

Tape # 507

Side II

side 2

• Navajo, Taos, White

Dennis Stanford

Ron Lujan

Irene Silontman

Anna Boyd

Feb, 1970

on returning from Alcatraz

Comments ~~of~~ of the 4 people who
went to Alcatraz to do taping.
About Alcatraz

Good, valid

Tape #507

MISCELLANEOUS

Attitudes of people at Alcatraz

Rap session or comments from those
four who went to Alcatraz

February 1970

By IRENE SILENTMAN and ANNA BOYD

Side II

B. Okay, what do you think about Alcatraz?

S. I don't know, I have got a lot of mixed emotions on it right now...I think Alcatraz itself, is a real good deal, but I think it is every average person in the United States has heard about, it's something that if it is handled right...will bring the problems of the Indians to the attention of the average american. You know, if the Average american picks up a newspaper and reads about Pyramid lake...Blue Lake, or whatever you know, particularly if he lives in Ohio, or Pennsylvania ...or something out west...it doesn't concern me...when you talk about Alcatraz...that is something that concerns everybody...Also I think, it could be a good thing in terms of Pan-Indian youth...getting the youth together and hopefully something will come out of the situation ...In terms of the people that are out there, I found that there were roughly three or four classes of people, those people who were, really sincere hard working, really for the Alcatraz cause...and there were those people that were just there to see what it was all about, I don't think in many cases really gave a damn and then there was the class of the Alchies and the Dope heads...hang around and I am sure that some of these people are sincere, but possibly I think they have gone too far to the left to do very much good, of course, I am speaking of conservative...what do you think?

B. It's hard to say.

- S. No, let's just get a discussion going...
- B. Well...waiting...
- S.
- L. Well you know...what is your opinion...?
- B. I think it is worth it...
- S. Your opinions...what did you think about Alcatraz before you went out there...?
- B. I heard some things, but I didn't want to really form an opinion right then about it...I mean I thought, I had two things in my mind... it was very good and it was going to work or that it would stink... those were the two things in my mind...
- L. That it was going to work?
- B. I don't know, I sort of think it will because I think there are enough people who are really serious...
- S. I think that when we get some really sincere hard working people out there it might work, I think there are few...who actually...other kinds of people just go along for the ride there...it is going to take a lot...I mean really a lot of hard guts...to get this thing all together, because Alioto or the BIA said yesterday...I think it is kind of an interesting situation and I think it is good for the Indians just in San Francisco, but I think that the Indians have a white elephant on their hands, in terms of cost, just keeping things up...you know ...and it is going to take incredible amount of money to keep that thing going and...you know and if you want to stick with the philosophy of the situation having an all Indian and
- I would

suspect that you shouldn't ask for government funds....

- B. Well, government you know,
I don't see how you can expect them...
- S. Well, that's the idea
- B. Just like the BIA, go over but you can't cut it
out
- S. Well once you start getting government funds you start getting government
sanctions, government limitations...government control and as term
of surplus ideology out there, government money and Alioto
said that they looked into the situation and said it'd cost \$1,500,000
just to clear most of the buildings before you could really do anything
...and a way it is just like...now I don't think Alcatraz, outside of
the freedom and a place to be...and a cause, it is any better or any
worse than any reservation...
- B. But I still think that those people live there and are there that want
it...I can see alot of criticisms...too, but certain
amount of
- L. Well they are trying to control this as an Indianism...but the resources
just aren't there, they don't have the resources...Indian resource
behind it...I think they are lagging...they are trying to promote this
and yet they are contradicting themselves by not having, like a good
example of this is ecology...it is fine the significance of ecology
but you, in order to do something, you have to have
people that has the technical knowledge and ability to promote to
make something of it...this is what they don't have...and I don't
think that they realize this there, this at all...they feel that they

can go along and keep doing things just like...you know moving someone here to do something and moving someone here...hell, one of these days, they are going to get to a point to where they can't accomplish anything in the physical...they will be relying on say, outsiders...which is just the thing that they don't want to do...and now I don't think that they realize this at all yet...

- B. Well I think it is important that a lot of other Indians become aware of it...things that they need
- L. But I don't think that they have made the effort to really approach the various...
- S. They haven't made the effort up til now...they are just now getting organization...
- L. Yeah they are just now getting organization...
- S. And now, I think they are going to start making the effort, and now...
- L. See, there's just a few natives here, it's an urban type indian...you know, which is a good thing because they are down trodden just as much as anyone on the reservation...in many cases but there are a hell of a lot of people that can't help the causes to a greater degree and if they don't interest in there to begin with, that is why...but this is what I saw...
- S. What about a comment, Irene...
- I. I don't know anything about it, what all, about the work, right now...
- S. What?
- I. I said it might work...
- S. What do you think of it if it does work?

