**Joan Pendleton**
**Narrator**

**Deborah Locke**
**Interviewer**

**Lower Sioux Community, MN**
**March 2, 2011**



**AL = Aimee LaBree**
**Minnesota Historical Society**

**DL = Deborah Locke**
**Minnesota Historical Society**

**JP = Joan Pendleton**

AL: This is Aimee LaBree on March 2, 2011. We are interviewing Joan Pendleton at 23926 County Highway 2, Morton, Minnesota. Interviewer: Deborah Locke.

DL: Could you spell your name for us?

JP: J-O-A-N P-E-N-D-L-E-T-O-N.

DL: Do you have a nickname?

JP: Grandma Jo.

DL: And that would have been given to you by?

JP: All the grandchildren. Well, some call me Granny and some call me by that. Even my nephews and nieces call me Grandma Jo.

DL: You didn't get named a nickname from a family relative when you were little?

JP: Yes, I had quite a few. Joanne was one. And then one was Goodie, because I was a Good Thunder. Otherwise that was it.

DL: When and where were you born?

JP: August 22, 1935, in Sisseton, South Dakota on the Sioux Agency Reservation.

DL: So, are you enrolled at that reservation, or here?

JP: I was enrolled with my mother; that's where my mother was enrolled, so I enrolled with her at Sisseton, and then in 1969 I transferred to Lower Sioux.

DL: Who were your parents?

JP: Sarah Stein Prescott Goodthunder and Joseph William Goodthunder.

DL: And were they both from South Dakota?

JP: No, my father was from here.

DL: And his last name was?

JP: Goodthunder.

DL: Is that all one word, Goodthunder?

JP: Yes.

DL: How many children were in your family?

JP: With his first wife, my father had five children. And then when he married my mother there were four of us. My brother is Joseph Lyman Goodthunder, and I have a sister, Cecelia Goodthunder Wabasha. And then she married a Contraras. And then I have a sister that died at birth; her name was Shirley Goodthunder. And then from my father's first marriage there was Bill – William Goodthunder, Genevieve, Virginia, and Iola – who was the other one? There must have been just four, then.

DL: What about your grandparents' names?

JP: On my father's side his dad's name was William Goodthunder. His mother's name was Minnie Dow. On my mother's side, David Prescott and Cecelia Campbell Prescott.

DL: Where were your grandparents from?

JP: Grandpa Dave was from here, and then my grandmother's from Sisseton. That's how my mother was enrolled over there.

DL: Did you grow up on a reservation community, or a Dakota community?

JP: Yes.

DL: And that would have been where?

JP: Next door. Well, my folks brought me down here when I was three years old; we moved from Sisseton. And we lived down below the hill at Red Wing's residence, and he had a chicken coop that my folks made into our home. And then they bought a grainer that they made a home out of, and moved it back of the apple orchard – there used to be an apple orchard just east of here. And we lived in that, in the back, right along the hillside. Then in 1940 when they had the WPA, when they built these homes here through the WPA, we moved into that house in 1940 or '41, and that's where I've lived most of my life, since then.

DL: What did your dad do for a living?

JP: Mostly worked for farmers in the summertime, and in the wintertime he did mink hunting and sold the hides. And he would go fishing and all of that, to help us through the winter months. But in the summer we would have to work in the garden and get our vegetables and everything put in the basement. But we usually made it, just through my dad selling the mink hides, because in the wintertime he couldn't work on the farm. Otherwise, when they were giving Indians – I don't know if they were loans – to buy horses to harvest their own land. We got along that way too. But as far as a regular job, no he didn't have one.

DL: What kinds of things did your family grow?

JP: Oh, everything; potatoes, carrots, radishes, onions, corn, watermelon – everything that we needed for the winter.

DL: How did they prepare it for the winter?

JP: We'd have to dig the potatoes. My mom would do all the canning; carrots and beans and peas. And the potatoes, we'd just put them in gunnysacks and put them in the basement.

DL: You said there was an apple orchard out there at that time?

JP: Yes, there used to be an apple orchard right where Les Prescott's wife lives now. He passed away. That was an apple orchard that we could go to get apples.

DL: How did you use the apples?

JP: Oh, my mother used to make pies, and we'd just eat them.

DL: It sounds like you had a pretty good diet then.

JP: Yes, a lot of fat. [Laughter]

DL: And where did the fat come from?

JP: The potatoes and gravy – we always had potatoes and gravy. And when they got the loans, and they got the horses and cows and pigs and chickens.

