

Nevada Test Site Oral History Project
University of Nevada, Las Vegas

Interview with
Corbin Harney

July 24 and 25, 2006
Tecopa, California

Interview Conducted By
Mary Palevsky

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Produced by:

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Interview recorded on audio and video

[00:00:00] Begin Track 2, Disc 1.

Mary Palevsky: *Why don't you tell me about the trip you're going to take? I'm just testing the sound level.*

Corbin Harney: Well, the trip that I'm going to take into Oregon where the healers [are] coming together, Indian healers, that's what's coming, so I'm going to go see them, see what kind of problem that I got, so they'll tell me.

OK, I'm going to stop and see if we can hear this OK.

[Pause]

OK, so now talk again so I can make sure—oh yeah, I've got you great now. Thank you. OK. As I said before we started, I thought it might be interesting for people who are trying to understand this history to know something about your background, so as much as you can tell me about where you were born and what your early days were like—

OK, OK, OK. Well, my name is Corbin Harney. As I was told at one from the beginning, I was born in Little Valley, Idaho. When I was born, my mom passed on when I was two hours old, I've been told. I don't know my mom. I never seen a picture of her. I don't even know where her resting place is today. But I think I know the trail that they have come at that time, everybody travels on wagons, there was no automobiles. When she passed on, they brought her back toward Duck Valley Indian Reservation, but they could never get there with her body, as I've been told.

But far as my dad goes, I don't even know my dad. My dad, his life was taken by the War Department because they were gathering Indian people at that time for prisoners, prisoner of war they call it.

And those are the reasons why my grandpa and my grandma is the one that raised me until I was seven years of age. Then they passed on when I was seven, in Fort Hall, Idaho. I remember where they were buried, at what they call Gibson. That's their ground where they bury people. In other words, a cemetery, as they call it. As I remember seeing them, because they died about three days apart.

And I didn't have anybody because my grandma and grandpa passed on at that time. I only had my uncle, a fellow by the name of John Adams. And then he had problems of his own, I guess, so he left me in Fort Hall with some people.

So I roamed from one family to the other, one week at a time. So what I learnt the hard way, not to do what I have to do because I was told by some people not to do this, not to do that. Because I remember when I was young, staying with a family that had a [00:05:00] big ranch out of Blackfoot, Idaho, and one time they went to Blackfoot and left me in the house and told me not to monkey with the latch on the doors. But when you were told that, you had to monkey with it. That's all there is to it. And I locked myself out during the winter months. That was in, I think it was in February. And I didn't have no place to sleep. But they had horses there. Their work horses was them big Belgian horses, the great big ones. And I tried to sleep under their manger where they were eating their food, but they were putting the steam on me so bad that I was kind of getting wet, so I got out of the manger and got on top of the two horses, so they stand [side] by side, and then I keep turning over and over and over. They never separated. They just stood there and I guess they knew they were taking care of me. And the next morning, when daylight came,

and then I tried to go in the house again and I couldn't, so finally they came home about way late, and then they bawled me out because you know I had locked myself out.

So the next bunch that I went to, next people, I stayed there for about a week, I guess. They took care of me for another week. Week after week, I went after different families. At that time, people used to take care of one another. They cared for each other. And those are how I was raised, raised old enough that I can be, understand what the world was about.

At that time, my uncle had problems and he went there to see me and then he said, well, I can't take you back to my home because my wife passed on and my baby passed on, so there was nobody at the house. He had a log cabin. So I stayed with another family a long time, I don't know, about a couple of weeks, I would say. And they taught me a lot of different things and how to work, because I was told to work. So I prepared myself food, if I had to, when I was young.

What kind of work would you do, these different places?

Well, leveling land, walk behind the two teams, and harrowing, and putting the garden in, and so on and so forth. There was a lot of work and of course they'd have to teach me how. And then when I did come back with my uncle, his daughter and her husband picked me up at Fort Hall, brought me to Duck Valley Indian Reservation.

So I was born out in the sticks, in other words. I didn't have no birth certificate. There was no such thing as that I had a record by any hospitals or anything.

Do you know about what year that was?

I know where I was at, you know. Now I see where I was born at when I go through it. So, you know, this is something that I had to learn the hard way. People have pointed out to me, this is where you were born at, during the time when they were shearing sheep. My grandpa was shearing sheep in that part of the country. That's how they made their living.

What was your grandpa's name?

Sam Harney. So that's the reason why I was named Harney. Because at one time you followed your grandpa and your grandma's name, not this phony name that we go by, the European names. We don't go by them things. We had to go by our Indian name. The last [00:10:00] name I got was Harney because my grandpa was a Harney, my grandma was a Harney.

What was her first name?

I don't remember. All I remember, I was told that my mother's name was Irene, but I don't know. But all I know, her name on a piece of paper was a Shoshone—So-so-neh. They call it *So-so-neh*, not Shoshone, but *So-so-neh*. That means, you know, a bed, a so-neh, you lay down on it, and that was her name. And then when I got brought back to Duck Valley, then my uncle took me over, and him and I lived together. And then her daughter. There was three of us living in a tent. At that time, there were no houses. There were just mud houses or a tent. That's how I lived with my uncle.

What kind of food—did you raise your food or—?

No, we gathered our food from the nature. We had to get groundhogs, squirrels, chicken, sage chicken, deer, antelopes, and so forth. Roots that we'd get, different kind of roots, were different kind of food. And that's how we survived. We'd dry them during the summer months and you'd use it for the winter months. All different kind of berries. You don't play around. You had to go out to work. It's not like nowadays. Whatever you wanted, you had to go out there and get them up in the hills. So we'd dry them for the winter use, and that's what we'd survive on. A lot of rabbit, dried rabbit. Lots of groundhogs. Lots of sage chicken. All different kind of birds. We don't have no eggs during the winter months. In the spring months, we'd have lots of eggs, lots of duck eggs, sage hen eggs, blackbird eggs, different kind of eggs. The only time we'd have

anything green to eat was in the spring of the year when things start growing. Then we'd have something green to eat, roots of all different kinds, we had to wait until the season is there. We don't get the green anytime we'd feel like it, anytime we'd want to.

They taught us how to pray for them, ask their life to continue. That was really something that was hard because you can't touch nothing without praying for it first, telling them to grow healthy and strong, so that way you can keep me healthy when I do eat you, and so forth. All different kind of berries, everything is prayed for. Before we take any life, we had to tell them the reason why we're taking the life. Not anytime. It's got to be at a certain time. It's got to be the season for it, when they're fat and tender. They made sure that we understand those things.

Like our roots, like our wild potatoes we get in the fall of the year, we had to take care of them and dry them up, and there's flowers that we make out of, it's what they call it *toza*. It's a big root, white man calls it [root]. We had to have that. We'd have turnips, we'd have carrots, all of that was grown by the nature. Not this turnip that we get now, not this carrots that we got now. It's the white carrots that still grows out in the hills. Today I see it.

Those are the things that we had to survive on, because people didn't have no [00:15:00] money. Just a very few people work for the government. Very few people, like my uncle, he was milking cows for the agent, the superintendent and the people that's supposed to teach us what it is.

So those are the things that I learnt the hard way. And then I knew from the beginning of my life that I was special, I guess. I can see things in the people, and I can see things, different kind of seeing I see, because my uncle keep telling me, That's your gift. Make sure you take care of your gift. Because he was a doctor. He was an Indian doctor.

So he saw that in you.

And he saw that in me, I guess. My grandma was a healer, my grandpa was a healer, and I understand my mother was a healer, but I don't know, like I say. I don't know about my dad. I have no idea about him. But I know that when he [my uncle] goes doctoring people, he used to go from one house to the other, or one tent to the other, in other words, where they're living, to go doctor people. We'd have to travel miles sometimes, two, three miles, walking. He had a horse, a saddle horse that he'd usually ride if he had to go a long distance, but he don't take me with him, but on short distance he does, and I go with him and watch him doctor people, what he does, and then I can see the sickness in the people at that time.

So those are the things that I learnt, and from the beginning of that, you know, the beginning of my life. So a lot of times I never told nobody what I do. I tried to tell my uncle one time. I said I seen this kind of sickness in a man. He told me, Don't tell me. I might see it different than you. But, you know, he said, Don't tell me about it. Don't talk to nobody about it, you know, unless if you were asked by the people that's sickly, don't go over there and just start telling people that you're gifted and this and that, you know.

Those are the reasons why I'd travel by myself in the hills, you know, when I was young. I understand because my grandma used to take me up in the hills, point me out to the what kind of plant we used this plant for, what we use the other plant for, what we can survive on, how to prepare, and so on and so forth. How to make traps to catch different little animals, and so forth. And by talking to them, you can bring them in. So that's what I learnt from them.

So when my grandma used to tell me, when they were taken prisoner, prisoner of war at that time, they were over there at, what they call, in B.C. [British Columbia] where the big prison camp was for the Indian people. So they were marched over there. That's where they were marching my dad, I guess, but he didn't want to go, but they took his life anyway on the road.

So they lived there for six years, they told me, Vancouver, Washington, Vancouver, B.C. That's a big, big, I guess it's a prison there. And then she used to talk about all of that. And then when they were coming back, when they were coming back and then they say they slaughtered about fourteen hundred people in one box canyon. Then I went over there just to see what my grandma told me, then I went to see it, and me and my other friend of mine, we went and uncovered fourteen skulls out there in the sagebrush in a box canyon.

This was later when you went back?

