



Lois Whitney

Great Basin Indian Archive

GBIA 026



Oral History Interview by

Lois Whitney
May 2011
Elko, NV



Great Basin College • Great Basin Indian Archives
1500 College Parkway Elko, Nevada 89801
<http://www.gbcnv.edu/gbia/>
775.738.8493



Produced in partnership with
Barrick Gold of North America

GBIA 026

Interviewee: Lois Whitney

Interviewer: Norm Cavanaugh

Date: May, 2011

W: Okay. My name is Lois Whitney. I was born and raised right here in Elko, as were my children, my mother—who was born up on the hill, next to the smoke shop. So we have strong ties to Elko. But, my dad is from Owyhee. His name was Dale Dick. And there's a large family of Dicks in Owyhee. We're related to many people, including the Whiterocks. And the family is big. But anyway, on my grandfather's side—he's from Austin, the Austin area, and he's a *tekkotekka* [1:31], and we're also, I'm part of the *Tosawih*, too, because of my dad, moving from the Paradise Valley, Owyhee, the Golconda, that area there, as they were pushed into Owyhee. So... And then, I'm also indirectly related to the Marshs, and the Caskeys. My grandmother is a Caskey. Or, she was a Marsh, actually, **Ollie** Marsh. So, I come from a big, big family. And I'm just really glad today to hear each and every one of you tell a little bit about yourself, which is a lot. We don't do that anymore. And as a way of introduction, if you came into a room where there were other Shoshone people, generally you would have to say, "I am So-and-So, this is my grandfather, this is my grandmother," and you give them this long list of—and then they finally say, "Oh, I guess we can sit down and listen to this person talk." Otherwise, if they can't validate who you are, they look at you with a little suspicion. And anyway... I am doing a small presentation, and I am picking up for Katherine Blossom. I am not a prayer person, or a healing person, but I do know some about the medicines that we do have. And so—and I know that that's what Katherine does. She does prayers. But that's not to say that prayer wasn't always something that was a part of our lives, because every morning, my grandmother, Judy Jackson—[Judy] Johnson Jackson, who was from the Beowawe area—she would not be carrying one of these

bottles, but she would have a cup of water. Water was very critical to our way of life as Native people. And I wish more and more people would recognize the importance of water. And I'm just going to go off and tell you a little bit about water. Grandfather said a long time ago, one day we're going to be paying for our water. And that's before he understood about airplanes, and cars that ran by themselves, or windows that went up and down by themselves, and everything else that's going around. But he also said that one day, our water would be on fire. We would not be able to see it. We would not be able to taste it. But our water would be on fire. And I believe what he was talking about was the nuclear fallout that we're getting really close to being subjected to, especially after what has happened in Japan. So value your water. My presentation today is to talk a little about the physical, the emotional, and the spiritual healing of our Native people. Water was critical for that. If a child fell, or if somebody fell, and they were knocked out or whatever, feeling bad, water was used to bless them. It was taken and their, the area where they fell was usually, water would be sprinkled on them, or their head. Water was sprinkled on them, and prayers were made, and prayers always went up in that direction. But yeah—and for little children, they always says, [**Shoshone at 4:55**] “*Mappuisinneh*.” [“Bless him/her.”] And that means if a child fell, and wasn't coherent, then they would put the water on the child and bless the child until the child was feeling good again. So water is very important to your physical, your emotional, and your spiritual health. Don't forget that. So we have to take care of water. Okay. I'm going to start at the physical part. We did water. Sagebrush. Sagebrush was taken internally by our people almost daily. Maybe two or three times a day. It was either chewed on—if you had a cold or were coughing, you would take a leaf and chew on the leaf—or it was