I. Well...

S. Cause the people on the island that we have talked to think that even if it does work...it is going to get to be so much of a bureaucracy... and it will defeat the purpose...What do you think? What do you think the purpose is?

I. Are you talking to me?

S. Yeah

L. Well I really don't know...like right now...like I said...there is a they are trying to make, sort of an effort...to show people that Indians are capable of handling their own affairs...and I think that is one of the purposes, I found very evident...but in contradiction, I mean it is all contradiction right now...they really don't have the resources yet...to do the things that they're doing...

S. I don't think that makes any difference, Ron...I think you're looking more toward the middle

L. To get started...

B. I think that we have prejudged things about it...right now...like my

S. Yeah, this is what I was trying to say

B. because like my only argument for supporting it, was the people that I met there were very sincere and were very serious about it...and I think they are very strong and they can carry it on...if they can get more people to help fight in there...and something is going to have to happen, but I think it is a judgement to say, well, you know this and this and this and that...they are not make it that is a personal opinion...I don't know...

- S. Well the important thing now is they have got to have their own organization, strong enough to be able to survive...and so far as I can tell, the government isn't going to let them sit out there until they move off the island...Do you think they are going to be able to withstand that...if the government doesn't give a damn, it has been unoccupied since 1963...that is seven years...as far as the government is concerned, it can be unoccupied for another 20 years...you know, are the Indians going to be able to sit out there under those conditions for another 20 years...?
- B. Yeah...
- L. I don't think...they can keep on getting the support that they have been getting...but the government say something about it...the people in the bay area...are going to reach a certain limit, where they no longer support it...
- S. Right now
- B. I think it is about time you know...time get the same kind of...
- S. Depending on what they do with their time...
- L. Yeah, what they do with their time...that's just it.
- S. But I suspect that 90% of the people that are out there are going to split...for six months...because the very hard core...
- L. Yeah, the very few who are there for what they believe...
- S. I think they are all there for what they believe...I think it is just a matter of...
- B. Any type of movement or any type of revolution, if you want to call it a revolution, it is always going to be like that...people who are

more or less followers...and somebody else is going to take their place, go over very big, you might lose some people, you might not... you know and see so I mean it is kind of like a natural thing but I think it's what you are trying to do and you have people who have been out there see how it is and then split and then they can go back home and tell their impression of it...kind of like an experience...

S. You know what I think is the most important part of our trip out there was getting you guys out there...as far as

B. Oh thank you, Great White FATHER...

S. No, I think so seriously...you know

B. Yes

S. Forget it...

B. Why?...go ahead...I want to listen to it...

S. No, no, no...

B. come on say it...

S. I am not going to

B. Okay...

I. Not real old, but the older people on that island...you know...other than just

S. What kind of people would you say these old people are? Why were they there with the kids?

L. I think they are with the kids...

S. Yeah, but why???

I. They are sort of like their leaders or something I don't know...

- S. In what sense?
- I. They are the ones like...
- S. Is it like an ego trip for them?
- I. No
- S. How would you characterize it for them?
- B. I think that they are opportunists and they are able to see a lot of things...like something they have done all their lives...ever since they were young...and you can talk about some Indians being on an Indian kick whereas they have been on it for all of their lives...so that is why they are really there and if Alcatraz doesn't succeed, they will find something else...go on and on and on ...They are like saving, because they have been doing this and they realized this a long time ago...they get other Indians interested too and they can sit out and think about it...
- L. Okay, what were they doing before Alcatraz then? What did they do before they heard of Alcatraz...?
- B. They were just think about lives, and how it was...like this one lady worked with BIA on her reservation...to her rebellion, just to site a few examples of what happened to her...and probably all her lifetime, maybe it was just part of her personality...like...
- L. What do you think of some of these symbolisms that they use...words that they use...do you think it is of a detriment...benefit or what?
- S. What was that?
- L. I would say like say on that booklet we have got at the museum this is considering their resources...they really haven't investigated the

things that can be done, it seems like on that booklist...you had all of these primitive, hieroglyphic drawings on the front cover...couldn't they do something more than this you know...like they...

S. Well that is sort of arty's crafty's type thing...opportunity

B. I think that this still goes back to...like

L. Well this still goes back to the fact that there are individuals that can really do something in this aspect and they really haven't exploited this...I think they should...I think they should project the right image across...I think they should project the image of this...

