Listening to Indians

PATRICK MELENDEZ, Hupa
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Sam Myers:
Today I'm talking to Patrick Melendy, a man from the Hupa people. Is that pronounced Hōō pā?

Patrick Melendy:
Hupa. That's the traditional.

SM: And Pat, would you tell us a little bit about yourself, and please don't be modest. We're interested in every detail of your growing up.

PM: Well, I'm one of 17 brothers and sisters, and I was raised primarily by my grandparents on the Hupa Valley Indian Reservation.

SM: Where is that?

PM: That's located about 40 miles inland from Eureka, California. Eureka is on the coast, towards the northern part of California. I left the reservation when I was in the 7th grade, 8th grade, and lived with my father. A lot of my family still lives there. My sister is the secretary for our tribal council. My grandfather started the first logging mill, and started the first school on the reservation. Edward Marshall, Sr., was a long-standing tribal chairman for one of the first Hupa councils, and in the Hupa area there's quite a history to the different areas of the reservation. Different families deal with different segments of society or social structure, whatever you may say. Rudolph Socktitch, right now, is the traditional medicine man, shaman.

SM: How do you spell his name?

PM: I don't know how you spell it. And their family, they mainly deal with shamanism, medicine men, those kinds of things with the tribe. The Marshalls, who are my people, were more political, and then other
families dealt with other segments of society and what not. In 1933 Ed Marshall and the Hupa council moved to have the Hupa boarding school, at that time the BIA school, taken under total control of the tribe, which in 1933 was unprecedented—you just didn't do those things. They were successful in doing that.

SM: Took control of their own school?

PM: Yes, they turned it into a unified school district, and as a result, from the support of a local tax base and what not, they were able to set up what is a pretty good educational system on the reservation. They have their own school system, a nice high school, grade school right there. They're also teaching their native tongue. The Hupa language is being taught again in the school system for the young people. The Hupa people never were moved out of their aboriginal land, out of their traditional lands. The Hupa Valley lies at the base of the Trinity Alps in northern California, and it's, as far as we know, where our people have always lived. They weren't put on any desert anywhere; they weren't, you know, hauled off across the nation anywhere. And a lot of the Hupa people believe that there's a lot of power in that; that it's a very religious and sacred thing, and that those things have never been taken from us, and it kinda gets back a little bit to what's happened to Indians in the Northwest coast here.

SM: Do you have a reservation there now?

PM: We have a reservation. Of course, the reservation over a number of years has been cut back. Right now we're into a situation with the courts. It relates back to what took place many years ago, and I'll get back to that in just a minute. My grandmother, Mathilda Marshall, she lived in a village until she was 15 years of age, and then the soldiers, when they came in, they came in on a bluff on the other side of the village, and they pointed the guns down at the village
and told them they all had to move into this fort or else they'd fire upon the village. Well, that's what happened in that valley area, they were all horded [*sic*] into this fort--I can't think of the name of that fort right now--and then the names were changed, because they couldn't pronounce the Indian names. Of course a lot of this kind of stuff you're aware of; it's happened in other parts of the nation, but the thing that's unique about the Hupa people, I think, is that they're still there in their aboriginal grounds. It's very sacred to them, and because of that, they are very strong legally. I mean they have a good, legal mind--the people there. One of the things that we've been able to do that most tribes haven't been able to do, and that is maintain our religion. You'll never see any of our White Deerskin Dances or any of these ceremonials done anywhere except on our reservation. A lot of the Northwest coast tribes had their religion just simply destroyed, and as a result, even over in Siletz you have the Siletz Indians adopting with their powwows the Plains Indians costumes. A lot of the Northwest tribes do that. The White Deerskin Dance, they had it this year. They had the Boat Dances down there this year also, where their canoes, they bring them down the river. Their canoes are quite different. Most people, when they think of Indian canoes, they think of the birchbark or whatever you're gonna find back in the Midwest or the East, but the canoes that we make, they're made out of redwood or cedar, a log extremely heavy, they won't sink. Getting back, though, to the Hupa people and what's happening there at this point, and what has taken place there. As I said, the people were moved into the fort and their names were changed. My grandmother's told me of incidents where Indians at one point were simply hunted down and bounties, of course, paid, and we all know that. You know that stuff is history, and I think we're all aware of that. There's two kinds of things, though, that I use as examples about the situation of tribes today. You have, in Klamath Falls--it's a Klamath Reservation, the old reservation, it's now terminated--but you've always had conflict between the white community and the
Indian community. Well, when the first whites came to that area, they were loggers. There was a lot of brawling, a lot of alcohol, prostitution, you know it was that kind of a logging camp atmosphere. But you compare that now to the coastal tribes where the fishermen came. The fishermen were very religious people, because of their relationship with the sea, the ocean, and so, whereas in Klamath, they tried to destroy everything but the religious structure of the people, their social structure, keep them down, like blacks were kept down in the South for many years, the coastal tribes had their religion taken away. And of course when you take a man's religion away or people's religion away, you destroy their whole base of operation, any motivation or anything. So, as a result, a lot of the coastal tribes have really been wiped out, and there's relatively nothing there at all. Myself, as an individual, I was never really involved with anything relating to Indians until maybe six or seven years ago, and one of the reasons for that, I think, was the kinds of social pressures that a person confronts, and the kind of family pressures that people confront. Until the late '40's, it was against the law for my mother and father to be married in the state of California. There was actually a law on the books that said white people couldn't marry Indians.

SM: Your father was white?

PM: Yes, my father was Anglo, and that gets back to kind of an interesting situation. My father was a Tinker, his name was Tinker, and his family came on the Mayflower, the first year or the second year. They died the first winter. The Tinkers came over, and supposedly he was a descendant of those Tinkers, changed the name to Melendy. My background, the blood lines, you might say is very interesting.

SM: All the way back to the Mayflower practically, on the one hand, and on the other side from the Hupa people.
PM: Right. Then my step-mother, her people were Fullers. They came over on that first boat or the second. They still live in Massachusetts, however. So you know, you'll be able to gain some insight about, you know, various things.

SM: Remarkable contrast.

PM: Yeah, it is kind of a contrast. My role has been kind of activist. I'm only 29, I started this kind of work when I was about 25, something like that.

SM: What kind of work?

PM: Well, there was a number of individuals, and we couldn't make it in the establishment as it was, within the system, educational system and otherwise, and I would imagine there's a number of reasons for that. Well, we looked at the situation in Oregon, and we decided it was pretty bad for Chicanos and Indians, and we developed what was known as the Chicano and Indian Study Center of Oregon. We occupied and gained title to an abandoned Air Force base in Corvallis.

SM: Is that called CISCO?

