

Tape #365 (side 1)
NAVAJO
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-EARLY NAVAJO HISTORY
KIT CARSON'S ROUNDING UP
OF THE NAVAJO PEOPLE
-STORY OF EL GORA SANDOVAL
-STORY OF HOW JESUS ARVISO
CAME TO THE NAVAJO PEOPLE

This is tape 3 for Rex Becenti, Jr. The story is still keeping continue on about the life of the Navajo people in its world or in its country. The time of the great Fort Sumner walk, which they call the Long Walk to Fort Sumner. This was being done in the earliest days of Navajo behavior. Today the walk was worthwhile by taking the Navajo people to Fort Sumner as they have learned alot of things in the way of life that which brought the Navajo people one of the long walk during the time of General Kit Carson, which mostly the whole United States has known and read about Kit Carson's time. We have a story of Kit Carson near Gallup, New Mexico which is now still seen near by the road, Kit Carson's Cave, During the time of his time of gathering the Navajo Indian people, he had time to round them up as other knows about his stories. Kit Carson was one of the bravest general army that has been brought into the Navajo reservation. In these times the Navajo people was still scalping white people but Kit Carson didn't care about all these dangerous things that had told by others. He kept on with his army work until he round up most of the Navajo people which I have told

you quite a few stories about the Navajo people. This was told by the great grandfather which has been passed away quite a number of years ago. As we live along which I have known for my 16 years of age, I have learned alot of things. I have done alot of things in the way of my great grandfather has told me and I think it was life during the time of the old Indian people was living in their country. It is all the story that we have throughout the world. Even the white people has stories of different wars that they has across the ocean in Asia and Europe, we have the same stories and the same problem here in the United States today. As we know that the United States was once belonged to the Indian people before the white people have ever came across the ocean. As the white people arrived in the United States in a couple of number of years or 100 years or more the white people arrived in the United States exploring the country. They found out alot of things in the earliest days as they ran across the Navajo people, us people. As we went along we have different sotires being brought up by different people and different story that was found and was done through the Indian country through the Navajo Indian country. As you could think about the days of the great Coronado during his time of exploring the southwestern part of the United States he has went through hardship among the Navajo and among other Pueblo Indians. As we

know that he came from the south which they Mexico. The great Coronado was half breed, he was half Negro and Mexican as the Navajo people has told its story. He came from the south along the Rio Grande River and moved westward from Albuquerque. He first came to Albuquerque Old Town. During the time of the story that most of the Navajo people told some places were pretty clear stories that have been told by the old Navajo people which they have known well where they went and how they went through the country. The great Coronado has first reached the Laguna reservation. They have landed right near the Jack Pot mine they have a little Mexican village there. They went on westward and they came to Cubero, New Mexico. It's between Grants and Laguna. Here, they had some more Mexican settlement there and from there on they went onto south of Grants where they call San Rafael. There was some more Mexican settlement there. Keep on going, they went and went over the Ice Cave, south of Ice Cave and on down to Alamo. Alamo is a little mesa point where Kit Carson had to rest for 2 or 3 days. There I've rode on the wall of the white rock saying what date they rest for 2 or 3 days. They had some more Mexican settlement around the Zuni Mountain. They went on in through Ramah and down to the Hopi reservation. The Hopi people then lived near Ramah, New Mexico. They went through the canyon there and on down to where the Zuni are now living.

They kept on going until they reach St. John. At St. John there was some more settlement of Mexican there and then they went northwards towards the Painted Desert, between Painted Desert and Chamber. They went right straight over the mountain and on down to where they call the Black Mesa. They went on down near Tuba City and then they turned westward. Finally they ran across the San Juan River and they follow up the river westward towards Farmington. Coming on down to Farmington they turn off about Farmington at the Jicarilla Apache reservation and then they went on to where they call the Red Mesa, the Navajo people call it the Red Mesa. There is another Mexican village there. From there on, Coronado had left back to Mexico. He came back where he started to hit the Rio Grande River on down back to Albuquerque Old Town and on down to following the Rio Grande River he went back to Mexico. This is the way the Coronado traveled and explore the Navajo reservation. There is alot of more stories..... as the story went about that's the way that Coronado made a circle in through the Navajo reservation. Where you see a Mexican town, there is where the Coronado went about in his early days. So, it is quite a story if you go inch by inch what tribe they had to talk to and what trade they had, what treaty they ran across and the name of it. If I go inch by inch in the story, it takes more time than this. The story that

