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Interviewer: ^{Anna} ~~Anna~~ Boyd + Irene Silberman

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American Indian Studies Program
Termination + Acculturation

Gallup Ceremonials
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March 1970
Kiva Club Members Rap Session Number Two
Ana Boyd and Irene Silentman

Rap Session:
Gallup Ceremonials
Gallup Alcoholism Problem
American Indian Studies Programs
Termination and Acculturation

Alice Luna:

Mr. McDonald: Well the Navajo society is a big organization and is not as close knit as other tribes.....

Alice Luna: You know all these anthropologists you know, these type of people, well they know more than we do, you know.

Mr. McDonald: Well, I guess it is your bedtime.....It is bedtime for you all?

Norman Suazo: Room check.....

Mr. McDonald: Those of you who would like to leave can do so right now.....

This is March 17, 1970 and we are having interviews and discussion with three Kiva Club members.

Alice Luna:

Ana Boyd: Well, I guess what we wanted to do was interview you on is on things that are kind of important issues now or what ever you consider is important, something like that.

Ana Boyd: What do you think about the Gallup Ceremonials?

Norman Suazo: What about it?

Ana Boyd: In terms of the people that are running it..... the Indian people, the Navajos.

Norman Suazo: Do away with that machine, I can't relate to that machine, put a cover on it.....

Ana Boyd: That is good Irene.....

Lollie: It's like talking to the BIA, I can't relate to it, even Indians have hang ups!

Norman Suazo: What about Gallup?

Ana Boyd: Well, what are your opinions on it? Take the publicity that is coming out of Gallup, do you think that they are exaggerating? Or do you think that they are blowing it up too much, or do you think that they are putting the blame on someone that shouldn't be getting the blame.....

Norman Suazo: I don't know, I think that it is just a big blow up because whenever Indians get into the news they really try to present it as something that is over exaggerated, and same way with Gallup.

A Girl:

Norman Suazo: No, I don't think that the news media has been going that, take this Gallup thing, how many times did they use Indian drunks????

Wilma Martinez: They did make.....

A Girl: Well, you know I see them a lot, like the Gallup Independent and you try to find something to do and you just find them all over the place a whole lot and so I think that the publicity good.....

Donna Begay: I think the people in Gallup that most of them really want to help the Indians, but once they get a job, they discriminate, they are not prejudice so once they get on the job because they are afraid to you know stand up and say what they think, cause everyone is a sheep to them you know. Indians are human.....

Ana Boyd: You mean the towns people?

A Girl: Yeah, I know some people that are really trying to help, they are educated professional people, especially high schools, they beat up the Indians in the high school, so what could I think, as far as the Gallup community is concerned, I don't know if that is allowed but I know that it is still there and the county, McKinley county reinforces that, you drive through the streets and you see it.....

Bruce Alexander: You see drunks all over!

A Girl: Yeah, they limit the drunks to those that are intoxicated and stagger you know, and that is the only way to do it, until they go out.....

Norman Suazo: This must be the point that Mr. McDonald made tonight, that they will only serve I guess you might say a habitual drinker who comes in early in the morning to get drunk early in the day, and they only serve him so many drinks until he has to move on.

Dale Suazo: Maybe..... don't you think the trouble that the whiteman has caused more or less than the Indians, because over in Gallup there are more bars than in just Gallup itself, there are more bars than in any city, I think that is one of their problems, for their drinking.

Anna Boyd: Well, another think too, is there is a lot of, I guess you could say, prominent people, that live in Gallup, and they are alcoholics, they are drunks, but they get drunk in their homes or at their country club like a lot of people that go into town and they have nowhere else to go and that is why they are noticed more because they are in a public place, whenever people are habitual drinkers than they are but you never see them, and whenever they do get picked up I think it is only a matter of blocks to take them to their homes, cause these other people live about forty miles out.....

Norman Suazo: And Anna you could say that in every city there are those skid rows and what is the difference here?

A Girl: Well, I think the Indians have been scared....., the people in Gallup and another city..... It is like the Germans blaming the Jews for something. And the whiteman is continually blaming the colored man for this and that, I think that if this was some other color.....

Anna Boyd: Well, you know, to me it seems like, I think that the ceremonial issue kind of covered the whole issue, Albuquerque wants to promote tourism, our economy, the state of New Mexico's economy is based on this because there is no other industry

or other resources it can go back on, and the tourism is just an exploitation of the Indians.

Bruce Alexander: Why don't they move it out of town? Somewhere else....

A Girl: Well like I think they suggested another place like say Window Rock, but what other place besides another anglo-type city, can accommodate all these people that will come unless they travel from Gallup again. That is how they make their money again by the motels that some of the people have to take them to their homes, or someplace to accommodate them, now I think they have a Holiday Inn at Window Rock.

Norman Suazo: Well it is not such a big drive, how far is Window Rock from Gallup?

Bruce Alexander: About 27 miles.

Norman Suazo: Is that so far to drive?

A Girl: Well you know for like some anglo people, it is sort of tough on them.....

AnnaBoyd: Well, Window Rock has their fair too.....

Norman Suazo: Okay, how close is the reservation line to Gallup? Or is Gallup on the reservation?

A Girl: Oh wow! Gallup is just surrounded by the reservation..... it is right on back of the grounds, see it all depends on what you mean by reservation. Gallup is just surrounded by reservation.

Norman Suazo: Well, see what I am trying to say is why not move the ceremonial grounds just right inside the reservation boundaries. And you would still have close proximity to hotels, motels, and all the city facilities.

A Girl: I thought that they were going to move it to Shiprock?

Donna Begay: Well, first they have to build and they haven't got the money, from the state and they haven't got any funds because these people that are on it refuse to get the number of signatures or I don't know what it is but I guess.....

Norman Suazo: Wasn't Bennett appointed to that?

Donna Begay: Yeah, but they needed a BIA man.....

Norman Suazo: Which says little because he is inactive!

Donna Begay: Well, anyway I know the man that owns that land and..... because he won't give up the land I am sure, unless he receives the money from the tribe as far as he is concerned, he still owns that land and they haven't done anything about it yet.

