

Tape #77 (side 1)  
SANTA ANA PUEBLO  
Porfiero Montoya  
December 19, 1967  
By Dennis Stanford

Ceremonials and dances at Christmas  
time and games (ceremonial shinny)  
Hunting with bow and arrows  
Cattle  
Oxen days (carts, etc.)

- A. Wood.... yeah, he is chopping now at his house... We wanted to go up Sunday, but they told me that the road is no good, up there above there is alot of snow... alot of snow up there.
- Q. I would think that it might be alright.
- A. So maybe I will chop some too at the house so we can take it up there. I was lucky, one Spanish guy a week ago, about a week, he lend us his pick-up, got some real good cedar. He, of course, he wanted money... but we don't have any money, and he saw that stack of hay there and he said, I will trade you for hay.... and so sure enough he took a load there so got no wood up there, and he wanted me to go up.
- Q. Now, Porfiero, when you say a lady is going to put up a dance, just what do you mean, what does Melanie do?
- A. Well Melanie probably have some... by doing so..... and she will get a blessing or something or restore herself if she wanted anything good, you know... it's sort of a pledge that they make, you know.
- Q. Now does she provide food for it?
- A. Yeah, party, and then everyone has a hand in that.
- Q. Does she provide more than other people?
- A. No, other people bring more than she does. I guess it is because she is the one that is going to dance.
- Q. Oh, she is going to do the dancing... oh, now that is just what I wanted to know... she will be buffalo woman or something like that?
- A. Yeah.
- Q. Oh, they call them buffalo? She had been ill.....
- A. A while back there yeah..... I guess she had already made up her mind at Christmas.
- Q. When she was ill?

- A. I guess so, it looks, I didn't go to the meeting, all the meetings, just close relatives of the girls.
- Q. Well then, who will be the rest of the dancers, somebody that she selects?
- A. Yeah, or if after they hear it, the ones that go out, usually the boys are the ones that dance the buffalo in and ask to be to dance that one and then of course, the rest of them, you don't have to coax them, you don't even have to ask, they hear about it and they come around, wherever the house practicing is with songs...
- Q. What would she have to do to get permission?
- A. Well, she will tell her father first and then her father will have to get permission from the war chief and also the...
- Q. The war chief?
- A. Yeah.
- Q. So they both give permission? You have a cacique though, don't you?
- A. Yeah, no, you just notify him in the morning... and then you start right in.
- Q. Morning of the dance?
- A. Yeah, a dance and then he'll come through the plaza where the dancers coming in.
- Q. So he doesn't have to give his permission?
- A. No.
- Q. Now this surprises me, because before the cacique used to have to give permission for the bridegroom and it may be that it used to be would there be a big dance afterwards?
- A. Yeah, after that, we all go there.
- Q. And when will that be?
- A. Christmas, Christmas morning... and of course they will probably give them two days to dance.
- Q. Is the dance all day or just...?

- A. All day, they go and visit the church early in the morning, when the church service is over, they come in the church and dance there, and then again at sunrise.
- Q. This would be starting real late after the mass?
- A. Yeah, that is the way it is.
- Q. They have a dance there, actually?
- A. I don't know, I went to the church on Sunday and I couldn't get how what he meant, he said I will be there Christmas to give mass, but I don't know whether he be there early or after nine o'clock, I don't know quite what he meant by saying that. But usually they make it clear when they are going to be. He was there last year for the Christmas Eve last year... and then he didn't come during the day until 9:00 o'clock he didn't come.
- Q. That's what they do in Jemez.
- A. I don't know about the villages up that way.
- Q. Have they gotten a Christmas tree for the church yet?
- A. I don't know, that is the fiscales job, if he wants one that is one of his owrk.
- Q. The priest?
- A. No, the fiscale. They usually get a tree from places around here, like that Leyba, you know, the one that makes the adobe? Like last year, he gave one free and then another one, lumber man down here... he gave us one free.
- Q. Do the Indians go and ask for it?
- A. Yeah, but they go to buy it, but then they think that they can get blessing or something like that you know... of course it is going to be a (?) for the purpose of that, but that lumber thing he has been very good at helping me like when they put the addition to the building, he is building against the church, the one that furnished the lumber.
- Q. Who is it?
- A. This Spanish guy named, I forget his name, Manuel Lopez... I think that is his name, he runs the lumber yard, and sometimes he donates his truck for hauling.
- Q. (?)

- A. No, that is lion, that is a lion.
- Q. There isn't very much fur left.
- A. No.
- Q. What....
- A. This one goes down this way... I don't know what the other piece goes right through (?) things like that.... in here, this part I think is suppose to be tied right here... like this and it is.
- Q. Well I was going to tie it here... well wait a minute, try tying the other side up... this....
- A. No, no, it is suppose to go down this way and this part is suppose to be right here.
- Q. It comes down this way?
- A. Yeah, lower like that... and this one down here?
- Q. Here is the flat part from....
- A. I think it is suppose to be turned around.
- Q. I would think this would be tied around....
- A. This I think of course sometimes somebody....
- Q. Oh, wait a minute, we have it twisted around.
- A. Yeah, now that is the way it is supposed to be, the opening is right here, this is just turned around.
- Q. I see.
- A. And it is suppose to be tied right here.
- Q. To this?
- A. Yeah, this one goes through here, it is this way... this one, I think it is this one and I don't know....
- Q. Maybe that one goes through this.
- A. This is the one that is broken off.
- Q. Yeah, but (?) must have made this from arrows. You had better remind Mike Weber when he goes out the day after Christmas to Zia

that he is going to tell Lorenzo, for heaven's sake, file these at home here and not being very lively, he could get those arrows made and we need them and we need them now... it is not a matter of making the (?).

