



**Madeline S. Bill**

*Great Basin Indian Archive*

GBIA 047



**Oral History Interview by**

**Norm Cavanaugh**

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**Jiggs, NV**



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Interviewee: Madeline S. Bill

Interviewer: Norm Cavanaugh

Date: April 4, 2015

B: My name is Madeline Bill. I was born and raised in Lee—South Fork, now. And I have fourteen in my family, now, at present, but there's seven are gone. It's only six of us left now. But my dad was well-known here in Elko, Jiggs, Wells, Montello, Starr Valley, Lamoille—he was well-known here. But as my story goes, I'm telling you about Tosawihi. White Knife is my Great-great grandfather. He was born and raised in Jiggs, so Jiggs was his land. That's what we were always told: this is our land. Nobody else's. Long time ago. Anyway, this is about my great-great grandfather and his sons and his family, who all was born in Jiggs. Tosawihi was born in Ruby Valley, but he moved to Jiggs because of the one guy. Muchach was his name. They didn't get along. Muchach took everything away from all the other people that was there that—the chiefs, all the other chiefs that was in Ruby. He didn't treat them right. He'd get everything for himself and his clan. So that really didn't work out good. So, Tosawihi moved over to Jiggs, and that's where he was born. His family was born there, and that's where he was. And he had lot of kids. But I'm not going to name them right now. Anyway, half of the people that was there, the chiefs, moved to south, like to Battle Mountain, Austin, over down that way. So, I don't remember any of the chiefs' names very good. But if I did, I'd write it down, but I don't remember any of it. But Tosawihi is called "White Knife." He used to get his flint out to north of Carlin, twenty-five miles north of Carlin. That was his quarry, where he used to get his white flint to make white knives. They were twelve inches long; somebody here in Battle Mountain has that one knife, but I can't find it. I've been looking, and looking, and asking, but nobody seem to know. But in the meantime, they did a lot of things. My great-great grandfather Tosawihi was a hunter. He did all the

hunting for all the tribal members and all the other chiefs. And that's why our family has born to hunt. I am, too. But that's beside the point. [Laughter] The chiefs that were in Ruby Valley—when the chiefs signed the treaty, it was signed in blood. People don't believe that, but people don't understand: when the chiefs all didn't sign the papers, and their people that was with them didn't sign the papers, they'd stick them in the hot water. *Taipos* did that, the soldiers did that to them. They'd stick their heads in the hot water if the chiefs didn't sign the paper. So, that was a horrible thing for my dad and all the others, old people used to remember that. They said it was awful and ugly. But right now, they take all the things there was, and nothing left there. They said that they took—he really didn't do much for the Indians. I heard from the ones that happened in Ruby Valley—I'm talking about Chief Te-Moak. The wagon trains used to come there to Ruby Valley, and to Jiggs through Diamond Valley, through—the *Tosawihis* wanted things to trade with the people from the wagon train. But the others, the white people, used to get really greedy, and they said that all they was, was to take, take, take, and never give back. You know that this is all going on and on right now. Tosawihi traveled all over, and his home was in Jiggs, and he has remembered so many, even though his name was not in many books, he was alive and defending the territory. I remember when my dad and the ranches talked about it. They did. Grandpa Dan, who's Tosawihi's son, was my grandfather. And the white knife quarry north of Carlin was his quarry, and this is where he got his white knives, his flint for his white knives. Tosawihi and other chiefs of the Te-Moak band went and got some of the Shoshones to get—got to Duck Valley, Owyhee. That's when they were first started the tribal thing up there for Shoshones. I remember my grandpa and them used to talk about Captain Sam taking them up there. And I used to