A Girl: And in a way you would think that they would because they have that uranium still going right through that land and they are going to have to build upon..... and this would be very good for Gallup for that reason Gallup is going to have to work hard, but I think if we work hard enough against them, we will talk with these people about it, we could let's say with force, they support they dance, but we won't.

Donna Begay: Yeah, like I said, boycott, boycott by not doing it.

A Girl: Do we want the ceremonial to last or stop completely or do we want it to work for our Indian people. It all depends on what we want, we can't say no to everybody.

Bruce Alexander: Well, what about the people that rely on that to sell their goods though?

A Girl: Well, the thing is if you're moving to other places I think, I mean the city of Gallup charges a fee to the people who sell things there at the ceremonials, but I am sure if they had a place say like the reservation or just outside the reservation they could still have their little booths.....

Anna Boyd: Well, you are talking about boycotting the ceremonial which would mean no ceremonial, and there are a lot of people that come from various reservation you know just to once a year, and a lot of Navajos that come into town maybe two or three times a year specifically for that, it is for them.....

Norman Suazo: It is also a socializing thing you know, you come see your friends.....

A Girl: Well, boycott in Gallup but not Albuquerque, if you move it, you know you could tell them that this is going to be on Indian land, it is not going to be on whiteman's land.

Norman Suazo: And there are a lot of legal aspects that are going to enter in there, you have to think of that too, like jurisdiction, no really because if an Indian

gets drunk and attacks another Indian or something like that or even a whiteman is knifed or something like that.....

Anna Boyd: It is on Indian land.....

Norman Suazo: It is on the reservation see and that brings in a lot of problems and the tribe will want to consider all of this, I don't think they will want to contend with all of these problems.

A Girl: I have heard of a horse being.....

Anna Boyd: Well, we are getting into the real little legal aspects of this like would we have state police or Navajo police, like would there be traffic violations.....

Norman Suazo: Yeah, like speeding, who is going to enforce speeding on the reservation the tribe police or the state police or who.....

A Girl: Well, during Gallup Ceremonial do the Tribal Police.....

Donna Begay: They have one state police for the mile of highway in Arizona;.....

Norman Suazo: Yeah, but the legal thing about it is that State Police have no jurisdiction or reservations unless the tribe designates this, and where would you have court on the reservation or off the reservation?

A Boy: Hey Norman, I think in Arizona, it states somewhere where the roads have to be surveyed before anybody can commit any violations of traffic and in the Window Rock area I was talking to a DNA lawyer and he said that the Navajo Police, well, any police can't handle the jurisdiction because they haven't done the survey and before they can hand out any violations of traffic codes they have to have surveyed the road, I don't know what survey they were talking about but they were going to do this and he was telling me about it, you know.

Anna Boyd: Does that cover most of the reservation?

A Boy: Yes, that covers most of the reservation, and if we could use this, we could get out of it real easy..... And also about the alcoholism problem I think, most of the leaders realize that they should do something about the drunks in

Gallup pretty soon, and so they say, all right, we will blow it up and like everybody said, okay, make it public, so that everybody will see it.....
okay, well I think that they want some help from the outside, state help and federal help in trying to help the drunks, that is their only problem.....

Norman Suazo: Maybe that is the only thing, cause now DNA is bringing this out into the light.

Bruce Alexander: Maybe DNA, I worked in Mr. Petersons office, and he is the deputy director of DNA and his organization SID, well Michael Benson, so far he was with the ceremonial thing and they probably said, look at this, look at these drunks, they've been brought up that way and there is nothing to do about it probably.....just like Christine Kay, I was talking with her last weekend she asked me to start talking for everybody on the reservation and everything and that is what I want to do is get rid of this problem, help the Navajos or the drunks.....

Norman Suazo: Yeah, it seems you would want to bring the attention of a specific problem to the public you have to blow it up like that..... maybe..... I don't know if that is the only way to do it..... Well it is working.....

Bruce Alexander: You don't want to say anything you know if something happened, you want to keep it inside.

Norman Suazo: Yeah, kind of confidential.....

Anna Boyd: Yeah, but you can't deny that it has gotten more interest because they have that big 22 room psychiatric ward at PHS as a result of that, and they.....

Norman Suazo: But that was under development before this Gallup thing!

Anna Boyd: Yeah, but do you deny that he was really trying to get it through, and then he said that it helped.....

Norman Suazo: Yeah, the Gallup people pushed it probably.....

Donna Begay: So does anyone know what the tribe is trying to do? Or like what any reservation is trying to do? To help the problem.....

Anna Boyd: Alcoholism??????

Donna Begay: Yeah.....

Norman Suazo: Oh, they are having seminars.....(chuckle) and conferences on alcoholism and everybody gets drunk at them.....

Donna Begay: Do you think that they will open the bars..... I mean legalize liquor.....

Anna Boyd: Well in a way, on an economical level I can see where it would really help the tribe, the BIA or whatever tribe you have on the reservation would be turning that money back into the tribe, by having the economic base there, I can really see now.....

Bruce Alexander: Have more jobs for the tribe.....

Anna Boyd: Yeah,.....I think I am all for it, and the only reason that I would be against it would be that people are saying that there are going to be a lot of drunks around and where are you going to put the bars, like you see up at Navajo Inn and Turquoise, it is right on border, they had to put a fence up and a lot of people get run over there.....it is right on the highway..... and I think that I am more for it than against it, but I think that there are a lot of people that are on the reservation that they don't want it.....

A Girl: Well, I think that I am for it too, because like you said, the economics of it, and I think the tribe could really use the money. They could use it for more projects for alcoholics.....

Norman Suazo: Economical research!!!

A Girl: It is just like people that are drinking and buying the liquor to help support their own projects.

Anna Boyd: Let me ask you this, do you think that the reservation, the Navajo reservation really accept legalization as a whole I mean, in the next two, three years.....

Norman Suazo: I doubt it.....not even within the next generation.

Girl: I think that maybe in the fourth years because 60% first of all the Navajo reservation or maybe 75% of the reservation are people 17 and younger and when these people reach that age they are going to be educated in some way and they are going to have their ideas about things about liquor and such, if the news gets around and if they can pass on the good news you know to the people and let them know about this thing, I think that the votes will carry over.

Norman Suazo: It is going to come about within the next ten year, but not in four years, because the young people, when they get older say a 15 year old now when he is 25 he will be right at the voting age.....

