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## Julie Ann Quintana and Adrian Kendrick Interview

Julie Ann Quintana

Adrian Kendrick

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San Jose State University Department of Anthropology  
San Jose Experiences of American Indians in the Urban Relocation Project

Date of Interview: 5/20/16

Interviewer: Assistant Professor A.J. Faas

Interviewees: Julie Ann Quintana and Adrian Kendrick

AJ: So why don't we start off with a basic question and then I will ask you guys- like I said- some questions about identity.

Adrian: Sure, we'd like to say, I like to say especially how happy I am to be here and take this opportunity to be interviewed.

AJ: Oh, well we are so happy to have you guys, thank you so much for taking time out of your day. I mean, I know how hard it is to make time in your day right?

Adrian: I'm looking forward to this.

AJ: Excellent.

Adrian : Now, is it AJ?

AJ: AJ

Julie Ann: AJ

Adrian: OK!

AJ: Um and so, ah , what I would like for each of you to do is to take turns, by first tell me your full name, where your parents came from, whether either or both of them relocated as part of Urban Relocation, and where you live now, and what you do today, just briefly those bits of information.

Adrian: Well, that's a long laundry list. Let's start, but I'll start with-at least I remember my name. I am Eugene Adrian Kendrick. My family's name is Running Horses and add to that Her Running Horses. Um, I am originally from Pine Ridge South Dakota. My relocation story is rather long and kind of convoluted. But where I live now is in the San Jose area, the Bay Area and ah, I almost was born here, but then not. I am sure we are going to get into that a little bit later.

AJ: Ok and Julie?

JA: Hi my name is Julie Ann Quintana and I'm, I was born here, my mother was born in Nevada, Schurz Nevada. And she was um she, when her father passed away she was- had to go to the boarding school, ah the Indian School called Stewart. So when she turned 18 she relocated here in San Jose. It kind of was, I think it was a little difficult for her 'cause right away she met my father and then came me -within a year. So they were dispersed to different areas.

AJ: And what year was that do you recall that your came over.

JA: I believe 1957.

AJ: 1957. And Adrian, do you recall when your parents or was it...

Adrian: Well, essentially it was my Grandparents. I think we need to start in the beginning, the logical place. My Grandparents were some of the very first people relocated. This was during the second World

War. They were relocated from Pine Ridge and uh to what was called Bay Salt Acres; we know it as Napa. And my Grandfather worked for Kaiser Aluminum as well the, a maid flagged for ships. So my Father was in the war and my Mother came to live with her parents, my grandparents, in Napa. So that was in 1942. In 1944 in August my Mother was about 8 months pregnant with me and said " I'm going back to the reservation to have my child. She got on a bus on August 20th in Napa and made it to Rapid City, South Dakota where I was born Sept. 2nd. So I was never actually born here, but I relocated here. My Grandparents stayed here for another couple of years I believe and right at the end of World War II, '45, they went back to South Dakota. You know, it was deer hunting season. So then I moved to CA after graduating college- I moved to CA - oh, 1969 I believe. So I've been here, an urban Indian, for a long time.

AJ: And in 1969 then, in turn, did you come over as part of relocation? Or you came over...

Adrian: No, I did not. UH-uh, just my Grandparents; and my Mother by virtue of visiting them came. But she never worked here- just my Grandparents. So, that was a long time ago. So I am third generation actually.

AJ: Uh, you know as an anthropologist studying cultures and human behaviors, you you create sometimes these models of what you think is going on or what you think explains a certain kind of phenomenon. And people have these terrible habit of not fitting into these models!

Adrian: Exactly!

(laughter)

AJ: And so, and so in a way Adrian, it occurs to me, and I didn't realize this until seconds ago that you in a way are both 3rd generation and 1st generation relocation because you came over on your own and relocated and so now...

Adrian: And 2nd generation by my mother's delivery system, I was almost born in Napa!

AJ: Um, and so, yeah! And so I eh, we are going to have to go ahead and see how these questions work. These questions were sort of based on this assuming that you guys had been born here.

Adrian: And you can see why it was such a long convoluted story- why I just didn't want to get into it right away.

AJ: yeah! No, that's good, that's good!

Adrian: Ok, well maybe there is something valuable in there.

JA: (chuckle)

AJ: Um, I ...

Adrian: ...and we're having fun

JA: Um hmm (chuckle) sure.

AJ: And I think this will work so this first question should be fine. Ah, let me just say that, and this will probably come as no new information to either of you. Many of the people that we have interviewed already in this room, who had participated in Urban Relocation-participated in Urban Relocation, have described different ways in which uh, they became aware if their Indian or Native American identity, uh at different times; either on the reservations or in special ways in their travels, or as part of Relocation. Um, and you know, people have told stories like " You know, I was Nez Perce and then I came to San Jose, and I knew I was Indian". Right? Or, "I was Choctaw and I came to San Jose and knew I was Indian". And

and so, I am wondering for you, we can start with either one of you, who ever wants to go first, to what extent do you yourselves identify as American Indian, or Native American as part of your heritage, and how do you feel like you came to discover and understand that?

Adrian: (to JA) Go right ahead.

JA: For me and my my brother, I'll mention my brother also since you mentioned Dakota...Um, his name was Virgil Ironhawk my Mom had me and my Father was, he was from Texas, so he travelled all over the United States. She met my, I mean my brother's father- his name is Timothy Ironhawk, he was o-he was a Sioux. And

Adrian: from Rosebud probably.