I'm going about (NAVAJO LANGUAGE) is that I think it probably might take whole book to tell all the story if I go day by day, week by week, month by month. It took three months to start from Albuquerque Old Town around to Jicarilla Apache reservation. There is an old man named by the Blue Cross Eye, an old, old Navajo man who lived in these days has told alot of stories about the Coronado expedition. So as I'm now telling you all the detail but I'm must skipping along as I can say that the story that I can tell you about Coronado exploring it might cost money but then I'm just skipping around here and there where they went about in his days. After that there is another story that came out about 16 or 20 years later after the Coronado explore in Mexico. During the time of the Coronado land at Laguna, Old Laguna. One of the Mexican had married into the Laguna tribe in the earliest days which he brought up half breed Mexican and half breed Laguna. They call him El Gora Sandoval, El Gora Sandoval the half breed boy was raised up among his people at Laguna reservation. During of his time he grew up into a man. When he was around 14 or 15 years of age he start to wandering about here and there among other Indians. He was doing most of the trouble making, he was one of the trouble makers in the earliest days. He was stout and strong. He had a bunch of Indian gang, they went about killing people, taking

away stocks and they pretend claiming that they were Navajos. They went around Zuni reservation, they went around Mexican border, they went around Apache reservation. They went even way down north into the Sioux and Cheyenne country and the Oklahoma Indian country. He brought back horses and sheep as he went about, here El Gora Sandoval got rich with his stealing stocks from others. Sometime he sell them to the Mexican people back into Mexico. He gets trade of all kinds. He kept on doing finally he got shot by the Apache Indians in the earliest time. He was killed between Apache path and..... between Apache path and Ganado around Fox Mountain. El Gora Sandoval was killed by Apache in the war path. He stole some sheep and horses off the Apache people and killed their herder, he got into trouble and the Apache people trailing back found them between Apache path and Coronado. Here, they didn't, the Apache people didn't take long to kill them off and he was one of the band that was killed. From there, the Apache warrior took his scalp. They claim, the Apache people, claim that there was a spring near the Apache path, Apache Creek there was a spring that is known where they call Sandoval Spring. This was where his scalping was hanged by the Apache people, Apache warriors and he never did come back from Apache so now I think you know that you can't fight Apaches in these earliest days. The Navajo and the Apache was great friends, they claim that

they were once one tribe that is the reason why the Navajo people and the Apache people wouldn't set war or war path in between each other. They will help each other if anything happens. Time went on and then the great El Gora Sandoval make trouble for the Navajo people. The Apache people already knew that he was the one that was making trouble between the Navajo Indian, the Navajo people and finally he got into where that he was killed. The story that I'm telling you was happen around 1840 and 1839 when the great El Gora Sandoval was killed, he was half breed, half Mexican and half Laguna. This was the way he was found killed in these days. Most of the Navajo people knew about El Gora Sandoval, but then the Apache people got the best out of him as he made alot of trouble for the Navajo people. He talked a little navajo. As he went about when he was almost five he talked Navajo. So others would think that they were Navajo peoples. That was the way that he had to blame the Navajos that was one of the things that how the..... So, that is one of the story that my great grandfather has been telling and all that time he and his gang had kept secret with nobody knowing they were the ones that's doing all the trouble makers. This is the story about El Gora Sandoval which has been told of my great grandfather during the time of our sheep herding. He has alot of more other stories about different men. We had some of the great warriors

that we had among early days.

He has a little story about the great Jesus Arviso, the Mexican interpreter during the time of Fort Sumner and then after that Mr. Chee Dodge has come in. So, I like to tell you a little story how Jesus Arviso was adopted to the Navajo people in the earliest days in 1830. There was a story before the railroad ever came through. A story that before white people ever came to New Mexico. There was a man named by Red Hair. Red Hair was known as one of the war chief. He knew his stuff. He had a little pony named by Black Pony that's the way he called it. He taught the horse how to fight. He taught the horse how what to do. He was known as one of the fastest horse that they had ever been found in the Navajo country. He was so gentle when you whistle to him he comes. He was ridden without no bridle. All you have to do is whistle at him and here he comes and then get on him and lead him by the mane. As you guide him around, he'll guide as though as he has a bridle in his mouth. He was one of the fastest pony that was ever born, the Black Pony is what he called him. The time during the war time of him and his horse he used to shoot arrows just like a gun. When he shoot you that arrow can go through your body just like a bullet can. He never miss you when he shoot you, the arrow will find its mark, even if you run fast. That was the way Red Hair used to shoot. He was

