



Beverly Brazzanovich & Harold Miller

Great Basin Indian Archive

GBIA 010



Oral History Interview by

**Norm Cavanaugh
October 12, 2006
Reno, NV**



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Interviewee: Beverly Brazzanovich and Harold Miller

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M: My name is Harold Miller. My Indian name is *Pattsinokwah* [0:46]. I am from the Walker River reservation, Schurz, Nevada. And I was born in Mason Valley, at a little town off the railroad track there in Mason Valley. They call it Nordyke. And that's where that old man used to perform these Ghost Dancing songs. And we used to play around his house when we was up there, when we was children. I think there's only two of us left now that remember him, when we used to see all of his rituals that we seen when we was childrens up there. And that's how I become to get acquainted with a lot of things like this. And he had taught me lot of things that we boys supposed to do. And he's kind of a silly guy. He jokes about a lot of things. But sometime, he talk about something that, you know, that's real serious, and he'd bawl us out. And his wife was same way. But he was a real good as a ritual artifact leader. Doing lot of things in our neighborhood in Mason Valley. And people probably know him, because his name was Wovoka. Wovoka, means in Paiute, is, he was all tied up with a rope all the way around his waist. Next morning, there was pieces of ropes laying around all over. And that's what they call him, by that name: "Wovoka." He *wovoka* that rope. *Tekuppe wovoka* [2:20]. And that's how we got to know him pretty good. And when I left there, right around about that first part of the Depression, around 19—well, the Depression was around 1900—and my dad came after me. When he used to work on the ranches. He was kind of a cowboy guy. And he used to break horses for the ranchers when you'd—no machine—wagon, or something to pull teams for those ranchers. And so, when he got enrollment in Schurz on a ranch, with his mom and his dad, and he moved back into Schurz, and then from there, he went to Stewart. And he met my mom over there. And they graduated—them days, they used to

graduate from high school at ninth grade. When you finished ninth grade, you graduated from high school. So they both graduated from there, and later on they was schoolmate sweethearts, and after a while they got married. Then, mom, she stayed around here, and took working in the ranches, doing a lot of the ranch work. Picking potato, and picking onions, and doing lot of household chores on ranches. And they stayed there on the ranches. Lot of Indians used to live at the ranches, and they'd do lot of work for the ranches. Did everything free. And I think the wages was, about two and a half, or something like that, a month. And that was lot of money for those people, to be working for wages like that. And since then, that time, when I was first born—I was born 1927, and I grew up with my *moo'a* [4:07] and my *tokko* [4:08], my grandfather and grandmother, mother's side. And on my other side, my grandmother, father's side, he stayed in Schurz, and I'd go back and forth. We didn't have no transportation, anything. And we used to travel by foot from here to Smith Valley, or Schurz, or wherever. But there was certain places where we'd camp. That's where we'd go around to make our rounds, to live one place to the other. We traveled by foot. And I never forgot that. And when I was about eight years old, I had to go to school. And all I did was speak Paiute language, and learning my culture with my grandparents. And then, when I did go to school in Schurz, this whole place was got rounded up and went school. And they keep day school for the government in Schurz. And they haul us in the little tiny dog catcher's wagon, got screen all the way around. That was the kind of bus we had. And either that, or you hitchhike a ride to school, from lower part of reservation to upper part of reservation. And in the school, everybody talked Paiute. But we had lot of Shoshones on our reservation, because Depression time was hard times, and lot of Indian people come

to Schurz, because they was making the Band, and then they moved the reservation from the reservation here out to where the reservation is now. And from there, we went to school, and we all talked Paiute and Shoshone. And when they made Yomba Reservation, all those Shoshones got moved over to Yomba Reservation, Reese River Valley. So all our Shoshone friends disappeared. And sometime, we used to go up and visit them horseback. And come together, and put on a little powwow sort of thing. I remember they had powwows **getting out over there** at Reese River. But they don't, they had lot of Shoshones working there, because there was lot of irrigation canals, and **moving** the fence lines, and everything, around Schurz. And that's how come I got to be pretty well acquainted with my culture and my native-speaking language. And now, at this time, I'm disabled. I fell down last December 26th, when I fell off of my porch, on a snow porch. And I hit the ground with my knee and elbow, and I ruptured my back. Three of my vertebraes are cracked now. And up to then, I was teaching native language at the high school day care and Head Start in Pyramid Lake, Nevada. And I worked for Reno-Sparks Colony, as a native teacher in culture and language. And from there, I transported to Pyramid Lake, and I was employed there for about two and a half years, until I was hurt. And I'd like to go back, but I don't think I can go back to work anymore, teaching the language. So, what I am doing with this gentleman here, we're trying to get together our little programs to talk about our language and our history. And that's how come I'm here today, that I was chosen to be with this gentleman, who takes these pictures about our culture, of our peoples, our way of life. And also, my caretaker here, Beverly Brazzanovich. Maybe she can tell you her part of—her age, and where she was born, and all of that. Go ahead, Beverly.

