

SHO-BAN NEWS

2016 FESTIVAL EDITION

# SHOSHONE-BANNOCK 53rd ANNUAL INDIAN FESTIVAL

*An experience like no other*



Miss  
SHOSHONE-BANNOCK  
2015-2016  
SEQUOIA DANCE

*Featuring  
Honor elder  
stories*



TREATY WITH THE EASTERN BAND SHOSHONI AND  
BANNOCK, 1868.

July 9, 1868.

10 Stat., 673.  
Ratified Feb. 26,  
1869.  
Proclaimed Feb. 21,  
1869.

Articles of a treaty made and concluded at Fort Bridger, Utah Territory, on the third day of July, in the year of our Lord one thousand eight hundred and sixty-eight, by and between the undersigned commissioners on the part of the United States, and the undersigned chiefs and head-men of and representing the Shoshones (eastern band) and Bannock tribes of Indians, they being duly authorized to act in the premises:

ARTICLE I. From this day forward peace between the parties to this treaty shall forever continue. The Government of the United States desires peace, and its honor is pledged to keep it. The Indians desire peace, and their honor is pledged to keep it. If both men should...

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- Men's Batterer's Intervention Program

"Sponsored by OVW grant 2014-TW-AX-0020"





# SHO-BAN NEWS

## 2016 Festival Edition

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Cover beadwork courtesy of Shanna Dawes (warbonnets);  
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## FORT HALL BUSINESS COUNCIL



FHBC from left, Darrell Dixey, Donna Bollinger, Darrell Shay, Chairman Blaine Edmo, Marcus Coby, Lee Juan Tyler and Tino Batt.

## The SHOSHONE-BANNOCK TRIBES

FORT HALL INDIAN RESERVATION  
 PHONE (208) 478-3700  
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FORT HALL BUSINESS COUNCIL  
 P.O. BOX 306  
 FORT HALL, IDAHO 83203

August 2016

To All Tribal attendees, Visitors, Singers, Dancers, Handgame players and Cowboys, Cowgirls, Indian Relay Teams, Families and Friends:

Welcome to the 53<sup>rd</sup> Annual Shoshone-Bannock Festival, Rodeos, Indian Relay Races, Powwow and Handgames here at Fort Hall, Idaho

I cordially welcome all tribes and attendees to our Shoshone-Bannock Indian Reservation. Enjoy your stay with us while you are attending the various activities here at the Festival.

Stay safe while here on our Reservation. Enjoy the celebration of our rich and colorful tradition, the excitement of our Indian Cowboys, Cowgirls and Relay Racers and the great Indian crafts and handgame players in action.

Just a reminder to all attendees that we are alcohol and drug free here on the Reservation in all areas, except the hotel restaurant. We have zero tolerance for gangs and gang activities, domestic violence, or other criminal activities.

Have fun at our Festival, Rodeos Handgames and Indian Relay Races. While here don't forget to stop by the vendors booths and food stands, our Enterprises and Gaming facilities.

Good luck and safe travels home or to the next powwow, rodeo, handgame or Indian relay. Go with the blessings of our Creator, you and your families.

Respectfully,

Blaine J. Edmo  
 Chairman

**Thanks to all those who made this publication possible!**





## Northern Cree hosts Festival for fifth time

Northern Cree is the northern host drum at the Shoshone-Bannock Festival.

It's the fifth time they are serving as Festival host drum and Steve Wood said it's always an honor to serve as host at one of the most prestigious powwows in North America.

"We have many friends in Fort Hall – the Watson family, the Gould families and Stumps to name a few," Wood said. "Northern Cree makes it a point to stop in Fort Hall as we trek across Turtle Island every year. Hospitality there is second to none. Good people and an excellent annual celebration!"

The group was founded in 1982 when the Wood brothers of Saddle Lake, Alberta, Canada, traveled to Lapwai, Idaho, to compete in a stick game tournament. Their first night there, they lost all their funds in the tournament and found themselves unable to get home. The only way they could earn enough money to get home was to sing at the powwow the following day, singing the many songs that they had learned from their father and uncles.

One of the brothers borrowed a drum from a local museum so they could sing at the Powwow. When the arena director asked the name of the group, they looked down at the faded words "Northern Cree" written on the drum and gave that as their drum group name. Thus, the Northern Cree Singers began their career as one of the most respected and influential groups on the Powwow trail.

Though the group originates from the Saddle Lake Cree Nation, it is cur-

rently made up of members from the Treaty 6 area, most notably the Frog Lake Cree Nation, Onion Lake Cree Nation, Samson Cree Nation, Louis Bull Cree Nation, and the Poundmaker Cree Nation.