one of the greatest warrior that was ever known in the earlier days. In Nabajo they call him (NAVAJO LANGUAGE) that means red hair. One day he had a war path near Bramhams Store Trading Post. It is about 2 miles south of Bramham's Store that was where the war took place with the Ute Indians. During the time of his days there were some people got killed by the Ute and two of them got away and came to Red Hair's rescue, and then Red Hair was so mad that he went alone into a bunch of warriors, Ute. The Ute was over 30 or 40 Utes. Red Hair was only alone. He met the whole army of warriors. He didn't dare to be afraid. He went right into the middle of the band of warriors and shot a number of them down. He kept on doing it alone. They shooting at him but they never hit him, but every time he shoots he kills a man. In two or three runs he killed off about 30 people and the whole band of warriors of Ute was scared. Even one man he came in to..... he was that fast and the horse was that fast too. So, they ran off from him. As he came along while he was chasing he killed one by one until he killed over 46 people, 46 Utes. Finally he turned back and it was kind of getting dark and he thought..... somebody might find his mark on his body so he turned around. He went back to the poor woman that was wounded. Here they found no arrow mark in his body, he was a genius warrior and then from there,

they went back to a place near by Newcomb Trading Post and they went on to Tohatchi, today where they have a public school. He had found some Navajo people there where he left his tool. They had a man but he was killed by the Utes. Finally he went back to his home. His home was near Coyote Canyon on the flat. For a long time he's been traveling here and there throughout the Navajo country where he ran across people that wants to fight other tribe. He goes in war path with some others. All this time and all this year no wound on him that was found. He was so careful of being hit. He was very careful to run into deep thick people. As he went along he was like that all the way. After about 5 years later, he thought of travel for a trade to his good old friends at the Apache country. He knew quite a number of Apache people but he usually trade with them. He and some other Navajo people went along with him that wanted to trade. They went through Zuni reservation and on to Salt Water and then into the San Carlos reservation. There he found some Apache Indians which was to trade with. They took alot of things, braided rope and braided whips, braided bridles and saddle blankets, different things that they trade, buckskin made into coats, shoes made out of buckskin. Other things that are made by the Navajo people he traded as they went about. While they were trading around they had came to the high chief which

was called Geronimo and his pal Cochise. They were both at the visit.... Here Geronimo and Cochise and Red Hair and his gang visit each other. They have a little celebration as they dance around. While they were, during the celebration there was a little boy was different from all Indians, all Apache children. He was, his face was white, all his body was white. So, he's not an Indian, he is some kind of other nation and the great leader, the Cochise says that he like his Black Pony. He ask Geronimo and Cochise ask how much he wants for his Black Horse. And finally Red Hair says I don't want to sell. He is one of my great friends I never lose out on him but he had another horse just like him and then this is good Black Pony. The two Apache leaders kept on saying how much for your black horse. Finally Red Hair made up his mind. He thought of trading for the little white boy which was Mexican and he told the great leader I'll tell you what I'll do, I wanted that little boy, trade me for that little boy and they said alright, whatever you do, don't let him run away. The little Mexican boy which was called Jesus Arviso was traded to Red Hair, the Navajo warrior. Here they started back with the little white boy. The little boy was sure happy to go with the Navajo Red Hair. I think it was because the Apache was treating him kind of rough and he was brought back to the Navajo country, north of Gallup and below Tohatchi and Coyote Can-

yon. Jesus Arviso stayed with Red Hair there until he was 20 years of age. He was on his own then and he grew up into the Navajo family and he learned how to talk Navajo but he still remember his Mexican language so he talks two different language, in Mexican and Navajo and then when he was 20 years of age Red Hair thought that it would be best for him to be married into the Navajo tribe. So they had a marriage brought up for him and he married one of the Navajo girls and then finally he was married about 2 or 3 years time he had a little boy and he went into family business each year for every other 2 years he would have another boy or a girl. This is the way that he started his family. In about the time when he was married, there were other tribes has planning wars against each other. He was mostly in all the Navajo side all the way through. Mr. Jesus Arviso was a very smart man during his time of his marriage. Finally his family was the first people that joined the Fort Sumners march but he didn't want to join the prisoners part so he had to wander around until many years passed. He still went to fight around. He still wanted to be running around with other gangs. He like to fight and finally his family was sent to Fort Sumners and he was among his people back here. As they wander around for 3 or 4 good years among the people back on the Navajo reservation. He was known as one of the good warriors as he has been raised among the great warriors of Apache

