



Clara Woodson & Gracie Begay

Great Basin Indian Archive

GBIA 005



Oral History Interview by

Joe Ducette
March 16, 2006
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 005

Interviewee: Clara Woodson and Gracie Begay

Interviewer: Joe Ducette

Date: June 20, 2006

W: Well, I was born in Battle Mountain, Nevada, June 20th, 1920. I lived with all my grandparents. And my grandfather was alive, too, at that time. And he was the only male in the family. The rest were all widows, or divorcee, or whatever you call it! [Laughter] And, but I lived with all of them. And I lived with my great-great grandmother for 12 years, because I was 12 when she passed on. But I lived with the rest. After she passed on, I lived with my great-grandmother, Mary Horton, that you see in the picture. She goes to work every day for the Horton family in Battle Mountain. And where she got that name of "Horton," she worked for a Jim Horton that had the grocery store, dry goods store, right there in Battle Mountain where the Owl Café is, and casino. That used to be his store. So, my great-grandmother Mary worked for them for all these years. But I didn't see this part of it, I just heard this one. They told me that Mr. Horton told her that she's been in his family for so long, that he was going to give his name to her. So that's how she became Mary Horton. Whether there had been any papers drawn, or anything like that, I don't know. That part I don't know. So, she became Mary Horton. So, she was Mary Horton until the day she passed on. And she worked for these people all these years. She was already in her hundreds, when she used to go to work, about a mile and a half each way. And she was active. And never stopped for anything. When she gets started, she just walks until she gets there, and walks until she gets back. And she worked there for many, many years—until I grew up, and then when I grew up, I took over her job, because she got to the point where she couldn't work anymore. So I worked there for quite a few years, too, after that.

I'm from Shoshone, in Battle Mountain. And at that time, our chief in Battle Mountain and Austin area was Tutuwa. And he was the chief on that side, whereas Te-Moak was on this side. And so he's been a chief for all those years, and he, that was his responsibility, was the area on that side.

D: And then, did you have a nickname as a child, or...?

W: *Waiyu. Wai-yu.* I don't know what it means. Do you? [Laughter] Yeah. *Waiyu.*

D: What was life like growing up?

W: Wonderful. We didn't know what hardship was, because we were just having too much fun! [Laughter] We lived in the hills for many years, and we didn't know what it was to struggle because my grandfather was a good provider.

D: What was your house like?

W: We lived in tents. And sometimes, we lived in—

B: Wikiups.

W: Huh? What they call it? Wikiup, yeah. So, wherever we wanted to go, that's where was our home.

D: Can you describe what a wikiup is like?

W: It's sagebrush. Just all built together. Together, and packed together somehow, I don't know. But that's how it was. And then the tent was a regular tent that you buy from any store. So we lived in that for years and years. And we had, my grandfather had plenty of horses, and he had plenty of wagons, and we lived between Battle Mountain and Austin, up in there, in King Creek area. And my grandfather was given some land up in that area. I guess it's registered in Austin, because Austin at that time was county seat. So, he was given that strip of land back in there. So that's where we lived for many years. So, twice,

maybe three times a year, he makes a trip into Austin, or he makes a trip into Battle Mountain, gets all his supplies. The rest, he grew. And he'd hunt. So we always had plenty to eat. So, we were—and we were never sick. We never had to go to a doctor that I would even remember. We never had taken any medicine, except an herb for a sore throat once in a while. But we were never sick. And we were just happy as a lark! [Laughter]

D: When—as children, what did you do for fun?

W: Anything you wanted to do. You can go for walks, you can climb trees, you can go wading, whatever. It's there.

B: Picking pinenuts.

W: Yeah. Pinenuts, and berries.

B: Berries.

W: Everything, was just right there. So, whatever you want to do.

D: Did you have any games that you played?

W: Mmhm, yeah. Different kind of games that they taught us how to play. So, like, whatever.

D: What kind, or don't you remember?

W: Well, one was kick the—what they call kick, they made a ball out of a rag, like a ball. And then you kick it. No! You don't kick it, you take a stick, you hit it with a stick.

Remember?