boiled into a type of a tea, and many of our people would drink this tea throughout the day. Maybe at morning and in the evening. And those people, according to some medical information we've gotten, have verified that, apparently the properties in the sagebrush have helped them in their cleansing and their healing, and it was very useful to them. If you got a bee bite, what'd you do? Go take the sagebrush and rub it on the area that you were bitten. That helped soothe. So we had all of our medicine at hand, we didn't have to go out looking. And sagebrush—I consider sagebrush in this area to be our rainforest. And they cut my rainforest down pretty quick. So I might throw a little bit of activism here, but that's kind of how I feel. So the sagebrush was used to—was ingested, and it was also used in part of the offering that they made when they made the little bit of tobacco. And they drank it, they chewed on it. The other item we have here is what we call *totsa*. The *totsa* grows usually in areas where it's higher, rocky—kind of hard to get to. And it grows like a big tube, tubular. It can probably can get as—I've seen it get that big. [Indicates roughly six inches or more.] And it looks like, probably, a great big sugarbeet. But it grows into the ground. It's related a little bit to the parsley family, because it grows tall. It'll grow tall, and then the tops have like a little poofy spiral type of flower. It's not really a flower, but when it's dry, and usually you can smell the *totsa* when you're out in the mountains, you know you're nearby. But you really have to dig for the *totsa*. The *totsa* is in—per our family, and I see Norman has done the same thing—the *totsa* is cut in circles, very much like Norm has done here. And then it's strung, he strung it through wire to hang it up to dry. It also is good for colds. You can smoke this, you can drink it, you can chew on it. You can put it on the stove—for those of us who have wood stoves, or even if you're out, you've got a campfire going. I

wouldn't put it on your gas burner, but I would put it in a pan maybe on your gas burner. But this has the properties of healing for our colds, allergies probably. A lot of our people have allergies nowadays. And I know **Leah**, my sister, drinks *totsa* almost daily because she has *tons* of allergies; she's always got a cough, something going on with her. But the *totsa* is then shaved, and I see Norm has done that right here. This is your *totsa*, and he's shaved it to where it's really fine. And this is really nice. This is really nice. And that can be rolled along with other—tobaccos, or whatever else you might have—and it can be smoked. And when we smoke, it's not the same as when a person—I mean, I'm not a smoker, but I will smoke for my own cleansing. Giving up a prayer, and the smoke carrying my prayer up into the sky, up to where it needs to go. That's generally what our people do. Most native people are smoking, too, for that physical, for that emotional, for that spiritual release and healing. If I go too fast, stop me. Headaches. I'm a willow-weaver, and these are willows. These are natural, the willows from this area. These are native. We have a lot of invasive species right now, so they, you can't use as much of the invasive species as we can of our traditional willow, because of the bitter taste, and it leaves a funny film in your mouth. But we split the willows with our teeth, and with our fingers. And this has the properties of getting rid of headaches. And as a matter of fact, that's what aspirin is made of, is the willow. So this is natural. Let's see here... And then we have over here—you said you thought this was *antapittseh kwana*. Actually, *papohovi*. It's this one here. That one there? *This is antapittseh kwana—oh! Am I not supposed to move around too much? Well, this is—maybe I'll get Norm to help me. Then I won't run around so much. This is antapittseh kwana. This antapittseh kwana came from the Owyhee area just above the rodeo grounds, up on—there's couple, oh—you*

know where they have, the water comes naturally, this kind of marshy place there? Virginia Jones' dad did that for me. And then, it also grows in Lee, Nevada. Usually, it's ready by June, I believe. And it's a plant that grows about that high, and it's pretty delicate, because apparently, whoever collected this just rolled it into a little braid here, and that's what it'll look like. But the leaves, the property of the *antapittseh kwana* is great for taking out infection. If you have a sore, infection, and it needs to be cleaned out, you take that *antapittseh kwana*, and it's put between cloth—it's wet—you make a compress out of it, and it has to be wet, and you put that on top of the infection, and it helps draw out the infection. And it has this sweet smell. Too bad we didn't get any seeds with it, because I would have tried to plant it to see if I can get some growing. But most of our plants, they're used to a certain area. They don't just grow everywhere. It's just like the different zones of the growing season. You can't plant something delicate in the real cold area. I mean, these, they all have their own properties, the way they survive, and many of our plants were very delicate. I am certain that there—and so have our people felt—that there was more of the plants here at one time. And that disappeared when we had that rush of people coming through the Humboldt River and exhausting all of the plants that were in that area. So there were very few plants that survived. These are just some of the plants that we have now that we're still able to collect. And so, we didn't have the doctors that we're used to. But we did have doctors. We had prayers, people that did prayers, and we had people that did hands-on healing. There are very few that are left now. I think the last doctor that I was fortunate to get prayed for and doctored was when Alec Cleveland—he was from Owyhee—when he did the doctoring for me when I lost my two girls. And that was quite an experience. It's just too bad we don't have that kind