wonder, “Who’s Captain Sam?” And then I finally found out who Captain Sam was; he was related to my mom’s, it was my mom’s great-uncle. So, that’s how I knew. They all told me that. But there was a lot of other things that happened out in Jiggs. And they used to send a lot of people from all over to Owyhee. I remember that. I used to go with the people when I was really young. I remember traveling up there. And my great-great aunt Rosie Yowell, *Tsaawakan* [6:39], used to be the one that, her and George, her husband, she’d take me up there all the time. I traveled all over the country. And there’re powwows at that time, we called powwows. And I traveled with them all over. But the main thing that Tosawihi, when I go in the mountains where *Tosawihis* are, I can feel their spirits with me. That’s why I always go out to Lee and to Jiggs where they’d been camping. Then I know they’re there. I can feel them there. That’s the one thing I can do real good: I sense things, and I can see things. Lot of people always say I’m a witch. No, I’m not a witch. I just see things. And I believe they’re true, too, because I seen lot of things that’s happened here. They should never happened. But long time ago, the *Tosawihi*, our clan, used to be real strict about things. I don’t care what it was in. But they’re like—like I said, they were good hunters. But there was always, the ones that I worry a lot about is the little kids now. They don’t know what they’re talking about. You know, most of the old people long time ago, even me, we have old Shoshone names. All of us, even my own family members. They have Shoshone names, too. But I’m not going say them. Mine’s—I don’t like my Newe name! [Laughter] I’ll tell you sometime. But not going say it. But the old ones in Owyhee used to call me, the family members up there used to call me by my name. There’s only two kids up there that I would say that to “Shut up!” I always tell them. [Laughter] But it’s fun, though, you know? To know all

these people that tell you things. And, the elders did not know what they thought we was when it was wrong. It was said to be, the history book's mostly wrong, in my belief, until you hear from the old ones. Some of them really know what they're talking about. So, the history of Tosawihi, White Knife, is always there with me, because the old ones—I think I hung around the old people more than I do the young ones. And they told me a lot of things that—things that nobody else really knows about. And I have a cousin, live out in Lee. I was asking him if he knew anything about Tosawihi, great-great grandfather and them. He said no. He said he used to go in his grandma's house, and she used to chase him out when he ask her questions about the old things. And she used to chase him out of the house, tell him, "Go outside and play! You don't need to hear all this things." Then I said, "How come I'm the one that's always there asking questions and they tell me, the old ones?" He said, it's probably I was nosy. "I like to find out things," I told him. He said, "Yeah, that's it." But I'm glad, you know? So I tried to ask him about lot of the other things, too. He said he didn't know. But there's two ladies that just passed away that knew all the old people. And they told me a lot of things about my side the family. But I also know a lot things that happened long time ago. Some Newe people died, some tried to tell what was done to them. It was an ugly thing that they did. Sometimes, I feel like all the tribal and the other leaders, and what they went through to make the papers sound real funny when they say something like that, and their leaders, the Indian agents, were bad people. I can still see the old ones' spirit about there—and that's what I was had tears about, because I see that. And I still, I think all the young in my family, that was not the—most of the people, elders and young ones, do not believe that if this little ones were told long time ago, they would getting older, that they are the young ones, they will have

seen all this. The older ones that tribal leaders didn't know what gold and silver and other minerals was, in—while the thing that they know about now is not really good. All that mining is doing is destroying our country now. Lot of people don't believe it—it's just money, money, money now, you know? Money talks, and you know what else walks. I don't believe that. And I think we'd better take care of Mother Earth, because she's crying right now. Because we're—including me and everybody else, is damaging this country. We may not look at it like that, but it's true. My dad used to tell me that. "Don't be crazy, doing crazy stuff," he used to tell me. Things that my grandpa and other people told me, was that some Shoshones around the Humboldt—around here—they're part of the *Tosawihi* clan, too, but they had red hair. I used to tell my dad, "How come they had red hair?" He said, "I don't know why they had red hair." They used to live along the Humboldt River, when the Humboldt River was really high then, long time ago. They used to live along the river, and then he said that when the white man start coming in, he doesn't—him and his dad didn't know what happened to all the Indians that used to live along the river. He said, "I don't know whether they were killed, or what, or if they just disappeared." That he didn't know. And that's what used to hurt my dad. Because they were clan members, too, but I didn't know them. My dad and them knew who they were, but they never really thought about it, you know. But when they disappeared, he couldn't figure out why, or where they went. Long time ago. But, I don't know. *Tosawihi*, I think is, I thought my great-great grandpa was a big, great guy. Man, he did a lot of things. I think I kind of take up after him. Very forward, and I say it like it is, and if people don't say what I say, that's their problem. They have to deal with it, not me. If it's the truth, I'll know it. So, I'm like my great-great grandfather. And my grandpa was like that. My dad