B: Unnhh, I don't remember that part! [Laughter]

W: Yeah, you hit it with a stick, and that was it. So... But, at least, whatever you wanted to play, it was there. So. But, everybody was happy. Nobody, there was no fighting, no nothing. There was no booze, so there was nothing like that. So everybody was happy. When people stopped by, they know that my grandfather always had plenty of food, so

whoever's going through always stopped by for two or three days, and visit, and he gives them enough food to go wherever they're going to go.

D: What kind of food did you have as kids?

W: Whatever you—

B: Whatever.

W: Everything. Everything was there. We had wild potatoes, we had onions, we had carrots.

B: Wild carrots.

W: Wild berries, and...

B: Pinenuts.

W: Pinenuts.

B: Jackrabbits.

W: Berries. Jackrabbits, squirrels. You name it, it was there. Deer. Want to go fishing, there's fish. You name it, it's there. And it was free. And you didn't have to ask anybody, or worry about anybody telling you you can't hunt here or you can't hunt there. And he made, my grandfather made ropes for the ranchers. He made cowhide ropes, and whatever the horses, they call it. What they, they're on their heads. Conchos?

B: Mmhm.

W: Yeah, he made all of that. And made all kinds of stuff for horse. And lot of smaller ropes, and bigger ropes for bigger wagons and stuff like that. But he did all of that. He took care of all the horses for all those ranchers. So he worked several ranches down there. And then, when his sons got older, they followed his footsteps, and so they did the same thing, too. The grandparents—the grandmothers, every night is storytime. And like I said, we're up there in the open, in the tents, and there's two, three kids all out there, and they all go

to bed at the same time. So, that's when the storytime comes. And what you do when they tell you a story, you repeat what they say. And, so, she tells the story, and pretty soon she only hears maybe five voices. And then she knows one's down. And then she keeps on telling, and then there's three, and then there's two, and then pretty soon there's no more. And that's the end of the story. But you've got to remember where it ended, because the next night it's going to continue from there. So, every night, we have to have stories before we went to bed.

D: Do you remember any of the stories?

W: God, it's been so long, I don't even remember! [Laughter] There's a lot of those stories, most of them was stories that they say how the world was made, and you know, about God, and things like that. And how things originated, where they came from, and it's stuff like that.

B: I was born in Austin, Nevada, in 1935. Have both my parents, the pictures. When I was growing up, my—well, in the earlier days, my mom, when they first went to school, she said that the superintendent came and they were all hiding in the sagebrush. They didn't want to go to school. And so they finally caught them, and some of them got sent to Stewart, but my mom said she was glad that she went to school to the eighth grade. And she was thankful for that, because she knew how to read and write. And she knew how to count money. She was smart at math and all this kind of stuff. And so she was always thankful that she went to school. But my aunt and them never went to school, and all she had learned was how to write her name. That was **Adele**. And my mom used to work for the **Hiskys**, when she was a young girl, like her grandma did. And she said she used to save the soaps, you know, from when she was cleaning house, and from the bathtubs and

stuff. She used to save all the soap. Then she'd take it home and make soap out of it to wash her school clothes with. And she'd heat her own water and stuff. She told me all about that, you know. And so, when she got—I'm getting way ahead of myself. My grandma said that when they were, when she was a young girl, she remembered the soldiers coming, she said. I don't know where that was, by Reese River someplace. By Austin. She said lots of soldiers came during the big flood, and she says they took them in wagons. I guess that's when they moved them to Austin. And she was, she said they was giving them blankets and food and stuff. But she said lot of the people got sick from those blankets and stuff. And she said, "They promised us money," and she said, "We no see no money." That's what she was telling us, you remember. "We no see no money." So...

