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Hank LeBeau Interview

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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: 2016

Interviewers: Professor Jan English-Lueck and Graduate Student Alisha Ragland

Interviewee: Hank LeBeau

I: Ok, so the way were gonna do this is both of us are going to ask you questions. Alisha is going to ask you most of the questions and I'll pipe in from time to time. As you know, the idea of this project is to get a broad sense of your own personal history as someone who went through the Urban Relocation and understand what it meant to you. So we'll be asking questions about what life was like before relocation and as you were relocating and especially all the work you have done in the community since then. And to have a sense of the impact of relocation on your life, on your family, and on your community.

H: Ok.

I: So I'll let Alisha take it from here.

A: So, beginning with how you first became involved in the relocation program, can you tell me the experience of relocating? And on the reservation to San Jose.

H: Well, uh, it was well known among the Lakota people- that's originally where I'm from- about the relocation program. It was kinda like a vehicle off the planes area, you know? And so, when I didn't make the air force because of a little infraction that happened to me when I was... so they didn't want me. So I went to the- well, first of all, I was born in the Cheyenne, Sioux Lakota reservation- Sioux reservation- in Central South Dakota and my mother married when I was 5 years old, remarried let's say, and I moved to a place called the Black Plains Army Depot. And that's where my stepdad got employed there right after the war- World War 2. Every year, we returned back home. So we always stayed in contact with home. So obviously I knew about the programs that existed. I was considered "off-reservation" Lakota but still an enrollee I couldn't vote for a tribal chair or anything like that but I was still a member. So while a (?) South Dakota, where I was raised, we would go back every year back to the reservation. Obviously growing up until I started high school I was aware of some of the programs they had. Uh, vocational- the BI had vocational training and they had DE- they call it Direct Employment. And so when I didn't make the air force I was a little despondent. So my uncle, Nelson Newbella, was a tribal judge. So my step dad said, "Let's see Nelson, your uncle and see what he could fix you up with." So I go down to the BIA office, which is pretty close to the tribal administration office, and I went to see my uncle and he said, "Well, we'll go see Billy Redall. Billy's the one that sends people out." So he went in there, and he said, "My nephew wants to try this program." And he said, "Ok. Do you got any place you want to go? We've got like six or seven locations: LA, Chicago, San Francisco..." And so I said, "I'd like to go to LA." Cause, you know, coming from a small town South Dakota, you know, every body has learned of Los Angeles. Or Chicago. He said, "We'll we're not taking anybody there to LA. It's very slow. It'll take about half a year." But he said, "But there is a place that just opened up on that side. It's in San Jose, California. Well we could take you within two weeks." So I said, "Sign me up! I don't want to get stuck here in desolate South Dakota the rest of my life." So, you know, it was an opportunity to leave. Uh, knowing that I could always return back here because South Dakota is always my home. So I signed up, and he said, "If you go out on DE you could go faster. If you wait for the vocational aspect of it you would have to wait a month." Because the school and the whole what I was thinking: buy a big car; California!; the beaches; all the glitz.

[5 min mark]

H: It's kinda funny cause I was told a story that... I said I want to come out and make a few bucks fast and buy a car and go back to South Dakota. So I told all the guys I used to hang with in Hot Springs, South Dakota and Eagle, South Dakota- which is the Southern part of the Black Hills- I said, "I'll be back before the Chubby Checker Dance." And Chubby Checker was big with the twist in those days. He was coming in September, September 15th, and I remember that day. And I remember that day. I said, "I'm going to try to be back by the Chubby Checker dance. I'm going to go work in this place called San Jose

and I'll get my car and I'll drive it back." "Ok, ok." So, still here [laughing]. I think Chubby Checker may have passed away by now, I don't know. I always tell that story because it's kind of comical that about Chubby Checker. So, after coming out here, they had a whole unit of workers. It was right on East Santa Clara street, the BIA office. And they placed us in a place called "Cozy Hotel" which was right on West Santa Clara street, right by the Greyhound bus Depot. I mean, the walls were paper thin and it was kind of a raggedy place but I come from a raggedy state so what the hell. So, [laughing] that was like the Ritz to me, you know? So I go down and I meet all the officers on a Monday because I came in on a Sunday afternoon traveling on the Greyhound bus all the way from South Dakota. I started Friday and I got to San Francisco early Sunday morning and I got to San Jose... I mean, first time I have ever been away from South Dakota! I went to the Greyhound bus Depot and I had to switch a bus. So, well, the trail ways sent me out to San Francisco but I had to switch buses to the Greyhound in San Francisco. So I remember going there and I was all confused, you know, big town and I didn't know where I was going. So I was asking, and they said, "Get that number 'so-and-so' bus. It will take you down to San Jose. So I bought a ticket and every time they would say like 'San Mateo' I thought they were calling San Jose and I was ready to jump off and the bus driver was like, "Oh no! You've got a few miles to go yet." And I said, "What? Oh!" Cause these names were all very foreign to me: San Mateo, Paso Robles and I had never heard of them! Back where I come from, with Indians and Scandinavians, you know, you don't have those names like that. So, I made it to San Jose and I expected it to be hot summertime. And it was about 80-85?- and it was nice and I was impressed with the weather right off the bat. And I was 19 years old. In South Dakota, being a young whippersnapper, and all the boys we used to hang out and drink 3-2 beers. And we had joint. 5 point joints. You know, five percent alcohol. And that was 3.2. And servicemen have to drink 3.2. But here in California it's all five point. And they card you! I mean, if you're not 21 you have to hit the exit. And coming from South Dakota figured, c'mon you go in a bar, I was like, "C'mon!" I couldn't go into bars! And I had a baby face then at the time I looked real, like I was what? 15 years old. And they would say, "How old are you? You got a card? You got your draft card?" That's what they used to use. They look at it and they're like, "You're not old enough. They can't serve you." I felt really- what's the big time stub? I want to party up! Party hardy. And I can't even get in the bar. So I checked in that Monday I went to the BIA office and I met all the officers I still remember their names: Peterson, Edmon and McGay (?).

[10 min]

H: I sat up there a while- for a week- until they got me a referral for a job in Newark at a brick plant. And I got hired at a brick plant for a buck 75 an hour or something like that. And, it was big bucks in those days. You could drink a draft beer for 20 cents, if you could get in you know. And so I was making cash. And it was a lot better than unemployed South Dakota and the weather was nice but I was lonely. I think that's the biggest obstacle that I had. Other relocates had their wives and children. When you come out, you're the only one and you don't know a soul in California, it was quite an experience because you don't know anybody. I seen a lot of brown skin people like myself. In fact, I called my buddy up back home and he said, "How is it?" And I said, "Man! There's a lot of pretty brown skinned women around here. I don't know what it is?" I said, "Man there is some pretty women." I was ranting and raving and he said, "Oh really?" And I said, "Yeah. There's a lot! They look like Indians. A lot of them look Indian." And so, you could probably seen the naiveness that we had back in the Plains and we never, you know, all we did was read about things and being a big sports buff, the bus drove by Candle State Park and it was like a shrine like wow, us peeking out the window, wow! Look at this! Candle State Park! Where Willie Mays plays! Wait till I tell the guys back home! That I actually seen this place. Every little instance and every little experience it was like, "Woah I got to tell these guys." All manly, you know. And California was quite an experience when I first got here and San Jose seemed so immense. And it was only about 241,000 at the time. Now, it's over a million now but it seems smaller. It's kind of funny how I fascinated when I'd go down -we lived on Prebel street, that's where the BIA put us- they had room and boarding house and this big woman, she's an Arkansas White woman, and she had a contract to keep all the male, all the guys, and she was a good woman, a religious woman. She was a Pentecostal like my mother and she was very religious- too much [laughing]. And she was always wanting to say what was for the Lord. She didn't realize we were a bunch of drunks. Some Indian guys from Arizona and Oklahoma and that's all we knew back where we were from: a lot of drinking and a lot of party time. We were single. So after I come out here, we didn't really have the luxury of TV like they have now so I would walk downtown first and Santa Clara right in those areas. I was amazed at the cruisers. In those days, you had the white kids that had

their cars rigged like this in the back [holds hand diagonally] and the Mexicans had the 54 Chevy's like this [hand is held like a lowrider car] 'bout beer can high. I was like wow! This is neat. I would just sit down on the bus bench and it's like television watching all those kids come by. I always thought I was so much older than they were but yet they were probably my age. And they were all yelling and rock and roll music blaring from their radios and I was just in seventh heaven and that's what I remember a little about the early days in San Jose. And later I got that job in Newark in the brick plant and I had to move over there for a while and I worked there for four years and I worked hard, very hard. In fact, the brisero- I would say a lot of the guys were part of the bracero program- and the Mexican worker, they had some good hard workers, I'll tell ya. Really hard. And I worked right with them for four years moving brick around. The same time I drank like a fish too.