B: Well, my name is Beverly Brazzanovich. I'm a member of the Pyramid Lake Paiute Tribe. And I have a long history of, my grandfather came from Secret Valley, north of Susanville, Honey Lake. And he was Pit River. And my grandmother was a member of the Pyramid Lake Tribe. And at that time, our family was—our clans, they call them—we were the *Kammentekates* [8:32], the rabbit-eaters. Mainly, in our ancestries, they were like nomads. They traveled a great circle in Secret Valley, into, like, Alturas, and to Fort Bidwell, or Cedarville, and back into Long Valley, and into Leadville, and into Granite. And that was a big circle, and back into Smoke Creek. Then that lead to Honey Lake, and they also, at the end [__inaudible at 9:00__] at Pyramid Lake. And when my grandmother and my grandfather met, they were like nomads, and traveled that route. And so I had a long teaching, as I was partly raised by my grandparents. And we went, we lived on a ranch, which was a homestead—was like homesteading, the ranch, up north of Pyramid Lake. And it was called Potato Patch. And that's where I was raised. And my grandmother, my great-grandmother, and my grandpa, they raised potatoes. And they used to travel by wagon, and come all the way into Nixon. And they had to load the wagon full of potatoes, onions, and vegetables. Then they asked them where they got the potatoes. They said they had a potato patch way up north. And that's how that's named Potato Patch Ranch.

M: How far is that from Nixon?

B: It's about 28 miles north of Nixon. And then, after that, my ancestry on my grandfather's side, where we come from, north of Gerlach, from the Granite [Peak?] area. And they come into Pyramid Lake at the north end of the lake. And they would trade their rabbit

blankets, and their deer jerky, their tanned hides from the deer, and they would trade it for the fish that is famous from Pyramid Lake. *Cui-ui*. And—

C: What did you call that fish from Pyramid Lake?

B: A *cui-ui* or *cui-yu*.

M: *Cui-yu*.

B: Uh-huh. And it's a, that's historic fish. And we no longer can fish that fish. And after that, I was raised in Potato Patch most of my life, but I was schooled to the third grade in Nixon, at the old school. And then I was, my mother married to a man from Fort Bidwell. And so therefore, we traveled north of California and Nevada, back and forth in the summer, but we'd always come home to Potato Patch.

C: So, was Nixon—that school you talked about, was it a tribal school, or BIA school, or...?

B: A tribal, it was a tribal school. And—

M: Government school, yeah.

B: A government school at that point. But I went to school there.

C: Uh-huh. How big was the school, and how many students, would you say?

B: It was a two-story, two or three story—because the restrooms were at the basement. Then the next floor up from the basement was the kitchen, the dining area. And then the level way up, this third floor, was all the school rooms. And it was the first—at that time, we didn't have kindergarten. Just first grade up to the third grade, and then it was another classroom from third grade up to the—third grade, fourth grade, and then just, it escalated up. And after you finished the 8th grade, then you was transported to—7th grade, actually. 6th grade. Then you were transported to Wadsworth, which was 18 miles south of Nixon. And they had another school there, and I went to school there in the 7th grade, until the

year I moved to Pyramid Lake, back to where my mother was working out at the **Bear Ranch**, north of—northern part of California. I went to school in Eagleville, California. It was just a two-room school. And I went to school in Fort Bidwell, which is a historical spot now. The school is no longer there, but it's all boarded up, and it's fenced around it, because it's considered historic. And then I think that we came back to Cedarville to go to school. And then, from there, I moved back to Nevada, and I stayed in Reno almost twenty years. Then I moved to Pyramid Lake, and I've lived in Pyramid Lake for about 28 years. But I wasn't raised around Pyramid Lake, just at Potato Patch there. I'd just come for the summer. But I went through all of the, **growings up of the** cultural that we, as a woman, when become a woman. We were not to live in the home, in the house. We were taught to live across a ditch. And we had a special house across the ditch where we stayed when we became a woman.

C: At what age would you say that begins at?

B: That would be around, in the early [19]50s.

C: Uh-huh. But I mean, what age were you when you—

B: I was seventeen when I become a woman. My first steps of being a woman, was sixteen and a half, seventeen years old.

C: So was there like a cultural pr—

B: Procedures that you make.

C: —that you go through?