S. Well let me ask you

L. They are the primitive...like white people...they look into all this symbolism and stuff, and just by looking at this like the cover of this booklet, many of them get the idea that, this primitive life on this island...and I really don't believe this to be the case, I think they should go out and say, well let's have some kind of artwork or design representative of Indians today...

B. Yeah, I agree with that... because I didn't like the cover either...so I don't know how far...how much farther you could go...

L. Like say your father-in-law...what is his impression?...

S. Having been...like I got that material there for him to read...why do you think Alcatraz...what kind of an impression are they going to make on the American people...do you think it will make some sympathetic to the Indian situation? Or do you think that the fact that the thing that most people will be

L. Now, I think that it has been sympathetic toward the Indians...but

how long can they keep pulling the wool over the American public's eyes...you know they...well...this it takes this kind of Indian I guess to do it, but coming on really strong hippie, you know, and this is not the kind of Indian...Indian or impression that President Nixon's silent majority is going to buy...and you know they are going to say...well god damn...look at all those pictures...they are all hippies...you know

- B. Is it because the American public would rather see them in their old primitive dress...
- S. No...it is not that...the hippie impression in general...
- B. Yeah, I know, I know...but what...what other form, or what other thing could they attach on it right now...
- S. Well they could be clean cut...at least...
- B. Like---
- S. No
- L. Like the thing that I was getting to was, you know, this primitive art deal...like they could clean the thing that act up I think...that is one of the things that they could clean up and they could clean this act up about going around and wearing their marble bags and firing all over the place you know...like how many Indians today do this you know...
- S. Well how many Indians in the past did this...it is all hippie imagination you know...
- I. What about this flag...
- L. That is another thing...I think that they are just trying to...they

are trying to represent something and they did it the wrong way I think...They can come up with something more original than what they did...and they made this big stink about the American flag and they follow the same basic picture of it...here is the red and white stripes and then solitary tee pee, I think they could have done a better job than that...that is another little none thinking on their part and none thinking in a way that they could actually put more meaning behind it...actually by doing little things like that you know... they could try and express themselves better...

- S. Well I suspect that outside of their higher order of organization there is a little organization going on...well yeah, like what's her name said...every time they trying to get a council meeting and they cancelled it...only half the people showed up and one or two people showed up...and...
- L. All of these grievances amongst each other, I guess they can't settle that...you would think that mainly being urban community that they could at least get along together or something...you know, but I could see it at home on the reservation or somewhere else...people don't get along, but just because of the fact that you know different individuals, you know them from the community itself here...in any case these people wondered in from various urban areas here and yet they still do the same thing...
- S. When do you want to go back?
- I. ...didn't like it...
- S. Why don't you like it? Haven't you had fun, or do you want to go back

- B. Well I did go out...but I got opinions...and maybe see some action on my own part where I think that it could be worked out...I mean that is why I am not convinced...
- L. like
- B. Oh possibly
- L. Like what?
- B. reservation occupation
out...and so it can be for all the tribes...
INAUDIBLE...
- L. What do you think like you take some of their crew...
- B. I don't think
- L. Like sent them out here to the Navajo reservation, sent them to Taos, to San Juan, Santa Clara, and places like Oklahoma...
- B. I don't think that there are find people who are
from different areas over there, see how,
like even I would be willing to go I could go
be better with someone out there
- L. But what I am saying is how would they be accepted here on these reservations...in their
- B. Well, the judgement we make on them, we don't everybody
is that Indians
- L. Well it is mainly the hippie group that we are talking about...
- B. Okay...
- L. Like Indians here see the hippies do something and the hippies...hippie has all these connotations and you know...these people here call themselves Indians...well they landed on Alcatraz, how would they accept

them...this is what I think the fact they would sent
 them back to where they came from like say

B. Yeah, I know they would...

L. And it is just like everything else...they just simply
 overact...you know...

S. That is the problem...90% of us act...

B. Somehow I think that the environment and ecology come as, sort of
 reminds me, back there...not only the Indians but I mean...I found that
 a lot...I thought I could never live there, I hate it and I still do...
 I've been to Alcatraz the island and I think, well
 even back home, back home, well up that way.

Window Rock to Gallup, to Albuquerque because of the number of the
 people there, because of the way they live, where did all the hippies
 come from? They came from California...Well where did the hippies
 start, California and they start talking about over population, they
 hear these things all the time and I don't even how to explain very
 well

S. I think for example San Francisco look personality, look
 at it can't quite makes that type of personality.

San Francisco has two million people and then 10% of them are hippies,
 you know, and you will find that most of your hippies are upper middle
 class Americans from back east.

