

American Indian Oral History Collection  
Transcript Record

Tape Number: 660 Side: \_\_\_\_\_

Date of Taping: 6/9/70

Field Worker(s): Veronica Velarde

Location: Dulce, NM

Tribe(s): Gicarilla Apache

Narrator/Event: ① Juanito Monarco (grandmother of interviewer)

Additional Narrator(s): ② Marvin Vicenti - Vice-Chair 1964-1968  
③ B. Vicenti

Subject(s): Monarco:  
① Personal education experiences (Translation of Apache)

② M. Vicenti: Tribal Affairs under Charlie Vigil's administration

③ B. Vicenti: Early Tribal History

Comments: Education  
Tribal Gov't  
Tribal History

Some portions translated from Apache

AMERICAN INDIAN HISTORICAL RESEARCH PROJECT

University of New Mexico

Tape Number: #660

Tribe: Jicarilla Apache

Informant: Juanita Moranco (age 68)

Informant's home address: Dulce, New Mexico

Band or Clan: Ollero

Date and location of interview: June 9, 1970, Dulce NM.

Field Worker: Veronica Velarde

Date of transcription: ~~June 9, 1970~~ Sept. 1970

Contents:

Early school days on Reservation

Evaluation of Interview:

It gives a valuable look into  
the concept of Indian Education.

Future Prospects:

Will not talk to non-Indians

Tape #660  
JICARILLA APACHE  
Juanita Monarco

JUANITA MARARCO TALKS ABOUT  
HER SCHOOL DAYS

Q. After you went back home did you return?

A. For two years we did not go back to school.

Q. You say you didn't go back.

A. Yes. Although Norman went to school for many more years. He went to the Day school as my other brothers and sisters. I didn't go back to school but I learned more English while I was living with the pueblos (in Santa Clara). I learned by playing with them.

Q. You didn't go to school much?

A. No not very much, I went to school \_\_\_\_\_ number of years.

Q. Mother how many years is that?

M. 8 years on and off.

Q. What else did you do at school?

A. We played with the ball--basketball. No one was interested in learning. We all wanted to go home. I went back after Norman. After two the year I was out. It seemed like only the young girls were gone. It seemed like only the young girls were there. I don't remember what we read. I read with the beginners. I was like a big donkey among them.

I don't remember how many years I was there until I left again.

Just as I was there getting ahead in school, my mother didn't want me to go to school anymore. She cried because she didn't like me to go.

When the school began at La Jara I went there. I learned better there



but I went only for awhile. At the other place I was so confussed and the other children were not easy to get along with them. I went to school only sometimes. I would hide under the bed with others. Other times we go and sit up in the hills. We felt very unwanted.

Q. Why did you feel unwanted?

A. Some children didn't want us to learn. When we got ahead of them they didn't like it. One of the children wanted to take us home to eat but I wouldn't go. My mother would say I was going places where I wasn't supposed to go. Even is she said she was going home to eat, she never did. We were hungry so we went to the store and stole somethings. The store keeper, Mr. Wirt, told us our parents were going to pay for it. But he gave us some more. We told him what the situation was. (Hunger) One girl said "Tonita bread" away. What she meant I don't know. She told us to say whatever she said. She said she would speak for us. At the school we were always hungry. We would cry. We didn't have our sisters or brothers there. I had two sisters but they didn't want to go to school. One other sister went to school, but she went home when she got sick.

When I was in school at the day school was much happier. I went to school with Emma Vicenti. I fought with her. I don't know why we fought. I asked her why she didn't like me because I never took anything from her. She said she didn't like my fahter. I told her, I didn't like her father either, he was ugly. Later she came over to our house and said if it was alright if she ate lunch there since her home was too far and no one had brought the wagon yet. I wasn't very friendly.



A. Who was your teacher when you went to school in La Jara?

Q. Miss Brown was our teacher. Others I have forgotten. Miss Larkin was another along with her son. There was another, Miss Strong was her name. Miss Mossy was another. We used to yell at her. From here on I seemed more aware of things around me. At night we used to go to the Bear dances. We were allowed to stay home and go to school from there. We went to school only in the morning. We went to school in our Bear Dance attire since we were dancing at night. We went to school with ribbons in our hair. The white lady didn't say anything to us about it.

Q. Did you say you went to school from home?

A. Yes. It was a day school.

Q. What sort of clothes did you wear? Were you given clothes?

A. We dressed as Apache children. We wore long dresses with socks like these.

Q. Where did you get it?

A. From wherever possible. The school was very poor. We read old books.

Q. What did you read about?

A. I'm not sure. We wrote with black stones. We wrote our names. Virginia was always writing her name. Jamita was also writing her name. She told us she already knew and understood English. We didn't believe her. During Christmas we would go up into the hills and stand by the cliffs and sing. The whitelady said God was listening to us. She would be proud of us and give us presents. She said the presents were from God. We would sing even louder then. When we finished singing we would run down the hill. Towards

Christmas she would give us dolls and boxes and little toys that looked like chickens. She gave us toys. We would go home and return after New Years. I wondered what she meant by New Years. Some of those who understood thought they were better than we were. We used to eat lunch at school.

Q. Were there many Apaches going to this school?

A. Many Apaches were going to school there.

Q. Did they like it better?

A. Many people lived around there. There were many Apaches then.

All ages went to school. The little children played separately.

Q. Just where was the school located in La Jara.

A. It was located at \_\_\_\_\_ places. Do you know where that is?

M. At Victor Vicenti's place.

A. They tore all the buildings down. There were many white houses.

Many of them were still up not long ago. When they tore down the buildings we were given the lumber. I was happy going to school then. I had my near by.