A. No, you need (?) something to make hole in it.

Q. Yeah.

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A. Well she start to tell me about that, that he said that there were two brothers, Dennis and....

Q. Hmnnnnnn

A. That I think he is going to start telling the meaning of the thing... but then his mother I don't know where he sent her, she never show back.

Q. Oh, that is too bad, we have to go back out and talk to him.

A. He said that he was going to come to the pueblo, to my house I mean, but that fellow Armando Ortiz... from (?) but he didn't come and I think it is all on account of.....

Q. I suppose so.

F. You folks never do the matachines in your pueblo?

A. No.

F. That is interesting, do you think that you ever did?

A. I don't know.

Q. Lorenzo told me that they did it in Zia.

F. My guess is that they always used to in all the pueblos, does he still do it or...?

Q. He said that they used to but they don't anymore just Domingo and Jemez... as far as he knew, maybe some of these other pueblos did.

F. Taos did as late as 1940, and I think they have done it since, I have saw it, can you see it, Porfiero?

A. Yeah, I can see.

- F. You can borrow my glasses.
- A. No, I have got my glasses, I just took them off.
- Q. He is really enjoying that... Well I wanted to get started on this story.
- F. What story?
- Q. In the beginning...
- F. Oh yeah, that is going to be a long thing, I would think so for that... he can probably tell us more about Christmas, which would be worthwhile to gather up all of it... can't be too far. The chief game animal and the symbol of the north is a very important creature in connection with Mexico and there are some ties that I've been making in connection with Mexico with this.
- Q. This is primarily a hunting animal?
- F.e Yes, it is primarily the hunting animal.
- Q. Yes.
- F. It is also important in connection with some other things though... it's the symbol for the twin war gods too... of course hunting and war are very closely tied up in this pueblo situation and you know, he spoke of, if the war chief's permission and the high chief's permission, well I did a paper some time ago and sent to Mexico for publication and we haven't heard a word about it, we have written twice and it had to do with fetishes and shrines you know, in the different pueblos and still we got that part in... and I picked out things at that time that I didn't know anything about before, for instance in connection with fetishes that are used for the hunt also used to be used by the warriors for warfare and many of the customs were the same and the whole business was very closely tied.
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- F. Now this is the quiver?
- A. Yeah, and you see this portion is the tail, see?
- F. Of the mountain lion?

- A. Yeah.
- F. I see.
- A. And the end of it right here and then the tail it hangs down here and gets its skin out, open... and then they put that red... what do they call it, bieta, red cloth.
- F. Red flannel...
- A. Yeah, and they sew it on up to here and they bead them around the edges.
- F. Oh, even in Santa Ana they beaded them, huh?
- A. Yeah, and that is sure pretty when it hangs down, the tail in the open and that red and bead work around it.
- F. That would be on the inside of the skin of the face?
- A. Yeah.
- F. And the fur would be on the outside?
- A. Yeah, but yet he is wearing that bieta would show, you could see it you know, yeah.... and that is the way that they decorate it and sometimes this one is left there too with the bead work, down here through...
- F. Is it on top of it?
- A. No, the bottom...
- F. Oh, that is the bottom?
- A. Yeah, that is the bottom and you open it up and that is right here.
- F. And that is the top and that is where the tail is?
- A. That is where they put the bow in you see.
- F. Yeah, but the tail of the animal or...
- A. Yeah, so that it hangs down that way you see... wait a minute, I think I made a mistake it is this one, right here of course, this would double up like this one you see... and it hangs down like that you see. Of course there is nothing in it, when there is nothing in it and so this one, that is where the tail is, it hangs right here.

- F. So this is made of two tails of mountain lions?
- A. No, one...
- F. Tail of one...
- A. One whole skin.
- F. One whole skin to make the quiver?
- A. Yeah, this part... is along the belly part.
- F. That is the part that goes over the shoulder then.
- A. Yeah and this part is the body.
- F. And....
- A. And the tail goes right here, hangs down... straight down, that is the way that they make it. I made one for one old man one time cut it for him and sewed it for him.
- F. Good.
- A. Well, we had the pattern right there, that is why we....
- F. Did you put a label on it?
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- A. In case they run across maybe a quail or something you know, just smaller games you know... like a rabbit and they hang them along in there, along here....
- F. Oh, to the quiver?
- A. Yeah, so they have longer straps hanging on right where we put that thing back in and down in there... that space about that much.
- F. Well that would make a fine looking thing all together.
- A. Yeah.
- F. Would you have any idea where we could pick up an old bow or some arrows would you?
- A. I will look around, I might be able to...
- F. I wish you would while you are in the pueblo and see if anybody...



- A. We have one... I think not in use no more, but I always wish very much that I still had that bow because you know, you could... do the, when you tell the people what it used for because it is heavier than the ordinary you know... and that would be a, I think I had that for the antelope, you know.
- F. That is sinew back?
- A. Yeah and I think the buffalo has got even double or even... three layers of that sinew you sew which makes it alot stronger.
- F. Yeah.
- A. And it is much longer than ordinary see...?
- F. For both buffalo and antelope?
- A. Yeah.
- F. About how long?
- A. Almost, like I am here on horseback... from my toe up here... of course alot of them they tell about how they use their feet for, of course being tough on the bow, you see... hard, just ordinary like that... especially for buffalo... one end catches on the feet.
- F. While you are on the horse?
- A. Yeah, on the horse... it catches like that on the feet and then it helps... helps him to hold it and get all that he can... and rather than depending on both, just both arms, strength...
- F. So that would give about four feet of bow then?
- A. Yeah, I guess so, this one is just about that long though.
- Q. They just single like this or double?
- A. Yeah, single... no, some of them do have, if you want to make a real fancy, this way.... and then this one was just the straight like this.
- F. Then what size bow would you use to go out to kill your enemy?
- A. Well that would be just about it, see...
- F. The big bow? And the small bow would be just the small game animal?