B. Okay, okay, this is just another example, when I was going to high
 school out at Window Rock, some of the kids called me a beatnik, I was
 you know, I didn't used to wear a neat blouse you know, and they used
 to call me that because I thought...or I don't know what I did, but

they just called me that, I went about my own business and then I got into cheerleader or whatever, but still that label was put on me...and then when I go back home I make sure that my clothes are clean and I make sure that I am clean and even out at Window Rock at the center, they called me a hippie, I don't know what was I doing? They just, this is something that I don't understand why they do and I think that just the word hippie or the word cowboy or stomper, greaser or this is what the whole country does, is stereo type everybody, and because of it I can see your argument of why they should try to get away from that image because it is detrimental to them, I can see it...like that but at the same time I can see I have even got a cousin out there that and he gets kidded once in a while just jokingly, oh, you must be a hippie, and he is more Navajo than I am...or well like those people out there are... things like...terms like that...go around very easily...and I mean I can understand your argument because I saw that too, but still all the people...they should have made use of it...I mean why don't they... talk about...but anyway he is Walla Walla or something...and he said that if you want something, go up there and get it...that is good, but I still think that it should have been put in some kind of order...a coat and shirt or something you know.

- S. ...find out...
- B. Yeah, I know what you mean...you can see it in your own life, if I want to go somewhere I have to dress really nice and if I don't they are going to call me a radical, a liberal you know, I can see it and if I see a good point and if I really believe in it...it's the form, to

- that visual perception that they are going to judge me by...and I know that, went out there because of some of the kids that I knew before I went out there, had dirty hippies, or dirty Indians or all of this and say, because even back home my aunt lives in a hogan and it isn't clean it is dirty
- L. Yeah, but it is clean...everything is in order...
- B. Yeah, I know...but this is one of the thing that if I would have stayed out there I mean, I would I mean we were talking about better reason why you wanted to stay, and we thought it was okay...thought it was cool, I guess it would be important and now we want to take action, but now there would be more power to it...more involved but otherwise you shrug it off and I can see by that type of attitude that because you've been is running it I guess you could call it a cliché, but at the same time a cliché even here at the Kiva club...it is a cliché, far out, far out, while the other kids I don't know, goes on and on and on and on... but the official reason behind it is
- L. But don't you think that the fact that they are college kids has something to do with the fact, maybe they use something...that is why they are in college...that is why they should be able to be there, they are intelligent people...
- B. Yeah, that is what I don't understand...
- L. They are intelligent people...why do they do these things
- B. That is something that I have always wondered about...

INAUDIBLE

S. Do you want the great white father to speak?

L. I guess they were going to make a film about Alcatraz...and when I saw some of the kids I think they missed the point and like you are acquainted with photography and such...How would you go about it, in your own way...how would you...

B. Well, what

L. Well you see the hippie type influence in that...real beautiful, scenery there is one young couple in there playing with flowers...

B. I don't know...the approach should be different you know like that and that is why... and probably using some of the buildings you would have to use them as a background and maybe scenes like what Alcatraz was before and now and also I don't think every think

I think that all Alcatraz...

L. Well like which individuals would you use, the whole spectre?

B. Yeah, because you can't

S. Like the hippie times, that is about all that she has photographed... it has all been kind of artsie craftsie...you know like turn your camera sideways, all of the hippies standing there with their flowers ...and...

B. It is kind of hard...like when you ask me personally about photographing ...I couldn't be satisfied with just photograph...white guys and all that, and it was really kind of hard in a sense and it was really kind of hard in a sense to get, to capture feeling out there

in anybody

- L. Yeah, but what I mean is lack of a better word...this whole spectre like what would you do besides photography...what would use that might bring out this whole affair...?
- B. Well you would have to use the whole thing...like I don't know how to say it...
- L. Like you said that there were certain individuals on there who were representative of the whole affair...
- B. Yeah
- L. Okay
- B. I would probably some of people who were
- S. What about Lorraine...she showed a lot of neat shots okay...but but she missed showing the island as it is...you know ...she missed kids and the people playing, she missed anything that would express any harmony...under she, in all the shots that she showed you shots of the prison made it look beautiful just like
- L. The way she, her shots looked, it looked like the prison would be a fabulous place to live in really colorful and real clean and everything ...everything just..
- B. Well you know I was trying to think of, say I lived there... and I would say put things about and really make it as it is...okay I will clean up the mess but not as much...the big wire there, well keep it there. But the back of things around it basketball and like we were walking around and we could see you know over here and you kind of like, I don't know, maybe the interior, you

know, where they live in and the way things are made I
 don't know, have to I don't know, it is kind of,
 it is hard to really talk about and like during
 Easter Vacation last year and maybe downtown areas
 people and what was the matter
 fighting and the people and
 there was this one and it just so happened that,
 maybe he was picture of him he could,
 he and this other picture I took at Gallup, well they
 let me up on the roof top and this one guy down one was
 going like this and the roof was going like this right there and then
 standing and you have to be standing
 in the right position you know that really you
 can't just say I am going to take a picture you have to be doing this
 at a certain time because

L. How did you feel, Dennis, when various individuals, wouldn't even
 listen to you...you couldn't even talk to them? How did you feel, you've
 been around Indians...

