

PAWNEE

Early nineteenth Century there
were over 10,000 members of
the Pawnee tribe

Skidi "Wolf"

Chawi "Grand"

Kitkehahki "Republican"

Pitahauerat "Topsy"

Chief "Crooked Hand" Skidi

Chief "Pahukatawa" Skidi

Chief "Sharitarish" "white wolf" Kitkehahki

Chief "Pitaleshoro" Man Chief Skidi

Chief "Long Hair" Chawi

Chief "Wife Chief" Skidi

Chief "Kuttaratit Cucha" Big Axe Skidi

Chief "Zizawatbakhak" The Conqueror Chawi

Chief "Lerrareawa" Middle Chief Pitahauerat

Chief "Zirawshut Laskar" Sky Chief

under three treaties - 1833, 1848, and 1857 - Pawnees ceded all of their lands to the U.S. Government, except a reservation 10 miles wide 30 miles long along the Loup River in Nebraska.

The reservation was paid in 1876.

The Pawnees Purchased 283,020 acres in what is now Pawnee & Payne County Counties ~~of~~ in Oklahoma.

Arrived in Oklahoma in 1876.

600 to 700 member start of 20 century
Pawnee tribal member with one quarter or more Pawnee Blood has increased to about 1,900. one half of this number has moved away
Remaining members are well integrated into the community in dress, education, social and economic attainment.

American Indian Oral History Collection
Transcript Record

Tribe:

Clan:

Tape Number: 267 side 1 ^{November} ~~Nov 5~~ 1969

Narrator or Event: Anonymous UNM Students

Second Narrator:

Interviewer: Anna Boyd

Locale: UNM?

Subjects: Navajo Opinions: Indian Organizations
Education - Boarding, public, universities
"Red Power"
Gallup Ceremonials & movie image of
Indians
Industries

Navajo -
Political Organizations
Education
Red Power
Gallup Ceremonials
Resource Dev

Comments:

Microfilm Roll Number:

Tape #267 (side 1)
MISCELLANEOUS
Anonymous UNM Students
November 13, 1969
Interviewer - Anna Boyd

NAVAJO OPINIONS:
Indian organizations
Education--Boarding, public,
universities
'Red Power'
Gallup Ceremonials & movie
image of Indians
Industries

November 5th, 1969.... Navajo student that attends the
University of New Mexico... he is going to remain
anonymous.....

-
- Q. What did you think of the NCAI convention?
- A. I didn't think it was that great because the Navajos were represented, you know, I mean if we were represented there, I think it would have been a better convention because the Navajos didn't have all large say in it, you know, since we have the largest tribe, I think we should have had a say in it.
- Q. Well, why do you think that the Navajos weren't represented that much?
- A. Well from what I got, the Navajos you see are the largest tribe... NCAI is suppose to be on a proportionate basis and you have representatives to the amount of people you have enrolled in your tribe and I heard that the Navajo tribe weren't going to be represented like some of these tribes have 18 representatives and they are only about 2000 and like the Navajos are 120,000 and we only had 18 representatives and I think that is one hold back that the Navajo tribe has.
- Q. What did you think of the radicals that were down there and the pickets for Hickel?
- A. I think it was pretty good because I was one of them.
- Q. What do you think of 'Red Power'?
- A. "Red Power"... I don't think that I really understand the concept behind 'Red Power'... but I guess what I should say about 'Red Power' was what I learned at Boulder during the last summer, we were trying to better the image you know, in society.... It is not like

compared to Black Power, like Black Power is radical. I don't think that that is where 'Red Power' is... I think you have 'Red Power' is kind of approaching slowly, not like the Blacks are doing, but trying to educate ourselves and trying to better ourselves, I guess you would say.

Q. What do you think the best way for Indians to gain more influence in the government?

A. Like I said, get educated and get ourselves placed up there you know, work your way up, because right now the U.S. Government has some high places in their government, we have to work from the bottom up and the higher we get on this ladder, then we can appoint people from down below and I think from there we can, well it is just putting yourself in that position be qualified for it you know... You have to kind of have a two-faced about it, you know... like you say you are going to do this thing, make other people, you know... society believe you and actually you have this other thing in mind you know, just all kind of like a two-faced deal... if you really come out and say what you feel then the U.S. government isn't going to like that... and I think this view of, we have to be big headed for awhile until we get in there... and I guess cheat the government in a way you would say...

Q. What are your opinions of Hickel?

A. Hickel, I think he is a fickle pig in truth, because from what what I have heard, he cheated the Alaskan Indians alot and I don't really fair and I just don't like the guy.

Q. Well, other politicians like Ted Kennedy, well Agnew, Bruce, do you think that they are really concerned with the Indians and really want to help them or are they just politicians?

A. Kennedy... I am a loyal Kennedy supporter, so I really kind of dig on those guys I think they have done alot for Indians but for others... I don't know that much about Agnew you know, he is just kind on the scene at the moment and I don't know much about him. And Bruce, I don't know where they got him, some guy from New York I guess... I don't know if he really understands the Indian problems even though he is Indian himself.... I have never heard of the person. I think we should have someone like Robert Bennett

was good, I think someone like him would have been neat... Ted Kennedy or Robert Kennedy, I think have done alot for the Indian people and I support them more than I do those other politicians.

Q. Can you think of anybody that you would like to have as Commissioner?

A. Not right off hand, not at the moment, but we need someone better than Bruce though, that is for sure.

Q. Are there any state officials that are friendly to the Indians, like Governor Cargo or...?

A. Cargo belongs in the same boat as Hickel and those other ones, well not Nixon I guess... Bruce and all those guys, I just have this personal dislike about Cargo, never did like him ever since he ran for office, he hasn't done anything for the Indians and I don't know, he is just a nosey guy, but I think someone that has really done alot for Indians here in New Mexico is Senator Montoya... that is a guy I like, I think he is okay, but I just hope Montoya beats Cargo in the Senatorial election.

Q. Well, what should the University do for American Indian students?

A. The University? I think they should incorporate here on the University, especially here what Kiva Club is doing, you know, here on campus, have an American Indian Studies Program, I think that will bring more Indian students here, if we have this American Indian Studies Program. I am going into history and social studies you know and I would like learn more about this Indian History and things like that you know. I think that is a great idea and I think that the University should offer the Indian students and well any minority group here on campus their own type of program that they want, you know let the students make it up themselves you know and unless the University approves it, you know, so that this thing will be a good idea. That we need some kind of American Indian Studies Program here at the university.

Q. Do you feel that there is any discrimination on campus against American Indian students?

A. I haven't noticed any really, but privately some stu-

dents do some white kids, you know, they have this dislike about Indians and all that you know, but the University itself, I don't think the top officials, I don't think that they discriminate against Indians.