- A. Yeah, just the small game animal, yeah.
- F. This would make sense.
- A. Yeah.... so course the bigger the better, the stronger pull, you can throw it farther you see... and maybe if you hit it, then it had got force to penetrate you see.
- Q. What kind of wood do you usually make the bow out of?
- A. I don't know what they... that is what, I never did find out, the only thing that I know another old man... about in 1938, or '39 I guess I saw him, he was making one... out of that... I don't know what tree they call it, you know this tree... there is a fruit about like orange about this size... I don't know what that is and I got the string up there, but I didn't bring it.
- F. Well you are thinking of the (?) orange tree.
- A. Maybe it is, it has got the... what do you call it, stickers on it... on the branches.
- F. It is not a native tree?
- A. I don't know where it comes from.... I know that is used to grow....
- F. If it produces orange-like fruit...?
- A. Yeah, big ones like that.
- F. Yeah, that is mock orange and that is a standard thing to make bows out of... by natives because it isn't grown here, originally but in the more modern times it was used... I forgotten what is the name of the plant was but it seems to me that there was a tree or brush that grew out from Laguna that was called Diepa that was used for making either bows or arrows and I think it was the bows.... and I got this information a number of years ago and I published it... It is in El (?) one of the old reports and that indicates that that kind of wood was desirable, to be worth checking... see it was the same thing...
- A. Yeah, if I would have know those things a long time ago, I would have found alot of things... Of course this one man he was the last of the antelope ponte and he would know, see... what they make them out of, see, even the arrows.
- Q. The arrows are usually made out of.....

F. (?)

A. They are alot bigger and alot longer ones you see, there was bows you see...

F. They were long bows.

A. Yeah.

F. Now this bow I got at Hopi and it is a little one that apparently was scraped and it looks to me as if a child's size, do you think that would have been for a child or for hunting rabbits?

A. No, it is a child's bow... hunt rabbits or maybe just... present brought by the kachinas, yeah...

F. It is the the same style of course.

A. Yeah, the same size when I was a little kid they used to use alot of bows and arrows.

F. About six years or so?

A. Yeah... go out you know, along that mesa there especially about this time when it is not too cold, for rabbits, kids would go out there and boy, they would have story to tell when they come back, I saw one, but I didn't hit it or I hit it but I didn't hit it good enough to kill or you know... how kids are.

F. Did any of them really manage to kill rabbits?

A. I don't know.

F. At that age?

A. Maybe not... a little older unless if you have got a real good eye and happen to see him laying under the brush close enough, he could yeah... if he had done alot of shooting enough to know how to handle it, alot of them know how to handle it... Of course they played games with them... but they... they would bat their arrows against one another... they would take this (?) and but it at the bottom and then they double the whole thing up and tie it in just about that long you see, bundle like that... and no one would throw it the distance that it is going to start off, maybe the distance of the door, and then they shoot at it, I don't know how they play that before one wins.... maybe one that would catch it the most I guess cause I never was home too much when I was still a boy.

F. Oh you weren't? Where were you?

- A. Here at school...
- F. Oh.
- A. So that is why I missed lots of things... yeah and then but after I quit school, then I begin to see those things boys play... even then they played that game and they are really good at it... and then of course, they throw much further and then I think the one that is about to win, he throws that thing in the air with the arrow on it and if one hits it and the arrow doesn't fall off, he really is a winner.
- F. The idea is to throw this thing into the air... and have somebody shoot at it when it is in the air and comes down? A little like geese shooting, isn't it?
- A. Yeah.
- Q. Exactly....
- F. It would give good practice too... did they bet on this?
- A. Oh yeah, their arrows, yeah... yeah and some of them have a big bundle of them by the time that they are ready to quit.
- Q. That's like marbles...
- F. Did the arrows have metal tips or were they....
- A. Of course, the ones that I saw they had metal tips, yeah... of course there used to be a Spanish blacksmith up there at the village, he stayed there all the time they said...yeah, then he fixed their wagons... after the wagons began to have that, iron rings... here also I think helped to fix those wooden hoofs, he stayed over at the... he had his blacksmith shop at the jail house... that is where that door has got all of that, brand of the pueblo you see, cattle and horse brand, burnt into the door.
- F. Door of the jail house?
- A. Yeah, that is where he had his blacksmith... Pedro Pasqual, I think that is his name.
- F. Pedro....
- A. Yeah, that is his name... I didn't get to see him. Maybe I did see him because the way they tell my father things, oh yeah, you know, you see him, but you can't, maybe you were

still too small.

- F. He lived in the pueblo?
- A. Yeah, he stayed there all the time.
- F. Was he married to a pueblo woman?
- A. No, he had a Spanish wife.
- F. Yeah.
- A. And when anything ceremonial comes up, why they notify him see and either he goes, comes down to Bernalillo for the time you see, yeah... or if he is going to stay up there he would stay inside, you know, in the day time.
- F. So he cooperated well?
- A. Yeah, you see he is the, one of the best Spanish that ever stayed there and tried to help out and he doesn't charge too much but they fix it for them and that... you know that, just half point yeah, he makes alot of them for them, cause that, it is just those wooden plows you know that they make themselves out of this, out of the scrub oak what they call around here and they get, pick one... if you happen to find one with a good solid fork branch... you know, that is very good for those... and then they flatten the one that is suppose to go into the ground, they flatten it and they put that metal right there, pressed around with a bolt or something you know and then they just go along there like that, yeah.
- Q. Did you use oxen?
- A. They said just about lately, Dora's grandfather he said that he was still using this one, the others were buying the two handle plow and horses.
- F. This would bring it up to the 1900's probably more or less.
- A. Yeah, after that they in 1905 or sometime around there or they had those... squeaky wagons....
- F. Wooden wheels ox carts...
- A. Yeah, tires, and what the kids, they kill alot of bunch of those what weeds grow along the road, you know and then maybe the cdear boughs they break them off or those other bushes there and they bundle them up and they stick them in the wheels

between the axle and the wheels that is to grease the wheel so it won't...