It was way later, you know, when I was already a pretty good-sized kid.

And you found those skulls.

[00:20:00] And then, you know, before that, you know, the Bureau of Indian Affairs [BIA] wanted to put me to school.

Yes, I was going to ask about school.

And then put me into a different kind of school. So they picked me up one time up in the people when I was living with a different people. In the evening they came in and came and picked me up and put me to jail. The jail was made out of two-by-sixes, flat on top of each other, got a window cut—there's no window in it, but there's a door with a steel door on it. And I stayed there. We had an old mattress there. There was no water. There was nothing in this jail.

So they took me to school in the morning, nine o'clock, to school. There was a boarding school there. And I go over there at nine o'clock. At noontime I ate good because that's the only time I ate a meal, because everybody already ate, but I didn't have nothing. And then during the noon hours I ate good, tried to do the best I can. I ate hurry up and choke it down much as I can. And then Friday night, the police that's supposed to pick me up never came up. It was all fenced in with eight-foot netting fence all the way around the school. So Friday came. When he didn't

pick me up, so I dug a hole underneath the fence and I got out and I went to my uncle's place and I told him by God, I'm not going to go to school no more because what I seen in school at that time, a young lady, young girls, they were poking their head with a pencil. Blood was running down their face. And the boys, their ears were, you know, pulled and hit with a triangle ruler, and knocked us down sometimes, their ears where they're attached onto your head. And I seen that happen.

Where was the school now?

In Duck Valley. Not Death Valley but Duck Valley, you know. So I went over there and told my uncle that night, I said, By God, I'm not going to go to school no more. He told me, By God, if you don't want to go to school, you're going to have to hide out. Don't tell me. But you got your own horses, you got your own— See, my mom and my grandpa, they had horses, they had a bunch of horses. They used to sell horses to the War Department one time. And then a fellow by the name of J.W., I don't know who he is, white man, he buys horses from the Indian people, then he sells them to the War Department. And that's how I knew them horses because I used to ride two horses that I particularly loved. So he told me, Go ahead and take them horses and go up in the hills. Don't tell me where you're going. I don't want you to be telling nobody. I don't want you to see nobody. If you see somebody coming, always hide out.

So I went up in the hills about, I would say, thirty, maybe forty miles away from the reservation, outside the reservation. So there was a log cabin that I have seen there, whether the miners used, or either the trappers used one time. But I seen this log cabin there when I was young. Then I went over there because it was away from everybody. It's up, you know, over there toward what they call Jarbridge country right today as they call it. It's a wilderness area.

You can't—you know, big hills, I can see all over the, you know, when I get on top of the hills, all the trails and all the wagon trails and whatnot. So I hid there for three years.

How old were you?

I would say about nine, I guess. About nine. I stayed there three years and then one guy told me, he said—one guy, the old man that I know, he bought me a .22 single-shot one time, and he brought me some shells for it, the .22, you know, the short ones, you know. [00:25:00] But I used that for, you know, kill groundhogs or a chicken or whatever. There were lots of things to eat at that time.

Did you see anybody?

And when I do kill a deer, I jerky it. I'd jerky all of those things. Because I was prepared to do all of those, which my grandma used to tell me, by God, always have a knife with you, knife and some kind of flint that you can start a fire with, white flints, you know. They're easy to start fire with. So during that time—then I asked this old man one time, I said, when he would give me the .22, short .22, I said, I want a scissor, a big shear scissor to cut hay for my horses for the winter use. So I made a willow corral around the horses, so they can have something to eat. So in the wintertime they stayed in this thing that I built for them. Had a lot of snow. Sometimes you get about four feet of snow. So I put lots of snow up against that cabin that I was staying in and keep it warm that way. And I made a little stove out of a washtub, that big around [indicating size] I guess. Cut a hole in it. There was a stovepipe there, and then I made [so] the smoke goes out.

So those things that I did at that time when I was very young. And finally one time that a guy I knew, and he was working for the Bureau of Indian Affairs. They were building a road, what they call toward Crescent Valley right now, as it's called. He was running a steam shovel at

that time. But one time he told me, he said, *Why don't you come and work for me? He said, By God, you know, I'll take care of you, and then you can, you know, stay with me, then I'll make sandwiches for us every day. So I went with him. So I greased his machine up every morning early, about twenty minutes before eight o'clock. And then noontime, when he was eating lunch, then I would grease the machine up at that time. At that time, the gears, you had to have tars on them, no grease, you know. So I'd do all that for about, I don't know, about a month, I guess. So he never did, you know, give me money, but he took care of me.*

So one time he didn't show up for work, one Monday morning. I was pretty good-sized then already. But I understand that machine, how it works, because I used to, you know, swing it around and do whatever I can with it during the noon hour while he was eating, when I'd grease it up. In the morning I'd do the same thing. I had to run the, you know, the shovel back and forth so the tar would work easier when he's, you know, dropping it down. So I remembered all of those things, the cables and whatnot, it's all cable-operated.

*So one time, by God, when he didn't show up, there was eleven trucks that was hauling dirt, you know, on this road that they were building. So everybody told me, he said, *Load us up.* And I was scared to and I didn't want to. So I didn't want to do that. And then finally this one guy that I know, he had a bunch of kids, he said, *If you don't load me up, how am I going to feed my children? So you better, you know, you better, you know, feed me and, you know, load my truck up for me. I said, OK, I said, OK, I'll do that for you. So the truck was on this side, and then another truck pulls on this other side, so I can't help but load him up and load this guy up, and I did do that all day long, you know, and didn't have no lunch at all because I didn't have nobody to bring me lunch or nothing. So I, you know, I stayed there, you know. And the next day I was there again, and then I done the same**

thing. Finally the big superintendent, I guess, over the road department came one time and he [00:30:00] told me, he said, You're doing a good job. He said, You want this job?

I told him, No, I don't want this job.

Well, he told me, he said, well, you know, he's going to try to bring an operator in to work with that shovel. But he never have. I worked there for, I don't know, about two, three weeks, I guess, on that machine. And then another guy came and told me, You better get on the patrol, get on the patrol leveling the roads out. I didn't know a thing about those things but, you know, I had to learn the hard way, you know, right from the beginning. So it was really a tough thing.

That's how my life begins at that time. It was really a tough one but still at the same time I have learnt from my grandpa, my grandma, my uncle, and so on and so forth, how to live with the nature, how to take care of the nature. I was taught never to misuse the nature, always praying for it, always making sure that I don't touch the berries before I talk to it. I was taught that. I think all the young people were taught that from the beginning, because I hear them talk about that. Don't touch anything unless if you pray for it. Clean yourself off first. Cleanse yourself before you touch anything, I don't care what it is. Roots the same way, roots that we survive on. There's all different kinds of roots out there that we can survive on. There's roots out here that I see that I can survive on them. There's roots up here, up in the hills that I can see. I can survive off of that. But they're drying up, you know. But at that time, in my time when I was young, I was taught all of that.

So never say anything to anybody, because everything's going to come back to you, they keep telling me. If you say something bad about somebody, it'll always come back to you, because everything's made in a circle, I don't care what it is. We're made in a circle but we don't

realize it. We always make a circle. We always come back to where the beginning is. So everything is that way. So when the world made everything round, there's nothing square out there. Everything is round, you know, there is everything in circle. Our berries in a circle, our food's in circle, and then all the roots in circle, when they grow.

But there are a lot of, you know, roots out there. I was taught never to touch it until in June. June, you can gather them, that's that, you know, *toza*, but they're that big around [indicating size]. They're pretty good size. But you get that, and then you dry them up and then, you know, then you can mash them. Then you make flour out of them. And then you make flour of out them and then you can flatten it out, you know, like what they call now is that popcorn—I don't know what they call it, popcorn something that's flat. You get them in layers, you know, something like that. But you pour water on it, then they'll get heavy, then it turns to flour. Then you can make a dumpling out of it, you can make anything out of that, you know.

Because that was the same with making the jerky. If you got a jerky maybe that big [indicating size], you know, maybe big as your hand, if you got a jerky, you can chase a deer, you can outrun him in a few days, because he has to eat, he has to drink water. You don't. You keep a-going. You just are ready, you know, because you got this jerky in your hand.

And then you got birds out here would give you water. Some sun dancers will tell you the same thing today. There's some birds out here that sing songs in the morning. They give you water if you ask them to. That's what they call a dowse now. The white man calls them dove, but we call them *hey-wee* [sp]. So, you know, they can give you water on the run, you know, if you ask them.

[00:35:00] And then you got this food to eat on the run. You can outrun, animal, any animal, as far as that goes, because you're not stopping. He has to stop. He has to stop to sleep and he has to

stop to eat, he has to stop to drink water, but you can catch up to him pretty soon. That's the way the people used to do it a long time ago. And of course they used bow and arrow afterwards and so forth.

So those are the things that I learnt from the beginning of my life. It was tough, I thought, but as I grow older I begin to understand. That's what I taught nowadays. Look at the nature, how the nature works. Right today, I talk about those things. Who put us here to begin with? Why are we here as humans? Who put us here? Somebody put us here. So it all comes from down to a female. Female is the one that put us here. You look at all of this plant life out there. Female is the one that makes them grow a lot more. Look at the birds that you, you know. I start out by telling the young people or the people, I said look at the honeybees. They got a queen honeybee. They all follow. Ants, same way. Birds, same way. Animal, same way. Look at your buffaloes, you know. Buffalo used to roam all over the country here, all over, not just in one place. So the female is the one that leads them, to tell them that we got to stay here three or four days, and then they move them again for the next bunch so they have something, food to survive on when they come.