Q. Did you go to school in Dulce first?

A. Yes, for about three or four years. I asked my father if he would put me in school there. I asked my mother to ask my father for me. He then took me over there. Norman stayed in Dulce, no, he was in \_\_\_\_\_, where his father was.

Q. Where?

M. San Ildefonso.

A. He went to school among the pueblos. He learned very well.

The school ended. All the children got sick. Many Apaches died.

They died from measles, I think. Their throats swelled up and their noses too. This killed them. My family was not affected. We moved

far away into the canyon. We fled from the disease.

Two years later we returned to school but they told us there were hardly any children left to go to school besides the teachers were not getting paid enough. The school ended. Our people talked with them but could not get it back. The school ended. I never went back to school again. I didn't like it in Dulce. Later in 1914 I went back to school, I don't know what for. My sister died from me. She was going to school with me. I went to school for only a year after that. They wanted me to come back to school. My father didn't want me to go anymore. He said even if I did learn they wouldn't let you be the \_\_\_\_\_.

Q. What is that? Mother?

A. Interpreter. I never want to go back.

Q. What happened then, did you get married?

A. I was not ready to get married. All of a sudden I was married. We continued another time. Thank you very much.....

END OF TAPE



Tape #660  
JICARILLA APACHE  
Juanita Monarco  
Melvin Vicenti Dulce, New Mexico  
Buster Vicenti  
June 9, 1970  
Interviewer-Veronica Velarde

Juanita Monarco:  
(In Apache language)  
speaks of her early days on the  
reservation  
Melvin Vicenti:  
Tribal affairs under Charlie Vigil's  
first administration  
Buster Vicenti:  
Early history of tribe

This is Juanita Monarco talking about her school days, this is June 9th and it is now 3:00 PM, this is Veronica Velarde interviewing her grandmother Juanita Monarco.....

-----APACHE LANGUAGE-Translation on #660

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We are now interviewing Melvin Vicenti, he was the vice-chairman of the Jicarilla Tribe of 1964 through 1968, this is Veronica Velarde interviewing, and it is June 9th of 1970 it is 3:30.....

QV. Well Melvin, you can tell me whatever you know about the tribe, history or whatever you feel is important, administration, while you were vice-chairman or you can talk about the council or land claims or whatever you feel is important.

AM. I think one of the most important things that we have done under Charlie's administration is to bring back the people into focus as far as the political world is concerned, by that I mean that we have sort of them backing us up and so that they can exercise their voting rights with a little more ease and not be scared of the opposite party, now I don't know whether this should be recorded or not but I feel this is up to you.

QV. How did you go about making them feel more politically influent, you might say?

AM. Well, just, the first thing is just to be honest what we say what we are going to do to get out into the people's homes, make them feel that they are.....

- QV. Do you feel at this time that there were a lot of members that were feeling like they were left out?
- AM. Yes, they didn't care whether they voted or not, you ask them if they voted, and they said, I don't care, but we made them care and we made them also realize that they had power to vote, this is what I think we accomplished most.
- QV. You mean just not in tribal elections, but in state and national elections as well.....
- AM. We did not go into too much the state and national.....
- QV. Mostly tribal, huh?
- AM. Yeah, and if they need that we can go ahead too and introduce them, but I didn't have too much contact with them such as with election returns when the state had their elections.....
- QV. What other things do you think are of importance during this administration?..... Do you feel like you have brought more industry in or do you feel like.....
- AM. As far as the industry is concerned we have, well the tribe as a whole has been trying to get some kind of industry into the area and I don't know whether I should say this, but directly under Charlie's administration, I mean I don't know if I could credit Charlie's administration or not, but he was always.... We have always tried to bring industry of some sort in. This new JAT industry I really wasn't involved because I didn't run again.
- QV. How come you didn't run again? Any personal reason or did you have something like tribal policy or that you had to be careful or you don't have to tell me if you don't want, this is more or less confidential.....

whatever you want to say,..... We are not connected with the administration.....

AM. Well, I tell you it is a political world being a politician, one has to play his cards right, so that the next time he wants to be.....he will have a better chance. I wanted to prove things to the people that I could handle and not just talk about it, by actually living it out and letting my four years go by this time, I think, that eventually I will be stronger next time.

QV. Well that is pretty wise.....

AM. No, well I think and this is a fact I know..... people will say that well if you are successful and take over well they will say look what he did, I am sure that he will be my opponent if I so desire to run in this next term, but this is my gamble this is my strategy that I am going to use.....this is why I did run again and also I wanted to go to school and learn a trade, that is I can depend on so that in case supposing that I was elected chairman, for two years, maybe the people would get tired of me and just boot me out, I don't have nothing..... Well this way, I have a diploma, this is another reason I didn't run.

QV. I see.....well you said that your successor now, do you think that he is doing something that you personally wouldn't do? Or let's say when you were vice-chairman I remember that we used to come and talk to you about some of our things, well what do you think about people talking to you instead of the chairman.....?

AM. Well I think that all people regardless of who they are, when they need to talk to someone and being a paid employee like I was, I felt that I was obligated and I was willing to help the people regardless of whether



I did help them or not..... and I am sure that when I was elected, feeling like they belong.....

QV. Did you ever discuss it with the Chairman Charlie, about some of the matters like some of the people wanted to talk to him, and they never did, or did you, did he care or what was his explanation to this, I mean like, did you ever discuss it, you and him.....

AM. No, we didn't ever discuss it with him. I saw that through the years he wouldn't change, and I never did bring it to his attention, and then when I go with him someplace, to cafe, store anyplace, I don't pretend, I do what I do because I feel like it..... friendly to all people, take up for them at any time necessary, he didn't do that, unless it is big shot then he says of hi!!