Anna Boyd: Well, why isn't it accepted now or why.....

Norman Suazo: Because I think that there are more older people voting now.....

Donna Begay: And on the council, it is real hard to say anything.....

Anna Boyd: Has there ever been any kind of issue you know, for the legalization of liquor in the Pueblos? You know besides DNA?

A Girl: I think this has only been done recently on the Hopi reservation, the legalization of liquor on the reservation.

-----INAUDIBLE DISCUSSION

Norman Suazo: Most of the Indians are located right there in Ignacio, they are opening up their own bar and lounge and hotels. This is something that is being developed right now, I think that they are more progressive.

Bruce Alexander: I think they should start programs, just like they do on drugs and pertaining to alcohol for high school kids and tell them, let them realize how much this money on the reservation is going to solve their problems, I think I can almost quote the price on Navajo intakes, \$200,000/year.

Anna Boyd: Wow!!

Norman Suazo: Navajo Inn, is that a bar?

Girl: Yeah, it is just like Okies on a Saturday night, cars and people just milling around.

Donna Begay: I think the number of people in and out are equal, just unbelievable.....

you know I think all of these little bars are just raking it in, you know.

Norman Suazo: What do you think about education in the young school years, don't you think that if they are told not to do something when they are young, you always want to do it.....

Bruce Alexander: No, not tell them not to do it, you can just present the problems and what they will face you know, if they start drinking and stuff like that, and I well..... for myself I drink, I spend a lot well I don't stay there, but, sometimes I take pictures there and I look at people and I don't know, I have got about 200 pictures of drunks there and I can generalize and say 40 people that are always there, about 38 of them are always there they.....

Norman Suazo: They are regulars.....

Bruce Alexander: Yeah regulars..... just like they are going to work, and you can see them too. I picked up some guys by Window Rock and I asked them where are you going and it was early in the morning about 7:30, and they said I am going to the Navajo Inn and I said, "OH, are you going to work." And they said yeah. They go there constantly and it is the same group, over and over, I can almost name their names, yeah, they are the same ones over and over.

Anna Boyd: This is about the same way in Gallup too, you see the same ones there every weekend.

Bruce Alexander: These guys are there everyday.....

Donna Begay: If they took a survey of the people that own the bars in Gallup, it would probably come out that 90% would be Catholic, and then if somehow if the priest of the Catholic parrish could look at them and you know, they could prevent the problem right there, someone should go and talk to some of the priests about it and ask them if they want to help us out, you know, and then they could talk to those owners, well I know about some kids around here on campus that their parents own bars, not here but in Gallup.

Norman Suazo: Their parents own bars????

Donna Begay: Yes, and most of them are on campus.

Bruce Alexander: Well, there is one guy in Gallup that owns Navajo Inn, Esquire and Riverside bars and he lives around here, he gets plowed under and with just those three bars he grosses about I don't know about $\frac{1}{4}$ of a million I guess, and well and also (name of bar in Gallup) and another one, there is a guy that owns two or three and most of the big money is at "Eddies".....

Girl: If you could have a teach-in and some of the kids that know what is going on, like Norman and Anna and some others, and just remind them, I think that people need to be reminded again and again, sort of scare them a little.

Anna Boyd: I mean like remember the.....

Norman Suazo: Are there a lot of bars there?

-----DISCUSSION INAUDIBLE

Irene Silentman: I don't think so, I think that that is the biggest one.

Norman Suazo: Well isn't there more bars per person in.....

Anna Boyd: In Gallup.....

Girl: They have enough liquor to supply booze for eighty thousand people and there is only 15 thousand in Gallup.

Norman Suazo: My god..... well, why don't they close some down?

Girl: Well they did, well there is a law that no one can buy and now that DNA has this little thing that they are enforcing, and if anyone breaks that law, they can have their license taken away. So I wish that something would really.....

Norman Suazo: Or the population has to grow.....

Bruce Alexander: There is a population explosion in Gallup every weekend.

Girl: And they are not going to have these rodeo grounds, like they are going to have this rodeo and then the traders really, I don't know like.....

Bruce Alexander: You can go to the arts and crafts and find out the prices on the

things and if they know that you are a Navajo they will cut it right in half.

Girl: Isn't the purpose of the ceremonial, I don't know, but isn't the purpose, is it directed mainly for, not for, but mainly towards the Navajo, isn't it supposed to be like Indians in general like Pueblos and just Indians in general?

Anna Boyd: Yeah, but I think, but they didn't have control of it.

Norman Suazo: I don't think so, it is a Gallup businessman's production and all it is is tourism, it is to lure people there and to spend money and bring income to the non-Indians around the reservation.

Girl: I don't mean that but I mean like Indian people participate in it and weren't you emphasizing Navajo identity there.

Donna Begay: I thought we were talking about the alcoholism problem.....

Norman Suazo: Yeah, we are talking about two different things.....

 Girl: Okay, that is what I thought but it sort of went along.....

Donna Begay: They like to publicize that it is for the Indians, by the Indians, Indian owned traders..... and things like that, but the facilities that they have there are really rotten.

-----INAUDIBLE DISCUSSION

Donna Begay: They have white judges, they have anglo judges and I think they have and you know that place where..... the arts and crafts, they have anglo judges for Indian arts and crafts, they should have Indians judging..... like.....

Reva Johnson: You know on the grandstand, you know we got there kind of late and we had to sit you know where the grandstand on the other side is and we had people shoved over. I know cause we were sitting like this and I remember that one time we had to sit there too and I don't know.....

Norman Suazo: Also they have ushers and usherettes

 Donna Begay: The narrator is also anglo and he talks about the Indians and

who should be talking about the Indians but an Indian, and Indians should be talking about an Indian and what he does they don't know anything about what the dances are about and what he is thinking about when he is dancing.

Anna Boyd: I think it is amazing how much they control our say so, that non-Indians have about artwork as far as crafts are concerned or anything to do, because anything that reaches the first prize at the ceremonials I mean the craftsmanship is great but you know.....

Norman Suazo: It is based on what you call "whiteness".....

Anna Boyd: What he did by winning first prize was setting a precedence for what to strive for next year.