That's the way the woman folks were. As I remember not too long ago, they had a thirteen-woman council sitting in one area, and the twelve—and one man folks. But the man folks is all they are is just scouts. And today they're still scouts, if you look at it. So the woman folks tells the man folk, two of you guys go that way, two of you guys go that way, two of you guys this way, and this way. Go see where we're going to camp at the next week or so. How much food is there? How much water is there? How much of, you know, wood is there? And so on and so forth. How can we survive there? And so forth. So in about a few days' time, the man

folks came back to report to the woman folks. Then the woman folks is the one that makes the decision, not a man. Man is not a decision-maker. All he is, just a scout, you know.

So right from the beginning, as I see it and when I look at all of this thing, [when] the European first came here, they were using the man folks for scout, you know, all the time. Who tells them to do this? So what they done so far is something that we have seen as a native people, because they took our life for what reason, you know. Most of our people throughout the country, in this part of the country, was moved, forced to move from one area where they were at because somebody wants something underneath him. It still shows us that today. You take Oklahoma, for one. Where were they come from to begin with? Before they ever moved to Oklahoma, before they were forced on that hill up there, where there was nothing there? So when they found that turpentine trees in Florida, so they moved them. So they moved them from there into some other state, I don't remember what it was, then from there to Oklahoma, up in the hills where there's nothing, just plain rocks. But they found oil underneath them. Why?

So right from the beginning of our life, that I've been told by my old people, wherever we were at, there's something underneath us. All the big mines that's been found in this part of the continent was found by the Indian people, but their lives were [00:40:00] taken because they don't want no share with nobody.

Same thing with all the living things today. When you look at the history, when the European people first came in this part of the continent, remember Indian people, you know, like the beaver, they made shoe[s] out of the beaver hide, beaver skin because that's tough and it won't drink with water in it if you do it right like they done. So they took all the beavers. They started trapping the beavers, and they were selling them and all of that again.

And after while, when the Indian people were living on the beautiful land someplace where there are springs and whatnot, so they took their life or either move them. All the beautiful land on this part of the continent was forced by the European to move the Indians off. All the ranchers. But we been told today as a modern people, we got title to this land. Who did they get the title from? They sure didn't get it from the Indian. The Indian never had no title to it. The nature is the only one that holds the title. All this plant life and animal life and so on and so forth.

Because we were all put here together so that way we can take care of one another. Same with our roots and what we survive on. We have to be working with them in order to make them give us the strength and so on and so forth. All our medicine was put here by the nature, but we never kept up with our, you know, tradition. In other words, we never pass it on to the younger generation. The only ones doing it today throughout the world is the Chinese. When I was in China, that's what they taught me over there. So today they rely on the nature's herbs, all the Chinese people. But we don't. We used to, but we were told, you know, you guys are savages and, you know, this and that. We can't speak out, we can't do nothing, because we were outnumbered to begin with, so we were just pushed from one place to the other.

So today, when you look at those things, someday it is going to come out. Someday they're going to say—they're going to start asking questions about that. Who did we get the title from? You know. They didn't, you know, they didn't massacre all the Indian people. They tried to, but the people understand the nature, what they can do and do a lot of different magical things that we know of today.

So those are the reasons why I guess that today our native people throughout the country is scared because they set a reservation aside for them, and how does it happen, and then I have asked those questions to the Bureau of Indian Affairs many times. How did you bring this land

over? How did you bring your water over? And how did you bring the trees over? And so forth. The way they explained it to me was that, about the trees for one, like the piñón trees, remember they were taking all pinion trees off and wiping them out one time, and tried to starve us from, you know, because we were getting pine nuts, but you know when we told them, by God, that's nature's work; that's not a human's work. A human didn't plant it there; it's the nature that put it there. So what you guys done so far, I said, you guys are doing wrong. But they didn't believe what I was saying to them at that time when I was telling them about that. But now when you see throughout the country where the pine nuts and pine trees been knocked down, there's nothing growing there. All it is is just the sagebrush, you know. Like they told us, they said, we're going to save water. They're drinking too much water, them trees, and they're shading all the grass and so forth. And then when they knocked them down and then tried to seed it, nothing grew. And today I see that throughout the country.

So I think that's a reason why today most of the Indian people don't want to talk. Just a very few Indian people. The older people can still remember those things. They can [00:45:00] talk a little bit about it, what it is, how we were treated in schools, and I already seen a book about that where in Stewart [Indian School, Nevada] where they, you know—maybe you have read about it too, where they were mistreated, the kids. As I remember when I was taken prisoner, I guess, or, you know, one kid would, they're dark and, you know, dark, and they'd try to rub his elbows, knees, made it bleed, and this and that, you know, because of trying to turn him white, I guess, you know. I seen that happen and I didn't approve of it at all. So those are the reasons why I didn't go to school. I have never been to school but five days in my time. But how did I learn all of this? It amazes me what I'm doing right from the beginning of what the, you know, what the, you know.

Maybe you read about the history where I got—a superintendent from Phoenix, Arizona got fired because he was helping this one part of the reservation in Duck Valley, the Shoshone people. He wasn't paying attention to the Paiute people on one side. So I fought him and tried to keep telling him. So I had the senators from Idaho got involved in it, and then I got involved with a fellow named by Jack Peterson. He was a historian, I guess, and he works in the library in Boise, because I'm friendly with him. And then he was sent to Washington, D.C. and I told him, by God, when he's in Washington, D.C., for him to do a lot of research, if he can find a book where the Army, the War Department had kept a diary from one day to the next, you know. But he made copy out of them, and I then I seen on this book here that, you know, where the man folks was given a hundred dollars for scalp, cut them here [demonstrating], right through here, and then they'd pull this off. A hundred dollars. And then fifty dollars for a woman. And anything under—not over twelve years old, I think it's twenty-five dollars. But it's still in the books today, you know.

Oh my gosh.

Oh yeah. Maybe you've read about it.

I didn't. No.

You know, it's in all libraries, supposed to be, you know.

So, you know, so that's what I so far learnt the hard way, like I say, you know, because I know, when I became understanding of myself, then I began to do a little research here and there. I used to work with the cowboys one time, herding cattle. That's how I learnt to pick up this foreign language or whatever you call it. So it's a foreign language, as I call it. A "borrowed" language, they call it, you know.

You mean English?

English, yeah. I didn't know nothing about the English words. But I thought about myself a lot of times, how did I start getting my people together for me to talk? I used to gather people in Duck Valley, young people. We used to have a talking circle, and then we'd get, you know, what—you had, you know, a pole when you got to talk. It goes around in a circle. Whoever talks about—whatever they know, they talk about those things. And then after a while, I became, you know, became a drum group. I had a drum group that I'd build drums and whatnot. So from there on, and then I had the spiritual gathering started, and then from spiritual gathering, it still goes on today, that spiritual gathering. We have it, oh here, the Kern Creek out of Ely. It's coming up in the first of September.

So that's what I started here long time ago. So a spiritual gathering same, well, you know. And then I was in Sundance, involved in Sundance for a couple of years, and [00:50:00] then I got away from that. Then when American Peace Test [APT] fold up over here in [the] nineties, then I thought, by God, I was going to take over by some of them people that I work with, you know, I told them, by God, let's start this up by calling it an Indian name, Indian heading, like Shundahai Network for one. That's when I changed American Peace Test to, you know, you know, that, you know. And then the people that was working with me, then they said, well, that was good. Then we had a lot of people at the Nevada Test Site [NTS] at that time, you know.

So from there, I done something else all the way through. And I picked up this thing here by thinking, I want to put the people together so we understand how the nature's going to work, so I'm going to make this a healing center, let the people come to me instead of me running all over the world, I thought. See, I used to travel throughout the world, but thinking, by God, I'm going to be in one place, let the people come to me. But instead of that, they say, well, you come

to us, we'll pay your way, and so on and so forth. So I had to go throughout the world then, you know. That's how I began to start, you know, the beginning of it.

This is something that I never dreamed that I'd be down here, where I come from, cold country, you know. Here I am. I'm not educated, you know, I don't have education at all, but somebody else is telling me what the book says and so forth, so I guess I pick it up and then try to make something out of it. That's the reason why I buy newspapers and try to find out how I can educate myself. I have to read the newspaper several different times before I can really understand what the newspaper is saying.

We're going to stop for a moment. We need to change our tapes.

OK.

[00:52:11] End Track 2, Disc 1.

[00:00:00] Begin Track 2, Disc 2.

Thanksgiving and Christmas, they all get together. They had a long cellar, long one, and then, you know. Then the woman folks always, you know, they still do that. It used to be here in Nevada, the woman folks got a willow about that long [indicating length]. You want to dance with—whoever you want to dance with, you go over there and hit him. He can't refuse you. He had to get up and dance with you, you know. That was really something that the people have tried to teach the young, you know, you're not ashamed to dance, you know. When you get hit, you have to get up and dance, you know. And then later on I see in Battle Mountain—well, I seen it in Austin too, where they give a dime to, you know, to a woman, to dance with her, you give them a dime, you know. But it was the other way around, you know, man has to give a dime to the woman. But it used to be the other way around: a woman is supposed to hit you with a willow, you know. So, you know. Where, you know, maybe, you know, where the birds used to

live behind that International Hotel up there on the flat, you know, that's where they were, you know, having dance at that time.