S. I didn't feel anyway.

L. You have been around Indians enough to know the feel of them and them
 and their ways are such...how did you feel about this?

S. Well I wanted he has got some bad psychological
 problem and then considering that he was an Indian.

L. What about the guy on the dock?

S. Well he has got worse psychological problems than I do yeah

he was real but I think he is an Indian with Indian problems...and I think that I would consider a whiteman to be trying to do the Indian thing and now.

L. How do you know that this guy on the dock had Indian problems?

S. Ah...

L. How can you make this difference?

S. Just his attitude, towards me, that Negro and his attitude towards Lorraine...See, she could kiss it off too as far as she was concerned...

L. Yeah, like

S. Whereas Remington could be buddy's buddy's when he is trying to do the Indian thing...and just because he was trying to do an Indian thing because he was Indian, and as far as he could tell Lorraine is a complete sell out...running up there and hugging that black guy you know, the child big deal, you are a black man, they have to love you just as they do the red man...and you know...so you can see...

L. What do you think about these black people now trying to identify or associate with Indians? Or what you consider Indian...psuedo-Indian types...? How do you think they justify this?

S. Well they justify it in terms of their own pride...the same way that Tijerina did up in Taos...he figured that if he could get the Indians on back of the Mexicans movement, the Alianza would be a real good deal, but I don't suspect that Tijerina or the blacks really plan to reciprocate one bit...It is their own trip...and you talk about racial prejudice...there is no group that isn't racial prejudice...you know damn well that Indian are prejudice and you know damn well that

blacks are prejudice and....and you know they will enlist a black or a whiteman, or Indian to help their cause but when it is all said and done, they really don't give a shit...except for very rare cases...

B. The reason I talked about like that first day that we went to the office, observing and then after, well we were getting ready to leave well what was their action, I mean I not being, or not being, how do you say it?

S. Hospitable?

B. Hospitable...and well come in and eat and always there all you know can we help you and things like that and then we were I remember thinking where a lot of the people are talked to, they wanted to really a really secure cause...Alcatraz for the people who are really trying I don't know why they, that was what really surprised me was that one trying to cut off their electricity and their water lines and everything and they are on the island, I mean informants and they either worked... so far, I don't know whether there was any government people there or not...like FBI, CIA, some of them, but

S. That old guy on the docks you know the one that

L. I sensed that he had something to do with that, you know...

B. island, they wouldn't let, you know, really have war you know and in a way security had to be sure.. you know and at night, a bunch of people because some of the old people were ready to

- L. Well like you talk to a certain individual one day and you get to know him, maybe like Bill not much, but you talk to you one day and the next day they don't know you from beans
- B. I don't know...I think because
- L. We did it twice you know...because we talked to John that first day ...and he was really outgoing and friendly and showed us around the island that afternoon...and then we were well we said that we couldn't make it that afternoon but then we we would be out there tomorrow for sure and the next day for sure...Well he said, I have all these other things to do...and so when we went out there, he didn't know us... he ran out of and that was it...same thing he didn't even talk to us, say hello and yet the second day, we brought a car load of people down to the office and they didn't even know us...
- B. I don't know...maybe I didn't meet those types of people...I guess because I thought
- L. We are not saying that, I don't know it is just that...
- B. you know some kind
- I. I guess it is that way all over you know, in Albuquerque, some of those Indians are friendly and then you cantalk to them once again students
- L. I think you missed part of the picture...
- B. Well maybe
- L. Maybe so...it is not that much of a concern with us...It is a reflection of some of these characters that are over there.
- B. Well maybe I didn't understand other places have this, but