Since the group was founded, they have traveled all over North America singing at Powwows in Canada and the United States and winning hundreds of championship signing titles from every major Powwow including the Gathering of Nations Powwow in Albuquerque, New Mexico and the Julyamsh Powwow in Post Falls, Idaho. They have performed at folk festivals and have shared the beauty and vitality of their indigenous culture with First Nations/ Native Americans and non-Native audiences in many communities across the United States and Canada. Their singing and songmaking skills are highly respected by Powwow dancers and singers alike. Their dedication to their Cree culture, their language and the Powwow way of life have touched countless people and have inspired a generations of young Native Americans to further explore their rich culture.

In 1998 they provided music and appeared in the major theatrical film, *Grey Owl*, starring Pierce Brosnan and directed by Academy Award-winning director Sir Richard Attenborough.

In 2013, Northern Cree completed a tour of Greenland and performed in London's Trafalgar Square as part of the celebration of Canada Day.

They have released 37 recordings spanning 25 years with Phoenix-based



Canyon Records. Their recordings have won numerous awards including multiple Nammys (Native American Music Awards), Canadian Aboriginal Music Awards, Aboriginal Peoples' Music Choice Awards and Indian Summer Music Awards. In addition, their recordings have earned them dozens of nominations over the years including six Grammy nominations.

In 2016, they won the coveted first place title in the Northern Style singing category at the Gathering of Nations Powwow in Albuquerque, New Mexico.

Northern Cree are role models for all First Nations people and live by founding member Steve Wood's motto: "If you believe in yourself, who you are, where you come from, your culture and more importantly your language, it will take you to places you have never even dreamed of."

Current group members include: Steve Wood (Saddle Lake Cree); Leroy Whitstone (Hobbema Cree); Shane Dion (Frog Lake Cree); Joel Wood (Saddle Lake Cree); Marlon Deschamps (Louis Bull Cree); Dezi Chocan (Onion Lake Cree); Conan Yellowbird (Samson Cree); Mickso Deschamps (Louis Bull Cree); Jonas Tootoosis (Poundmaker Cree); Gilbert Buffalo (Samson Cree); Ben Cardinal (Saddle Lake Cree); Kyle Paskqueyak (Saddle Lake Cree); Randall Paskemin (Sweetgrass Cree); Desmond "John Boy" Red Calf (Sunchild Cree); Marcus Denny (Menominee) and Penny McGilvery (Saddle Lake Cree).



# Southern host drum, Southern Style brings uplifting sound



Southern Style is the southern host drum group at the Shoshone-Bannock Festival.

The group originated from the area of Red Mesa, Utah around the year of 2008.

They are a group of young gentlemen with a desire of being one of the top Southern Drum groups of North

America as two tribes Navajo and Hopi come together as one beat and one sound.

With many trial and tribulations and Powwow Celebrations attended they bring the strong thunderous vocals of harmony, drumming in unison, a band of brotherhood — they are the “Southern Style” singers!

To this very day and many years to come they say they sing from the heart showing emotion, giving that feel good sensation throughout your body uplifting your spirit.

It's been a long journey and this is not the end. We all will see you down the road somewhere until then safe travels.

## Festival Coordinator welcomes visitors to celebration

### Batt requests attendees respect local laws and customs

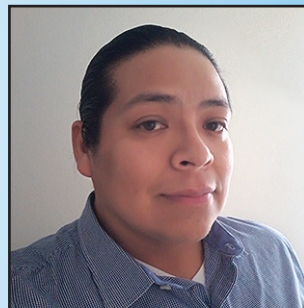
Welcome to the Shoshone-Bannock Festival

I would like to welcome everyone to this year festival. It's a time when we all get together with family and friends. A celebration this big has many logistics, in which our festival committees and tribal programs have been planning for months and are

looking forward to a successful Festival for all to enjoy.

I ask everyone to respect our laws and customs. If there is anything we can do to make your stay enjoyable please let us know.

Sincerely yours,  
Tino Batt, Coordinator  
Shoshone-Bannock Festival



Tino Batt



# Sage Point & relatives serve as Festival Powwow Committee

FORT HALL — The Sage Point Singers comprised of the Watson family and their relatives are serving as the Shoshone-Bannock Festival Powwow Committee.

The committee has been involved with powwows for numerous years throughout the Fort Hall Indian Reservation.

The Sage Point Singers have been in existence since the early 70s with Gary Watson as the lead singer passing it on to Little Bear and Raphael Watson. The group is also composed of singers from Fort Hall and various reservations.

It's the second time they are serving as the Festival Powwow committee. Little Bear said they wanted to try it again and bring in what they know about running powwows, "Make it enjoyable for people everywhere."

"We want to keep the powwow going, run it as smoothly as possible and get visitors out at a decent time on Sunday evening," he continued. They know what it takes to run a powwow and they would like to teach the younger family members how to run a powwow as well, he said.

They are bringing back



The Sage Point Singers and their relatives are this year's Shoshone-Bannock Festival Powwow Committee.

the team dancing as Little Bear said it originated in Fort Hall. They're giving jackets away to all the first place winners. When they selected the head staff they considered those who would bring life to the powwow. "It's what we present to the visitors that come here as well

as our people," Little Bear said. "We want them all to have a good time here.