There's most of us today, we're all gifted, remember that. We're all gifted people, so that way we know of something within a person, sickness of different kinds, but we don't say nothing about it because we were told not to, you know. When I doctor people, I don't do it on my own. It's got to be a spirit of an animal. We all do. They tell us what to do. They tell us what kind of sickness that they have and so on and so forth, what kind of song you got to sing and so on and so forth. You sing their song, whatever song that they give you, or however they tell you to tell the sickly people, but you're going to have to follow their advice, what they tell you to say to them. See, I'm a doctor all right, in a way, but still at the same time I have to rely on the spirit of a buffalo or a bear, any other animal, it doesn't matter what it is, you know. Otter. We use otter for different things. And different kind of little creatures that we use, birds and so forth.

Everybody's got a gift. I don't care who they are. They say they're not, but they are. Sometimes you can, I don't know what they call it, intuition or, you know, you know things ahead of time, because the spirit within you gives you that voice or hearing. That's how our Indian doctors long ago doctored one another, because their gift is different animals and so forth. Whoever you're doctoring, whatever kind of sickness they have, the spirit comes in first, whatever spirit, whether if it's a gopher or whether if it's an eagle, whether if it's a bear, or whether it's just plain water, or whether if it's a plant life, and so on and so forth. Or rocks or whatever, you know. They tell you. You have to listen to them, what they're telling you.

But through my eyeballs, I can see people by putting my eagle feathers. In other words, that's my X-ray on the people. I put that in front of me, you know, so I can see what kind of sickness they have or what they're, you know. One time when I was young, I can read your mind

before you ever—by just looking at me, I can read your mind at one time. That's powerful. But I lost that, you know, because I never followed those things, [00:05:00] what they tell me to do.

So that's the reason why the people in the foreign countries, they know what I'm saying to them. They understand because they tell me the same thing. That's the reason why I traveled throughout the world when I was called to go here and there, not only here in the United States. I traveled throughout the country here. I worked on people different places. I already know who I'm going to work with when I get there, by just walking into a big crowd of people, in other words.

That's the reason why in St. George, Utah, during that time when they had that MX [Missile Experimental] test that they had, you know, a lot of people got affected by that radiation, and then they already knew that I was a healer. They asked me to go over there and look at them. First time, I looked at three people. That was my first trip to St. George, Utah. I had three people that was affected by radiation. I went over there and worked on them. And then the next time I was called, I guess I had seventeen people. The third time I was called, I had three hundred people in the church. It was tough to go looking at all of them, you know, after I'd get them lined out that way, you know, walking in back of me.

But here in this part of the country, I only work with—at the most, I work on people, was thirteen of them, line them up and work on them.

In St. George? I'm sorry. Was that white people and Indian people?

Anybody.

Anybody.

Yeah. We're all humans.

Oh, but I meant, in St. George, those three hundred people.

Oh yeah. So I was told from the beginning of my life, you see a cow out there, a black cow. You see a pinto cow out there. You see a red cow out there. You see different colors of animal and so forth. And all the plant life are different from each other. All of the rocks are different from each other. But we're all here. So we're one people. But we got to take care of one another. That's the way I was taught from the beginning of my life. That's the reason why I always say, at the end of my prayer, I want you guys to pray your way, don't follow me, your way, however you pray. We all pray different from each other, but it all means the same thing. We're asking for something.

So that's the reason why that my people taught me those things right from the beginning. Maybe that's the reason why, you know, I been called throughout the world sometimes, one time, you know. So I been to Germany, I don't know how many different times. That's the reason why they bought that car for me, because I worked on, I don't know, a lot of people there in Germany, and in Russia, and Japan, and you know, so forth, you know.

So, you know, here in the United States, I used to travel throughout the country, but I haven't been doing that for the last few years now. I don't like to travel too far because when I went to Wyoming a couple times, I had to borrow money to come back. I had a heck of a time paying it back. So I never go too far, unless they prepare everything for me. All, everything's got to be up and up the night before I go.

Let me ask you something about—you mentioned St. George. You've talked a lot about the difference between the way you were taught and the way the white—the Europeans came in. When you look at the test site, you know, it's people really seeing that land in really different ways, and I'm wondering what wisdom you've gotten about the way the people who run the test site see the land compared to how you do.

Well, right from the beginning of my involvement in the test site, people really didn't know what it was about. But some of them people began to be concerned about that radiation is going to take over the land. Like I been telling them for many years, I said we're going to run out of water someday, and we're going to be running out of air some [00:10:00] day, we're going to run out of this Mother Earth that's going to not produce food for us pretty quick. We already begin to see that happening throughout the country, without the fertilizer. That's the reason why we're having so much fertilizer throughout the country today, because every year our fertilizer gets stronger and stronger. Now the people begin to realize that human waste is a better fertilizer than we'll ever get, because that's what keeps this world a-going at one time, because they took care of those things. They don't just dirty everything. They always, you know, take care of their waste and so forth.

So those are the things that we were taught. So the European people, when they first came here, they just listened to what you had to say, and after while when they began to see their water wasn't safe for them to drink, then they began to realize what I've been saying. It took them a long time. In Idaho, when I talk about the Snake River, someday that Snake River is going to be radiation in it. You're not going to be able to use that water. They didn't believe what I was saying from the beginning, and now everybody talks about it. Now the whole world is talking about the water, you know. It took me about maybe thirty years for the people to really understand what I was saying about water and what it's going to be like.

So that's the reason why I try to, you know, write my first book, and not write it but talk about it. But when Paul and Nancy Clemens, they got a hold of my little tapes and they listened to it—well, they didn't, their boy did, when once I went to a university in Sacramento, and I took that boy with me, and he says, well, can I listen to some of your tapes? I said, Go

ahead, if you want to listen to it. And he listened to one tape, and then coming back he listened to another one. Then I guess he told his mom about it, that I got a bunch of tapes that they should listen to. And that's how it became a book. It's not me sitting like this, what we're doing now. It's not sitting down talking but it's little cassette tapes that I talked to, what I'm thinking about when I'm going down the road, and that's everything put together. So not everything's in that book, that first book. But my second book I try to come up with now is talking about the nature, how the nature works, what we should be doing for it, what it does for us.

So, you know, but a lot of people don't understand that, that you have to start from the beginning of the life of whatever you're going to talk about in order to bring it to where it's at today, in order for them to understand. So there's a lot of things that people really don't understand things about. But when I talk about it, then they start to realize it. That's the reason why I talk to the woman folks in New Mexico, for one, that they should unite themselves together and lead us out of this darkness that we're in. A lot of people now begin to say, we want you to come to our place and talk about it a little bit more. I'm supposed to be talking about it on the twenty-third, like yesterday, in Nevada City, but I can't go over there, so I told them, by God, whenever I feel better, then I'll talk to them.

So those are things that I talk about, but I never talked about it before because, like I say, I see so much corruption that we're doing here in the United States, that we're teaching the wrong thing here to our young. You know, it's going to be worse when this war is over with. We are in trouble. We are in trouble, but we don't realize it. When that war ends, where we're at today, them kids are going to come back here in this. If they don't have a job, they are going to take food out of your mouth, whether you like it or not. We're going to be killing each other,

because they're taught that over there. So today, it's getting so bad that our leaders are corrupt. Our leaders are telling us lies and [00:15:00] not telling us the truth at all. So everybody begin to tell each other lies. I don't care who we are. Because we're following our leaders away. They're getting away with things.

So it's a tough thing to do, tough to think, to foresee what's taking place in this part of the continent right today. Here we are saying this is a peaceful world, this is a beautiful land, we should take care of it, and we're not. All we're doing is destroying it, is what we're doing.

That was when you—you've really sort of answered it, but I'll ask it anyway. When you see how quickly technology—those things happen so quickly, like the water goes bad, that's fast considering how long there's been pure water on this earth, that it happens in this twentieth century, right? So people of good will like yourself, what do you do? You're talking to people about what to do, but it seems like that things happen so quickly on the technology side and much more slowly on the human—bringing along the rest of the human—yeah.

Yeah. Right from the beginning, you remember me talking about our leaders, our scientists and so on and so forth, you know, when they get a hold of money or been told to talk, whatever, whoever tells them to do things, so a bad thing, a lie, you can talk about first. You make people believe that. A good thing, the good thing's still there. And that's the reason why today things change so fast, because the water have told us long, long time ago, the lightning in this part of the continent, it keep telling us, by God, someday I am going to set this on fire, you know. They already told us that. And then another thing they told us, by God, someday I'm going to drop all the water from up above us. So we all see where there's a flood where there's no flood before. It'd be dry but they flood them. We know where that water come from. It didn't come from the earth. It come from above us. So if it all drop at once, it can flood this world. And the lightning

can start a fire. Those are the things that people used to talk about long time ago. That's the reason why today we got in a position now that we see it ourself, what our scientists are not telling us the truth. They're doing what they're paid to do and so on and so forth.