PM: Yes. In that whole process, of course, we had to travel to Washington, D.C., and go before Senate advisory committees on Adair, the Air Force base, and what not, a whole political scene that a lot of us really didn't want to deal with, but we had to, and of course it helped us to understand the system a little bit better. So my work in the last five, six years has been more activist than anything. And there's other Indian people, though, that are more traditional. They develop more of the traditional and cultural things. My attitude is ahead—you need to understand and know what was there, and utilize what was there, but you can't get into it so much that you can't make any
progress, that it keeps you from making any kind of progress. So my philosophy is somewhat different than most Indians', I think.

SM: Coping with what's here?

PM: Coping with what's here, dealing with what's here, and then trying to make something positive out of it, develop something positive out of it. I always use this example because I think it spells it out best; a lot of people throughout the country don't understand the Russell Means, the Dennis Banks, you know, I can go on, the Red Clouds, the Crazy Horses. They don't understand why these people did these certain things in the manner that they did, whether they be raids or whether they be occupations at Wounded Knee or the BIA offices in Washington, D.C. We've always been taught that Communism is a very terrible and unrighteous thing, and that we just lost 50,000 young men in Asia, I think, to keep Communism out of this country. We've been taught that if the Communists ever came to this country--now I've had this told to me in the educational systems and in the churches--the first thing that they would do is that they would take away the religion of the American people, and they would replace it with one of theirs if they had one. The state would take control of the land and all the natural resources, and the state would appoint trustees that would oversee townships, cities, villages, and what not, and they would report to the state, of course. Trustees would also be set up to handle the private corporations, and those trustees would then report back to the state, and all that kind of stuff. Special schools would be set up to educate our children into the positive aspects or into the Communist way of life. For those people who didn't go along with Communism, they would be exterminated, or they would be put into areas like Siberia. Those are just a few examples, and I could simply say that the United States of America is the only country in the Free World that I know of that has a Communist regime within its government, that being the Bureau of Indian Affairs, because the things that I've just mentioned have happened to Indians and they
are still happening. Now, a lot of people they tell me when I go out and speak to colleges, students, and whatever, they say, "Well, you're not getting shot down today." But I always have to say that you can kill people two ways. You can kill them with a gun or you can kill them economically and socially. That's the way Indians are being killed today. Something that even broadens out from that is that right now Indian tribes are holding on to what's remaining of natural resources in America, and that's really ironic. Because after 200 years, and after everything's been ripped off and gone to the benefit of the Mellons and Rockerfellers and whoever else that controls the great wealth out here, again we're looking at Indian lands as a last resource of natural resources for energy and what not. And as long as the federal government keeps control of that, keeps a handle on that, the Indian tribes will never develop like they're supposed to develop, or like they should be able to develop. And let me give you an example. I wrote an editorial about Dennis Banks. He recently had a shoot-out up there in eastern Oregon and they were chasing him.

SM: He wasn't captured, was he?

PM: No, he wasn't captured. But you know I have a philosophy about that, and that is that Dennis Banks is not unlike Red Cloud--he doesn't want to overthrow the U.S. Government--he simply wants to protect what's left of Indian lands, and maybe make tribal leaders aware of the tremendous power of the treaties. We're not like blacks, we're not like Chicanos, we're not like any other minority in the country in that we fall into treaty rights, and, of course, we don't understand totally those treaties, but once we do, then we can negotiate with the U.S. Government as any foreign country would. I hope the tribal leaders will gear up to that eventually, so they can do that. One thing that the U.S. Government fears is that once tribal leaders learn that power, and learn how to manipulate those treaties, that they'll hold
those resources and they won't let those resources go. They'll put a clamp on them, and they'll want, in return, economic development, hospitals, schools, the economic growth industry that's beneficial to the tribe. Right now the Indian nations can be compared to foreign nations, where the U.S. Government goes in, takes the natural resources, trains 50,000 people in India how to assemble cars. What if they would have taught them how to assemble tractors and would have taught them about agriculture. Maybe we'd be dealing with starvation on a little bit different basis than we are now. So the Indian nations are kind of in that category as foreign countries are in relationship to the United States and government and industry and what not. It gets rather frustrating, sometimes, when you try to deal with those situations, and you try to bring about solutions, and you're so confined by laws that come down through the Interior Department from legislation by congressmen and senators that have close ties with private industry. I went over and sat in on my wife's class--some professor over here at Oregon College of Education was talking about how the chief of the Cherokee Tribes donated $50,000 to the Nixon campaign. Then he left it at that, he didn't go on any more than that. That points up one thing also, and it happens a lot, about the lack of knowledge that educators have today. They still haven't got the knowledge that they should about Indians or minority people. What the educator should have said was that that chief of the Cherokee Nation gave that $50,000 to Nixon, and it was kinda like the rest of the schemes that went on, that he's only a fraction Cherokee; he doesn't speak the native tongue; he's appointed by the President, he's not democratically elected by his people.

SM: And what else is he?

PM: Well, there's probably some other things that he is. He's the president of an oil company, so you know, what if that was presented to these students? But as they see this Indian leader, he's corrupt.
They don't see the real, true aspect of it. We deal with those kinds of situations all the time.

SM: Many of the problems are omissions as well as commissions, or distortions in applications of laws or things, and it might have even had a good intent on occasion.

PM: That's right.

SM: So it's a complex problem.

PM: And I see things somewhat differently in that you have to grow from one situation to the next, and it's hard to look at us as just Indian people now. It's hard for me to look at the situation in dealing just with Indians, after some of the things that I've been involved with in the last five or six years. It's a world-wide problem. When we talk about minorities in this country, the whole world's a minority compared to the rest of the universe. I would imagine that if there was some intelligent beings up there looking down on this earth and what is taking place upon it, they would probably shake their head in dismay and disgust. So, people are kinda trapped in my position, in that you're aware of your immediate condition of your own people that you are affiliated with by blood or whatever, by tradition, by culture, and then you see the other aspects, the other things that are happening in other countries, and it's no different. We are not unlike them. There needs to be a unification of ideas, of concepts, of solutions to these problems that we're facing. But, as you can probably see through your travels, it's not that way. You have, of course, your inter-tribal squabbles, you have throughout the nation your problems between tribes, not just inter-tribal. Within the tribes, and then between various tribes you even have that problem. And of course, a lot of this, it's my belief, has been attributed by religious groups, and of course by, not the federal government so much as we see the
federal government, but by the individuals, the congressmen and legislators, the private businessmen who wanted the various resources, who wanted to control the various lands, water, whatever the case might be.

SM: For example, coal in Wyoming and Montana?