Sage Point Singers are also serving as the arena directors, along with the head judges so everything will be on the same page as they've all run powwows before.

The committee wel-

comes each and everyone of you to this years 53<sup>rd</sup> Annual Shoshone-Bannock Festival. They also wish all safe travels to and from their campfires and also wish the best of luck. Oose.

## Wada Farms

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***Have a successful festival!***



# Miss Shoshone-Bannock Royalty



**Belma Truchot Colter**  
1964 - 1965



**Lorraine P. Edmo**  
1965 - 1966



**Linda Edmo**  
1966 - 1967



**Shirley LeClair Small**  
1967 - 1968



**Andrea Davis Barlow**  
1968 - 1969



**Ortencia Mendez Puhuyaoma**  
1969 - 1970



**Marge Galloway Edmo**  
1970 - 1971



**Louise Edmo-Dixey**  
1971 - 1972 also  
Miss Indian America XIX



**Sammie Ballard**  
1972 - 1973



**Rose Ann George Abrahamson**  
1973 - 1974 also  
Miss NCAI



**Carolyn Boyer Smith**  
1974 - 1975



**Irene Study**  
1975 - 1976



(DECEASED)



# Miss Shoshone-Bannock Royalty



Lunita Ariwite  
1976 - 1977



Lori Pahvitse  
1977 - 1978



Shirley Houtz-Alvarez  
1978 - 1979



Ruby LeClair Bernal  
1979 - 1980



Donna Honena  
1980 - 1981



Shannon Calico  
1981 - 1982



Sonya Wildcat-Wadsworth  
1982



Tina Nevada-Graves  
1983



Vera Honena  
1983 - 1984



Darla Farmer-Morgan  
1984 - 1985



Wynona Boyer  
1985 - 1986



Gwyn Towersap  
1986 - 1987



# Miss Shoshone-Bannock Royalty



**Bobette Wildcat Haskett**  
1987 - 1988 also  
Miss Indian America XXXIII



**Kimberly Osborne**  
1988 - 1989



**Lynda Waterhouse**  
1989 - 1990



**Joella Tindore**  
1990 - 1991



**Racheal Watson**  
1991 - 1992



**Destiney Evening Tinno**  
1992 - 1993



**Marlo Tissidimit**  
1993 - 1994



**Georgette Perry  
Running Eagle**  
1994



**Iralene Waterhouse**  
1995



**Morianna Dunn Washakie**  
1995 - 1997



**Karen Haskett Osborne**  
1996 - 1997



**December Ariwite**  
1997 - 1998



# Miss Shoshone-Bannock Royalty



Dustina Edmo Abrahamson  
1998 - 1999



Marquette Bagley  
1999 - 2000



Liberty Toledo Reyes  
2000 - 2001 also  
Miss NCAI



Teresa Sanchez Big Bow  
2001 - 2002



Randy'L Hedow Teton  
2002 - 2003



Melanie Ellsworth  
2003 - 2004



Felicia Eldridge Hernandez  
2004 - 2005



Whitney Burns  
2005 - 2006



Sunnie BigDay  
2006 - 2007



Hovia Edwards  
2007 - 2008



Leela Abrahamson  
2008 - 2009



Kalli Jo Edmo  
2009 - 2010



# Miss Shoshone-Bannock Royalty



**Cola Boyer**  
2010 - 2011



**Alexandria Alvarez**  
2011 - 2012 also  
Miss Indian Nations XXI



**Natasha Watson**  
2012 - 2013



**Taylor Thomas**  
2013 - 2014 also  
Miss Indian World



**Tadraschell "Sister" Murray**  
2014 - 2015

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# Miss Shoshone-Bannock inspired to continue education

After receiving the title of Miss Shoshone-Bannock, I started planning my trips right away. There were so many invitations and options, I had some decisions to make.

I have been blessed to be able to represent our people across the Country from the East coast all the way to South Dakota to Oklahoma and soon Washington D.C. It has been an incredible journey. I have been able to represent at over 25 powwows since receiving the title in August.

I have had the honor in meeting many leaders in my reign including Cheyenne Brady, who inspires me to go one with education, Taunie Cullooyah, who inspires me to stay strong on the dance floor and positive in life, and Bernie Sanders who inspired me to have hope! I would like to share some of my accomplishments and events that I have attended while being able to represent our nation as Miss Shoshone-Bannock.

The most recent accomplishment for me is receiving my Bachelor of Arts of Human Development with a certificate in Adolescents from Washington State University. This was a tough and trying journey for me. Being able to hold the responsibilities to my people and working towards my degree were two difficult tasks to balance, but very important to me.

I worked with the youth in Summer Recreation for five years and they were my fuel for my passion and I hope through this, I can be a positive role model and show the importance of education, but also the importance of family, traditions, and our people. I am now working towards finding a program for my Master's degree.