DL: Tell me a little more about the loans; this is the first I'm familiar with it. Your father and mother got loans?

JP: My father did.

DL: And where did he get them from, and what were they for?

JP: It was from the government. They were to help them to be farmers.

DL: Was your father issued some land too, for his own farm?

JP: Yes, he had 40 acres, and then he had 20 acres over here.

DL: From it were you able to have any surplus that you could sell?

JP: No.

DL: So you just grew what you needed immediately for the family.

JP: Oh, they would sell it for gas and kerosene, we had the kerosene lamps.

DL: How about your clothes; did someone make them, or where they given to you?

JP: My mom used to – we never had many clothes. In fact, when I went to the public school I only had one skirt and one blouse that I'd have to wear during the week. At that time there was no such thing as welfare. It was hand-me-downs from other families, or from relatives.

DL: What is your earliest memory as a child?

JP: Oh dear. I guess when I started school. And I remember my dad and I used to walk to church every Sunday; winter and all.

DL: How far a walk was it?

JP: It would have been from there to the church over here. Have you seen the St. Cornelia's Church?

DL: I think we've seen it. How far would you say that is – a half mile?

JP: Yes, must be at least a half a mile. At that time there were just gravel roads, and then there were dirt roads that went across.

DL: So one of your earliest memories was walking with your dad to church, no matter what the weather. Did he bring all the children, or just you?

JP: No. At that time it was just my sister and me. And my mother, sometimes she would go and sometimes she wouldn't. She'd stay home and cook dinner, or something.

DL: How old were you then?

JP: Oh, I must have been four or five.

DL: What did it look like around here then? Did it look basically the same way it looks today?

JP: No.

DL: How did it look different?

JP: There was one home here, and there were homes the same way it is now, except for down there, coming out of the casino, that first home there was Lucille's. And then you come further down, where this big white house is. I know my uncle, Herbie Prescott lived there. And then Almeda and Art Goodthunder. And then there was no home there. Quite a few families moved in and out of that house. I remember Tom Columbus and Pearl Blue. And my sister, Iola, and her husband lived there. Howard Dow, he lived there. And in between these two homes there was a little house. Isaac Cruseau, lived there and it was just one little room.

DL: How did it look different then, because it sounds like there were a lot of homes around.

JP: No.

DL: No, there weren't that many?

JP: No. There were no homes like that on that side. It was just on this side.

DL: And was it open field like it is now, or were there trees?

JP: It was all open because a lot of times we would just go from the corner, across the field, all the way over to where the Center* is now.

DL: What was "where the Center is now?" Was there anything there?

*Reservation Community Center

JP: There was a home there where Sam Jones lived. And then right along the hillside where the minister has his office now – Leo Pampa lived. And then out in the field is where Agnes Heminger lived. Those three homes.

DL: Who were the children that you used to play with when you were little?

JP: The only ones that I remember as I got older – I never went too far, but to school and back. But as far as coming home and playing, the only ones I every played with were the Lucille girls and the Peters girls. And then there was Vera Wabasha, but she lived way on the other side of the res, so I didn't get over there too often. But otherwise it was just the family.

DL: Do you have family members on other reservations or communities? Sometimes they're called communities.

JP: Most of my relatives are here. My aunt Florence used to live up by Fergus Falls. She and her husband passed away. She's got children, but they live up there and I don't see them that often. But I used to when I was younger.

DL: Well, we have you living with your parents then, until you are at least four years of age. When did you start school?

JP: It was when I was six years old, over here at the Bishop Whipple School.

DL: That's the one-room classroom we've heard about. Do you remember any of your classmates at that time?

JP: Goodness sakes, all the Columbus children, the Dows, the Pendletons, the Peters, and the Lucilles.

DL: What are your memories of that little one-room schoolhouse?

JP: They had from first grade to eighth grade in one room, and I suppose only about two or three in a class, but we were all in that one room. And then each class would just go up and meet with the teacher, Mr. Murray; he took care of all the grades.

DL: Was he a good teacher?

JP: Yes.

DL: Were you there for all eight years?

JP: No, no. I went there until I was in the sixth grade and then I went to the Morton Public School for seventh grade.

DL: I see. So you started out at what would be called a junior high in the seventh grade. Do you know why your parents wanted you to go to the public school?

JP: We had to, because that's when they had quit going to the eighth grade up here. They quit it at sixth grade.

DL: So did you take a bus into school? What was it like? What do you remember about that transformation [from a small one-room schoolhouse]?