- Q. Are Indians students accepted as equal by white and Chicano and Blacks?
- A. No, not by whites... Chicanos and Blacks, I think we are, you know, like we are all fighting for the same thing, you know, basically the same thing.... Like I get along alot better with Chicanos than I do with white kids.... and I don't know white kids kind of look down on you or something like that. They think you are inferior or something like this.
- Q. Are Indian students prepared for college, did they get a good high school education?
- A. I think this... something to say about BIA schools, public schools and parochial schools... I think that public school kids are more suited for the University and parochial schools they have this higher academic rating or something, than BIA schools. Like I had cousins that attended BIA schools and I don't think that they are real, qualified to enter college, in fact... none of them have entered college... And the kids that have entered college from our family are all from public schools and they are making it okay, but I think it all depends on what school you come from, but if you are from BIA schools you need a few more years of schooling.
- Q. Did you go to public school all of your life, or did you go to a boarding school?
- A. I went to public school all of my life and I am thankful for that too.
- Q. Well, what is your opinion about BIA boarding schools? Oh yeah, you just said that... I mean do you have anything else to say about BIA schools, the way they are organized now?
- A. Yeah, well back home, they take all these kids off the reservation, to these public schools. Now I don't like the idea behind that and I wish that they would put more schools on the reservation, you know, day schools with kids... you know. They are just learning 6 to 10 year olds, they are sent away from

parents nine months of the year and I don't think that it is too great and I wish that they would have a more higher academic rating or something, kind of press down on the BIA officials or something like that.

- Q. One Indian leader protested that graduates of BIA schools were.... oh, I already asked you that one... or some complain that BIA teachers are often a bunch of old ladies... that they don't know their subjects and they don't care about the students... they don't care if the students learn or not... Do you have an opinion if that is true or not?
- A. A bunch of old ladies? I don't know about that, because back home where I am from... there is a BIA school and they are not a bunch of old ladies, they are kind of young teachers and I think that the younger they get, maybe the BIA schools seem to get better. At the rate that they are going, they are improving a little bit but they are kind of behind... that they should try to concentrate more on their....
- Q. Do you think the BIA schools should be left on the reservation?
- A. No, I don't think so.
- Q. Why?
- A. Well, like they say that federal government is trying to do something for us and if the federal government is really trying to help us... then they should... somewhere in Congress they are bound to come up with some kind of funds for public schools on the reservation... and these, I don't know... maybe they should shut down BIA schools completely... but they say that they need BIA schools on the reservation because everyone is so remote, but I think that if they got funds and support from these top people I think that they can do it.....
- Q. How should the Navajo tribe get involved in this?
- A. First by getting rid of Raymond Nahkai, that is for sure. Get somebody in there that knows something that is going on... I think Raymond Nakai is a BIA puppet to tell you the truth. I think we should get someone in there and tell the officials what they think, get down, really bear down on them that we want these things and we want them done right now and we can't wait around any longer... and I think

that we should get someone in there that will tell these BIA officials off, that we are not scared and we can stand up to them... It is up to us to use... I really don't know, but I think we need someone in there to tell the BIA what we need, that we won't be backing down anymore.

Q. Should Indians join protest movements?

A. Like protest movement... I think that what you ask... is something like what the Blacks are doing and something like that..... don't think that that is really true of American Indians... I think we have to go like Martin Luther King, Jr.; peaceful way, don't really try to be violent. I guess the Blacks are really trying violence and things like that and they are not really getting too much done. I mean they are progressing, but not as much as they would like to and I think that if people were more... quiet about things, I mean not really quiet but kind of raise your voice a little, I think that things will get done... I don't think that Indians should really join protests, I mean like the Blacks, like riots and all that stuff. I think that isn't suited for the American Indian.

Q. There are some organizations right now that are in existence like NIYC and NCAI, et cetera... how effective are they?

A. Well I am a member of NIYC and I would like to give... I wish more youth, American Indian youth across the nation would join, they would learn alot from them. And I think that NIYC you know, is doing alot... because I was with them during the summer and we would present all these demands you know, to the federal government like here in... and I think that if we would do it more I think they would see our view a little more... but I think NCAI is just a bunch of old people to me. I think that the youth should have a place in NCAI and I think we should have a voice in NCAI but right now the only voice that the youths have is with NIYC or something like that that I know of. I think we should be more involved with...

Q. During the recent NCAI convention, do you feel that the youth, maybe that they didn't have much of a voice, but do you think that they had a voice more of a voice than they have had before?

A. I think so, yeah. I think maybe NCAI later realized that soon it will be up to the rest of the youth, the

American Indian youth and sooner they realize this the sooner we will have a voice and I think that it will make things better, I guess.

Q. What else does NIYC do for you?

A. Well I went to a workshop up in Boulder and I learned alot up there, you know, I just learned alot up there and I had never before thought of... was going on and it just set my mind on a different course I guess. I don't know if it is the right course, but I just feel better about the whole thing, I think I am more for NIYC than for anything else.

Q. Should we have more colleges for Indian students, like Navajo Community College at Many Farms?

A. I don't really know, from what I have heard, Many Farms is not too much of a success and I have talked to alot of kids from Many Farms and they don't like the schools, they are itching to get off it, I guess because so many kids from my home town you know like... went to school there and they said that there is nothing there for them... that they don't like it and if they are going to have future colleges like this I propose that it be better set or something like that, but I don't think that Navajo Community College is really working out like what they planned it. Maybe on paper it was alright, but in real life, I don't think it is that great.

Q. You mean the academic rating of it?

A. Yeah, I guess... academic, socially, it is not just that great from what I have heard but for anybody that goes there, it is just easy, easy, by that I mean it is not sweat, you know like here at UNM and also the social life is nothing out there and so I think that if they are going to put an Indian college I think it would have to be near a center or something like that... like Chinle is in the middle of the sticks... nowhere... I think they should have put it somewhere near Farmington or Gallup or Flagstaff and some populated area.

Q. What if we had an American Indian college here in this area?

A. I think it would be really great. I think that you would get more students here in Albuquerque to an American Indian college than at Navajo Community College.

- A. Not right off, my throat is dry at the moment. Here's to all you honkies, Custer died for your sins....
- Q. Who do you think should be the next Navajo tribal chairman?
- A. Well my own thing... I would like to see my own uncle as tribal chairman and that is Samuel Billison, I think he has far better ideas than old Raymond Nakai had.
- Q. What did you think of the Gallup Ceremonial or what do you think of the Gallup Ceremonial?
- A. Gallup Ceremonial? Well, I had fun there you know, like I went to the stomp dances and the rodeo and everything else but the deal behind it, that I read about it in the newspaper was that the board, the ceremonial board... I don't know who is on it, but there is only one Indian on the board and like we Navajos make up the majority that participate, we have more spectators and everything else and they don't have a Navajo on the board itself. And I think that the big cry about the ceremonial is, since we are the biggest supporters and the biggest people that take part in it, half of the board members I think should be Navajo, should be the ones that should be controlling it, not the Chamber of Commerce in Gallup, like if the whitemen are sitting up there.... like I don't know if they will come out and say like they are mocking the American Indians you know they are just making profits off of them... you know like they don't look at it the way the American Indians should, you know and I think since we are the biggest supporters you know like we said of the participants we should, half of the board or at least three fourths of it should be Navajo Indians, not someone that is a non-Indian.
- Q. What do you think about 49's?
- A. 49's, the idea behind it I think it is really great, like we get all the, the Kiva Club tries to get all the American Indians involved and try to you know, like have our own group here you know but I think 49's achieve this purpose... well some, not all of them, the American Indian students together in, you know, and try to have our own fun, you know like, we just go up there and do our own thing you know... have fun up there you know in our own way, we don't try to be stereo type whitemen you know, have fun

like the whiteman does sure we want to have fun, but we want to have fun in our own way you know and I think 49's do this, we have alot of fun up there, you know... Indian songs and dancing... et cetera... and I think this is a really great idea, we should have more of them, like right now in the fall, during the fall I suppose we can't have any but I guess during the second semester, I guess we will start having them again.