B: We lived away, we had to make our little house across the ditch, away from the main house. And we had to stay there for ten days, and we could not eat red meat. We could not eat any—and play with the boys, or eat, or be associated with any of that male

members of the family. And Grandma would come over to visit us to bring us our food. But we weren't allowed to eat red meat. We had to eat just vegetables, or whatever, berries that was dried, or—that was prepared for us, in soup manner, or a cake, or a dried fruit made into a cake, like a patty-type. Patty. But we were not allowed to eat the red meat, or any types of meat, because it would bring bad luck to you at that time. To the male who hunted that animal. And then, because of the red meat, has blood, red blood, just like red blood that flows through a woman. And each month, the woman would have to expel all her waste. So we were not allowed, because it would make the man sick, the male sick, or whoever hunted that piece. And we were taught that we couldn't eat it, because it would make him sick. But it could bring him bad luck in his next hunting adventure. And plus, releasing the blood from our own body, and the waste would bring on cramps—bad cramps—and make us hurt even more during that period. And after that period, we finished, then we would have our little, we would have to go and bathe ourself in the ditch, and cleanse ourself, and be blessed by our grandfather, by the medicine herbs that he—sagebrush and cedar—and he would bless us. And there, after we would finish that, then we were allowed to come back into home. But at that time, we weren't. Well, ten days, we were allowed to stay away from majority of the house, or anybody that—you couldn't go out and play. Then, after that, we'd have to, like, run—during that period while we're on, the, releasing the waste, we would have to race and climb a mountain, while we're on our menstrual. And that would show the endurance, of how we were going to be. Were we going to be lazy, or we were going to have the endurance to live a long life, provide for our families, and be a strong person. That we could handle all the stress or the hardship. And that was the teaching that we had to go through to become a

woman. And every month, we had to move across the ditch, and stay away from them, the whole entire rest of the family. And I would do that.

M: And my, my story about that—when I was growing up, they told us, “Don’t play with girls.” And said they had bad disease, because they bleed every month. And in that way, we was taught lot of things about our culture, about one another’s life. The boy’s not supposed to play with the girls, and the girl’s not supposed to play with the boys. And lot of things they teach you about. The hunting, and what you gather, and you can’t be around the place where girls are cooking. You can’t be messing around. Only time you congregate is at the table where you’re eating. And when the girls are cooking, you don’t hang around there. And like if you’re grinding pinenuts, or some kind of wild seed, make flours, or something to eat, we had a little round rock. And it’s flat, and you get that *natta* [19:56], and you get your *tusu* [19:57], and you get all kind of, different kind of seeds. We have, there’s lot of different places we travel, we get different kind. Like, we go up in the mountain, get pinenuts. Then we come down off of the mountain, we go down there and get sandgrass, they call it *kuu’ha* [20:15]. In that way. And we’ll grind all that up to make different kind of cereal, and grind it up and make flour. That’s the way we preserve our food. And us boys, we just do the harvesting, and the girls prepare all of that for our cooking, so we can eat in the day. And when we do that, we’re not supposed to be hanging around the girls, and the girls aren’t supposed to be hanging around us when we are skinning a deer, and curing the meat. They’re supposed to stay away from us. And we do all the, work the jerky, and do the fishing, and they do all the cooking. And lot of things they teach about how to cook. How to do it, when it’s time to prepare your food. And they teach a lot of things, those old people. Because we don’t have much time to

explain lots of things about—we just go to seminar four nights a week. [__inaudible at 21:17__]. And the things that we are not supposed to do, and do—like when they're playing games. Certain games we're allowed to play with the girls, in front of the grownups. But we can't be playing with them in the dark or anything like that. We're real careful. Everybody goes to bed just at sundown. And you're supposed to be in bed, no noise. Because when they teach, old people teach you to be quiet, because in them days, lot of people come around and invade your camp. Like, the white people come by—or even Indian people, other tribes come around at night and steal your children, the babies. Like, some of them can't have babies, and they'll steal your children. And you have to be real quiet at night so you won't give your position away where you're camping that night. And things like that, they teach you be quiet. And then, that big man. White man call him a Bigfoot nowadays, but in our language, we call him *Pa'aitso* [22:24]. He's a great big Indian guy. And he goes around collecting little Indian kids, and put them in his, in this **willow** in back with spikes in it. He drops you back in there, and he takes you to his house, and he'll cook you and eat you. So that was one thing they teach us: don't be running around late at night. So that that story has stayed with us for many years. And then, when I grew up to that way of life, I remember all of the things that them people, old people, taught me. What's not to do, and what's right, what's wrong. And they tell you, be nice to older people. Be nice to other tribes. Don't be doing things. Because nowadays, our children is growing up, and what they are doing now, they're doing lot of things backwards from what the old people taught us people when we was young. And nowadays, our children is playing with foreigners—different nationality from different country. And they have different way of life. And our children's getting into that

category, and they are going out of boundary. But as native people, supposed to be teaching our native people. And now it's getting to where, like me, I look back on my days, our language is going away, slow but sure. But not only our Indian people—Paiute—but lot of other tribes throughout this country, the United States. Even the Hawaiians have said they're losing the language. The Alaskan Indians are losing their language. And the Somoyans [Somoans?] out there in the Pacific, they're losing their language. And there is lot of native people in Mexico that don't understand Mexican. And they're originally from Mexico. But a lot of them—I went to a native culture school, around Tucson, Arizona, but they was very sad, some of them crying, because all their children don't understand their language, wherever they come from. And it's very sad that nobody is teaching our younger people the way our life used to be, when we was kids and we had pretty rough life to grow up to. But nowadays, everything, the new modern way, they say that you're living in a fast lane. When you're living in that fast lane, you get hurt and get killed. And that's what's happened to a lot of our young children. And I hope this things that we are trying to talk about, our children, I hope they understand what we are trying to tell you, that things that we grew up to, is supposed to be real, real strict with our life. And we listened to the old people say it, and that's what we go by. Nowadays, when our kids marry from another tribe, another country, and they lose our language, and they losing our culture, they losing our way of life, and they're doing something else from some other country and way of life. And especially in foreign countries, they use all kinds of medicine of different kind. But misuse it. Like tobacco: we use our native way when we smudge each other, and bless the ground for our people. This morning, we put tobacco there and we pray for them in our language, and we go on