Norman Suazo: In other words they are getting a.....

Anna Boyd: A standard.

Norman Suazo: Yeah, they are setting a standard.

Donna Begay: And the same thing for the whiteman's point of view.

Norman Suazo: Yeah.

Bruce Alexander: Yeah, I have a good example of it, my uncle is living in Prescott, Arizona, and he is an artist, it is hard for him to compete, the judges they go for tradition art and I guess you aren't supposed to use these plastic paints, you have to use these tradition colors.....

Norman Suazo: Yeah natural colors.....

A Guy: Yeah and all these things, and in Gallup I guess he entered his painting over there and I guess he won first prize, but down in Prescott they don't like that.

Norman Suazo: That is real bad.....

Bruce: We were talking about kachinas and I know a friend of mine had a book and I am not trying to cut down the..... or anything but about 90% of those Kachina Carvers or whatever you call them are not traditional because I looked at a book written by someone that knows about it..... that you can't reproduce it exactly.

Norman Suazo: Not with Pueblo Kachina.....

Bruce: No, not with Pueblo Kachinas, no, just when they have this Shalako.....

Girl: No, it is just like.....

Bruce: Well, anyway I think everybody knows about an Indian changing their design and they are not all the same, and you know, you can find a lot of variation among the design, but there are always..... and they all have to be of a certain design.

Norman Suazo:

Girl: Something was said..... Like, why do you go to the Ceremonials? I go to see my friends mainly.....

Anna Boyd: You know like when I was younger I saw the performances and the prices were really way way out..... like box seats, \$7.50 and that was at night.

Anna Boyd: You know this is just something that we don't go into very much you know, I think that is the case with a lot of the people.

Norman Suazo: Well, how many Indians go to the ceremonies?

Anna Boyd: A lot.....

Norman Suazo: I mean to the dance itself.....

Irene Silentman: Oh to the dances..... oh I don't know, I don't think that many.....

Norman Suazo: Well, I think the others are out drinking around, the other Indians are out, I don't know it seems like a lot of them get together to see old friends..... and like socializing.....

Reva Johnson: I think the ones that go to see the dances are the ones that have probably never seen any other dances before either.

Norman Suazo: Well, tourist that is what it is, the whole thing, the ceremonial is

for tourists.

Anna Boyd: But she was talking about other Indians that go that you don't know about, that is why, they go to the performance..... Do you think that any of these things that we are talking about have any relationship to the Alcatraz or to the Fort Lawton, you know like some Indians just tried to take over Fort Lawton on the same basis that they took Alcatraz.

Donna Begay: Some guy was telling me that, I guess it was early this morning around New York, they were trying to take an island.....

Anna Boyd: Oh really!!!

Norman Suazo: Oh boy!!! Was it in this morning's paper?

Donna Begay: No, but he said early this morning they moved out and they were trying to take this island around New York.

Norman Suazo: Take over the Statue of Liberty.

Girl: It will crumble, it will fall!!!

Donna Begay: I don't know if it happened to be any of those guys you know that were there.

Bruce: Anna, have you heard of the Denver Conference that they are having? The Denver Conference, it was about last October or September, they had a representative from every major or minor, well every, Indian group. They had a representative there and they had one big conference there and they had big discussions and it discussed everything and one thing they are really putting out is that we never got the land, well, we can never get the land back but just try to keep what we got, cause the American Indians, only 2% of the total American land mass, so we better try and keep it, you know we are losing every year millions of acres and that we should just hang on to it, that is what they dis-

cussed in their handbook and I don't know if anybody has read their handbook and that handbook really ask some good questions about land, cultures and education, housing and some of the details about it and there are no questions without answers in there and I think the handbook will acutally be, well you know the Denver Paper, well the same press printed that one up and I think that most Indian organizations should get one of these handbooks and use it sort of like a basic manual or a discussion manual.

Donna Begay: Do you have one?

Bruce: I don't think that I have one and.....

Anna Boyd: I wonder where we can get a hold of one.....

A Guy: I don't know I am going to try and get a hold of one from this guy and that is what I was working with this summer, and well, I just used that as a basic handbook for the facts and research this summer.

Anna Boyd: I think what you just said is probably more, I don't know, that is what really scares me about back there, you know.....

Bruce: Well, in Alcatraz I think well, they are basically residents, all the Indians and I would say about 80 or 90% of the Indians on Alcatraz were born in the city. They don't know what the reservation life is all about, they know it from here say and that is all, well like the reservation Indians, well I would say that they outnumber..... well I wouldn't say outnumber but, the urban Indians outnumber the reservation.

Norman Suazo: I think that this gets back to, sometime back we were discussing about Navajos and Pueblos in this area don't have to go to Alcatraz to prove something that we had to prove it here because this is where we are.....

Anna Boyd: I think another..... we had a real good discussion one time on this same thing and this girl brought out a real good point, she said like Alcatraz,

you could be very how would you say it, very sympathetic to the Indians like it is hard to get medical facilities and welfare, well true, they have got a problem, but the problem isn't in the reservation it is from the outside.....

Norman Suazo: Yeah, from the roots.

Bruce: That is why people move to the cities, cause they had problems on the reservation, they move to the cities and they find problems there.....

Anna Boyd: Do you guys think that a real definite..... well, maybe I shouldn't even say it..... but do you think that there is really that much of a conflict between urban Indians and rural Indian interests, that they are going to hate each other?

Donna Begay: I think that with rural Indians, they are real traditional and somehow I associate myself with those Indians you know, but rural Indians are really, well their interests are with their roots because they don't..... and you find that urban Indians interests are usually with their own interests.

Norman Suazo: Their attack of the problem is entirely different too.....

Anna Boyd: I guess what I was thinking of was this Colville Reservation up in Washington that they are terminating and the people that live on the Colville Reservation don't want to terminate but the people that live in the city that claim $\frac{1}{4}$ or whatever of the Colville tribe, well they outnumber them, well they don't outnumber them, but they have more power, more money, more education, more everything and that they are really forcing their own tribal members on the reservation to terminate.....

Norman Suazo: Is that where the adoption for termination?

Anna Boyd: It must be.....

Norman Suazo: They were talking about this, either you terminate or you don't, you can remain an Indian or you can..... if you marry a Colville Indian and

she is terminated, is she still an Indian?