W: We still don't. [Laughter]

B: Yeah! [Laughter] Still haven't seen it! So then she moved, we moved to Battle Mountain. And in the, must have been the 19—I must have been six years—no, about three years old. Maybe 1935. Or was it 1937? And there was a little school down here in Beowawe, in Dunphy. Dunphy, Nevada, where my dad was working for the Hilltop Mine. And so we moved to Dunphy, Nevada, in **Ricksie's**, they used to call it. You know where I'm talking about down here? There was a little school there. There was a store, run by Mrs. Wallace, and there was a school there, and they had cabins. I think there was ten cabins. That's where I went to school in kindergarten. And my sister must have been in the first grade, and my older brother Edward, I think he was probably in the third grade or something like that. But we went to school in Dunphy. And I remember my teacher's name was Christine Cox, and she was, we went to school there. That's the time the kids

used to first make those rubber guns, you know, with the—wooden rubber guns? And I remember one of the boys, young boys, got his eye put out with that rubber gun, because it slipped, hit him in the eye. That's when we were in Dunphy. Then we moved to Battle Mountain, and I went to first grade there. And I grew up in Battle Mountain. My dad built his own house, and he built—we had a well that he dug by his self, and he used to buy watermelons, and bacons, and hams, food, and put them down in the well. And they used to be nice and cool. We never had refrigeration, and we never had electricity. And, so he made his own well, and he made his own—we used to have to go out and get the ice from the railroad. Because he worked for the railroad, and they used to dump these big chunks of ice from the ice cars. And we had, us kids had to go over there every morning and pick up the ice with a wheelbarrow and wheel it back home. That's what my mom used for her iced tea, and they had a, like a swamp cooler, made out of gunnysacks and screen. Sets up high like this on the—and that was our refrigeration. With the ice that we picked from the railroad.

D: What did you do for fun?

B: Well, there wasn't much fun in those days, because we didn't live—we were in public schools, and we didn't live up on the Colonies. We didn't live on the reservation, colonies. We always lived downtown, and away from friends, really. And so we just went to school, and learned discipline early. Not like it is today. We had to learn to be, get home a certain time and all this, or there was the willow tree. And boy, you got willowed if you didn't mind! You know. Now, I remember Battle Mountain, too, and Clara's, her great-grandma. Mary Horton and Aggie and them. They used to make rabbit blankets, out of the rabbit fur. Jackrabbit fur. And I can remember them sewing those blankets

together. And they always had those rabbit blankets, remember they called them? Used to put them down on the floor, and they used to sleep on them.

W: Oh, there's nothing like a rabbit blankets.

B: Yeah! [Laughter]

W: And that's all you need, is one blanket. [Laughter]

B: And I remember her doing that. So in my time, generation, I've known five generations of people that lived past their hundreds. And I'm proud of that, because I can still remember them.

D: Who are they?

B: Well, we had... I wrote down their, let's start with Mary Horton—and her name was Kangaroo, her nickname. And I didn't know 'til now where she got her name, the Mary Horton, until I just heard it from her just now. And she was born in 1859, she died in 1974. And she was the mother of Aggie Jackson. No, wait a minute, I've got that wrong. Mary Horton was born 1825, and she died in 1956. Mary Horton. Aggie Jackson was born 1859, and then she died in 1974. Ida Blossom Long, a daughter of Aggie Jackson, was born October 5, 1907, and she died July 5, 1988. Glenda Blossom Johnson was the daughter of Ida Johnson, but I don't have her death listed down. Harlan Jackson, son of Aggie Jackson, died age 101 in Battle Mountain. Then you had Millie Cavanaugh, daughter of Aggie Jackson, which is Clara's mom. Then Jerry Jackson, son of Aggie Jackson. And I've got Clara Blossom Woodson, daughter of Millie Cavanaugh. Then I got Dan Blossom Cavanaugh down here, the son of Millie and Louie Cavanaugh. That's the generations. Then on my mom's side of the family, I remember that Joe Gilbert—and I didn't write those down, I didn't have time, really—but my grandma, and her great-

great grandma was the same as my mom's. Said she used to call it, little, oh, what was her name?

W: **Josie.**

B: Yeah. You said it. What was her name? Jenny—not Jenny, um... You said that was buried in Battle Mountain, at 117? That was **Ton ti**?

W: ***Tii Tsosie.***

B: Uh-huh.

W: Yeah. That's little Peggy.

B: Yeah! Little Peggy. Peggy, they called her. And, then my grandma died at 104 years old. And she had sisters, they all lived into the hundreds. And I've known, from my generation, the five generations, I remember them. Annie **Dusain**. She was a hundred and something, and she was—used to walk with a cane. She used to walk real fast. They always had apples when we used to go over to their house, and she used to say, “Oh, oh oh! Little Grace! Oh, oh, oh!” She used to call me. She little old lady, who stood about this high. But she grew to a little old age. And so that's something to be proud of, knowing in my lifetime, the generations. Don't really—I don't really know what they wanted to have. But, I'm just going to try my best from the time that my grandma told us.