of strong people anymore that are taken care of from the time they're real small to the time they're starting to practice. And I don't recall him ever using anything more than just water and prayer, when I was doctored. But it was an incredible experience for us—for me at that time, because I was at that point where the outside world looked really attractive to me, all that glitter and glamour of the new society, the things that were happening, you know. So I was already married, and had children probably in the [19]50s—no, it was in [19]68, was when Alec Cleveland doctored me. And I still, it was an incredible experience. You *have* to be—for somebody that had to learn the doctoring from the time he was real small to the time he became an adult, that was his life. And it was a very humble life. So, not very many people will brag about being a doctor. As a matter of fact, these people never say anything. They are always just sought out because it is known by the communities that these people with special gifts are the ones that you go to when you need the special healing, the hands-on. Or even the physical. And also, these doctors—which I've come to realize, too—spoke a language that was different from our language. Because they always had a helper that they spoke to, and then the helper was the one that interpreted to the patient what they were supposed to do, to go about this healing process. So it was an incredible experience. I'm hoping that at some point, we'll get some young people who have that gift, and those people will be nurtured and brought forth so that they can share what they do know. Okay. They ingested—and this, too. This is called *papohovi*. Most often, this grows in the area where there's water. It's a sweeter type of a sage—it's a sage. And it can be boiled into a tea. It can be used as a compress as well, as can the sage. That can be used as a compress. Let's see. Now, we've been—oh, and now we've come to this. You've seen this plant a lot. And this red,

and when it's ripe it's just real, just real deep red, almost this color right now. I had to collect this, because I didn't have any. But right now, it's growing, because the leaves are starting to, they're just starting to come up. They're starting to, they'll grow probably about three, four feet high, and they'll be in tight clusters. Now, if I'm not mistaken, this is for diarrhea, and also for—it's boiled to help combat diarrhea, and there's the other, and I can't think of the other condition that the person had to boil to drink this. But if I think of it, I'll try to come back to it. Okay. Now, we've talked about all the ones that can be ingested—the *totsa*, the sagebrush—oh. Oh! Yes. And then, we have this root, which is—I'm not really certain the name of this root, but what you do is when you have a cold, you're not feeling good, you just chew on it. And it's like just keeping a toothpick in your mouth, you just suck on the item, and... Now, I believe this came from Pyramid Lake, this came from some of my husband's family from the Pyramid Lake area, and I wasn't quite sure what he called this plant.

C: Bear root. They call it bear root.

W: Bear root. Okay, this is what *they* chewed on. So. And I'm not sure that I've ever seen the bear root in this area that I could pick it. It has to be probably in the California area, Pyramid Lake, Alturas and that area there. And I'm only speaking of plants that are from this area here. And most of these can be, you can pick this up here. Also, to be ingested. This white rock is called *pisappin*. *Pisappin* is used by scraping it into water. And it can be drank. It goes along with prayers. *Pisappin* is used for, also going into—when you're going to be doctored, it's basically ground up, either to use as a powder, or with a little bit of water. And it's the face, or the areas of the body are marked. This is called

*pisappin*¹. Also, I was surprised that I found the *pisappin* in—these were given to me by Robert Burton from the Battle Mountain area. And when I scraped it, it was, the rock seemed a little bit pink. But most often, it's white. It's like a chalk—it looks like a chalk. But, my understanding, it's good for stomach ailments as well. And again, for drinking it. Usually when you're going into a sweat, sometimes when you're doing a ceremony. Even a gathering of people. It's mixed with the water that you're going to drink, and everybody drinks it. Everybody drinks part of this water, and that's part of the healing. If I'm going too fast, slow me down. Okay? Now... Those are the medicines that can be used for the physical. Now, for the emotional, would be—again, the sagebrush, for prayers. The sagebrush here, you see I picked it up from the root. For those people that do prayers, that's how you collect this sagebrush, for praying with, and to use in some of the ceremonies. And also, then, we use—the cedar is very, very important, too, in the spiritual and the emotional. It's, again, mixed with other tobaccos or similar native plants that can be smoked, put on the hot rock, or the fire. Mixed smoke. And usually, the cedar, the sage, the rabbitbrush, they're all used to ward off bad energy. And generally, when our people talk about the emotional, that's that bad energy. The spiritual, they're having trouble with the spirit side of them. They would bless themselves with the smoke from the cedar. This is rabbitbrush. This is also for the emotional and the spiritual. In our family, if a child had, or family member was being bothered by bad spirits, or just felt really bad—nightmares, whatever—towards the evening, just before the sun goes down, this bunch of rabbitbrush would be lit until it creates like a smoke. And the person that was going to be blessed would be placed in the immediate area of a room where they're going to be

¹ Actually *aippin*; LW corrects herself further on (see p. 17, or 42:50 in the audio).