- F. Oh, just soft vegetable things....
- A. Yeah.
- F. I have heard of using cactus for it, that is what Spanish people said.
- A. Well, wherever there is cactus, that is good they say.
- F. You use yucca?
- A. Yeah, if none is around then of course they cut whatever is around, alot of... they used to grow alot of those, along the road... something like what do you call that... you know that milky thing, grows so high...
- F. Maybe milkweed?
- A. I don't know, almost like holly hocks... I don't know what it is called... must be named something like that, I don't know, I guess that is the one that they call it, it had a name but, yeah they used to grow... but these are all long like that you know, almost like that and half (?) stick up on the end....
- F. Oh, mattilli hock they have white poppy flower on top?
- A. Yeah.
- F. Thistle poppy or mattilli hock.
- A. Yeah, and they grow....
- F. (?)
- A. They grow along the road to the pueblo, especially on the sandy part down that way, they gather those you see and they bundle them up you see wherever... when it opens up, you know how they go like that, the ones that are a little worn and they just pump that stuff in there and it sort of takes the juice out of the axle...
- F. What a system but it worked...
- A. And yet as heavy as that and the road in the fall, you see they take the corn up there and maybe somebody has only two oxen and they pull all that load.

- F. From Ranchitos up to the old pueblo?
- A. Yeah, over those sand dunes there...
- F. Oh my...
- A. Of course they have maybe one or a pair of oxen.
- F. The one cart?
- A. Yeah, and then they can load more and then they, the way he said... along this flat part like that... (?) and support the side... thick and then they put the side for it on the sides you know and build a box out of it like that you know... and...
- Q. How long did it generally take them to get from Ranchitos to the old village?
- A. All day I guess and they...
- Q. They could make it in one day?
- A. Oh yeah, half a day maybe...
- Q. Oh, I thought that it might take two or three days going through all of that sand it wouldn't surprise me...
- F. What kind of wood did they use to make their wheels, do you know?
- A. I don't know... I don't know what kind... I, the way that I heard of was, the man that.... There was one man at the pueblo and everyday he goes along the mesa, way up there... I don't know what the name of the place is... and he makes his car over the... and so I figured that maybe if it is not the pine made, it is pinon tree.
- F. Might be...
- A. Yeah, some of them are three parts... three parts... yeah and some are two if they are lucky... maybe the pine you see because the trunks are bigger.
- Q. I wonder, would cotton work very well?
- F. I am inclined to think that it would be awfully soft, for it, don't you think?
- A. Yeah, it is kind of soft...

- Q. Softer than pine?
- A. Yeah, alot softer...
- F. Cotton is very soft... you don't suppose that there are any old remnants of any old carts or wheels around from these oxen days do you?
- A. There is a family right next to us up at the village and old pueblo that used for breaking the bones when they kill a cow, I don't know if they still have it.
- F. What, for breaking the bones?
- A. The wheel of that...
- F. Oh.
- A. The wagon, wooden wagon...
- F. Oh, for goodness sake, the ox cart, huh? I would like to get ahold of one of those, it would be interesting.
- A. Yeah, looks like we have one part, portion of it, stuck somewhere along the corral there...
- F. Could be.
- A. Remember we found that axle that Bruce took back at the village that was in the corral... the axle was reinforced with a piece of iron like that... and year... that was that blacksmith that he made those like that you know... the ones that wanted that one...
- F. These are two wheeled carts or four?
- A. No, two... I don't think they made any four wheel, unless if they, I have never heard yet. Maybe the famous ones did... did that kind of...
- Q. To do alot of heavier hauling with one axle...
- A. Yeah, it takes alot more oxen to pull for that road.
- F. Did most families own oxen?
- A. Yeah, most of the bigger herds of cattlemen, they are the ones that have a size 18.... oxen they say, you see they pick the healthy steers and young bulls you know and then they grow up



and turn them steers you know and keep them and train them... all, they turn out oxen... "bueyas" I think they call them in Spanish.

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- A. They used oxen you know when the Rio Grande was high you know, when they are going to Ranchitos from the old pueblo or going back to the old village you know to cross.... before they had that bridge there in Bernalillo and whatever they kill, you know, they tie it ot the back of the oxen's head against the horns and the person that is going, or maybe a lady and a child, or whoever... they put them on the back and this back right next to the bundle end they can hang on right there...
- Q. Well I bet that would be alot of fun, an quite dangerous too.
- A. Well, they say that alot of times the oxen is just that much the neck would be sticking out and yet they will go, yeah, they cross that.
- Q. We used to ride horses across and the horses would start to swim and we could reach over and push the other guy's horse and his horse would go like that....
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- A. Especially from here on you see.
- F. Up?
- A. This way, all of these....
- F. Maybe you should turn on the tape....
- Q. It is on.
- F. Because if we are going to get to this kind of thing, we need to know enough about it, if it's the right thing to....
- A. It is about like that...
- F. That is the whole upper half of the wing was the green part.
- A. This is the more... this thing (?) this one isn't too short, but this one... if you can get it, it is.
- F. Do you do anything with the longer wing feathers?
- A. Well, there are those that do use them.