D: Do you remember any stories from when you were young that your grandmother told you?

B: Well, she used to tell us about the—and which we don't practice today—she used to drink her Indian Tea every day. They used to call it, what, Indian Tea? And every day, she drank a fourth of a cup of that. Every day without fail. She was not sick. She died of old age. She only had little bit of arthritis in her neck. But that's all.

D: And do you know what the Indian tea was made of?

B: Pardon?

D: Do you know what the Indian tea was made of?

W: Tea. The Indian Tea. Mormon Tea [**Shoshone at 20:29**].

B: Yeah.

W: Mormon Tea, they call it Mormon Tea.

B: They call it Mormon Tea. But it was the sage tea.

D: So made from sagebrush.

W: It's made just like a sage—it grows like a sagebrush.

B: Grows in the wild.

W: It grow wild up in the mountains. Like, in Eureka. That *whole* mountain will just be covered in the spring with that. You can see it right from the road.

B: Purple flowers.

W: Yeah. Just go out there, and—

B: In those days, there was no diabetes.

W: No.

B: In those days, there was no heart disease. And they smoked cigarettes, and they smoked, just—

W: Indian—

B: Indian tobacco. Indian sage. They got pinenuts. I remember, we used to have sacks of pinenuts, sitting, you know, in the rooms. You don't see that anymore today. You have to go out and buy them because we can't, just can't get out and do it anymore!

W: It's so many pounds. You're allowed so many pounds, anyhow.

B: Arthritis and everything else, we can't, not active like our elders were. And we used to go down to Twenty-Five Ranch and get the buckberries. Remember the *weyem*?

W: Yeah.

B: And that's all closed off now. You know, to the freeway and stuff. So. We used to get tubs of it.

W: Everything is closed or locked up.

B: Yeah, everything is closed, now. Everything.

W: Gates are locked.

B: Berries.

W: Can't go anyplace. Mm-mm.

B: And that's what I remember about growing up. And then, of course I went to school in Battle Mountain, and all through my high school years. And my mom had nine children. Two girls and seven boys. And we all grew up in Battle Mountain. But when we moved to the South Fork reservation in 1952, there was no high school there. And I was a junior in high school. So I never got to finish my high school. I never got to graduate. Because we moved, and there was no high school where I went. And my brothers, same thing. They had to—my parents had to board them out so they can go to school, because we didn't have no school in South Fork. Up to the eighth grade.

D: Any Shoshone traditions that you can, want to pass on, or you can remember...?

B: Oh... That's what my kids always say. "Mom, where's your traditions?" And I really don't know of any traditions. She probably knows more about that than I do, because my dad was a Irishman. He was white, and my mom was Shoshone. She never talked to us about things like that. But Clara grew up with all that stuff. I didn't.

W: I do remember that Aggie—which is in that five generation deal—she told me ever since I was a little girl, she told me, she says that she worked for an Indian agent here in Elko, when she was a young woman. And she said that she did domestic work at the house. I don't know how long she's worked for this man. And she says, one day, she says, he came in, and she was doing some dusting in the living room, and—he had a office right off of the living room. So he said to her, he said, “Aggie?” And she says, “Yeah.” He said, “You see that great big trunk sitting by the window there?” She says, “Yeah.” [He] says, “That trunk is full of things that you Indian people can have. It belongs to you. Everything in there is about the Indian people. You people have so much money! If you were to get this money, you would never have to work for anybody else. And you would never have to sell your land to anybody else. If you can get your people together, we'll open this trunk, and I'll give you all the papers.” And he says, “You can take that, and tell the government you want this money. And when you ask for this money, after you get together, what you call this money is, it's called ‘Ancestor Money.’ Nothing else. When you're referring to this, you call it Ancestor Money, because that's what the white settlers put on it when they put that aside for destruction of your land, and what they have done to your land, and how they ruined everything as they went through. Here they were good enough to show them where to hunt, where to get their clean water. And when they left, they put some stuff in it so that the Indian people can die from it.” And which a lot of them did. And he says, “All this money was set aside in this great big pot. And this is supposed to be your money, the rest of your life. They have to pay you for everything that they have done on this earth, as they went through. It is your money, so it's called the Ancestor Money. It is yours. And there is a *lot* of it.” So all the time, when I was growing