JP: It wasn't good at all because in the seventh grade, as far as the clothing and stuff, we were always teased about that. There were only two girls that I got along with in the high school. They always had problems with us being there; they didn't want us there.

DL: That had to be hard for a child to have to deal with.

JP: Yes. I stayed there seventh and eighth grade, and then ninth grade I went to Flandreau, South Dakota.

DL: How long were you at Flandreau?

JP: Two years; ninth and tenth grade. Then at that time I got so lonesome all the time so I ran away.

DL: Oh my goodness, you had a little courage!

JP: Yes, there was three of us: Augie Peters, Vera Wabasha and myself.

DL: And you were how old?

JP: Must have been 14 or 15.

DL: And the three of you, how did you run away, and why?

JP: We just didn't like it there, we were too confined. And we only went to school for half a day, and then you had to work the other half. On Saturday and Sunday if you had money to go to a movie or go uptown, you could go. A lot of times we didn't have any money. One day we decided we were going to go. So we signed up to go to the movie, and instead of going to the movie, we started hitchhiking. We didn't get far. We got to Pipestone, I think, and then we hid until dark, and it started snowing and getting cold, so we got up on the road, and the first car that came along was a cop. [Laughter] Took us right to jail and we had to stay overnight until our parents got there. They took us back to school and told us we wouldn't be punished for what we did, so we stayed until the end of the year.

DL: What did your parents say to you when they first found you?

JP: My dad and their dads, Hank Wabasha and Vernon Peters, had to come and get us out of jail. We got a good talking to. They said we had to stay, so we stayed. When I came home that May I never went back. I went to school down here and spent my 12th grade year here. In September, October and November, I just couldn't get along with the kids. I had a friend that came from Prairie Island, and she said that as long as I was 17, I could work at the hospital down there, so I went there and started working. I quit school; I didn't finish my senior year. I worked there for six months and decided to come home again. I came back and met my first husband in '53, then in '55 we got married and moved to Wisconsin and had six children. He passed away when he was 48 years old; he had a heart attack.

DL: Was he Dakota or Indian, Native?

JP: Yes. He had heart trouble. When he first got his first heart attack he was only 38, and the doctors said he would probably last seven to ten years. At that time they didn't have everything that they have nowadays as far as surgery. So he did last ten years and he passed away. I remember working over there at the pottery shop and he was the manager.

DL: Where was the pottery shop?

JP: Where the school is now. They made pottery. The women did the designing and the men, and a few women, did the making.

DL: What did you do?

JP: I was a designer.

DL: So you're an artist.

JP: No, not really. We had molds too; we made cups and other things that we had molds for. I mostly did that.

DL: Did you have a place to sell them, a showroom as well, so people could stop on their way?

JP: Yes. A lot of our pottery was sold to the Thunderbird Hotel. I don't know if they're still there – that was back in the '70's.

DL: So your husband and you worked at the pottery business, and he was the manager of it as well.

JP: Yes.

DL: And by this time you had how many children?

JP: Six.

DL: Six; you were raising six kids. You were a busy mom. What are their names?

JP: Russell. I lost Audra, she had cancer. That was my grandson's mother. She died in '93. Kathy, Carla, Jeffrey, and Brian.

DL: The one who passed; I'm sorry to hear that, but you then raised her son?

JP: Yes.

DL: I think she probably would have liked that.

JP: Yes. Well, she made me promise I would, because we knew she had cancer so bad, and she told us she would last about two or three weeks, or two or three months, and just kept putting it off, and finally she passed away in August of '93.

DL: So by '93 were all of your children out of the house?

JP: Yes.

DL: And then your grandson moved in with you?

JP: Well, that was her home. I was living here, then when she passed away, I just moved in with my grandson and stayed with him and raised him there.

DL: What's his name?

JP: Douglas.

DL: Where's Douglas now? He's still over there?

JP: He's still over there. He usually comes over every day, but I don't know where he is today.

DL: How old was Douglas when his mother died?

JP: 11.

DL: So when you raised your children your husband was alive?

JP: Yes, he died in '73.

DL: And his name was…

JP: Pendleton.

DL: Did you remarry?

JP: Yes. After he passed away I remarried Leon Columbus. We got a divorce. I married him in '74; got a divorce in '83; remarried him in '84 and I got a divorce in '96.

DL: And then you took back the Pendleton name.

JP: Yes.

DL: Why don't we jump back a little into your childhood again? We talked about where you went to school; what were your favorite subjects?

JP: Arithmetic and that was it.