QV. Yeah, I know that he does that,..... What do you think his success is based on? From the vote, he doesn't have a plurality he just has people that do vote, I mean everybody does vote, but that doesn't mean that his success is based on that, I don't know if you care to tell that. I mean, is this the way that tribal policy has been running?

AM. Well this is also a part of the strategy.

QV. What do you mean...? As long as you have the means, taking things from people? Do you think you speak for the people just because 118 voted when there are--- how many Jicarilla Apaches?

AM. Well right now, I think there are 776 eligible votes.

QV. So I guess that is just tribal politics? Well I guess we should get on to another subject. I was talking to Mary and she said that you knew some history that had a lot to do with politics when the Jicarillas were just coming of Mescalero, you know, when everything was really organized,

he helped organize quite a few things. If you would care to talk about, in Apache it is fine with me.

AM. Well get these Apaches involved and as far as I know of is my grandfather he has always helped the people and he was called the interpreter in Spanish and the people always went to him with their problems, he was always more than willing to help them, I don't know if he was a recognized leader or chief which I don't think he was, he was just an interpreter, but going back not too far, I don't know too much about it, just from what I hear, is that he is, I imagine that I get the way that I run things is the way that he ran it years ago, which is sort of a natural, I don't know what you would call it.....

QV. Around what year or era would you say he was most known for his help? I mean, like 1930's or '40's.....?

AM. Well that I wouldn't have any ideas, cause I wasn't even born.

QV. So when were you born?

AM. 1933.

QV. So that was before that? That is what Mary said, that you was back in the days when the Jicarillas were very disorganized.

AM. Have you talked to Buster Vicenti?

QV. No, I haven't. I don't even know where he lives.

AM. He lives next to the lounge. He would know more about the dates.

QV. In what ways did your grandfather help as interpreter? What do you think is his contribution to tribal politics? Where would you say he did most for the people?

AM. Well he did help in running the store with helping Emmitt Wirt, where people came for credit, needed help, being out of groceries, near starvation,

he would help them one way or another, if they did need help.

QV. So he sort of was an unrecognized leader right?

AM. Yeah, he was sort of, I don't think that I have heard or read of him being recognized, just hearsay through the people, he was quite a guy.

QV. Yeah, I have heard about a lot of people like that, that the rest of them, we know something about.... I would just like to know more about the people that weren't recognized, they are the ones that need more credit too..... and I know that there are councilmen....

AM. No, I don't think that they ever had that organization,

QV. Oh I see, he was before this time? So was he one of the men that came up from Mescalero?

AM. I don't know.

QV. Oh, so then you don't know much about him, other than what you said here. Did you always live around here in Dulce?

AM. He had a place up here before Dulce, near Dulce Lake, near John Wanoski's place, where Lowita used to live.

QV. Oh, I see.....

AM. It is a big log house, that is where I was born.

QV. Was he in the livestock business?

AM. Yes, he was, he ran quite a bit of sheep. At the time of death he was quite progressive.

QV. Would you call him a progressive?

AM. Yes, he was a progressive.

QV. Do you feel you are also one?

AM. Yes I would say so, a progressive.

QV. Do you think that the tribe is really going places or do you think that



there is more that they could do if they wanted to?

AM. I think the tribe could do a lot more with little more confidence, that is one of the things that I'm going to stress, if and when the time comes for me to take over, I would like to cut down on law enforcement and have a little more councilmen in the homes, I would like to see 8 people for the Jicarillas, for each home, to work on the problems and bring them back to the office and have something done about it, but most of our people sit back and hate to tell somebody, and then nothing is done about it.

QV. In other words, none cared to listen?

AM. That is right, no one listens. The only time people listen is when they are near death, starving. And then they sit back and say how come this hasn't been done. You know we usually go to the doctor and tell him or rather I tell him, even if I don't, it will soon turn into blood poisoning and then though I only have a splinter I want him to take care of it, cause if the doctor turns around and he will say, well you should have brought it in when it was just a splinter and these are some of the problems here on this reservation, and I don't think that we recognize them and we don't take care of these problems, sometimes they go farther unchecked.

QV. About going into the homes and solving the problems, what do you think of these problems, cause we already have enough problems, do you really think that they could?

AM. Well I think that if they get professional help, at a higher level, that they will in turn go into their homes along with another Jicarilla, at least halfway interested in their own people, I am sure that a lot of these

problems could be ironed out.

QV. You think so, what about, do you think that there is a feeling among tribes that they are willing to help someone else with their troubles, I think for example, you hire four professionals and you hire four Jicarilla Apaches and the Jicarillas were not related to the other, do you think they would be willing to tell their problems, like for instance me, do you think that they would be willing to tell me their problems, say that they hired me to go around?

AM. Well, we would like to have 8 people and I think that out of the eight people you could find someone that you have confidence in, that you could tell your problems to, but if you have only one counselor on the reservation, then the question would be impossible.... being that you have a choice among the team, I think that you would get something done.

QV. Oh I see, so that in other words, whoever has the problem.....

AM. Has the choice to go to one of the counselors.

QV. But it is all going to have to start with the person, if he wants to solve his problem, otherwise he will continue having those problems whatever they might be....

AM. And right now there are people walking the streets of Dulce with problems they don't know what to do with them, where to take them. The only place that they can take it to is the lounge with their little false courage, the truth comes out, but the truth that comes out there is left on the floor to be swept up and thrown out. See, if they had come to the tribe, to the right places with a sober mind that some of these problems can be taken care of. I can say no one can solve the problems 100%, but at least 75% can be taken care of. And I know that this works, because

Jack here as our personnel director, when a person can't commute, he says he doesn't have housing so just luckily we just found a place for her to stay, a family. Soon after that I had 4 or 5 inquiries about places to live.