JA: Probably, yeah. Anyway so as- when we were in elementary school we knew we were different. Ah we went to Oak, uh what was it called- I forget the name of it now- Oak Grove Elementary; which were alot of caucasians and so we were a little different, and there were a few Asians, but we just,we knew we were just different. I didn't quite know, I knew Indian but, I didn't know quite what that meant yet; other than from the history books that we were taught in 4th grade- 3rd, 4th, 5th grade. So I started learning a little bit about that, so at that- below when I was ten and under, I had no clue what Indian meant, you know. I just, my Grandmother and my Mom, I finally read their sentences, I finally started looking into, um, trying to find the records and so forth of our ancestry. And it said we were not on a reservation, my Grandma was not. We were under "the scattered indians". So that's as much as I know. So that's what makes us even more different in that sense. So, um as I got older as a teenager, I kind of, I would kind of flow into the culture of more Hispanic. I am also half and half. So, um, I kind of went with that flow. So, um, ur neighborhood, I lived at King and Story, there was only maybe the blacksmiths. They were the only other family that I knew of. And I met them at the Indian Center, so that's as much as I knew. Alot of the language my Grandma spoke with my Mom, only spoke it basically when me and my brother were doing bad things, or whatever, out of line and so they'd speak it and we would look at each other "oh we're in trouble, what are they saying?" you know? My Grandma and my Mom would speak in Indian and after that is where it was lost. She didn't have no one to speak to anyway. You know it was just kind of a lost um, Native, um...

Adrian: Did you ever understand it? Sometimes you can understand some of the words.

JA: A little,little parts, but then yeah.

Adrian: Yeah, that's very true.

JA: so...

Adrian: Interesting. So you are kind of connecting now with it more and more

JA: trying to, trying to but I, me I ended up being the caretaker for my Grandmother. She passed away at 95. Now my Mom's in her almost 80's so I am still kind of like still kind of stuck, then I have 5 children of my own. I didn't get to be out socializing and meeting people and going to pow wows and all that fun stuff. I was-had to take care of someone, we had 5 generations at that...for a moment, I was right in the middle. I had my Grandma to take care of, and my Grandkids to take care of, but she- she went on home now so it's. I am still a little busy.

Adrian: and maybe a little history lost too

JA: Oh yeah, alot of it

Adrian: That's unfortunate.

JA: yeah. So, four generations, and I am trying to get out there now. It's still a little hard,my Mom's right now in the hospital at this moment. I hope she didn't break her hip, she fell and so now,

Adrian: That's rough

JA: Being I am the female I am the caretaker, yeah

AJ: Adrian, how about you? Do you want to talk about your identity, you know, or how you came to recognize and ah..

**10:38**

Adrian: Well, sure AJ. Um, early on um, I lived, um I grew up on the Pine Ridge Reservation. Ah, in fact my brother and I have inherited the family farm, if you will. And we are managing that, even though my Mother is still alive, she's decided we are best to do that. But, in the very early days, I was always connected to my heritage. um, in fact my Grandmother as much if probably not more than my Mom ever, uh wanted me and all of the family to keep that and know that we were Oglala Sioux and um our lineage and where it came from. And virtually all our relatives lived either in Crow agency Montana or Pine Ridge, or Rosebud, some of the surrounding reservations. And we participated in pow wows and Sun dances, and some of the, at times, when they weren't even known to the general public that they were still going on, we went to Sun Dances. But you've gotta remember when I was growing up in the 60's in South Dakota I wasn't necessarily proud of that, it wasn't my proudest moment to be American Indian, it's sort of because the way I look, even though my mother and grandmother are American Indian, I look more French as my Father was. So I could play both side of the street, and really did. So I had all my cousins on the reservation, relatives on the reservation and I went to school with all my caucasian friends. So, I had a beater car just like they did and this same car worked well on the reservation too. (Laughing) It was like that. Ah, when I was about 8 years old my mother remarried and my father was then living in Louisiana, and my mother remarried, and I had a wonderful opportunity to be raised by my grandmother at that point- best thing that ever happened to me, probably the best thing that ever happened to my half-brother and half-sister. So the heritage has always been there. In fact. I am the only person in my entire family that didn't go on to serve the American Indian community in some way. My grandmother went to a Indian school, ah she was taken off the reservation and went to a school. She later became a dietician at the same school. My mother was a nurse at that school. My brother ran alcoholic rehabilitation program on the reservation. My sister ran a radio station on the reservation. So there was always that connection to our heritage and to the reservation. Myself, I wanted to become rich and famous so I moved off the reservation- and all that ever happened was that I moved off the reservation. (laughter) So that's, that's my story. So when I moved to San Jose, many years ago, I was single and I met a girl who was a Yaki and her and I sort of rekindled my interest in what I had almost buried, was my own heritage, and started to follow that. Interestingly enough, I'm one of the few people that was at Alcatraz when it was declared American Indian land. Just by chance I would be there and be invited to that. So, it was sort of.. '69 I believe, just after I moved to CA. So it was sort of a starting point for me to get reacquainted with my heritage and then after that I started selling pottery that came from my reservation as a way of getting the word out there. I had a jewelry store in Hayward, Isold- it was one of the few places you could find beadwork and quillwork in the Bay Area. This was many years back. And then I started going to pow wows and started going back to South Dakota and saying to my brother and sister and mom, and grandmother "You know there is something to this, I feel something coming on", and I truly did. That's how I reconnected, very much and in the community now, in this Urban Indian community as well. And doing what I can with, um, various organizations to further along the various causes 15:03 ah, in the American, American Indians have so many needs. 70% of the American Indians live in urban settings and there are so many needs that we have. And the more I acquaint myself with those needs, the more I realize how much those needs aren't met. I hope I went on too long. (Chuckle).

**15:29**

AJ: Everybody is doing just great! Um, well I see two different directions to go in based on your responses to those first questions. Um, the one is the identity that you feel like you blended with at other times in your life other than American Indian, and then we can get back to American Indian identities. So for example, Julie talked about um sort of going more with the hispanic population here and you talk about blending with the caucasians as well. So I wonder if I can get you comment on that for another minute or so, each of you; and start with Julie in terms of you felt it was easier or more convenient to identify or socialize with the Hispanic community?

JA: Well, yeah caucasians both, I've hung around- when i was in elementary school Caucasians were my

best friends, there were no Indians. There were no other Indians. So, that's what all was around me was a lot of Hispanics, more Hispanics as I became a teenager and started exploring and started to drive my car and so I was realizing what was getting a little further, 'cause I never left San Jose. (laugh) I never did. So, um and, my grandmother always longed to go back to Nevada but she never had the chance to. We just kind of had to be working and she worked until she was very old, she worked and also had problems getting their social security because she was not born on a reservation, not born in a hospital, she was born in the sticks. We had to go through a lot of um, to prove she was born, but she had one brother living in Nevada and he- thank God he was alive still and he signed and witnessed that that was his sister. And he, I think he lived over 100 years old, but um anyway, I just connected with what was around me, and that was what was around me. Caucasians and Hispanic, they became my friends. I didn't really know any Indians at all. Yeah.