DL: What kind of student were you?

JP: Well, I got good grades, as far as that goes, but I just didn't care for school.

DL: As a child, did you ever think of the future and what you would want to be when you grew up?

JP: No. It's so funny, because living here, I thought this was it, and there was no other place. I thought this was where everybody lived because we used to have to hitchhike to a movie in Redwood, if you wanted to go. No one had cars at the time, especially my parents. I just thought this was a little area until I went to Flandreau and saw different places and how other people lived. When I came back, I couldn't stand the school down here, so I quit and went to Red Wing, and worked in the hospital. But as far as deciding what I wanted to be or anything; no.

DL: Do you suppose you just presumed you'd get married and have children; thought you'd be a mom?

JP: Yes.

DL: What did you do after school?

JP: We'd have to walk home from school. My mother was always home, but my dad wasn't. We'd have to do our chores, haul water and get wood and help with anything that had to be done.

DL: What about games that you might have played with your brothers and sisters; what did you do for fun on those summer days?

JP: I didn't like swimming. Not much besides helping my mom with the washing. We had horses and we'd have to take care of those, and the cows, and help milk. My

brother is 11 years younger than me. My sister was already a teenager; she was on her own.

DL: Which relatives had the most influence on you growing up?

JP: My mother and my grandfather, Grandpa Dave, and an uncle, Albert. He was one that I could talk to about problems or anything. But that's about the only relatives I had close. I had an Uncle Gilbert, when he came back from the service. They were all my favorites; all my uncles.

DL: Did your family celebrate the holidays?

JP: Yes. Whatever we had, we had, and we'd celebrate it.

DL: So, for Christmas then, would you have a tree or anything like that?

JP: Not so much at home, but we had the Christmas party over at the hall, where we would go get our gifts that were donated to us.

DL: That had to be fun.

JP: Yes, it was all right. And that was one time when all the community would be there with all their children. That was good.

DL: Anything for Easter?

JP: Oh yes. They'd have church, and then a picnic.

DL: When you were a little girl, did you learn much about being Dakota?

JP: I don't know. My parents always talked their language. But then when we went to the public school where we couldn't speak our language and had to speak English, they would never talk in front of us kids in our Dakota language.

DL: Did you speak Dakota when you were little?

JP: No.

DL: But your parents did.

JP: My parents did.

DL: But they didn't teach you.

JP: No.

DL: It was just between them.

JP: Yes. Any relatives or neighbors came and they would speak it, because when my parents went to school they couldn't speak the Dakota language either, so they just kind of kept it amongst themselves. I can understand most of it, you know.

DL: You still can.

JP: Yes. But as far as speaking it, they said that I shouldn't learn at that time.

DL: Why do you suppose they said that?

JP: Because they had such a hard time – especially my mother. She lived down below the hill with my Grandpa Dave and they would walk from there about three to four miles to where the schoolhouse was then, and they would punish them if they did speak their language.

DL: Who was punishing them?

JP: The teachers.

DL: So it was: Speak English, or don't speak at all?

JP: Yes. So what she went through, she didn't want us going through.

DL: Sounds like it worked.

JP: Yes, we lost it.

DL: What about the spirituality? You mentioned that your family attended a church, a Christian church. Was it Episcopal?

JP: Yes.

DL: Did you learn anything of the Dakota religion?

JP: I remember when they would have pow-wows. It wasn't really a pow-wow, but they would get together and sing and dance. My dad was a hoop dancer, and he would go over there and dance. Once in a while he would let us go. And my mother and dad, they sang in the Dakota language. They used to sing at home in Dakota. They were good singers, my mom and dad.

DL: What is the first news story you remember from your childhood?

JP: I don't know. The only thing was – well see, we had to go to the Pipestone Hospital, when my brother was born in '46. My mother took me along with her because

it took two or three days to get there and sometimes we didn't have a car. So I remember us going in this Model-A or Model-T, or something. She had to be there a week, even after he was born. Mrs. Parker was the head nurse there, and she had adopted one of the Lucille girls, Chita, so she was living there at the hospital. I got to play with that girl. And we went to the Pipestone School; sometimes we'd go over there and meet other children. They were all Dakota children; some were white. That was my first outing that was different.

DL: And your mother had to go to Pipestone to have her babies; she couldn't go to Redwood Falls?

JP: No, we weren't allowed. Even my sister had her daughter in Sisseton, South Dakota, and that was in the 50's. She couldn't go to the Redwood hospital at that time.

DL: Did you learn anything about Dakota history when you were growing up?