[15 minute mark]

I was a young... never realizing it was complicating into a form of alcoholism that, later on, I straighten that out but it took me till some experiences, you know, of jail, of drunk driving and some things you had to go through alive to learn to get your path straight. And so I had a lot of experiences out here in the very early days. Like I said, I didn't have a wife so I didn't have a family. It's just me and the world; or against the world. I saw the other relocatees like myself, friends, and a buddy from Arizona, a young rodeo rider that had come out. I had friends from Washington and Oklahoma that I met all these guys across the way and that goes with that too. A lot of girls from... I remember about five girls come from Southeast Alaska. I remember they were half Russian and half Tlingit and Tsimshian. Very pretty girls. Wow! And so, I shouldn't talk like this, my wife is probably like, "What! What are you doing talking about women here! Talk about me and the day when I first experienced things." I, being from South Dakota during those days, I loved music. I still do. Rock and roll and country Western. And so eventually I met a lot of the Lakota guys, like me, and we kind of formed a clique and we would all meet up certain places. And we would all hang out at a country Western bar somewhere. And some of those guys were musicians and they played. And my employment changed too as I stayed out here. I went from brick to cement. I picked strawberries for a month. I have a lot of respect for field workers. Believe me, talk about hard work. It's not physically hard, but it's just being bent over, stooped over, getting those berries. So, I guess what I'm saying, the employment I had, I never did have an opportunity ever since I left to really excel, to really say, "Here! Hey! Here's a job! A janitor job! Civil service!" Everything seemed to be very hard. Sometimes I thought, why stay this long? In the early days, I just didn't want to go home. I had that drive in me. When I wanted to go home I thought, who is around there anymore? They either went to college or joined the service or are employed around there. Do I want to go back? So the first half a year I worked out here I would save \$45 for a ticket back to Rapids City, South Dakota. And I figured all I have to do it to jump on that Greyhound and get me a ticket and go home. So, it was kind of like an assurance that... and then after a while I spent the money [laughing]. But it was just something that- home was, I always wanted to go home. I think most relocatees deep down there's a feel that I always wanted to go home. So I guess relocation was good. It gave us opportunity if you had the drive. If you had the... one thing is like you're coming to an area that you're totally foreign. It's like immigrants coming from a new area. It's lonesome. You miss your people and it's pretty tough. I think beating boredom, beating loneliness but through the BIA, because guys like me we created the Indian bars I guess. And I was a big consumer, I guess, and so whether it was in San Francisco, Oakland, or San Jose, there was Indian bars where all the Indians congregated, all the relocatees mostly. I never knew there were California Indians. I had heard of the Pawnee and the Navaho and the Apache but I never knew that there was all these tribes like the Miwok, Costanoan and all the, and no one, I never knew they existed! You just see what's TV or what the movies are.

[20 minute mark]

H: And I had heard of the Mohawk. And Iroquois. Never realized that all the hundreds of other tribes and tribes that existed. I come on relocation and I said, "What tribe are you?" And they said, "Acoma." I know the Acoma. "We say ah-koma." "Oh really?" My first wife was an Acoma Indian. And she worked for the BIA in fact. That's where she... used to work for a finance company and she got employed by the BIA. So I knew a lot of people in the structure; the early staff. Marie Streater was the director of the whole operations on the San Jose program. She's quite a woman. Always very helpful. The program helped, I know I hear a lot of complaints, the program was good if you had the initiative and the motivation. The

people that you interview are the ones that had that. And the people that go back home and say, "Oh, the BIA. They put you in the housing projects." You know, there's all kinds of complaints! But I never had much complaints to complain about. In anything, it's you. You're the one that has to make it work. It's not the school that's failing, you're the one that's failing. You blame the teachers, and blame the institution and point fingers but, hey! Look at yourself. It starts with you. So, I firmly believe in that. That the relocation program worked for a lot of people that had that- Allen would say "chutzpah" or whatever. So, you had to have that and the ones that remained out here, they had something going. I was blessed in a sense by how being raised off reservation in a public school and I had one up on a lot of these poor guys that come from Arizona that English is their second language and some of those guys I couldn't even hardly understand them. They spoke native Navajo. Cause we were all lodged together a lot of the times in that time and I am thinking, "How the heck are you going to get a job? It's gonna be hard." Language and all this. So a lot of them were kind of setup for, I can't say failure, I mean everybody should have an opportunity if that's what they want. I think a lot of them- the downfall of the program- was possibly people like that that faltered or went back- returned back. The ones that made it, you probably interviewed them, are the ones that had that drive and beat the loneliness and boredom and all that other stuff. It's true with any human being. But you gotta always keep busy, do something. And through the years, we would be working. I worked for the world of non profit since 1974 and course within those different intervals and through those years, I had the luck for going to San Jose City College and then I went to San Jose State. I come here at an older age.

[25 minute mark]

H: And I got interested when I worked with Archaeology down at the Metcalf sight. We had a unit that had a altar that was covered in altar and prayer beads. Of course, it's all hypothetical to me. Oh, these are prayer beads. And then, I was thinking, "Wow." They were dated to about 8,000 years before Christ. I'm thinking, "Wow!" These people, these first people in this area had a belief system and believed in something long before Jesus Christ appeared. So, I started thinking about that. And that's how I got interested in theology. So after I got out of San Jose state, I graduated that year and I applied for... I was affiliated at that time with the St. Philip's Episcopal church. So I applied for a grant from the head office in New York and they passed money, they allocated money for four of us to go to Vancouver school of theology at the University of British Columbia in Vancouver in Canada. And so, out of four, I'm the only one that finished. It's kind of funny how the four of us, my wife was one of them, when one couldn't, Tim White Weasel, my good, good buddy, he couldn't accept Christianity because he was really more of a traditional and he said, "Go for it man. Go for it. It's a free education for a masters. It's a bonafide masters in divinity." And he gave me a pat on the back and he said, "Keep going. I had too much problems with the Catholic church growing up. The mistreatment and stuff. I don't want to go that way." I said, "I respect that." And, of course, my wife, she was raising the kids so she couldn't go along with me. And the fourth guy didn't hardly even get out the gates. He was a Choctaw from Mississippi and he said, "Ah, I can't accept it. The way they treated us in Philadelphia, Mississippi. The whites were really prejudiced and racist." He said the priests used to never shake their hands. The Indians or the blacks. He said the blacks had to sit in the back and the whites sat on the right and the Indians sat on the left. There were the Choctaw Mississippi Indians. And he said the more he thought of it, the more it worked on him, and he couldn't accept it on. So, out of the four of them, I was the only one to continue on. And I got an M-div and I got ordained as an Episcopal Priest and I still bury and bury and, if need be, Baptist, if that's what need be. So, it's been a long, long journey. And I will probably do that until the day I crawl sober. I enjoy it and I like to talk. But, things that kept me out here was institutions like that. I kept going. Indian sports was another thing. I was very active in sports. Growing up in South Dakota, I am only five foot eight and half. Man, have I shrunk a lot since then I think. But at the time I was listed at 5'9" but I was really 5'8.5". And I played basketball and football and ran track and field and I box when I was a young kid and played baseball. I tried to emulate anything Jim Thor or this little kid with these dreams. One day I wanted to be a major league ball player. That's why I was so fascinated with seeing Candlestick Park. It was like a shrine. Like seeing the Taj Mahal or something. Wow!! I'm here! Pinch myself! And when I went to my first Giant game in '62 it was just like I was in seventh heaven. It was like Candlestick Park, beautiful Candlestick Park.