AJ: And we will pick up right there in just a moment, I want to see, I want to see if I can get Adrian to elaborate on that so you talked about..

(Mic adjustment)

AJ: So Adrian, you talked about not being too enamored with American Indian Identity in South Dakota in 1969, ah and sort of Identifying more with your Caucasian heritage or you know, your father as French and so can you tell me more about that?

Adrian: Well certainly, I can yeah. Well actually I left South Dakota when I got out of high school and then graduated from college in '65, '67 [19:03]. I moved away from South Dakota. So I saw what was happening and I just said might just separate myself from what I saw was going on with my relatives living in a reservation. What sort of lives they were going to have and I was one of the few that went on to college, my brother and my sister. And because we want to as my mom said do something with our lives and then as I was even in those days going to a few too many funerals on the reservation. I realized that it's the further away from here I got as my Gran would say, the better off you're going to be. So it's sort of like this: very this is very acceptable to have two different have two religions for some people - and I'm talking about American Indians. Because if you took a look at the American Indian religion. American Indian Church, which I sort of became acquainted with. Then there's Presbyterian. What happens very often on the religion the reservation, by the way, who ever got to the tribe first, that's who the people were. It's so and and will you accept that but there was also a much deeper spiritual underpinning in all of us that we came to acquaint ourselves with and realize that that was really the driving force. We'll add this on top. I'll be a Presbyterian too. Because it's probably going to say to me I can do both. And that's what you see as people that really have a spiritual connection with their heritage. That's the underpinning that's really who they are. That's the compass. But then, I'm going to add to that, you know, with this kind of buttresses up let's go on Sundays too instead of just every instead of all the time. Everywhere there are four directions. To a lot of people is actually seven: east north west south up down and everywhere and that's a spiritual connection that you make. So I played both sides of the Street. Well I did I what suited me. What sort of friends I want to have around and what did how did it suit me best and it was never taking advantage of anyone but always finding an advantage for myself. In my life, and that's all I got, to where I did I've had some amazing accomplishment for a guy who grew up on a reservation.

A.J.: Yeah, I think that's that's sort of a common theme. I think for, and this has come up in earlier interviews too, I realized how arguably perverse it can seem to compare American Indians experiences to emigrate experiences. But in the case of urban relocation, I mean the the similarities are mental right? And that is a common sort of thing for in the immigrant experiences. What some people call code-switching. Right is being you know or even people or just people who are born and raised here for a second third fourth generation being able to speak street with your friends. Speak proper when go to school or with your parents, right? Or, I know I could say yeah out of my friends. But I remember my mother would (unintelligible) so we can switch those codes depending on our context and stuff. So, I think it's interesting to hear that.

Adrian: Well that's yeah and in fact even to the point where I thought differently. If you know a different language and you stand when you know, you know the other language; when you think in that language and that's true. When I would go down the reservation (unintelligible). Where you got lucky you know I

would just speak it just it just comes out and I would see somebody who was Sioux and just say you know (speaking phrase in Sioux language). I could understand it far better and I could speak it but if I'd heard somebody talking, I would just, you know (speaking phrase in Sioux language). Hey, where did that come from? How did I remember how to answer them about, you know, about where I was going or somebody said to me one time (speaking phrase in Sioux language). Well, and I just said without thinking, I'd said, to the grocery store. But I answered in English, 'where are you going'. Where you going, (speaking phrase in Sioux language). Well, and just somebody I knew that walked up behind me. But the Sioux turned on just like so (snapping fingers).

A.J.: let me just circle back to well some things that each of you said. I'm going to go back to Julie because you talked about when you were younger. You said, you know, when you were 10 and younger. What you said in terms of not necessarily having a sense of an Indian identity. Remember your grandma speaking the language with mom and all this sort of stuff; what changed 10 and older?

Julia Ann: um like I said; I guess my preteen years going on to junior high school those one elementary school became three or four elementary schools. Meeting more that's where I learned about the Mexican American culture but I still hung with the white girls. Because to me, I see them as being more a little bit more um aggressive. Just like they're already having boyfriends, girlfriends and then they'd be fighting after school and I wasn't like used to that. I was to me it was like different. This one girl goes "aren't you (unintelligible);" then they say "aren't you at Chicana?" And I'd say "well yeah, I'm half" and she's well, how come you don't hang around this, you know. And I well I don't believe in beating up people. I didn't know what to say. I don't believe in beating up people, yeah. I was just that was not me you know? And she didn't say nothing. She was well. So, I just like hung with my friend Nancy. She was a white girl and just, I just that was my thing. I was kind of a loner. I guess, I was kind of a loner, but yet I could talk to different people - not to shy. But yet I, I guess I didn't fit in. I just that was just I was just me.

A.J.: At what point in our life is it that you're picking up on American identity, American Indian identity, Native American identity at what point did you start picking up on that more? What point do you develop more of an interest in that?

Julie Ann: Okay, when I was 19, I had my first child. I needed health. I need a medical in a medical center to go to for my my little boy. And it was located on East Hills Drive at the time. Someone came in. Someone came to my house and introduced me to WIC. So, here I had this little boy and I figured okay I'll use the services. There I started meeting a lot of the Native Americans there of the difference learning about the difference, oh wow, there's many different types of Indians. I was all amazed that, yeah. It was a couple years later; I worked there. There was a school actually for a program to get GED. And I became the, um, the secretary there. And yeah, so, that was interesting. I just learned wow it was on the board, all these different type tribes of Indians. I'm like wow; it was amazing. I was amazed. But I was kind of like a kid still. You know where the the instructor, she was a professor. But I didn't go eat lunch with her. I hung out with the students. I think and so that's what there was - a difference you know? And my cousin Mike was a teacher's aide - and yeah, so, we were there first season. It was interesting. At that point I started learning more there. There are more Native Americans out there. Yeah, so, I thought that was neat.