- S. Well it was an insincere impression that's what I got...Well, we gave them as much time and help and money and at that time okay, I am really going to do this sincerely, but then when it came time for them to be able to do something, they didn't do it, because they figured that was about all he was going to get...even though the next day he hit me up for ten bucks...
- B. Well I think that the people who they are going to be they are under a strain and I think that does make people get that... that's why they do we, I expected it, reflection, and I don't know
- S. Why did you expect?
- B. Because I see all these people, I see it happening to some people more because of their personality...you know, I don't know if that is involved in it or not...but I guess it is...just like that drunk guy...
- L. How do you know he hates
- I. Well you know, I don't think that is the only reason that he gave it to you, you know because I told him you really wanted a book like that and that is why he gave it to you...and I don't know...I don't believe that, it is another
- S. Well
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- B. I think another thing that I noticed...was you have somethings, who are mostly...when I get out of high school, I thought something going on...you know, which of us kids would get together you know and go out...like party, and a lot of other people go out...and go to public affairs and like

- to an outsider...to have been there, some of the local BIA people, they are mostly non Indians that go out there, it seems like they don't quite know, they don't want to offend anybody, but at the same time they feel that they aren't treated nicely and in some of the cases it is true...because if they want to stand, they can get but on the other hand, I know that was what I was thinking...that type of
- L. I don't know...I have to disagree on that, because I was brought up with that idea, that maybe around your area that might be a common affair but around my area that is far from a common affair...
- B. Maybe that is it, I don't know...I feel, I don't know, all I can say is that, you know you can see the difference have five people taking photographs of that billboard and they are all going to see what they see...I don't know...I don't know what you guys mean really...
- S. Well, I don't think that it's particularly a reflection of Alcatraz and the Alcatraz movement...it is just a person...that just as you say, comfortable and nice organization, talk to you and help you and these things
- B. Well, but and John and these other boys, they didn't talk to us and finally we started to talking to them about, finally and so
- I. say
- B. And then the next morning they wanted to know if we wanted to go to breakfast...and it seemed like all of this, I can't seem to make a point out of it...

any stocks or anything

L. They are away from the land.

B. Yeah...like a lot of people around Window Rock, they work in Window Rock and they have land in Chinle, Ganado, Coal mine, but they don't live there, they don't live there anymore, they

L.

B. Yeah, and that is the way that Crownpoint, well Window Rock they are doing that now, they are whereas before they aren't.

L. agriculture

B. Yeah and a lot of people put down some of the Crownpoint people... have better resources with their stocks,...and they are really really good but some of the people out here, white people out here

S. Why is that?

B. I don't know...part of it is water

S. Well like say, how many wells

B. Well the water is there...the wells...like we have them though....

B. Don't you think that there is a, I don't know, even the farmers up around Shiprock, I think the people are just fighting each other all the time, you know, whether they are in the reservation or around

I. I have never heard the people from my area I have never heard them talk about the Checkerboard area and maybe I have

B. Yeah, but I think

I. I know a lot of families from the Crownpoint, Smith Lake area, they are just but when you are on the reservation, this

is just a few people just like that...

- B. Just like saying about Alcatraz...it is isolated, same thing...
 now if we had, it can't be over dramatic, about that well we could...
 we have to look beyond that, we have to say why...do all, the different
 people fighting
- L. I would say there was a major crisis of some sort...all these people
 would get together and do something that would be of major advantage
 to all of the small groups...and then do
- B. But I mean that is reservation life...that is what people are learning
 that is why they live there, they can't

-
- B. one thing that I don't like about
 anthropology they go out there and they pick out an individual...and
 then they look at the individuals family and their relations and
 their relationship with the agency...themselves and then they say..well
 even though this is an isolated case...they come out with a great
 big solve the problem type thing you know...
- S. They come up with one whole big nodaed culture on the basis of one
 family...and normally the individual who will talk to the anthropologist
 or the sociologist has to be slightly socially deviant...
- B. And then at the same time I think that the anthropologist or
 whatever, thinks that he is on a reservation and he is talking to a
 navajo or whatever...which kind of makes him a freak
- S. I don't think that it makes him a freak...what
- B. I think they do...
- S. What?

B. I don't know...

S. Well I have read that

B. Well it is just to try and think about why that individual is that way, why they are in the circumstance that he is...instead of saying he is this and he is that...and

S. I don't think they do that...

B. Well

S. I think so...I think you should read some of the later stuff...instead of the early stuff there is a period in anthropological literature from about 1920 to about the '40's which is really junk, outside of gathering just straight historical data...Due to the fact that the real early stuff was written by people who take for instance I mean he lived and was...this was at Hopi, 20 years before he ever heard of you know real feeling for what the situation was...or is...he was initiated into the society and was part the organization had he after the end of the 15 or 20 years couldn't think like a whiteman you know...and then nowadays you are getting kind of a situation where they are looking for causes and effects rather than, what hand do you hold the rattle in when you dance Yei dance or things like that...and whatever...and it seems like in some of the reading that I have done and it is a real chance for some of this data to be used and used by the Indians for their own problems and that is why I would advocate that we get more Indians in social sciences and you know sincere Indians...well there is this one guy, this guy from Santa Clara that is an anthropologist?