[30 minute mark]

H: The announcer announces names. Everything I did was really a something around sports or I can't say theology but my grandpa always said there's givers and takers. And being a good human being, you gotta give. He said, that's why we have giveaways. In the government at one time, they said, "Why are these Indians giving away everything? They don't know anything." But that isn't the point. Sometimes all you have is your hand. A handshake. And that to me is worth a million dollars coming from your heart. You know, you don't have something elaborate or anything to give people but it's just your heart. You're giving them yourself. And my grandfather told me that- and he was clergy, he was an Episcopalian catechist. He was a deacon for 15 years. And he was a dedicated man. But he wasn't into conversion. It was just real life. You accept it and you believe in something. It was easy for him to take on Christianity because it's the same being, it's the sacred. It's about this sacred God or Tunkasila or Wakan Tanka: "The Great Mystery." And it's all about the sacred. Of course, the Christians, they want to divvy it up and take ownership. Not only Christians but other global religions. Lakota isn't a religion. It's the spiritual. You are born knowing that there is something that made who you are. And so we all, from the womb, we all always believed in something. And I sincerely believe that we- if you want to say God or Allah or Buddha or whatever- there is something but to take ownership and saying that's the only way, you know. In studying theology, I don't like creeds. But say, like the Nicene Creed where they say you need the God, the Son, the only Son. That's kinda tough. But if you believe in it and it's making you a good human being, that's good. To help others. But if you're saying, I should do as you do, then that's wrong. And that's denying me of who I am. And that's what we have in this whole religious realm of things in this modern day and age. Because everyone is so caught up in their ego- Christians or ego-whatever. And you don't do that right, you don't say the creeds right, or you don't say the prayer book. Eh, get out here. It's your heart that's gonna get you across. And that's where it's at to the spirit world. It's all about the spirits. I know when I went to seminary, I'd have debates with certain people, especially white students who are brainwashed by... "Well how did you hear about...? How dare you say that about Jesus!" I didn't say anything about Jesus! "Well, it's just the way you believe." And I wrote a paper, a radical paper one time, maybe I hung around Ella Libathon (?) too long. But I wrote a paper about when Jesus got off the cross and joined the circle. And I wrote about ten pages about all different things. And my professor said, "What do you mean by this?" So I told him, about exactly how... I made him think about it. About a lot of things, about [pausing] the way they teach. Very narrow, narrow. Of course they're in for money. You know, the church, if you really look at it, it's all about money.

[35 minute mark]

H: It's all about money. And I didn't say it like that. Now the spiritual element of it isn't. If you look at the spiritual aspect. In Lakota, where I come from, they say [Lakota prayer], meaning "We're related" as opposed to "Amen." Now I didn't find this out until later on. We were trying to discover after coming out under the Bauer and after the Wounded Knee Occupation and hanging out with different people. Like I mentioned, I come from that Army Depot, that army post. And I was very hawked, very pro-Ike and, you know, it was right after the War- Korea- so everyone wanted to be this patriot- this GI Joe. So after hanging out in California and getting more open minded, changing my views about my world view about theology and about churches and about rights of the human being. It kind of, a different understanding I guess. And it all wouldn't have happened. If relocation never had happened, I probably would be stuck in South Dakota shouting Hallelujahs at a church somewhere. And that's no put down of the church, believe me but it's just the way it is. So, did I answer the first question? Or do I keep going on or what?

I: No, that's great. Please keep going on if you want to.

H: Yeah, so, and I have been involved with a lot of things. I have been out here what 55 years this coming summer. So, through the years I have experienced a lot of things and I finally found out later on that I should go to school and better myself because before that I went to vocational school and then I got, I had a problem with the alcoholism. You heard me talking about the Indian bars. While at the last second of 1971, I quit drinking. It's coming on 45 years. And a lot of people want to claim [mumbling]. No! I took a little from here, a little from here. My family helped and I had seen my people and I give it back to my people: the circle. I wanted people to know that, I wanted to be a good role model for my people. That you could overcome most things in life. Adversary is something that is facing most human beings. It's how we deal with it. So I was a young drunk, I guess you could say I worked and partied on weekends. You know, go up to the Mission where all the Indians hung out at the Indian Center. There I met guys like Russell

Means and Lehman Brightman. All the old radicals that... in face Lehman Brightman is a cousin of mine and Russell Means is my relation. So, we're kind of all related I guess.

[39 minute mark]

but Dennis Banks become a dear friend of mine and whereas where I come from a lot of the Indians didn't care for them because they dubbed them as radicals and they were realizing that they were really trying to help our people they had different views anybody that shakes the...rattles the cage they... the other people get upset about that you know. But oh you'd cut us off or whatever you know never realizing that treaty rights like you figure through the Sioux the Lakota with the 1868 Fort Laramie Treaty. we a lot of us still abide by that that the whole interior is still ours legally. The government's the one that that wrote it in our my ancestors signed it. but as they want a more land and I mean first of all is to get across our territory to go to Oregon to you know in California they said if we only could just get enough for our wagon wheels to go through is that okay. so the United States that's coming off the Civil War which they were kind of low on everything and they were vulnerable so they said well sign this chief and get your chiefs and put your thumbprint and so they signed it. But guess what happened they wanted more, you know. start shooting all of Buffalo and all the other stuff that went with it. And pretty soon there was a war and who become dubbed savages hostile. And and and and you figure and in Igloo, growing up Indian you always hearing you're on this side. and it's those guys over there there's the hostiles. Then we wake up one morning say, they're talking about my people that's who I am. How could I want to be this 101st Airborne soldier killing my people. There's something wrong here. So as a young kid you get twisted you know. You're... you're thinking...I remember going up to Lead South Dakota, Deadwood South Dakota as an 8th grader. We had Cartwheels Juvenile Tournament. And, I had to chance to go to the Deadwood Museum. And I seen this big picture. And showed these soldiers throwing these bodies in this grave. And I was thinking who is or who are those people and just put two and two together. My mother always says those are our grandparents. And I was thinking why, why, why are they doing that. And that was the Wounded Knee Massacre where where they were burying them. And, and it's...it's you get twisted in there I mean. I'm, uh, a 7/8 Lakota Indian. I got a little drop of French blood. That's where I get the name LeBeau, but still I identify with who I am. I can't be anything else. Oh Who I am. And, uh, you know I've always been an Indian. And I got... and that's one of the problems like coming, I mean, to me, it... where they've become issues and things in California. They find out I'm an Indian and then it starts off being okay, and all of a sudden they have all these jokes you know, you know. And it hit pretty hard sometimes, and you had to overcome a lot of that, you know, (tapping mouth with hand while making whooping sounds) stuff like that. Hey Chief, you know, so I got used to people calling me chief, and I said well don't ever call me late for lunch. Whatever you know. I kind of laughed at it and rolled. And my first wife she didn't care for it because she says, why are they calling you Chief. I says, hey, you know to be accepted you got to... go through a lot of things especially when you are minority within a minority. And I think those are some of the issues that a lot of you probably heard that through some of the other interviews you have. And you know that you know if you're the only Indian on the side you know you always... there's some wise wise bird or wise ass, I guess you'd say, that's always one into bullying, I guess. Nowadays call it bullying what somebody wants to.. you know, he don't feel good about himself. He wants to put you down, "hey you Redskin", yeah, you know... you know...you know and stuff like that. And deep down I used to hurt, you know, and you know, what do you do...can't fight him because you get fired, you know and, so. But a few times I had in some instances, you know, and to stick up for myself. And... I... I am...you know, I had some problems... but... now... when drinking in a bar that was a different story. When that the Indians... the Indian's country-western bar,the Lakota guys all along out together...ah...we used to love to fight. I guess it's... it brawl in the bars. And my experience in the early days and we all hung out together so we'd hang out in these... I look back and I shudder now 'cause I hung out like place like Cowtown where the Confederate flag waved in the background and all. But we love country and they never bother us, you know. I think most of all Oklahoma and Texas they came part part Cherokee blood anyway, you know