A.J. And this is at the Indian Health Center.

Julia Ann: Yeah, the Indian Health Center. It was on East Hills Drive; Yeah, I think 70s or 80s, way back when.

Adrian: Something I may add to this is, you know, there's been a couple of interesting migrations and I'll probably pique your interest and maybe even your memory. In the 30s during the dust bowl. There was in the eastern South Dakota, a huge interest in locating someplace else where didn't have to live with this dust and they sent actually a search party out. A search party went around the country. It more or less ended up in Lodi, California. And said we found the place went back to South Dakota to the Dakotas and I don't know the numbers but in the 30s mid 30s a huge number of families from the Dakotas Dust Bowl area moved to the Lodi area and in fact in the seventies and eighties I use to go to the South Dakota

picnic. There are still so many South Dakotans there I knew. Someone who knew someone I knew. But add to that back to the relocation question, there was a number of families. 1500 is a number I've heard that were relocated from even Montana, North Dakota, South Dakota reservations and they were promised to be given a trade apprenticeship and trade if they came to the Bay Area. And I understand by 800 of those families end up staying what now is probably well San Jose clear to Oakland on the East Bay. And somewhat well-documented well when I have a jewelry store in Hayward. It just was like a magnet for these people who knew how to make stuff. They wanted to get back in their craft you know? To do crafts again or knew someone their family the grandma was living at home was doing crafts and want some place to that so it really became aware of how many American Indians there were in the seven counties. And now, I can really see. I mean, there are in their third generations and maybe even fourth right now. But that's how they started here. That's how they got here. And I suspect that's how they got the Seattle from Coeur d'Alene. And that's how they got to Portland from wherever they came. How they got to LA from Phoenix. And you know that's why serving American Indians now is serving the big Metro centers. And finding them in those populations.

A.J.: I'm gonna ask basically the same different questions three different ways the next couple minutes and so if you'll entertain me. Sometimes depending on how we phrase the question in jogs our memory in a different way. Many people who again the sort of first generation that talked about relocation talked about different ways in which they preserved actively preserve their identity um after relocation. And so I wonder if you do anything special to recognize or preserve your identity? Let's start with Julie.

Julie Ann: Well, like I said, my mom, my mother told me they stripped her of her speaking Indian her clothes everything. The school Americanized her all the way. So, I was, you know, raised by her and my grandma mostly. My yet my grandma had to be the one to work and support herself. I don't know if she paid for the school or maybe that was covered. I don't know, but she was out there alone. My mom is an only child. So my grandma had to work alone after her husband passed. He froze. He was a drinker.. froze to death one night. And so, that the family, her in-laws turned on her; came and took his car. And so, she was kind of left on her own. Um, that's why my mom got put in the school. So my mom doesn't know. My mom tell me she doesn't know anything about it really or heritage. So, I don't know much, unless, I think that little things I read here and there, you know, that I don't really know. So, I just know. I knowing how to preserve it. I guess, I just go to the Indian center or just um attend pow wows; be social; how to find...remain out there. And Janet, also there's a lot like the Indian Center on the 15th streets. And I hear like like Spanish music now. Oh hey, what happened to the drums? What happened to the Indian music? That's why I go there. I enjoy it - you know? I'm hearing Spanish music. I'm not - I should be trilingual. But I don't speak Indian. I don't speak Spanish. So, I'm not knowing what the music saying anyway. Man, some Mexican music, if you like, but I went there to hear... to get my fill of you know, the music and I go, there's no more drums. What's happened, you know? There's Mexican music here, instead, so, I mean, I don't mind it. I'm half, but I missed that when that got taken away.

Adrian: Yeah, well my girlfriend many years ago, who was pictured as a Yaqui, she said, you know us Yaquis and Huichols from south of the border, we're Indians too, we're not, we're not Spanish. We're Indians. So knock it off. So, the, you know, get those mariachis out of here. We use to visit relatives down in LA and she would just laugh. Yeah, because they were, it was so mixed by then. In her family, but she really identified being Yaqui. Anyway, so back to the question - A.J. one more time. How do I preserve my heritage?

A.J.: Well, if there's anything special that you've done to recognize or preserve it?

Adrian: Oh well you know that's what there are two things that really come to mind. When you ask me that. One of which is there's a cousin in our family. In fact, a couple of gals there who have taken upon themselves to dissect this heritage issue down to the finest degree. We know exactly where we came from back to a couple hundred years at least. And they've got all the documentation. It fills volumes, so we can research us and go back. And in fact, we're part of two different court cases, The Treaty of 1868, that's Pine Ridge treaty. And we're certainly named in that. But, we're also named in the Sand Creek Massacre treaty. So, we're descendants of both and we can make a good case for being descendants of both. In fact, we have so we were one case was just heard in district court in Denver in October and we

have a good case too if this has ever settled the Treaty of 1868 or the same Creek Massacre treaty. We've proven that we're both were descendants of all that. So that in that all of that documentation really keeps it alive in our family and secondly my mother was a nurse for the Bureau Indian Affairs. She worked a public health service hospitals around the country. Worked in Alaska five or so different times. Oh come on two your assignments as a nurse and then to Albuquerque and to a reservation there and then to Alaska then Phoenix to reservation and back and and then Fallon somewhere in that area work there work in in a reservation. She ran the infirmary at Canyon de Chelly. So over the years all of us sort of centered around that my mother's being able to acquaint us with what Eskimos think and do. What do Paiutes do? What like Shoshones really call themselves, you know, whoever that is whatever that may even think and so from that just that is so alive in our family that I can't I couldn't get away from my heritage. You know nor do I want to, but it's right there for me all the time. And I just enjoy it so much because I have a real connection, you know. There was a real grounding real basis. So it's important to know who you are.

A.J.: So what this project is about is giving people you know giving people the opportunity to share this stuff. I look forward to having you guys all come to the exhibit and be able to see one another.