was also like that, but he was always quiet. But this is all to my great-great grandfather. He was one of the best guys I've ever—nobody knows what happened to grandpa there, but all this time, I wish I'd asked questions about grandpa. And one time, they told—they called him "*Motsontsuku*." [14:01] *Motsontsuku*. The old man. My grandpa. They called him *Motsontsuku*. Not the great-great grandpa, but my grandpa. My dad's dad. They called him *Motsontsuku*. Tosawihi, Grandpa, used to travel all over the country. He went around Jiggs to Mound Valley, Owyhee, Battle Mountain; I mean, he used to go to Fort Washakie, Wyoming, too. Land, nobody can take this away from you. I can't believe this, is what we're always been told. But long time ago, in Lee and Jiggs, there used to be lot of deer and bear. What do you call it? Those big-horned—elk. There used to be a lot of that. There used to be a lot of trees there, I guess the old people used to say, in Jiggs and Lee. More trees than it is now. Used to be lot of trees, and that's where all these things used to hang out. That's where they used to hunt a lot, because of that. Now, the wildlife conservation don't like that, because now I notice in the paper, they're trying to do something stupid now with it. I don't understand this. You know, when those guys signed the treaty in Jiggs—because there's a—I think it's a mile or two miles from Jiggs, south. When you go into the canyon from Harrison Pass, you go right. And down there, there's two big rocks there. That's where they signed the treaty. And they used to talk about how the Indians were treated long time ago by the white man. How they were treated when they didn't sign the treaty. And they used to have lot of fights over that. And Tosawihi couldn't stand that no more, so he took his clan members over the hill back to Jiggs. And that's where he's been all his life. So, really bad, long time ago. I try not to think about the bad things, but I was glad that he was my great-great grandfather. [Laughter] Not

from the old; you should tell the young boys that if you go hunting—and this comes from great-great grandpa on down, you know, from way down, to my dad and them—he used to tell the boys, because like I said the hunting runs in my family, my side the family. So. And they used to tell the boys, “When you go hunting, don’t hang around or mess around with your partner. It will zap your energy!” [Laughter] And they used to tell them that, you will not—your hunting, when you kill something, will be all bloody. If you kill something, there’ll be lot of blood in your killing. So, this means that’s—so when you using gun, don’t let any kid or woman touch your guns, wherever they’re propped up at. But that’s one of the things that we learned long time ago from the old ones. Never do that. You know, I try to tell the people that, the boys nowadays. I tell them when they’re going out. Especially, too, when they’re going out on their athletic things like basketball, football, or something; if they’ve got a girlfriend, don’t mess around with her night before. Because I found that to be true: it zaps your energy. The boys, I noticed that. They ain’t got no energy to play. It’s all up here. But, people don’t understand that. I don’t know why. [Laughter] It’s crazy! But like I said, the old man was real good sport. There’s a lot of things, you know, that I have to separate some of these things that I had written, because some of them are from way back, some are up-to-date, some are here and there. So, I’ve got to separate all this. But I could do a lot of things on it. But it never—never do anything wrong. If the old people told you long time ago, “Don’t ever do anything wrong against”—the one thing I was taught when I was a little kid, from my great-great aunts, and my aunts, and my uncles way back—I was little, maybe nine or ten. Maybe eight. I used to be told, “Don’t ever do anything wrong to your own family, or the people you’re living with, or the people you’re good friends with. Don’t do