sleeping, and they were covered with a cloth of some sort, just to keep the burning embers from getting on them. But this was burnt, and then they were blessed. Prayers were given, said, throughout their whole body. And I remember Grandma doing this. Grandma just prayed, she was not a healer. But this is the things you did for your immediate family, when there were no doctors around. So, this is the emotional and the spiritual use of this rabbitbrush. And also, when the rabbitbrush's flower turns bright yellow, that's when it's time to go pick your pinenuts. That's when you knew that pinenuts were ready. I brought with me, as well, for the—this should have been the physical part. And this is also spiritual. This is the wild rose bush, native to our area. Some of the prayer people, as part of the—they each have their own use of particular items. So not one [skip in audio at 24:03] always use the same one, they had their own choices. But I understand that this here, the wild rose bush, was boiled, and it was given to the person that was having problems, the ailing party. And usually, at least our custom in our family, is that when we have a family member that is deceased, this rose bush was put into the coffin, or the burial garment, or whatever they were wearing, so as to protect the family so that the one that was deceased would not come back and bother the family. That was what was used for the wild rose bush. But I think that the wild rose bush *flower* is much more fragrant than what they have in the market today, because I make potpourri out of the little pink flower that I gather. And I mix the potpourri with the cedar, with the sage, with the grandfather sage, with the sagebrush, and with some of the willow. Now, that takes care of the physical and the emotional. And now we're going to come back over here to the spiritual. Again, water was very critical to the spiritual. Always cleansing yourself, blessing yourself. I understand—this here is actually the shavings, it's the inner

membrane that I've scraped away from the willow. I take the bark off first, and then between the bark and the actual rod itself is a membrane, and that's what this is, where I've scraped it. And I've kept this because there is a gentleman that uses this for his sweats. He smokes this with his mixture. So, and I didn't know of that. And I'm not sure—I think the man was from the Pyramid Lake area. Also, the sweetgrass. You can pass it around. I think a lot of you have smelled the sweetgrass. You can take some of this, here, too. Smell that, and... Sweetgrass is burned for the emotional and the spiritual, again with prayers. It also helps when you're having a bad time in warding off that bad energy, to smoke your house. I say "smoke your house," other people say "smudge." But that's what it's used for. And then, this here is grandfather sage, or white sage. This does come from California, from the California area. Bishop, Lone Pine area. And it's a bundle, and it burns really well, and it smells so nice. It's all different. And again, that's for part of the prayers. And then, I just have a mixture of tobacco, and this is *papohovi*. I haven't put any of the willow on it. Or the *totsa*, that could use a bunch of *totsa* with it, too. Does anybody have any questions? Because this is just a little bit of what we have. I wanted to talk a little bit about, not only do we use the white rock, but there's also a red rock, and that's called *aippin*², and it's for women that wear rouge, it sort of has that property. It's powdery, and it's really red. But that was also to ward off bad energy. If you were going into a gathering of people that you weren't familiar with, the individual would put the red on the forehead, behind the head, wherever they felt that if anybody struck them with bad energy, that it would protect them. And it was a powder, too, very

² Actually *pisappin*; LW corrects herself further on (see p. 17, or 42:50 in the audio).

much like this. Let me just kind of pass this around, so you can see what this is here.

Does anybody have any questions?

U1: Well, I do, I guess. So, all of these are native to Nevada, pretty much?

W: All of them are native to Nevada, yes.

U1: Would there have been any other things used that might have been traded, or prized, or...?

W: Well, I think probably, if anything would have been traded, it might have been this root here. Also, the stick with the grandfather white sage. I had some camas seeds, too, that I intended to plant; this gentleman said that his last name was **Camas**, but camas was eaten, the camas bulb was eaten in the Idaho area. And that was part of trading. Our people used to make jerky out of deer meat, and also antelope. And I've seen that, we don't go on antelope drives anymore, so antelope has not been used as much in our area. But from the Fort Washakie area, they traded some antelope jerky with us. And it was really quite good.

U1: [__inaudible at 29:43__].