So, Nobody said anything. But I looked back at some of the derogatory statements they would make about Martin Luther King and stuff like that, yeah. Were they..I look back and I use to drink in those places, you know, hey... sad. So, I could empathize, because growing up in South Dakota at 8 years old going to a little town that was 2 miles away from a place I lived in Igloo. the Black Hills ammunition depot... going to this town and seen no dogs and Indians allowed sign and that bothered me. My...my little redheaded white friend he said, I hate those places like that. He was really mad about it ...was a little guy.

We were little guys. He said, ah, they shouldn't have signs like that, but that's the way it was in those days. So, I go back and I tell my mother, I said, you tell me all these stories that the Buffalo ran through the Buffalo Gap this big area and our honors and our religion. The Paha Sapa or the Black Hills was our our holy grounds, sacred, and yet these people could not let us do what we really want to. And so...growing up, I always, I guess, I was getting some insecurities you know, growing up. And of course when he had seventh and eighth grade, you really, it really hits you, you know. And I think that was a big part of my... I don't want to say that was a big part of my downfall in the academic areas in high school; but that it did bother me. Everybody's...every...everybody's okay but. (pause in video) I...like I mentioned I went to see that picture in Deadwood South Dakota about Wild Bill Hickok and Calamity Jane. And all of a sudden coming to this picture were they... they're burying these Indians and, and seeing. So, going back and tell my mother and my mother tells me those are our people. And I'm thinking, why they burying them all together like that, you know. I never realized that...that's the Holocaust here in America. I mean think of the thousands of other Indians that that were killed like that town. And my dad's mother was a survivor of the Wounded Knee Massacre and she was so traumatized she never did want to go back there. And and check on... because she ran from when they start shooting them. She ran. She had her little brother... brother on her back, and she ran and ran. And they were shooting at her. She...she crawled into the creek bed underneath the overhang, over the creek, you know. It was... and she hear the horses go by and they're looking...looking for people that survived so they could shoot them. And, she said she hid. She said her brother was quiet on her back. So after running down a few miles on the road she got him off, and, here, he was dead. He took a bullet and...uh. So, she wrapped him and put him up in a tree like the scaffolds, said some prayers. And she ran with him, I figured, that was a blizzard, the conditions. It was real cold. She made it all the way back in a few days. Back to Hump's camp were where they started, and she was terrified, you know. And, I think, you know, when you look at it, you talk about PTSD. She probably...she really had that, I mean to really... Ellen and I were talking about that earlier about the story, really my niece who was an activist Lorelei Means. She's the one that that interviewed my dad, my real dad. He was telling her about his mother about her story and at wounded me. And, you know, he told he told my niece, Lorelei, that... that the night before, that she had to take care of the little ones in the buck wagon. You know, you have the buckwagons, you know, [unintelligible]... familiar with wagons, you know, and they had a canvas over it because the cold was cold that time of year and she had a babysit, I guess, basically what she was doing with kids and so they're all laying in the wagon back there. And they heard commotion that night and and they they they she put the canvas flap back and they're looking here there was a guy in black blessing the people. So if you really want to go on counts like that that you never hear historically that was premeditated murder because they knew that they were gonna die that I mean they didn't know but this but this priest come to bless them too before they were gonna kill them so I'm sure man imagine there's a hundreds of stories like that throughout this country and you know and it's kind of sad when when you look at it because they were all unarmed you know Supposedly Black Coyote had a messed up 45 I guess that. But anyway getting into history and all this other stuff I could go on and on here about them but all that but but my grandma told told my niece that that story through my well she told my my dad and my dad told my niece and so come stuff that that was not denied me but stuff I never heard growing up cuz all so busy trying to be a little American you know singing Follow the Glean and saluting the flag and you know all that, you know coming from that place.. That ammunition depot that Army Depot. in fact that's where Tom Brokaw started from you know and and he always talks about Igloo, South Dakota when he was I think he stayed there for three or three years I think but South Dakota is ah know it's my home but it's got a lot of prejudice toa lot a lot of racism yet that and because we're the largest minority I don't like to use that word but we're the largest people color group then it you know our target we got targets on our back and Ill sincerely believe that because of the 1868 Fort Laramie Treaty there's a lot of white guilt because they like to say they're the first ones like you Muslims and you people go back to where you're from and when they face us they say oh you know we can't say that to you so there's "Chief we kicked your but, you know. You weren't using that land anyway, you know. I you know we used to argue at work different work sites I was on, "you guys weren't using It". It was, you know, if you go to a person's house cuz he's not a good house cleaner you can take over their house, you know. Yeah you know that's a good analogy you know if you look at 'em and say hey you're not a good house cleaner. I'm gonna take your house. well you were doing anything with your house now I'm going to take over you know and that's basically that's what happened. So I always used that in

comparison when I, when I, say, you know, it's, you know, and on top of that you wrote these agreements. You're the one that come up with it. You're the one that bestowed sovereignty and the Lakota people. all they had to do is do this and do that and all of a sudden they say well no chief that happened what hundred years ago that you know, well. You still go by the Constitution. You always bitching around about the Constitution and violation all that, well, hey, how about that treaty with those treaties. and usually people don't don't know what to say when when they're trying to argue that the red man wasn't doing anything with this country anyway. Well hey you sometime you know I mean that is at the point the point is we were here and I don't care what you say we come from monkey man or crossed the Orient or whatever we were in here and those people in the East tied your boats up and at the Eastern Shore when and the peaceful ones helped you out you know you hear the story about Squanto and people like that that did they help the first of pilgrims out and in their earliest days to help you get started. Yet you want to come because of the doctrine of discovery and say we come here and, ah you're not a Christian therefore this land is mine you know you know. and that's nonsense you know you know and that's what the church's says I'm involved in different aspects of the church. I always everyone then I'll throw that in one of my my homily sermons of about The Doctrine of Discovery and and surprisingly nobody knows about that about you know but the doctrine discovery and and things are you know when I first come out on relocation I thought I would never you know you know it's farthest thing from my mind you know about things like that about treaty rights and the experiences I had with racism and stuff, signs and seeing that picture in Deadwood as a young kid you know stuff... that those are just flash in my head but really looking about cuz you're always taught you were always in the wrong. you your you and your people you guys were always... we....chief we kicked your ass you know, we had better plans you know, we had, you know, we got technology and this. I said wait a minute, you know, you talk about Nazi Germany and all this other stuff and you do the same thing here and it's okay, you know. Well, that's a different story, yeah, very evasive, you know. And I debated that with with with many people before about what I'm talking about about how about the acquisition this land. I said you're the ones I wanted so much possession and in acquiring ah... acquiring something, this land and you made all these agreements wrote them all down. And bestowed sovereignty and made these peace treaties. And a treaty is the highest agreement between two sovereign nations and that's the Lakota people. So coming back where I come from a lot of those agreements to us are still there. Are still binding. Now, the government and people don't want to hear it. That's where the racism comes out. The whole pioneer mentality back in those areas, so, so escaping from someplace like that down on relocation brought me out of that and you know. but eventually I'm going to go back to, you know. What is that the chickens go is go back to roost you know. And and it's still my home. San Jose is a temporary mile home. What it's too expensive out here anymore. I can't afford it, so when I retire, me and my wife we're gonna probably go home. But it's been an enjoyment though, I've enjoyed fifty-five years out here. And I've done a lot of things with with programs and real proposals. And I'm a recovering alcoholic... recovering. Now nobody's recovered. Everybody makes that mistake; I'm a recovered alcoholic, yeah. You go, where's your humility, you know. No, no, you, nobody's recovered. If you're an alcoholic you're always an alcoholic. And that, that well, uh, homilies are where I celebrate it as a clergy. I would say, hello I'm Hank Swift Cloud LeBeau and I'm an alcoholic and people don't know what to say, wow. But you know, I am, you know. I'll be an alcoholic till the day I die. Once, I, once I lose sight of that, I lose humility and everything else. I'd want to be back where I started. And, it was quite a journey. But this July 2nd will be 45 years of sobriety.