- Q. I wanted to ask you what are you from and if you speak Navajo?
- A. I am from Shiprock way up in the northwest corner and I was born here in Albuquerque and I spent the first five years of my life here in Albuquerque... And well my mother and dad finally decided to move back to the reservation I guess when I was six and we moved back, my parents both speak Navajo and English fluently back and forth and when we moved back home, you know we went to public schools right off and all we spoke was English and the only time that I got in contact with the Navajo language was with my parents and to this day you know, I can't speak Navajo fluently but what I have learned, I have learned by myself you know... listening to my parents... I think I have learned quite a bit... I understand you know, but I wish that I could speak it fluently... you know but I can speak a few words you know... getting better as the days roll along I guess you could say....
- Q. What are your future plans, like when you get out of school, do you plant to go on?
- A. Well right now I am working towards a degree you know... probably in social studies and in secondary education and one of these days I hope to teach and where to teach I don't know... You know I have this thing about going to northern California to teach you know, like everybody says, well aren't you going back to the reservation to teach? And I kind of think about it and I would like to in a way, express my views back home you know, what I think should be but I think that I have some views that could be of benefit to our people and I would like to see them get carried through and like I am just only one person and if more of the Navajo youth shared my view, I think that we could get things done but maybe one of these days, I will go back home and teach but I am going to teach awhile but I want to go to law school, here on UNM they have this summer Indian law thing and one of these summers I

guess I will apply for it, I kind of leaned towards it this summer and if I like it, I would like to enter.....

This student that we just interviewed is a third year student at the University.....

Anonymous Student #2

This is the same day, November 5th, and I am going to interview a Navajo freshman from Churchrock, New Mexico.

- Q. As a freshman here at the University... how do you feel about the University?
- A. Well it is supposedly a good school and I feel alright here. When I first came I was lost naturally like any other freshman. The thing is, when you get here they say you only see your advisor twice a year, unless you go on your own... and you really don't know who your advisor is, after the first day you forget his name or her name and you don't know where to go when you need help, you just don't know where to go and you would like to meet the Dean of Women one of these days but you probably never will until your second year and I think that they had a sort of like, maybe a club or organization that could help these students out you know get around and get acquainted and tell them you know, what is going on around the University. I think the freshmen would feel a lot better.
- Q. Is this an orientation type of thing that you are talking about?
- A. Yes, sort of like and like Indians... say the Kiva Club, the freshman students that entered UNM this year got off to a pretty good start because we met other Indian students right around the first week and they made us feel at home and I think it was a lot better idea.
- Q. Do you have any other views about like... the Kiva Club is trying to establish an Indian center, a tutoring counseling center... American Indian Studies... how about these?
- A. I think it is really good if only more Indian stu-

dents would go and only 1/3 of Indian students... and I think there is over 100 Indian students here, I don't really know but I think that if more would become more involved in it and find out on their own what is happening then they would realize that the Indian seems to be recognized around the University. Nobody even knows that there is Indians around... until you talk to other students it is kind of retarded you know, cause university centers right around the reservations like.

- Q. What do you feel about 'Red Power'?
- A. I guess it is good, I don't know... I really don't know that much about 'Red Power' at all.
- Q. Do you have any opinions on how Indians can have more influence on the government?
- A. I don't know what you mean.
- Q. I don't know either... on the national level, I guess, how could Indians influence the United States more on what their needs are and what they want to accomplish as Indians in this country?
- A. Well, when I was a senior in high school, I really didn't know that much about politics, until I went up to New York... and realized the students there are really more involved in politics. And after awhile I began reading about it and I think if the Indian students would write to their Senators and all this and let them know that we are around, express our views. Because you need to write letters in... you can't just like protest... you do it in one little area but it doesn't get around nationwide... you have to write to your Senators... to let them know what is going on.
- Q. You went to your senior year to a school in New York, is that right? Can you express some of the differences between some of your experiences back there and kind of compare and contrast with I think you said you went to parochial schools all of your life?
- A. Well I think Catholic schools are good because all my sisters and brothers went and they are doing really well. And as of now, my oldest brother is in his eighth year of college and all my sisters and brothers have tried college at least one year and they are do-

ing okay. And as for going to New York, it was a big change... I have traveled around the United States before but going to New York and being in the richest city in the world... wow, you know it is such a change and when I got there I was kind of shy... and like they say, the Indians are all shy, it was kind of stupid and at the same time I had to prove to people that Indians weren't dumb... and so maybe it was stupid of me to do that... but when I went there I competed against so many students it was because I had pride for the Indians and the people there knew that Indians were the poorest people in the world and I had to show them that we had intelligence too so that speaking.... And I went out for sports and activities like this, I joined everything I could.... just to show them that the Indians weren't lazy... And as for the students themselves... they don't know that much about the Indians... they think that the Indians still wear feathers and run around like savages and live in teepees and things like this and some knew just a few knew how the Indians really were. And that the Indians were poor... cultural differences are really, really different. Because when I was there, I had a hard time when I had problems I couldn't go to my principal or the family I lived with for help. I had to call home long distance to get help from my own family and that was pretty expensive because people don't know the Indian cultural background and how we live you know, what kind of education I had before I went out there and it is kind of difficult.

- Q. How do you feel about BIA schools, I mean are they really helping Indian students?
- A. I think they are really corrupted really. The BIA schools think that the Indian students can't do anything academically so they put these workshop programs up like leather craft work and things like this... and if a student wants to go on to college and really get far in life; you have to have a good academic standing to get into any college and unless it is like the Navajo Community College but the BIA in general, isn't too good I don't think, the way I feel you know.
- Q. Do you mean that they are preparing the kids for more vocational training instead of college preparatory?