anything wrong to them, because it'll come back on you three or four times worse than you got now." I see all the kids nowadays, too, from way back when, in my group area, the people that's raised with me out in Lee. Most of them don't know how to talk Shoshone. It kind of gets to me, because I try to tell them in Shoshone what to do, and what I'm thinking about what we should do: they don't understand me. They say, "Huh?" I can't believe this! I'm kind of stupefied by that. Because that's the first thing you learn when you're with Shoshone parents. I always teach our kids Shoshone language, first thing. Because my dad used to tell us, even my uncles used to tell us that, "When you're around Indians, your own tribal people, talk Indian with them. Talk Shoshone with them. But if you're with white people, talk white English. Either way." That's how I was taught. Never, never talk Indian when you're with some other people, you know? Because right away, their mind always go, say—they'll say, like, "Oh, they're talking about me, making fun of me." Either way, English or Shoshone. You talk about somebody like that, talk in front of them like that, that's the first thing they say, "Oh, they're making fun of me." But I've always been taught not to do that. So, I've been teaching the kids in my family, "Don't do that. If you know how to talk Shoshone, talk Shoshone when you're with the Shoshone people. But never talk English when you're with them. When you're with the white people, talk white people—talk English. Otherwise, they won't understand what you're saying." Because people have a tendency to have a mind saying, "You're making fun of me." That's not right. So, I've been telling the kids that. I talk to a lot of the kids. The reason why I don't go anywhere is because it's the teenagers, especially teenagers, come around and ask me all kinds of questions: about sex, about how babies are born, what this and that, and everything else. And I get

kind of, “Duh,” You know? But then I figured, it’s best thing for me to do is come out, straight out and tell them like it is. And their mouth will drop open, say, “Huh?” I said, “It’s the truth.” So they’ll come back and ask me again. So they all call me “Auntie Madeline,” even the boys and the girls, lot of the teenagers come, “Auntie Madeline, now what do I do about this and that?” So I tell them, just come out straight out and say, “Okay, this is how you do it. This what you say. But don’t think about—when you get into drinking and drugs, look at the other people. Whatever they are doing, don’t do it. You see what a mess is their life. Don’t do that.” So, I’ve been really, make a lot of crazy stuff with the kids. Really make me laugh. I know the things that I’ve learned, the younger kids can learn from that. Like I said, I’ve been raised around the old seniors, and the old people around Lee. So, I had the pleasure of knowing all my aunts, especially the one that I’ve written about. That one with the quilt down there? She was eighty-nine years old. We used to go fishing. Ernest Mose’s mom. Anyway, we used to go fishing with—every weekend, I used to walk up through the canyon, up to the house, and her and I’d go fishing. And one time—one time, I was kind of scared of her to go down there fishing, you know? Because the house was downhill, the road, so it went to the fishing hole there, I mean the river. So—and I ask Ernest, I said, “Ernest, do you have a rope?” He looked at me like, “What?” I said, “Don’t ask me questions. You have a rope?” He said, “Yeah.” So he gave me a nice thin-lined rope. So, we got—Maggie and I got down to the river, and I tied the rope around her waist! [Laughter] And I’d tie the rope to a tree where we were fishing. And she said, “What’d you do that for?” “So you won’t fall in. I won’t have no trouble, you know, try to catch you. So I got the rope now, that’ll help me keep you up.” [Laughter] Oh, she never laughed so loud in her life! Oh, god, that was

funny. And I always remember that, tying her to a tree so she won't fall in the river—because the river was real high then. And I always remember that. That was my best time with my aunts. And then, Aunt Marie, of course, we've all had lot of time with her. So we're always there with her. So, my dad just thought we were crazy. Getting back to my great-great grandfather Tosawihi: when they signed the treaty, I think about two or three years after the treaty was signed, when they had a big powwow in Ruby Valley with *Tūmoke* and all the, I think there was five—yeah, five chiefs were still left there. All the others went down south. And grandpa was the only one on this side of the mountain. But when they were having a powwow over there, they were talking about things, and the wagon train came second time, two times a year they were coming through. And then, they were bringing lot of things. And Grandpa—I guess those guys would give, divide the things that the wagon train came with. But no, the other old man from Ruby, he's the one that got real greedy and he took everything. And my grandpa said, "I'm not going to help you do anything no more. I've had it with you." You know? So, when my grandpa and them stayed overnight in Ruby, they, that old man, his clan members captured Tosawihi. And that night, they cut his tongue out. Yeah. They cut his tongue out. And he suffered a lot, and he couldn't chew. He couldn't eat anything. All he did was drink lot of liquids. And the old people used to give him lot of things to drink—you know, all kinds of medicine plants to drink. But still, he couldn't eat. So, within a year, he started losing lot of weight. And then, I can't remember what year he died. But anyway, he passed away then. He was a deaf-mute for a whole year because he couldn't talk. That's why I felt awful about that clan people on the other side of the mountain. It's terrible, the way they treated each other. I know my great-great grandfather Tosawihi would have never