Another thing I talk about was when I was in Russia, talking to them people, the Kazakhs for one, and then like they say, they had a lot of doctors there in that part of the country, but they can't work on poor people because they had to take money out of their pocket in order to pay what they're charging for theirself. So most of the doctors there was quitting their practice, and they became scientists. And I talked to about twenty-seven of them. They say, The only reason why we have to make our living is that we can't afford to work on poor people because they don't have the money. And I tried to warn the people here when I come back here in '92, I think it was, or '91, and I told the people here then, I said, Someday our doctors are going to be quitting us. And today we see that. Most of the doctors today is just students that's practiced to be doctors. The old doctors are not there no more. We got more nurses than anything else. Because their insurance is too high; they can't afford to pay that. And the doctors here, when I met with them in Santa Rosa, you know, they all told me the same thing. They said, we can't afford to make mistakes because we get sued by you people, so we can't afford to do our practice anymore, because it costs too much money to buy insurance, and another thing, that some of them people are not following what they were told to do, what kind of pills to take and so on and so forth, so we keep doing all of this. But [00:20:00] someday we're not going to have doctors. We're already beginning to see that. And now they're relying on computers. Computer is, who made that computer to begin with? You know, it's human-made. That's the one that tells our young people today, teaching them whatever it is. And the doctors

had to walk up to the computer, push buttons, what kind of pill they're going to give you, the computer tells them that. So everything is computerized. I don't care what it is.

So that's what I see so far, because I was told that from over there in Russia and Germany both. I see that is coming about. So we're not believing anything. The only way we are going to come out of this, like everybody from the beginning of my life, as I remember my people used to say, you got to tell the truth. If you don't tell the truth, that lie can spread out over this land quicker than what they have done to us from the beginning. That's the reason why everything is drying up. That's the reason why everything is drying out. Everything is sick, sickly. We don't know what to do today. So we begin to see that's taking place, that lie. It's not telling the truth at all.

So the people that you're talking to are like myself, that you're talking to, you're saying that that is the most important thing, it sounds like, to be truthful, I guess.

Yeah. Oh yeah. That's right.

Do you feel—you don't appear to be, you know, pessimistic like some—you appear to be hopeful, even in the face of these terrible things that you're talking about, is that right?

Well, and I have to be because I was taught that from the beginning. I can't go out there and talk about this and that if I really don't know. But I'm still hopeful that we can unite ourself together and start talking about all of this. That's the reason why I'm turning to the woman folks and telling them, You people should lead us out of this darkness that we're in. We can't go out there and start wiping out a life throughout the world, like if we're going to control the whole world. We shouldn't do that, because this world was put here for all of us to use, but we're misusing it. Someday it's going to go agin [against] us. This world, it's not that it's just to be there. It sees what's taking place.

You know, last night I was reading your book again before I came over, and I was thinking about yourself as a doctor, and then what I got from that book a lot was that—tell me if I'm right, or if I'm on the right track, maybe—that Mother Earth is sick and so it sounds like you're really making a call for us to all doctor Mother Earth. And I guess sometimes people just look at—well, like even the test site, all the power that's behind it, and they say, well, what can I, this little one person, do?

Yeah, that's what they all say, yeah. But one person was put on this earth to begin with, from the beginning, to take care of it. See, the money is what ruins the whole world today. Money controls us. I don't care what we do. So money is a control right from the beginning, around the world as far as that goes. Money is the one that the queen or the king or whatever it is, the more money you give him, the more he's going to kill. Look how many woman they killed before they came into this part of the country. Nine million womans was massacred because they were witches. They're too strong, you know. That's the reason why they came here. They used the same tactic that they used over there, again tried to do it on the Indian people. But the Indian people were pretty smart. And then they hid here and there because they know the country. They're just going to get rid of them. They tried everything. They tried to spray them, you know, not too long ago, like Big Mountain here, been sprayed by some kind of chemical. Look what happened to Korea [Vietnam]. They sprayed them with Agent Orange and never took care of them today.

[00:25:00] So the lie is there, you know, we can see what our government is doing today. But if we had woman leaders, I think we can come out of this. I keep thinking that. Because the womans that I talk to throughout the country, they're all saying the same thing: We have to change. We got to change. If we don't, we're in the track of murdering all the living things on

this Mother Earth of ours. That's where we're headed right now. This war we're in today, we're going to jump into another one right quickly, in order to make a man to be a king pretty quick. He's going to rule the world if we don't watch it. It's coming down to that. They're going to talk about lies to one another and so forth. That's when we're going to believe. We already believe that. From the beginning, especially this new president that we got, this crazy one that we got. Look how many lies he put out in order to be in the office. You know he didn't get elected. But the judge put him in because he got more money offered to him by somebody else.

So that's what took place, and it's going to continue to take place unless if we people wake up and say, hey, we've got to do something different than what it is. So we got to follow the nature. The nature is the one produces the life.

Can you talk to me a little bit, and then I think we should stop. It's been almost an hour-and-a-half and it's a lot and it's—but can you talk to me a little bit about this place and how this is connected to everything?

Well, this place was here from the beginning, from the beginning of this place here. When I travel throughout the country, I used to go here and there and work on a lot of people, people that's sickly. And then after a while, then I thought I was going to buy a bus, a big bus, and then take all the guts out of it and then, you know, take a few people with me from one community to the other and try to talk about all of this.

And then somehow, I don't know how it came about but somehow, something tells me, if you're in one place instead of traveling around, if you're in one place, you better start looking for water, they told me. The spirit tells me that. So I started looking for water. I went to Idaho to check different waters. I went to Montana, and here in California, Nevada, in Idaho, so forth.

Finally this place was open. Well, it was rundown, to begin with. There was nobody here but the caretaker. He didn't do nothing but just sit here. And one time, somebody told me, by God, why don't you go up there and look at that water, this mineral water here. So I came over here and felt it and it felt pretty good to me. Then I asked this guy that was here. His mother, I guess, owned the place. And I asked him, by God, if he ever decide to sell this place, what would he take for it? He told me \$195,000. And I just can't afford that much money, you know.

Then a year, I guess, went by, and then we stopped here again when I was going to, I think, Riverside, me and a few other people, you know. And then I stopped here again. Then I asked him, by God, what, you know, if you ever decide to really want to sell it. Then he told me, he said, Ninety-six thousand dollars I could let it go for. So he came down, I thought, you know, but he didn't come down that much.

So I let it go for another few months, I don't know how long, and then a few months I let it go, and then another time when Mateo [Ferreira] and us. I don't know whether Julia [Moonsparrow] was with us or not at that time, but anyway, [00:30:00] coming back from L.A., so then we stopped here in the evening. It was already evening time. And then he was in bed already, but he was pretty well polluted with that crazy water, you know. Then he told me, he said, Since you're Shoshone, I'll let you have it for eighty-five thousand, you know, because you're a Shoshone, anyway, he told me.

So I told him, by God, I said, OK, I'm going to give you \$20,000 now out of my own account.

So Mateo says, That's too much. You'd better give him just five.

So I went ahead and gave him \$5,000, my personal check, and I told him, By God, we'll come over here and we'll talk about it tomorrow or the next day.

So I wrote that money for him, and then a few days later, I don't know, three or four days later, we came back in here. He was happy about it. Then I told him, By God, I'll try to get more money for you. And that's when I turned to Seven Generation Fund, and then I told them, by God, if they can give me a lending hand, give me \$50,000, then I can do the rest if I can.

And the very first thing they told me, Well, we can't because we never have funded something like this before, because this is a healing center, you know, but if it was some other thing, maybe we can but, he said, for a healing center, we can't. Because I'm not charging nobody for my work, because the nature have told me that you can't be charging people.

So I told him, By God, I can't charge.

So they thought it'd be better if we make this a resort. So they went ahead after they got here, like Peter, you know, Chris Peterson, Rosemary, they came out that evening. It was already began to get dark. Then they walked around out here that night, I guess, and the next morning when I got up, by God, they were walking around before breakfast time. Both of them told me, Yeah, we are going to front you. We are going to give you fifty thousand.

So that's how it started from the beginning. So I had a heck of a time, but then I had some other people coming in and say, We're going to give you a lending hand. Me thinking I'm going to draw my people together, I'm going to get all the people to support me, I don't care what color they are, they're going to come in and give me support, and then give me a lending hand.

From the beginning, it did happen, because everything was all down in here, you know, like this trailer here, the ceiling was all on the floor, nothing here. And the swimming pool [fed by hot springs] was the same way. The bottom was all cracked and everything else, you know.

The same with the kitchen. I never done too much to the kitchen. So people came in and we tore everything apart, and then a lot of people came in and we had about twenty-some-odd people here working. So they done the best they could. They give me a lending hand.

And then after while, then the Seven Generation Fund thought, by God, that it'd be better if they took it over and make this a resort center. And I told them, No, I don't want to do that, I said, because my vision is a healing center. Then I told them, By God, if that's what you guys are going to do, I'm going to walk out of here and I don't want nothing to do with it.

So somehow they took all my funding away from me and everything, you know. I didn't have nothing but just a very little bit of funding. I try to keep this thing a-going with my own money.

So that's how this thing got started, and now there are people coming in. A lot of people came here to get healed. A lot of people leave here when they felt good and this and that. They give me a little bit of funding for this Poo Ha Bah [Native Healing Center]. So it's really important. But still, I don't get too much help from the people at all. I try my best to keep [00:35:00] it a-going though, the best way I can.

So it's something that it [was] needed here in this part of the country, I think. But a lot of people thought that I was just working on Indian people alone. I said I'm not. I'm working everybody, because they're all human. We might be different colors, but we all got red blood. That's what I was taught. All the living things here, we're connected to. We can't be charging them. If they charge us, the trees would've been charging us. The water would be charging us. The air would be charging us. You know. But they told me, they said, by God, you know, you're put here to heal people, but you cannot heal yourself. That's what I've been told right from the

beginning. That's the reason why I can't heal myself. I have somebody else that they heal me. I can't do it for myself, because I was put here to heal somebody else. That's the way things work.