and continue on with our life. Because those people, they have spirits that goes through the air, rest of the centuries. And you are supposed to pray for them. You see a whirlwind out there spinning around, little tiny one; that's a baby. He's traveling someplace with his parents. Or you see a great, big whirlwind over there, lifting tumbleweeds, coming way up. That mean there's some old people that's going on a journey to another country to powwow or see their family in another territory. You pray to that whirlwind, because he's somebody in that spiritual way. He's some of your family, or some of your tribe member that go to visit some other tribe way out in other territory than the country where they come from. Maybe they go up to Yerington; maybe they go up to Nixon. Maybe they go to Owyhee, maybe they go to Las Vegas. You see whirlwinds all over. Those whirlwind represent something in our native way of life. But this, our people, travel from this country, they'll go over to another country. Maybe they're going to go hunt rabbits, maybe they're going to pick pinenuts. Lot of things that they're doing, those whirlwinds. And you pray to them, that whirlwind when it's going. That's another thing that we were brought to attention. And the different kinds of stars in the sky. A lot of different relations that up there, that have passed on, way up there, watching you do whatever you do wrong. And you'll be punished for doing something wrong. You're not doing the things that they taught you, the old people from way back. And you're doing something else. And that's why lot of our Indian people getting hurt. And you pray, you use that tobacco. We don't misuse that tobacco. We use that tobacco for a purpose. For offering to the spirits. We either smoke a little bit of it, or we take the tobacco and roll it, and smoke it. We bless the ground with it, or put it on the brush, or scatter it on the table where we're going to eat. And we do a lot of things like that. Spiritual way, with that tobacco. That

tobacco is something really—is strong thing in our livelihood, of our Indian people. We don't misuse our tobacco. You see some people over there light cigarettes, one right after another. But that guy, he's going to be sick after a while. He'll get black lungs and he'll die. That's how the white people misuse our tobacco nowadays. And it's not their fault for doing that, because they get addicted to that smoke, and that's what happens. And things like tobacco, boy, that's our main source of blessing each other, with that tobacco. We smudge our bodies with that tobacco. We smudge our bodies with sage. There's lot of different kinds sage out there: blue sage, gray sage, and desert sage, and riverbottom sage. You harvest any of those, and you dry it out and make a little packet out of it. You can light it and smudge people with it. And you do that with your food, and smudge your food before you eat. You pray with it. And that's how it is, that sage. And that tobacco, same way. And everything we do, we do the prayers to the Spirit, to protect us in our travels, wherever we go. We use that sage to bless each other. And we all—when we go to school, or a workshop, or do something in another country, we bless each other. I remember one time, I was going to Elko down there. An old guy come along and bless all of us. And he lit up his sage before we get on the airplane. He asked the spirits to go with us so we'd be protected on our journey to our workshop, wherever we're going to go. Some of us went to, way back into Maine, to this Passamaquoddy Tribe. And we had a little conference back there with different tribes of Native people of United States. So those guys, you know, they did the same thing, too. And they sang us some songs with their drum. And the drum is something that's sacred, too, in our history, in our life. That drum, we use it for peaceful work. And we protect our body with that drum. And only one supposed to use that drum is a male. Male child, boy, or a man, old man. He's the

only one supposed to use that drum. Nowadays, no teaching. We see lot of powwows, we see ladies over there using that drum, and pounding the drum and singing. That's not our culture. Our culture, what the ladies are doing is they're destroying our native food, or our native hunting grounds, or something that we use, year-round. And the womens that using the drum, they're not supposed to use it, because they're women. They have different type of livelihood, because they menstruate every month. Every month they menstruate, and when they menstruate, then all that bad poison come out of their system. And they're supposed to bury all of that thing in the ground when they get through out there. After their grandmother or mother blesses them, then they come out of there. Their home out of that, where they have a menstrual for that twelve days or whatever days it take to be sick and leave the house. When the ladies use our drum, that's why I believe, nowadays, our pinenuts is drying up. Lot of our Indian food, especially our grass, the ones we harvest for food, the seeds, they're all dying out. But we are practically misusing our culture by using the drums, because ladies supposed to stand behind the men to sing. Not to use a drum. Because the women have a beautiful voice. And they're supposed to stand behind the men and sing. But they cannot use that drum. That drum is made by the man, and he's supposed to use it as a man to defend his country, whatever territory he works at. And then what he'd do that—the culture, that it's supposed to be taught by the parents, the older parents: don't do this, don't do that, do this here, and do it that way. Because we are growing up in a place nowadays where everybody goes and do whatever they want, and like I said, our culture is slowly diminishing, because nobody teaches children the old ways of life, the way we grew up. But we as children—I am 80 years old now, and I remember all the things that my grandpa taught me, and a lot of ways that my

