



# Ronnie Dixon

*Great Basin Indian Archive*

GBIA 043



**Oral History Interview by**

**Norm Cavanaugh  
November 5, 2014  
Battle Mountain, NV**



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Interviewee: Ronnie Dixon

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D: My name is Ronnie Dixon. I'm of the Western Shoshone tribe, of the Battle Mountain Band, and I was born and raised in Battle Mountain, Nevada. And I always say I was original inhabitant there, because I was born right on the Indian Colony in the little moon house, and delivered by my grandma. And my parents are George Dixon and Elizabeth Dixon. I was raised by my grandmother Annie and Jack Muncy, and the story of me being raised by them—but I don't know if it's fact, but—my mother had twins, and she wasn't feeling too good. So, my grandma offered to watch me until she got feeling better. We lived next door, and when it was time to take me back to my mother, my grandma just decided that she was going to keep me, so she kept me and raised me. But, she was quite the lady. And people said I was pretty spoiled kind of a guy. And I went to a Native gathering called GONA this summer, and some of the elders were talking about some of the history of Battle Mountain. And a lot of people there. And I was feeling pretty proud, you know, being included in the discussion, and one of the elders told a story about how, as a pretty-good sized kid—I must have been—she said, "Yeah, I remember you used to run around in *big* old cloth diaper! You must've been pretty big, because, man, you ran and played with all the kids!" [Laughter] You know, I had to laugh at that, but that was—I said, "Well, that's because my grandma loved me a lot." You know, she wanted to make sure I was okay. But, I remember some of the old elders there that lived around the circle, and the original building of Battle Mountain, I believe, was, like, the early 1900s there, and there was a circle. And my mother told me about where they used to live, and I believe that they lived and were raised right around Golconda area. And I believe about the time the Owyhee reservation was established, our family was supposed to go to

Owyhee, but didn't. Chose to stay there around Golconda area and Battle Mountain area. And where they used to live was where there was, like, water available. Because in those days, they had the artesian wells that ran all the time. So, if somebody would let them live on their land, that's where they lived. And they wintered out in tents. And they said that when little babies got sick in the wintertime, they usually didn't make it. But then, she tells about when the Battle Mountain Colony was put up. She said a bunch of, that the Indians from Stewart Indian School came and put those houses up. And they felt pretty good moving into the new housing. But I remember as a young boy, being in there, and it seemed a long ways to Battle Mountain—to town to Battle Mountain—because there was nothing in there, in between there, but now there's a lot of buildings and businesses there, because it's grown. But I went to school there in Battle Mountain, and it was told that my grandma took me to school first day of kindergarten. Because we all walked to school, and took me to school. And I kind of remember—when he left, I ran away and ran home! [Laughter] And then, he took me back the next day, and he and the teacher marched me into the schoolroom, and she shut the door so I wouldn't run away. I was kind of like a wild animal, I guess; not used to being around *taipos* I guess! [Laughter] But, I went to school in Battle Mountain, and I remember, you know, it seems like it snowed more in those days. And I remember going to school through the deep snow, and my sisters would make tracks, and all us little guys would walk behind like little rabbits or something. But, I attended grammar school in Battle Mountain, elementary school. I remember some of the old teachers that were there. And years later, I worked in old folks' home in Elko, and the old principal was there. And I reminded her of the times that she used to take us in her office and lift up our shirts. And man, she had a leather strap

she'd whip us with. And I told her that—I didn't mean to, but when I told her that, she started crying, you know? She felt bad about it. But those days, school could get pretty rough. And of course, us Indian kids, we'd get roughed up pretty good, too: get our ears pulled, and our hair pulled. But I started high school there in Battle Mountain, and in that small town, the high school was the Battle Mountain Longhorns, and, man, it's like little kids wanted to be a Longhorn, you know? That was the goal. And played football for Battle Mountain, and really liked it. Really liked sports, sports kind of kept me in school, because I wasn't too keen on staying indoors, because I was always looking out the window, and always wanted to leave. But it was pretty good experience. And my family was, there were like nine of us, and my oldest sister passed away, and then my other siblings passed away, and there's like four of us left. And I remember later wondering how my mother healed up, with losing all her children. And I realize she had a good faith, and she had a good spirit. My grandma always says that she was like a mother sage hen, where when her little kids were in danger, she'd lift up her wings and all her little kids would run in under it. And my dad, he worked on the ranches. And he was gone. He would go for months at a time, because in those days you expected to stay out there. And we'd see him, and when he'd come to town, and he'd be happy coming to town, but he had a drinking problem, too, so—you know, he'd go on a binge, and then they'd take him back to ranch, and we didn't see him too often. But I didn't finish high school. I dropped out my senior year, and didn't connect it to drinking, but it was connected to drinking, because on our school break, I was drinking with some older guys. I went back, and tried again, and I wasn't interested anymore. But after high school, worked on the ranches for a while, and then I was drafted into the Army, and had some eye-opening experiences

