

I don't know how long ago.

(Don't say maybe true. That's not true.)

Well, this is some of the--the way the Indian feels. Maybe this is-- maybe the only good Indian--

(That's because they heard it for so many--so long--)

Well, let me explain what I'm trying to say. Maybe the only good Indian is a dead Indian; so this is the reason that they're trying to be in the white society. Maybe they're trying to give up their Indian heritage.

You know, and they feel that if an Indian. If they don't recognize me as an Indian, maybe I'll be all right, you know. But they don't think of their Indian heritage or their Indian culture. I mean they're not thinking that the only good Indian is a dead Indian in a literal way, you know. They're not thinking that. But they'll always remind you of that. Because they remind you of it. They still have this inside feeling, you know.

(It's a little bit of an experience, isn't it?)

Yeah. There's a little feeling inside of them that they don't want to think the white people think of them as being an Indian. So they try to change themselves, bring themselves into white society. Maybe oh, if I get an education, well; you won't think of me as being an Indian. You'll think of me as being a person. This is what is really, you know--

(As a human being--)

As a person, not as a human being. Everybody's a human being.

(Well, that's what I mean. A member of the human family.)

You're not giving me stuff that you don't understand.

(I think I do. I think I understand, Wallace.)

I don't think so.

(You don't?)

You're on the outside looking in. You're on the same position that I was.