

Tape #389  
NAVAJO  
Oakee James  
Recorded by Tom Ration  
April, 1969  
Side One

DAYS OF TREATY OF  
1868: PROVISIONS  
OF TREATY.

The story is still continue on with Oakee James story,  
the early people making its world. This is a story that  
we all should be interesting in that area. Coming past  
year it is a lead story that man has ever been known for  
the past time of Navajo days and there is a story of  
Oakee James story. We'll be keeping continue on until  
it is finished. This is Tape 3. A buffalo calf that had  
just made... and cut up the  
then came over the top of the hill. They  
went on there on horse after horse jumped...they had  
very few horses and then they reached the Reservation.  
After that they seek off into the Comanche Canyon the  
400 soldiers mostly on duty at the fort would not stop  
them. Sometimes they brought back a few horses to make  
up for the herd they have lost in the fighting years.  
Sometimes they lost their very own and anywhere they were  
and were transported by the manage which disappear before  
them on every side every brave wanted to give them beads  
but beads did not help the Navajos to work the new life.  
The crop failed again and the government sent blankets  
and bundles of material for clothes. Man and woman began  
to appear in grey army blanket instead of black and white  
stripe at one of the . Still they kept

their costumes as early in the old like as they would perhaps this makes them feel less homesick. Some have said that the Navajos have doubted their pleasure at Fort Summers but these people disagree. They have a needle and thread, no sicknesses as they were at the present time. No violence the government sent records to call them, then the people made this up as best they would. Men made their own courses, Mexican type slides to the knees. They would put out a thread from the clothes

and they slip the thread through without any needle. Some of the women especially if they have been slave of the Mexican knew how to get clothes into a simple shape. Others had never worn anything but blankets with a pear shaped edge stripes, fastened on the shoulder, tied around the waist with a belt. They cut calico into strips and used this in the same way for these made with a long stripe still they stuck her head through and wear it like a poncho. There have been tracing about how Navajo woman learn to wear modern shirts at Fort Sumners, yet at this tiny outpost into the plains, they had little chance to see woman's clothes. They live in their own dugout, miles from the Fort and the only whites they saw from day to day were a few blue

coat soldiers. Where the woman would sew or not they would weave. This was their profession and they kept it up month after month. Even then the man grew discouraged and were forced to plant anymore only a few of them had sheep, so there was very little room to use. They made the blanket wrapped and cross yaqui strings, the kind they had used for clothing when they first came to the Southwest. Blankets were woven with this

in a climate of black and white stripes. A few woman however, were lucky, army officers at the Fort and elsewhere in New Mexico had heard of the fine Navajo weaving and they were willing to finish yards of blankets, fine soft Germantown yarn was now beginning brought across the plains, the ox was brought all the lovely colors he choose or thought it was like a gift to give to the Navajos for the weaving. Woman use their own ideas of pattern and some beautiful creature came out of this sad time. In 1867, three years after the Navajo had came to Fort, the camp was green, this new crop would be grown like that, other says the government was discouraged, for the Navajos stayed at Fort Summers had cost almost \$10,000,000. This was much for these days as 50,000,000 a day, something had to be done. James Sherman, a noted commander of the Civil War was sent out to investigate. The Navajos still tell how the



commune of the Fort began to shoot far and how easy how showing courage came fast across the plains. There was a meeting and the Chief called in the people outside the people of this building kept back by soldiers. They did not know that the General of 5 years was considering whether the Navajo would be sent to Oklahoma. The land was better there. People thought then the Navajos would be followed from trouble. The meeting went on all day and finally, the General urged the people ran to him, falling, kneeling, says Charlie Mitchell, man and woman gathered and burst in and pulled on him daily.