- A. Yeah, yes I think so and this relates to the relocation bit they have, I don't think it is as good as it should be... when I was out in New York I traveled around to different parts of the country while I was there I met a few Indians who were on relocation and most of them left and that is a fact... that more than half the students that go out on relocation come back to the reservation... because they are not ready to, I guess you might say mix with the white society, they don't know how to live in a city... they can't budget their money, they get under paid... in a city you get more money, but the living is much higher and they can't adjust to this you know, people are fast they think fast and they talk fast and everything, the Indians are more... you might say, not slow, but they take their time about things whereas in the city you have to be quick about things right away you know and I don't think that Indians can adjust to it.
- Q. Do you think that BIA schools should remain on reservations?
- A. No, I think that they should clear them out and put public schools on and then parochial schools.
- Q. Like how much should the Navajo tribe get involved in this, like on the reservation?
- A. Well, first of all before the tribe can even do anything about it... I am not too hepped on Raymond Nakai but you really can't do much because it is really the council, before he can do anything he has to take his views to the council. The council are all old men and you know like when he wants to pass something he can't because the council won't let him. And I think before we can have a really good chairman, we need to have a whole new council altogether. People who are more educated, advanced... more aware of what's going on in our society today.
- Q. The next question I would like to ask is, what do you think about Gallup Ceremonials?
- A. I think it is... well since I live very close to Gallup I think it is terrible... I don't like it at all. Every year people come in from all over. The impression that tourists get is sort of off... like you go to the performances and the announcer or the speaker you might say, might say, when the dancers are coming out, they say, these people are content and happy, we aren't... we are the poorest people in the world and

these people go back to the city thinking that we are happy with the way we are living and we are actually not, we are striving for some identity in the United States. And we need our living standards is very, very low and considering that most people around the country get \$6,000 to \$10,000 a year around here, we are in poverty compared to most people around the United States. And also this ceremonial board deal that is going on, we need more Navajos on the board... The Chamber of Commerce when they are hiring people for the ceremonial beforehand, they hire all the white people they won't put very many Chicanos in and they don't put any Indians in... occasionally you will find an Indian working for the Chamber of Commerce during that time, and usually Anglo people that get into it. And I think that if they want a ceremonial, they should have more Indians students working in it, that they have to be ticket collectors or something like that. We need more Indians participating in it and all together the ceremonial, isn't too good it brings in a lot of money but the money none of it goes to the Indians and if it wasn't for the Indians there would not be any ceremonial at all and like now, they are thinking of building a new ceremonial area. They want a year round deal and I think it is really bad because it is just getting too commercialized and right now it is... it is going to go down, they want a year round bit, but I don't think that it will be very much of a success at all... to the Indian people don't that way... the white people go back to the city you know thinking that we are happy but we are not, we are in poverty.

- Q. Do you have any opinion about your attitudes towards Indians... well first on the University campus and then in Albuquerque and then on a national basis?
- A. I don't think that, well here on the UNM campus it is a pretty sociable campus. I don't think very many people are I guess you might say prejudice at all. I don't find it that much at the university I get along with most students but when I first came here I roomed with an Anglo girl and I moved out twice and both times I lived with an Anglo and I finally found myself an Indian girl and now I am living with her and it is a lot better and I thought when I first came to the university, that I would be better off living with a non-Indian but I wasn't too happy. I think it is better to live with an Indian but yet you find prejudice around, not too often but when

you go into the city, you find it more often. If an Indian went into a city university, she is treated as an individual, but say if 50 Indians went in well okay, right there you are discriminated because there are more but whereas if you were just one Indian you are treated as an individual. Like I was up in New York... like say if they had like 50 Indians there, then the Indians wouldn't have been too great in New York... UNM seems to be a good campus.

Q. What do you feel about very militant Indians or radical groups?

A. I don't think they are really getting anywhere really. You have to do things peacefully, get your ideas across, yeah, but not violently. This I guess you might say, this is a sign of ignorance you might say... on the part of these radical Indians... But I don't think that they are that well educated if they are militant, you know, wise, they are not very cultured not very many Indians are cultured in the first place, they have to be taught.

Q. What do you feel about the University of New Mexico establishing an American Indian Studies Program, do you feel that they should get a major and minor in it... or something like the Latin American Studies, you know a divisional type of thing? That you get your courses out of separate departments? How do you think an American Indian Studies Program should be established?

A. I don't really know what you mean but I think so far when I have been going to the Kiva Club meetings I think it is a pretty nice idea if we can set it up. We need alot of the majority to really get into this I guess you might say project of setting it up... be cause right now we are not really getting anywhere because it is more than 1/3 of Indians to really say what we want and we really have to get our point across and try and express ourselves well. And I think it is a good idea and I think that people could major in it because I think it is good and especially for, I think it will be more good for the white people, the Anglo people to go in and if they want to teach on an Indian reservation, then they should go into it, because otherwise they are not going to get anything across to the Indian and they have to understand the Indian first before you can have communications....

- Q. What are your future plans as far as school is concerned... you know, after you get out of school, if you have any?
- A. Well I hope to go through school, go as far as my master's, and I think I will major in Home Economics because I don't want to teach all my life. And as a lady I think that it will be nice, but I think that home ec can do alot for me or help me along the way. Even after I quit teaching. It is good... and I can get a job most anywhere, if not... as a teacher, but somewhere in a company, if I were near a city which in a way I wouldn't want to live in a city, but close to one you know in a suburban area or one of these rural areas.
- Q. How do you feel about the Navajos as compared to other Indian tribes in the United States?
- A. I think the Navajos are the most cultured tribe, we have something to hold on to... we have something to identify with... like say the white people don't have nothing, you know, like face it, they don't have anything. The Indians have something to hold on to, their culture, their background, language and their work and jewelry, things like culture, and you might say that their religious practices I guess... I think the Navajos are the greatest because I am one... and I think that we are the best tribe really because we really have something to hold on to... we are the largest and the majority of Indians. Navajo Indians have not lost their identity and culture, some are losing it, but today the Indians are realizing that we should hold onto our culture... and it is necessary cause we have to hold onto our culture and if we don't I guess you might say we are doomed, we are not really Indians at all, we have to hold onto the culture but apply it to white man's society in a way.
- Q. How do you feel about Navajo Community College?
- A. I think it is real dry... you don't, the Indians that go there don't pay tuition and I think that is pretty bad... maybe that is one reason that the college is not as good as it should be, you take courses there but you don't get credit for it but I was thinking of going there too, but I was thinking if I am not going to get any credit... forget it. I want to get my degree... and they put it in such a low level that it is just considered like a high school or you might say

a vocational school, something like that, but it isn't on the college level, it isn't rated at all, no way.

Q. Is there anything else that you would like to add that we have been talking about?

A. Well....

Q. What do you think of 49's?

A. As of now, I don't have a very good impression of it. But in a way, it is good because you are identifying with your own people and being a minority group on the university... out of 15,000 and you need to be with your own people at least once a week or something like that and it is fun... I wouldn't mention other things but I think it is great to socialize with your own kind of people... You don't feel out of place, you are happy, you can communicate with your own kind very easily... cause your ideas there and I think it is alright, it is not the greatest thing but it is something that you can identify with.