L. Dozier?

- S. Yeah, Dozier...and he is on his own trip...you know
- L. That is a sad case you know like I, red a lot and he is getting the recognition that he is because he is his background you know like he is not even a full-blood he is a breed...
- S. Well that doesn't make any difference
- L. Yes, it does...He should try harder rather than taking advantage of the situation...

-
- I. that is what really bothered me...
- B. Yeah, how come it bothered you?
- I. I don't know, I just
- L. Like nobody has ever asked anything you know, they accepted you as an individual as a person, you were half this and half that...or you are something this and something that...you know...it didn't matter to people. Sometimes you try sometimes press a certain point too far that you are all Navajo...
- I. Well, that's what she is
- L. Well that is what I mean. That's what she is
- I. I know, but when they say, what tribe you from...I don't know why I thought of it
- B. I guess that I just never wanted to be white...go around wearing a feather in your cap or something, whatever
- I.
- B. I guess tht is why
- S. 1/10 Cherokee, you know like everybody else...
- I. Oh, that really bugs me...

S. Must have yeah...

L. What's that

S. Riverton...part of it

B. Instructor because

and you know it is not serious... here really

I don't know if that would help if they tried to get people, whether they are young and go to college or not...and from different areas and different reservations and go out there a trip out there...and a month or so, but then a lot of the people were going out there didn't want to go out there, I would think that, you know, what does that mean...

S. That is what bothers me about the United American Indians...because they are not...they unite a certain number of tribes at different times, hippie hang arounds, but I don't think they ever get, say the Navajos tribe in back of them, thing and the Santee on back of them. I would be interested to see Nahkai, see what he thinks of

B. I wonder if Ellis

S. Richard Ellis or Florence Ellis?

B. Alice...you know earlier when you guys said Ellis, I thought you were saying Alice and I thought, why do they want to talk to Alice for...

B. DENNIS IS A DIRTY OLD MAN, A DIRTY DIRTY OLD MAN...(censored)...

I don't know if he has a family, I mean married or has responsibilities back home, but you know he came out there and he said that he had been

out there for a month now...

I. Which one...

B. Fontane...and he was really serious about that...you know like he wasn't a council member, wasn't one of the intellectual resources...

S. Did you tape him?

B. Yeah...and they were just goofing around, but he was serious...he said, I am going to stay out here until it is over with and that was it...and, to me, if you have a few of those people that work , like they are the intellectual or the ones that are on the council to verbalize, and then you have his type and I know that he doesn't have that much to do...

L. This is the type that you find on reservations, representatives of reservations and reservation life...

I. I was wondering how much of a concern he is, like if they are able to utilize this...

L. Or like...

B. Yeah, like he doesn't work around there...maybe few times

L. Kind of like those Potawatomi guys...like what do they do, helping all the time...those guys are doing something there...I think probably what would be the thing, I don't know who mentioned it but the thing started out as a lark, you know, a bunch of drunk guys got on a boat and so they jumped in a swam, over there and then it sort of caught on as sort of a neat thing and then people were getting serious about it and now what I think now sail in hippie and the slow influx of the serious people. And if these trend will continue this will make out the turn...and

- L. Like Joe Bill...I really like him, but I don't take him all that serious...you know they wanted to different thing. It is another trip...
- S. Had they been sober, I doubt very seriously if they would have ever gone out there in to begin with...
- B. I know some of those people around there were thinking about it, but they didn't make the initial move...know I don't think people had been talking about it.
- L. Well they might have talked about it, they might have talked about it, but it took the something else for them to do it
- B. Well how come Mr.
- L. It took them to do it maybe he is or I don't know what
- B. I think Alcatraz, I don't know, I must be...but I do think that it definitely does prove that people living in the bay area...there is about 42 organizations in the state of California ...and this in a way unites in that level you know...but if it does get bigger, I think that all those adjoining states will represent other another thing, that I'd like is, they like the kitchens that they have got now, because when they first got there, they used to cook outside and then they moved into the cells...kind of cold you know, eating there, and like now way solve this problem for them...dining but this way, the way that the dining area is set up now, they like that...
- I. What was that thing that trouble... they had something about that personal problems, they will go and talk to a council member about it...and then they

bring it up to the general and that way everybody knows about it and
some of those like those people that were living in the