PM: They're trying to form a corporation to keep that. The Cheyennes are against it, the Crows are for it, I believe. That's a perfect example, you see. My tribe is going through an ordeal right now. Let me explain what it is. When the Hupa Reservation was set up, there was two tribes to the north of us, the Yuroks and Karoks. Now the three tribes, it speaks of some of the bands here, but it ended up essentially being three tribes. This treaty has the three groupings here, but it essentially boils down to three tribes. They had the option of going on the reservation, which was essentially traditional Hupa land, or to take allotments. Well, many of the Yuroks and Karoks, almost all of them took the allotments. And over the years the older people sold that land. Now the younger people, in their late 20's and early 30's have no land base. They have nothing to speak of. There was a small addition made to the Hupa Reservation, turn of the century, 1900's or something. Well, anyway when that extension was added on to the reservation, the Yuroks always felt that was for them to benefit from, but nothing was ever done with it. And since it fell into the jurisdiction essentially of the Hupa Tribe in the long run, then they developed it and what not.

SM: Are there any Yuroks left?

PM: Oh yes, yeah. There's only 1,300 Hupas left. There's 3,300 Yuroks! So what happened is that they went to the government and they wanted to be reimbursed for lands that were really ripped off over the years and what not, so the government Court of Claims says, "You go to the
Hupa Tribe. That little small extension allows you to take part in all their benefits." So what they've done is the government's pitted these two tribes together, and what I told the tribal people down in that area is that what they should do is that, instead of fighting over those resources, that little bit, they should band together, form a confederation of tribes. They could probably regain half the damn national forest down in that area, they could bring millions of dollars in manpower and economic aid into the community to improve the hospitals, shopping centers, everything.

SM: There are lands where there are no people living?

PM: An extreme amount of lands, all over in that area.

SM: It is practical to consider adding land to these areas?

PM: Yes, because it was simply taken without any recognition of the needs of those people in the first place. So as a result, what Senator Tunney's done now, and some other people, is that they've drawn up legislation for settlement, and I hate to see it happen. But their legislation for settlement opens the door for termination. And so, what they're saying is that, "We'll draw up this bill for settlement, and all the Yuroks who want money can take it, and all the Hupas who want money can take it. You know, it's hard to say, with all the vast resources down there, it could be $75,000, it could be $100,000, it could be over $100,000 per individual. So it's gonna be pretty tempting for a lot of Indians to take that. Of course, during the '60's our tribe was barraged with offers of termination from the state of California and the government, because our reservation, as I said, sits in the base of the Trinity Alps. It would be a natural reservoir—they wanted to flood it and pump water to southern California. Of course, we voted that down every year. Those kinds of things are so hidden—the termination. There's a lotta people down there
don't realize the significance of this bill once it goes through, and then it's going to be saying to a poor person, "Here's $100,000 or $75,000, what are you gonna do with it?"

SM: Isn't the Tunney bill now before Congress?

PM: Yes.

SM: Is termination in it?

PM: Well, I would say that it's hidden, it's not right up front, not right out in the open. But then again, they may say something different. When I look at the current status of the current situation of all the Indian nations, it's like taking a ball of twine, and it's like taking a kite up in the air and you have a nice straight line of thread and when you haul it back in, a lot of times it gets tangled, and I see things exactly in that nature. Now nothing's changed, nothing's changed essentially for the native Americans. And I think it's because we haven't become like the Arabs. We're very much like the Arabs, in that we control vast amounts of natural resources, and if I had my way I would ransom those resources for hospitals and schools, and I would put an immediate halt to any exportation of any tribal resources off reservations, off Indian land. We are, of course, controlled by Congress, as you and probably many other people know, and by all the legislation and what not. I was reading in the paper the other day where there was one man who suggested that Indian tribes be done away with completely, because it's outdated, it's outmoded.

SM: This was a typical comment during the '50's.

PM: Now you have a situation where some Indians may think about that, and again, they're caught in the middle, because you're thinking about your immediate needs again as I said earlier, but you have to face up
to the worldwide situation, total mankind, total humanity, and I think there's a lot of things that are of value within Indian cultures that can be applied to our technology today. If you bring the two together, I think there can be tremendous successes for mankind, not just for Indians, and not just for the wealthy of this country or the world. It kinda leads me to the example--seems like in the old days you had a situation where--it's always been this way--where the people in the middle, the middle-aged group people, are always the ones, in their 40's or what not, that control the wealth, that control the industry, that make all the decisions. And it used to be at one point where the younger people were brought into the realm of things because of their new ideas, their new concepts, their freshness. The old people were brought into the development, the procedures and the steps because of their wisdom, their knowledge, because of their experience. Well, today you have a situation that we've become so materialistic and so power-oriented that we've said "no" to the youth because they haven't demonstrated--not new ideas--but they haven't demonstrated ability to gain large amounts of wealth, or develop that materialism. We shun the old people because they no longer can contribute large amounts of wealth to our ideals or our philosophies, whatever it is we're doing, factories, whatever. So you've had a breakdown of a total effort, and it's splintered. That needs to be brought back into functioning again--not just for native Americans but for all of American society.

SM: Indian people, they did include the young people and the old people?

PM: Sure, but you don't see that happening today like it used to. No way. The foods that we ate, that the Hupa people ate were quite different from other tribes. We had eels, fried eels. 'Course a lot of fish, acorn soup which was rather bitter, but it was very nutritious.

SM: They knew how to leech the bitterness out too, didn't they?
PM: Well, yeah. And these are the things we used to eat as we were kids a lot, when I was living with my grandparents. We used to go down and catch the eels and, of course, bring them up and clean them.

SM: What river was that?

PM: It's Trinity River. And the eel baskets were like a big garbage can. They were round, and then they had a funnel going into them. You put rocks on the inside, then the eels would swim into that and they couldn't get out. I can always remember my grandfather getting upset at me because I wouldn't put sand on my hands before I grabbed the eels, and they'd slither away, back into the river when I'd get them out. 'Course when you're that young you're kinda scared of those big eels anyway.

SM: How big did they get?

PM: Oh, they'd get about two feet long, two and a half. There were certain times of the year when the people would go to the coast. And of course they would gather clams and seafood and they would bring them back. And I can remember that somebody from the reservation would always go out for the smelt runs and bring the smelt back in. And we used to bring seaweed in, and we used to dry the seaweed up behind the stove. That was a source of salt and, you know, salt was very important. It's a matter of money and trade in the Eastern countries, in the Far East and what not. But there were many different things, roots, bulbs, that the people eat. My grandmother told me also about the Modocs used to come down and kidnap the Hupa people. They called them Minnie-will-touch, they'd scream, "Eeh, eeh, eeh, Minnie-will-touch is coming," and they'd run down the hill back to the village.