A Guy: Yeah, that is what happened to the San Diego Indians.....

Reva Johnson: Biologically you are, but if you are terminated.....

Anna Boyd: Well like see, the tribe had the option to terminate or not, each individual did, like I terminated and you didn't.....like if I terminate, that means that I get money in..... whatever.... and you decide to stay there and if you don't terminate, you still get all the benefits like if I terminate it is just like cutting yourself off from the tribe.... and you are a regular citizen of the U.S., legally you are not an Indian anymore.....

Norman Suazo: With all the rights that Indians have..... trust.....government.....

Anna Boyd: And that is what we thought was funny, because we thought that if someone was really a biological Indian, that they are not really an Indian legally and so if they get married to an Indian legally.....

Donna Begay: It is just like a white man marrying an Indian girl.

Anna Boyd: Yeah.....

Norman Suazo: Filipino.....

Anna Boyd: An Indian girl..... just like a white man marrying an Indian girl, does he still get the same benefits as.....

Norman Suazo: Well, if she is enrolled under that tribe, if say you married an anglo and you had your kids enrolled under the Navajo tribe, your kids would still be entitled to Navajo, the trusteeship that they get under the government, like medical services and you know all these things.... education benefits and what little there is.

Bruce: Even job rights on the Navajo reservation, well like if somebody marries a white person the white person has, well, the same rights, job rights, with the Navajo tribe.....

Norman Suazo: Right, cause he is married to an Indian.

Donna: And sometimes it doesn't count how much like if you are $\frac{1}{4}$ and up okay, if you really belong there.....

Bruce: Well, I know that the census number of the Navajo tribe.....census number that is what I heard, you know if you..... to the Navajo tribe you can be $\frac{1}{4}$, used to be, but now I hear that you have to be at least $\frac{1}{2}$

Norman: Okay, now a Navajo can marry a non-Indian and still be on the rolls, and a half Indian marries a white, then they will only be a quarter under what you are saying..... they will no longer be entitled.....

Anna: But what if he marries another Indian.....

Norman: Well okay, that will bring just more Indian blood in there.....

Norman: Well, the Navajo tribe has to make their rules about that.....

Donna Begay: I didn't know that was one half.....

Norman: Well, she didn't know.....

Donna Begay: Is it true?

Conroy: Yeah, I think so.

Donna: It can't be.....

Norman: Oh no, I guess you are not enrolled anymore.

Donna: Well, I know that I am.....

Anna: How do you guys feel that the American Indian Studies program.....I don't know we always seem to be talking about terminations and acculturation, Indian Power, but..... I don't know, maybe it can't be said in simple words that American Indian Studies is going to do this for us, but would you think of it in those terms or do you think of it in more academic or fitting into the other society or.....

Norman: I don't know I am beginning to wonder about this, because you know, like

Ron was telling me, he was asking me about Dr. Remley's course, in American Indian Literature and what is there really in American Indian Literature pertaining to the Indians because traditionally Indians have had a vocal history and it is not written and so what is there really to American Indian Literature because I am sure that most of our grandfathers and ancestors and great grandparents have passed it along you know by just telling stories and just talking.. It is not just written down like the Navajo language is, maybe before the white-man tried to start messing with it.

Bruce: Well, you were here for that NCAI program and that guy from Minnesota and he said that the advantage of Indian Studies Program, well he said, the basic main, well you know their biggest contributor towards American Indian Studies program is their like if they brought in some medicine man and he told some stories and that is probably what they are stressing.

Anna Boyd: Yeah, I think that is what we need, when you say American Indian Literature, and in the way the educational system is structured it is a whole new thing because they have to have everything written down and if this isn't the publisher and if he didn't reach a prize or something then it isn't qualified, and this is an argument that we were trying to get the administration if we wanted to bring in people to get a faculty salary if they have no education and all these people that know a different language, history of literature and all these things come in and we are really going to have to face them you know, it is good getting these things this way, cause I think that it is more valuable that way, cause I think that many people find that..... you just can't.....

Norman Suazo: And ours is a program that I don't think you can develop over night.

I think the Blacks and Chicanos are trying to do that right now, they are trying to work too fast.

Anna Boyd: Yeah, I think they are more.....

Norman: They are white oriented in their program now, I know some of their programs are oriented to their group.....

Anna: Like this thing that we are talking about now, really pertains to literature, I think, and we said that it is really valuable and that is what we should do and you know, things like legal things, and some economic outlook on things. It is going to be just a little different because you can't help it, the material things that come into the reservation, well you can't just say that this is a Navajo shirt or..... you know..... because there is a machine that it was made from, but in a literature type of thing, it is an entirely different thing.....

Norman: You could have Home Economics courses in how to make fried bread, and make chili stew and cook beans right.

Donna: I don't know, I think that for those who really know they are Indian and who have lived it, they don't need this but like a third generation isn't on to cooking and things like that. And the coming generation, there aren't that many that live at home, of Navajos, well the thing about it, well they might read about it, like this is the way that you do it.

Norman: Well, I don't know, you can perpetuate the language, so that it will still remain.....

Bruce: I think that I talked to most of the Indians.....

Donna: But then again, do you think that the kids that are being educated, some kids, I don't know, it depends on how the educational system is set up, if you get to the primary level, and if can teach your people something or their background, the Indian way, you can teach them all these things so that by the time they reach high school maybe they will realize that these things are important to him, and that is the way that he is going to learn it, to really

get it,..... If we can do that in the education systems at a very elementary level, then they will remember it they will keep on, but other than that the way that it is going on now, it is all white orientated most of it, most of them are drop outs, like this Rough Rock Jazz, they are really Indian oriented, all these people are really gung-ho on wanting to keep traditional ways and their language schools like this there are several schools going on like this and if this could happen, I am sure that we could maintain a lot of Navajo ways and traditions for a long time..... for our Indian people.....

Bruce: Yeah, I think that about 50% of the Navajo students are going here don't know how to speak Navajo, I mean it is hard to believe that, you know..... I am just taking, like I couldn't believe it, like you know, Anna, that book that you have in there, you know like some of the people couldn't even pronounce it, didn't even know what it was and I looked at that thing and I said, you are a Navajo, you call yourself one, but.....