JP: Just what my mother and dad told me, and it wasn't good.

DL: What did they tell you?

JP: My great-grandmother; she was my mother's grandmother, lived over here where the Wabasha's live now, and at that time, she had to marry someone they picked for her. I don't know how that went, but my mother was so upset because her grandmother took care of her too, and raised her because her mother passed away when she was 18, and she had to take care of her sisters and brothers. As far as going back to 1862, the only one who would talk about that was my dad. He said he knew Little Crow. And he said that Little Crow was just out there to fight for his own people. He was not a renegade, but just fighting for his people.

DL: So your father actually knew Little Crow from the 1800's?

JP: My dad was born in 1899, so he couldn't have known him, but he knew about him.

DL: I know Little Crow had many children too. I wonder if your father knew any of his children?

JP: Yes, he could have.

DL: You said that what you heard of the history was not good. What was it that was not good?

JP: People were treated so badly and that the traders who were supposed to be taking care of them, didn't. And that's what started the uprising; when they wouldn't feed them.

DL: And your father knew that and he told his children about those stories as well?

JP:  Yes.

DL:  What was your reaction as a little girl, to these stories?

JP: Nothing at that time.  But as I got older and read some of the books and saw some of the movies, that they are true.

DL:  Perhaps you were lucky to have a father that would tell you the truth.  He wanted his children to know.

JP:  Yes.  And Grandma Lawrence used to come and visit the folks all the time, and she used to talk about the uprising.  But I didn't know if she was old enough to be here at that time – 1860's, but she must have been in her 70's or 80's then.  My dad and her dad used to talk all the time.

DL:  It was as though they didn't want you to forget this; they wanted you to know this and to remember it.  And you didn't forget it.

JP: No, you don't.

DL:  How young were you when you first started hearing about it?

JP:  I suppose about eight or nine.

DL:  Do you have family members who lived through that time?

JP:  My mother's grandmother, she went by the Indian name but she married a Prescott.

DL:  What was her Indian name?

JP:  I have it in one of my old books back there, and I've tried to get translations for it, but no one seems to really know how to translate it.

DL:  Did the war have a direct impact on you and your family?

JP:  Yes.

DL:  How so?

JP:  You feel a lot of anger that our ancestors could have been treated so badly.  But all they were doing was trying to live their own lives.

DL:  Many of them were driven out of Minnesota; how is it that your family stayed?

JP: I don't know, but I know that my dad said he was raised by Grandma Smith, and she is on the rolls, and he said that she lived on the end of the reservation. That's about all he ever said about it. That wasn't really his grandma, I don't think, it was just someone that took children in, that were mistreated or left.

DL: That's a direct result of this war?

JP: Yes.

DL: Were they orphan children?

JP: Yes. I'm sure they were – I don't know. Because my dad, he said that his mother and father left him, so this Grandma Smith took care of him and brought him up.

DL: Where did his parents go?

JP: I don't know where the parents went. I don't think he knew, either.

DL: What is your opinion of the war?

JP: Very sad. I don't even know why they would have to [go to war]. They [white people] got their land, and promised them this and that – food and that they would always have their place to live. It's so upsetting that some people could be that way. At that time they just took advantage of the poor people who didn't understand. But the government was promising them and the Dakota took them by their word, I suppose. I would never treat someone like that, no matter what nationality they were.

DL: You mentioned that the impact of that decade is anger. Do you think that anger still exists today?

JP: Yes.

DL: How do you know that?

JP: Well, I get feelings like that at some people, and I'm sure some of my children read about it in books and movies show it. It brings a lot of resentment and anger.

DL: Do you think it's a good idea to commemorate the events of the mid 1800's today, 150 years later?

JP: Yes, I think so. Because I think that as the years go by, it may happen again; you never know.

DL: What's the best way to commemorate that time?

JP: I try to treat non-Indians right. I know what their ancestors did to my ancestors, but I try to forgive and forget. I'll never forget, but you try to forgive because it's so many years and you just don't know who to blame anymore.

DL: So when you see the non-Indians around here today, do you look at them as people who perpetrated tremendous hardship on your people? Do you look at them as people who are basically innocent of that period, so you really can't blame them, or do you look at them as people who in some way benefitted unfairly from that period?

JP: I feel that they have benefitted from that, but that feeling should go for them too, that it's not our fault either. You have to try and get along as best you can nowadays. But I don't like to hear them say, "Well, she's just an old Indian."