SM: That meant Modoc?
PM: Well... yeah. Described those people, they were going to come down and kidnap the Hupa people. And then a very interesting thing is that I was reading Pete French, who was a cattle baron over in French Glen in eastern Oregon—he had a Hupa man as a servant, and I'm not certain if he was kidnapped and traded by the Modocs further up the coast or inland to Pete French or not, but anyway he ended up in that area. One of the things that the people do down there is that they still maintain those traditional foods. During the flood of '64 I was stuck in Hupa Valley—Life Magazine ran a full page picture on this mountain that had slid down on the reservation, it slid down and went right through a trailer court. Fortunately no one was killed, but it was a tremendous thing to see, this whole mountain coming down, and during that time there was really a bad situation all over the Northwest here. In '64 there were great floods, and what took place is that, up the river and down the river in the white communities there was chaos—there was looting and what not. It was very good to see on the reservation that all kinds of food came out. I mean, everybody shared. There was food there, and yet no produce was being hauled in—we were cut off for approximately 30 days from any transportation out of that reservation at all, yet people survived, and they survived well.

SM: No looting?

PM: No looting. It got back to kind of a traditional thing that came out. I mean, under a time of crisis, the old concepts were reinstated.

SM: Made you feel good?

PM: It did, it made me feel good, because then you saw that it hasn't died out as people had thought it is. During that time I can remember news reports that were referred back to us later. The news reports all over California were that the whole Hupa Valley was wiped out, 4,000
people were gone, dead. And of course that put many of our relatives in turmoil. They didn't know what to do, they were trying to get into the reservation, but I think there was only one or two lives that were lost during that flood, and they were further down the river. But the point of that is that under time of crisis, lack of food and what not, traditional social guidelines were reinstated, and it was successful. We have situations, of course you are aware of, in Louisiana, I believe, where a whole village, a whole city is being uncovered, and the anthropologists and other people are quite amazed now—how did these people live in unison with the environment and all the other things that were happening around them like they did.

SM: Another fascinating one at Kampsville, Illinois.

PM: That's the one maybe that I'm thinking of. But those things are really interesting. And to get back to something, though, about dealing with Indians today, currently. I don't know if the people who are going to listen to this tape are aware of the boarding school structure.

SM: There are different opinions about them too.

PM: I worked at the Chemawa Indian School, and I was there for six months.

SM: Where was that?

PM: It's over here at Salem. My grandmother's sister is buried there, and I had a number of relatives that went to school there.

SM: Is that a BIA boarding school?

PM: BIA boarding school. When I was there at Chemawa I was really sickened at what I saw. Dormitories that held up to 200 students without outside
fire escapes, $5,000 athletic budget for 850 students, $150.00 for library budget for 850 students, and I can go on and on. The students weren't allowed to speak their native tongue. This is '70 and '71. I had talked to counselors there who had their master's degree, and one individual told me, he says, "Well, we have these students that came from Alaska, from the villages, they didn't know how to work a pay phone, some of them didn't know how to flush a flush toilet, some of them didn't know how to work a vending machine." Well, this counselor, with his great knowledge, decided that the reason for that was that inbreeding in the Bethel area, and that these people were simply ignorant. He didn't take into consideration it was the first time in their life they probably even saw a vending machine, or a pay phone, or a flush toilet. And so these are the subtleties that grind us down, that keep us inhumane to each other.

SM: Little things that you don't think of ordinarily, and yet they are grinding away all the time?

PM: That's right. At that time I started what was called the Innertribal Councils of Chemawa, and tried to organize the Indian staff there to make demands for improvement in that school, and involve some of the tribes. We did. We had congressional recognition brought on that school; Senator Hatfield came out there. Only after threats did these politicians come out. Congress appropriated money to build a new school, to plan and build a new school, and just the other day I read in the Oregonian where the $850,000 was ignored by Congress. That's right. Here we are in our Bicentennial year, and these things are still taking place, they aren't so different. Some people tell me the Cherokee Strip was something that happened many years ago, and they say, "That's behind us. Don't bring those things up, the Cherokee Strip took place on the North Slope." The Cherokee Strip took place with the Indians of California, and the California situation was this: that none of our treaties of California tribes were ever ratified by Congress.
Legally we're sovereign citizens, we're a sovereign nation. That land belongs to the natives of that state like the state of Alaska belonged to the natives before settlements were drawn up. Well, the politicians said they wanted to pay us for all the land that was stolen and taken from the Hupas and every other Indian tribe in California. So the Sisk bill was brought up, and this was started back in the '40's, I believe, late '40's, early '50's. Well, in the '60's they decided to pay us 47¢ an acre. If any Indian accepted that money, they accepted it for all Indians in California, a legal transaction, so that the United States then legally did own that land, they clarified it that way. They paid us 47¢ an acre. They sent out the checks a week before Christmas, you know, those tactics.

SM: What year was that, do you remember?

PM: It was in the late '60's. Of course a lot of those things are still happening in Idaho, happening in other areas of the country, and not only are a lot of people looking at us as being minorities like blacks and Chicanos and Asians, but they fail to recognize all of the congressional guidelines that we are restricted by. For instance, the law is no longer used as far as I know. As a matter of fact, it might even be wiped out of the books, but there was a law, a clause in the BIA called the incompetency clause. Are you aware of that?

SM: Yes, I've heard of it.

PM: Well, they do that and they still may be doing that to the Indian farmers in Idaho. They say to the Indians, "You're incapable of cultivating this soil, planting wheat or potatoes or whatever, so they appoint a white farmer as a trustee. The white farmer comes in, farms that land, gets paid an amount of money for being the trustee, gets to control all the profits off that land, and doles out very little to the Indian that actually is the owner of that land. That's still happening today.
SM: Another way the incompetency thing happens is to declare that a group of people are incompetent and then they can be kept under control or be given welfare money. Not manage their own affairs. Nobody likes to be called incompetent.

PM: Yeah. You know, I told that to students, and when I've spoke to them I told them, "Now how would you feel. Here your father is an executive with the Department of Labor or something, and all of a sudden I come up to him and I said, 'Look man, we're gonna appoint a trustee to handle your funds for your checking account and your savings account, and if you need money you come to us weekly and our trustee will dole it out to you.'" It wouldn't go over that well, you know. It just wouldn't happen. There'd be a revolution. Which gets me back to another point. I do not believe sincerely that, you could say the white community, you could say the established community, they don't understand how patient we are. Incredibly patient. And sometimes it almost makes me want to believe, or makes me think that there is something to these nations, to these people, to be so patient, to be so understanding after being put through so much humility, death, squalor, everything. And I tried to explain to a reporter here one time here in Corvallis. I tried to explain to him the frustrations that we had. In other words--I explained the situation to you earlier about Communism in that relationship--well, if I followed the example of the United States Government, of the people who we pin medals on, if I followed their example, then the first thing I would do is that I would organize underground. I would move to blow up dams that would flood towns and kill thousands of people. I would move to burn national forests in the middle of some summertime. If I followed the example of the United States Government this is what I would do. I would burn all the wheat crops. I would use chemicals and I would destroy all the crops that I could in the state of Oregon and Washington, everywhere.