F. Decoration?

A. Yeah.

F. So this is a good way to get them then?

A. Yeah.

F. (?) well this is what we want to know... (?) there are four wings in here?

A. Yeah, maybe six...

Q. And he said that he may get some more this week, he would save me some more.

A. What do you call them... of course I have heard that the boys aren't getting any...

F. (?) that one?

A. Boys do but then it's been....

Q. It has been a good year for hunting.

A. Yeah, well I would go that way once in a while in the morning, some years passed I used to go out there, Christmas day... One year I was walking down here, the village I got me 12 ducks down there and they...

F. This was 12 over the limit?

A. It is not my reservation... Once the game department not the game department but the, they call themselves the... the group of people.....

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F.

A. No, I think the game protective association... they are trying to take away, get the state to pass a law not to sell any more cartridges of any caliber to the Indians.

F. Oh my.

A. And even hunting license... that was way in '30 something I think it was... '37 I guess it was... I wasn't the governor that time, I happen to just hear about that meeting down here at the chamber of commerce.... they were having that meeting.

And they were ready to endorse our resolution to that effect you know.

F. Oh, that is terrible...

A. And Arizona it had already endorsed a resolution to be sent to the state legislature for that kind of a deal you see and of course they were blaming completely on Indians... yeah and so I didn't like it, I was the only one in there and I didn't know that another fellow from home was sitting somewhere in the room until I got up and say my piece... I told them that we are not the ones, I don't care how many times you have seen me with a gun out in the bosque... it is not just to get rid of them, I am out there to get my meat and that is all I said. Alright then when the hunting time comes I said... I go out hunting in the mountains for deer and turkey I said... with a license and my people do... alot of times we find deer dead why? Of course the guy that shoot it never trouble to go and find it.

F. And they just take the horns and they don't bother with meat...

A. They wound that animal and if they can't catch him 100 yards, then they just let him go and die, Indian he is not that way, I said. I have got the name of the game warden that was in that area one time he saw chasing down a buck that another fellow had shot you see... I told him if that man was in the crowd he could say so too, he can back up my statement on it yeah.

Q. Was he?

A. What?

Q. Was he in the crowd?

A. No, he wasn't there, well he is a game warden... didn't come down... and oh, I had something to say alot... even any time it is legal within my reservation but that, we don't do that, that is why alot of people are able to buy their permit to come in and enjoy hunting doe and cotton tail or whatever game we have in our reservation, that is why... Alright if you people are going to act that way towards the Indian, I am going to ask for the legislation to close it... from within that... anybody caught in there is going to have a fine, that is what I am going to ask to do... because you are just going to completely mistreat us and then for scarce for them, you have more hunters than the Indians I said. Let the minority class hunt there, that is all and I don't know I

guess I put it over well, because pretty soon some of them began to side with me... some of the whites in the crowd.

Q. Well, it would have been terrible if they had done that.

A. Yeah.

Q. I don't even see how they could have possibly even prompted to do that.

A. Sure, I told them if you want a strict rules and regulations hunting and get your game, so that there won't be no scarcity then that should be it and if you catch anybody wounding a deer or a turkey and not going after him to get it then you are doing something I told him, but blaming on somebody else, some other class people that don't go... let's all take the blame if you want it that way... I don't feel it that way, but I am willing to take that blame... because you want Indians to take the blame I said, but you have to take that blame too...

Q. Boy, you would think that once a fellow shot an animal, it was his duty to, if he didn't kill it to go at least until he kills it... at least until it gets away from him. Try his best to get it, I chased one deer for over two days once I had missed him and hit it and broke its leg, but it kept going and I had a hard time catching up with it.

A. Oh yeah, sometimes...

Q. But I finally did.

A. One guy, in Borrego... outside of Borrego he shot one buck and he couldn't catch him that day and so he came down to our camp that evening and he told us about it and alright... we will be up there just about daylight to catch your kill you know, where we are camping and next early in the morning, there was three of us in my group and got up early, had breakfast and we headed that way and sure enough just about daylight we got up there and alright we are going to go this way... where you thought you saw the last deer, maybe he might switch around and you go, you go where he left off... yeah, that way we have two sides to at least find the track trail where he has gone... but we missed it, us my group, yeah... and those guys have come by and they found that we had overpassed it and we got it next morning, not this same day, but we got it the next morning.

Q. No, I have seen so many of them...

A. Yeah, you see find of them, sometimes you find a buck dead, al-

ready dead...

Q. Such a waste....

A. Oh, well...

Q. Well, maybe we ought to get back talking about oxen again and carts.

F. Or does he have to go and get wood someplace?

A. Sure.

F. I didn't mean this wood, this would only take a minute, didn't you say you had to go and get wood at your house or something?

A. What time is it?

Q. It is a quarter after one.

A. Well, we have still got time.

F. Well alright, don't make it so late that you get yourself in trouble.

A. Well it seemed to be pretty clear that way.

Q. Whenever you want to take off, don't worry about us, just...

F. We can stick to our stories, but I think that it is getting colder because in the house, back in those corners it is chilly.

A. Unless if you want to go someplace....

F. Look outside the door here and find out what there is... I don't know if that is Mr. Bob (?) my fanny is about 25...

Q. Did that work?

F. Yeah, last summer, I don't believe it....

Q. I guess my doubts are alright, that is 46° outside, that is about average temperature for wine....

A. Well what I was going to say was... you know when they took the roof of that meeting house a stick that was carved like this... like this, Dora found it in that part and I forgot to bring it down...