grandmother taught me, too. What they say about the girls, and how to prepare our meat and stuff like that for the next winter coming. And we do that with rabbits, and we save their fur. We make the pelts into long strands. We hang around the eaves of the house, cured by the womans under the roof of the house. In springtime, we'll braid the rabbits' fur pelts together and make a big blanket. I have slept many days, nights in rabbit blanket. Just like sleeping in electric blanket. And they were pretty warm. We could sleep on top of the snow with rabbit blanket. It'd be, it's nice and warm.

C: Harold, is there anybody that still makes rabbit blankets?

M: That's what I want to do this winter. I'm going to make one. I hear there's lot of rabbits around a certain part of the town back there, in Mason Valley, Smith Valley. So I'm going to go out and harvest the rabbits. It takes about 95 rabbits to make a blanket. So I'm going to go ahead and make me one. And I'll hang it up in the museum out at Pyramid Lake, out by [__inaudible at 34:11__]. **Before it, like, holds a purpose.** And when I was teaching my language there at Pyramid Lake, in day care and Head Start, I'm teaching kids the way I was brought up, and teaching them what's wrong and what's right. Lot of our animals we call a "beast"—they are not beast, they are part of us. We human beings at one time—now, we was animals, like the Coyote. In Paiute way, we call him, Coyote is our uncle. We call him *ha'atsi* [34:50]. And the Bear, he is our aunt. We call him *pa'hua* [34:56]. Someplace, some Indian got Bear to get the pelts off their fur and make a different kind of rug for their house or whatever they, tepee, they got then. Different kind of headdresses out of the bear's head. And we have a Bear Dance up here every year, around Susanville area. I used to go to them kind of Fandangos once in a while, but I haven't been going too much anywhere lately since I'm catching up in my

older ways of life. Ever since I'm getting crippled now, I can't hardly do anything. And maybe one day, I'll make a recording of the things, the songs, what they taught me about certain kind of animals. And there's lot of stories about these animals. We talk about the bumblebee that lives in the ground. He can't fly, but he crawls on the ground real fast. But we call our great-great-great-aunt, or great-great-grandma. The *wihimomoza* [36:01], we call them *wiwih*. You probably see those little holes in the ground, about size of a dime. That's where they tunnel into the ground, and they disappear in. And that's where they live. They don't fly. They look like big bumblebee. Lot of kind of little animals will teach us something about our culture, what kind of relation they are to our Indian people. And you're not supposed to hurt them, just take care of them. Because they are one of your people. Do not kill them. And see, we'll come to town today, and see one of our uncles laying side of the road. Somebody'd hit him, and drag his body alongside the road. Maybe I go back tomorrow, tonight, and pick up his body and bury him. Because white men, they don't care about our animals. And he's one of our relations, our uncle. So I'm going to pick him up and bury him. And lot of other things that we talk about. Our friends, the birds. All kinds of birds is our friends. The wild sparrow, he's a chickenhawk-looking guy, he's a stool pigeon for our people. He'll tell on you. He could tell an eagle, "That guy's bad guy." Or he could tell a buffalo elder, "That guy's good guy." Or, "he's doing something great for his family." The sparrowhawk—you can't hide from him. He's always there, watching you do something. We call him the stool pigeon for our tribal people. All over where the sparrowhawks live—that's another thing, lot of story behind that bird. And lot of other birds got a lot of stories behind it.

C: Can you tell me about Wovoka, and what the Wovoka dance is all about?

M: Yeah, Wovoka, he got his name when he became to be an Indian doctor. They tied him up in a rope, and laid him flat on the ground, on top of big pile of native grass. They call it *memmewahaaru* [38:04], wild hay. Indians probably make their—they make mattress out of it. And you leave it that way for the next party coming by, they'll sleep on it. Well that's what they did to this guy. They tied him up with rawhide rope. And next morning, in his spiritual way, somehow he was so powerful that he broke the rope into million little pieces. There's little pieces laying all over. And then them old people came over to visit him by morning, see how he was—gone. He was gone! And just little pieces of rope all over. That's what them guys was saying. They said, “[**Paiute at 38:42**].” Said, “He broke the rope into million little pieces.” That's how he got his name, that man Wovoka. Lot of people have different definition of saying that word “Wovoka.” He's not cutting wood or anything. The word means “Hey where'd he been, that he broke up that rope into million little pieces?” *Wowovoka hoka* [**Paiute at 39:03**]. So that's how that word, he got his name. And we used to hear him sing at night, and sometime we hum—hum his tune, his song. And when he's Indian doctoring, sometimes he'd pick a kid to be his janitor—to bring his sand and stuff like that into the patient's room. Then he'll take out his feathers with a stick, and put that stick in the ground in those buckets, or little cans loaded with sand, river bottom sand. And then one can was half sand and half empty. Way below—maybe quarter sand, but in a can, yellow can. And that's where he'd spit all of these other things that the bad medicine—he'd do that. And that's what the janitor's supposed to take care of in the morning. Have them clean all of that up, and then dig a hole in a place outside, then dump all that sand in there. Then that's up to the doctor to do what he is supposed to do with that, with all that chemical stuff that he had regurgitated during the