Donna: But thing about it is that it can't be helped, well the reason that it can't be helped in some cases is that so what, you are this nationality and it can't be helped, like a person calls himself an Irish, and all this, and then again, it all depends on where you went to school and all this, where you were brought up and all this, you know, if your parents talked English to you all the time and the kids at school talked English all the time, but if you went to like say a BIA school and you talked Navajo or another language, well that doesn't mean that you.....

Bruce: Well, like we are losing our culture.

Anna: Cause it seems like the language is a basic, I think maybe what we are getting at is, well the way that I see it is that American Indian Studies Program might be able to set up something wherever you happen to go on down and get the rest

of your education structure, like high school, junior high and grade school, cause that is where it really counts down there, cause they aren't doing it now and they aren't going to do it later, it is going to have to take pressure, and you know they will have the program if they have the right people and have the tools to push it.....

Donna: Just like the kids coming out into college and I guess the kids that are now in college are wondering about Indian Studies and they are wondering about it, if it is worthwhile they want to take a course in one of the subjects and if the instructors are good enough..... or somehow like we have so many different majors, how many Indian students are there, about 100, literature, math majors, etc., like everyone has an eye on it and maybe they will want to know about it and at least give this one course they could tell everyone about it, so when they go into the fields they could encourage the children to look up demonstration schools, yeah or let's say elementary education. They could just.....

Bruce:

Anna: Oh yeah,.....

Bruce: One of my.....

Norman: How many non-Indians go to Rough Rock? Or is it all Indian?

Anna: I think there are a few about two or three.....

Norman: Like our Indian Studies Program is really something different because we are opening it up to non-Indians, do we have to....? I don't know, it seems to me that there are going to be some obstacles like if we do have a literature course where someone is going to be there and tell legends and you know.....

Anna: They will be reluctant.....

Norman: Yeah, they will be reluctant to say anything, maybe they would only want to tell to some Indians and I don't know, I think that there are going to be some obstacles.

-----INAUDIBLE DISCUSSION

Donna: I think they train about seven guys..... cause I always see them there.

Norman: Yeah, medicine men, they train they each years..... but then they are only Indian too.

Anna: You know this one girl at the NCAI convention and we were talking about it and then the more I talked about it the more I think that we should just have an Indian college, and use that.....

Norman: Yeah, an Indian college....

Donna: You know the president of the NCAI, is that what they call it?

Donna: Well, the trouble with the NCC is that they are their own teachers.....

Anna: Well, you have got to have someone that is qualified to teach, you know like economics and this probably wouldn't be accredited under the Association for a number of years.....

Anna: Yeah, I know but this just isn't any college.....

Donna: Well, if someone wants to teach they might not be really qualified, if they didn't have qualified studies..... or like I don't know..... just like this lady wanted to teach outside of the reservation, but she didn't have a degree in this university or college, I don't know.

Norman: I don't know, the more you talk about it, it seems like we should go ahead and get our whitemans degree and education and then go and set up our own Indian college.... to get our doctorate in Indian, Indians..... yeah.....

-----INAUDIBLE DISCUSSION

Norman: yeah, that is true, that is another thing too.

Anna: I think what we, as long as you can use the education that you gain and go

back to the reservation and utilize and do whatever is necessary, well I don't know it seems like there along with what you're saying is you either teach culture or else you teach, it is hard to define the difference between academic and culture, because I think that the university are all teaching you a culture because they are teaching you how to act in school, they are teaching you their mannerisms, how to speak, how to dress, everything and that is teaching a culture, do you know what I mean?

Norman: Yeah, but they are just creating this monotonous mass.....

Norman: See what they are creating see, is a.....

Anna: Who?

Norman: The university right now, like she said, what they are teaching is in a sense the culture, they are creating a bunch of robots that are all the same, see they are all thinking the same as a culture and she says.....

Donna: I don't know.....

Bruce: Well.....

Norman: Yeah?

Bruce: Yeah.

Norman: Cause the rules are already set in this culture, and if, you have to play by them if you are going to succeed or get to where you are going but they are already set and defined.

-----INAUDIBLE DISUCCION

Anna: Norman said that he was going to sing a song..... a special.....

Norman: What is that, Mary had a little lamb in Navajo?

Donna: What do you call it, the Senior Girls Banquet or something?

Reva: Have you seen that commercial for that corn masa, no I mean where they say it real fast?

Norman: Well, what was this for.....\$9? What do you get, \$9 a tape?

Anna: Yeah.....

Bruce: Well, I don't know... do most of the students here work in some way to help Indian problems or try to solve them or find out solutions or try to do research in the summer, I mean do most of the students, like for myself, work with Southwest Indian Development this summer and try, well our program is sort of research action program type and like I put a bulletin up in the Kiva Club office saying you know, contact with the Indian cause Ron told me to interview and get their sincere interest in helping, which I have been doing and you know, I think if more students would take part in this type of program, they would get a lot out of it, There is a program in Window Rock and it is more or less oriented for the Navajo but we would like to expand later cause we have \$20,000 to work with during the summer.....

Norman: Hey, this thing about communication, I don't think, like I told you remember when you were in there, I don't think that too many students often, I see Anna a lot, she comes in often and even Anna didn't see it.

Anna: I saw it.

Norman: Did you know what it was?

Anna: Yes I did, but I didn't read it, I just saw it.

Norman: Well, that is it, Anna, see, that is the thing right there.

Anna: Well, I know what they are doing and I had understanding of my own.

Bruce: That is the reason that I thought that you wouldn't be interested in it, I

had a list of all the interested students that were going to school on scholarships from BIA.

Anna: You know a lot of them put that in the newsletter too.

Norman: Yeah, well how long will they be recruiting?

Bruce: I don't know, most of the students feel that they should be notified as soon as possible because you know they have got to look for jobs, like during break. No, I am not trying to say if they are excepted or not..... I am trying to tell them that as soon as Easter break is over, I meant to say something about that but it slipped my mind. And I believe he said something about some 50 students and I believe he was trying to spread them all out and he said 5 from here would be on work study.....