there, because, I mean, it was like I just come out of the brush. You know, small-town boy. And we got our draft notices and caught a Greyhound bus up to Salt Lake. Whole bunch of Nevada guys would get on that bus, and they eventually was inducted into the Army. And I didn't know what was going on, and these drill sergeants was shouting at us, and, man! I was wondering, "What's the matter with these guys? Why're they mad at us?" [Laughter] Because, you know, I hadn't experienced that before. So, we stayed there Salt Lake overnight, and caught a plane from Salt Lake to San Fransisco, California. Never been on a plane in my life. And that was just quite an experience. And then, so, we landed in San Fransisco airport. And that was towards the end of the [19]60s, and I got to San Fransisco airport, and that was first time I ever saw hippies. And man, there was a lot of hippies at the San Fransisco airport! So, I looked at them, and I just started laughing, you know? I couldn't help it, because they're strange-looking people! And here I was, with the big belt buckle on, and my tight jeans, and shirt, and they started looking at me and pointing at me, and *they* started laughing at *me*! So we just kind of laughed back and forth, back and forth, and then we caught a bus to Fort Ord where we're going to do our basic training. And man, we pulled up on a bus at one in the morning, and all these big drill sergeants come charging at us! And they had those Smokey Bear hats, and they was *screaming* at us, and cussing us, and it was culture shock, you know? God, I'd never been treated that way in my life! But it was quite a shock. And the first thing, the next day, I was just thinking, "God, I miss my mother, my poor old mother!" [Laughter] You know? But I went to Basic Training, and then went to Advanced Training, and then spent a year in Vietnam. And that was another culture shock, and experiences that were so different from what I went through. And I had a drinking problem in Vietnam, too. I drank a lot,

because a lot of things were allowed. So, returned to the States, and still had some time to do, like six months, so I finished it up in North Carolina. My MOS in Vietnam was in an ordnance unit, working an Ammunition Depot. And at that time, it was **long bed**, and it was the largest ordnance storage depot in the world at that time. And so, I finished up in North Carolina, and came back to Battle Mountain and started—well, at first I hired on at the mines, because I had a good record with the military, and they hired me. And of course, I started partying at the mines, and I didn't last at the mines, so I started working on the ranches again as a buckaroo. And a good experience was, that's the most time I had with my dad when he was sober. Because I worked on the same ranch he did, and I got a different view and different feelings from him. Because people told me he was pretty smart guy, talented guy, and I was able to see that because I worked a number of years with him. So, I got to appreciate that. And at the time I started, there was still a lot of the old-timers there. I mean, these guys were, man, seventy, seventy-five, eighty, and still riding! And I remember not thinking of them as old men, because they were so active. But I did that lifestyle for a whole bunch of years.

C: Do you remember the names of some of those old-timers?

D: Yeah, there was my dad, George Dixon. In fact, there's **Benner** Wines from Owyhee, and there was Jess **Lazarica**, and Ferguson Johnny from Fallon, and Tony **Ormachea** from Fallon, cattlemen. And in those days, they—I remember leaving the main ranch in March, and we didn't come back 'til July. We stayed out and we camped in the mountains. But there was a lot of good teaching there, you know? Values. I remember my dad would—that desert country, that was a different kind of riding than when I went up north. Because went a long ways, and not much water, and I remember my dad telling me