Adrian: Oh yeah,

A.J.: You know, tell these stories. I'm really looking forward to that.

Adrian: Well the Sioux have a perfect name that everybody seems to use (speaking phrase in Sioux language) it's we're all related. Look it up; we're all related and we truly are.

A.J.: Okay so did the different version of that question is and I want to put this to, I'm going to focus this one on Adrian simply because of things you [Julie Ann] said generally already indicate just might not apply. Aside from the tracing the genealogy as you said I wonder if there was anything and of course...you grew up on the reservation. So some of this might be applied but was there anything that you did with your family as inside the home sort of maintain a connection?

Adrian: Oh yeah interesting, yeah, yeah, inside the family, how we sort of kept that connection because I left right after college. And my mother especially my mother sort of collected American Indian art. She was living in the reservation. So every time you would go every now and then open your mailbox you would get something from you know a doll for your child. But, it would be for an Eskimo doll or you would get that so that was going on all the time or dream catcher made by somebody my mother knew or met in the hospital. So, those things kind of came to us - those physical elements. But more than that, music we shared interest in - American Indian music. My mother knew Carlos Nakai was and you know a flute player. And so Tony Hillerman was in the hospital and she got the interview him one time. So, those kind of connections were made and she would always share that. So, she said, "I'm just been showing your picture around the hospital that you took at Alcatraz. People are so amazed that you were able to get there." And be, you know, so, is it, so, there was that sharing, you know, and then there's a picture of a guy by the name of Dewey Gray Beard that passed away somewhere. He's written his own book and books have been written about him. He's kind of a big big deal. Well, when I was five years old, I went to a pow wow and Dewey Grey Beard grabbed my hand. I'm a little boy. He's an old man and he says to me Adrian. But my name is Jean. Don't get too close to that Buffalo. I know your grandma. She'd be mad at me if you fell in there. We got buffalo and (unintelligible). So from the very early days I said to my grandmother who is that. I'm five years old. That's a real Indian. Well he was at Wounded Knee and he was a Bighorn both. So, as I recall, so, you know, it's like the guy that said "I touched that touch of hand of the guy that touch a hand of Lincoln." It was sort of like yeah, I did I did actually know a real American Indian. So those kind of stories just keep coming up in our family. About who one of my cousins was a counselor and just drove around reservation, reservation and helped who he could with whatever he could and made a difference. And, so, when those stories come back to you, it makes you feel really good; really proud and a little bit embarrassed that you do it yourself. But, but you can't do everything; can't be everywhere. Did I hit, did I get closer at all.

A.J.: The only reason I shifted my position the way I did because I had my legs crossed.

Julie Ann: When you said about the real Indian on TV my grandma would be looking at the cowboy and Indians. She said those are not real Indians. They're just... Because actually my grandma what it is she was like a maid and with clean resorts. She met a lot of the Hollywood movie stars and country singers and yeah that's what she would tell me. I would, you know, she would talk to me about her life, you know. I heard her life but so I thought that was interesting when she passed. I didn't really know what she was saying I didn't understand Hollywood when I was 5 years old 6 years old. She tell me all this 'till she passed away. I'm looking through her phone book and NBC, Hollywood. Who's this mom. I see so yeah he's a he's a country singer and oh my gosh she knew all these people. Yeah she met a lot of...

Adrian: That's good. That's good things to keep.

Julie Ann: My mom too, she started working I guess from the Indian Stewart School and would start working with her and cleaning, helping her. And she yeah I met what maybe Bob Hope or somebody. She'd tell us the story about the him riding horse backwards and they go out moonlighting at night. Yeah, one of the actors he had a lot of money treated everybody and they all go and yeah moonlighting. It just sounds so nice just the things that my mom would tell me even about school. She got to be a cheerleader, cheerleader, band and just just nice, you know, nice school. Didn't know anything about drugs until she came here then yeah. It was just beautiful just uh

Adrian: Well that's what I tell people in South Dakota. LSD was what let's start dancing

Julie Ann: Oh my goodness yeah she didn't know anything. Didn't teach her that.

Adrian: No, no clue mm-hmm

Julie Ann: yeah

Adrian: No we were a different era. We were you know you had to have two things to make a car go: gas and beer. You couldn't run out of either. It'd be very bad.

Julie Ann: I heard stories about that, Dakota driving there. It's that kind of feel like the boondocks whatever and then you see these cars see the Indians get drunk they crash a car, oh yeah, they just leave 'em beside the road. I don't know that's true. That's just what I heard.

Adrian: Oh well the old joke was you drive by somebody's house and you'd see four cars you know sitting out there. didn't know they lived here 20 years. Took about every five years you crash. Oh yeah, they need.. then just leaves... you, you know, another dead horse over there.

Julia Ann: Yeah, yeah, unfortunately the alcoholism was rampant in our family. Yeah that's why my mom was only child. All my grandmother's brothers and sisters died alcohol-related - you know, related deaths, crashes, drownings and just name it.

Adrian: Terrible thing, terrible,

Julie Ann: All the young, her nephews too.

Adrian: That's why I said, when I was (unintelligible) I was going to funerals on my reservation and going, it's some things wrong with this picture. And and then yeah yeah and of course the people I associated with in the white communities were from out there - just Indians what you know that's what they do. That's what they do while you're talking about me too you know. I never said that, but so... That was like graduating college. I got a one-way ticket and flew to St. Louis and went to work for AT&T. So what other drums do you have to beat over there?

A.J.: There's a fourth one I want to touch on especially since both of you guys had told me interesting things about language. So, I've tagged on a little language question them yeah but before we get there, I'm now gonna ask the third version of that same question. Make sure not because I'm not satisfied

simply because I suspected my points in different directions and you guys have had already sort of leaned in this direction. So, I first asked you what were the things you did inside the home with the family - perhaps maintaining connection to heritage. And now, I want to ask in the course of your lives, whether it was as teenagers or as adults, what is it that you've done outside the household - to connect to American Indian community identity. Okay, we're gonna go, maybe go, with Adrian.