night when he's doctoring the patients. And he takes his feathers out... He doesn't fail. He doesn't leave the feathers all rolled up, he leaves them exposed to the daylight. There's things like that they teach you. And each feather's got words named for them. And that's the spiritual way he doctored his patients, and there's big feathers of different kinds. Sometime he get chickenhawk feathers with pretty designs in it. And those mean something—like I told you the first time, those birds have a lot of meaning, like our relation, and all those related birds are supposed to be some kind of native relation to our people at one time. And we are one of those animals that grew up to what we are now. And we're living in, where we live, buy hats—like I got my World War II hat on, and my Goodwill shirt, white knight shirt. We don't have no more buckskin clothes. We don't have no more war bonnets, and it's against the law to shoot eagles in the sky like we used to, years ago. But nowadays, we go around when they're nesting, and we'll pick up their feathers from the ground. And then we'll have to bless those feathers from picking up. When they get them, put tobacco on the ground where they pick up the feathers. And that's our spiritual way of receiving our eagle feathers. And we don't kill birds no more. We don't do that. So you pick up the ones that die from old age, and then you go to certain ceremonies to pick the feathers off of that bird that died, or died from some cause or way in his death. So everything is religious thing that we are to be taught in our way and our life. And our children's not learning that, and we're supposed to do things like that. And that old man, he used to sit down at night and hum his songs, and pretty soon everybody'd be going to sleep. And I was younger one then. We'd get carried into our tepees, or into our **kamai** [42:43]. Our little willow shed or whatever you call it, **kamai**. And they put us to bed. Next morning, wake up, our storyteller's gone. He's over there

sleeping in his little shed over there. Making lot of noise if he's home. And quite a thing that we do: everybody gets up *early* in the morning, before sunup. Our grandparents wake us up. And we bless our head with water, and then we get some water in our mouth and spit it toward the sun, spray it with our mouth. And we talk with the spirits for our coming day to be protected by our way of life and the prayers, the certain way of the birds, and animals, and whatever we do. Before we eat, we do that, do lot of our ceremonial work before we eat. Do a quick job of praying, wash our head in water, and then we drink water and bless toward the sun. Sun just coming up. That's how we was taught to do. And the old people, that's the first thing they do. They outside, making lot of racket, talking to somebody. Sound like lot of people, but it's just really one person out there, saying the prayers for the whole family. The old people, the grandfather and grandmother, they the ones, the first ones up. They talking real loud to the spirits, pray for all of us that still sleeping, our childrens. And the married couple, the father and the mother, and the old people, they protect everybody. They pray early in the morning. Sometime they take a bath in that ditch, too, when there's ice in the water. I don't know how they do it, but they do it. Boy, I tell you, a lot of racket they make! And they're praying, swimming in that ice water. And I seen my grandma and grandpa do that, wash and take a bath in there, and do a lot of talking in their native words. When they taking a bath, they blessing each other with the sage, and they got a little **pot with them**, they go in with that. Smudging **it in there**. Dry each other off, and they go about their business like nothing happened. But they protect the whole family by doing that. And they sacrificed a lot of things by what they do to protect us as growing up children. And there's lot of teaching to kids like that. And when we'd do that, we'd pray to our food,

and we give a little offering. Maybe you see some old people got little piece of bread, and they'd throw it out the door. They tell their spirit, "Eat. You travel with this." And that's how they teach you, with bread or any kind of food, where they dunk a bread in the soup, or coffee, or cereal, and throw it out the door. And we'd tell the spirits, "Eat." Then you travel and have a good day. They said all of that different things about our food when I'm eating. And then when we get to eating, everybody picks up their plates or whatever they eat out of, and they put it in a little pan so Grandma and Mother can wash the dishes. And the boys go out the door, and they go about doing their hunting, or making arrows, and bows, or help skin rabbit, or, doing lot of outside work. Making your little drums, or whatever things they are allowed to do. And the girls are inside the *kahni* [46:21], they helping the mothers cleaning up the inside, and shaking the blankets outside and hanging them up on the sagebrush, airing it out for the day. And they do lot of work, the girls. They do *hard* work. And do lot of cooking, teach the girls lot of cooking. And there's lot of teaching about that, seeing if they going be lazy, or be active when they grow up to be a woman. And they teach them, they test them all different ways, those old people. And they tell us, "That guy's going to be a good man, they'd better go over there and marry him. He's from another tribe." And the girl go over there and investigate. Sure enough, that little boy, he's working hard, doing lot of things, and that's what she's after. She want a good provider, good man. So she can marry him and have a good family. That's what the old people teach you. You chop wood, you hunt, you do a lot of things around the house, outside. And the girls go about doing their works, about making baskets, and all different kind of baskets, and collecting rocks to grind the foods on, and all kinds of

thing. Making the buckskin clothes. There's a lot of teaching to that, all of that. This what the old people had taught us to do.