that wherever we camped, that was our home. And I remember, we'd be under brush, and by a little water hole. Man, he'd tell us, "This is our home. We got to keep it clean. We got to keep it good, and we got to treat it with respect." And then, when I first started, it was pretty good, pretty new, and then that's all I wanted to do at that time. And I kept doing it, and later I went to work for a place where I did a lot of living alone. I'd stay in little cabins, and I wouldn't see people for, like, two weeks at a time. Then I kind of got so I didn't socialize much with people. I wouldn't talk very much. And I remember when I came to town and started partying, that's when I really talked and socialized, but they didn't like me around, because I didn't really—I kind of forgot it, strange as it sounds. But then, again, what I experienced out there was a good spirit. Good spirit, being out in the open, you know? And felt a good freedom of movement. And the way those guys treated the land and Mother Earth with respect and kindness, and they knew how to live those ways. And a lot of traveling by horseback, too. But during those days is when I went through a period of drinking, too. But I didn't realize it, though, that I was picking up some spirituality, and from the animals, that would come later in life, you know? Come together. And then, so, those guys—unknowing people would say, "Well, if you got married, you'll settle down." So, I did get married to a young lady who was really a beautiful, good person. And we had three children. But it didn't help me settle down, because I kept doing my old behaviors and my old ways. And that went on for many years, until she realized that she had to leave with the children. But one of the things my mother told us was, regardless of what's happened, we take care of our own, and we take care of our own people. We stayed together for a while, and then left, and then— So, I still would keep the part-time jobs, and work for a little while, and just kind of moving

around, moving around the country. But, it was in 1988, after really having some problems with alcohol, and I was a binge drinker, is where she had worked in a treatment center, and then she used to tell me about the recovery. And I had reached my bottom at that time, and it was like I had a lot of near-physical deaths, you know? And not just in a lump time, but I've had, like, three airplane rides—life flights—and two helicopter rides, and eight or nine ambulance rides, because I just, I guess I was accident-prone, and just kind of do—even now, kind of doing some reckless kind of things. But I ended up in a treatment center, and realized that what I was missing was the spirit. And what I was really missing was the Native American—even the Native American spirit, and the Native ways, our tribal ways, and our family ways. And I had drifted away from that, basically, by drinking the alcohol. So it's funny how in the treatment center, those feelings started coming back to me. And the pride of being a Shoshone started coming back to me, and one of the things that, in the treatment centers and the recovery circles, is they really appreciate and like to hear the Shoshone stories, and the Shoshone ways, and the Shoshone spirit ways. And the blessings of being the first peoples in this country. And what a blessing, because I was able to come back to the sweat lodges, and now listen to the Native teachings, and even, nowadays, I regret that there was so many years away, in, like, I don't know, a strange soul place, you know? But nowadays, it's like—it's a wanting. Wanting to be around my people, and appreciation to being around my people. Because presently, I'm employed here in Owyhee in the Behavior Health Department as Substance Abuse counselor. But coming back to this country, and being around my people, has been such a blessing, and spiritually uplifting. I've been here before, and it just feels so good to be in the mountains. And I just recently moved from a little mining

town, of Battle Mountain, and to be up here, and the air is pure—and like I say, I can feel the spirits, you know? Feel the goodness up here. I can even see the water flowing, and listen to the water. And a lot of my relatives are up here, and a lot of my friends are here. But one of the things that happened to me during my sobriety—and it's been over twenty-six years now that I have had sobriety and the spirit, and a good soul feeling, and closer to the teachings of the Shoshone people. And I've just experienced the closeness, the closeness of the people. And getting at that, being an elder now, and listening to the elders speak, and listening to them talk, they talk in a special way, in a good way, in a quiet way, and can throw a lot of humor in there, and if you haven't been around them, you don't know that they're doing some humor. And they may not be smiling, but they're sure smiling aside to watch how you react. And nowadays, the storytelling is so important. And I just think about, going back to my grandma, when I was a little boy, and it was nighttime because we didn't have any electricity, either. And then, so nighttime, people went to bed pretty early. And I remember every night, she'd tell me a story. Creation stories, when the little animals used to talk to each other. And in fact, I just remembered, I had a dream last night or night before last. And I dreamed—this connects with right here tonight—I had a dream that there was, like, a noise in the air. And I looked up in the sky at night, but I could see this big, colored snake going across the sky. A big, huge snake. And that's one of the stories she used to tell me about when the Shoshones were way out in the hills and the mountains. And she said it was different those days, when there wasn't any roads, and there wasn't any white men around. When you was out there alone, you were really out there alone. And there was a hunter out there in a canyon, and heard a *terrible* racket up in the sky. And he looked up in the sky, and