Adrian: This new awaking I told you when I think about '69 with Alcatraz. Some of them, I realized that there was something to me and, in fact, let's let's put this a little bit differently. There was something missing in me and, about that same time my mother of course always worked in public health service in the hospital system. I was having some stomach troubles way back when. And I don't want to make the long story of it. I'd gone to see my mother at Easter, one time. And one of her nursing friends said that I'm so sick, this nursing friend, "I'm so sick. I've go back to the reservation". She said the Western doctors here can't fix me. So, she went back to (unintelligible). My mother, went with her and she saw a shaman and everything's all good. So, my back then the year later I'm having stomach trouble. My mother says maybe you better come down here. We'll have a healing ceremony for you. I said "should I go to Pine Ridge?" You know, because I'm not really thinking here right and my girlfriend though they said doesn't matter Indians Indians by the way oh that's okay. So, I flew down to Albuquerque and my mother set up a healing ceremony for me. And I tell people it goes this way. Is it here or is it here. I don't know but I do know that the healing ceremony changed things for me. So it's sort of that same time and that's why I say when I start to go when you say what am I doing outside of it. I'm saying how can I not capitalize on that in my life? How can I ignore that? And so, I'm now at the point where I'm looking at some of the let's call them more sophisticated issues in this urban Indian life that I'm living. What is there if somebody said what's historical trauma. I would say it's a fairy tale. Well, it's not. It's not that I mean to be so flippant about, but there is something and until you start investigating; studying it as an anthropologist might, within this community, you're not really wanted. You don't want to leave it. I don't think what happened then has anything to do with now. Except that, what happened then has everything to do with now. And that's how you are who you are. So when you start to look at those grander issues and you start to look at people that really study this and the findings are irrefutable. You start to recognize this entire connection that we are all related and we all have a past and that past is still here. So, whatever I do outside the community; if I go to (unintelligible) festival, if I go to a Chicano festival, if I go to Norway to a festival; that's all right, it's all good. We're all related. Well, that you know it's all good. South America I've never been there. But if I went to something there it's all good. We're all looking for that Supreme Being; that connection; the spirituality; that underpinning. What can we put our feet on and feel good about. That's what we're all looking for. And when you lose your way in life I think that's what you lose.

Julie Ann: Okay, we pretty much lost ours. Your where your world is much bigger and larger and distant than mine. Mine's just a little our little family here San Jose and that's it. But basically, you know I just remember my Grandma making; she did make fry bread for us at home. I love it, oh yeah now I got to kind of find a way to not eat it as much. Yeah, because, I mean it's all about health now; for me try to educate my grandkids and so forth. But, I mean, much we don't do; too much we don't go far anywhere. Really, just if we me and my mom go to the store we see a little Indian doll. She has to go to Goodwill's once and I will find one there and I'll buy for her. Just know, there was anything you know, print native blanket, anything she likes. She, my mom, adores it. So, I'll go okay I'll buy it for Mom. Just to make her happy. So she she's, I think really hungry for her her her heritage. You know, she's older and I got to get her back to Nevada somehow. You know? My grandma always said "oh yeah, I want to go see my friends in Nevada." And she's almost near 90 years old. Me and my mom look at each other, her friends aren't alive but she had those hopes and but she passed away at 95. And so, I got to get my mom she's hitting there close to 80. So, I got to get her back to Nevada. So she could, you know, just that's that's what she wants. Her last to her last sorry oh I get it back over there.

Adrian: One other thing I thought of. I don't mean to interrupt. It's gonna be found in roughly is when I was 13 there's a tradition and naming ceremony and I got my name. And it was just they just kept those herd running horses. That would be it, you know. There I was, 13. So so what okay, so, I got an Indian name now. And with that, I got to go to the hobby shop buy anything I want. It that was a cool deal and all that. So, I went bought a balsa airplane made it put together. And the templates that was really a turning point. And I got a star quilt which is traditional among Plains Indians and and that star quilt is still

on my bed. It looks like, it looks like it's been there for 50 years. Because it has - or 55 years. It's been around and it goes in the closet for 10 years at a time. And then, hey where's my star quilt. So it's sort of my identity and it's it's kind of a rag but there's some power in connecting with that. Just like any symbolism something for your past you know with this; you say finding a doll, that I'm gonna buy that. There's something inside of us that says you need that. Yeah, just get close to that.

Julia Ann: Oh yeah, 'cause my mom she has a cousin. She's more wealthy. Her husband was in the Air Force and her sons were all in the Air Force. So they travelled the world bringing her home different dolls and bunch of Indians. She has whole display. Her half the houses; all along the walls glass. But then she has trouble dusting them and stuff now. There's so many you know of Indian dolls and my mom doesn't have nothing. So I'm like oh you know that's her cousin and I see the difference and we go to her house - just there's Indian everything in there. She has all fixed up but you know.

Adrian: How old is your mom now?

Julia Ann: Em, ah 78, 78 yeah.

Adrian: My mom's 90. She's still driving.

Julia Ann: Oh my goodness. That's great.

Adrian: Relax everybody. She's in South Dakota driving.

Julie Ann: Yeah, but, you know, I'm glad that I'm here to speaking about this. Because, you know? I realized it came to my mind like my grandkids. I have little granddaughters. I want to make sure that they go and learn how to dance and learn. Yeah, I need to find out. I don't even know what design our (unintelligible) tribe has. And there's, I know, the different styles of dancing and I need to really be serious and my oldest granddaughter what 13 little late for her now as she doesn't have the interest. They have no interest it's the other world and cultures kind of take over their mind. She's all into her iPhone and learning everything else. But you know. I I feel kind of bad that I didn't connect to her like I should have when she was younger. But, I have other granddaughters. I need to really really show them their way so well I'm not not like me. I kind of like lost.

Adrian: I didn't have a grandchild till my first grandchild six years ago so you know. I'm 71 and my first grandchild comes, yeah, and right off it's my middle-aged daughter. I said, because she's registered, my daughter, she's registered at Pine Ridge. Oh, so, I said let's get Helen registered and we did. And, so I bought her her first dance shall. And last year we went to a big powwow in Phoenix where they live. And I said come on out here. You got to dance with Grandpa and she just picked it right up. And then that daughter my middle aged daughter just adopted two boys from the Shoshone reservation. They're brothers. And they're a year old and two years old and she just adopted them into her family. And so it's it's a crazy time for them.