My father, my mother, sent us back to our own country, go slowly says the General. One has pity on you, indeed I will help you. It took time but at last a paper from Washington, brought by another official. Again the old man were called in and a plain proposal was put to them. There was to be no more fighting, no more stealing of stock. Children were to go to school. The Navajos were to become a new kind of people. It is well, says Paracito, who was the speaker that they...All the Navajo agreed, relate relatives they told each other hasn't the knowledge of our faith came to us yet. These have brought us most let us give up these past flirts and go back to our country without them we gain nothing by them. On June 1, 1968, the Navajos



signed the treaty which was their craft for the future. That treaty is printed on the next page on a simple paper that goes to Washington. It was signed by the 12 Chiefs, the Councilmen who had been appointed by the government. It was not been kept completed by the either side and it stands as a promise of what both thought right for the future. This was how the treaty was being set in these days and I will tell you more about how it was set. Each day of the talk that they, my great grandfather told me most about these things which I am telling you today, that during the treaty time in 1886, I will tell you very briefly how it came about. I have some words that is being set up in these days. My grandfather has brought some it back during the time of 1886 and we still got it so I will tell you just what day it was. On every story that I'm telling you I will how it came by day after day till the treaty was being agreeded by the people. Well, here a ghost, the story of a treaty with the Navajo in 1868 between the government.....and the Navajo, this is happened July the 1st, 1868. Articles of the treaty an agreement made in part into at Fort Summers, New Mexico on the first day of June, 1868, by the, by and between the United States represented by its Commissioner limits, General W. T. Sherman and calling Samuel F. Shepran (?) of the one part

and the Navajo nation or Tribe of Indians were represent by their Chief and headman. During authorizing and unparted to say Chief and headman being here to subscriber of the other part, Number 1: First from the day forward all war between the party to this agreement shall forever case. The government of the United States deserve peace in its honor is hereby to keep the Indian preserve peace and they now paided their honor to keep it. This was called peace and friendship, now to the next offer them among the whites to be arrested and punished. If the bad man among the white or among the people subjects to the attorney of the United States shall contain any room upon the people or property of the Indian. The United States will uphold proof made to the agents and forward to the Commissioner of Indian Affairs at Washington City. It began at once of course, the affinals to be arrest and punish according to the law of the United States and also to redeem the Indian person of the loss that, [REDACTED], that was the second talk. Now it's the next talk open among the Indians to be given up to the United States. If the bad among the Indians shall contain a wrong or depend riches upon the person or property of anyone white, light or Indian describes to the attorney of the United States and at peace there with the Navajo Tribe agreed that they will

on proof made to their agent and unnoticed by him deliver up the wrong dealer to the United States to be tried and punished according to its law and in the case they will, they will abide defiance to do it. The person injured shall be reimbursed for his loss from the enemy of other money do or to become dealing under this treaty or any other that may be made with the United States and the President of the prescribed such rule and regulation of consent demanding under this act as in his judgement maybe prepared but no such damage shall be suggested and paid until explained and impressed upon by the Commissioner of Indian Affair and no one extolling loss whispering or become of his rallies and provision of this treaty or the law of the United States shall be imbursed therefore. Rules for damage and this is called Reservation founder. The United States agree that the following Districts or Countries to which border on the north by a 37° of northern, south by any east or west line passing through the set of old Fort Defiance in Canyon Benito. East by the Forts of Long Trek which if prolonged, would pass through old Fort Luma or the (NAVAJO) Bear Springs and west by the about 190 which providing it as an outlet of the Canyon de Chelly which canyon is to be all included in this Reservation shall be in the same as hereby set



apart for the use of (NAVAJO) of the Navajo Tribes of Indians and for such other Tribes or individual Indian has for time to time they may be willing with the consent of the United States to demand among them and the United States agreed that no person except these herein shall authorize to do and accept such officer, soldiers, agent, and employment in government or of the Indian as may be authorized to enter upon Indian Reservation and this charge of duty and post by law or the order of the President shall never be permit to pass over, settle upon or reside in territory describe in this. This is another paragraph that says that he says that agents

willing to be elected by the United States.