C: I see Beverly laughing. Did you want to comment on what Harold's saying?

B: Yeah. That was growing up—the early teachings, was when I was growing up, my grandpa didn't allow us inside to heat up water to wash our face. Had to go out to the ditch and watch our face in that cold water, or the snow. And after we would wash our face in the cold water or the snow, then my grandma would get the deer fat. And she would put it on our face. And that was our lotion. Because we didn't have no cold creams, or any type of perfume-smelling lotion, or any of that when we were raised way out in nowhere. So we had to put—so she would grease us up with the deer fat. And that's how she'd have a flour sack, or that *sugar* sack, for the deer fat. And that's what we greased our face with, and our arms. It would be all shiny! [Laughter] And that was one of our teachings. And we didn't—and I still abide by this. I don't wash my face with warm water. I always use cold water.

C: What was the reason for the cold water?

B: So you wouldn't look old when you *turned* old. And that was, Grandpa says, “You don't want to be looking old when you get old like me,” he says. “You want to look good, a woman's still supposed to look pretty for her man.” [Laughter] Used to tell us, “And don't look at nobody else's husband. Because you remember how you got him. Because when he get tired of you, he's going to leave you for another woman, better-looking than you. So you have to stay pretty!” [Laughter] And a male, he stays with his mom until he's about six, seven, eight years old. So he learns how to cook, how to take care of woman, how you're supposed to protect. Because the teaching is, some day, you might

marry a woman that's lazy. Then you might have to do all the chores to provide for her if you love her. So he says. And that's what I tell my grandchildren. I says, "You're going to get where you'd better start learning how to cook, and this and that, because some day you might marry a woman that's lazy, don't want to cook." And that came to *true* with one of my grandkids. So he gets up and cooks, wash diapers, and bathe the babies, and this, that, and get them all ready for school. He makes sure everything is done. Because the woman he married was this lazy—but she's gotten little bit better now. [Laughter]

But that is part of the teaching! When the male stays at home, helping Grandma or Mom with the chores, so he could learn how to provide and take care of his household in case tragedy—death, his wife died in childbirth, or he marries a lazy woman. Because got to take care of his family. And that was one teaching. And so we abide by that. I even teach that to my children. Even *now*, I say that to my grandkids. [Laughter]

M: Yeah, that's funny thing now. When you stop back to think about the way the old people taught you, and then you explain it to this younger children, and lot of them don't understand, because—

B: Oh, they think you've got old ways.

M: Yeah, they think you got old ways in your life. But actually, it's true. And then, later on, when they get—I got little grandkids, great-great-grandkids, that's coming up now, they're about twelve years old, but they live up in Billingham, Washington. But they know who I am. They come up to me and hug me, and hold me around the hand like this. They know all of that now. And they, "Grandpa, why don't you tell me—tell me about that bird, what they used to do when you was my age, when you was growing up. What did they eat?" "Well, they ate lot of things. All kinds of fruit. They go out and gather

fruit. Just like they make nest in the tree. Go *way* out there and get something, a worm or something, a seed, they'll bring it back to their little babies. Feed them. Well, we do the same way. We go out there and hunt for our family. We bring back deer meat, or we bring a rabbit, we bring back some kind of a wild game bird, and we prepare our food that way with our family." And that's what they were really interested about, different kind of game, and how I grew up. And that's what they were saying. And they wanted to know. And I tell them. And then, they says, "Well, how old were you when you got married?" "Well, it was about 22 years old when I got married." Because my grandfather used to tell me lot of things about women. And when we used to stay out on the ranch, where we worked for my grandparents, my dad and mother worked, everybody, whole family out there working. And every day, cut hay, breaking horses' team for the machinery to pull, and they do lot of work. And the ladies and the old people work inside the big, huge cellar, underground cellar. They'd sort potatoes in their way. Selling potatoes, the ranch would sell these potatoes, and load it in box cars, and ship it to whatever town need potatoes. And that's the kind of work that the old people did. The younger people be out there either plowing, or breaking horses to pull the machine work, or whatever they doing. And that's the way was our life. And everybody had something to do to take care of one another. Nowadays, our children should be doing same thing, instead of staying at home, laying out flat in front of a TV, and telling their mother that, "I want dollar." "I want ten dollars." "Give me money for my car to get gas." That's no good. They should be out working, and help support their mother and father and grandfather. So that to raise a child you're **glued to** what they are doing now. And nobody teach them. And that's why they lay around front of the TV. And when sundown