F. Do you have it?

- A. Yeah, I am going to figures out what that is... I think it is okay.
- F. (?)
- A. It is like... looks like an arm of a chair... but I don't know whether that is what it is or something else... that, when they were repairing that (?) right there....
- F. What ever happened about the door? Remember that we were interested in a long time ago?
- A. I don't know what... he has never said anything to me about it anymore... I am going to ask him again.
- F. For your Christmas present....
- A. And I am going to ask Dora to be on the look out to see if there is any other parts that goes along with it.
- F. Yeah, that would make sense.
- Q. What exactly is an oxen?
- A. Oxen is suppose to be a steer.
- Q. It is a steer?
- A. Yeah.
- Q. But generally they are big and heavy.
- A. Heavier type you know... I'll bet that comes from the way that it looks comes from maybe Holsteen... that kind of a type seems to be it because they are bigger than a calf would be... and bigger and as he grows and then when he is castrated then it turn him into steer, he is different than the bull you know.
- Q. Yeah.
- A. So I think that is one strain of it comes from that, like a horse you know, the riding horse and then the work horse... and the bigger the heavier are the Clydesdale and the Perching and all that you know... So I think just about the same way with the class of the work cow... or steer.
- Q. Did the Indians have real oxen or did they just use steers to pull their carts?
- A. They call them oxen, I don't know, I never did see them then.

- Q. Oh, you didn't see them, huh?
- A. No, but they seem to have the strength to pull a load if they were going to pull a load across those sand dunes or anything.
- Q. Most steers that you see are pretty rangy... I don't think that they could pull much, most of them.
- A. Well if they, I think, that they could turn out a good oxen that goes of that type that with those big type that looks like a Holsteen with the big black dimples, that is one type that are bigger than the ordinary cow you know... Yeah and so it is a long horn and then of course, the way they say, it has got a long horn, why they are useful both for plowing, hauling wagon and crossing the stream. Of course that horn you can hang onto see... as a handle bars, you can hold... and so I have kind of figured that it was that class that they are bigger than the ordinary ditch type you know. So they might be heavier than the other type... and they call them oxen I guess, just to give them the name of work steer maybe or what is an oxen... what is your definition for it? If it has got any.
- Q. That was why I was asking you... I don't really know... I never even thought about it till today.
- F. I think they said an oxen was a castrated male animal.
- A. Yeah, it is a bull... they call them steers now. Of course they are no longer used for farm work you see, but then in those days I think they called them oxen because they... to define it as a work type you know... the heavier or whatever they call it and then the lesser type, not so heavy, of course they are just the steers.
- Q. Yeah, yeah.... did the Indians in the old days did they used to once call them Mexican cattle or how long they been....
- A. Well that is just the (?) that was first given to them, you see... and that is where alot of these oxen come from see. So I think that they, they still have them up to about nineteen thrity as a mixed breed, you know, skinny type... big horns you know.
- Q. Yeah, real rangy, Texas type cattle....
- A. Yeah, yeah... they were that kind and then of course the Indian service began to do this for the better breed, more meat to them you know and better selling type you know and more money and they brought in one bull, white face bull, yeah...

and it was sure tame enough to be led around. During the summer time whoever is going to use it first, well he would look after him you see, yeah... and he could be led around and put him in the pasture or out in the open place where there is grass you see... and have a stake down in the ground and got a rope around his neck and tied it to that and let it wander as far as the chain would let it, you know... yeah, we used it one time and we sure got better.

- Q. This was a Hereford white?
- A. Yeah, and we started then to having good cows.
- Q. And the village only owned one steer.
- A. That time yeah, and after you get yours, you can select your own bull, whichever we think would be the best, why we select that one and we, the others are not steers.
- Q. Well, who is in charge of the bull?
- A. Well, the governor, after we turn it over to him, yeah and we ask permission to use it, see.
- Q. And then everybody who used it helps support the thing the following winter?
- A. Yeah, yeah.
- Q. What would you say for instance that a tribute would you?
- A. Well it doesn't take much this time of the year because the whole area is open to pasture, see... and there is alot of corn fodder and alot of grass growing along the way and there is plenty for it to eat you see... along with this other... going to use, you see you turn it over.
- Q. Yeah, is there any order in the way... say everybody wants to use the bull, who gets to use it first?
- A. In case you want it, use it, well... particular for your own self, then you take it, maybe after the governor you see, if nobody asks for it, then you get the first choice then, like we did one year and I had to herd them you see, herd them with my cows here and pen them up every evening... until we think that he is through and we turn him back to the governor and if nobody asks for him and if the people decide to whoever cattle gets it you know, then they let it, they put him in the pasture over there you see? Out in the fields, corn fodder and



all that stuff is growing... and the people turn him out if you are lucky you gets calves out of it, yeah, but it was best that he take... if you are going to take it and really looking for a better crop with the spring, well you might as well herd it you know... and keep him in there until you think he is ready to be turned back then... we have got nice crop that spring... nice one....

Q. How many bulls do you have now?

A. I don't know... me, I have got nothing now.

Q. I mean the village.

A. Well the village, it is just the case of whoever owns the cattle, I know that the biggest herd that a man has is, I think he got three, three nice ones.

Q. They belong to him?

A. Yeah, they belong to him.

Q. The first one is the only one that belonged to the village?

A. Yeah.

Q. Do they ever.....

A. Since that one has died you know, he has got a better chance to go ahead the way he see fits you know, and I think he bought three of them, yeah.

Q. Good.

A. I think the first time he bought two of them they came from (?) got them himself you know... and then I think over here at the sale... both of them... so I think that he is making really good living out of it.