One event in particular that I really enjoyed was the Shoshonean Reunion. This was a great experience to come closer to Mother Earth, our relatives, and our traditions. I was able to create stronger bonds with people, listen to stories from our elders and eat delicious food! One experience I will not forget is the Comanche princess and family honored me as a Gourd dancer. This experience led to a close relationship with the Comanche Princess, Kelsey Codynah, and an invitation to Comanche fair. At the Comanche fair, I was able to join Kelsey in the parade on her float, join in honoring her in her reign, and meet some cast members from Twilight... yes, Chaske Spencer was there and Julia Jones complimented my outfit and beadwork... (: These were both events with our relatives that I was able to represent our peo-



Miss Shoshone-Bannock Sequoia Dance

ple, but also learn about myself in the process. I hold these experiences close to my heart.

Events at home are very important to me as well. I have been able to come back various times to support my Recreation family that has helped me to get where I am today. When I went to tell Mr. Sakelarar that I had won, the first thing he said to me was, "Congratulations, I still expect you to be handing out awards at our tournaments, better not forget us over here." Sure enough, I made it to as many tournaments as possible, but it is not just about handing out the awards for me. When I come home I get to talk with people and most importantly the youth.

I try to have something to give away to someone who may need it. Marcia Hall asked me to be apart of the Marvin Camel Boxing Event and Tournament. During this I was able to meet a family who can help to inspire the youth. I also was able to take pictures with many of the young boxers with dreams in their hearts. Even though some

times they were asking for the picture, I was the one who would cherish these pictures because one day I know I will be able to say that I met this famous boxer when they were just young at a tournament in Fort Hall.

I have been able to attend as many local events as possible from Head Start Graduation to the Elder Abuse conference. I was also able to talk to the youth at a Career Day event. I was able to talk to them about the adversities and challenges in college, but also the triumphs that overpower those adversities. All of these events mean the world to me because I get to know the youth better!

I was able to meet Bernie Sanders this year, shake his hand, and explain to him about the beadwork that our tribe is recognized for. I almost missed my opportunity, but must have looked sad enough when they told me no. Some guy wearing a suit with an earpiece grabbed me from the stands and said come with me. I thought I was in trouble. He put his hand on his ear, like they do in movies, and said, "We have her and her mother." I was a little nervous I did something wrong. They took me behind this curtain and had another security guy "watch us" while he went through the doors to where Bernie was. In the end, I made it through and was able to greet him with the Tribal Councilmen



# Dance grateful for Miss Shoshone-Bannock opportunities



**Miss Sho-Ban Sequoia Dance gives opening remarks at community event**

that were present. It was an amazing experience. Which gave me confidence when I was invited to Dinner with Obama in Seattle. This was a dinner for Gov. Jay Inslee in Washington, and Obama was there. I did not get to meet him, but I did get to yell "GO COUGS!" in the silence when the speaker referenced an Edward R. Murrow, who left his mark at WSU in 1930. I was also able to meet a great amount of Tribal Representatives from the coastal tribes.

One interesting event was one that happened to fall on a Tuesday in Blackfoot and I was not able to make it. They requested that I skype in! The day of the event we still had not practiced our Skype and it was nerve racking. We had some technical difficulties, however we needed up getting it to work. On my end, I was staring at a blank computer screen with no sound and on their end they were staring at me! It was so different speaking to my computer rather than a group of people. They texted me when to start and I felt as if I rushed through my speech! I got a text afterwards that I got a standing ovation, I will never know if that was the truth or just some comfort because I was not sure how to end the call. I ended up waving and smiling for a short amount of time and then shutting my computer! For those of you who know how awkward I am, this was one of those moments, but I was happy to share a speech with the students who were receiving recognition for attendance and academic excellence.

I am not able to share all of my experiences, however I have had incredible opportunities and experiences that I am beyond thankful for. I have such a large focus on the youth and helping to empower them. I have been able to speak at many youth engagements in Washington, Idaho, Arizona, and South Dakota. I have had so much support throughout the community and I am excited to pass on the title to a



**Miss Shoshone-Bannock greets Early Childhood Head Start graduate.**

deserving young woman, who will represent the tribe next!

During my reign, I hated to say no, but sometimes I had to put school, work, or my health first. I bought a brand new car in August to start my adventure and currently I have put 28,000 miles on it so far. This actually makes me thankful. I have been given so many opportunities. Seeing Indian Country has been such a great experience. I loved when parents would ask if their children could take pictures with me. I always would tell them, only if they ask me themselves, as a joke, however it was my way of giving that youth the voice.

My special for the powwow is to help promote and support Native American College students. It is a difficult task to go to school, especially away from home. It is even more difficult as we students work to carry on our traditions and cultures. Dance is powerful and is extremely important to me.