Anna: Well, I think that university students and the fact that they are university students, I think a lot of them really found out that they are interested in other Indian tribes too. Like I never really know about other Indian tribes till last year, I knew that they were around but, I think that they are really interested in, what I am trying to say is Plains might be interested in Navajos or other Navajos might be interested in working with these other workshops with these other Indians for projects, I guess and I think that that is part of the whole thing too, retaining the land, the whole thing Indian.....

Norman: Are you going to be here this whole summer working?

Anna: I don't know, I have got two things.

Donna: Are you going to be here in Albuquerque?

Anna: I might be here afterwards or back home.

Norman: And another thing that we want to get into is.....

Bruce: Like Norman I think Ray was here about three weeks ago recruiting prelaw students to work on reservation, you know, to help me on or to act as coun-

selors or something....

Anna: Oh really?

Guy: You know just to get training or something, and they were here a few weeks ago, and it could just be summer work for Navajos, you might contact me about that.

Anna: ?

Guy: ?

Bruce: That is what he said, I don't know, you could probably contact him personally, I don't know, I think he has.....

Anna: ?

-----MISCELLANEOUS INAUDIBLE DISCUSSION

Norman: No, really keep in touch with the club over the summer cause we are going to be hiring someone and we would like to work something out where the incoming freshmen orientation for the Indians by itself, when they go to orientation week you know, we are going to try to work out something where we can get them all in one place and then we would kind of like to keep in touch you know, know where they are going to be.....

Bruce: Mr. Vie had that in mind this summer, well to get representative from all, well most all the major Indian organizations and come and visit with SID and present what they are doing and their goals and so forth and try to get across. What do you call this?

Anna: What did you guys do last summer?

Guy: They worked on the traders.....

Anna: How did that work?

Guy: Oh, it came out good, and they are going to have an action group this summer, working on, well they are going to have an exposé, the traders report.

Anna: What did you guys do just go out and talk to the traders? Or talk to the people?

Guy: Well everything, they talked to the people about the traders and everything about pawning of jewelry, and things like that-rugs.....

Anna: How many worked on that?

Guy: I think about 8 or 10, well I would say Mr. Michael Benson did the most.

Irene: Did you go to every trader?

Guy: Yes every trader, all the groups were divided into eight agencies and they were given a list of trading posts to report to and each week they would report on each trading post and then at the end of the weeks we made a research on them, on all the trading posts.....

Anna: How did the traders react to this?

Guy: Didn't you hear about the ones around Crownpoint or, they told them to get out of the trading post.

Anna: I heard about it.....

Bruce: Well, I don't know what happened but somewhere around there, the Crownpoint area, I don't know which one it was that they were told to get out of there, and DNA wanted SID to file charges against that trader, and they probably had other organizations you know like other Indians.....

-----Playing with Poco (the dog)

Bruce: And the highlight of the trip was an accident.....

-----INAUDIBLE CONVERSATION AND LAUGHING

Bruce: And as you know, the trading system on the Navajo reservation, the tribal government has no control over it, it is just the traders and the BIA has control over the traders and the pamphlet has been going around to each chapter house and are exposing these traders and the highlight of the trip, well the

highlight of the whole summer would probably the trip to Washington and present this traders report to the BIA officials up in Washington.

Norman: You guys went to Washington?

Guy: The Action movement went to expose the trader report to them... to the BIA officials in Washington.

Anna: Did you find out in that trader thing are the traders real recent guys or have their stores been handed down to them?

Guy: I am going to answer the question, I would say that the majority of the trading posts that are on the reservation, are owned by corporations and there is a man from Denver that owns most of the trading posts on the reservation, all the money comes from him out on the reservation, and as I was talking about economics aspect of this, we could keep the trading posts on the reservation and have all the money, going right back to the reservations, through those trading posts. Same way with businesses.

-----MISCELLANEOUS DISCUSSION (INAUDIBLE)

Guy: Did you get in contact with other colleges that have Indian Studies programs?

Anna: Yeah, we have most of the major ones, we are probably going to have to send out a new bunch of letters to get the new information in because I did all this new work you know last summer and the information that I got was at that time, the date of them were the proposals and they probably remained the same initial and that is what we are after now..... and I have got quite a few from California and Minnesota, probably they are the biggest ones you know, like South Dakota and Oklahoma hasn't really had one.

Guy: Did you ask them like what problems they ran into and all that, so forth.....

Anna: Just administrative, the same kind that we have had here, yeah and we are trying to get a new place to go and they have just been putting us off and you

know that type of thing, and you know like I was saying earlier about this faculty thing because we were thinking about getting some people that don't have an education background, or not a high educational background you know and the money, the administration really cut us down on, because they say, well if you want speakers and you want a certain amount of faculty members, traveling faculty members or whatever you call them that we have to pay for them and that we don't know if we can do it. And you know they all throw it on the money scene, if we can beat that, I don't think that they can deny us anything that we want.....

Guy: Well, why don't you go and write to all of these foundations and you could probably contact people around and talk to all these foundations, well these foundations, you know like Ford Foundation, god, they give you money, if you have a good program go to New York and visit them and there are quite a few good foundations.....

Anna: Well, what, that was what Ron Lujan was saying tonight about that Bear King, about how he went out to Washington and he talked about these scholarship funds and all of that and we got to really utilize that, and this, I think that the university here has really one of the biggest potentials if we do get the American Indian Studies here and because it.....

Bruce: Centralize.....

Anna: And that is why I think it is more important to push it a little higher.

Bruce: I think that is why a lot of people have been kind of disappointed with us, because the university sort of centralizes all of the Indian tribes and we don't have that Indian Studies and for a while they were disappointed in us in the program there.....

Anna: Well, you see I am not trying to make an excuse cause there really isn't any

but like last summer there were about 8 or 10 of us around and then when fall came well, it kind of fell apart cause everybody kind of got into their concentration of studying and kind of went down and like well when this semester started there was a big surge again, and a lot has been done, just within these few weeks, that should have been done a long time ago.

Bruce: He was going around asking people to make donations, you know, to fund this program that were willing to and the only thing that we worried about was that financial part in our case and..... education, and so we went around to a lot of these foundations and so forth and they were interested because there is a person from Texas who gave us \$5,000 to print the trader reports and there is another individual from California that is going to give, well he promised to buy a..... down in Phoenix which they make, they have all the BIA officials and the Native Church, what.....