Q. I would think so with three good bulls.

A. They have about over 200 calves... if I had forty head, I would expect at least 30 calves.

Q. Yeah, well he is running those calves out, that herd out where we were the other day?

A. Yeah.

- Q. Do they ever use artificial insemination at all?
- A. I don't think so.
- Q. They haven't tried it?
- A. I don't think so.
- Q. What about these new breed cattle like Trollis and things like that?
- A. I don't think, no, they haven't mixed any yet... and they just the white face is all alone.
- Q. What do you think of the Trollis, do you know?
- A. I don't know what they are.
- Q. Oh, they are a new breed of cattle they are starting and they are real heavy, real big alot bigger than the white face and alot more meat on them.
- F. How does it taste?
- Q. Real well.... it is real good... the fact is they are having real good luck with them...
- A. Well if they are real good for every type like around here, then they cantstand up, they can get a real good, stock to breed for the weight and then for the meat... it is the weight that brings in more money.
- Q. Well those are kind of grey spotty white looking kind of cow... kind of like a brown one.
- A. Look more like some... the first old type...
- Q. Yeah, except they are alot bigger, they are not as skinny as the old Mexican cattle and they are alot bigger and alot heavier and apparently they are doing real well, some of the experimental farms I have seen around they look real good to me. Well do you folks have any of the Holsteen and Gersy, that kind of cow?
- A. No, they don't go for that.
- Q. You don't do much milking of the animal?
- A. Nobody milks them no more, yeah.

- Q. Do they milk goats or do you use milk at all?
- A. No, I guess they buy them now... they don't ever... I guess we were the last ones to use our own milk from our cows... yeah, we used to be the last ones... family that did that... We did that kind of milking, make cheese yet and this was... old folks are dead now... we don't go, my brother he is the only one that has a milking cow... I was given about four of them, I think but that year it was really dry... I was unlucky, all of mind died... starved...
- Q. What?
- A. Cows...
- F. Oh.
- A. If I had the alfalfa that time I could have saved it but I didn't have anything... at that time but my brother he pulled them through cause he has got all the land that had alfalfa in it, my father didn't give me any with alfalfa but...
- Q. Should have given the cows to your brother.
- A. Yeah.
- Q. Said if you keep all four of these cows for me, then you can have two of them, that way you would have had two cows.
- A. Well, I don't know what Floyd would be thinking if I did, my brother, the way he talks he has got nobody else behind him except me and another brother in California... that is too much working type. Santa Fe shop there, he works for the Santa Fe Railroad there.
- Q. In California?
- A. Yeah, he has got his family of his own... he told my brother one time all of his share went to my brother... no more for him. So he likes Floyd and the way that he talks maybe one day he will go off.
- Q. When did he go to California?
- A. Oh, long time he had been in Santa Fe about almost 25 years now and he was lucky when they send the workmen out after the war. He was lucky and then he got laid off.
- Q. Does he come back very often?

- A. No, he visits when he gets his vacation he gets almost a month vacation.
- Q. He doesn't come back for any of the ceremonies or anything like that?
- A. No, no....
- Q. Then he is really not part of the pueblo anymore?
- A. No, he is with his wife up in Laguna, I think he's registered from there now.
- Q. From Laguna?
- A. Yeah... So I heard that he was a Lt. or a first governor up there, I don't know what they call it. Richmond, you see Richmond is the place that he works at.
- Q. I have been there several times... that is close to where my wife is from.
- A. He lives there... yeah, just came from another... he never told us anything... that is what they told us... no wonder he was asking me... alot of questions because there was some things that he was just interested in knowing.
- Q. Well there must be alot of Indians in Richmond then?
- A. Yeah, that is what he said... and so they carry on almost the same activity as they would here. And whenever there is a special meeting for any kind of a talk on business they send delegates from over there to here... when, whatever they decide up there, why the delegation will bring it down here, see? Yeah, he told me himself that he works it that way and....
- Q. It would be interesting to know exactly how their system compares to yours and what changes have been made.
- A. Yeah.
- Q. Maybe we will have to go out to Richmond one of these days and find out.
- A. Oh yeah, sure... well I feel that they're at least trying to improve in one way or the other see because they have a bigger group at one special place and they organize together to help the old village... Yeah, they don't forget that they were

part from there see... but here we don't have enough going out yet see...

- Q. Well do these people in Richmond, do they all work for the Santa Fe?
- A. Yeah, they all work for the Santa Fe Railroad.
- Q. Are they all pueblo Indians?
- A. Yeah, Lagunas...
- Q. All Lagunas... and some Santa Anas?
- A. Well, he is the only one... the way he told me one time, they didn't allow the Acomas in there because they had another troop but I think after they clean out the personnels after the war, well there was only one left from Acoma there and he was allowed to join I think and with the activities of the pueblo... I don't know whether he is still there or not.
- Q. Well the railroad won't hire the Acomas then?
- A. I don't know, but I heard that the reason that they hired the Lagunas were because they made a contract with that foreman when the railroad went through their reservation and I know alot of them worked on sections.
- Q. I always thought that the Acomas and the Lagunas got along pretty well, don't alot of the Acomas live at Laguna?
- A. Inter-married I guess... yeah.
- F. They get along moderately well.
- A. Yeah, just what I was going to say, yeah.
- Q. Well most of the Acomas are living down by the highway now aren't they rather than on the mountain?
- F. Just like the Santa Ana they go back to the old pueblo of Acoma for ceremonial occasions and then they, well these other villages, like McCarty's and Acomita, there had been a great deal of fussing about land problems and there is a tremendous jealousy and a great time with the land and finally they were put together and...
- A. They didn't get together or what?