I think that was really

- S. Yeah, I was really glad that you guys got to interview the other side
...so that we won't have just one side of the story...but the tape you
made really is really a nice tape...of course she raps on all kinds
of things...not just Alcatraz...good and love and sex...the whole bit...
- B. One thin I was really wondering about this project going, well
you have got the tape fine...but like coming out archives...well
fine, but I think something is being missed...like
- L. Like Dennis said...in order to write about it...you have to know
what it is all about, you have to go out there and find out...
There's so much to register
- S. Yeah, that you just quietly crank into the machine...
- B. Well there are some things that are really obvious to you...think of...
- S. But you don't say you don't ask questions about...nobody is very
important
- B. I think of a lot more of the Indians as opportunists...
and saying anything, and I think it does a lot
- S. Well this is my philosophy if you will recall the conversation that
we had back in September...this is what I wanted to do with the
project, next time, pick up and see some of this happening and now
- B. Yeah, I would like to see more of it happening...
- S. Well I tried to get a number of kids to go out and interview, it would
be a good thing in terms of project output...but working, they know
personally about the history of their own people and what they can really

benefit from it...and get paid on the side.

B. I don't think they are paying them enough too.

S. I agree with that.

B. We played both sides...how many hours is that, six hours?

S. No, no...that is three hours to the tape...that is all, it works out to be 1.33 an hour per tape, but what isn't considered with what I have just in the past couple of weeks talked to Dr. Ellis about... the fact that it takes so damn much preparation time, travel time, contact time,

B. And you just can't...like with these people it was easy...to talk to, like natural conversation, but around here you have to, I don't know...

S. Oh, incidently we are going to hire two more secretaries...so if you know any Indian student, you want anyone to come in

B. What?

S. One full time and another part time I am sure...

B. talk I don't like

S. I don't...will you repeat tht?

I. Why don't you fire Sandy...

S. That is so she will hear that

I. Too many frijoles...

S. If it wasn't for her, the whole project would fall apart...

B. If the word gets around you know, like you've got I think we'll be able to get I know this one girl that wants to work part time

S. Send her in...

I. But I don't want to work part time

S. You don't or you do?

I. I don't have time.

S. Oh, too busy...

I. white guys...

S.

B. One time a bunch of Pawnees came down and invaded our Navajo land and so Navajos had to chase them back up...and so the story goes on, along the way, while they were going, they came to a place the it was just flat...and they were going to camp out and they went to gather firewood and they couldn't find any and so they joined circle and they, said let's get in a circle and all of us go out in that direction and come back and bring as much wood as we can...and they all agreed and they all went out and for a couple of hours and then they all came back and then all of them had wood except for this one guy and he didn't have any with him, and they asked how come you didn't bring your firewood back...and he said...well, I found so much wood that we couldn't carry it Tucumcari

S. Is this story considered factual? When did this happen?

B. That was before the Navajos lived Navajos

S. Back before they came across the ocean on the turtles tail?

B. Did you say you had the materials of long time ago, on Indians...

around about 18 or did you read it from somewhere else?

S. Do we have?

B. Yeah

- S. Yes, we have some of the material, yes?
- B. Can I look on it...?
- S. Sure...
- B. Because I am working on this panel of Indians studies and they're asking for real early materials 1914 and 1913...and the one we have is just on 1943...and
- S. I don't know how much Navajo stuff we have in the material?
- B. How much Navajo stuff?
- S. I don't know...
- B. How much of this stuff is available?
- S. It should all be available...
- B. Because I was thinking maybe between us, we can collect, what is it and
- S. Sure
- B. and what I was thinking of...
- S. I think that probably
- B. I think that people can just about do pretty well
- S. I think that is a real good idea...even to possibly maybe making excerpts from two or three tape recorders...and we could stop and put it all on one tape...then kind of narrate it yourself...set up your slides...to go with it.
- B. I think that we
- S. Yeah, that sounds like a real neat idea...
- B. Yeah, we should all get together, it would be more representative of our very...don't you think Alice and John and some of these guys talk to them, about some, I would ask

them that is how come I was mad

S. Sure...I don't have to though, I don't know if I
do or not...See, I never heard it, so I don't know if I do or not.
they will...

I. ought to go.

L. Look at remember I asked that girl that morning

S. Kind of heavy set...

B. She has a thing on her hair, a real long thing...

S.

B.

S. Yeah.

END OF TAPE

Tape #507
MISCELLANEOUS
KIVA CLUB RAP SESSION
February 1970
By BOYD AND SILENTMAN
Side Two

I N A U D I B L E