So you're going on your trip to see some healers—

So I'm going on this trip now to go see the other healers, what they can do for me. Maybe I'll find out, why am I doing this? See, another thing that I never talk about, don't want to talk about is this black magic that used to went on long time ago, but they don't have that anymore. You know they can put medicine on you to end your life for you and so on and so forth. I know what to do about these things all right, but I've been doing them, but it doesn't seem like it's not—I can't heal myself at all. Somebody else has to heal me. So it's something that I don't understand why it hurts, you know. When I lay down, then it goes away. Why? Why does it go away? And sometime it hurt in different places in my leg, just that one leg. But yesterday, both my heel was, you know, aching. I don't know. I just don't understand it. When I went to see the European doctors, they're supposed to let me know within just a few days after they took a physical, but they never have, over the last twelve days, no. So I don't know whether they're puzzled or what. I have no idea. So a guy that put me that, that doughnuts they call it, you know, running back and forth in that. There's a woman sitting in another room tell me, take a deep breath and hold it, or let your breath go. And this guy was pushing a button, you know, whatever number comes out, then, you know. They don't go by what kind of sickness you got; they go by numbers now. Everything. I don't care what. So he pushes that button. Then after he got through, he told me, he said, I can't see nothing wrong with you, partner. That's all he told me. Then I wonder about it. Why am I going through all of this? And then they put me on a glass plate, glass that supposed to take a picture from the bottom and one from the top. They never have told me nothing. My urine test, my blood test, so forth, my breathing. All they told me, You got a good

heart. You got good blood pressure. And they did put this leg on a glass thing to see if I got a blood clot in my, you know. But they don't show that. So I don't know what's wrong.

Well, I hope you find out.

I hope I do, someday, somewhere. Yeah, so it's awful to think about it, think about it, what kind of sickness do I have here?

I guess for a healer, it would be more than the rest of us. We'd just say we don't feel good, but someone like you who's a healer, then you would be trying to figure it out.

Yeah, but, you know, from my waist on up I'm all right up here, you know, but down that one leg it's awful.

Well, like you said, you have a good heart and you were so good to talk to me when you're not feeling well. I really appreciate it.

Well, I feel pretty good, but my leg just a little bit of ache. It's got a funny ache to it. Nothing good, you know. It's funny how it aches. You never know. Like right now, it aches right from here to here [demonstrating], up this way [about this wide?].

Well, then we should stop because you need to take care of yourself.

[00:40:00] I don't know what it is. OK.

Oh, do you mind if Nord, one of Mr. Harney's visitors acting as cameraman] takes a couple of still photographs?

Go ahead.

[Casual conversation with about taking photographs].

Oh yes, we can keep talking then. He wants to take photographs while you're talking. Well, I appreciate it—So—OK. Well, so I sent you—oh, I know what we can talk about a little bit. I wanted to ask you, when you came to UNLV last year, it was almost a year ago, and you said a

prayer at the very beginning of the recording, I sent you in the mail, you probably have it today—you probably don't need it but I recorded just that little prayer, because I was wondering if you could tell me something of what it meant. But I also wondered, is the language that you say the prayers in, is this the language that all Western Shoshone people speak, is that right?

Yeah. Yeah, all of them, in the six different states, they all speak the same thing.

The same language in six different states. OK. So anyway, I'm going to—

[Pause]

Yeah.

To begin with, Indian people trims the trees, they grow in better. Same with the plant life. If you sing to your plant life, if you got two of them in one house, if you sing to one of them, but take care of the other one, same food, same thing, and don't sing to it, the one you sing to, it's going to outgrow the other one. Just like us. We're the same way. There's no difference. If we take care of each other, sing to us and to each other, we'll feel better. The song's got something to do with it. I don't know what it is. So when you see an animal and you hear an animal, sometimes your hair stand up. And then after a while you think, really they are out there protecting me. And they are, you know. Any life can protect you, as far as that goes. So that's what it's about.

OK. Thank you. Thank you very much.

OK.

[00:42:59] End Track 2, Disc 2.

Interview resumes July 26, 2006

[00:00:00] Begin Track 2, Disc 3.

OK, well, here we are again. Thank you so much for day two. And you said a few minutes ago maybe we should start with the moon.

Yeah. Because I don't think we've been to the moon yet.

So say a few words and make sure I'm getting you on your sound.

OK. A few words. One, two, three, and four and five.

Thank you. Great. Got it.

I can't go beyond that [laughter]. Well, I think one thing you were saying, that you need a story about before I was born. My people used to talk about, long time ago, how the animal life have saved our life. For instance, there was a people that were roaming the country, moving from one end to the other. So the mommy, you know, didn't have no milk when this little baby was born. And the mommy was sickly. And then so the people decide to leave the kid, the born baby, either in the rocks or under a tree. Wrapped him up in the hide of different kinds, like a deer hide and so on and so forth. And so left him there and then they moved on. And the mommy couldn't make it with the crowd, so she just couldn't follow.

So at the meantime, I don't know, about a day or so later, the baby was crying. The baby cried all that time. And then the bear have heard the baby crying, so he went over there and seen the baby and picked the baby up, took up to his den. He was living under a cliff. He had little ones of his own. So brought the little human baby in. Nursed the baby with his own milk, just like the rest of the little baby, the little bears. So that's how this little girl, you know, brought up by a bear taking the little baby in the den, and I guess it's about few years old, he already began to understand how to eat nothing but raw stuff. And the bear, they always shared together.

So today, when you see that in a paper, in a magazine, or not a magazine but a book, it tells you how human was raised by a bear. So that's the reason why we as an Indian people always say, we're part of that bear. And that's the reason why our old people always tells us, don't eat the bear meat because he is part of you, you know, he took care of you and he'll always

take care of you, if you ask him to. So those are the stories that my people used to talk about, how we should treat the animal life, because they saved our life for us.

Another story that they talk about, I think this was done in Idaho, a mommy and a daughter separated from the band. When they separated from the band, they followed the [00:05:00] creek, her and her daughter, but they could never find anything to eat but they tried to get fish out of the water. Sound to me like it's in Idaho on the Snake River. They followed that creek along for a few days. And they were hungry. This daughter of hers, the one that the mommy was taking, was so hungry, she was getting pretty weak. So in three days' time, this eagle flew over them in this canyon like, I guess, and dropped a rabbit, I don't know how many feet away from them. And that's what they had to eat, raw rabbit that the eagle have left them with. Every three days, the eagle came by, always leave them something to eat, whether a fish, whether a rabbit, whether a cottontail, or whatever. So that's how the mommy and the daughter survived until they were found by people that was roaming that country. That's before the Europeans ever was in this part of the country, long time ago.

But they didn't know anything about roots, the mommy didn't, how to survive off the roots, because as I understand, the mommy had her own mind. She didn't pay any attention to the older people when they talk about what kind of roots that you can survive on off the land, how you can get weed, different kind of weed, different kind of seeds, and so forth. Those are the things that she didn't pay any attention to when her old people were talking about it. And those are the things that they've been told from way back.

So I hear my own people talk to me about those things when I was old enough to understand. In the heat of the day, here especially in this part of the country when it's hot, when it's hot, when you're going to go someplace, pinpoint where you're going. Don't ever look back.

If you ever look back, things going to change on you, and then you're going to get lost. So the animal life have showed us that many times. If the animal life is lost by himself, if he can pinpoint where he's going, if he don't look back, he can get there. If he don't, he's going to get lost, he's going to either die of thirst or heat. So that's how we find them out in the deserts, the scalp of an animal life or whatever.

Those are the things that the animal life have taught us from the beginning, and they always, animal have showed us how to survive in snow, like in March, when the snow flurries, when the snow had bright reflection, can blind you, if you don't take care of yourself. The animal life always have showed the people. They rub their head on the wood that's been burnt, or either in the mud where they rub their forehead, in order for [00:10:00] them to see clearly and not get snow-blind and so forth, because in March is a time that a lot of different things develops different things. Like a snowshoe rabbit in March and April, their hoof grows bigger, they're bigger around, because they can run over slush snow, outrun a coyote, a wolf, or whatever, because they got a bigger foot just like a—that's where the older people, my people, made shoe out of willows, snowshoe they call it. You can walk on top of snow.

Those are the things that they been taught from the beginning of their life, by the animal life itself. And today I see the people that plays football game, they mark theirselves under their eyes with the chalk, you know, throughout that country, but I have seen it on the animal long time ago. They always rub theirselves on a burnt tree or on the black mud, because animal is the one that showed us how to survive those things.

So animal life is the one that showed us never to get under a tree when there's lightning, and so on and so forth. Stay away from those things. And this is where the lightning would strike through the tree and get to the ground. That's the grounding of the electrician or electric that

coming out of the thunderclouds and so forth. Remember thunderclouds long time ago used to go in verticals, long time. Here for the last, I would say six years now that I know of, all the lightning comes down straight to the earth. Before it used to go sideways. We all have seen it. But nowadays it comes straight down to the earth. There's so many fires today because nobody talks to that lightning and nobody tells them what not to do and so on and so forth. So that's the reason why my people are always talking to those. And I still see it in Puerto Rico. Every time it rains, a thundercloud comes over, a thunder, the people over there in that part of the country, they start going outside and dancing in the rain, and talking to the lightnings. There are a lot of different ways that I've been taught about a lot of different things. So never to get no closer to a rock, a tree, if there's a lightning. Stay away from them.