SM: Because?
PM: Because of the kinds of treatment that I am now receiving, see? It would be no different. The treatment that I'm getting really, that Indians are getting, is really no different than what the Basques have been getting in Spain. But, when we even speak up, when we even raise our voice a little, we're termed as radicals, as militants, as revolutionaries. Now there's a reason for that. The reason being, and I mentioned that earlier, is that once we find out who we are and where we're at, and just how much power we control through our treaties and natural resources, the government's gonna have to deal with us, and they're gonna have to pay, and all those big industrialists are gonna have to pay, and they don't wanta do that, so they will term the Dennis Banks and other people as radicals, and they will continue to hunt them down and try to do away with them if they can. Of course, in the Indian societies they are not unlike other societies in that we have our people who sell out for large or small amounts of money, or for simple status within the community.

SM: Or for abhorrence of violence or whatever?

PM: Right. So the people have to understand really how patient we are, and that we don't do those things. I've had many opportunities to move into that arena, but then comes into the picture the total picture. And that's the world situation, and, you know, one thing that I really believe is that I think that there's some good ideas, that there's some good philosophies and good thoughts that are being developed by Indian leaders today.

SM: Isn't there more of this now than ever?

PM: Than ever before. And I think that what I say, things that I write, things that I put down on paper, are influenced by people before me, by my grandparents, by people before me that have said things, that have done things. We talk about this power that's handed down, this
power that's set forth, and we can talk a little bit about the religious aspects. Our people believed in rebirth. We're confronted by a Christianity today that says you're either gonna burn in hell for the rest of your life, or you're gonna go to some paradise. Well, it's very unrealistic according to many Indians, incredibly unrealistic. It puts us in a situation, however, where, if you don't conform to the power group today, then you're completely wiped out. If you do conform, you're selling everything about you down the river, you're disregarding that; it's no good, and you lose all your potential, you lose your meaning, your motivation, and you lose your ambition. What we see happening, what I myself and other people I work with see happening, is that it's a rebirth of the Red Nations, and I don't know if this has ever been presented to you, but we, as any other people, have to have our religion and have to have that mythical thing to believe in that motivates us. I believe that I have potentials within me that I know nothing about yet, and I believe they are a result of things that have happened before me, and it's my job to be a facilitator, a catalyst, not a hero, not an idol, not a martyr, not somebody that needs a statue after them, and I think that's the concept that a lot of Indian people are developing today; if we can re-educate the white system, if we can make them understand what we've been trying to get across for hundreds of years.

SM: You're working on it right now?

PM: Yes, this is part of it, you see. This is why I allow myself to be interviewed and do this, because any chance I get I want to express these ideas. If we can do that, if we can change those attitudes and ideas, they can be concepts, they can be philosophies that would affect the world, not just the United States, not just a small village or a small township, but a lot of people. But we've always been brought up, you know—and I'm speaking from my viewpoint—to believe that those people were savages before us, and that they were descendants of the
devil, and demons themselves, and if you think about it, if a person just sits back and they think about all the ceremonies that the different churches go through, the rituals, it's no different, it's no different at all, and one of the things that many Indian people are bitter about--they have blood in their eye--is over what the churches have done. And I'm under the impression, and I've been told by many people that at one point in history of the United States, all of the major religious groups were brought together on the East Coast. They had a large meeting or conference, and they set up franchises, you might say. The Mormons went to the Southwest, the Methodists came to the Northwest, the Presbyterians went to a certain place, the Catholics.

SM: Territories for missionary work?

PM: Territories, and they were gonna Christianize the heathens. And so if another church even came in to their territory, you know, they had conflicts, they actually had conflicts there. So we were almost like a Circle K, the Indian people to the churches were like a chain of Circle K stores, or whatever, and they weren't really teaching us about Christianity. That was superficial. They were taking from us the power that makes us move, that makes us go, that makes any culture go, they were taking that from us.

SM: The remarkable thing is how the Indian people have been able to preserve their own ideas.

PM: Certain Indians, not too many.

SM: Not all, but a lot of them.

PM: Not all, because I look at the coast tribes and I see it's totally wiped out, culture and everything. I was watching a series called
The Tribal Eye on television this last month or so, and that even brings it more so into the picture; what happened to the different tribes, how the Europeans went into the African nations and simply destroyed anything that would motivate those people, and took from them what they could cherish and relish and relate to, and they put it in their museums and what not.

SM: What was that program?

PM: It's called The Tribal Eye, it would be on Channel 10, Educational Network. You can get those films, and maybe you can even order them and show them to your class sometime later on. Which is another point, that there are some recent documentaries that have been made. One documentary was made on CISCO, on our effort, by CBS Affiliate, Channel 6, in Portland, and it was objective, I feel. It told about our effort and what we were trying to do. There's others, however, that deal with current fishing rights. I don't know if you're aware of what's been happening with fishing rights.

SM: A little bit, the Boldt Decision.

PM: Oh yeah. Well, those things. If students can study those decisions and they can understand them, oh, it's invaluable to the Indian, it's invaluable to all people, because they can really look at that system, the justice system. There was a judge who was pressured by 77,000 sports fishermen in Washington, and he had so much pressure on him that he simply, with a stroke of his pen, declared that the Puyallup Nation no longer existed, and that any rights that they had or have are done away with.

SM: The people are still up there though?

PM: Oh yes. And, of course, that judge, his decision was over-ruled eventually. But it all gets back to the matter of territory. I
don't know why, but it seems as though I look at history, and I look at the tribal situation, and, of course, tribes had their territories, but they were the keepers of the land; they didn't own it, they were the keepers of the land, and we've heard that so much. On the other hand, Europeans were not the keepers of the land, they were the owners. They possessed it. And I don't know, this gets back to the culture, and to the subcultures.

SM: Hundreds of years of conditioning.

PM: That's right, of what has taken place, and it amazes me. It doesn't amaze me any more, but it baffles me that Europeans haven't been able to pull out of that circle of destruction yet. They only see what's immediate, or what they can benefit from, and I would say something different if it were different, but you look at the Rockefellers or the Kennedys and all those people. It's that way today, and it's always been that way, and even those people have not only taken from native Americans, but all people, no matter where they're at, they've taken those resources. I don't know what these individuals will eventually do, if they'll be brought down by a revolution, or what will take place to change the situation, but there has to be a change in this concept of ownership.

SM: I think more and more people are beginning to realize that it has to be changed.