The United States agreement has caused to read the bill at this point which is said Reservation where timbers and water may be converted, the following buildings: A warehouse to cost enough, not exceeding \$2500; an agent's building for a residence of the agents, not to cost exceeding \$300, carpenter shop and the blacksmith shop not to exceed \$1,000 each. And a school house and a Chapter so soon as a sufficient number of children can be induced to attend school which shall not cost exceeding \$5,000. He says that we don't want to induce

to make his home and reside here

. The United States supreme that the agent

for the Navajo Tribe makes his home at the agent's building which he should reside among them and shall keep an office open at all times for the purpose of pertaining in government interest in such manner of complain by or against the Indian as many as may be present for investigation. As soon for the faithful discharge of other duty enjoyed by law in all case of disrapture and person or property he shall call the advancement be taken to writing and all work together with his findings to the Commissioner of Indian Affairs. These issues shall be binding on the party of this treaty. This is a time when the people talk against the government or the government telling them, like a family deciding to commence farming, made land at. The very individuals belong to said Tribe are legally and incorporated with it, in the head of family for reserve to commence farming. He shall have the paint to select in the presence and with the assistance of the agent in charge. In the type of lands in said Reservation not extending 168 acre in extent with the type when sole select confirmed and recorded in the land book as herein describe shall cause to be held and commune in the same may be of conscious and have in the excellent emotion of the personal selecting it in of his family so long as he are they continue to cultivate

it. Person not head of family...A person, any person over 18 years of age not being the head of the family may in life normally select and cause to be confined to his or her, for the purpose of consolation and prices of land not extending 8 acres in extent and thereupon which the extent will be of the present commission will be the same as above. That confining of selecting to be delivering at have to be recorded for each tract of land so selected and contained a description thereof and the name of the person selected with the confound endorse thereon that the signature has been recorded shall be delivered in print unaffiliated by the agent after the same has been recorded in by him in the book to be kept in his office, describing to inscription which shall be known as the Navajo language. Survivors, the President may at any time order a surveyor of the Reservation and then so surveyor congressly shall provide for protecting the rights of said settlement in their improvement and then fix the tract record of the holding being held by each of property. The United States may pass such law on subjects of descent of property between the Indian and their descendents as maybe through property. Selling between 6 and 16 to Indian school in order to assure of civilization of the Indian



entering into this history, treaty. The necessary of the education in related especially of such long as men they settle on side of cultured party of this Reservation and may therefore favor themselves to compel their children, male and female between the age of 6 and 16 years to attend school and it is hereby made the duty for agents of said Indians to see that this description is complete with the United States agreement that for every 30 children between said age who can be induced or compelled to attend school, a house will be provided and a teacher content to teach the elementary branch of the English education shall be in \_\_\_\_\_ who will reside among said Indians and discharge him or her duty as a teacher. The permission of this article to continue for most of the years. Since their own culture \_\_\_\_\_ when the head of the family shall have select land and receive his \_\_\_\_\_ directed \_\_\_\_\_ and the agents shall be satisfied as he is \_\_\_\_\_ to combining culturally the source of the living, it shall be intended to see him agriculturally for the 1st year not exceeding in value of \$100, in each successive year. He shall continue to farm for the period of 2 years \_\_\_\_\_ he shall be in to see value of \$25 \_\_\_\_\_ in limit of money in keeping he lieu of all sums of money or other

providing to be paid \_\_\_\_\_ to the Indians  
 here in name under any treaty or treaties therefore made  
 the United States agreeing to deliver it to agent's  
 house on the Reservation here in \_\_\_\_\_ on the  
 first day of September of each year for three years. In  
 the following actually to witness Indians to furnish  
 with no articles \_\_\_\_\_ they can make clothing such  
 articles clothes goods and warm material and eliminate  
 thereof \_\_\_\_\_ as the agents may make you a  
 slave for, not exceeding the value of \$5 therein. Each  
 Indian belonging are encouraged to manufacture their  
 own clothing, blankets at...to be furnished with an  
 article which they can manufacture themselves and in order  
 that the Commissioner of Indian Affairs will be able to  
 translate it properly for the articles with here remain  
 which shall be duty of the agent each years to forward  
 to him a full and exact \_\_\_\_\_ of the Indians  
 on which the, it made from year to year to come basis.  
 \_\_\_\_\_ corporation and money for 10 years  
 and additional to the articles here in name the sum of  
 \$10 for each person including to the benefit  
 to his treaty shall be under the \_\_\_\_\_ for a  
 period of 10 years. Each person who urge in farming in  
 each way pursue to be used by the Commissioner of Indian  
 Affairs and a purchase of such articles from time to time,