- F. They didn't want to get together... no, no.... but they crossed between the same land... and the Lagunas insisted that the Acomas were trying to claim their land and the Acomas said that it had been theirs first... and that the Lagunas had come and spread over it... then as it remained Laguna land that was it..., it did spread out... and mingled to some extent alot more here and alot of Lagunas have practically, the same legend except each claims the people in the legends and the outcome of the legend is a little bit different as to who it was that came in and (?) claim them as their ancestry and... So what it comes to is there was originally some people living at Acoma... that came to there from the north and they came in from the north partly became Acoma, at least temporarily and then it became Laguna... and (?) that little we are running out of fire and there is no more firewood... go on fireman... Well Porfiero, is there anything more that you can tell us about what is going on the pueblo's celebration for Christmas?
- A. At least right now I don't know yet, but probably a little later we might be able to know a little more about what is going to...
- F. Oh, wait a minute, is that dance they are setting up for is .... that will be your main Christmas dance?
- A. Yeah.
- F. And that will be Christmas day and the day after... and then you don't have any dancing immediately after that?
- A. That part I don't know, maybe if someone starts one.
- F. You don't have to pay anything or anything do you?
- A. No, it is just that the people feel that they like to help one another.
- F. Somebody starts the idea.
- A. Even if a boys gets up to dance, well that part is different, you know... it is just, it is not the case of...
- F. Do you always have the buffalo dance at Christmas?
- A. Yes, we always have it, most of the....
- F. These just came out of the fire... they're hot, yes, they are.
- A. Some of them.....

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- A. Most of them are just making dolls for the dance and most of them are of course, just boys that want to put up a dance, you know. There are two ways of putting up a dance, you see. Yeah, but they all come to the same... same what would I say, they are recognized as the same as importance of somebody making... putting a dance up.
- F. Why are they doing that?
- A. Making it...
- F. You said that there were two ways of putting up a dance.
- A. One would be a person that would make a vow to put up a dance, you see, for himself or for someone and then there is another one, like a bunch of boys getting together just want to get up a dance you know... and then they are allowed to have any trouble you see...
- F. So it is really a matter of planning it, I guess?
- A. Yeah.
- F. Will you have anymore dancing between the day after Christmas and King's day?
- A. We will have four days of dancing, two of which will be that buffalo dance and if there is no other kind of a dance, what you people call corn dance, you know.
- F. What do you call it then?
- A. We have another name for it, Indian name.
- F. What would the Indian name translate as?
- A. I don't know what, how to put it... I know it is not a corn, not by name of that....
- F. Not corn... well this is an interesting point, I suppose that corn dance was the Indian name. I bet it has to do with fertility in general.
- A. Well, one name is ( ) word for that kind of a dance...
- F. ( ) and how would you translate that... now...
- A. That is what... I don't, I am trying to figure out but I can't

find out what it means.

- F. You have to push harder, this is important to know what that is... now my ( ) you know.... no corn dances really, and you see a dance(?) what do you think about that?
- A. I think the corn dance is that, we don't have it no more... where as I don't know how it goes and we use a corn to dance with and...
- F. I mean what you call a corn dance nowadays or what a corn dance is nowadays.... (?) not that?
- A. No.
- F. You don't call it ( )?
- A. That dance that they dance for the fiesta only... because it is not complete like the fiesta, although we use the same costume... painting on the.....

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- A. I don't know how that corn got into the outside...
- F. Who named it?
- A. Yeah, who named it... some people could say that it is a corn dance...
- F. Well for goodness sakes, you should find out about that... Do you have any kachina dances in which the people dance in large numbers... I don't think you do really, I think it is really, your corn dance is very much like the Hopi kachina dance, not like the kinds of things that you would have, from what I have understood from description, never have.
- A. I wish my father was alive because he knows alot about Hopi. That is where he goes every fall, it seems like...
- F. (?) start appearing.....
- A. And also on New Year's Day there isn't any other dance, if nobody doesn't put up, then they (?) yeah... and also (?) I....
- Q. Do you have the 49 dance then?
- A. Yeah, we have if there is no other dance to put up by anybody.
- Q. Oh, I see, then you use this dance....



- A. All the time... for all these occasions... unless somebody else puts some other dance here...
- Q. Now if this woman wasn't going to put up a buffalo dance would you put on the 49 dance at Christmas?
- A. Yeah, if nobody didn't put up anything... yeah, so we would just have to put up...
- F. Well that seems about the same... Do you ever do it on days that there is not a feast of any kind?
- A. No.
- F. Ever on any days of your own... feast days?
- A. No, nothing... well nowadays we stay up there too long, see... We are always in a hurry to get back and that is why (?) when there is not too much work outside going on... they stay up there much longer and then they have all kinds of dances put up you know.
- F. Well do you know of any occasions at all specifically? That you should put on that 49'er dance, that's not a saint's day?
- A. The only time that would come up is when somebody asks to put up that kind of dance you know on other days... just like in the past when they had rifle match or shooting match... and one side won... they decide to put up that kind of a dance, maybe one was beaten...
- F. And the rifle match (?) modern....
- A. And then again...
- F. They might have been shooting with a bow and arrow before.
- A. That was what I was coming to and then they had the bow and arrow match.
- F. And they had a match for that?
- A. Yeah, and there is another... what they call a shinny... what did you call it?
- F. Ceremonial shinny?
- A. Yeah.
- F. Well, that has to do with growth in the spring, it has to do with rain.

- A. They used to... whichever side lost you know, they might put up that one or some other dance... whatever... putting up.
- Q. What is this shinny thing?
- A. It is two groups, just like playing hockey you know... with crooked stick and a ball, you know... and they get that and they choose sides and maybe they set a place something for a goal you know. And only from that side to the other group now and which ever passes that, then they win... well it is something like a hockey you know, they compete against each other... you know, yeah.
- Q. Is this a post-Spanish thing or is it... Is this an aboriginal thing?
- A. Well as I find it, that has already been going on a long, long time...
- F. It's widespread... there may have been innovation in the prayer sticks and so on because they are so similar to the Spanish or the European.

END OF TAPE