Interviewer: Is sobriety part if the ministry? Do you work with the community on that?

Hank: You know, oddly enough, the church is... I tried to start...get a, get a track started in Vancouver. A couple summers I went up and taught, you know, relapse and, you know, stuff like this. But the church don't want to hear it. Half those guys are boozehounds, you know. I mean a quarter of the Catholic priests are alcoholic. And they have their own alcohol treatment center. I mean I hear stories, like, friends of mine that use to go to Holy Rose Mission in Pine Ridge, and say their priest come out the eucharist and look around and there's about 20 students in there. And, he pour a big old glass full. And, you know, to be a good Christian you got to down the whole thing, you know, so you give them all Communion and sit back there drinking the whole, you know. Well, you know, I guess being celibate and everything else you got to deal with all that so it's it's kind of its kind of but I know. I I have a whole different view now. and I there's an author he just died here about a year ago and they're markers Marcus Borg. and meeting Jesus for the first time, he's got a book. before we we we met, but this time around it's a whole different... now. I'm not

a Jesus Freak believe me. But it's just it's just what it stands for, you know, it's just a sacred... it's the secret. It's got a different meaning to it and then it's not about conversion; it's not about salvation as they see it. It's about just by being a good human being. that's all. and it's about being spiritual. to me spirituality connects and religion divides. And in fact, Chief Joseph of the Nez Perce made that statement to his people. The, the agent want to know why he didn't want his kids learning English, and he says, if they learn English they'll learn about your ways with your church and you'll divide my people. But he was right. And, we talked about religious wars. well we have that right here in this country I mean it's more subdued but I mean it's I mean look at politics now the religious right and you know. the, you know, it's going on right now. You know, they're calling everybody, you know, talking down by Hillary, and, you know, the Socialists of Benny, you know, oh, Bernie. And, you know, and, you know, they, you never see their hearts. You know and that's right you know, religions do really mess us up. Although I'm a my denomination, I hang out with the Episcopalians. And, and if you look at that, that and, you know, how they go back, you know, King Henry, you know, the eighth you know the whole story. But he wanted his own church 'cause he wanted another woman, you know. Sexual appetite was out of this world, I guess. And, and he started his own religion. But when when you look at that you do you don't look at the religion, you look at the good, the hearts of some of those people. This...they're helping that that they do you know they've I think. Mother Teresa she's Catholic but it's her heart, how she helps people, and that's what the giving again. Like my grandfather said, there's givers and takers. I've seen a lot of priests that that wouldn't go across the street unless you paid them. And I... humility is a virtue that many human beings lost. And every time I went when I, when I studied in theology, I was looking for this Jesus figure that was humble like my old people. And, and that's what I would do, really dwell on to try to... because among my Lakota people Unsiiciyapi means humility. And that's the number-one virtue that God give us the Creator give us. And, yet people don't, don't know anything about it. They look to us as a negative, you know. You're weakened, you're weak if you, you know, and no it's, it's a powerful, never realize how powerful it is. It's all, it's hard to be humble when you're taught this other way, so, anyway. I guess, I'm going on about a bunch of theology here. I could talk about archeology and theology.

Interviewer: Could you tell us a little more about your family. You mentioned your first wife. When did you meet her?

Hank: Well, my first wife she was a Yacuma Pueblo, and I've, I met her at Indian Center in San Francisco. I'm... of course the Pueblo girls at the time, they're all really cute. They're all ...big beehives and I remember in those days and they can all dance. I can't dance a lick except when I'm drunk; I think I'm Fred Astaire. So, we'd go up to the Indian Center and hang out with Russell Means and Dale Means and, you know, all the boys, you know, with the whole bunch of us. And, and we...All the Pueblo girls were short really cute. They all looked Hispanic, you know, they're real no complexion problems or like, a lot of our Lakota women they had a little little ruddy complexion. I mean... I, I shouldn't say that. Probably get dumped in (unintelligible) here. But, but, but they're all really cute, and that's, that, that's how I met my first wife and later on we got married in 67. And she was working, she started working for the BIA, the relocation program and that's how I got the inside on a lot of, you know, the big boss and all that. She had, she's use to place a lot of her students than these welding schools and auto tech schools and stuff like that. And...what else did you wanna know?

Interviewer: How about your current wife. Is she ...we haven't really heard about her.

Hank: Oh my wife, well my current wife is Lakota. She's half Mexican and half Lakota. And she's really into the traditional aspects. She's into you know some of the ceremonies, you know, that you have. In fact she runs a female sweats up here at St. Philip's. St. Philip's is only church that has a sweat lodge. It's because of her, and she's, she's the prime advocate of and she's also an Episcopalian - she she used to be a Catholic but she's a reformed Catholic. She's, she's but her, despite what her mother said when she was alive she still chose to come with me to the Episcopalian way. And I'm not really a Christian, Christian. I guess, I'm not a very good with that... I'm not very, very religious. Spiritual, yeah, I would say, but I'm, I'm not, you know, I'm not very good at religion. I don't... first of all I don't like the creeds like I told you earlier. And I know, I, you know, my own views about about a monolithic God. To me, God is everything, more of a nature God. And so that's my wife. She...we believe, my current wife and her family, you know, resented that. Her mother who's Oglala