Julia Ann: So your granddaughters are like a quarter, a quarter?

Adrian: My granddaughter's, you know, yep.

Julia Ann: Our agency didn't allow my my sons t...o they had to be, I think, a half and then they stopped at that yeah. My sons were a little bit upset about that. Like, you know, what we're not Indian mom. Oh yeah, we are but yeah.

Adrian: That's a whole nother TV yeah show - no that's a no-win discussion. Yeah, some reservations...

Julia Ann: Yeah supposed to change it I heard. But I need... you got to contact them for updates.

Adrian: I made sure all my kids were registered. Then we registered my granddaughter and so

Julie Ann: Yeah to me it's a little difficult though. They like they call the agency and just I need to find out like there has to be scholarships for them and or something even for myself. And it's ...it seems like it's just a such a hard task because they're so distant. You know?

Adrian: It in in in particular with my reservation because I go South Dakota (unintelligible). You just make the trip down. You stand there and you just be nice to people and that's the only way it works. Using the telephone, you know? Just it's so impersonal and they're not you're just on the phone so at least with my reservation you have to know yeah yeah have it's kind of a pain. But good people.

Julia Ann: How many days you take to get there?

[54:20]

Adrian: We'll fly really yeah. I'd fly to Phoenix and then stay with one daughter overnight. And then another very inexpensive airline goes to South Dakota, goes Rapid City. And then my brother, cousins whomever, mom picks me up and then reservations another two hours. So it's you got spend a week doing this. And then of course you have to go see everybody to fill.

Julie Ann: See you lucky. You have all the extended family, right. Where I don't, mom's my grandma's just her (unintelligible) than my mom's only child. So, it's that's all we got.each other.

Adrian: And a lot of my relatives live in the reservation but they're sort of distant relations.

Julie Ann: Yeah.

Adrian: Were all my real close family is in South Dakota. So, again it's interesting. My brother and sister both live in California a long time and they said "oh no, we're going home. That's too crazy. You stay here. We're going back home.

Julie Ann: Was it the people the traffic? What was it? They...

Adrian: You know it was kind of everything. It was, yeah, all that. And probably they just didn't feel like they have, you know, would connect here. People that move to California will say this, "I never once relaxed". And that's what becoming a virtual thing about I never once just went, "ahh" (sigh of relief). And, you know, I understand that. But I've been here so long, I'm perfectly fine. But, but some people come here and say, you know, for 10 years I lived there and I don't think I ever took a deep breath. And that's exactly what my brother said. He's like a psychiatrist, psychologist and he's, you know (unintelligible) live in Stockton all my life.

A.J.: That's funny. As someone from New Jersey, I find California as relaxing as can be.

Adrian: I used to live and I used to live a new in the Hopewell. I don't know if you know where that is? It's the Princeton area.

A.J.: Yeah. Okay. We've got final questions. And, this one, forgive me, I think you'll understand why I'm asking it. But it's big. It's broad. It's speculative. It's not meant to confuse you. And I want to start with Julie on this one. How do you think relocation affected your parents? How is it affected you.

Julia Ann:

Hmm, well seemingly at the beginning it gave my mom with like a start, but then I guess, I'm I haven't asked her directly. But, I would... this felt like... I would feel like I'm just put in the city, and like who do you know, what do you do. Like I don't know. It's like a culture shock. Hmm, I don't know. Um for me it stole my identity, my roots, everything. Stole everything.

A.J.: Do you feel it was similar for your mother?

Julie Ann: possibly yeah because she had both sides.

A.J.: (unintelligible)

Adrian: Sure, sure. Well, I think it was nothing but good even though my grandparents relocation was about ...three or four years on one. But it gave them a real insight on what life could be like. And they went back to South Dakota and you know they had had a good life; good life together. And then after my grandfather passed away my grandmother continued on. She was a sort of an entrepreneur in those days. But even before that, when she was growing up in the reservation she was the only 15 year old on the reservation that people know of that had a gun, a horse, and a wagon. And they were all three important in those days - when you're 15 years old Indian girl running around the reservation. So, she was like that. And then when she came here she got a job making flags. I was saying, and then move back to the reservation, and decided that people needed laundromats, and she was, I think, in 1949 built a laundromat under her house. And people that knew her from the reservation would come to town to do shopping dropped their laundry off. So, when I was in my young teens, I was a lot of you know a laundry wizard. I was doing people's laundry and ironing clothes and keeping, a maintenance guy in this laundry. As was my uncle. So she was always you know in into that. So, I think this thing what she picked up living in Napa transferred nicely for her when she moved back South Dakota.

A.J.: So, it was (unintelligible) skills, job skills.

Adrian: And, you know, the mindset that if you get up into... it's like a friend of mine, very successful in business, you say, you know, how successful people, you know, why I'm successful is I return phone calls. And it's sort of the same thing... when you... that I learned that from early on. I've had... if I talked about all the things I've done some successfully in my life, you'd be amazed. What I've accomplished. We're not going to go there. But I sort of picked it up from from her, and I think it came from that relocation. That this poor Indian girl got out of off the reservation with the hopes of staying off the reservation, by the way. She cried and cried, she said, when they had to... when they decided leave Napa and go back South Dakota; said, no, no this is wrong. They just bought a house in Napa. They end up selling that and their car and everything. But, I think that spirit followed my uncle certainly, um... became Asst. Postmaster in small town and my mother went on to be one of the first people to go to college an American Indian. Her tribe paid for her to go to nursing school. So there was a step push right from my grandmother on my grandfather as well I think . So was all good.