Donna: The Native American Church?

Guy: Yeah, Brightman he was out there and he talked about how they should make a.....

Irene: Oh, was that on one Saturday night?

Guy: Yeah, they had a big discussion over there and it is a good thing to watch.

Donna: And then a lot of them.....

Guy: Yeah, there is a lot of them that.....

Donna: And a lot of them wanted Indian land, or whether or not.....

Anna: ?

Guy: Cause a lot of people want to help the Indian but that is all you got to do is go and find them, you know, you find them at a lot of conventions that they have around. That is all, all you have to do is have a lot of push behind you, cause Mr. Ives, is right in there, all the keeps doing is punching and punching, we get the money.....Of course, you have to have proof that you exist, like on

this American Indian Studies we had all self contained members and the curriculum set up and everything set up and there is only one problem, we need money, you know you have to show them your whole program for it, and you know if they like it they will pay, you know, and they will give you help.....

Anna: Even with the, I think there is kind of a rational wave, because, I guess you would call it leadership, you know, because there were some Indian people very sincere and interested, but we could only go so far like right now, well maybe that is not a valid statement, because right now there are just as many interested people that are exerting themselves, but I think it had to take time to take a step because when we first began to present all this stuff to the kids, they didn't know what to think about it, like what are you talking about. and we told them and told them and told them and I guess finally it hit, you know I would say that from my observations and somebody else might think different you know, like you think well because they have just recently hit this big Indian world, NCAI, NIYC, all these Indian organizations and they are all having conventions and they are all coming here.... and they weren't doing that before, and they are taking more notice as before the interest was there but the energy wasn't there and I think it was, I think it is pretty, it does take time because a lot of the kids don't want to be pushed around and be told, you know, this and that..... Okay, I had better, well the group that worked this summer felt like well, we weren't representative of all the Indian students here on campus, so we will present all this stuff to them in the fall and then by this semester things should really be rolling because you have to..... we felt like there was really a need to get a big consensus of most of the students and this may have been a mistake on our part cause maybe we should have gone ahead and done something and if they didn't like it, they could come right out and say,

well we don't like it and well.... that is the only way that I can explain it, but..... you know, there are some people around that are really pleased about it and you know, I am really pleased because we really worked for it, but before there really wasn't anybody to really follow up and help you with it.

Bruce: Well, outside help is really good, especially if you don't know what your are doing.

Anna: Well, I think that all of us like, Irene and Norman and myself, you know, like we are not freshman or sophmores you know, we are upper division students and we know and we are serious about it you know, but there wasn't that follow up that we could really have used, like we didn't really know how to do that and you know, we just really found out, but we really didn't know that there were other schools had American Indian Studies.....

Bruce: Because I think that a lot of people are trying to help them out..... well, not in the sense of telling, but because like when I was in the service lot of people asked me about the Indians and so forth and I was surprised that they actually believe and this is the truth, I say it over and over and I'll say it again, that we still live in teepees.... and so forth.... you know, and so I started telling them about all the dances and so forth and how we live and I just told him the truth and of course I told him about the drunks all the peyote eaters and so forth, and I told them just straightforward and they were really interested and I tell them about the income, average income of the Navajo family and so forth, and they said that they never believed it, that such poverty could exist in this great country of ours, you would say.... and they said that they were interested, a lot of them still are, I am in contact with a lot of them.

Anna: I get teed about..... well, I guess it has been two weeks that we have been grying to work on it... and there are about 8 or 9 law students, Indian law

students and then there are us that I guess you would say active and what we are trying to do I guess is work up some kind of injunction this area, as far as they are advertising those, cause you know, like those billboards, you know, going out of Albuquerque, you know, come and see live buffalo and come and see live rattlesnakes and come and see live Indians.... and like they have some wooden Indians down on Central and totem poles. They are holding cigars and they have war bonnets, you know, and totally unrepresentative of this area and then up there it says we sell Indians, they go for half price and we were trying to work up some type of injunction against this thing because then you can go out and put whitewash on it or do something to it, you know, but it would be done over again in a couple of weeks, but this sort of thing would be an effective means of letting the public know, you know, let everybody know that this isn't right, cause you know, Albuquerque and New Mexico are really pushing on this big thing about tourism and you are not coming here to see cactus, you know, it is the Indian people that they want to see.... not the ones that live in teepees..... you know it is just not right, I don't know whether you call it deformation of character or what, but in all of these places you can just see it, in Gallup, they have Indian curios and things, you know, that says on the back that it is made in Mexico or Japan and it is not Indian, and I think reflects on the things that the whiteman are setting standards for what is that..... Indian art or what is the Indians.....

Donna: False advertisement, maybe they could do something like that, just like some ads and they said that there was this kind of machine..... Well like when Paul McCartney was supposed to be dead, well they, it said that all the people that had bought albums were to send them back to the company..... and charge them for it cause Paul.....but I was just thinking, that you could use that as false advertisement, by an Indian, a real human being, and it is sold.....

Anna: I don't know, I think this sort of thing is really vital to Albuquerque, seeing that there are all these Indians around here, I don't know, I am really anxious to do something about that, what do you guys think about it, do you thing it is a good idea or what....? Do you think it would get much interest or do you think it would be effective or what.....?

Donna: I think if we have that much facts and evidence and some interest from the Kiva Club, but if it goes off like some other projects, here you have the evidence and some people I think, I am really interested in that too, I wish something could be started in Gallup, I wish.....

Anna: Well, I think that it will reflect on that, you know, cause like I said, New Mexico tourism.

Donna: I don't know, I wish that we could get together on that somehow done! This group there that they were going to get this things passed in Gallup.

Reva: Where?

Donna: In Gallup..... and this was all on legal grounds, you know, what we would have to do is...

Bruce: They are supposed to have that hearing on..... somewhere.....

Donna: Michael Benson.....

Bruce: They are supposed.....

Donna: Yeah, he's on trial, according to Cathy Marmon.

Anna: This Monday or next Monday?

Donna: Yeah..... in Albuquerque.

Anna: Do you think that anybody can go?

Irene: I suppose she said that she might come.....

Bruce: ?

END OF TAPE