For my college student special, winners must show proof of enrollment into a college institution at either the undergraduate or graduate level. This proof must be shown before the special. There will be a table near the dancer's registration with forms for this special and the forms are also available online. We ask that you complete these forms before the 1 p.m. Grand Entry on Saturday. All dance styles are welcome. There will be a women's category winner and a men's Category winner and only first place will be rewarded. Some youth will be involved in judging. The scholarships for both Women's and Men's first place will be \$1,000. The scholarships will be sent directly to the school as a private scholarship!

I thank everyone who has supported me and helped me to get where I am!

Oose, Sequoia Dance



## Festival Little Princess

# Leilani Benally focus: Dance & honor her great grandparents past & present



Leilani Benally

2015-2016 Shoshone-Bannock Festival Little Princess, Leilani Shenoah Benally is 10 years old and a Dine' (Navajo) from Naschitti, N.M.

She is of the Towering House, born for the Big Water People, Zuni Red Running into the Water people are her maternal grandparents, and the Bitter Water people are her paternal grandparents.

Leilani is the proud daughter of Theresa Notah and Jeremy Bowman and has a younger brother, Tristan Benally. She will be a sixth grader, come fall. Her hobbies are reading, writing, participating in sports; cross country, volleyball, basketball and Indian Junior Rodeos.

Leilani started dancing as a toddler. At age five, Lady Bird Jack from Whitecone, Ariz initiated her as a jingle dancer. Her mother, Theresa, is her idol and mentor because she is a jingle dancer as well. She also has other idols she looks up to both young and eldest. From that year, she has experienced and traveled near and far to powwows. Her biggest moment was in 2012; taking home first place winnings from Gathering of Nations at age six. Leilani enjoys participating in her healing dress and with her dancing; she hopes ailing individuals overcome their sickness and pain. Also dancing is a way that she honors her elders, relatives, and ancestors.

She is a descendent of her late great-great grandmother Julia Julian whom was a medicine woman, along with other descendants that are medicine men and roadmen. Therefore, she does her best to carry on the traditional teachings and

ways of her elders.

During her reign, Leilani's main focus was to dance, remember, and honor her great grandparents both past and present. She currently has six great grandmothers and three great grandfathers. Leilani is very fortunate to have them at her side, guiding her and teaching her. She has met many people throughout her reign. Many who have taken her in as family and supported her throughout her dancing and reign.

To end her year, she would like to give back to the circle and sponsor a jingle dress special to honor the youth and elders. She wants to thank the Shoshone-Bannock Tribe and the powwow committee for selecting and allowing her to represent them.

Leilani wants to give a huge thank you to her Naschitti community, the Snyder family, her family and friends for being very supportive. She says "Ahe'ee, it has been an honor to represent not only her Dine' people, her community, her family, but most of all the Shoshone-Bannock Tribe. May the Holy People bless each and every one of you."



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## Festival Royalty

# Festival Future Princess Logan Wahtomy enjoys dancing, family & singing

I would like to welcome everyone to our 53rd Annual Shoshone-Bannock Indian Festival!

Enjoy your time here and make good memories with delicious food, powwow, softball, rodeo, golf, fun/walk run and other activities.

My name is Logan K. Wahtomy and I am an enrolled member of the Shoshone-Bannock Tribes.

I am the outgoing 2015-2016 Shoshone-Bannock Festival Future Princess. I am a jingle dancer and I am 7 years old.

My Parents are Wanda K. McKean and Virgil J. Trujillo. I have one older brother Dallas W. Johnson.

This coming fall, I will be in second grade attending Tyhee Elementary School.

This past year I had the best experience during my reign as the future princess.

I am truly fortunate to travel with my family to various community powwows. I have traveled to Montana, Wyoming,



Logan K. Wahtomy

California, Nevada and Colorado representing my tribe.

In my spare time I like to play hand games/stick games and sing my little heart out. I enjoy spending time with my family.

My family and I will be sponsoring a Girl's Jingle special for ages four to seven on Friday, August 12. Three places will be awarded with cash prizes and gift bags.

I am inviting all ages from four to seven to participate in my special.

At this time I would like to thank my family and friends for encouraging and supporting me to dance, sing and make new friends.

I would also like to thank my mother for making all my beautiful beadwork and outfits.

Safe travels to all of you to and from your home!

Logan K. Wahtomy



## Tzi Tzi Princess Lozen Herkshan-Osborne learned more about her culture

FORT HALL — Lozen Herkshan-Osborne is four years old and is a citizen of the Shoshone-Bannock Tribes and a descendent of the Klamath-Modoc and Tohono O'odham nations.

She is the 2015-2016 Shoshone-Bannock Festival Tzi Tzi Princess.

Lozen is the daughter of Laticia Herkshan and Otis Osborne. Her maternal grandparents are Veronica and Enos Herkshan III and her paternal grandmother is Dohji Osborne.

Lozen represented her title at powwows in Idaho and Utah.

She learned about her culture and the many responsibilities that come with holding a title.