the conditional of this is necessary of the Indian man  
in that to be trouble in and if with-  
in 10 years at a time it shall appear that amount of  
money needs for clothing under the act actually can be  
committed to better use for the Indian and the  
Commissioner of Indian Affairs may change the corporation  
to the other propose but in no even shall the period,  
the amount of his cooperation into and extended for the  
period may providing and remain and the President shall  
insulate details in officer of an army to be present and  
attach the delivery of all the goods here remain to the  
Indians and he shall inspect them and support all  
requirements of goods in a minor affair he feels  
in consideration of the regular stage  
and the fights conferred by this treaty  
intimated his friendship by the United States, the  
Tribe who can, are a party of this agreement hereby  
stated that they were in question of all  
rights to accomplish any territory inside their  
Reservation as here in confined rights to hunt on any  
countryland. to their Reservation so  
long as a large number may live here in such number as  
to justify the case in then the same Indian whether  
explain agreement by the Indian as to outside territory.  
Army officers to attend the delivery of goods, railroads,



the traveling wagon train.

traveling

but they will make a proportion of construction to area now being built or hereafter to built across the continent but they will not interfere with peaceful construction of the railroad not passing over the Reservation as herein the farm. They will not attack any person at home or traveling nor motionless or describe any wagon train, coach, mule or cattle belonging to the people of the United States or to prison family

therewith that they will never capture or tear off some statement, women, and children. They will never capture and tear off from settlement women and children. They will never kill or attack white man or attempt to do them harm, roads and station, military posts and roads. They will not in the future oppose the construction of railroad, wagon, station or other works of utility or necessarily which may be order or permitted by the law of the United States which may be order of United States shall, but shall such road of other workers to be contracted on the land. So...the government will pay the Tribe whatever amount of damage may be assessed by the disteresting Commissioner to be appointed by the President for that propose, one of said Commissioner to be a Chief or headman of the Tribe, military posts and roads of Reservation not to be



\$150,000 of presently or to be per annually shall be imbursed as following suscribe to and condition providing in the law to will...remove the actless of the Tribe from the remove of the Tribe from the precaution

Reservation to the Reservation said \$50,000, sheeps and goats, cattle and corn. The purchase of 50,000 sheep and goats at cost not to extend \$20,000...\$30,000. The purchase of 5,000 beef cattle and a million pounds of corn to be collect and held at the military post nearest the Reservation subject to the order of the agent for the relief of the meeting during the coming winter. It may be the balance of any of the appropriation to be invested for the maintain of the Indian trading their removal in such manner as the agency is with them in determining the removal, the removed of this Tribe made under the provisions we will make control in situations of the military manner of the territory of New Mexico and then complete the measurement of the Tribe to resolve to the corporation, Reservation to be promoted home of Indians. The Tribe herein met by the representatives party to his treaty agreement to make the Reservation herein describe their promoting home and they will not have a Tribe makes any promoted settlement elsewhere, reserving the rights to hunt on the land adjoining end of said Reservation



formally called their subject to the promotions made in this treaty and the order of commander or the department in which said Reservation may be for the time being and it is further agreed and understanding by the parties to this treaty that if any Navajo Indian or Indian shall leave the Reservation herein describing to settlement elsewhere, he or they shall protect all their rights, privileges and articles confined by the terms of this treaty and it further agreed by the party to this treaty that they will do all they can to induce Indian now away from Reservation. set apart for the actual use of cooperation of the Indians meeting to move a little slice or in urging in the war against the people of the United States to bend down such a life and settlement made in one of the

Reservation set apart for the exclusive use and applicate in the Indians. The testimony of all which the same party have here unto on this first day of June, 1868, at Fort Summers in the territory of New Mexico set their hands and seal which was made by T. T. Sherman, General Indian Peace Commissioner as interpreting Indian Peace Commissioner, Navajo chief, he signs with an X from translation of Indian needs. The following needs that were signed by X, Paracito, Armijo, Verdado, Manuelito, Largo, Hoffemor. Council member each

signs with an X, Requader, Horn Martin, Sarynito, Grande, Anamancho, Marcelino Mancho, Chiqito Sergando, Cordebear Armijo, Francis, Chiqito, More Deliado, Homedo Molidad, Granado Mancho, Norbon Certando, Treviso, Isivero, Horn, Conejo, Cornmando, Casadandro, Cederero, Hornedo...