Q. Do you speak the Navajo language?

A. No, I don't... I understand it slightly... all my sisters and brothers didn't start speaking Navajo until they were at least a junior or senior in high school. But considering I think I have done very well in school and the kids who have talked Indian all their lives, ever since they were small and English as a second language, I can understand how hard it is for them because you know... the grammar wise, it is very different and I don't know. In a way I think it is a lot better for the Indian student to learn English first I think of course you can apply Navajo later, after you speak English okay. Like you can start speaking English when you are four or five, six years old... by the time you are six, you can start learning Navajo and you can just as well later on, I think but I think if you go onto English first I think you have a better chance of going through college, you have a better understanding and you can go through, I guess you might say the English courses alot better and I don't have that much of a problem in English at all... like most Indian students have. My sisters and brothers don't have that problem either so in a way I think it is good and in a way I don't think it is good because I don't know my own language and I would like to learn it. And I have confidence

in myself that I will learn someday. And I think that when I get married, I will teach my children Navajo and that is if.....

The next person that I am going to interview is from the Gallup area.....

Q. What are your reactions towards the convention they had here, the NCAI?

A. Well, I think it was pretty good convention because you get all the Indians in from the different parts of the country or the United States. And I went down there for a couple of days and alot of them paraded around but I guess they all got together and I think that it was good too that they got Hickel and Kennedy and Bruce coming in... In a way that shows how much the Indians are getting more involved with the scene I guess you would say and these guys are like Kennedy is really a big shot... And I kind of like, I have never heard of NCAI until school started, I didn't know that it even existed and here it was suppose to have been going on for 24 years or something and I guess they are just... as far as lobbyists... in Washington... which is alright, because they are mostly older people. And I kind of wish that they could give a little more part of their convention or policies or what the whole thing is about to some of the young students... You know, high school and college students, I mean they had all these, I don't know what they were, workshops, or they had little sessions, I think they should have devoted some of it to the youth. The youth, having a platform and having them talk... because they are striving for better education and et cetera, et cetera for the Indian people and kids now are the ones that are really concerned right now, they are the ones that are up there where they are in about ten or twenty years.

Q. What do you think of the radicals and 'Red Power'?

A. Well, radicals... I just... Indian militants, like there is that group out in California and there was a group at the convention from Berkeley, United Native Americans... I think as far as what they are doing is alright... for them but I don't think that

Indians in this area... who are more rural and those people are more urban, it seems like more Indian radicals are the urban Indians instead of the rural Indian. And first, I guess, I really don't know quite what they are up to. They can shout and make noise in a way they are making... you have to have some kind of communication, I mean this is what they are making society wants to hear. Even though they say that it is not good to protest... this is what they want to hear and they are making themselves heard because nobody would have thought of impeaching Hickel until it came out and they have all those other bumper stickers, 'Indians Discovered America' and 'Indian Power'... In a way, I like it, you know that they are making noise. But I don't think that it should get out of hand because they should attack things on a very good basic structure like they were... really against Hickel, like I don't know that much about Hickel just what they told me about Hickel and I am really against Hickel... and at the time, you know I needed some more proof for my own... how do you say it, opinion... And 'Red Power' when I first heard that, I kind of didn't like it, you know because it was like 'Black Power'... Then I found out that a lot of Indian students feel that 'Red Power', Indian power according to them and I heard people say that the Indians and the Chicanos were on a backlash... I think that is what you call it, of the Blacks and I know that the Indian students and myself don't feel that way, we are not following the Blacks because we are completely different like anybody that feels that way is mostly I guess you could say generalizing on that... 'Red Power' I do think that Indians should have some type of political power and support each other... and like some of the Indians are leaving the reservation and dams are getting built over them and terminating and all of that and if all the Indians on a political force... use that force against the government or against whatever their state, whatever is going on... because it is not good to leave the reservation and if they could all get together with other Indian tribes by doing this, I am for it. But when it gets down to the individual basis, like a tribe that doesn't work here because each tribe is different.

- Q. What do you think... I mean what did you think of the speeches that the national officials or whatever you call them... What do you think of the speeches that they made at the convention?

- A. Well I didn't hear them but I read Hickel's speeches and I read Kennedy's and I think that like all politicians... it was just a political speech where they are all for the Indians and they are going to help us and the Indians have gone through all kinds of atrocities and they should be helped and they should be up to the level of the rest of society and things have always been said and they just repeat it over and over. I don't think that they made any outstanding innovative statement. It was just the same old thing again.
- Q. What about Kennedy, do you think that he is really a good friend of the Indian?
- A. I don't know, I think that the whole Kennedy... they have been in the papers more than the kind of idealized Americans in a sense and I don't know whether to believe him or not, I mistrust all politicians... because they don't, I think that even though he is a politician and even if he is on an Indian side like more people are going to listen to him and since it is good that he did come and I think it is good that he speaks up for Indian people because he is so popular and Robert Kennedy was really popular and since they popular people and if we can get them to speak for us I think it is good but for my personal opinion of them, I have no idea... I am leery of all politicians... they are going to say what you want to hear.
- Q. What about the state officials, what do you think of them? I mean....
- A. In New Mexico... I don't.... Well Governor Cargo, I don't think that much of him I can't really say in Arizona, the only one that I can think of is Barry Goldwater and he is suppose to be a great Indian lover but I kind of doubt that too. I don't think any of them, I don't think that Indians are really heard on a state basis... in Arizona... or New Mexico very much and whatever they always say you know they say they are for the Indians, I don't think that they really actually know how is and how they really is.
- Q. Okay, let's get to the University campus... What do you think, what should the University do for the Indian students?
- A. Well this semester the Kiva Club interested students in the Kiva Club are trying to push for an American Indian Studies Program and counseling program in an

Indian center and I feel that this Indian center is really... I think we really need this because it will serve as a nucleus of communications between ourselves and to the rest of the University. Because there is job opportunities and scholarships, things that come in, information that relates to Indians that alot of the Indian kids don't have the opportunity to see because we need a local place where we can go and obtain this and this is what the Indian Center will be and an Indian Center will help us get together and so that we can build an American Indian Studies because right now we are kind of unsure whether we want a department. We know that we can't get a department right now because... but we want to start and we have got to get together, we have got to get a director, we have to get all of the Indian students on campus involved because there may be... See, this summer there wasn't any Indian students around except for ten and we got together and we wanted to do something but we knew that we weren't representative of all the Indian students and that is what we have to work for now and I definitely feel that the University as far as the Chicanos and Blacks, well they should provide some kind of... I don't know, some type of studies thing because you read in the history books and when the cavalry or when the Indians beat up the cavalry or it was a bloody massacre, but when the cavalry beat up an Indian village it was called a victory and just from things like that... you know, it should change as far as historical things go.