Lozen Herkshan-Osborne

Lozen would like to thank her family and community for their support during her time as the 2015-2016 Shoshone-Bannock Festival Tzi Tzi Princess.

She and her family would like to invite girls 3 and 4 years old, any category (must be in regalia), to participate in her outgoing special on Friday, August 12 at 11 a.m. at the Festival arbor.

*Lozen is having a dance special for 3 and 4 year old girls any category.*



## Master of Ceremonies

# Honadick looks forward to 2016 Festival experience



Taite Honadick

FORT HALL — Alwin (Taite) Honadick is one of the Master of Ceremonies for the Shoshone-Bannock Festival.

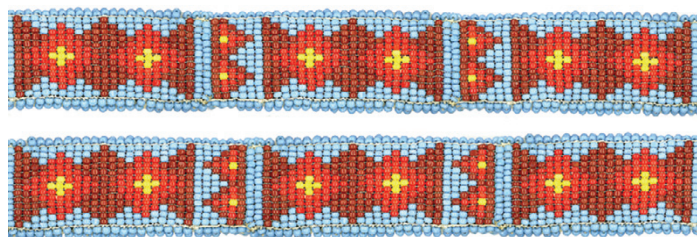
He is an enrolled member of the Colorado River Indian Tribes (CRIT) of Parker, Arizona. He is the proud father of two and has two grandchildren. He has been active in the powwow circuit as a prairie chicken dancer and also sings the northern plains style.

He has been powwowing for over 30 years and has served as arena director and announcing.

His work history consists of warehousing, landscaping, auto mechanics and ranch work.

He said it's an honor to be asked to participate at this year's Festival as co-announcer. He looks forward to seeing all his powwow friends and family, along with making new friends.

He would like to thank the Shoshone-Bannock powwow committee for the opportunity and wish everyone a fun, safe weekend.



# Powaukee stays active in powwow circuit & family life



Bart Powaukee and his family

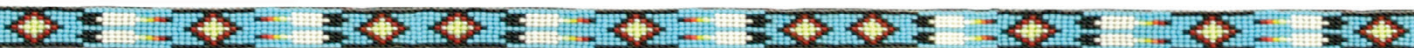
Bart Powaukee is a member of the Nez Perce Tribe and resides on his mothers' reservation, the Ute Indian Tribe in Fort Duchesne, Utah.

During the weekdays, Bart works as a Water Quality Coordinator and makes his home with his wife, Quanah and their four children: Celena, Timina, Redheart and Daryl. Bart has been active in Native American cultural activities and ceremonies all his life, having been partially raised by his grandparents from both Tribes.

Bart has been an active participant in the Powwow circuit throughout the entire United States and Canada, participating as a well-known Grass Dancer, Round Bustle Dancer, Chicken Dancer, Emcee and Arena Director.

When Bart is not at a powwow, he is coaching his kids at their various sports such as basketball, football and baseball throughout the year.

His other enjoyments are working out, schooling young bucks on the court and updating his Facebook status.





## Festival Princess

# Shelby Snyder represents title throughout states

*'It has been an amazing, memorable year! Thank you to all who have supported me'*



**Shelby Snyder met many other royalty throughout her travels.**

Shelby Bernice Snyder

Tog'oiak', Ah'ehee', Thank you! It is an honor to serve as the Shoshone-Bannock Festival Princess.

To share a little about myself, I am the daughter of Orrenzo and Shirl Snyder.

I am Diné, Ute, Italian, Belgian and adopted Meskwaki. On my Diné side, I am from the Reed People Clan born for the Yucca Fruit Strung Out In a Line People Clan. On my Ute side, I am related to the Ute Mountain Ute of the Weenuche Band and my Meskwaki grandparents are Frank and Bernice Sanache of the Fox and Beaver clan. My maternal grandparents are Nancy Folgheraiter of Navajo Mountain, Utah and the late Joe Folgheraiter. My paternal grandparents are Jack Sr. and Mary Jane Cantsee of White Mesa, Utah.

I am 17 years old and I come to you from West Jordan,



**Snyder makes many new friendships along the way through her journey.**

Utah. I have four siblings who are always there supporting me, and would like to say a special thank you to them. This school year I will be a senior in high school. School is always a priority for me, so I try to keep a 4.0 GPA.

When I am not powwowing, I enjoy playing lacrosse, reading and hanging out with friends. I would like to thank the powwow committee and the Shoshone-Bannock Tribes for allowing me to represent the Festival.

Throughout the year I have traveled to Wyoming, Michigan, Wisconsin, Minnesota, and many other states promoting the Festival! It's been an amazing, memorable year!

Again thank you to all who have supported me and I hope to see you all at the 53rd annual Shoshone-Bannock Festival!