W: Yeah. It's really quite good. Yes. Well, actually, when you're going to smudge a room, you've got to open all your windows, and all your doors. Because the smudging is to get rid of that negative energy that—so, what you would do is, either you would burn that smudge stick there, or you would make a smudge stick out of your sage. And you would smoke the whole house, go through the whole house, filling it with smoke. Your fire alarms will go off, but that's what needs to happen, because it has to be really thick. And then, when you open up your windows and stuff, all of that is just blown out. The bad energy goes out. And some of our people today still have problems with the houses on

the top, because they've been visited by—not *our* people. I think they've been visited by, probably, there were Chinese people that came through and had little encampments in different parts of this area here, and I believe that the top Colony, from the information that I've gathered, the top Colony has several places where they might have disturbed the resting place of an oriental person. I know in my daughter's house, they see this little tiny man. They see him often. He's in the house. So, every once in a while, when they start feeling really bad, or when they're at a bad point in there lives that that's when it bothers them, then they go and have the house smoked and prayed for. And my uncle passed away in my house. And my house was a new—I consider it a new house, they were built in the [19]70s. Or, [19]68 and [19]70s. And I've never had him bother me, but my children see him there. And sometimes it's the little guys that see things, not the older people. The little ones are more in tune as to what's going on. And when you see, when that starts happening, you know, get somebody to come pray for you. And we have several people in our community do the prayers, do the smudging. I think among those people are Chet Stevens, Katherine Blossom, **Sean Marsh**... These are some people that can help. But generally, your elders know how to smudge, and they can come and take care of that for you. And I'm real fortunate to know that [audio cuts out at 32:22] Gerry is a prayer person. And she did a lot of prayers for my mom when my mom was sick, and we lost mom last year. But she's always been great about standing up and giving the prayers for us, and putting us in a good place before we start our meetings. That's always really, really important. And think, when your uncle—her husband—was really sick, he had cancer of the throat, I believe it was her prayers that really helped him. And he's giving me a bad time all the time, he gives me a lot of grief! [Laughter] But, does

anybody have any other questions, or something that, you know, you would like to share that your family does? Because not everybody does the same thing. There's a general thing we do, and then there's the things that are reserved for families. So, even though we are all Native American, we're all as different as we are similar, in the way we believe and the way we do things, the way we present ourselves, and so forth. And so—and I am Shoshone, from this area. And my grandparents are Shoshone, from this area. And even though there's paperwork that says that my grandfather, the Dicks that came from the Paradise Valley area, are—the papers say they're Shoshone, but I believe that they're Paiute. So, I'm a mixture, too. And Whitney is a Navajo name. [Laughter] My ex-husband was Navajo. Navajo and Paiute. And so, Whitney would not have been a common name among the Shoshone people. But, and Norm is right, you know; we all had, many women had Indian names, Native names, and they might've been given a nickname that was built on, or they might've been named after a rancher. But these are basically the same medicines our people would have used then, that I'm hoping our people will use today. Continue to use it. If you don't use it, you *lose* it.

U2: You lose it, yeah.

W: You *lose* it. Because, as, even though we think there's an abundance of sage, it's not the abundance of sage as it used to be. And if you don't pray for your medicines, your plants—I don't think we do a lot of planning, but if anything is going to be passed on, it should be done in the family, you know, the same way with the language. If you're going to speak your language, it should start in the family. And that's where we keep things going. Oh! Chokecherry!

C: Explain how [Shoshone at 35:24].

W: Oh, okay. I can do it. This is a chokecherry patty. This is chokecherries that have been mashed—because they're, the seeds are not broken—and made into a patty, like a hamburger patty, and dried for storing for later use. So, if you were going to use it, you take what you need, you boiled it, and you mixed it with other things. I just like it plain, just plain chokecherry pudding. And I'm going to be providing chokecherry pudding, buckberry pudding, and *tepakwini* [36:05]—pinenut gravy—during the reception on the 11th of July, for visitors. As a matter of fact, we're going to get a lot of stuff. We're getting three elk, seven deer, groundhog from Owyhee, deer from Owyhee, deer from South Fork, and we're trying to get more groundhog from the Yomba Tribe. And we have squirrels running around here, but nobody wants to eat the squirrels in this neighborhood because *we* don't know what they're eating! [Laughter] But, the groundhogs, yeah. I was raised on groundhog. And my birthday always fell on Memorial Day. And that was always a sad time, but I always looked forward to having groundhog during Memorial Day! [Laughter] And our groundhog, just like the—there was a tribe, a group of people that came here, the ones that live in yurts. What are they called?

U3: Mongolians.

W: Mongolians. They eat groundhog too. And they prepared their groundhog here, we prepared our groundhog, and we shared.

U3: Was it similar? Or was it different?