- Q. Well... let's see, I was going to ask you... Do you think if they do have American Studies, Indian American Studies, do you think that you should go into it, major in it?
- A. I am really thinking about that right now because I am definitely for a minor because I could visualize a person whether they are Indian or non-Indian in the education college and if they are going to teach in this area, I definitely think that they should have alot more courses... like if we did have American Indian Studies then they could minor in it... Indian Studies, because if they can teach in this area, they should definitely know some things about the people who live here and they can talk about history and stuff like that, but majoring in it might be successful I don't know yet because this is a new thing, like there are other schools in California and Minnesota and Oklahoma that are starting and I, myself wouldn't know what I would do if I had a major in American In-

dian Studies... because I think that Indian students should concentrate on subjects like Math and English and all these other things is what we need and I'd hate to see alot of non-Indians get a major in American Indian Studies... and claim that they are an authority on Indians and this has been done before and so majoring in it, I don't know. Now minoring in it, I am definitely sure about that but majoring in it, I still have to think about that.

- Q. On campus here at the University of New Mexico, do you think that there is discrimination against Indians?
- A. I don't really think there is, I think there is an attitude, I think that all people with... no matter where they are have different attitudes and generalizations and sometimes you will come across some people that are non-Indians and you know that they don't like Indians because they don't know anything about them and anybody that I know that is very prejudice is just isn't very broad minded, not saying that ignorant, because that is being prejudice against them but I can't... don't know, I think University... UNM campus is pretty good, I don't think that they are that discriminatory outright... there may be subtle attitudes here and there but I think the majority of the students at the University, they get along very well... good campus!
- Q. The Indian students are coming to college you know, when they are.... Do you think they are ready for it, prepared for college?
- A. Well, I think that Indian students that go to BIA schools, federal schools may be less prepared than students that go to public schools. Because public schools you get college preparatory training and all that. I think that well, in, as you grow up you mature in life, you have to make initial moves and you have to do things and you have to get adjusted to the college life and I think that it is hard for any college freshman student coming in. And then I think about American Indian students and then I think that they may have a harder time and I can't really pin point why, but I know that alot of them dropped out and I don't really know the reason why. I don't know if it is social or academic... I don't think that it is academic it is more on a social basis, but I can't really say why.

Q. What do you think of the BIA schools?

A. Well, having never gone to a BIA school, I think my opinion would be just what I have heard and what I have read... I have talked to some kids who went to BIA schools and they didn't seem to mind, I talked to other kids and they just hated it, thought you know, that it wasn't very good. I think that the BIA schools should get improved because I think the caliber... well I don't know, maybe now they are improving it but I think the caliber of the teachers that they were getting in were very low. I think the teachers that they were getting in were rejects and the mainstream of the society and they had no place else to work, they couldn't get in any other place... and BIA pays fairly well and this was an escape for them and I don't think that they were really concerned... the students that they were teaching and besides there is no school in the United States that prepares a teacher for teaching on the reservation, they have one down at Tucson, Indian Education... I don't know how that is doing but I haven't heard... I don't have any personal experiences with BIA schools. I kind of think that by separating the kids from their home, kind of it is a very traumatic experience because it doesn't really prepare you for life, because life isn't really all like that, you don't have get up at a certain time and have to straighten your room and then go to your classes and do your chores around there and have your study hall and then go to bed... I mean it is all kind of dry... it isn't... it doesn't seem very stimulating and it is very, maybe military... anyway, it seems very boring, like a boring situation and they don't, it is just boring... it isn't stimulating and I think that people do need to be... they need to think that school is very worthwhile that there is alot of things that you can achieve through that...

Q. But don't you think that by going to a BIA school, like having to live in the dorms or something like that, don't you think that the Indian, the students that are going to school there, that stay at the dormitories, don't you think that they should know about each other, like how their background is?

A. Yeah, you mean just getting to know each other?

Q. Yeah.

- A. Yeah.... I think boarding school kids become very close to each other... you know more so than when you are at public school. They eat, sleep, and work together and I think they should.
- Q. What do you think about those off reservation schools?
- A. Oh, you mean like Inter-Mountain and Sherman?
- Q. Yeah.
- A. I don't know... you know, I had some cousins that went to them and it seems like they were more vocationally oriented, it seems like alot of kids that get sent out there are really the rejects. Really the rejects and they are either very hoodlum or you know they are very bad and they never did learn English good, and juveniles, it seems like those are the ones... like a penal institution, I guess you would say, this is my impression. And they just train the kids for vocational type things. And I think, I don't know... sending them way out, they sent some of the Eskimo kids down to Oklahoma too maybe it is a good experience for them to get out of their area, but at the same time when they go back home, whatever they learned in Oklahoma doesn't really relate to Point Barrow and....
- Q. What kind of a school did you go to a public school or BIA or what?
- A. I went to public schools in Gallup and I went to part of my junior high and high school at Window Rock... and that is a public school, but it is in the middle of what... capitol of the Navajo Reservation. So the majority of the students that went to Window Rock were Navajo.
- Q. Okay...
- A. There is one thing that I feel about BIA and these off reservation schools that Indian students get sent to and that is any school, but especially these, should prepare the students for something that they can relate to in their home. And maybe it isn't anything maybe it hasn't been before, but what is on the reservation, you should really be able to adjust to it and help them to relate to the outside reservation and on the reservation things and I don't think these schools do it.

Q. What do you think of the Gallup Ceremonials?

A. Well... having kind of been raised in Gallup, I kind of saw a lot of things there... I think, I mean I really love the ceremonials because that is the time that you can get together with your friends and relatives come in and all these people come in like all the people that don't come to town very often and this is just like the big trip of the year for them to come in and they go up there to have a good time and meet these people and see what they can see. And in that respect, I think it is good and I know like this year, those three students who were handing out paper... literature about atrocities that the Gallup Ceremonial Board was doing and I can believe them because of Gallup is just a little tourist town, it is on Route 66 and it has so many motels, gas stations and bars.... and they cater to the tourist and the people that live there are catering to the income that comes in... And you know there is not that many Navajos that live in Gallup they all live outside and they are all like the Zunis and the Hopis and they all come in and they sell their jewelry and rugs and whatever else they do. And the Gallup people make profits out of them... and as far as jewelry and rugs I think that some of the traders get a little more money than the craftsmen that make them... and this I am against and the same with the ceremonials... I think that Indians, at least the Navajos should have a little more to do with it and put their view point on it. It is just like writing history from the Navajo's viewpoint. Because well... they are Gallup businessmen and I think because they are businessmen no matter whether it was Navajos or some other type of people they would take advantage of them because they are just like.... it just so happens that it is Navajo and I think they do take advantage of them and I think that they just should be told because as long as they know that there are a bunch of people around not liking what they are doing, they will change, because they are out to please the public and you know, and if the public says, quit stealing from the Indians... I don't know whether that will stop it because maybe something more needs to be done but Gallup is... I don't know. All the drunks that they see around there and I don't, know what the tourists think. They run around in their old shorts and mismatched blouses and crazy hats and they wouldn't run around like that at home, wherever they are from. And here they kind of talk

about the Indians, the way they look and the way they dance and here they... they are even worse and it is kind of a changing scene because the ceremonial does make profits off of the Indians. And the Indians have..... maybe they have... I have a good time I never participated in the parade or the dances or anything but you know you go out there it is a social thing... Indians... but I think for the white people it is a different thing you look and see and observe, I don't know what they are going to see.