QV. I see, you mentioned a while ago about a reduction in the police force, you think we have too many policemen?

AM. Definitely too many.....

QV. Do you think that they are sort of the cause, well not actually the cause, but like the ax that has fallen on the people?....like you don't treat them right, and things like that?

AM. Right, like they start carrying a grudge and instead of getting better they get worse.

QV. My mom used to tell me about the policemen and there were hardly any violence, there wasn't a lot of violence, and Escolten was by himself.  
(a policeman)

AM. Well Escolten is a good man, from what I know of him he never abused people, unless the people turned around and wanted to fight him, he wasn't going to run, but very seldom does this happen, just once in a while.... they get into a fight, but most of the time he tells the drunks to go on home....

QV. They have respect for him....

AM. They have a lot of respect for him!! He wasn't just a policeman, he was more than that, I am glad that he is going down in history because I speak very highly of Escolten.

QV. What was his full name? I just know him as Escolten.

AM. Escolten Koteen.



QV. Oh, " " I see, well it seems that we have a lot of policemen, I don't know how many we have but I see so many of them, and I can't help but run into them..... and it seems to me like from reading the newspaper, the Chieftain, that there has been more deaths, more suicides, especially among the younger people lately, than ever in history..... I mean they are not just starting this, there must be something wrong and I know that a lot of them have a lot of grudges against the policemen, not with more policemen the violence has gone up, it seems to me that, and maybe even in your times, which wasn't very long ago, the violence wasn't that much, we didn't have that much violence, I mean there was just one policeman, I mean what has happened all of a sudden, that we have so many policemen? I would like to know what happened to the Escolten idea.

AM. Well this is one thing that I think you will find should have stopped before it got started and this is not obviously any idea that the Jicarillas thought of, this was sort of something that was brought in from the outside, and I think that being under this guy who had introduced this to the tribe where all the policeman had to be so, actually what I think about it, Glover is a German and what he thinks, and he being a German, he has to be proud of what little there was to be proud of of the Gustapo, back in Germany. This is what it is based on I think, so actually I don't believe in it myself. After all we fought for democracy, and it should be as such.

QV. So you think it was Glover's idea, did he increase the police force?

AM. He increased everything so that there is a 24 hour watch over the reservation, I think that that is unnecessary.

QV. Did they continue after he left?

AM. And then they just continued on under the chief of police right now, and the chief doesn't care because he doesn't have to work, look at his salary.

QV. Now I remember seeing the expenditure check for the Jicarillas one time, and they were paying something like \$700,000 a year for the police force, that included the salaries of all of them, all 20 or 14.

AM. 14.

QV. 14 and something like that. It seems to me it could be put to better use.

AM. Well yes, I agree with you 100% because the last time that I was at a budget hearing back in '67 or '68 we wanted \$75,000, and next to the top of which was the works project, they were next, in line and I feel like if the tribe is going to spend that money I think that there should be some good coming out of it, of which we don't see, and the fact that you just mentioned a few minutes ago, the rate of suicide and juvenile type. The juveniles are getting worse like everybody else is, so this is what I say, instead of putting that money into police force like that, they should put it for counselors.

QV. When you run for, for vice-president or president of this tribe, do you feel that since there are so many policemen, do you think that they will put up a campaign against you? It means their salaries you know, I mean this is just how they make their living....

AM. I like a challenge.....

QV. I see.....okay.

AM. In fact it would be more fun that way. And as far as the policemen are

concerned, they will put on if I can fix it so that they will also run every two years or every four years, just like the president does. The people vote for those people, yeah.....

QV. Yeah, instead of.....

AM. Instead of that so in order for Raleigh Tafoya to run, if he wants to run again, for chief, he has got to show the people that he is going to help them, otherwise he has to give someone else a chance to get in there.

QV. What about something else, like something, like the population of the Jicarilla tribe is concentrated here in Dulce, but at the same time there are people in other places that want to do something, and it seems to me that the people here already have priority, and the other things for them, and there is so much land not used at least when I come through, I don't see any sheep or cattle or anything out there, I mean, what do they plan to do is just let it sit there and let nobody use it? How do they go about distributing land, and who gets priority, and maybe there is some young boys that don't want to work for JAT industries maybe they want to start ranching and is there any plans for them or just for J.A.T. industry and people that are here in town, I mean are you encouraging anything like that?

AM. That is a difficult question. I have been in it, I have heard about it, I have talked about it, and this is coming to a point where something is going to explode before long. The land committee, they have a hard job, in deciding land for the people. In most towns, I think you know that most of the small businesses are closed up, cause the bigger boys took over and this is going to happen to the reservation, if it doesn't, it will.



QV. Well, who is supposed to buy them out?

AM. The bigger companies will, not here on the reservations, but the bigger businesses will, like the hardware store will buy the little guys out. Little ones can not knock the bigger ones out of business, so they are forced to sell out.

QV. Now do you think that there some big ranchers here on the reservation?

AM. I wouldn't say the big ranchers, I would say the tribe itself will be taking over mostly the land to make it fair.

QV. Oh I see now, it is sort of a socialistic approach to....

AM. Well this is your answer towards it.

QV. What about the people that don't want this sort of thing, I mean....

AM. Well, if you were to put it to a vote the people who don't want to will be out-weighted because the other side has more weight now. This is something that is sort of sidetrack you might say, we have been sort of running away from the truth, the truth is there, as soon as we face it, they better it's going to become of it. Right now the tribe is running a steer herd. So actually, if the people would benefit from the steer herd, dollarwise, more of the people would encourage the steer herd to grow larger.