Lakota couldn't believe her daughter's get involved in sun dances and in Inipi ceremonies and all this other stuff, I mean those are sweat Lodges. And, and because of my, my second wife, we have a sweat at St. Philip's and she knows all spiritual people and she, she does ceremonies herself and she does some stuff, so. Whereas, my first wife who's Yacuma was very different. But they they were a lot different than my people up north. So so when I met her after I got married we went, she takes me back to a Yacuma, Sky City. I don't know if you know where that at in New Mexico, there? And I was fascinated by the, her people on this Mesa. And on top of this Mesa they had this church and this church had big thick walls the Catholic Church. And you figured this is in '69 when Indians were starting to move move towards our rights. Remember Alcatraz was just so just coming and Wounded Knee, you know, Fort Lewis Washington and all of march on Washington, and all this. So, I go back and she takes me back for corn dance. And she never did say, oh I'm traditional LeBeau. or not there's you gotta walk she never did, did. She just took me back and show me where the old dance and the kivas and they come on with the kiva. They don't let no white people up there. If you didn't look Indian you, you couldn't go on top there. Their old people said they're stealing everything we have, everything. So there's certain ceremonies where nobody's allowed. and here I got up there. But, you know, of course I'm an Indian looking everything and they didn't question. I just want to...course they're not my people, also my wife said you, you know, they might not let you up there. I passed the guards that they had. But she was different in that respect because she never did say, ah, we have this ceremony and we're the, you know, there was no ethnocentrism whatsoever. And I'll was questioning her about ceremonies why they all cried and stuff. And like after the dancers the fourth day they all come out of the Kiva and they danced in those four sites and everybody was crying. So I says why are you crying, you know, the cultural differences, you know. Well I'm Indian. And she hit me like, okay, okay, not suppose to ask that, you know. So I did, I mean, I didn't pursue it anymore. But so yet the Catholic Church yet the next day they could all go to mass. They could all go and throw cornmeal that you know at a certain Saint or Mary or whatever. And, I think, wow, back where I come from either Christian or you're pipe carrier and there's (unintelligible).. and yet go you had no nothing in between them. These people seemed to blend and how could they, you know. It was kind of, you know, so, it was quite an experience a cultural experience. And, so, I asked my sister-in-law lat that time, I says, oh, how dare you let the Catholic Church build their church up here huh? Well, how did your people, who let that happen? And my sister-in-law said very quietly, she said, well, no, Hank that's been 400 years and she says, we would ever had any problem. So, it's okay, you know, and that's just the way they love their lives. You could go to Mass, yeah, and then the next weekend you could go to ceremonies, had no problems. And if you look at it, when you rise above all this other dogma, but you could make that connection. You have to be strong to rise above that but if you don't you're gonna have all these squabbles down here. And that's what we see going on now. There's not too many people that that say you're right, you know, because you know what you feel it's right you're right instead of saying you're wrong cuz I know you're wrong because I didn't experience that. And people that say that I would say well who the hell are you, God or what, you know, cuz what you're... what I'm talking about I had these different questions about, about people say you're almost a full-blooded Indian, a Lakota Indian. Why are you being a Christian. Why do you got a collar on, you know. What can I say? Well why not? You know my grandfather always say you could be whatever you want to be, but do it well, you know, and that's the way I take it, you know, you know. It's like we had this big thing a few years ago about our gay bishop in Connecticut and Gene Robinson and and other people had problems with it, this is, "what's this goofy church". Now I remember what this black girl come up I was talking her and she said what is this...I never heard this church Episopal something, Episcopalian. She said, yeah, she said they they got a bishop that's gay? You know, this is, what, why not? She said that's wrong. It says that in The Bible. I says show me where it says that in The New Testament. Can't do it. I said your a New Testament disciple of Christ aren't you? Yeah. Well show me show me, show me where Jesus Christ said those people should be, and she could do it, and I said furthermore how does that affect your life? That guy is back east and and you're way out here and you're worried about him back there. I said, he grew up in his congregation and he rose. They don't care what he was. They nominated and he got accepted. I said, you know, so, so how does it affect your life, you know, And she could answer that either. But, anyway, so those are the issues. I was like...you know like unfortunately there's a lot of conservative people throughout, black-white-red, you know. But modern-day Christianity, unfortunately, that is they got that power base with the religious right there. And that, that's that's...And I'm on the far left with Borg and Drano and me and, you know. I

don't know where I am really. I mean I look probably more that way than anything. But no I, I, I am, I, I, I don't believe like was drilled in me in South Dakota. When I, Christianity, I guess. It's amazing how on the reservation, when I was born, the Episcopalian priest wouldn't baptize me. My mother refused to marry my dad Philip LeBeau because he had another woman pregnant. So she refused him. So she just said I'll have my baby and, of course, at the Indian hospital and Shiine agency South Dakota there. And and so when when I was born they listed me as a Swift Cloud. And so, when... she was well indoctrinated by the church so she wanted her baby baptized because nobody wants their baby to go to hell. And there, so, a lot of, you know, in the Midwest, I really... that northern Bible Belt and they were just like this off in Mississippi and although they're really... So, she goes to the priest and he just says I can't baptize him. He was born out of wedlock. So my mother felt so bad she cried and my my great uncle we say in Lakota my grandfather, mother, grandfather, grandfather, he was a catechist, catechist a deacon down in reservation south of us, Lower Brule. She takes me over there and says she felt bad. She says they won't baptize my baby, you know, so I said... So he felt bad too, and he said, well, let me take you to the bishop South Dakota. So, to take me over there and the Bishop says I see no reason why he wasn't baptized. He doesn't know anything. So there's a guy by the name of Vine Deloria senior, not junior, not the author, his dad Vine Deloria Senior baptized me. So I always like to tell that story. And he made me whole again, ah, yes, save me from the iniquities of hell. And although that's still the case in, case... wrapped your head, you know, I was saved. But, no, it's kind of... it's a story that I told it at seminarian. Well the seminarians couldn't believe it and, whoa, I said, yeah, they were pretty stringent in some of those areas, you know, a strict clergy, you know, very. And, so, that's the type of, type of Mentality, oh, but it's clergy that a lot of them possessed. When when they come off pay the demons are the the savage here and rid, rid the Indian would save the man and all these famous quotes, you now, I like. So when you're growing up when, when, when you come out when you're fully awakening you start, you know, experience and say, wow, you know. Who am I, you know and then you start disliking yourself. It's kind of a thing you can't explain too much. And you're kind of, well, you know, I'm American soldier I... 101st Airborne. I want to be this and yet I don't want to be that. Yet I can't be because I'm mad, you know, it's got what...confusing... the situation. Ao, so, many times I guess in every location I wish I could have been just like everybody, you know. Just blend right in and don't ask me who I am and just, just telling them because it's, it's a tough feeling with when you're now, you're on the periphery, you know. And, and, and usually that's what relocation to me, in a way, by sending us and trying to assimilate us into the mainstream. But when they, when they break you apart and put you in these pockets of people the (unintelligible) we always say where we were minorities within a minority. A lot of times there's a lot of Blacks, a lot of Hispanics, and a lot of Whites and to throw you in there. You only one and I had a lot of to do my working the different places I worked in California though mostly industrial. Had a lot of good relationships with Black. The Blacks, they never did rip me about but who I was how they, you know, they call me chief, you know. I played a lot of basketball along the industrial teams so I played obviously I play with a lot of Black ballplayers. But they, they would just call me chief, you know, but, but it was more in the dignified manner. It was it... hey chief. You'd, you know it was, it wasn't like that. But, so, these are just some of the problems that faced us when we come out to the big cities totally unaware of what San Francisco or the Bay Area had, you know. Just melting pot, so melting pot but still another hand, it's not - because they always know if you're an Indian. You always have these war hoops o,r you know, there's, you know, you're always... there's nobody, seemed to me, I always felt alienated. There was nobody to help me out. So I'd grew tough, you know, I, you know, I know how to respond back. And, you know, hey, I'm an Indian but I'm a good one and stuff like that, you know, I'm a damn good one, you know. Then that's how start learning about history. Once I learned about history then then I could have, had ammunition. I could do things with diplomacy. I Could talk back, hey, you know what you know and a lot of my workers which had equivalency of eighth grade education, you know, then where did you learn that at, you know. I said, yeah, did you know where you know you know this you know California what you know... whatever you or there are they... my tribe, we had this... that for 1868 treaty and then, you know, yeah, yeah, you know very naive, you know. So I had to build their intellect much as I could so I wouldn't get into skirmishes or anything. And it appeased my feelings about who I was and that's one of the, one of the reasons I prescribe to higher education so I get more, you know, it's that view. Not because they're acronyms behind my name or whatever, was just the idea that, that I could, I had, I had try to kind of protect my identity, I guess. And I think that's a relocation when you send, send you out. These are the problems. They, they figured you're just gonna go immerse right in, you know, you're gonna just, you know, it's more than that. And it's a lot more than that. There are some instances where probably a lot of guys had no problems, but if you stick out, yeah, you look Indian and all you could get ridiculed. And

