## SHO-BAN NEWS

## Stories told, gifts given at SR Comanche suurise gathering



Shoshone-Bannock tribal elder (left) tells oral history about the Comanches and the connection to the area. (Lori Ann Edmo photos)

ated. Four whistles were

distributed in four direc-

tions - one stayed in the

east with the Comanche,

one went south to a tribe

unknown, one went north

to a tribe unknown and the

fourth came to the west

to the Comanche home-

land known as Pohogoi

(Shoshone-Bannock) area.

history the whistles went

with the teaching of peyote

(sacrament) ceremony.

The four whistles will

come together at the time

when conditions of the

earth/world will be in

question and the whistles

will be available in the

In the 1900s

Shoshone and Bannock

people were invited to

go and learn the prayer

ways of conducting peyote

ceremonies with the Co-

manche. Comanche elder

named "Codynah" taught

them the Comanche

teachings. His wife "Wo-

kwai" was blind but was

the water lady. She taught

hour of great need.

According to oral



Comanche tribal members in attendance at the Shoshonean Reunion gather around the fire as they listen to the stories about Pohogoi.



FORT HALL — With the backdrop of a tipi on Pohogoi (Ferry Butte) members from the Comanche Tribe attended a sunrise gathering August 7 at the invitation of Shoshone-Bannock tribal elder Fred Auck to learn oral history about the area they frequented.

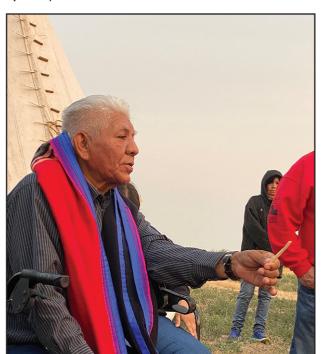
The morning star could be viewed in the darkness as Auck told about the encampment area of the Comanches and the Shoshones. Despite a chill in the air, those in attendance gathering around the fire as stories were told.

Auck explained how Pohogoi sits on the deepest aquifer in the world an area where the tribal people liked to camp. There's a lot of trout – good fish down there and deer as he pointed to the Fort Hall Bottoms.

He said the Comanches and Shoshone were all kin. The Comanche didn't leave from here, according to the stories Auck was told, they moved for a reason. "People have different stories but the way I've been told was when the military rounded us up and we made it to the reservation, they didn't—they knew the Comanches were with us."

Auck explained the significance of Mother Earth, the old people say it's called that because it takes care of you. The gathering is because he wanted to bring the Comanche back to the sacred area.

He had his NAC box with him and after the sun rose he brought out a whistle and it is said to be one of the original bamboo whistles from when the peyote ceremony was cre-



Fred Auck pictured with the whistle that came to the Shoshone and Bannocks.

the women the water portion of the peyote ceremony. There were other Comanche head men that also taught our people.

Codynah's great grandson Lloyd Meinokekey was in attendance at the sunrise gathering confirming the oral history. He said he has the whistle in his possession that went to his tribe.

After the stories were shared, the Comanches were presented with gifts including a commemorative cup with Pohogoi and Quanah Parker on it. They also drank spring water from The Bottoms, buffalo tao (dry meat), corn, and chokecherry pudding.



Fred Auck presents a buckskin bag to Lloyd Heminokekey, Comanche, whose great grandfather Codynah was talked about in the stories.



Sidney Fellows and Bailey Dann (left) distribute gifts of buffalo tao, chokecherry pudding, corn and the cups with Pohogoi on it and Quanah Parker.



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A red sun rose over the sagebrush on Pohogoi that morning.



Velda Racehorse further clarifies some of the oral history of the area.

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COVERING (DAHO & INDIAN COUNTRY

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