- Q. I have heard that the ceremonials were going to be moved to the Churchrock area you know, out of the town of Gallup, what do you think of that, I mean... My brother told me that it is going to be all in the hands of the Navajos, what do you think of that? It might be true.
- A. I don't know... I know the reason they are moving the ceremonial grounds is because the highway is going through there and they wanted to move it out to Red Rock because they felt that it was more better place if it was in the hands of the Navajos, I don't think that it should be, because Navajos are just as crooked as those people, but at least it would be Indians. But I don't think that they could really take it over completely because the businessmen in the town of Gallup. You can't have the ceremonial without involving Gallup which means the business people in Gallup. So I don't think that it could be completely in the hands of the Navajos, but I think that the Navajos and the Zuni's should be a major factor in handling it... because maybe... the things that they do, like the Window Rock Fair I think it is really neat I mean the Navajo tribe completely runs it in everything is for the Indians, I mean everything. They don't cater to the tourist, they cater to the Indians out there and boy, I think that it is really good, I think that maybe it comes down to Navajo Fair and Gallup Ceremonial, I think the Navajo Fair was better. I wish that Navajo Fair could get in more different tribes to come in maybe this is what Gallup Ceremonial should be doing, because they don't cater to the Indian that much, I think that they are just showing off the Indian.
- Q. What do you think of the Navajo chairman, Raymond Nakai?
- A. Well, I don't... think that much of him, I mean, well

he, I don't think that he should base people on college education, but it seems like he should have one for all the things that he is trying to do and maybe the education of the whole Navajo tribal council should be brought up. Well it is being brought up because more Navajo students are going to school. And I think Raymond Nakai is just another politician you know... he is Navajo so that gives him privileges there to do all kinds of things to the Navajo tribe and I think that he was trying to pass that constitution to Navajo tribe and I really don't understand too much about it but I think that part of it had to do with termination and I am against that. And if Raymond Nakai is for termination, well I am against him because I am against termination... And I think that there are so many things that he could do you know because there are alot of Navajo young kids that he could incorporate there are alot of Navajo people that are in their 20's and 30's even 40's that have college education and they can't get jobs out there and I think that and the Navajo tribe keeps saying, come back and help your people... hell they don't practice..... They don't provide any jobs for them you know... instead of hiring because there are alot of Navajos that are qualified you inow in the construction or business field and they don't hire them and instead they will hire some BIA bureaucrat or some whiteman... I think that they should capitalize on the Navajo people more and utilize them, utilize their services... Alot of people that want to do things out there and he shouldn't try to get us in debt, I mean we need help we need to bring up our money situation so that our reservation won't be taken away. I think that there are alot of things he could do that he isn't doing and I don't think that he is really listening to the people.

- Q. Who do you think, I mean who do you want for the chairman?
- A. Yeah... gee, I know that Sam Billison might be running again... I don't know who else.
- Q. I heard that Lloyd House is going to run.
- A. Yeah, he is kind of a popular guy, I really don't know either of them. I think Lloyd House is kind of popular in the sense that Sam Billison lost the last time, I don't know. I kind of go along with the majority of the Navajos, I mean like my folks back home, I think I kind of rated and not being on the reservation

now, at school, it is hard for me to say what I think is best because I'm not living out there now and I will go along with what my folks say because they are older and shoot, they have been around for about 70 years. And they know what is happening and I would listen to what they said because well the whole thing really gets away from really realizing what the Navajo people themselves feel because alot of them aren't educated, they just speak Navajo and they live the old Navajo way and I think they should be catered alot more to get grass roots people, I heard people say that.... cause my aunt... they know and I would go along with what they say, cause I can't really say right now who I would like.

- Q. What do you think of the Navajo Community College?
- A. I think it is a great idea... well there is two aspects. One of them is I think that most Navajo students who go to school, high school, prepare them more for vocational type of thing than they do for the college preparatory, cause you can look at the number of Indian students in college and I think maybe Navajo Community College might be able to take care of that group of adults that want to go back to school and they really can't go too far away from home, they can't go down to Flag or ASU or here, someplace else and that is closer to them and they could take advantage of it because I know that they want to learn and I think right now this is junior college and it does not have that much accreditation and.... I think that it should continue and that it should really develop into a very highly academic standards... right now, I don't think that the academic standards are that high because they are starting... I think that they should strive for that because I think that is really a great thing... I mean, maybe just because it is Navajo Community College, that word in itself means alot.....
- h
- Q. What do you think of those big plants out on the reservation, you know like General Dynamics in Fort Defiance? And Fairchild and (?), what do you think of those things?
- A. Well, this is what I heard.... that alot of these people because of the inflation you know, go out in areas that are suppose to be impoverished like the Navajo reservation and they will go out there and they will stay out there for so many years because

it has so much money and they are suppose to get rid of it and stuff and then they will cut out and I kind of think that they will cut out... enterprise... like Navajo, up at Navajo where they have the saw mill, I think that is great because it is going to stay there, but I don't know how long that General Dynamics and Fairchild thing is going to last out there. And they say that they are training people and giving them jobs, giving them jobs is fine but training them, I don't know what they are training them for because I really don't think that they will last out there that long because they are going to be moving because they are a capitalistic enterprise and if they will go to better grounds and for being out there for right now, I think it is good because they are living people job opportunities and this is what the reservation really needs. I hope that you know, something like that can continue and maybe the Navajo Reservation can get in some type of industry which we more or less can relate to the southwest and maybe timber resources and I don't really know, I really don't have any suggestions... something that will stay there a long time where people can be assured that they can get jobs.

- Q. You know, referring back to that girl who was interviewed before you, she said that the Navajos were really poor and poverty stricken, do you think so?
- A. Well according to statistics I think she mentioned that people make about six to ten thousand dollars a year and on that level of thinking financially I will say that they are poor, because you have to worry about, I mean you have to really plan your budget you have... don't know, food and clothing and stuff, but as far, I think that we are poor kind of strikes, up a little bit of pride or something. I don't know, I don't think they are poor in a sense, because I think they are strong and they know how to live out there and there is better opportunities that they need and they have got doings and their ceremonials and stuff like that and that way they are alot more richer, culturally... and they are much, much richer and if you want to talk about financial... I think some of them are poor because I have seen some that hang around in Gallup I mean I know they are poor because they don't have that much clothing or food and they have to go on welfare... but there are reasons behind that... and I think the reasons is something

that we all ought to look into and try to overcome.