. These are the people that was during the treaty time that had signed the treaty to the right of the Navajo Reservation, we go on to another subject.

Navajo and Washington cooperated is called the name. Twice in their history the Navajo had made a fresh start, the first time was when they arrived in southern, Southwest gave up their roaming life and settled down to raise to corn. The second was then made acquirement sheeps and horses and became herders and fighters. On each they saw a better life ahead. They were not afraid to drop old ways and learn new ones. Now they were about to do the same thing for the third time...a Charly Leacher of Twin Lakes Area. Every bit of our behavior was wiped from us. They were going to give up riding and make their living as farmer and sheep men... . The treaty had been very clear as to how it would be done. They were to go back to their own country, although only to appropriations of land where they used to roam. The government

would furnish seeds for their first crop. It would give them some sheep to make up for those Kit Carson had killed. For 20 years while they were getting started in the new life it would help with yearly gift of tools and clothing, even food when necessary, promise like this have been made to other conqueror tribe, all but the promise of sheep. The Navajos were the only people among the war-like who had taken to raising livestock for use and Comanche and Apache ate their animal as fast as they got them. Now the Navajos were to be glad indeed of all they had learned in earlier years. They had never lost their habits of work. Their men, when not hunting and fighting, will be in the cornfield or off on trading during...their woman had long been weaving blankets for trade. So, the people do not feel loss because fighting was forbidden. There were Tribes who set down and Mormon feeling that when the old life was gone there was nothing to live for. The Navajo had a busy waiting for them. There was laughing and singing as the people loaded their 1,050 horses and collected their 1,100 sheep. All that had lived through the year at the Fort, party by party, they begin to slip away towards the beloved homeland. Those who had no horses or who had old and sick people in the canyon, waited for the government transportation promised in the treaty. On June 15, they left



Fort Summers and a long progression as they had killed. There was a train of covered wagon drawn by oxen. There was people walking but now some were some old men and army blanket wore other had dresses and blanket like dress made of the white man's Shalako behind the people came their few sheep and horses and among them rode the blue coat who worked as guards would soon be over. One vehicle with the permission was not a covered wagon.

It had springs and caution seats, cushion seats. It was made to carry people not afraid. The Navajo looked into at these which the white

call a buckboard. It was made for roads in civilization country and it was a sign that someday these things were coming into Navajo land and it rode the new agent Marer (NAVAJO) the Indian call Big

Grasshopper. He was going to live with them on the Reservation and carry on their business with Washington. There would be plenty of such business for if the treaty was to be carried out the Navajo and Washington both had promise be faithful. The progression passed Mt. Taylor, Sacred Mountain of the South. It passed miles of flat rock which are the blood of (NAVAJO) .

The giant who killed the monster slavery so that this very land would be saved for the Navajo. It moved beside this red cliff which line it moved beside the red cliff which

lined the road towards (NAVAJO)...Bear Spring. There in the present valley the American flag flew over Fort Wingate, to modern young Navajos, Fort Wingate means the big boarding school where they play football, baseball in open space once the soldiers paraded ground, and times each other around big stones. The message dormitory once by rocks to the Navajos of 1868 it was the last stopping place before reaching the Reservation. Here they were told to camp, here agents of Indian Service, females took charge, females formally took charge and the local went back to Fort Summers. The Navajo were no longer prisoners of war. Where they not to go home, Fort Wingate was not a Reservation and the Navajos wondered why Washington want them to stay here day after day camping in dugout and stealing . They would not guess that Washington had been almost as surprised as they, something moved west. The Reservation boarding decided by the treaty had not been surveyed agent's building will not prepare in short. Washington moved the clearing space before no wandering while the Navajo stayed within the 40 square mile of what is Fort Summers thinking only of home and of their fighters with the Comanche. The whole force of the United States had changed, the Civil War was over. The several states were bounded to act as one