PM: I've been told several things by Navajos and other religious leaders, additional religious leaders, about prophecies and what not, some of those things I share, some of those things I don't share. Each of us has our own feeling, but I was at a convention one time, at Washington, D.C., and one Navajo was talking about what he termed the rebirth of the Red Nation, and he talked about how a long time ago the Navajo leaders—this is hundreds of years ago, before whites ever came here—
about how they made prophecies about how people would talk through little black things; how these lines, these things that people would travel on across this country, and how this scourge would come from the East to the West, it would be like a big cloud, or like a big pollution, you know, turmoil would come this way. And then it said that the rebirth of the Red Nation would take place when an eagle lands on the moon. And, of course, we all know that the first spaceship that landed was called the Eagle, and at that time there was the development of many Indian organizations, activist, militant, constructive, you know, you can go right down the line, and there's many of us that believe in that rebirth. When we talk about the rebirth of the Red Nation, we don't mean Indians. We mean people, poor people, Third World people.

SM: Ideas, which could include anyone.

PM: That's right. Concepts. You aren't limited to just a certain segment of the population. Most Indian leaders, when they discuss these things today, their current issues, they seem to center on themselves as a tribe. Now you've got to have that, to reach a certain level. You've got to have that to gain your economic growth, your identity and what not, but where many of us fail is that we reach a certain level and we don't go beyond that. We want to deal just with Indians, or just with blacks or just with Chicanos, and so we essentially end up doing what everyone else has done to us. Are you familiar with the medicine wheel? It's very simple. It's something that probably is set up in other cultures.

SM: You just drew a picture of a circle there.

PM: Right. To the north the color is white, the figure is the buffalo, and it signifies wisdom. And we're supposed to travel to all these places, and we're supposed to understand these four directions, four
places. To the east is the eagle, and I believe the color is yellow, and the eagle is always, you know how some people they're haughty, they're above everything, they look way out and they can see for long distances, well, that's a certain air that people have about them, and it's good sometimes, sometimes it's not so good. To the south the color is green, and the individual there is a mouse. And the mouse is close to the ground and the mouse can only see what's around it immediately. It's not like the eagle, it doesn't see above, it doesn't have the wisdom of the buffalo. And to the west is the bear, and the color is black, and that's courage, you know, and you can challenge things, take on things; you aren't afraid, you don't run from them. And we have to travel to all these places to gain our center here, to know where we're at, what we're doing. To know other peoples, not just our own people, but all peoples everywhere. And none of us make that journey any more, and I don't mean just the Indians, I mean a lot of people. We don't make that journey. We're set into a situation where we go into a college, we go into an educational system that prepares us to find the best job we can find. The emphasis is not on helping people any more, but the reason many kids go to college today is because if they get training in corrections, or if they get training with the handicapped, a lot of men end up going to that because of the money that's at the end of the tunnel. There used to be a concept a long time ago that we received an education that would enable us to help other people.

SM: You find a lot of young Indian people who are talking like this now.

PM: Yes. Well, it's gotta be that way if you're gonna bring things back into perspective. I had a younger brother who dropped out of high school. I don't think he ever did go back to school, as a matter of fact, I know he didn't, didn't get his high school diploma or anything, but he told me one thing. I was arguing with him one day about how he should get back into school, and he says, "Well, you know
that high school prepares you for college, it doesn’t prepare you for life," and you can’t take that kind of a situation and put it into a reservation school, or any school where there’s poor people, and expect them to get it, to grasp it, because that doesn’t have a damn thing to do with them not having food on the table, or with them not being able to pay their bills, or with them not being able to enjoy basic kinds of entertainment that other people enjoy, recreation, whatever it might be. So you have confusion in that area also. There are a lot of Indian people that are talking today about obtaining different kinds of training and what not, so that they can help their people, but once they get that training they’re swept up fast. They’re caught up so fast in the system, and they’re paid tremendous salaries. Myself, for the four, four and a half years that I worked at CISCO I received $7,500 a year. I worked in administration, I brought in over $1,200,000 in grants alone. If we include the cost of the property, there’s $2,000,000 in property out there even.

SM: Where is CISCO located?

PM: It’s north of Corvalis about six miles, but it’s an old abandoned Air Force station. I’ve been off of that program for about a month, because my objectives and my purpose there had ended. My objective and the Chicano director’s was to obtain title to ten buildings and 14.3 acres of land, to develop a land base to work from. We realized that we couldn’t do anything unless we had first of all secured a land base to operate from. Well, that was done, and our job was done. We set up a basic administration, and now we’re moving on into other areas. The other co-director, Jim Montoya was his name, Santiago Montoya, he was 37 years old. He is 37, 38 now, I’m only 29, so there was a difference in us, in our works, age difference. He was a lot older than I was, mentally and otherwise, you know. Anyway, as I was saying, I myself have found, through recent job interviews
and what not, if I had degrees, $20,000, $30,000-a-year job would be nothing. Which shows how much emphasis is put on that. One time I was talking with some anthropologists at Oregon State University. I was 25 and many of these people were in their mid-thirties and early forties, and they were talking about certain aspects of the Hupa people, the Indian people of the Northwest. And I joined in on the conversation. I was keeping right up with them, and they were very interested, and they said, "Where did you get your college at? Where did you go to college at?" And I told them I graduated from high school over here, and immediately I was on the outside of the conversation, I was on the outside of the circle. I didn't mean to embarrass all those highly educated men, but I had to remind them that the books they learned from, the books that they learned their anthropology and what not from, the men who wrote those books, used to come and sit on the front porch and get that information from my grandparents concerning the Hupa people, and I, as a child, used to sit there and listen. So your wisdom isn't only in your education, it's with your relationship to what has happened, to the older people, to your understanding of them.

SM: CISCO is a going concern now? It's functioning, it's funded and they've got people over there?

PM: Yeah. They're having their problems, but they're moving.

SM: What is its purpose.

PM: Its purpose is to bring people from hard-core poverty and bring them to a comfort level, and that's through identity, their self-identity, self-recognition, so that they can go out and compete with the system. Economically, educationally, politically, every way. You can take an individual that's been so down, down in the gutter all their life. We used to say this a lot. "Look, we've been kicked down, we've been
down here so long, that when a man's in the gutter and he tries to get up, and he gets kicked smack in the face, he's gotta do one of two things. He's gonna come out fighting, or he's gonna lay there and take it." Well, we have laid there and taken those kicks in the head for a long time, and when you come out of the gutter you can come out fighting, or you can come out convincing. And we want to come out convincing, because then we have an ally.

SM: You get more results.

PM: Right. We want to gain as many allies as we can, and, of course, this kind of thing helps to gain those allies.

SM: What other activities have you been involved in?