DL: I haven't asked anyone about this yet, and it just occurs to me: There are descendents of the non-Indians who were killed at this time in New Ulm, particularly in New Ulm. And they have their point of view, which is that they suffered terribly too, because maybe their great-great grandfather and his children were murdered, and they carry this today. What would you say to them?

JP: Well, just like mine – it seems like my ancestors were killed or murdered, and yet when the Dakota people killed the non-Indian it was a "massacre." It's not my fault, it's not their fault, but you have to live with that and it's always there.

DL: That gets back to some of that anger that you mentioned earlier.

JP: Yes.

DL: Did you ever work outside of the home?

JP: Yes.

DL: So you mentioned the pottery shop and the Indian Hospital.

JP: It wasn't the Indian Hospital, it was Red Wing Hospital.

DL: Could Indian women have their babies at the Red Wing Hospital?

JP: No, it was more of a rest home for the elderly. But in Redwood, no, we couldn't go to the hospital.

DL: Did you work as a nurse's aide?

JP: Yes. I did that for about six months. And then after I married and I had all my children, I went back to school and I went to the University and I got my GED. I went to Minneapolis Business School for Accounting. And then I worked at the Star Tribune for about two years. I quit and we moved back here, and that's when my husband had his

first heart attack. He got better and I went back to the Star Tribune and worked there another two years. Then we moved back here and that's when he passed away, in '72.

DL: Forgive me if I've already asked this, but I don't remember. Did I ask you what your husband did for a living?

JP: He was a plasterer.

DL: So that would be home construction?

JP: Yes. He worked with his dad. His dad was a plasterer; he's the one that had the little company. He worked for him and they plastered most of the homes around here in the small towns.

DL: In addition to your other earlier jobs, you also worked as an accountant.

JP: Secretary. When I moved back here after he passed away I worked at the Community Center as a bookkeeper. Then I worked at Control Data; that's when they first started, in Redwood.

DL: What is your feeling in the area, because this was the site of some terror? This was a site of mayhem and murder at one time. Its past, granted, but some would say that the ill will, or the bad feelings from that time will stay with the land and that you can still feel it decades and decades later. Do you still have that feeling for any place around here? What is your feeling about these historical landmark sites?

JP: I don't even pay any attention to them. I don't want to – I don't even know what they are, because I don't stop and read them.

DL: I forgot to ask how you met your husband.

JP: At a dance. We used to go to Besta, Minnesota; they had a dance hall there, with nice big bands. So that's where me and my girlfriends used to go.

DL: I know you briefly touched on the fact that at one time Dakota marriages were arranged.

JP: Yes.

DL: How long before you were born did that practice take place? Was your mother's marriage arranged to your father?

JP: No. The only ones I remember was with Charlie Goodthunder and Emma Wells, and that would have been back in the 1800's.

DL: What do you do in your free time?

JP: I play Bingo! [Laugher]

DL: Are you good?

JP: Sometimes. Sometimes I get a dry spell and don't win, but most of the time we can win our money back and it's good.

DL: If you had a magic wand, what would you wish for the Dakota people today?

JP: Unity. To come together and be like it used to be.

DL: How far back was that when there was unity?

JP: We would always go to the neighbors, or relatives, and it wasn't much, but we'd eat together. And just sit down and visit and tell jokes.

DL: It sounds like you simply enjoyed each other's company.

JP: Yes, we did.

DL: And how has that changed today?

JP: Nobody has time anymore; they're working or they're not home. You talk to them on the phone and that's it – you never see anybody. If it isn't TV, its Internet or something they're on. No time.

DL: Your husband died when he was 48, and then you raised this grandson, starting in '93. How did you manage that as a single grandparent?

JP: I worked.

DL: It sounds like you worked through most of your life, then.

JP: Yes. After my baby was born, that would be Brian, and he was born in '65, I went back to school in '66. In '67 I started working at the Star Tribune, and ever since then I worked. After Doug had his heart attack he couldn't work so he would stay home with the children while I worked.

DL: His name was Doug Pendleton.

JP: Yes.

DL: What about that name? You know what we all think about when we hear that word.

JP: Yes

DL: Are blankets in his background somewhere?

JP: [Laughter] No. His dad was from Wisconsin; he's from the Oneida Tribe. At that time it was Brothertown, but now they've kind of all gathered together as one tribe, the seven tribes. His father was non-Indian, so that's how that Pendleton gets in there.

DL: Similar to the name, Columbus, on this reservation.

JP: We even have a Christopher Columbus.

DL: Thank you.