comes, they out the door, they going out to party. And we didn't do that in our young days. When we go out there to play, it's daytime to play. Not at night. Because you get hurt at night. And the big giant come and pick you up, and throw you in his basket. He'll take you to his residence, and he'll try and cook you and eat you. That's the way, the life we grew up in. And so we was scared of that **paiyitsoo'** [54:54] coming around and jerking us up out of the playground, and take us to his house and kill us and eat us. That's the way we was taught. So everybody go to bed early. Right at sundown, you're in bed. You don't fool around at night outside. Or went to go potty, and then you come back right in, back into bed. With your grandpa or your dad. And the girls sleep with their grandma or mother. We had separate beds. And the, when the mother and father goes out, they sleep together away from the house, and nobody see them. Then they go visit, or go visit somebody at a place, do some shopping out in town or something. That's the only time they sleep together. But other than that, they don't sleep together in the house. They always slept in the separate beds.

B: And especially during the month that the woman is on her moon. She does not sleep with her husband. She sleeps in another room. Or them days, she would sleep away from the house. Maybe her, and the babies, and the younger ones, the girls, they all go sleep away from the house. They stay away for about ten days. And then, when she's finished, she come and she bless herself in the creek or the cold water, and bathe herself in creeks. And then she comes back in house. Because she's on her monthly, the man has to provide and take care of the rest of the children while she's over there. And, but we don't use that no more. Now, the men sleep with their wives and whatever. And when we were growing up, *I* was growing up, we had to sleep separate, we slept separate from our husbands

during the time we're on our moon. And that was one of the things that we aren't practicing now.

M: And when you get married, you can't do lot of things like when you're single. When you're single, you can go hunt anytime, whatever you want to hunt. But when you get married, and your wife's pregnant, you can't hunt. Otherwise the child be born and crippled, or—

B: Some deformed—

M: —some deformation of the child. You can't go hunting, you can't go fishing, when it's almost time for delivery. You can't do nothing. You got to stay close to the wife and take care of her. Otherwise, you do something wrong, you go hunt a rabbit, kill a rabbit, you're punishing your child that's in the womb. And you can't do hardly anything.

B: That's part of the teaching.

M: That's part of the teaching. You want a strong child. But they got to stay close to the wife and take care of her once her once she's in pregnancy time of the child that's in the womb. There's lot of stories, lot of teachings like that. There's too much things to—

B: So many, so we don't even have enough time. There was lot more to be taught. A lot more that must be taught. But then we don't have that anymore. We're losing it. Because of intermarriage of different tribes—and not only different tribes, but married into other races. Hispanic, or the **tai'po** [58:29]. We're losing it.

M: Yeah, if your wife is pregnant, and you're out there in the field irrigating, and the storm's coming up, you'd better leave the field and get home. You can't stay out there, otherwise they claim that the lightning will come down and kill your child while she's carrying your baby in the mother's womb. When lightning striking, you got to get inside, keep

everything—pull the curtains, and shut the doors and windows, and stay by your wife so the child be protected. That's how—that's another teaching, about the storm, the lightning, and the thundering. And I think lot of people forget to teach their children that. That's why a lot of our children, some might deform. They're born crippled, or mentally ill somewhere. Or maybe, what they call it? Some kind of syndrome, where they lay in the bed and they die. What do you call it? Crib death? Something of that nature. Lot of things that can happen when you don't follow the life the way the old people taught you. And you do something else. And you punished your child or your family that way. Supposed to be carried away the way the old people tell you how to live your life. And that way wherever you go, you got to do the right thing. The thing to always do, to do things you are supposed to do with the family, don't run off and leave them. Take care of them, provide for them. And that's the way life is today. And even now today, our grandkids, we have to prays for them guys, so they won't be going off to another tribe. And lot of our children nowadays, they living in fast lane, I said earlier, because nobody give them the right teaching. The correctioned way of life. Nowadays, you see kids writing graffiitis which we don't understand. Things like that. They stay up all hours of the night raising Cain out there with some other nationality of people. They don't care about their world or their life or the family. They growing up wild, they like wild beasts, with no correction. Everything's got to be taught. You got a dog over there, you teach a dog. "Come here, poochie. Sit down. Eat." You got to talk to them. Even girls got cat, you've got girls talking to it, "Kitty kitty, oh you kitty, oh kitty." We talk to the animals, you got to teach them! Our children growing up that way. We have to be taught by the grown-up. And don't leave your children unattended. And always teaching your children

the right thing. Not the wrong way. That's our Indian way of life. But when we get old, we'll think about that on the way down to our grown-up way. And what our grandparents and the old people have taught you, in **the hair days of the life**, after you grow up and then you think back, "Gee, them people were smart. They teach me that. And now I'm living through that life right now so I got to take care of my family."

[End of recording]