many times I heard a lot of white guys used to say, hey, we had this Indian in my battalion, in the service I mean he never said anything. I was quiet. And now I look back. There's a reason because once you say something then then you know they could you're vulnerable then. So relocation was an experience. It was a good experience but you you had to have like I say not only have something going for yourself. So you had a toughen up a little bit, you know. You could if you didn't want to go home and you could go home, you know, live off commodities and stuff back on the reservation. But if you wanted to stay out there and do something with your life to expand it a little more whatever then you got to take all the other bullshit over there. Being out here being advocate of sports people like Muhammad Ali come out and change the whole world. Almost feel like like even the athletes here in San Jose that they had to stand-up, you know, and it made people like me strong again, you know. Hey wow, you know, those are only words, you know. You know whatever they say you know. I had an experience when I played in a state tournament in South Dakota in 1960. We went to the state tournament out of about 200 Class B schools only eight to make it to the stage and my team made it. And the Timberland student body they were kind of rough on me. Oh there was three of us Indians on the team but the other ones were half the real light-skinned uh there's only one me that look like Cochise I guess. You know they call me little beaver. I had a hairdo. They would call me Elvis. Anyway, they went (making whooping sounds), the body, so, at the end of the third quarter I'm walking, I'm walking back after the quarter ended and somebody went (making whooping sounds) and figure 6,000 people in the here on Arena in South Dakota again they're all there. And I turned around and went (making a gesture using the middle finger) and they all stopped and the whole crowd the rest of the crowd, not that one student body, but the rest of crowd are saying way to go. They were all on my side. I become a hero for doing that. My coach didn't like it. He jerked me away, "Henry they'll throw you out of the game". Well I had, I scored 40 points in that game. Man I must've had about 30 at the end in the third quarter and (unintelligible)... but you shouldn't do stuff like that. They'll throw you out the game. But it was just out what do you you could it's a lot of these athletes that oh of the minority basically blacks you know that that take a lot of heat. People don't realize you play the game but but but there's a lot of other stuff that goes with it. I mean they're, you know you gotta be strong, maybe not. I mean it's, it could take you down and so I think instant instances like that helped me on a relocation program to. to adjust to certain situations. And if you're not six foot four and 250 pounds, you know, you're you better you better adjust or you're it's not gonna make it most of these work sites, you know. So, and just some of the experiences I had in life you know. Like we come out on relocation and we thought we were the only Indians like I mentioned before and so was us against the world. And that's the kind of the Indian bar was there. We all hung out like you will do on Friday night and Saturday night was San Francisco Indians Center. And that the rock-and-roll dance up there. And that's where everybody converged on the city and and I would say that that's where the first inclinations of activism as you see as you hear it as you through history that's where it started. Of course the Black Panthers and the black movement and some of these other other movements inspired that the red power. So so when he talked with with a lot of guys like I knew that drank and they talked about, I remember the, the forming of drinking, them drinking, the bar and guys like Russell Means and can't remember their names now but we still hang out. And they were talking about relocation how bad it was and they put us in these places. And and they said yeah we've got to do something man, you know, you know, what, a few weeks later they took Alcatraz over in 1963 wasn't in 68. It's the first occupation where it was you know 63. I was there, Russell Means and his family and the (unintelligible) and four Lakota families jumped the fence. It was until what five years later or six years later that's when the main occupation hit. But I talked to Russ the following week after they they got off the island. There I said hey man I said how was it out there because they were on the San Francisco Examiner you see the feathers and the... over there they were jumping the fence they know and he said those God damned white boys, they could have that damn place. It's cold out there. We 'bought froze our butts off. I said really. Yeah, I was cold. It what froze out there. I said yeah, I said yeah, but he said it's cold out there. That's all he said, so. I was asking how was it. Okay but it was cold. It was, it was until later on a main occupation hit when the Indian Center burned in San Francisco burned down. The or they needed you know of course as Native people one, one thing that, that, that was was one obstacle that we had is we didn't know like I said we were minority within minorities so when we wanted the basketball team or a softball team these proprietors wouldn't sponsor us because we didn't have the clout. We didn't have whereas you had Mexican American you know this and that Blacks you know with where, where, I mean, we didn't have that. So everything come out of our pockets. Indian centers almost started with pennies you know with, with, with, with kidding again. If it wasn't for Nixon although I'm a

Democrat, but still guys like Richard Nixon's the one that opened up the door. You know those Indians in the cities; they, them, they need help too

[1:33:33]

you know, not only reservation. So he opened the door up. I'm sure Al spoke a lot about this about how '71 he sign that bill that how to help Indians off reservation and that's how these Indian centers like San Jose sprung right in these grants, got these proposals written and grants passed and before was this... the Indian Center was Indian bar, and all of a sudden had a bonafide Indian Center, you know. And San Francisco, Oakland and San Jose, LA and Seattle, Portland you had these Indian centers. Some are still in existence but because of politic, uh, you know we all grew up some of the concepts... but there's other different situations now but back in those theories it meant the need like us against the world and you know we were proud of who we were even if the world didn't care about who we were, we, we were, we were who we were and and we started leagues softball leagues and basketball and even bowling and in some areas and we had women's co-op groups, youth groups. So through the years I've been involved in a lot of the sports activity what it was youth. I was trying to do something in that line. After I went to school here Alan and I started the Native American Club here. And it's funny how San Jose State the history department didn't want to touch us and where Alan he knew all the guys in anthropology Layton and some of the heads there... that, and he they said, yeah, bring them over, will, start, will, will, yeah, you could start them. So, what still we have distinct is anthropologists. They're studying our bones. Archaeologists are starting to digging our people up so when we when I got with Alan here's this anthropologists archaeologists and I brought Dennis Banks and some of my AIM people over because I'm an AIM member too from way back and I forgot these guys don't care the anthropologist, you know, and yet I made them, you know, they got along. They liked Alan his personality. So Dennis banks become a good friend and that's how we started a lot of things, Darrell Standing Elk and a lot of my old AIM AIM colleagues you know and so Alan hello had a lot to do on this part and at the one time I don't think any of those Red Power people would talk to Alan you know because you know but he's well it he's you know you know Alan and he's you know could piss the Pope off sometimes, but also he could you know he's a good but after a while he'd have the Pope laughing - you know. But it, so, you know, in the early days I guess we went through the different institutions. I know I'm hopping around here right good but we started the club here and and I, I know it was kind of funny how how Alan. And most most of our members we had but were anthropology students you know the non-indian but there were supporters in that that well, and that's what it took, you know. We had officers and and of course we had Alan and I think Tom Leighton signed off on a lot of stuff. and Alan was had kind of free reign over a lot of like the vehicles. And like I mentioned when when Darryl Standing Elk and Dennis Banks wanted us to go on this run, 500 mile spiritual run, so I come to Alan and say, hey man you know where I can get a van. And he said yeah. He said let me see if I get the the van from the pro... I shouldn't be saying this, but he said I'll write it off as if, you know, like we're going to see the the writing's down there at that where's that by Bakersfield on here although the caves, you know, petroglyph. He wrote it out. Instead of going down there we went that way you know toward towards where they started. Oh it's quite it was hilarious but yeah that's Alan's experience of running though I got him involved. And we we met Cesar Chavez down there and Cesar there was you know our first experience with him. He's quite a guy. I didn't realize how later on I could give a talk and say I met Cesar Chavez. I had a long talk with him and they say you did God, how old are you, you know. It's you know different. I said well no, yeah, yeah. I had a long talk with him and very humble man and I didn't... He, he told me he was almost pure Indian. And at the time I didn't too much about anything, so, I said how could you be. You're Mexican and of finding out

[1:40:02]

that a lot of Mexicans are a Mestizo and, you know, they're mixed and some are more Indian in Chiapas you know in places like that you know there. And I told him technically I said I'm one-eighth French and 7/8 Lakota Indian. And he was where we're sitting there eating and talking and then he turned to me says they they, they keep track. I said yeah the government they keep all that. We sitting there and we were all talking and he says you know my grandmama she's pure indian and my grandpa. He started going through his old litany already telling me that him yes it really he said so, I'm almost pure indian. Yes so really you know, wow, but I remember of my conversation with him, man. But yeah he was a he was a good man. I was impressed yeah.