what he saw up in the sky was two big snakes with wings on, and they were fighting. And it was a terrible sound. And finally, one of them fell to the earth. And the hunter went there, and it was a big, long snake with wings. And they had been fighting. But she'd tell me all kinds of stories. That, and how every little animal talked, and *every* little animal—and everybody, they all got along. They all got along. And I called her *Kakutsi*, she's my *kakutsi*. So every evening, I'd say, "*Kakutsi*, tell me a story." Because I got a story every night. And every evening, she'd tell me a story. And I'd say, "*Kakutsi*, tell me a story." And she'd bawl me out every time. She'd say, "They're not stories. They're real! They're not stories." And I'd listen to all the stories, you know? But every once in a while, that feeling, that good spirit of the old folks will come back to me. And where I was living in Battle Mountain, I was living in her old house. And man, the spirit felt good! Spirit felt good in there, and you could feel the prayers of the elders and my old grandpa. And I just remember some of his teachings. And he'd say it over and over. He'd say, "Boy, when you work, work when you work, and when you go to school, go to school when you go to school. When you play—play when you play." And I didn't get his meaning at the time, and I'd say, "Oh, Grandpa, you always say that!" But I understand what he was saying, you know? [Laughter] Focus on what you're doing, and do the best at what you're doing now. And to go on about my old grandpa and grandma, in those days, nobody—hardly anybody had vehicles, cars, you know? So my old grandfather, they'd just invite themselves and go stay with somebody. Wherever—Elko, Winnemucca, wherever. And he had bedroll, like the old buckaroos, canvas bedroll? And I remember it, we'd leave early in the morning, catch a bus, and he'd throw his bedroll on his shoulder. We'd go to catch the Greyhound bus, and we'd go up—uninvited, we'd knock on their friends' door,

and they'd let us in, and roll our bedroll on the floor. We'd—they'd stay there a week!

[Laughter] You know? Because that's the way it was in those days. You didn't have to be invited to go in somebody's house and just stay there. But there was some good times being with old folks, and that was a blessing in those days. And now, *I'm* Grandpa, and I have two grandchildren, you know? The blessing is, is I can—I do spend time with them, and I'm able to teach them the good spirit ways. The good, kind ways, with the feeling of being connected to the good spirit, and to Mother Earth, and to our Father. Our Father above. And teach the eagle feathers, and teach the prayers—and *feel* the prayers more than just the talk and chanting someplace. I just heard somebody talking the other day, and they said, "Boy, when something gets hard—you got a task, you got a hard experience—do it as a prayer. Do it in a spiritual way." Which kind of takes me back to when I did sober up, and was just really feeling that spiritual experience, and the miracle that people talk about; the change. And I came from a mean, angry background. But felt the softening of the heart, and the change within, the change of personality. And I started listening to other people. And at that time, I was prejudiced. And I blamed the white man for everything, you know? For just intruding on our people. And then, so, when I got into the recovery for alcohol, I was told by an old Native American Indian elder, and he said, "Alcohol and drugs haven't been in our country very long, because the European hasn't been here very long. But they brought over that stuff. And they used it back there for centuries and centuries, and they know how to use it, they know how to drink it. But when it's brought to our Native people, we're just not made for it, and we just have a hard time with it. We don't quite understand it; even our medicine men, even our healers, we don't know how to work with the strange disease, as it's called." And he said, "Where

you need to learn about it is, you need to sit among the white man. You need to sit at a meeting, because they're the expert on it, and they know about it. And what will happen is, you'll get to be a better-feeling person, and also you'll get to be a better Shoshone." And sure enough, without it, it sure helps me keep in touch with my people and my spirit. And one of the things I do, is I love sharing with my Shoshone people. In the recovery, and in the spirit, and whenever I'm able to. But it seems like that's when the real spiritual experiences started happening, is when I got rid of that soul poisoning, and that spirit poisoning. And so, as far as the good spiritual things that happened to me is, I learned that it takes for me a spiritual way to stay in the recovery. You know, they call it, the recovery program, "a power greater than myself, more than me," something. Because I tried so hard by myself, and other people tried to help me, but it didn't work, until—there was something within, and some people say we have that good medicine within ourselves anyway. We have a good medicine, and when we start using that good medicine within ourselves, good things start to happen. And good things did start to happen. And one of the happenings in my recovery is, I went to working with horses, and I returned kind of to the—well, I wouldn't say I "returned," because when I used to cowboy in my drinking days, and meanness and my mean spirit, I used to treat livestock *rough*. I mean, I used to fight them, you know? Fight a horse. But with the change in spirit and what I call the good medicine is, I was able to now start to treat an animal, and everything around me, and people included, in a good way. Because I was starting to treat myself in a good way, too. And so, today, I believe in the horse spirit, and I believe in all the spirits that surround us. Grandfather and the ways, and the sacredness, I believe is all around us. It's not just in a certain spot, or we don't have to go to a certain spot, or *I* don't have to go to