W: Theirs was different. Our groundhog was, after you've gutted the groundhog, you singe the hair, you've pretty much laced up the area that you took the intestines from, laced it up. And some people might have packed it with some type of an herb or whatever. But we just laced it up, and burnt the hair off. And then you're left with this sort of crust,

nice, thick crust. Black, burnt crust, which is like foil, and then the groundhog is cooked underground. And it's cooked until it's done, and it's pretty rich. You can't eat too much.

It—

U3: It's kind of a dark, darkish meat, isn't it?

W: No, it's not. Well... Well, it is darker—well, I would say, it is darker than chicken.

U3: Tastes just like chicken! [Laughter]

W: It's different! [Laughter] You're going to have to try some. It's a little bit different. It's like with anything that you never had before, you have to acquire a taste for it. Just like a lot of people don't like pinenut pudding, and all it is is ground-up pinenuts that have been roasted and charred and dried and ground into a thick paste, just with water. And a lot of people don't like that taste, and I just *love* it! [Laughter] It's good for you! Very, very healthy. But you know, you can only eat a little bit. Too much of a good thing is not good, as we've come to find out as a people. And two, because of the food that we had was sparse, our people were not big. Our people were thin, they were strong, they had endurance, they could run a long ways, they traveled for long distances, and they ate just a little bit of whatever they could put in their hand, you know? That's, and now we've become excessive with everything that's good, and I think we show it. You know? Okay. Norman says I can go ahead and touch this. He says this is not eagle, but this is—this is just a dreamcatcher? The dreamcatcher didn't come from the Shoshone people, it came from the—is it from the Sioux tribe, or other tribes? Their thoughts were that if you hung up this dreamcatcher, that your bad dreams would be caught, and the good dreams would come through the hole. And there's usually a hole in the center. But, and then it's adorned with the plumes, and the feathers. The feathers are earned. When you earn your

feather, then you can wear your feather. And that's talking about an eagle feather. And it's very respected. The eagle takes our prayers. It is the mightiest bird. And I wanted to say, too, about prayers—when the person that's giving a prayer gives a prayer, it covers everything. Yourself, your family, all the little children, all the relatives, those that are getting old, those whose hearts feel heavy, those who feel good, those who are traveling that they get to their destination in a safe way, but their families are going to be fine, the four-legged ones, the ones that crawl, the ones that live under the water, that live under the ground, the ones that walk upon the land, that fly upon the land, the mountains, the water, the food. That's what you give thanks to. You name everything, and sometimes our prayers do go on and on and on. But, that's the spiritual part. Well, I want to thank you for letting me do this, and I also would like to invite each and every one of you to the reunion. Even **share**. I mean, this is part of the healing, we're having a difficult time, many of our people right now. We're losing a lot of our culture, we're losing our ties to our families, when that's what it used to be about, is that if our family was together, we were all together. We were happy. But different occupations, experiences, take us different places. But we never forget who we are. We're still here, and we're still using some of our plants and our animals in a good way. Okay. I think I can. This one was *papohovi*. This one is *totsa*. This one here is *tontsiah*, which is—*tontsiah* is like, the blooming, there's girls that are named *tontsiah*. But this is *tontsiah*. I'm not sure what they call the rabbitbrush again—

C: *Sippapin*.

W: *Sippapin?* Okay. And... help me.

U4: What is that, cedar?

W: Cedar.

U4: I don't know. In Paiute, we just call it *waap*.

W: *Waap*³? Okay. This *shepin* is willow. Pardon?

U4: ***Saawaapi***? In Paiute, sagebrush. ***Saawaapi***.

W: Mhm. And that's it. I'm not sure what they call this. And this was called *pisappin*. Or no, this *epi*. *Epi* is the white one, *pisappin* is the red one. And *pah* is water. We all know water. Yeah.

U5: Real quick question: do you say *dotsa* with a "d" or *totsa* with a "t"?

W: I say with a "d," *dotsa*. Even—other people will put "t" in front of it, but I say "d," *dotsa*. And, but, we're all mixed, now, too. So it's okay. And what's really interesting about our language is the different dialects. You can tell when somebody's talking—I know when somebody's talking that came from Duckwater, because they speak different than Ely. And what's *really* different is to hear the Timbisha Shoshone speak. They—but they speak in Shoshone. But here, the Comanche speak Shoshone. Or the Eastern Shoshones. We're all the numic-speaking people. And the Utes! I couldn't believe it! I could hear the conversation of the two Ute people that were talking in Ute, and I thought we weren't related! You know? But Shoshone and Paiute are so close, closely related. And that's all I have.

[End of recording]

³ *Waappin*