people and he was never being caught by any army of any other Indians. He sure knows how to hide. As he was going on he was mostly near his people every time. So, after about 2 or 3 years he finally got tired of chasing around. One day he met some people gathering wild onions and wild potatoes. This was around in the fall and he asked them you haven't known anybody any other Navajo people live around some place here. But here already knew that he be at Fort Sumners some of these days. While some of the people was being round up and be driven to San Fidel he had to make up his mind one day when one of the Navajo people was being driven out from the Salt Lake Mountain and he followed the people as they going about. So, that is the way he was wandering around in the country. Finally he got tired of running around there the Zuni reservation. While he was meeting some of the people he know where they were living and he asked some of the people that they haven't get round up by the soldiers yet. The next day he was wandering about again and finally he met some army marching towards the San Rafael trail. He then thought that the best for him to do was join his people. He was lonesome for his family, his family was already being pick up by the army and was sent to Fort Sumners. So he made up his mind to be following his wife and his family. So he saddle up his horse and got one blanket out under his saddle and he marched

out to meet the band of soldiers. He came to a place where he could be seen and then there was a whole bunch of Navajo people was being driven by the army so he made up his mind to meet the party. As they went by they saw him coming. He was holding up a flag as in the peace flag so he was nearng the march and then the army saw him coming so they met him and took him back into the crowd. At the time when he was moved into the crowd, the army took his horse away from him and all the Navajo people that was on the march knew him that he was one of the members of the Navajo tribe. So, he was well known in the Navajo language. He talked perfect Navajo language. When he was talking to the Navajo as he act just like a Navajo and then they took his horse away from him and then some how rather that the army thought of some kind of suspicious about him. He might escape or he might fight so they tied his hands behind his back. As they were on the march on between Ramah and Alamo. Before they reached Alamo there was a band of Zuni warriors catch them up and the Zuni warriors stopped then from going further on. There was not enough soldiers to cover the Zuni warriors. So they were very low on food so they had to untie him because they think that he can handle the gun more better than the Navajo. So he was handed a gun and then he knew how to operate the earliest gun. The earliest gun was nothing but gun powder. As they was fighting, fi-

nally the Zuni had quieting down and they start to move back turn back. As they went on they were nearing the fort to San Rafael, it was the time when the San Rafael had a fort there that south of Grants. The fourth night falls they have reached San Rafael, there was more army there. Finally they had to hire him as one of the army because he knew how to talk English and at the same time he was well known in the Mexican language because he was a full blooded Mexican. There was some army in the, there was a Mexican army that was with the army. So he and the army was talking mostly all the time in their own language and at the same time he talked Navajo. So they decided to hire him on and he joined the army then as a red coat and blue coat was what was called in the earliest days. Finally they were sent back to the reservation. Old Jesus Arviso was known throughout the country. He knew all the places where the Navajos hide. When they reach the reservation he was sent alone to talk to his people, he knew where they are and it don't take too long for Jesus Arviso to make the Navajo join the Fort Sumners march. So finally they had to keep him on as one of the army leader. During the Kit Carson days that he was one of the best army that they had. For a few weeks there was some more gather up and started to march on to Fort Sumners but he was one of the member of the army now for the United States Army. They went on to Fort Sumner. Finally he was made one

of the head leader among the Navajo people. Jesus Arviso was one of the was the one that was suppose to choose the head chief or the head leader among the Navajo people because he knew which one was the best to select. So, during the time of the selection of the Navajo leader he won by their vote as they went along, who, what they like they can choose. So he stayed over there for four good years working with the army and at the same time they used him for interpretation and finally one day Jesus Arviso got the people together and talk about their own homelands how they can be sent back. They talked for at least one whole week. Will there by a way? The government and the general was talking about sending the Navajo people to Oklahoma because of their wickedness but still the Navajo leader was asking to go back to the old good homeland, back to Fort Defiance and Gallup area. They had a big country there. As they were at Fort Sumners the army, the white people had taught them a lot of things which they learned about butchering animals and about working in gardens, how to plant gardens and irrigation. There were alot of things that were being taught. The Navajo people went to Fort Sumners has to be taught and to teach them how to be behaved. Mr. Arviso was in the lead of all the Navajo people. Finally the government decided to do what they can do with the Navajo people. The general sent a letter to Washington. In these days letters takes a long time to reach Washington.