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BANNOCK PEAK  
TRUCK STOP  
I-86, EXIT 52

DONZIA GIFT SHOP  
INSIDE HOTEL  
I-15, EXIT 80





# Welcome from the 2016 Shoshone-Bannock Festival Committee



From left, (top row) Darla Morgan, Lola Hernandez, Whitney Burns, Brenda McKean, (bottom row) Mike Sakelarlis, Bob Johnson, Tino Batt, Alana Baldwin, Anna Bowers and Buddy Hugues. Not all committee members were present.

*From the Cradle Board to the School Bus*

## Early Childhood Conference & Child Find Activity September 12 - 13, 2016 9:00 AM - 4:00 PM Shoshone-Bannock Hotel

**Lunch will be provided! • Door Prizes!**

**Please join us for two exciting  
days of parent trainings and  
developmental screenings.**

**MONDAY - SEPTEMBER 12th**

**EARLY CHILDHOOD  
CONFERENCE**

**FEATURING GUEST SPEAKERS  
& PARENT TRAININGS**

**TUESDAY - SEPTEMBER 13th**

**CHILD FIND ACTIVITY  
FOR CHILDREN AGES 0-5**

*A Child Find Activity offers developmental  
screenings (speech, motor skills, hearing,  
behavioral, learning, etc.)*

**All events will take place at the Shoshone-Bannock Hotel.**

**For more information please contact  
the Early Intervention staff:  
Claudia at 239-4513 • Julie at 239-4511  
Samantha or Tatiana at 239-4526**

## Enroll Your Child Now For Head Start Pre School Experience Next Selection Date August 15th

We are a Child and Family Center Based Program for children ages 3 and 4 years old. We offer quality early childhood education, medical resources and referrals, active indoor and outdoor play, healthy meals and snacks. While each child is unique, there are some common goals for all children at Head Start:

- Children discover ways to build positive relationships with adults and other children
- Identify and solve problems
- Express thoughts and feelings
- To increase self-confidence
- To develop literacy, numeracy, problem solving, and decision-making skills

Our Creative Curriculum does align with the State Early Learning Principals and school-readiness and meets the Federal Performance Standards relating to curriculum development and implementation. To qualify your child must be 3 or 4 years old by September 1st of this year and the family must meet the Federal Income Guidelines. Enrollment and Selection date is August 15th.

Our Head Start Program does provide transportation to most families. First come, first serve. Please call us if Transportation issue is a concern. For more information, contact Shoshone-Bannock Tribes Head Start at 239-4500 or visit us at Bldg. #45 West Ross Fork Road

### Eligibility Income Guidelines 2016

Family Size	Gross Yearly Income
2	\$16,020
3	\$20,160
4	\$24,300
5	\$28,440
6	\$32,580
7	\$36,730
8	\$40,880

**For family units with more than 8 members, add \$4,160 for each additional person. If you have a family that is over income and is receiving any state TAFI, TANF, or SSI benefits/services, they are income eligible.**



## Festival Parade Grand Marshal

# Maxine Edmo believes language & education necessary in today's world



**Maxine Racehorse Edmo**

**By LORI EDMO-SUPPAH**  
**Sho-Ban News**

FORT HALL — Shoshone-Bannock tribal elder Maxine Racehorse Edmo is the grand marshal for the 2016 Shoshone-Bannock Festival parade.

She was honored with an Esto Perpetua Award June 21 in Boise from the Idaho State Historical Society after Idaho Sen. Jim Risch nominated her citing her hard work and dedication that reflects a passion for preserving and promoting Idaho heritage for future generations.

"Esto Perpetua" is after Idaho's state motto that translates "Let it be perpetual."

"As a founding member of the Chief Tahgee Elementary Academy and your work to preserve and promote academics, bilingualism and overall cultural enrichment within your tribal community are exemplary," a letter from Sen. Risch reads. "Efforts like this keeps alive the rich history of the Gem State."

Maxine said she thinks it's neat the Festival parade committee decided to honor a tribal elder as the grand marshal but believes there's a lot of other people who deserve it too. She acknowledged family members including Chief Tahgee who signed the Fort Bridger Treaty, "They (our ancestors) were really thinking when they did that — they reserved this reservation for us."

Her tribal elders are her inspiration including her parents and grandparents, along with those who came before them. They reminded her to maintain the Tribes land base, the water and the language. She has devoted much of her life to advocating for education

and tribal rights because she believes one can't get anywhere without it.

Maxine was born May 4, 1929 to Nettie Lucy Diggie Racehorse and John Racehorse Jr. in an apple orchard south of Blackfoot at the old Diggie place in the Gibson district of the Fort Hall Indian Reservation.

Her paternal grandparents are John Racehorse Sr. and Haveedzeah Cooperant Racehorse. Her maternal grandparents are Charlie Diggie and Peahbah Littlejohn Diggie. Charlie was among the Boise Valley Shoshone whom the cavalry marched to Fort Hall in the spring of 1869. All of her tribal elders have passed on but taught her many cultural values and traditions that she's passed on to the younger generation.