a certain spot, anyway. But with my recovery and the spirit of animals, that's what I do, and that's what I started, and that's what I do now. But it's just, I spend most of, a good deal of my time working with horses. And I feel the good spirit, and I even—well, one of the things that somebody told me, when you get ahold of yourself, and you know where you're at, you know what you're doing, you have a balance with the world, and balance with Creator, is, what happens during troubled times is a person loses traditions. And I was told now, as we're moving along, we give all up our traditions. We can develop or hook onto our own traditions as we go along. And I notice that now, is traditions, every once in a while, I hear somebody say, Norm or somebody, "That's what they do! They do this, and they do that. They go there and they do that." Well, to me, that's a tradition that that person as an individual is practicing. Even when somebody says "Boy, that guy tells jokes, and he smiles, and he tells stories, good stories," to me that's tradition, and that's being the blessing to be able to stand for something and live that lifestyle. But so many things come from working animals. I even—my corrals are all built round, you know? [Laughter] People ask, "How come your corrals are all round?" And I'm not saying that's the way it is, but to me, I like the circle, the healing circles. So I—because I use a lot of, I use portable corrals, so I can put them around. So all my corrals are round. And I just believe that our life is in a good roundness and in a good, spiritual, round way. Where are day is in a circle. It's not linear and a dropping-off place, it just keeps the good moving as life's cycle, it is in a good movement. So, I call my corrals my good spiritual circle. And I say—and I tell myself and other people, we don't go in there when we're in a bad way, we're in a bad mood, or we've been doing something against our principles and what we build on. But even careful to let somebody in there with what I call bad medicine. I know

they've got something not right, not going too well in their lives, same as in our homes and in our lives and in our spirit. I think when we have that good spirit, we're aware of protecting ourselves and our families and our friends, and those people around us, and to me, it's the warrior way. And a warrior to me means both a man and a woman. Because there's certain people out there that I know that they feel strong in a spiritual way, and they feel good in a spiritual way. And I'm really attracted to them. And then there's other people that are talking like they're in a good way, but I don't quite have that feeling being around them. But some of the blessings that I see these days is, I see our younger people striving and going for an education, and higher education. And just from what I observe is, with that higher education, they're able to strive for their goals, and they're able to think, and they're able to accomplish what they want to, and some of them are breaking out of families that have never gone on to school. But, to me, their thinking also clears their way to thinking, or return, or to become stronger in their Native culture. Because they can think, and the kids can see that the way *to*—or the way to return. Because some of the younger people that I am around, they are like *my* mentors, you know? And I may not be real close to them, but I hear and see what they're doing. And I can pick up some good movement, and some good spiritual movement there. And what's so good these days is, the culture that's coming back, and the language that's coming back. There are people here in Owyhee that I knew years ago that was starting to teach the language class to ladies. And they speak pretty darn good now, you know? Because they kept at it, and they kept at it, and they kept at it. And I think—where I can understand it perfectly, but then when I go to speak it—which I don't very often, I'm not around hardly anybody that speaks it. I will to myself when I'm doing my prayer, and it's kind of funny, I'll be in the