QV. I understand from..... well I won't say where my references come from but from your operation the steer herd is operating at a very high loss, I mean, and then the management doesn't really seem to care, I mean, we live down there and we see the steers. The help they have and the help they can't get. The management doesn't seem to care, I mean, the steers are all over the reservation, and the management, doesn't seem to really care about it because he is a whiteman, and he is getting his money.

While he is getting his, we are losing ours.

- AM. I would have to check the books before I would even comment on it, because I understand that we have always made a profit. If they had not a profit the council or the budget would have cut them down. As far as the steers roaming all over the reservation, likely they have a right to roam the reservation not on your land but other places. This is something that is very, very touchy now, I told you, someone is going to have to face the problem one of these days, because suppose that you had a thousand head of cattle and I didn't, now at the time you had \$500 and I had \$700, is that fair for me if you had 500 and I had 700?
- QV. Well not if we had the equal chance. You could have access to the cattle, that means that if I work harder than you, then both of us had the same chance to get the land, and both of us had the same chance to buy the cattle and I work harder than you, then of course I deserve more, cause I work harder, I stayed there and took care of my cattle.... and you didn't, you decided that you wanted then I think that it is fair on both grounds.....
- AM. Do you think that the other 80% will go along with you, would you put it to a vote?
- QV. I don't know, seems like a lot of times the 80% are just herded around. They don't really have a say in the first place, the only time that they have a say is when they, when they are put up against the vote, I mean when there is not much. I mean you can vote on anything, anytime of the day, but the real issues involved, I don't think they have a say so, cause I think that so many times they seem to be so dis-franchised. You know like, so in other words we would sum it up by saying that you are for

tribal operations and then everyone eventually clear the reservation of small ranches and make it a tribal operation and everyone moves to town, works in..... at J.A.T.

AM. Well the way that you look at it, now I have a small place over here near Dulce Lake. The reason that I can not run cattle now is because my expenses are more than I can get out of and my herd would be less, and I can't get that much out of it, but then if I can use, just my land there, run stock there, all I would be doing is to be running an expensive hobby. Anytime I would start something like that I would have to quit.

QV. Well what about the people that seem to be quite, I don't know that seem to be making it at it, like Hubert, Lincoln and my brother, I mean they seem to be making it..... I mean what about those people?

AM. I couldn't say for Hubert or Lincoln but your brother would be better off if he sold out right now.

QV. Like I said, it seems to be, I don't know....

AM. And work for wages. He would be getting at least \$20 a day where on the other hand, and he be spending \$80 and not only any 60.... so all he is doing is slaving out there, trying to keep his little range.

QV. Well, maybe that is what makes him happy..... what is important, is that people be happy regardless of how much money we make.

AM. Yeah, but that is what causes ulcers.....

QV. Yeah, but the movement is towards Dulce, but I really can't see that the people are happy except the people that are in office, the people that get to use the arena, and get to have these trailers and Chryslers. It seems they are the only people that seem to be the happiest.... it just



seems to me that if you go the just any regular home, just right around here, there doesn't seem to be that much happiness.....

AM. Well this is why J.A.T. was established.. We are hiring the people that are making less than \$3000 a year after we get them set up, we are going to have to take a different view and hire the rest.

QV. What happens when you run out of money? They may began to feel the material goods, but do you think that they have really gained anything?

AM. Well at least they have taken one step away from dependability, if the mothers are working like they are now, then eventually their children will want to work, but before that time, nobody cared to work.

QV. Do you really think that while some people were they were still out there on their little ranches and little plots. Do you think that there was something that they needed help with and nobody listened...?

AM. That's right, that's right!!

QV. But don't you think that alot of them were happier out there, than they were when they came here, I mean, they just have to move their problems somewhere else..... and where do you think that they are going to move it to...?

AM. Well J.A.T. has been staying there for quite a long time, well like I said, I don't know for how long but for a good many years, and when I was given this position as personnel manager, I told the council, well, not the whole council, but some of the council members, if it was necessary to hire outside people that this could be done, so that J.A.T. will continue.

QV. Is this guaranteed in the contract or.....?

AM. Yes, contracts are guaranteed. The jobs will be here. It is up to the

people to make a goal of it. If the people do not want to make a goal of it, we will have to move it to the outside. They are already complaining about it for having other than Jicarillas in there. And in order to keep your forces going strong, you have to them with other nationalities.

QV. Well, do Jicarillas have priority over other people or the qualifications mean more?

AM. Well both, because this industry will require qualified people.

QV. Oh I see, so that if a qualified person came and he is an outsider, he is not a Jicarilla Apache, that needed a job badly and he had a family to run, but he was not qualified.... then who gets the job, the qualified man or the Jicarilla Apache?

AM. I would say the qualified man and as soon as he gets through training the Apaches, the Apache would take over.

QV. So in other words, this guy, he would be terminated as soon as the other guy was trained. He knows this, right?

AM. We don't hire just for need not just to hire. Suppose and say we needed a fifth man on the team, then we would go after the fifth man, regardless of what color he was. The program has to go, it can't stumble on account of that.

QV. I see, so your objective is to make the industry work and not necessarily for the people.....?

AM. Well, it has to be that way.

QV. Who do the people benefit from this, other than just the jobs...?

AM. Well right now, the question was brought up the other day whether we counsel with the people as far as economics and things like that and I

had to say, well we haven't, because right now the people are just getting out of the hole.

QV. Well no, I mean,.... in terms of..... well it is a corporation isn't it? Well are the owners paid dividends, like in a lot of corporations?