So those are the stories that I have received from my people, but that's been told way before I was ever born, from one generation to the other, to teach the young what not to do, what to do. Those are the reasons why they pass the knowledge, the older people to the younger generation, as I call it. From nighttime, they talk about when everybody lays down in their house, or not a house like this but made out of sagebrush and whatnot. So when everybody lays down, and then the old people start telling the history, I guess they call it, it's not a story. I used to think it's a story. But they're passing that knowledge on from generation to generation. So that kept up for thousands of years, I guess.

So those are the things that we know of that took place. The wolf done the same thing. I think this is in Wyoming. The boy got lost, and then he left his kids that he was playing with. He wandered off. When he wandered off, he got lost, and then he was out [00:15:00] there looking to find somebody. But this wolf came to him, and then the boy was kind of scared of the wolf, but the wolf kept coming around and coming around and started rubbing on him just like a little

cat would do. And then after a while, I guess toward morning sometime, when the boy was tired and he went to sleep, when the boy woke up, then he was laying on the wolf. The wolf kept him warm. And then when the sun came up, when he woke up, that's what he told the people when he was found, that the wolf showed him where to go and lead him to his own people. So that's what the wolf have done to this boy that one time, as I've been told.

That's a story that went on from generation to generation. Don't harm the animal life. Don't harm any creature out there, because they're the one that saves your life for you, and they're the one that can take care of you, and they're the one that can do a lot of different things for you. So that's the reason why you hear me talk about horn toads. Don't harm horn toads because they're the ones that bleeds us from the beginning. If we got bad blood, you step on him and he'll cut you open and bleed you and take your blood away from you. And then as the story goes, always have—you step away from him, three steps back, and look the other way. Within two or three minutes, you look back. Where did he go? You'll never find him again. That's how important that horn toad is, not only that one but the other creatures like a lot of gophers done the same thing.

So it's story that have been told by our ancestors for many, many years. But we're supposed to carry that message from one generation to the other. But we have lost our ways, and today we're lost. We're out there trying to find. Now the scientists coming to us and saying, hey, tell us a little bit more about what do you know about plant life, or different kind of stones, different kind of trees, what they'll do for you as in turn. There are a lot of trees that I can talk about. There's a lot of plant life that can do a lot of different things. So today, when I go around the country looking at plant life that my grandma showed me what I was supposed to do, like wild roses for one. There's a big root that grows underneath a wild rose bush, this big around

[indicating size], a red one. When you cut it, it bleeds like your blood. My people cut it in half and put it in a pan or whatever they have, and put a little bit of water in it, and that would get all the blood out of that root, and then you drink that in the morning. You drink that early in the morning before sunrise, when the sun is coming up. You won't have no blood clot in your veins, it's always open, because that's what that medicine is for. Like a chokecherry tree, same way. Chokecherry tree, if you take the first layer of barks off and the second layer, you do the same thing. That would keep your eyeballs clear and make your nose clear, that you can smell things. Like some of us can still smell water a long distance away, just like an animal does. Or we can smell dangers ahead of you. Some of us can still do that today. [00:20:00] Not all of us, but some of us, a long time ago, because the message was passed on to the younger generation. They know what it is. You can smell an animal long distance if the wind is blowing your way. They do the same thing. They can smell you; you can smell them. It all depends how the wind has blown.

So that's how animal life has taught us, and then we forgot to tell our younger people the stories that went on from generation to generation. Those are the things that we have always been told, never to keep it to yourself, always tell the younger generation so they understand what you're living with. You got living here, all the living things are part of you, and we're part of that. Everything. I don't care what it is, whether if it's a stone, whether if it's a plant life, whether if it's an animal, whether if it's a bird, whether if it's a creature that roams this mother, we're part of it, because we're all put on this one earth of ours. We're all supposed to take care of it, much as we can. That's the reason why our forefathers, when they go harvest the berries, harvest whatever they survive on, they had to cleanse theirself, and then they had to have ceremonies before they go out and get their berries or whatever. Whatever they're going to get, they had to cleanse theirself because the tree have told us, if you're dirty, don't touch me because

I'm going to get sickness from you. You got to keep yourself clean before you touch me. Today we see that throughout the world. Today when people are gathering food or whatever, they get wormy right away, and those are the reasons why today the Europeans are developing chemicals to spray their food, what we're eating today. Everything is sprayed in order to get them, you know, the worms and the germs and whatnot off the trees that you survive from. So very few places that I know of today is, you know, nature-grown. They're not wormy because they've never been touched by nobody. So everybody talks about that throughout the country, throughout the world as far as that goes. When I was in China, they talk about it. They talk about it in Korea. They talk about it all over the world, as far as that goes, how we should take care of mommy and take care of it the best way we can, and telling them to continue their growth. Don't get yourself sick, because I don't want to get sickness from you, but cleanse me. Give me a blessing when I do eat you. Those are the things that we've been told from the beginning of our life.

As far as myself, you know, I pay attention because I had a grandma that tried to teach me from the beginning what I understand. Going down the road, walking down the road, she'll point out things to me. This plant for that, that flower is for that, and so on and so forth, you know, then I know what they are, how I can survive from them. So that's the reason why, when I run away from school, I can survive off the land, because I already know how. And what I had to do is take care of the animal life that's around me, and I can bring them closer to me to survive off of them. So I know how it's done, everything, I know how.

But one thing for sure that I know of today, like the jerky for one, when they made a jerky today, the white man, he cuts it the wrong way, and then it gets gummy. The more you chew it, the more gummy it gets, because he don't know how to cut them [00:25:00] veins in there. Because the people did know how to make a jerky. There's no—just turns out to be a

powder when they get through. So that's a very important part. All the food, turnip, carrots, everything, you know, we have to dry all of them things up. Dried, everything is dried in our food, I don't care what it was, whether it's the berries, whether if it's the animal, you know, birds, and so forth. But getting like eggs, for one, in the spring of the year, the only time we have green stuff is spring of the year. Like your carrots, turnip, green stuff, you know, and then all the potatoes that we can get, all the *duhiembuh* [elderberries] we can get, all the *toza* we can get. Little berries. And then the berries, we dry them for the winter use. Sometimes we grind it up so it'd be a powder like.

There's a lot of different ways that my people have taught me to make sure that I take care of them. That's the reason why I came this far, I guess, trying to talk about those things. But I don't talk too much about it anymore because nobody pays attention to it. But now, the European people begin to understand how did we survive. I was told not too long ago, I would say about two-and-a-half years ago, by the college students, where did you Indians get your food ten thousand years ago? And I told them, By God, that's a silly question you ask me because you know just as well as I do, ten thousand years ago you guys wasn't even here. There was nobody here but us. There was no store here, owned by anybody else. The only we had to survive is the one mountain carries one kind of medicine. We go to the next one and find another kind of medicine. Same with all the hills. They got different kind of berries and so on and so forth. We followed the season from one end of this country to the other. Always, there are different things that's grown in certain parts. In this part of the country, in the south now, there's more growth right today. Right now, things begin to grow. Up north it's going to be disappearing because the fall is coming up, so the snow is ready to fall, and so on and so forth.

So those are the reasons why that they tell us all of those things, because that we have to survive off the land someday, somewhere, we are going to go back to that. And that's the reason why today my people always say, wherever the Indian people lived at one time, the only place you are going to find clean water, because we already see that. What do they do with oil? They found them underneath them. They found a lot of minerals, different things, where the Indian people—that's the reason why they moved them off, hidden there. And now they begin to know that. Now they want to know what the Indians are using for different things. So here we are today, talking a little bit about it, not much. So I hope that some youngster would really study those things and follow them because we are going to have to really, really rely on the nature pretty quick, because everything's going to dry up on us. So we see that a-coming about today. OK?

Yes. Thank you.

OK, what questions do you want—?

Well, the other question, one of the other questions—thank you for that. Yesterday—this is more about you—yesterday you talked about when you were little and then some about when you were older, but if you could talk to me a little bit about how you became a doctor, really. Did you have a teacher?

[00:30:00] That's given to you by the nature. We all got that. Every one of us got that. The nature. The day they're born, you got some kind of gift, whether if it's a bird, whether if it's a stone, whether if it's a stick, whether if it's an ant, whatever, we all got that. That's given to us for us to survive on. That's the reason why when you get sick or you say please help me, whatever. So the European doctors today, I mean the European people today rely on God. Please, God, help me. But still at the same time, who have seen God? Who have talked to God? In the

books today, they write up, they're going to make us read and renew the Bible that you talk about. So it's not coming within your system. It's in the paper you read. But you still say God. That's your god. Our god is totally different from that, as a human being in the native people. Our god is what we survive on. That's the reason why we talk about that. That's our god. But we don't call it a god. We say that's a myth, you know, that's given to us by the nature.

That's how I became a doctor, because I was given that from the beginning of my life. Right from the beginning, I can see sickness in the people one time. That's a strange thing when you see those things, you hear animal talking, animal talking to you and telling you what to do, what not to do, and so on and so forth. All animal I talk to, you know. But I can't heal myself because I was gifted to heal somebody else, not myself. I can't heal myself. Some other doctor have to heal me. It's not me. I can heal somebody else, but I can't heal myself. That's the way things are. The horse is that way. You heard about horses? You already read stories about horse, how important horses are. If you're crippled up, then if you're paralyzed, that horse can bring you back if you ride him every day, that one horse, but if you keep changing horse, he's not going to do no good either. You got to have one horse that you're going to ride every day. Goat, same way. Sheep, same way. Dog, same way. Cat, same way. Everything has got a gift. So we're all gifted people.