A.J.: I want to end with another question that is also sort of speculative and analytical but it's it's an it's one that I think fascinates me. It fascinated me when we were out on Story Road at the potluck we had there and a number of the other; some of them I don't know; if either or both of you were at any of the dinners for Renita Brien and, but... We were talking earlier about our relationships relationships to American Indian language. Well your grandmother speaking a little bit to your mother who sort of picking up on it at least know and at least enough to know when you were in trouble. You [Adrian] about sort of being surprised at times when you still had thoughts or spoke out loud. And, and so when we talked about the idea of code-switching with our identities right? Being able to switch into sort of the different codes based on the context we're in. And what's interesting is that you know when anthropologists study this, it's a common code-switching. It's common thing we study when, when people sort of switch to a certain language or a certain accent a certain way of talking, right. When they're around other people who use that language or that, that accent as well. What I noticed at the pow wows is the same except that it was the complete opposite. Someone stood up in the room and did a prayer in the Lakota Sioux language and then somebody stands up and does a blessing in Nez Perce. And then, somebody stands up and there's not a single other person in the room who understood Nez Perce. There's not a single other Lakota Sioux in the room. And yet speaking a language that nobody else does. Again, the opposite of that code-

switching. I might otherwise switch and speak the same language that let's say Teri and I do, right, to show that we're in the same group. And yet instead of speaking the same language as you to show that we're in the same group. I spoke a different language than you and I demonstrated it just as well, right? That I can speak Lakota and you and you understood me, and, so I wonder what it's like for you guys... your... does that make sense what I just said?

Adrian: Yeah

A.J.: Like your connection to that language have you picked up connections to the to language as well as an adult.

Julia Ann: Oh yeah, I do understand that but it's just like it's especially when you're around the Native Americans. I just I love it, because it's a culture. It's just a beautiful thing because I lack it. I envy it. I just, you know, it's beautiful, yeah.

A.J.: Have you picked up any words?

Julie Ann: I know, I just... I have this... people, most would... use to mistake me for, "oh do you speak Spanish" and like, "no". And then when I try to speak Spanish I didn't have the tongue for it. And I'm like... my cousins and their kids will make fun of me. So I have this, um, what do you call it? Complex, I guess, I could say, yeah, maybe not, so. I haven't tried Indian and maybe if I did try, just maybe, I'd be better off with that. But yeah, I just kind of with Spanish I do have a complex.

A.J.: I have a complex too and I do speak Spanish but I don't speak Irish which is...(unintelligible). Adrian, how about your connection to the language? Does it strike you too that you can stand up and speak their language in front of the room of people or in a room of people who no one else speaks it? But that is that is your identity?

Adrian: Well possibly... you know... that, it's that mindset of if I invite you over to dinner and I sit and we're all sitting here with our hands in our lap you would not pick up your fork; because, you would pick up on a clue that some things going to happen before we start eating. And it's probably gonna be prayer. Well, I think the same mindset when you're in the setting and don't know exactly what's going to happen and somebody start speaking another language. You kind of know what's going to transpire you know it's going to be a blessing or something. You know the funniest thing is, as notary I was in notary for long time; I could notarize a document that was written in Japanese even though I didn't understand Japanese as long as it followed the format that looked like it was a document that I could notarize. Yeah, now how funny is that? But it's also that setting I'm talking about. If that setting is there and it looks kind of like and this guy is who he says he is by driver's license, I'll notarize it. So we're getting off track. But, yeah, let's see my Great my Great-Grandmother lived with us when I was quite young, so she only spoke Lakota. Okay, so when you live around the language you understand it far better than you could speak it because it's much like many languages. The nouns first and the and the modifiers are second in the language. So, when they translate that, they'll often do it, you know as we would speak in English. They'll translate it the other way around but that's spoken and it just spoken differently. And then there's other nuances that I pick up when a woman speaks. She'll often add the word (unintelligible) at the end and just... so if you repeat what a woman says you need to add that to say a woman said this. So, there's a little nuance that's in the language that if you're not around it you would simply forget. Dances With Wolves Nuance makes Indian people crazy because it's translated wrong. It's a man speaking but a woman did the language and they read this from her. And those words in there that man men would not use, but it's okay just little things like that that if I watched it I wouldn't know. But I know that people that do know our

language well no, it was about these things and somebody told me, "oh yeah, listen to that. That's a woman speaking, but it's a man talking about woman's voice". Oh yeah, you're right. So, am I going around and we're getting closer to the campfire here on that one.

A.J.: Well, so so I'm just curious. I'm really genuinely curious about people's relationship to language here.

Adrian: So if I just said to you, okay (speaking long phrase in Sioux language). What do you think I'm saying? It sounds kinda like, I'm just offering something. I am just kind of... is that... so, it feels... like 'cause I'm saying to you, "My friend I'm going to hold up my hand and I'm gonna speak to you from my heart". Now does that sound like something else? Does that sound like the buses over there. No, it doesn't.

A.J.: Well, for all I know you could be saying...

Adrian: Yeah, but if you start to listen to a language you start to imagine that it's not three o'clock. It's, you know, I'm not telling you three o'clock or the museum's not open yet or I'm... Because we pick up so much. I usually just know that 60% of what I'm saying it's coming from here anyway.

Julie Ann: I heard your tone.

Adrian: You know it's not from in this and the gesture so, (speaking phrase in Sioux language), you know, [meaning] I'm open, okay. (Speaking phrase in Sioux language), you know, [meaning] you know, I'm gonna hold out my hand. (Speaking phrase in Sioux language) [meaning] can I speak for my heart. So, even though you don't know that, you know it's a non-threatening sort of... open... kind of... So if I'm in the big setting and somebody is praying, And they and they're being rather devout about and you just can imagine this going on for about three or four minutes. It's got to have thank you to the this God and that God and this and for that and, you know, you get, you get in the flow. I don't have a clue what they're saying, but I know it's a prayer and I know we should be quiet and thankful and so let's get over with. And that's how we understand languages. So we don't understand. We just have a feeling about it. One of the strongest languages there ever was; there ever is, is if you're really close to somebody a man to woman. You have so many ways to communicate and there don't have to be words. So, when you think about that's a higher level of language. Words, well....

A.J.: Well, well, I can't I think of a better way to end than on that note. I think that was terrific. I want to thank you both so much for taking the time to be with us today. I hope you enjoyed it.