AM. Well the people that run them get a cut in the profits at J.A.T.

QV. Oh, I see, the people that run it, you mean the management....?

AM. Yes, the management....

QV. Well I thought that in a corporation the management was different from the owners...? I mean that is my understanding of a corporation from what I took in economics... that the management is separate from the owners, and after the management gets their money, the people get their dividends. The owners of the corporation get the dividends... if there are any to be gotten.

AM. I don't know, all I know is that the management gets 50% of the total profit. The rest of the tribe and J.A.T. gets the rest.

QV. The tribe is the owner of the J.A.T., right?

AM. Right. J.A.T. is separate. It will be on its own in 4 or 5 years.

QV. It is funded by the tribe. So in other words the tribe is the current owner of J.A.T.?

AM. J.A.T. will pay back the tribe in 4 or 5 years. Then J.A.T. will be J.A.T.

QV. And then it will be a private corporation, right?

AM. Right.

QV. Who owns the corporation incidently? I mean besides the tribe, who is the owner?

AM. Well the tribe owns it.



QV. Well I know that, but when they pay up...

AM. J.A.T. the Jicarilla Apache Tribe.

QV. Well I don't understand, how could it be private, if it still has the name Jicarilla Apache Tribe, well doesn't that include everybody?

AM. Well that includes.... the people who belong to J.A.T.

QV. So in other words, the name is misleading, huh?

AM. All this time, whatever the tribe does, well it is a grant, you just give the money to them and let it go until it runs out, no return on it, on the industry there will be profit, two years I imagine... we will be on our feet.

QV. Usually when you get a loan from a bank you pay an interest. Is J.A.T. paying interest on it?

AM. I don't know, I imagine there would be.

QV. Otherwise there is no profit.

AM. Right. If not if J.A.T. pays up the \$500,000 it will have share of the profits. I don't know I'm not that deep with J.A.T. I have a boss. The person you would want to talk is J.D. Garcia.

QV. Yeah, I have an appointment with him, I will talk to him sometime.

AM. He could fill you in on more about the business of J.A.T.

QV. Well I will ask him sometime about that.... maybe, well I have a little more time, I would like to ask you a couple more questions.....

AM. Yeah.

QV. I would like to ask you say.... from my understanding from what you say, you think that industry is the answer to the economic problem on the reservation?

AM. This is a start. There is a lot more to be done.

They call themselves adult and yet, they can not take correction, this is based on my experience.... they can't take criticism, you talk to them and some of them, cannot stand being corrected.

QV. Including our leaders, right?

AM. What?

QV. I said, including our leaders?

AM. Right!!!

QV. I guess that is just part of politics, if you are the leaders, you think you know it all, right? I mean it is like that way everywhere, just not tribal politics, you're in office, you think that you know it all, and then all of a sudden they have it all screwed up and then they want someone else to come and take over, when they should have listened.

AM. Yeah, but I go by the true issue, like take my children, if I raise them badly at home, then I have got no business trying to stand up there and counsel with anyone, because they are my fruit, and if they are good, at least good, then I can be of some service to somebody else, but if I is legal to me.

QV. In other words, if you can't do it at home, don't expect to do it anywhere else.....?

AM. A lot of times when we have to face some things which in turn hurt us just like me, trying to get housing. And then on the other hand, if I was to run tomorrow, and if I were to qualify to fight the U.S. government I would have my rights to drink or go to church. It is our privilege. It is our business what we do what we want as long as it does not interfere with anybody else.

QV. Well we sort of got carried off.....

AM. Off of the main subject.

QV. Yeah, well I was going to concentrate on history, but I guess sooner or later, this is going to be history, and if you do decide to run and if you do get to be chairman or president or whatever they call it now.

AM. A man usually doesn't become famous until he dies.

QV. That is true!

AM. Yeah, one of these days I am going to record what I really want to say, to the people at my funeral. I don't want the preacher to get up there and tell everyone what has to be said. I will tell by tape.

QV. Well you will probably outlive me.

AM. I don't know about that.....

QV. Thank you very much! For your time and.....

AM. Okay.

QV. For your time and effort.....

AM. Okay, it was my privilege....

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Okay, this is June 11, 1970 and it is 6 PM, we are talking to Buster Vicenti, along with a member of the Jicarilla Apache tribe, he has been here for many years and he has served in many capacities, with the BIA as well as with the tribal council. And he is being interviewed by Veronica Velarde.

QV. Well Buster, you can began where ever you like, and you know what to talk about.

AB. Well the history of our people will probably be quite remarkable and perhaps maybe not so fascinating but our people at one time were supposed to have originated, the way my grandfather told me was that they



came out of a dark place, and they had to have eagle feathers to light their way, I in my own opinion, perhaps they were up in where the northern lights came in and they claim that they had to have the tailfeathers of the eagle to light their way, and perhaps it was the enticing of the sun over the horizon that perhaps led them out of the Siberian seas perhaps we will never know, but they finally arrived at what I suppose we could call the United States in some ancient times, but the reason that I say that, is because the word eagle, if we pronounce perhaps right, Ea-glo in our own language is it mean ice, that is what we know as ice and I am just perhaps feel that this is the way it was and in another way perhaps complementary in my studies with Gerald Haley of the Catholic Church from Gallup, he was studying for the, I don't know if it was Yale or not, but a university back east, and he was studying and he said, where did they get the word gloves, and he said did they call gloves in your area, well I am not positive about that, but when we say glove, we say hand sack, it is the way that we would translate it, but he did think that it was a word that was necessary and it was carried down, and of course the white people thought that we were of the Athabaskan stock group of peopoe and that we belonged to the particular group of that language and that we were affiliated with the Navajos and the San Carlos and Mescalero Apaches and I think that there are several kinds of Apaches, I think that there are Kiowas, but all of these Apaches spoke a similar language, of which we can bear that fact out because we can understand fairly well what is being said, and we probably don't catch all the words, but I think that is vice-versa, because if a tribe wants to talk in their native language we would per-

