

Transcript

By: Cody Drake and Julie Benally

CD-Welcome this is gonna be my transcript to questions about you and how living on the reservation was this year is my mom Julie benally say hi.

JB-hello.

CD-so with that OK a few questions are like how was generally living on the reservation like?

JB-well to give you a background I lived on the Navajo reservation and that's it in Arizona with the largest reservation and we actually have another reservation inside our reservation which makes us a little different because there's little hope your reservation we lived in canta.

CD- now how was the actual like living conditions like how would the houses there because I've researched a few things on them and I've seen that they don't have proper plumbing or water.

JB-what's the deal affect the different there's reservation life really on the boot in the boonies where there's like no water run no running water no lights but those smaller towns that have running water but it's in those places they have people that don't but that means they have outhouses which is where they go outside to use the bathroom they have to haul water in and they'll have to boil it and keep it outside and big water tank things OK and their water is very cold for showers unless they take baths and warm water there's sanitation issues because you have to have water to wash your dishes and your food off and they ate a lot of different things that we don't eat here.

CD-wait what did they eat like no food or..?

JB- not raw food they like to eat mutton which is from sheep but they ate a lot of the part of the sheep they would eat everything they would use everything I remember grandma making some blood sausage out of the blood that they drained from the sheep they used the rugs from they use the skin from the sheep for rugs on the floor there is hogans that the old lady old older tradition people live in what's the eight site sided houses that are usually made out of like mud and dirt floors so they don't have cement so they had the sheepskins on the floor.

CD- well what's the major differences to living in Washington instead of reservation.

JB-like living on the reservation off the reservation one of the big difference is the population living on the reservation your population's gonna be the native people in my case it was Navajo there were very few white people they're technically in that holy language they're called villagrana it's actually the bee so and the and not other ethnic groups such as like no African American people and no Asian people very few European just it was all.

CD-French?

JB- any culture really which is more Navajos well there's no tourists that came they it was a tourist spot but they would say they didn't go to school with you obviously they came and visited and went to my valley.

CD-was there any like exceptions like a white man coming to live with you guys.

JB-well grandma lived there grandma's white and she lived and she worked at the clinic they had that we live next not next but close to.

CD-This may be a bit of a loaded question but would there any other white family?

JB-There was cause we were we where I grew up the little neighborhood I lived and that's where a lot of the doctors and nurses who contracted through the government from work at the clinics because they would do rotations through there and grandma is more about that but they would have occasionally people in the service I remember there was one that dentist who was in the Navy who did his rotation there for some reason and then a couple other people grandma would know the names better than I do.

CD-What were some like traditional food you ate at the reservation that you could get easily.

JB- The mutton and fry bread obviously.

CD- Oh we're actually having a fry bread thing today.

JB-Well I don't know if they call it frybread here they call it Indian bread here just cause I think they wanna work on the being PC but I grew up with called friedbread and then the old grandma is made it really big and it was just really good and fluffy what.

CD- OK we might be getting into more like racial things since my thing is on ethnics was there any like stigmatism between you and like the other natives that lived on the reservation?

JB- Yes I was lucky enough to be half white and half Navajo so I got singled out a lot and was picked on because of that I having freckles didn't help but I went to school with everybody since like kindergarten and I graduated everybody I knew but there was still just now it was I was the same but it wasn't the same as everybody else just because my mom was white and their parents were both Navajo there was just there was this barrier that you couldn't push pass I don't know how to explain it better.

CD-OK another racial question was that when you moved to Washington did anyone go like so do like white or something like did they just try to assume what you were.

JB-When I moved here they assumed I was native but they assumed I was Puyallup and I know other ethnic groups have issues being called other groups for example I know like Puerto ricans do not like being called Mexicans because they're not Mexicans they're not from Mexico they're Puerto ricans go to Puerto Rico but they're Hispanic and Latina and Latino so I don't think natives have that much issues with being cross tribed that's what I can think of but it still puts you lumped in the same thing as you're an Indian you're an Indian you're native you're native you're white you're white you're black your black.

CD-Was that ever like oh something that made you mad whenever someone tried to one thing you up together?

JB- No what I got man growing up I had like your aunts they were full Navajo and they would say comments about white people and they'd always tell me no offense but it would offend me that they would say that because it didn't offend me that they said anything it offended me that they had to point it out does that make sense.

CD-Yeah it does kind of make sense though because they're trying to they know that you're still related to them and you're at least half native.

JB- No these were your aunt I know I'm that wasn't related to them.

CD-Oh?

JB- They were friends of mine but grandma's white OK hold on that but it was I don't I never had anyone else but them growing up tell me that but they didn't grow up with me until I was in the 6th grade which was probably like 1994 I'm trying to do the math but other than that growing up I don't remember having anything racial hit me until I was like maybe when I was in fifth grade the little the attendance lady called me 1/2 breed no she called me wasn't half breeder a mutt I can't remember but this was the lady who worked in front of the office she called me that and she's like you half breeds are always so pretty that's what she said to me and I can still remember who it was too and sorry dad make you mad I didn't know what it meant at the time because I was like in the 5th or 6th grade so I didn't really it didn't click on me it was until there was this kid this other kid in my class I think it was 6th grade his name was Dwayne and he was half black and half Navajo which having black native half he was half black and half Navajo so having another interracial person was nice but he was a lot darker than I was being half white half now but it was so he fit in dark with the other kids better but he always called me a mutt and I never got it because he was half an hour when half black as well I mean half and half does that make sense.

CD-It doesn't make sense that he can call you a mutt.

JB- But I didn't call him a much he had to make sense at all doesn't but the sad thing is I always had a crush on that kid but I found out he likes me too so I think from that Dwayne yes I think it's because I don't know

CD-OK it says coffin way off track I know thank you again mom we're coming up close on that time what thank you again for agreeing to do this

JB-You're welcome could have fun no more reading has from the past Elizabeth we lost a few minutes help. (Just had a bit of trouble turning off dictate so don't mind this)