PM: O.K. Some of the other activities I was gonna mention is that many times Indian people who are developing in the activist role get a lot of job offers and what not. I remember when CISCO was first started, the other co-director and myself had a lot of job offers from OEO and different places that paid $20,000, $25,000 $28,000 a year. And, of course, we had never seen that kind of money, we never even imagined that we could ever make that kind of money, and it was very tempting, and it was also very hard to turn those things down, because we knew why they were being offered.

SM: Why?

PM: The unification that the other co-director, the Chicano director, and I had was making something happen. If that unification would have been taken apart, then it would have crumbled. Politicians feared that because the only reason that the Chicanos and Indians united in this state was for political clout. There's 50,000 Chicanos, some 20,000 Indians. To put it very bluntly, 75,000 votes could make or
break a senator in the state of Oregon. There's not that many people living here. So all the time, while we're dealing with the current issues that we can see before us, we're also dealing with the covert actions, the deceptive actions, by the United States Government, to tear us down and tear us apart. And it's not so much the government as it is various individuals within that government. But myself personally, I've been appointed to a number of commissions and boards, and have been able to have influence, one being the Manpower Governor's Council in the state of Oregon.

SM: Are you on that now?

PM: Yes, and there's 15 of us that sit on there; there's another Indian, Rudy Clements from Warm Springs, that sits on that, we disseminate all the Manpower monies in the state, maybe $15,000,000, $20,000,000, $30,000,000 in a year. It's very high powered; other people that sit on that board are college presidents, the head of the state employment division, and what not. And I also was appointed to the executive board, seven-member executive board. So when you get in those positions you can do one of two things. You can use those positions for your own self-gain through the contacts that you have to make a lot of money, set up various kinds of programs and what not, or you can use those positions to benefit the people. There's one example that I use. When all these proposals come in, large proposals, thick proposals--I've got some up in the room that I haven't looked over yet, that new grant just came in on a recent meeting--for $1,000,000, $2,000,000, $3,000,000. When they came in I would ask, "Where's your affirmative action program?" Let's say District 10--and that's not the real district--District 10 in eastern Oregon consists of three counties. Well, in that three-county area there's the Paiute, or the Burns Colony--Indians that had been displaced in the Burns area. I said, "How much money of this grant is going for those people?" "None." "Were they on any advisory councils, did they have any input
into this grant?" "None." "Well then, we can't approve this grant unless you show us that a certain percentage of your money is going to them, and that they're involved." Well, after an hour-long recess they came back and they committed 12% of their funds to that tribe, to those group of people. So you can have that influence. The other thing is that the State Corrections Division just had a grant that they wanted funded for $115,000. It was to get people out of the prisons on a release level, and so they were talking about all this stuff that they were doing. Well, I happened to know personally, from my own personal experience, that they weren't doing the affirmative action things that we're talking about, and they were questioned on that. They couldn't come up with the answers, and, as a result, an amendment was tied to their request saying that they had to expend that $115,000 equitably, or parallel to the percentage of minorities in that prison. Now to step back a minute. One of the questions that I asked these individuals from the corrections division was how many minorities were going to get released. And they said, "Well, probably very little, because they never reach that release level to get out of the prison." So this amendment forced them to do that. But unless there's people in the state government that are willing to do those things--and you make a lot of enemies doing it--then there won't be any changes that will take place. It simply won't happen.

SM: Has anything happened on the board now?

PM: Oh yeah. Well, they've got to. They've got to report back every quarter to the manpower council and show on paper that they're expending that money accordingly. If they don't, then we can jerk that grant. But see, that even relates to like the treaty rights. Once we know and understand how to manipulate these things, you know there's no telling what tribes can do to bring in economic development and growth resources for their people.
SM: And you don't even have to use the attitude of manipulation, but just getting fair treatment.

PM: That's right.

SM: Anything else that you've been doing now, Pat?

PM: One other thing, and that deals with the media. That's a very detrimental thing to all kinds of people. You know you have these commercials and television programs that are really kind of outrageous.

SM: And the news itself.

PM: Yeah, the news itself. Well, anyway, Channel 12, which is a local station in Portland, they run a lot of cartoons and stuff, and we often use this example as the subtle kind of racism and prejudice. They have Touche Turtle or Huckleberry Hound who comes to the rescue of George Armstrong Custer, who's wiping out the Indians. You know, they're the heroes in other words, and the Indians are the losers. Well, that does something to these minds, and the American people have been bombarded with this since life, about black people, you name it, Jews, Russians. You get back in the neighborhoods of New York City and D. C., and Chicago, and you'll find this is rampant back there. But anyway, what we try to do is change those things. We've had about 26 cartoons taken off, Daniel Boone was taken off. I don't know how many were deleted, but when we see those shows, through the contacts that I have, I can pick up the phone, call the manager of that station, and have something done immediately. Well, one morning one show was on and I was really upset about it, and I called up, and my kids flipped down on me because they knew what would happen and they wouldn't be able to see that cartoon.

SM: They wanted to watch the cartoon and they weren't worried about any insinuations?
PM: Right. But it's so subtle they don't even know what's happening, and I often use this example. When Bradley was two years old, three years old, we were going to go over to the state fair and set up the Indian village, tepees and what not. He said, "Well, Daddy, I don't want to go there because the Indians might kill me." Well to most people that's comical. To us it's a tragedy, because within our own homes the media, the comic strips, the funny books, it's there, you know, and it's so subtle. Well, let me put it this way. When I would talk to groups of people they would say, "Well, we're not that way, we don't think that way." But the potential's there, they've been educated in that manner. It's been very subtle, and whether they want to realize it or not, that potential's there and they do make the statements, and they do make moves that are racial, that are prejudiced to many people. So education is one of the greatest tools for reconstructing what's been damaged. One of the things that I like to deal with is education, and talking to people. An example of how you can reeducate people is that when we occupied Adair Air Force Station at Corvallis, that's the same Air Force base where CISCO is that I was telling you about—we were getting a lot of flack from the community. Well, there's a whole process I could go through, and we were very justified, I felt, in taking those steps, but we got flack from the community. They said there'd be a ghetto started out there, the crime rate would jump, and all this kind of stuff, and we had a choice of going down the middle of that town of Corvallis, which was lily white—they had their ivory tower in Oregon State University—and they didn't want any outside influence coming in. We could have marched down the middle of that street and taken down a few buildings and a few people along with them, or we could have reeducated the community; so we opted to set up a six-month program to reeducate the community of Corvallis—the business leaders, religious leaders, educational leaders, right on down the line, local politicians. Within four months we had the confidence of that community.

SM: It worked?
PM: It worked. And they're very conservative. So those things can take place.

SM: Now that was a great success without any destruction.