haps be understood the same way that we understand the Navajo, but so much for the history of our people and I think that if we would follow our people my father, Edward L. Vicenti, was the official interpreter of the Apaches at that time and my real father, Emmett Wirt, was a post trader here and him and my father were real good friends, and they would have to be in order for me to be in the position that I am in, but Emmett Wirt would not at any time take any land from the Indians because that was their live stake and that they needed the reservation to survive on and that he had the privilege being it by being the licensed trader. He could have perhaps owned the entire reservation, but as it was, he kept the land intact and let us up to a time, that we had picked a council that there were 5 members on that council and that was before the elected council came in and then but the 5 members and we all of the Wheeler Howard Act came in. I think that was in 1937 and we were approached and Emmett Wirt, our post trader, my father said that I thought that we should accept this Wheeler Howard Bill because it restricted the Indians from selling land to any outsider and if they want to take side that was given, but no outsider was to be getting into it.

QV. When did Emmett Wirt come to this reservation? Where did he come from?

AB. Well he is originally from Missouri, he came from Missouri and he came as a young man, and he herded cattle for TD Burns, and that was where he got his start and his first function was a meat market near Amargo, but when the Indians were taken off of the reservation in 1889 or something right in that area there.

QV. When they were coming back from Mescalero?

AB. Yeah, that is it, they were, and then when they drifted back, and it was supposed to be about two years that they came back and my father then had a company store, of Garcia Gomez and Wirt, and he broke partnerships with them and set up the first licensed post trader at Dulce in the late 1800's, I perhaps would not put a date on that, but I would say that it is perhaps in the 1893 or in that particular time there, and he had that store up to 1937.

QV. What happened to the license?

AB. He sold it, he sold it to us....

QV. Oh, I see.

AB. Yeah, yeah, to the Jicarilla Apaches.... we went, there was a committee of three that went back to Washington, and got enough money to buy him a house, that was the sum of \$80,000.

QV. Where did he go after.....?

AB. He thought that he was not going to live, because he had the hardening of the arteries and he was continually in and out of the hospital and he figured that his days were numbered and he thought that he would rather see, while he was still living, that the Jicarilla Apaches got the store.

QV. Do you feel like he was a good friend of the Indians, or do you feel like he was an exploiter?

AB. The Jicarilla Apache was his life. And he did not wish to be buried anyplace else except here, on the reservation, and he is buried right over here, under that hill where Ignacio Martinez now lives, his graveyard is there. But if he thought enough of the people and of course he had several children and so there were five of us in the family and we loose too my wife and then one of my brothers died in 1927 and my sister-



in-law and I is still surviving that is we are still here.

QV. You said that your dad was the interpreter, was he still, is he part Indian or what?

AB. He is all Indian.

QV. And where did he get his education at?

AB. He went to Santa Fe Indian School and he worked for Emmett Wirt and so that was perhaps a large bearing on our reservation being intact you see, in other words it stayed intact, in some I don't recall exactly the date, but the BIA stemming from this Wheeler Howard Bill, they bought all the people who were interested in selling out, and in other words they bought out the original homesteaders who had homes on the reservations, they bought out the Cordova's and the Sanchez' and the Mercurys'..... where Charlie Cachucha lives, they bought all of those places out and they bought some places on the river, they have only one place over there that is still pending, it is too much recirculation for the government to buy it, but the government, actually none of our funds were used. It was BIA money and they bought these homesteaders out.

QV. Now let's see, the plots that Gomez is at now.....?

AB. Right above Dulce Lake it belongs to the boy who is married to Cora now, that is Lena Gomez and they bought that place, you know, where Strinka Marina lives now? Well where Louis lives, is that area, well that was bought with that out of that same funds....

QV. Now, the store that Gomez now owns, did they fail to buy that?

AB. Well, Gomez himself, old man Gomez, Manuel Gomez, because his mother was living and she didn't want to give up that land, so see, she held on, so the consequence is they still have that land.....

QV. That is surrounded by the river?

AB. Yeah, so reservation all around them. Perhaps we get a little off of story here but we get the store was in the Apache ownership from 1937 and we run it to 1949 and they thought that there was a lot of injustice and that a lot of people were getting credit and that a lot of them weren't and a lot of them were getting credit that shouldn't be getting credit, so there was quite a bit of criticism and so the BIA stepped in and said that we are going to take the store over and advertise for a man, and we are going to run it on like a business like deal, so everybody will be satisfied, and so they took over, and I was then ousted from the council because I didn't agree with them because I said that I didn't think that the Apaches were ready to take over a store. And so when I was out Kenneth Long and Walt Nation from the Area Office came to my house and said that they were going to run this on like a business like deal and that they had a man and they hired this man and they run it, and I jokingly told them that they would, that they were going to go broke in 5 years, but they done better than that, they went broke in 2 years, and they, I can't..... oh dear me.....

What was his name? Mr. Long? No before him. No, Lachner was with us when we run the store, and then they brought him in from, he was from LaVeta, Colo. Why don't you stop here just a second now..... his name was Harold Crier (?), and they don't even have the courtesy to ask for a key, they put another lock on the door, that is the way we, and then we went into what we call a cooperative deal with them, when Christianson bought the store and he had it for several years and then over to what was his name? The man that went to Chama, and then

Christianson got out and the big D came in, in other words, that Robinson Enterprise coming in and built some store for us and then they put it on a rental basis and that has been functioning now for the years that this other deal come in.