up, Aggie would tell me about this money. And she'd tell me and tell me. And she said, "When you grow up, I want you to look into it. And I want you to get with your people, and the young people, your generation, and see if you can get that money. Be sure you call it the Ancestor Money." So, anyway, this went on and on. All through the years. And then, when they start having meetings about this land sale and all this, she would go to that, and she would try to tell these young people that's sitting behind a desk here, about what this Indian agent told her. And all they do is brush her aside. They'd say, "Oh, you're old, you don't know what you're talking about." That's all they ever told her. So she got to the point where she don't say it any more. And the last meeting was, when they had this *Broken Treaty*. She told them then. She said, "Get the Ancestor Money. You don't have to sell your land, just get the Ancestor Money." And then, the day that she died, that's the last thing she said. "Please get your family and everybody together and get this Ancestor Money." But nobody ever listened to her. So that was her only worries, is that nobody will ever get it. And so, today, they're still fighting it, and they're still throwing that land deal in! Did you notice in the paper?

B: Yeah.

W: Always throwing that land deal. And he told her, "This has nothing to do with your land.

This is your money set aside for you."

B: Which we never got. Which we're still waiting for.

W: Well, it's just like you told that lady: "Do you have the money, or not?" [Laughter]

D: Any other traditions you remember?

B: So, that was—mostly, a lot of that. Mostly, what she would tell us is the right—wrong and right, in this world. How to live. What you do. What you shouldn't do. How you

raise your family. And just little things that, to give you an idea, you shouldn't do this and you shouldn't do that. Mostly, for your own good, taught to raise your family. How you treat your family. And mostly, to survive.

D: Any stories like, with the, Mr. Coyote, or anything like that?

B: Yeah—

W: Yeah, lot of those stories, yeah.

B: *Itsappe*.

W: Yeah, *Itsappe*, *Itsappe*. Lot of those stories.

B: They call—

D: Got one you can tell us?

B: Are we still talking, then? Should I—

D: Yeah.

B: Okay. They used to say, when somebody's making a joke or something, they say, "Oh, that's the *Itsappe*. That's Coyote, they're acting funny." They always use that *itsappe* word, in Shoshone for coyote. The *itsappe*. "Oh, you're being *itsappe*, they used to say, if they thought you weren't telling the truth, or joking, or something. But there are a lot of stories about that, about the Coyote, if we really had the time now to—

W: Well, there was two brothers. The older brother was the honest one. He did right by everything. And his younger brother, he was all mischief. He's always doing things, he never does anything right. No matter what his older brother tells him, he says, "Yeah, yeah, I'll do it." So, that's why, now, when the Indian people refer to somebody here that never tells the truth, they always say, "Ehh, *Itsappe*."

B: Yeah.

W: The young brother. [Laughter] But lot of that is kind of... not good to tell. [Laughter]

B: Yeah!

W: How it's originated—yeah, you don't want to hear that.

B: But then, in them days, they used to have pinenuts and everything there. It's not seen anymore, because we don't teach our young generations right way to go out and—because they used to go out and hunt, and pick pinenuts, and put them up, and dig holes, and put the cones in to roast, and they'd pack them up on their back, and go to another camp, and pack some more. All winter long, they had the sacks of pinenuts in the house. We're always eating pinenuts, all winter long. Pinenut gravy, and the house always smelled of pinenuts. We're still trying to get our younger generation to try to find out, and try to learn them how to go out and, do get the pinenuts, and show them that they have to put an offering down.

W: Oh, you never pick anything without an offering.

B: Yeah, you always offer.

W: Always offer. Always pray for whatever you—

B: A nickel, penny, anything, that offering to the Mother Earth, for plentiful food. And you always have food every year. Fruit off the trees and things. Until they started destroying the trees. And I guess you've seen the *Broken Treaty at Battle Mountain*, which was very sad. Makes you cry, when you see that. Every time I see that film, it makes me cry.