They have to go by pony express and wagons. It took pretty near one whole month for the answer to go and come to Fort Summers. Finally the Washington decided what to do with the Navajo people. As the answer came back from Washington, the general told Mr. Jesus Arviso all the story about what the Washington had said about the Navajo people, and the Navajo people was called together and was told what the letter had said from Washington. Mr. Arviso told his Navajo people what it was.... There was four days of discussion. The government wants the answer. The only way that they can go back to Fort Defiance is if they promise to send their children to school and have good education and learn more about good ways of living. Mr. Arviso told the Navajo people that that was the only way that they can be sent back to their old reservation and then they were told and the people had talked about among themselves and they decided to make agreement that they can sent the children to school. It was about three days. One more meeting would fix the idea what they think. They make agreement on one more day to come, it was four days, three more and then next day and the agreement was made among the Navajo people to send their children to school and then Mr. Arviso told the people four times is the agreement right, everybody says yes. One more time, agreement yes three times yes, four times yes. The answer of yes four times made the agreement that they can be sent

back to home land, back to Fort Defiance, Tohatchi, Shiprock, Tuba City, where all the Navajos are now living. They were told alot of things that what the army can do or the government can do to help them. They promise no more about getting into trouble again so it was happen no more trouble. The agreement was made on the fourth day, in 1868. Finally it came up the point and they were getting ready to move back. It took about one whole week to get ready to move back. The Navajo was working day and night on wagons, how they can move back. There was over 4,000 of them to be returned. Finally the United States government was having a hard time to feed that many people every day. The money was running low so the government had to make an agreement because if they were sent back they had ways of taking care of themself and food. The agreement was made that they were to be sent back. They were all happy the day they, the day of their agreement. They been having ceremonial every night until they were ready to start on the journey. They reach the day and they started out like the way they came; some by foot, the ones that are cripple or not able to walk they were being hauled by wagons. The band of people was sent back. Finally they reached the Rio Grande River about a week from Fort Sumners to Rio Grande. It took about a week to reach. Here they had to wait. It took them two days to get across the river. There was some logs made out of boat, the oak, there was two or three of them made and a big cable to reach across

the river and the wagons and the horses were sent across in a floating log; so it took about 2 days for the whole crew to cross the river. As they crossed the river a little ways from the river they stayed again, it took 3 days. For 3 days they went on and march up to San Rafael and on down. It took about at least 3 days from Rio Grande to Fort Wingate to Grants to reach Grants on account of the small children and older people. From Grants up to Fort Wingate it took another 3 days. From Fort Wingate to Fort Defiance it took pretty near 3 days. Things are going slow but sure. As they went along, the Navajo people were sure happy to see their own homeland again, about 4 years later. Here they were gathered at Fort Defiance. While they were waiting at Fort Defiance some of them left back on their home country. They settled in different places. They were told to be back in certain date which the government was going to issue out sheeps and goats among the Navajo people and what else they could use like picks and shovels, hoes, buckets, alot of things; dish-ware to use at their home. This was the way the government treat the Navajo people in the earliest days. The Navajos were given something to live on. Each Navajo had to receive one goat apiece or one sheep apiece. If they have more family that be 3 or 4 or 5, 6 goats. This is the way they were been treated. Then in a few years some of these sheeps were tied together and watched as

they went along and they were taking very careful care in good care that they would raise more if they wish to take care in a good way. As they have been going on for five or six years some of them had made better living and learned alot of ways of living which they have learned back at Fort Sumners. For at least 5 to 10 years was the promise made that if they do good, be good by living good ways so the government had to watch them from Fort Wingate for that many periods of year if they keep their promise in about 4 or 5 years time there will be nothing coming up again, no more fighting or anything so it was made and the promise be kept were surely carefully be watched.

END OF TAPE