven't been up there to Mesa Verde. They say they are big ruins, I don't know how big it is. Oh! there are lots of ruins around this place, lots of ruins. There was one old fellow that used to be our shepherder way back and he knows a lot of these ruins, way back in Vallecitos and Alamo and I don't know clear back to Belen. There is a lots of ruins, people that used to leave you know. The other time over here, they were, they were trying to excavate a place back over here right across where that bridge, a little further on up to the Corrales road. I don't know somebody was hearing that those used to be our ruins there, the Santanas, it is right on the banks of the river, just on top.

- Q. Yeah, I think I was over there and the sherds laying all over the place, pieces of pottery.
- A. Yeah, I think that they say that those are our ruins over there. There is another ruin right here by the bridge just as you cross the bridge on top, There is a few broken potterys there but I don't know whose ruins they are.
- Q. Back in the old days there used to be puebls all along the Rio Grande.
- A. All along the Rio Grande?
- Q. Yeah.
- A. And that river was clean you know you could drink out of there, but today you can't.
- Q. Did the Indians used to fish from the Rio Grande?
- A. There used to be fishes there, a lot of beavers, a lot of muskrats, a lot of almost everything I guess.
- Q. Did the Indians use any of those things?
- A. Yeah, they used to use those muskrats, beavers, and all.....
- Q. What did they do, did they make.....?
- A. Oh, they make a lot of things out of it, gloves, coats, stuff like that. Fishes, there used to be fishes, turtles there. Some of those big giant frogs you know, that you can go out east and eat.....
- Q. Frog legs?
- A. Frog legs!
- Q. Did the Indians ever eat frog legs?

- A. I never did, I just hear them every night. No more I don't hear them no more everything is gone I guess. I don't know the other day, Dave and John was talking about, they're going to clear this bosque, just cut down everything. Why do they try to make everything pretty, but it looks worst. This river used to have deep channel, you know used to be deep, it was, used to go way down now it is coming up instead of..... That is the reason they built that dam up here at Jemez Dam, have you ever been up there? It is just a little way up here.
- Q. They are building a dam at Cochiti now aren't they?
- A. Yeah, they are at Cochiti. So pretty soon I don't think we will have the Rio Grande, be just an arroyo I guess. You know two years ago this river was dry, plum dry, no water, all summer, till around in August. I guess it rained in north and a little water came down. All the irrigation was finished and then they turned the water into the Rio Grande, that is where you see the river coming.
- Q. Where does the water come for the irrigation ditches?
- A. Well, we have a dam way up in Colorado what we call that is where the water is stored for the Indians, the Indians were the first ones to use that water and then further on down the Anglos, the Texans..... We had a little trouble with Texas.
- Q. What happened?
- A. Oh they say that some of the water was.....

(End of Tape)

Approved by Arlene Berman