done that to anybody. No. He was a mean person, but he's never been that mean to people. You know? There's a lot of things he did that sounded terrible, but when you really look at it, I guess that's the way it was long time ago. You can't think about the things that they've done. It's compared to what is doing today with the people, the Indians. It's still going on, but it's not with the same tribal members. It's with the white people it's going on now, and it bothers me. And I just, every night I pray that, "God, please shake everybody up. Shake everybody up and make them do right." I don't know how—but I've seen some things that's happening, been good. And, but anyway, he was—that's all, he was mutilated, my great-great grandpa, when this guy, his clan members, captured him. And that's when they cut his tongue out. That's how Grandpa died. And I remember Race Harney was out there with him, too. Race Harney is full-blood Shoshone, too. Just like my grandpa and my whole family is.

C: So when the white people were first coming, or the Europeans, traveling through Shoshone country, was there any skirmishes, or was there any fights between them and the wagon trains, or—?

B: Yeah!

C: Do you know of any of those stories?

B: Especially, yes, my dad used to tell me—Grandpa, my dad's dad, used to tell us about the, in Diamond Valley. Because, you know, from Jiggs, you go through Diamond Valley to Battle Mountain. In the Diamond Valley, I guess Tosawihi's family was living—because they were nomads, they traveled all over, and camped wherever there was good fishing and good hunting. Wherever, they'd camp. But they were camped in Diamond Valley, I guess, and the wagon train try to cheat Tosawihi and his family about lot of

things. What they wanted was guns and shells so they can—because they finally got the nerve to ask how did they shoot with that and kill something. So, the wagon train people are the ones who showed them how to shoot that. It wasn't the cavalry. Cavalry was just there to kill. But the wagon train people are the ones that showed them how to do all that. So, a year after they did, showed them how to do that, they brought some guns and ammunition for them. Then they tried it, and that, it was funny, too. Because when they'd shoot the gun, it'd knock 'em silly! [Laughter] And that's how I learned. But it was funny! But they were—they were okay, but my great-great grandfather wanted things that they can supply, but the *taibos* didn't want anything about, you know, because they had, the Newe—Newene—had corn, they had *tepa*, and let's see—whole bunch of other things. *Yampa*. They had all that and a whole bunch of other things. I can't remember all the things. I got it on paper here, but anyway, they tried—all they wanted was guns, and the wagon train people didn't give them no guns, and they tried to pay them with gold, twenty gold pieces. And Tosawihi picked them up and threw them back at the wagon train. He said, "This is not what I asked for. I wanted guns and ammunition." I said, "Gee!" [Laughter] Real aggressive, that old buzzard! Anyway, they finally got it overwith. They only gave them two guns. I guess that was all right for next year. Next year was all right, little better. Then they start bringing them flour, sugar. And then, they didn't know what flour was. They knew what sugar was, because it was sweet. They didn't know what flour was. [Laughter] Anyway, when the wagon train came through Ruby, by Cherry Springs where the main trail is, there were all the six other chiefs, and my great-grandfather, and the other guy from Ruby. They're all over there. They're all camping in that area where there's a real flat and smooth place. They're all camping,