QV. What about the store down in Otero, who owned that?

AB. Well that was a branch of this store here, it was run out of the same deal here.

QV. Was that the only store out on the reservation besides the store here?

AB. Right, the only one.

QV. You were talking about the Wheeler Howard Act, during that time, is that the time that they wrote the constitution?

AB. Right, right.

QV. Did you have anything to do with that, did you remember...?

AB. Well yes, that was when they formally laid the constitution and the very strange part of it was that they said that the Jicarilla should be able to select their own superintendent and I said that I didn't think that that was proper because I didn't think that we would be able to get a man that we could fairly agree on, in other words we would be just a turmoil and I think that we would have a lot of trouble over it and I think that I was one that said that they shouldn't go to that extent. So I think that the BIA is trying to balance and say that we are just here as technicians and we will just advise you and we would say that they are not dictating their terms, in other words they are trying to say that they still have a restraining hold on it no matter what they say because there is nothing to it, you know, so we took over the, when we accepted the Wheeler Howard Bill, by accepting the Wheeler Howard Bill, we accepted



the constitution as well.

QV. Do you know who was involved in writing the constitution, or who.....?

AB. Well I would say.... well yes, we were all involved, I suppose that they have technical advise from the Wheeler Howard Bill is composed of and I suppose if you wanted to bear this out to record, all you would have to do is go back to Washington and they give you the privelege of giving you a charter to, and you make your own charter and it has been two different states as of today. They have made amendments and all of that sort, but I suppose that the Wheeler Howard Bill give them the privilege and we give them the charter, but they call it at the time.

QV. Who was the first chairman?

AB. I believe under the ones that I understood, was John Mills Baltazar, was our first chairman.... John Mills. They have, they have had several chairmans since then, of course we had Leo for chairman for a while, Frank Vigil, and J.D. Garcia, of course Charlie Vigil.

QV. Who were some of the members of the council?

AB. We have a picture of it, there was 18 members and I could perhaps name quite a few of them, there was Ceyero Caramillo, Cisto Atole, Norman TeCuba, Leo Vicenti, John Mills, Agapito Baltazar, Reatao Venino, Jack Vicenti, and Astacio Julian, and your father was in there, what was his name....

QV.

AB. Yeah, Albert Velarde, and Garfield Velarde, and myself of course.... and then Antonio Veneno....

QV. Is he still alive?

AB. No, that is Junior..... they call his Gosilas but he is not living now.

QV. And these were representative of the districts?

AB. Right, Lindo Vigil was another member, I forgot... yeah we came from separate districts.

QV. Was the whole reservation have a district office?

AB. Yeah, it was divided..... from there.....

QV. Grover Vigil was also in there.

AB. Was Grover in there?

QV. How many members did you have?

AB. Well it depended, the Dulce district being the largest members, but almost all of them had two members I believe or almost every district and there must have been six different districts, so there were and we had 6 members here at the Dulce area.

QV. Well whatever happened to that idea?

AB. I don't know, they felt that the people were grouping together, the people kept drifting in and the districts were almost non-existent and in our area where Rebecca lives, there is hardly anybody out there, is there?

QV. Well, except us.....

AB. Well I was over here at Horse Lake.....

QV. I don't remember, maybe it was around 1961 or so, I remember they still had my grandpa from there, it must have been just very recently that they still had it.

AB. Well, see what they done, now they the O'H are group, now Lindo was the only one, that stayed down there and the rest of us drifted in and of course I was with my job, naturally I came in because they abandoned the farm out there, so naturally I came in and I was working in here then.

QV. Now what about some of your feelings towards the BIA, and the council,

I have heard you work with them for a while.

AB. Well you mean in connection with the council, with them or more or less I just work for them now, so there would be no point in bringing that up but there was part of the story, here is I was still working for the BIA, and the council, and a few years later, he said that you can't work on that, you can't be an official on the council, you can be a member, not as a chairman or an official, just a member or anything of that sort, but I did function under that working.....

QV. Was this because you were working for the BIA?

AB. That was one of the reasons, yes, at which time I would have to renounce or quit my job, if I was running for office, I would have to quite my job see, but the, we the BIA, I think, has been able, we had Charles Graves, was our superintendent and he couldn't see eye to eye with one of the area directors so he, they ask him to leave and then Stover came in and all of this charter and everything was written under Stover and then when Stover quit then we had another superintendent for a short time and then his wife's health give out on him and so he had to move, and we had quite a turnover of superintendents pretty quick, because of that, and we all had good superintendents, they all seemed to be for the Indians, I mean, they strive awfully hard.

QV. Do you think they were more for the Indians back then than they are today, or are they....?

AB. You can't really judge it, my opinion, you can't really judge it from that because the minute that you mention Indians or the council, then the council has this to do but we just work as a technician or an advisor, in other words, they immediately back off and they say, we can't, we are



just technicians or advisory board, in other words, in the days that I was functioning, the superintendent had quite a bit to say about it, but I think they are trying to back off on the responsibility of it. I found out a little bit myself, because we have two organizations doing that I think with the same thing in other words, the council and the BIA the council has their members to carry on their work and the council has personnel to do their work and....

QV. Do you really think that we need the BIA anymore?

AB. I would say that for our own protection yes, because of the, I feel a little bit, we still have a lot of unscrupulous whitemen that would love to come in and take over the reservation and I think that the only hesitation of an invasion onto the reservation is because BIA is still here.

QV. You don't think the council is enough?

AB. Well I really don't.....

END OF TAPE