shower and I'll be singing about, "*Ne appe, ne pii.*" [40:17] [Laughter] My relatives, and I don't have much words, but I kind of say those things over and over. It's funny. I can feel it, you know? I can feel the good feeling inside. Speaking it out, I had my old aunt Jessie Lee, she—my mother passed away at ninety-three, and my aunt passed away at ninety-six. And I remember those two old ladies, they'd visit my—and they'd visit all day. And they'd talk in Shoshone *all day long*. And telling stories, and gossiping, and I mean, it lasted for a good seven hours, seven-eight hours. But they had so much inside, that good Shoshone spirit coming out. And I used to love to listen to them, and they'd forget that I could understand them, and they'd be talking about something, and I'd correct them: "No, that's not the way it goes!" But it's just, being around the Shoshone people and being here is just so—such a good feeling. Such a good heart feeling. I told somebody in Battle Mountain the other day that, I said, "Man, it feels so good up here. The mountains are so pretty and so beautiful, and the air is clean, and boy, and I just feel the good spirit of my people in a good way." But the things that are happening nowadays, I see more and more, they're—great-grandfather, Creator's way. Just learn to accept things that are meant to be. Even coming back to here was meant to me, I had some experiences connected with Owyhee that—I used to kind of blame Owyhee for some tragedy, you know? I had—my brother committed suicide up here years ago. And that was something that I never could handle. And it was kind of sad, because at the time that they had his funeral, I was drinking, and during the funeral I was up here. And I just thought of my mother, my poor mother; she must have really been worried about *two* suicidal sons. And then, later, I was up here, and I was in the Miner's Club, and I was shot there. And nearly died there. Went through crazy, crazy experiences. But those were

some of the things that I thought was, you know, “Man, that Owyhee’s a bad place for me!” And then, so I had been working up in a treatment center in Salt Lake, Native American treatment center, and by golly, got a call from Owyhee. And they needed a counselor from up here. And I thought of that. I thought, “Man, should I go up there?” I had years’ sobriety. And I kind of debated it. But I thought, “Well, I might as well go up there.” And I came up here, and you know—and again, it was a blessing, and a spiritual blessing to be here. Really started an inner healing process that, for whatever reason, our Grandfather, our Creator, directed me to come here to Owyhee, Nevada. And really did some healing, and realized that not only Owyhee, but wherever place that I blamed for my own wasn’t—it wasn’t the problem, the problem was me. So, what’s neat about the problem being ourselves and we identify it is, by golly, with the spiritual help and a spiritual awakening, we can change that problem. Because we have the blessing to, like I said, pull that medicine out from ourselves. But again, what is so important is the spirit, and the spirit ways. And I talk to some of my friends, and we might be having some problem with the dominant society and getting upset about this, but I always say, “Remember, we are Shoshone.” We are what I call a natural people. That’s not to cut everybody else down, but is, we have our place, and our place is in these mountains, and besides these waters, and all this open country of northeastern Nevada, you know? The Shoshone people were a movement people. And I think we learned to live the land, and we learned to live the ways, and we had great respect for Creator’s blessing, and for ourselves. And I just think that what’s some sadness is when the people were moved onto the Colonies, the little Colonies, you know. On the reservation there’s more space, but being raised in Colony, and even nowadays in my little hometown Colony, there’s lot of

problems. There is problems with alcohol and drugs. But I still think, with the younger generation that are coming up, and with the educational opportunity, *man*, there are some good opportunities, and employment opportunities. Which gives the Shoshone people a good chance to do some movement there. But I think it's going to take what it's going to take now, with what's happening right now. And me sitting here and being given the opportunity to share some of my experiences and some of my feelings. But I think it takes people like the program, Great Basin College, and Norm's effort to reach out to people. To reach out to people because I think within the Shoshone people, we have a lot of talent there, we have a lot of spirit there, we have a lot of teachings. And sometimes, we can be kind of a quiet people, and we don't volunteer to speak, but when somebody asks us to, we can talk pretty good. [Laughter] But, I appreciate being given this opportunity, and of course there's some things that I was intending to say, but I probably will remember later when this is over. But again, I appreciate it, and to share my talk from the heart. And bless all of the people, and respect all of the people, and you know, for the young people, after you make your circle and do what you're going to do out there to return to the Shoshone way, and strive to keep our language, and strive to keep our tradition and our spirit and our feelings. And respect each other, and talk to each other, and smile at each other. Say hi to each other. And with that good feeling, because we are really a good-feeling people. When you get a bunch of Shoshones together, there's *laughter*, and there's good times, and there's kidding, you know? Because we're so happy when we get together, and all our families. I'm related to a lot of people here in Owyhee and Elko area. And one of the things I need to do and intend to do is take time to visit. Go visit somebody, talk to somebody. Smile. Smile with somebody. And since I've

been here in Owyhee, I've been eating a lot—because man, there's a lot of food offered in Owyhee! But this is a good place to be, and it's a good day to walk this Mother Earth, and the blessings of the Creator, and all the opportunities we have, I believe that's a good time. And that's about all I have to share today, and thank you.

[End of recording]