PM: Oh sure, and that can happen, but there's so many other things. When you talk just about the Indian situation, the Indian tribes, it'd be very easy for someone like me to be so caught up in that, that that's all I could see. I'd be like the mouse of the South, and there's a lot of our leaders that are like that today. But all of us have to grow beyond that point. We have to. I kind of look at the world situation, and I say to myself that everything that's happening today has happened before; it's all being repeated, and there must be a new generation; there must be a new concept, a new philosophy that will break us out of this history that we're confined by--our religions, our taboos--and it's not just Indians, it's everybody. We need to relate to that so that we can make progress this way, but here's the whole universe out here, and all we can see is what's right here. We can't go beyond that; we can't go beyond thinking that we need to get this job, get this car, get this T.V., get whatever it may be. What we don't realize is that those things will come naturally, if we develop naturally.

SM: Do these other things.

PM: So there's this whole other forefront out here.

SM: We need to understand these things back here so we can.

PM: Move ahead. And I often say that Arafat is a warrior. Arafat is a warrior, but Arafat can be a peacemaker, and that's the truth. And those are the kind of concepts that we're dealing with today, and we have to explore them, we have to look for them, and I'm a firm believer that there's many things that took place in the Indian societies,
Indian government in North America that can be applied today. We’ve applied those. There’s many things. When I’m into a conversation, when I’m into a debate, when I’m into a confrontation with a senator or congressman or a politician of some sort, I don’t use what’s from this head, from my own ideals, I try to bring in other ideals from people that were before me, from people that had different kinds of wisdom, that experienced those things. Before my grandmother died this last summer, we were down there the summer before and we were interviewing her and she said something. She said something about the white men always thought we were savages and they always will. That was still in her head. Here was a woman who had lived in the village and saw men land on the moon. So you can imagine, you know, what kind of a thing that was for her to see. So we’re still dealing with those, but the problems are so great, there’re so many of them, it’s going to take a lot of open minds.

SM: Are we making any progress?

PM: I think so, but it’s going to take a lot of putting your ego in this pocket and putting your ideals in this pocket, and putting your philosophy out here where it can be worked with other people, but there’s not too many of us, Indians included, that can do those things. Well, anyway, there’s one book that I recommend for everyone to read, and it’s called Our Brother’s Keeper, The Indian and White America, or The Indian and America. And it was written by Indians. It covers thoroughly the situation educationally, with the land, with the treaties, with the water rights, with the religion.

SM: Do you know who wrote it?

PM: I'm not certain, but that's a tremendous book as far as I'm concerned, because it spells out the facts and figures, the death rate, what's happening at hospitals, all this kind of stuff. And it's incredible
when you really think about all the resources that have been taken from this land, that you still have situations existing the way they do in Yakima, in the Southwest, the Dakotas, it's incredible to think that's still happening. We're further ahead technologically than any other nation in the world, and yet we treat the original citizens, the aboriginal citizens as though they're still animals in a zoo. And this whole Bicentennial thing is a farce to me. It really is. There's no way on earth that I could support it, or want to become involved in it, because someone's shouting about Bicentennial, and America's caught up with all the turquoise and with all the silver, and they still don't give a damn about the poverty, about the illiteracy and all those kinds of things. Then again, there's a whole other way that Indians are being exploited too, and that's by educators, and by universities, and by colleges. You take Oregon State University, they have grantsmen that they pay $20,000 a year just to write grants, whereas the Indian communities aren't organized to do the research and the documentation and gathering of vital statistics that's needed for grants to fund programs to do the job. You know you've got to go through that whole process. These colleges do have those individuals, and they know the neat words that are needed, they know the current fads and everything that needs to be written in proposals. They know the people who sit on boards that review the grants, that fund them, and they know the people who write the legislation that provide the money in the first place. And so there's a monopoly just like the Rockefellers had on oil, just like the Kennedys had on all the booze before it was released.

SM: But there are cracks in that dike. One man who wrote proposals himself got an entire Indian center built, because he said he knew how to do that. He learned how to write them, and it worked.

PM: But there's a lot of them that get $500,000 to dig up our graves, and that's not gonna help us right now.
SM: The problems are seemingly endless, but you still feel that there is some little progress being made?

PM: Yeah, I think there is progress being made, but I think before any significant progress is to be made that everything has to be brought into a world level, a world basis, a world government basis. I look at some of the leaders around on a world basis, and you think that it's never gonna happen, so it's almost as if you're standing and the world's back over here.

SM: People thought that they had it made in 1945 when the United Nations began.

PM: But I don't think that we need all those kind of things. It's a human relationship, it's an opening up of your soul and your heart and your mind to people, and that's what Indians have always done, and instead of the people gaining from it, and learning the way they should have learned, they saw it as something that they could take advantage of to exploit for their own need, so, you know a lot of this, as far as I'm concerned, comes back to the church, and that's sacred ground to a lot of people, the church. But if you can recognize that medicine men had a purpose, and that they were a catalyst for development, then that's good. But if I look to the shaman and the medicine man as being some person that's a go-between between myself and the Supreme Being, then I'm lost, because I'm not developing my mind myself. Each of us is God's miracle, and we don't even know it yet. We think the Pope's God's miracle, you know, and we think the bishop and that the cardinal is God's miracle, but the way that we've always believed is that we are God's miracle. But many of us don't know that. We don't know our potentials.

SM: You have a walking example of that in the two friends whose names we'll leave out. One of them a holy man in his Indian tribe, and
the other one, also an Indian, but who is a Southern Methodist, and they are getting along and understanding each other and not arguing but respecting each other.

PM: Well, they both have very open minds.

SM: And it's wonderful to see them talk to each other.

PM: Kind of just a brief recap of what we've been talking about. You're going out and you're getting this information, and students will hopefully hear this, and will hear what's being said, and what has to happen, though, is that people learn about this, and when they learn about Indian people, that they have to become more than romantics. It's not this, and it's not a feather, and it's not galloping off across the plains on a stallion, you know. It's poverty and it's early death, and it's ... you know, you can name it right down the line. They have to realize that, and, if they go back home and they let their parents understand or their friends, or two other people or three other people, whatever the case might be, then they're gonna let other people know. But they have to understand that, and they have to understand that it's not just for Indians, but it's for all mankind. And I think if people will start believing that way, if they'll start understanding on that kind of a concept, all of us, that out of that will come a new religion, a religion that we never dreamt could take place. I look at the current religious groups today, and I think of them no different than I think of the shamans and the medicine men. There was a purpose for them, they were catalysts, and it's up to us to carry it forward, and if we don't, if we use them as a cop-out, we depend on them so much that we can blame our failures, our successes on a God or on a medicine man or on something spiritual, then we're not doing anything more than our ancestors of 50,000 years ago did. And there's many of us today that still do that.
SM: I think you've added a lot right here today, Pat. I think you have added a great deal, and it will provoke many people into thinking more carefully than they have, and I thank you.