I think, well, what I'm trying to ask is, was there a time that someone—so you're a little boy and you have this gift, but did someone come to you and say, help me, or no?

No. Somebody had to know you first. You can't say, well, I can't say, I'm a doctor, I can heal you, you know, I can't, I can't say that. That's my gift. Whoever wants to come to me and seen my gift, maybe they'd dream about it, maybe they'd realize, then they had to come to me and say, hey, I want your help. So then my answer is going to be, OK, if you want help, I'll do the

best I can. All the human doctors, I mean Indian doctors are the same way. They don't go out there and tell the world that I'm a doctor and so on and so forth, because we're gifted by the nature, so we try to not to talk about it to nobody but keep it to ourself, unless somebody see us. Like myself. And nobody knew me at that time, way back into, I would say, late thirties, before somebody found out that I was a doctor, when I was helping the two ladies running sweat one time, and Eunice passed out in the sweat lodge. My wife told me, *By God, she's not breathing. You better come in.* And I came into the sweat lodge and then brought him back alive [00:35:00] again. He was gone for twenty minutes, I would say. The people in that sweat lodge, sitting in there, seeing me, what I done, right then it spreads like, I don't know, like what, you know. Everybody then say, hey, come to my house, we want you to bless us, and so forth.

Then I began to travel throughout the country. Here at the Nevada Test Site, I guess you'll remember, one of them people, I think from Germany, passed out on the pavement that time, you know, when people already knew who I was, and then everybody called for me to go over there and go—if I can do something for this lady when she passed out, and I worked on her on the pavement and brought her back alive. And this is why the German people say, hey, we want you to come to our country; we got a lot of sick people. And then after a while Germany, the other country, so forth down the line began to understand, just like what the people in the Philippines, they're doing now, and so on and so forth. So they got doctors there that can heal you by moving hands over you. That's the kind of powerful they got that's given to them by the nature.

The nature can do wonderful things. We call it sometimes, I don't know, miracle can happen, they say. Of course it can happen, because the world shows us that, you know. So that's

how important that nature is, but we don't realize it because nobody talks about it. That's what I was saying. Because if we talk about it and teach our young people, then we will all know about it. You people been taught the same thing. It's not only here. You were taught the same thing but you didn't keep it in your noggin, in other words, you know. You just think it's just a talk, just a foolish talk, but it's not. Yeah, everybody now on this earth, animal life, everything has got a gift. OK?

So that was another question that I wrote down was, how do you understand what happens when things aren't really in harmony the way they should be, given these gifts? You know European people call it "evil," but you know when those—you talk about rules and regulations, you have to follow the rules and regulations, is that part of it?

Well, that's part—most of the part of it is the rules and regulations. Like I would say, some animals today, or creatures, they turn different colors at certain time. They know things at certain time. They know when to go get their food at certain time. That's their gift, the rules and the regulations that are given to them. Just like us, we can't go out there and get a rabbit anytime we want to, because sometimes, in certain months, they have little ones. Some months, they're not fat. Some months, they're not tender. And same with the deer. A deer is certain time of the year they got fat on them, they got tender meat. We just don't get them anytime. Same with the berries. Berries have to have a certain date that's the season. We call it "season," but it's the rules and regulations they have to survive by. So that's the reason why they tell us, don't touch me unless if you cleanse yourself. So that's part of it.

So that's the reason why long ago, in my time, that I've been told by my grandma, don't misuse a woman. Don't misuse them. Because this is where you come from. If you start misusing them, someday you're going to have a baby that's going to be born different than we

are, you know. We see that throughout the world today. I have seen it. Because we started misusing the females, in other words, us man folks. And then some [00:40:00] days we suffer for it, for mistakes that we done down along. We know about it but we don't want to say nothing about it because we want to hide it. Just like telling a lie and the truth, same thing, no difference. So that's what it is.

I think you've answered this but I'm going to ask it because I wrote it down. When you started doctoring, were there people after your uncle and people that teach you, you go to, or is it something you grow within yourself?

No. Well, I watch my uncle when he doctors people. I just watch him. I don't ask questions but I watch him. So when I had to go through that, then the spirit tells me what to do. I don't do it on my own. Very first thing they tell me, whatever spirit comes in, whether if it's an animal life, bird life, or whatever it is comes in, tells me, this is what you got to do. And they're the one that tells me, this song you got to sing. It's not you singing it; something within you is singing it. But the minute you quit singing it, you forgot all about it. And today there's no doctor song that you can record. Nothing. Because that's come from an animal life, the spirit of an animal, whatever. So there are a lot of things out there that my people talk about long time ago.

Well, that's interesting, what you just said, that—it sounds to me, you're saying that song is for that time and that moment and you can't write it down, it's not—

You can't record it either. A lot of people have tried to record my songs, but it fades away right away.

Is that right?

Yeah. A lot of people have done it. They couldn't believe what I was saying, when they recorded. You know, as long as if I'm singing it, it's there. When I quit, it disappears. Yeah. It's

funny how the nature works. Yeah. But we all have heard a nature singing songs out there, all of us, you know, we hear songs from a tree, from water, from rocks, animal life, you name it. But the minute that that song quits, you don't know what it's about. You can't memorize it. Yeah. *Right. I'm not going to ask you to record a song [laughter]. We won't do that experiment. But you've helped me understand that better. Maybe—there's just about ten, fifteen minutes on this tape. You started talking yesterday about some things that you actually did, some people that you knew in the government or that—what was that about?*

Well, like the Bureau of Indian Affairs was misusing the money for one thing, putting it on just the one side, or helping their puppets, in other words, like what their doing today. And those are the things that I was trying to buck the Bureau of Indian Affairs about, what the superintendent is doing, just helping certain people gets money, certain people he just left out, certain people that like in Duck Valley Indian Reservation, so that's a big reservation, so they leveled the land for some people, some of them people, their puppets, in other words. And some of them people struggling out there, trying to get ditches built for them so they can raise hay for their livestock and so forth, they're not helping some of them people. So that's the reason why I was bucking the Bureau of Indian Affairs and telling them, by God, they're doing the wrong thing, that we're supposed to be treated equally on reservations, and they're the one that's supposed to be watchdogs, in other words, over the whole thing.

[00:45:00] And same with our hospitals. Certain people get treated good, and some people don't. So I have seen people sit in the hospital for maybe six, seven hours, waiting for a doctor to see them, but they pick the one they wanted to work on. It's the same thing today in the European way, as I see it. Because not too long ago, a few months and a few days ago, I seen it right here in Las Vegas. I laid in that hospital bed for seven hours without no drink of water, without

nothing, never, you know. So it showed me right then what my people talk about, and I seen it throughout the country. Same with your school. School, whoever you are, if you're a puppet for them, you can go to school. They can give you funding to go to school. But the people that they don't [have] nothing to do with are just left alone. Same with what we're doing today throughout the country. You got to do what they say to you or either you'll get your check and you'll get your walking papers, in other words. You got to be with them. So it's showed me throughout the world, that's what it is.

Now is it something—I think you said somebody's name yesterday, something specific. Were you successful in—?

Yeah.

Can you tell me about that?

Well, you know, a fellow named by John Artichoke, used to be a district superintendent from Phoenix to see over the western states, in other words, you know, but he was doing that to the people in Duck Valley, and then I got onto it and asked him time and time again why he's doing that. But he was a superintendent. He didn't pay any attention to me. So I took it to Idaho legislatures, and then telling them, by God, we need help over there because we were mistreated, the people on the north end gets mistreated on the thing. Some people can't get a loan. Some people get help from the federal government. Some people don't. And those things I pointed out and then the senator from Idaho then said, well, hey, if this is what you're saying is true, we're going to get [an] investigation started on the reservation. So I invited three different people in there on the reservation and showed them what the Bureau of Indian Affairs is doing to us. One part of the reservation was taken care of, the others not, and so on and so forth. Some of them kids hadn't been to school and couldn't get no funding at all

because they were refused to. Same within the hospitals. I have talked to some of them people that's never, never—the doctor never seen them, that, you know, don't want to see them, I don't know what it is. But I got all of them together and then presented to that investigation that started from Idaho side of the border. Fellow named by Jack Peterson was the head of that investigation group. And then he became a good friend of mine because he seen what I was talking about.

And then after a while, the Bureau of Indian Affairs stepped in and told me that I was just an uneducated person and that nobody should pay any attention to me. So I kept it up because I seen what's there, what they were doing wrong. And then finally the Bureau of Indian Affairs theirself have fired this superintendent—not fired him, but put him down from superintendent to over land management. And then when he became land management, I jumped on him again. I said, Hey, you never done nothing on that side. When are you going to do anything for the people over there, level their land and put head gates in their ditches and put new ditches in and whatnot? When you going to do that?

And he didn't have no answer, but still at the same time they began to wonder if I was telling [the truth]. So they invited me to go over the land, over the whole land with [00:50:00] them. People from Phoenix came in, the Bureau of Indian Affairs come in.

[Pause for visitor]

Just let me ask you one thing before we stop. When you did this with these people in Phoenix, was that in the sixties or the seventies?

In the fifties and sixties.

Fifties and sixties. OK. Thank you very much.

Yes.

[00:50:31] End of Track 2, Disc 3.

[End of interview]