W: [**Shoshone at 31:30**] *Itsappe* __

B: Oh, the funny thing I could tell them about—

W: California. California [**Shoshone at 31:34**].

B: Do you mean tell about when they tell a lie? Call them *Itsappe*? I already said that.

- C: Well, maybe some of the ones like, the handgame story? *Itsappe* [__inaudible at 31:46__].
- B: Oh, when they playing hand games?
- C: Playing hand games, yeah. He was ready to bet his *mukua*, [**Shoshone at 31:54**]. Maybe you could tell that.
- B: Oh, I didn't know about that.
- W: Well, he bet everything else.
- C: Yeah, he bet everything else.
- W: He bet everything else, he bet a lie, and to tell the truth, and all of that. And then when it came to death, he said to his brother, he says, "I'm going to bet on death." And his brother says, "What are you going to bet?" He said, "Well, I'm going to bet, and I'm going to say, 'I think it feels good if we just die one time.'" You heard that one? Yeah. And his brother says, "You're going to be sorry! You're going to get hurt one of these days, and you're going to be sorry." And his brother said, the younger, mischievous one said, "Nah, I ain't going to be sorry." And then right after that, his brother's son got killed. And then he came back to his brother. He says, "What did you say about wanting to just die one time?" He start discussing that with his brother. And his brother was so disgusted with him, he says, "I don't want to talk about it. You said it'd feel good if we died just one time." He says, "No, I really didn't mean that. I think dying twice would be better." And his brother says, "No. It's already done. You lost it." So he lost his son, and his son didn't come back. That was one of them.
- C: So before that, when people died twice, how long did it take before they used to come back to life the second time?

W: Well, your—when the person—well, that’s only just a few years back. They only, if a person dies, they keep you five days. They don’t bury you before five days. Because there’s couple of times in Austin, I don’t remember which one it was, one of our relatives died, and I think on the fourth day or something like that, they took him to the cemetery, and they always have a last showing at the cemetery. And so, when he was, they open the coffin and everything else, everybody praying and everything else, and he sat up in the coffin. And he looked around, and everybody’s at the cemetery, and everybody is crying and all that. He looked around, and he said, “What did I tell you? You wait five days for a person, to declare them dead.” He says, “You never bury them before the fifth day.”

B: I’ll be darned.

W: Yeah.

B: See, I never knew that.

W: But he came to. And he says, “Let this be a lesson to you. You always leave the body for five days. And you don’t bury before.”

C: So that’s why the traditional Shoshones believed in not getting embalmed, right?

W: Yeah. Mmhm.

C: They kept the body, without getting the embalmment.

W: And you kept it five days.

C: And so after the second time they come to life, how long do they usually live?

W: I don’t know about that part. I don’t think I’ve ever heard that one. Of how long they lived. But, there’s some strange stuff, too, that—like, Maggie, that she turns to a wolf.

B: Oh! See, she knows things that I don’t. That’s why—

W: Yeah. Maggie, you know, whatshername? **Jean Joe’s** sister?

B: Oh, **Giannetti**.

W: **Giannetti**. Well, it was their grandmother.

B: Elsie.

W: No, Maggie.

B: Oh, *Maggie*. Yeah.

W: They say that there's times that she turns to a wolf. And how they knew that was, they lived in **Letley**, right out of Austin, just a few miles out of Austin. There is a place called **Letley**, and that's the territory that Tutuwa, that was his area. And so they were all living down there. And I guess her husband beat up on her. So, she start running out, outside. And the snow was so deep. So, her husband figures, "Oh, she ain't going to go very far." Snow's so deep, you know. So he waited. And then, after a while, he poked his head out, see if he could see her, because all flat ground. And he don't see her anyplace. And he just kept looking and looking. Never saw her. So he was getting kind of worried. So he went down to his buddy's place there, and he told his buddy. He says, "Well, I did something bad this morning. I beat up on my wife, and she took off. She hasn't been back, and you can't see her. I've looked and looked, can't see her anyplace." He says, "Well, let's saddle up and follow her." So, they start to follow her. Going towards Austin, they saw her tracks, going to Austin. So they followed it and followed it, all the way. And just a little ways out of Austin, it was the track of a wolf. He says, "Well, this is a wolf track!" He says, "Are you sure?" He says, "Yeah! Get down here and look at it!" So they looked at it, and they kept going and going and going, all the way into Austin. It was a wolf track. And there used to be a Chinese guy there that had a laundry. And he was married to one of our kinfolks.