waiting for the wagon train. And when the wagon train came, they gave them some flour. But they didn't show them how to use the flour. You know how the Indians are, they're all funny about trying things out. They're scared to try it, you know? So, the one old lady took one of the sack of flours, and she opened it up, and she threw the flour in the air. Then she was covered with white. Flour all over! [Laughter] Then all of the sudden, all the Indians, they're all covered with white. You see, all the flour's wasted because nobody showed them what to do with it. They thought it was something that they can spruce up with. So all the Indians were all white, running around with the flour all over them. [Laughter] I said to my Grandpa, really laughing, he goes, "I should talk in Newene, now you"— [Laughter] He said, "We didn't even know what that was for." So, that was the most funny part. There's a real lot of crazy stories they got to hear this. Anyway, that's what they did with the flour. So, they never learned how to cook with the flour. That was the end of that story. Then, the next year, they came again. The wagon train came again. And then, this time they brought bloomers for the women, shorts for the men. [Laughter] Okay? And still, the Indians didn't know what they were for! And so, then the wagon train, it had soldier guys. The soldier guy told one of the guys to strip down and show them what the shorts are for. And the guy, I guess that one guy, he stripped down, and tried putting his shorts on, and these Indian ladies were looking at him—"Oh my goodness! *Pian wewe naakkan!*" [32:30] Says, "It's really hanging!" [Laughter] I just laughed! Those crazy people! Crazy people. And then, he finally showed them how, but then, the Indians, you know how—they won't strip. So, what they did was, they put the shorts *over* their, whatever they had on. And that's how they were running around. And then they were trying to show the old ladies how to put the

bloomers on. The old ladies put it on over their clothes. And that's how *they* were all running around. I said, "Oh, my goodness sakes!" You know, I guess it was really funny long time ago. They was crazy people. Well, not crazy, but you know, they thought that was best way to do it. So, like, Indians don't like to strip anyway, as far as I know. I don't know why the Shoshone around here don't believe this, but I was told, long time ago, by the old ones, you know what the gay people are? You know what the gay people are? The guys? And the women? I guess when they used to find out that's how they were, they used to take them people, and kill them, and then bury them wherever they want to bury them. And then they come back and tell the people, family to that people—the person they killed, because he was gay, or whatever—they'd come and tell them that he just took off, and he probably won't come back anymore. But they didn't tell the families that they killed him because he was gay. "Ooh," I said. When my dad and the old ones used to tell me that, I said, "Ooh! That's *ugly!*" They said, "Well, that's how they were long time ago." We have gays in the families all over. Lot of the tribal members have gays in their family. And that's what they dealt with, I guess, long time ago, too. So we've had that in the Indian tribe, too. Years. And way back when. But nobody's ever said—I think people were ashamed of it, you know? But they didn't want to say nothing. I knew about it long time ago when I was a little kid. Because the old ones used to talk about **nice *tenesen*** [34:39] See what they're talking about? That's how it was, I guess, long time ago too, see? I mean, that's sad part of that story. So I don't know who—but like I said, I know lot of family members around here that has gay kids. So. But, it's not that way anymore. They're free and do what they want to do now, so that's all right. I don't mind that.

C: How about in the case of twins, and triplets? Was there anything that anybody did to them, or did they even have twins or triplets back then?

B: Yeah, they did, and they had to get rid of one, because it was a bad omen, whatever you want to call it. If you had more than that, you were cursed. Isn't that awful? When I think about all of those things that the old people used to say and do... But I guess that's the way they were, years ago. You know, long time ago? I guess in a way, I don't blame them; that's how they were raised. They believed in what they did, like we believe in what we do now. So, you can see, it doesn't really matter. Like I said, I'm not really into that kind of stuff anyway. I like funny stuff! [Laughter] Oh, and then, before Grandpa, before they did that to Grandpa, great-great grandpa Tosawihi, then when they had a big camp in Jiggs—you know how they, white people talk about UFOs and them aliens? And, I guess, when they were—because the river comes down, the little ditch comes down from Jiggs, from the mountain, all the way down. On this side of Jiggs, there's a big, flat place. That's where they used to camp. There was no ranches or nothing anywhere, but the big, flat place, that's where they all camped. And I guess Great-grandpa one time said, "Oh, my goodness! Look at this white, real silver car coming down from the sky!" And everybody looked: there's a big, round spaceship. I guess there's—it wasn't really round, it was like an oval-type, you know? Came down, I guess land in front of them. And they all got stunned, because they didn't know what the heck was going on! [Laughter] So Grandpa, I guess, says, "What is this?" And the others said, I guess—Race was still there, too. He was young guy then, at that time out there. And he wanted to know why all these things were happening. But then, when that thing landed, they—you know how, when you get an interesting thing, you just stand there looking and