meo

Mead M  
bond  
USA

nation. The discriminated country in the world. No where else had so many people agreed to move themselves without a thing or director. The team was a little like the old Indian form of government. Through on a huge shelf there was going to plenty of confession and many mistake as the country grew. Almost too fast for law to keep up with it. In these same years most of the wild Southwestern Tribe had been conquered. Even the Navajos old image, the Utes and Comanche had gone on Reservation and only the Apache was still making trouble. The buffalo herds were going smaller over the plains where they used to roam. White man was going out, cleaning fields, finding towns scaring for the mineral and the water power which they would make the nation with. These business, these busy white were not content to travel by ox carts and mule teams, railroad were being planned. Congress in 1866 had passed a law giving huge tracts of land to any company which would built them, the Navajo were coming back into a changed world. It was a long time before they understood what all these would mean. They still had no interpretation but Jesus, the Mexican captured here terminated their questions and tried to explain why the ox carts bringing ration to Albuquerque was so often late. So they had ration all that summer and quit traveling



while they camp at Fort Wingate. This waiting for the few life was hard but the Navajo had not forgotten their own food gathering days. They went out after rabbits and prairie dogs, seeds and roots, many times the Reservation was evaded Paracito and the other headman claimed to heal with the agent on a hill with an agent to look at the borders their land was still to lay within the four sacred mountain but it would include all the country where the rider used to roam. Old Navajo land where the ancient ruins are no longer belonging to the people, that was to be an Apache Reservation. The land south of Chuska must be left untouched for there is the railroad would pass Hopi and Zuni territory must be left alone. Perhaps the chief hardly know what destruction this would mean to people who had always wondered where they, had taken what they choose. Still, they have to permission slips of the stronger and stronger hole of Canyon de Chelly, Fort Defiance and Grandpa aided took up his resent in a little adobe house. At the Navajo...at the spot where the school principal now lives. The Navajo start off eagerly on foot and on horse back to find their own home that was little left to find. Hogans had all into pieces, peach tree had been cut down. The old cornfield were now empty desert for corn does not seed itself like

wheat. If there are no room to plant they stump or seed ever year there is no corn. The spring, next spring the government gave out corn and wheat seeds, but no tools had been given. The Navajo planted with the wooden digging stick made as in the old days. There was nothing to eat around their homes unless they gather wild plants and hunt rabbit, prairie dogs and field rats. Arrows were made of old pieces of iron packed up around the Fort. In hunting prairie dogs were not longer believing the little animal eyes with piece of medicine. Now they use broken button, bottles still that was only for people camping at their field and unable to go back to Fort Defiance for ration. Five hundred family live around the Fort in dugout and old army tents, the hills they are still dusted with holes left by these dwelling of the first hard year after the Navajos return. Saturday was ration day then Council leads the whole Tribe as dawn. The Navajo were used to ration by this time and they were not surprised to find that their high wall corral had been built at Fort Defiance like the one at Fort Summers. The people entirely only one by one at the little gate where each received a ration ticket as they crowd in, laughing and talking with their babies, dog, and ponies, one or another leading man would stand on the wall telling the new and giving advice. When

reaching person had his ticket he pass out another big advance to the Commissioner for supply. The supply were the usually beef, coffee, and flour and some food the army used beef was driven in on the hoof and the head of the family would sometimes get a whole animal which he then slightly in the corral while the inspector watch the light delay sacked of flour came by oxen late from Albuquerque. Sometime a family head would borrow an army wagon to take these back to his camp. Sometimes he would slap the sack on one of his broncos. These sacks were often the only clothes for family to dress. On lucky days there were some tobacco, salt and sugar, no one thought about the food value of green vegetable. The Navajo got food habit in these ration days which some have never changed.

END OF TAPE