B: Yeah.

W: Yeah. *Motti*. Remember *Motti*? Yeah. She went to *Motti*'s house. And all the tracks went clear down there, except to, pretty close to the laundry. Then was her footprints to the laundry. So him and her husband knock on the door, and he says, "Is so-and-so here?" "Yeah, yeah, she's in here having coffee. Come on in." [Laughter] But they say that's what she used to do.

B: Fact of the matter is, the house that I was born in is supposed to still be standing. That's what Mary McCloud told me.

D: You mean in Austin?

B: Mhm. And also, there's a white rock, over there to the, **Chauncey** used to talk about. She said there's a writing on there in white chalk, on a rock. And me and Ida, we were supposed to go find it, and we never did. Remember?

W: Mhm.

B: We were going to take a trip to Austin and see if we could find that rock, but she said that's where the treaty was signed. The Tututwa treaty. We never followed up on it. Whether it's still there or not—I imagine it is, probably, but it'd take a researchers unit to go up there. Maybe with the EPA people, we can go there.

W: Oh, I know **Vert Avery** said it was in the courthouse. The original was in the courthouse. And Tutuwa was given a copy. See?

B: Oh.

C: Well, in terms of other stories, do you guys know the pine nut story? Where the animals got together and went after the pinenut? And that *Itsappe* was involved again? Can you tell that one?

- W: Yeah, the *Itsappe* is the one that in the Owyhee area, they were having that handgame. He started betting all the food.
- B: Yeah, that's what—the food.
- W: Yeah, he start betting on the food. He lost that.
- C: Can you go ahead and tell that story?
- W: Yeah. But I don't remember just—
- B: She probably knows.
- W: What he was doing is, he was betting everything. And he was losing it. Was losing just about everything. And they said something about the pinenuts. He says, "I'm going to bet the pinenuts." And he says, "No, you better not do that." He says, "Yeah, I am." And it was something I can't remember now, because—which bird has an extended tongue?
- C: The woodpecker?
- W: The woodpecker? Is that they say has another extension on the tongue?
- B: Oh, I guess.
- W: Yeah. And they said that they made him be the carrier of the pinenuts.
- B: Oh, I remember!
- W: Because they said that everybody tried to get that pinenut, and they said they couldn't reach it. They couldn't get to the pinenut to take it away so that they could take it out of Owyhee and come towards Beowawe, someplace in there. So they were going to bring it this way. And so, they says, "Well, this one bird has that extension on his tongue." So the bird, they called him, ask him, if he can reach the pinenut that's over here because they already lost it in the handgame. So he says, "You can get it. Make your tongue go as far as you can. You can get it, and then you can take the pinenut and go towards Beowawe

area and through there. And so the bird went over there, and he says he put his tongue out there, and he kept going way out there, and he *finally* got it, and he reached the pinenut.

And that's how he took the pinenut out of Owyhee area, and brought it into Eureka. And that's why there's lot of pinenuts in that area. Eureka.

B: Oh, really? There is a lot.

W: Austin and all that. And that's where he planted it.

B: And there *is* lot of pinenuts out there, too, really.

W: Austin area and all back in through there is lot of pinenuts. Going towards Ely. And going towards—

C: So what type of food, or what type of dishes did Shoshone people make with pinenuts, long time ago?

B: Pinenut gravy.

W: You mean the dishes?

C: Like, the type of foods they prepared.

W: With the pinenuts?

C: With the pinenut, uh-huh.

W: Well, I don't know—what do you call it, willow?

B: I don't know, I think they put char—

W: I think it's involved with willow. It's weaved in the willow. I know they used the jug for, with the willow jugs. And it's best drinking water, too. And make this great big container, and they coat it with pitch.

B: Pine pitch.

W: Yeah. And it seals it all off.

B: They make their pinenut gravy in that.

W: So, that's how they keep the water.

[End of recording]