say, “Now, what next?” You wonder what’s going on. Anyway, when that spaceship landed in front of them—there was *two* spaceships in front of them. And Tosawihi wanted to know what was going on. But they weren’t mean to them. They helped them with things, the space people. Then when the space men came out of the spaceships, they had big, round heads. Real—as tall as I am, I guess. And they didn’t have no clothes on, nothing. I don’t know how they could come out with that—he said they had kind of slanted eyes, kind of round, slanted. Kind of oval eyes. And had little holes in their nose, nothing. Just holes here. And a big round mouth, said. And they didn’t understand them, but they were using sign language, I guess! The aliens or whatever they were. [Laughter] I guess they got along real good with them. That was the first time I ever heard of aliens being here on the country, on this side the country. And I said, “Whoa!” But they were fast people. And then, I always wonder why my dad and his family—we always wondered about that—I wonder if my dad and his family was all space aliens, too. You know what I’m saying? Because they—because Grandpa used to be at one place, and then he’s there another place in no time flat. People ask—we’re waiting for him, he’s already there. That’s the way my dad was, like that. He’d—the people’d tell him, “Percy, aren’t you going to a meeting?” He’d say, “Yeah, I’ll be there.” Before they even got to the meeting, he’s already there waiting for them. Now, how does that happen? I don’t understand this. I’ve been trying to get that straight out, I always wonder, “What the heck is this?” You know? I always wonder about that. Why—his brothers and sisters were all like that, too. They used to travel, but they—I don’t know if it’s time travel or what it is. But they’re already there when the people tell them, “Are you going to come?” Then my dad’ll say, “Yeah, I’m coming. Let me finish this first.” And then he’s already there

waiting for them. Especially here at that rock house where they used to have meetings. He'd be out there shoveling the ditches and whatever, irrigating. And then they stop, and then they'll say, "Percy, aren't you going to the meeting?" He said, "Yeah, I'll be there." They're still going, the people are still going, he's already there waiting for them, standing waiting for them. Now, how do you explain that? [Laughter] I try to think about that: "How in the world did he do that?" You know? That's a lot of people who say that: "Your dad was a time-traveler." I say, "I don't know what that means." I really don't. But that's the way my family is, like that, too. You know? It's crazy! But I'm glad we're like that.

Before you get to Diamond Valley, on the other side of Jiggs, there's a big, muddy pond. There's like a swamp-type thing. And one time, we went over—me and my dad, and all the old people, went over there, and then they told me—me and my brothers, other sisters ask, "Why are we stopping?" So, they told us that "There's a Water Babies live here." They told me, I said, "Huh? *Water Babies*? Now what?" Water Babies! And we stopped there, and my dad said, "There's Water Babies live here in this water. At nighttime you can hear them crying." Like, [41:16] *Tuu eteepittseh ohaatsi*, you know? Little baby crying? So, that's how they sound. So we stopped there and **camped there**, and you can hear that—"Oooh," like little babies crying. So awful! [Laughter] Sounding cute, but you can feel this sense of, sort of like an evil thing, you know? They're—I don't know how to explain that, but it sounded really terrible. The babies sounded cute when they cried, but I don't know what was behind all that. Anyway, he used to tell us that, "Don't leave your *pitsi* out of your clothes, because they'll attach themselves to you." "*En'ee!*" I says. [Laughter] That's some of the stories long time ago. Crazy people!

[Audio from recording concludes at 41:59, though video continues]

[End of recording]