- Q. Well, I don't know how to answer... What do you think of those Indians on the movie or TV screen you know, and books, all those junks, what do you think of that?
- A. Well America being what it is... I mean it really listens to the entertainment field... I mean it encompasses, TV, movies... I think TV and movies have really done a great injustice to the American Indian. I mean like I was watching TV the other night and there was this one woman that had a little baby with her, there five guys... about 50 or 100 or 200 Indians you know and shoot those weren't Indians... I mean in real life in real historical scenes, I don't think it was like that and here the stagecoach even wrecked and the wheel came off and the Indians still could not get to them... I thought it was really.... If I could protest against something I think it would be protesting against that you know, the whole movie and TV industry generalizes on everybody, on everything and the whole society pigeon hole's it... everybody has to fit into a little slot... and well that is... that.... But what they have done to American Indians wow..... I think it is terrible..... because they haven't done anything for them but they sure have done alot more against them because the whole image... you see little kids like back East and even in the state of New Mexico, they think Indians live in teepees and that they still fight and they don't know that there are some 200 or so different tribes and so many different languages... and they don't know that because the TV doesn't educate them in that. And I think it is up to the American Indians to do something about that too because boy, we have been slaughtered and slaughtered and slaughtered on TV and movies... It is not right, it is not true, it is unreal... And I mean America and the rest of the world romanticizes the cowboy and the Indian thing, I think they should start showing the real thing... I mean, I would like to see Indians run the movie sometimes and see what they have to say about it. Maybe another Custer, but the same kind... alot of Indians that I talk to, they really love that story about Custer, because it is more real because they didn't think that they got tromped on that much... gosh, TV, movies... I want to impeach TV and movies.....
- Q. You know after Indians, this is on a different sub-

ject matter... after Indians have their ceremonial or something like that they have a 49'er... What do you think about that, what do you feel about it?

- A. I think a 49 is just another social get together and I never knew about them when I was in high school, but here at the University you have all the different tribes of Indians kind of a social form to bring all the different tribes of Indians together... to sing songs and Navajo songs... And it is... I like it, I like being able to get together with every Indian tribe... It is kind of like a common basis we have between each other and it is neat going way up in the mountains and build a fire... Of course they include drinks in there but it is really neat, it is something that belongs to us and it is something that we really enjoy... and I think that people from other cultures might have a hard time relating to it or something but we really can because it is a fun thing. I think just like any other social thing it can get out of hand, but that doesn't happen too much, but what has been going on here and like when we have big pow-wows here in town and other places we always have a 49 and it is just like a social gathering.... like bringing all the different Indian tribes together on a common basis and those songs.... you start singing those songs even though you don't know the song, pretty soon you start singing in too. You don't know it, but you start singing it, it seems like it comes to you... it is really great.
- Q. What are your plans for after you get out of school, like here at the University?
- A. Well, I will probably get out next year some time, finally and I want to go into graduate school and I am in education right now... And just because out in Gallup, Window Rock, Crownpoint area is my home, I will probably end up going back out there. I mean when you are getting a Navajo tribal scholarship you tell them, wow... I am going to go to school and come back and help my people... just so they will give you a scholarship..... but I hate to use that term but I know that I will end up back there because it is my home, my land is out there and my relatives are out there and I would like to stay around here... I would like to get out, if I did go into teaching I might want to teach maybe two or three years, you know somewhere... California back East, Hawaii, I don't care... if I have a

chance, I will do that... but I know that I will eventually end up back there because that is where my life is, I guess you could say.

- Q. What do you think of Navajos as compared to other Indians, Pueblos?
- A. Naturally being half Navajo, I think that Navajos are the best... but I think that each tribe has their own individual characteristics that is what makes them Sandia or Isleta or Laguna or Arapaho or Cheyenne or whatever. And I think the Indians here in the Southwest and probably in parts of Alaska are more Indian in a sense, I mean more rural, they aren't urbanized and aren't as acculturated as the other Indian tribes are... like other Indian tribes off the reservation and they don't have anything except to get into the mainstream of society... And I mean the Indians down here in this area... are much more whatever tribes they are... Like you know a Navajo is a Navajo and Santa Clara is a Santa Clara or an Acoma is an Acoma but when you get out to these other Indians like up in Okalahoma and California and all those other places, you don't... you can say that they are such and such a tribe but they are more of an Indian, but I think a Navajo can say that I am a Navajo like this one guy said this time... he said something about being an Indian... he said, I am not an Indian, I am a Navajo! And so like that partially explains it, because I think that Navajos have a much stronger feeling about themselves and the Pueblos too, and I know in the past Navajos and Pueblos never got along you know, raid on each other and steal each other's women and corn... stock and stuff... but they get along pretty good, I mean, I think it is alright, they kind of respect each other's, I guess you would say culture enough to not really interfere with it. They might make jokes about each other, I think Navajos like to make jokes, they are big teases... and you know, Pueblos do that with each other but I still definitely think that the Southwest Indians are much more what tribe they are than other Indian tribes... because they have more behind them, they are more traditional I guess you might say.
- Q. On another subject, you know these Indian organizations NIYC, NCAI.... what do... which one do you think is most successful?

A. Well earlier I talked about NCAI and I said that it was mostly older people that were the lobbyists in Washington, D.C. for what you know, Indians want and NIYC is a youth part of it I guess you would say and they have their office here in Albuquerque and there are a lot of students here that went up to Boulder to their workshop and I guess what NIYC is doing is okay, I mean they are trying to.... they give a little different slant on what it is... I don't like that thing about (?) Indian because who knows what an Indian is...like I said a Navajo is a Navajo... you know, this thing, the way things are now. Just by being in the University you are part acculturated because you are part of the University and which makes you different because you are a university student just like anything else and NIYC is trying to put a big emphasis on you know, keeping your heritage and yet being able to remain in the mainstream of society and being able to remain within your own tribe and your own reservation. The ideal is really good and it is up to the individual person that gets involved in it to what route they want to take because I think some... I think NIYC caters to urban Indians a lot more too because I have seen a lot more of that type of student get involved in say the more rural Indians because they know what they are and they aren't looking around for any identity.... NIYC kind of gives them an identity... and well, I think that NIYC is developing into something alright which probably because they are getting new people in, they are developing into something... but in the past, just recent past, they were advocating martyrism and this is my own opinion like Clyde Warrior was the one that instituted it... and he died a drunken Indian and he was a martyr... and I think that some of the kids in NIYC kind of feel that they are going to be the great messiah to the Indian people and they are going to be the martyr and I don't believe that but I think that a lot of the young people that are getting in there now are more fully aware and they know what they are doing and they know what is going on and they can picture themselves there and not there and they have a better feeling about it. But I think, I don't know, I never heard of Clyde Warrior and that group of Oklahoma Indians too, which might mean something different and NIYC is establishing an office here in this area... They will get a different type of thing going as the Pueblo and Navajo and Apache in here because they are unlike the others and I think that probably it is a good unifying force for the young people

because we do need something to unite us, to get us together... I mean we all realize, you know how this big fear of reservations being taken away and NIYC and other organizations probably make us more aware and kind of trying to show us roots to... not let this thing happen and they tell us about termination and they tell us about BIA and they tell us about anthropologists and they tell us about all these things and it is very informative.... I think, well I like it.

Q. Do you have any additional comments?

A. No.

END OF TAPED INTERVIEW