Interviewer: I have a question. A couple of different times you were talking about after relocation this sense of loneliness. Can you explain what that really meant to you? And then how finding other relocatees (unintelligible)?

Hank: It's you know when when you come well just like you guys went to college somewhere when you first go you know you can lonely you know. Of course if you go to your home here and your homegirl here and this is your home it's all right. But to go off somewhere else it's it's tough and that's what many suffered young relocatees out to the big cities. A lot of people but not people you can relate to ,you know, country you know. What's that old saying, take the Indian out of the country you could can't take them out of the country but you know what was that now, forgot the old cliché there, you could take in another country again take the country out of the Indian you know, and you know, And that that's this way and we would so obviously there was a lot of lonely, and so you always sought other Indians. And then when you hear especially from I remember guys going up to the relocation office just to see who come in from what area they come in. And and you know where they're from and you know and you want to show them around you know what you know like you're the big city slicker. I had a Laguna Indian guy. That it's a story. It's kind of funny is he come in and they put us in the same room in boarding house and, and I was trying to be like the big dog. And I know everything San Jose. I've only been here but half a year. I know the area, you know and I was telling emmalin what did we do it's an Indian bars right down here telling him and that's it but don't go on San Antonio there's a bar called The Gaslight it's when uh homosexual guys you know, you know my South Dakota upbringing you know. You don't want to hang on those guys you know. You'd be one one you know. He's says, oh yeah tell me more about it. So I was telling what I know old South Dakota you know. All the time he's gay. He's playing along with me you know for a long time. He was gay all along and it's kind of funny, but that's cut it's kind of comical. I was trying to be like the big brother telling him what to do and tell him don't do this. Don't do that. And here he's already been in LA in other places and you know. he could have told me a lot of things here. I'm trying to be the big dog. The Indian I come here first and you know. He knows everything about the city and lowriders and gay people and all this. I didn't know anything. I just totally naive, but you know everybody likes to feel good about themselves to feel like they know something, you know. But it's comical. But no those some other problems that loneliness was something that I feel like most if you come out with a wife at least you have your wife but when you [1:45:02] come out yourself it's a different experience. And and I could see that the pluses on both sides because I'd met a lot of guys. Like I used to hang out the Indian bars whole time when I was young. So I've meet a lot of guys that that would be down at the bar and they should have been at home with their kids. So but just because he wanted to come down and of course the woman always took the hit because she always had to stay home raising the kids and these guys would be down drinking like single men. After a while I'd never do something when were married you know until later on you know. And kind of sad and a lot of a lot of breakups but I did know that when the single people come out like myself there was a lot of cross-cultural marriages. And later on in life a lot of even to this day they don't know when they're gonna retire. Would I go, I go back to Montana and she don't want to go to Montana and he's saying I don't want to go to Phoenix Arizona either you know. So there's kind of a thing that that and some of them will remain here. There's a feel that that's their one thing about marriage when you come up married if you stayed together you could buy a house. There was a BIA one thing with the BIA did for a period in the late 60s. They had a program wherever you out here what there was a five years so your could you know you're eligible for this program that give me \$2,000 of closing costs for a house. And of course I didn't apply for it and I had that pneumatic blood thinking what the hell oh why why buy a house I'll be here 100 years. I don't want to do that. Here it's been what fifty five years. I'm working on the hundred but but so. But a lot of relocatees 'cuz I'm talking about the ones that had wives spouses invested in the house. And to this day some some of them own own homes from that. The rest of us that fell through the cracks well when no you know it's we wish we did but you can't cry over spilt milk. I mean that's what's good you know . So I always tell anybody if they're young you invest in something you know if you could. But seems well that Indian people like a lot of people I think of color per se have problems with money management. When you put something in the bank it eats on you until you spend you know. We're like black athletes make all this money and then they're broke five years later. I mean it's like now I'm not just picking them up but any the person that's raised him it's tough to do it's very tough. And yes you're disciplined and if you're one up and you could do that hey you're gonna own some stuff and you'll be a lot better of. But if you didn't you know you're gonna have some problems well not really you're still gonna eat and still good sleep so you know it's. But and I feel a relocation was good in

that area. They try to certain programs they did try to help you out in that area. And really what I seen the officers that helped us there was a lot of good ones. There was this one guy that help just was specifically with with ex-felons that because we had a lot of ex-felons that come from certain areas that had a mark on a record or whatever. And this guy was really good he placed them with the employment somewhere and you know so it it tried to accommodate. Do the best with what they had. And they tried their best you know. There it was the participants, there again let me reiterate it was the participants they had to make it work. Sure we didn't have the best things. We wouldn't be put up in the Ritz or you know we didn't have this and that. Families use to complain that they put them in Oakland and the ghetto area, And they get beat up. Their kids get beat up you know you know you could come up with a lot of good complaints or excuses. But if you want something bad enough you got overcome a lot of that whether it's a loneliness or any addiction or whatever you know. It's it's got I learned overcome that. Or else your gonna be right back where you started. Now there was some some where I come [1:50:32] from the Cheyenne River Sioux Billy Redall told me, "Henry this is a one-way trip this is the only chance you're gonna get" and that always stuck with me meaning that that this is it, this ticket. When I get there you better work and get yourself back and so I first thought of that that he told me that as a person on al reservation they sent him out three or four times. They fell on their faces somewhere come back well. Well a friend of mine went out three times and he was on the reservation so there was a little there's no - its parody I guess you'd say. You know it's kind of different people but I think by him telling me that you know this is it made me made me stay. It made me made me try to work and get enough to do at 45 dollars to pay my own way back you know. Well want to get on the bus and I said keep that money. And I you know when I keep it in my suitcase I think well maybe next weekend I think if I get really lonely. I'm just going to go down and just get on the bus and just head out back. I used to have those dreams going back and dreams going back and dreaming and pretty soon up in out here whole year. And then I go back a year later on vacation them back home wasn't the way it used to be. I mean oh by the high school now and I felt like an old man around there anymore you know. So I did go back several times when I got laid off but uh I come back when the job called me back. But yeah loneliness promote a lot of alcohol problems.

Interviewer: Did you go back to the reservation? Did you go back to the reservation?

Hank: I went to igloo. They you know I went back there. That's where my dad was - working for the government then he was an ammunition handler. Worked with ammunition where they explosives there they all were World War 2 - materials were coming back and you had to get rid of them somewhere. They were deteriorating and the war Korea. Now all that stuff come back and and they had a they had to refurbish I guess that's the right word lot of it. Repack it and then they shipped it to Vietnam. They call it the West Coast but in like I say in South Dakota where I was raised when I was little boy was to have troop trains going by. And all these guys going out to the coast and so we'd all be waving at him ol' GIs. My aunt said one time she says I wonder how many of them are going to come back. They're all going to Korea you know and a lot of them didn't make it back coming from Fort Riley Kansas whole way back going to Seattle getting boats. But lo, loneliness the bars where we could congregate I think was really essential for our being and where where you could congregate is where you could identify with each other especially if a guy from back home come then you're really. But we found that in a bar and all the Indians knew what bar to go to from Seattle all the way down on the west coast. They they all knew their bars and I I my clientele throughout the years I worked with a lot of skid row alcoholics and they always could identify with each other where to go and you know how the experiences they had the cuffs were rough and all this you know. But Indians seem to all, they filtered out but they always come back and they always try to a group group up together again. And I found that here in San Jose the same way. They all sought each other out hmm. So how long was that? Two hours? what time is it ? Oh yeah I got an appointment at 1:30. We did did did you get enough?