She saw a need for the Shoshone-Bannock Tribes to have their own school so she started advocating for it in the late 1960's. In addition, she, along with her late husband Kesley Edmo Sr. knew they needed a stronger voice to get their concerns heard so they worked with local legislators including the late Emily McDermitt to get Sen. Robert Kennedy to visit the reservation.

Sen. Kennedy visited the Fort Hall Elementary School and different reservation homes in 1967. He witnessed the elementary school's library being housed in a small closet and the poor condition of the building. She said that information was put into the Congressional Record and later the Johnson O'Malley and Title IV programs evolved on Indian education.

Those programs helped provide funds for tutoring and other things that Native students couldn't afford such as transportation for after school programs, athletic shoes, etc.

She was a 4-H leader for 20 years and devoted much of her time to the children of the Ross Fork District of the Fort Hall Reservation.

In addition, she served on the Federal Library Board that enabled her to lobby for funds for the Shoshone-Bannock Library.

She also served on the Sho-Ban School Board for many terms. Her efforts, along with many others, for a new Shoshone-Bannock Jr./Sr. High School finally succeeded and a new school was built in 1996.

Maxine never gave up on her own education. After earning a GED, she attended Idaho State University Vocational Technical School and earned an Associates degree in Marketing and Management in 1989 at the age of 63.

She and Kesley encouraged their children to get college degrees and six out of the 11 earned bachelor's degrees and two

master's degrees.

Maxine believes that continuing our Indian way of life is very important including teaching the Shoshone and Bannock languages. She is currently a Bannock language teacher. As a founding member of the Chief Tahgee Elementary Academy it promotes academics, bilingualism and cultural enrichment. Students who already speak English are immersed in their Native Shoshone language.

Maxine believes more work needs to be done to get tribal elders involved with youth because so many young people are lost today — not knowing their identity. She would like to see the youth learn about the Fort Bridger Treaty, sovereignty and the trust relationship with the federal government.

She would also like to see tribal youth learn more about the reservation — the special places such as the Fort Hall Bottoms and different areas on Mount Putnam including Big Springs. Education is key. "Respect your tribal elders and help out as much as you can because when they get older, they get fragile," she continued.

She reminded how important the election this fall is because in this day in age Indian tribes can still face termination. "They (the federal government) don't honor our treaties like they should and live up to what they promised," Maxine said.

She also believes tribes can do a better job in preserving our way of life especially the language because without it, we are not Neue (Indian.)

Family values are important to her such as caring for one another and believing in the Creator.



**Maxine with Esto Perpetua Award**



# Festival parades feature new route; starts at FH Elementary



**Youth drives in 2015 Children's parade.**

FORT HALL — The 53rd Shoshone-Bannock Indian Festival parade routes changed this year and will begin at the Fort Hall Elementary School (FH Townsite, B St.), travel to Highway 91 and enter E. Agency Road and finish at the Festival arbor.

Registration and judging for all categories will begin at 7:30 a.m. and end at 9 a.m. with no exceptions! Royalty will have a separate registration for their participation and will not be judged in any category. Judging will begin at 9:15 a.m. Judges decisions will be final.

Children's Parade is Thursday, August 11 at 10 a.m. Categories include: Family float, school/department float, walker/biker boy,

walker/biker girl, walker-boy traditional dressed, walker-girl traditional dressed, little cowpoke, little cowgirl, traditional horse rider-boy and traditional horse rider-girl.

Festival parade is Saturday, August 13 at 10 a.m. Grand Marshal is Maxine Edmo, a Tribal Elder and an Idaho Historical Society "Esto Perpetua" Award recipient. Categories include: Family float, float-group/organization, eldest man and woman, traditional dressed walking man, traditional dressed walking woman, western dressed man, western dressed woman, traditional horse and rider man, traditional horse and rider woman.

The Festival events are family oriented events. Drugs, alcohol and weapons are prohibited! The Shoshone-Bannock Tribes will not be held responsible for any damages, theft, injuries or accidents sustained while participating in this event or any of the Festival activities. All activities may be produced to be used for media/press releases, video/file or photography, etc. for the purpose of promotions, news or other related items. Any entry that intends to distribute, candy, promotion items, etc. must have walkers distribute their items and no throwing items from moving vehicles.

For more information, please contact committee members: Lenora Lavatta, Parade Coordinator 208-339-8062 or email [lavatta38@gmail.com](mailto:lavatta38@gmail.com), Tracy T. Martin, committee member, 208-478-3750 or email [tmartin@sbtribes.com](mailto:tmartin@sbtribes.com), Candace Chandler, committee member, 208-478-4091 or email [cchandler@sbtribes.com](mailto:cchandler@sbtribes.com), Megan Martin, committee member, 208-604-6389 or email [mmartin60233@yahoo.com](mailto:mmartin60233@yahoo.com).

# Art Show to feature new stage for performing artists

FORT HALL — The Shoshone-Bannock Indian Festival Art Show is August 11 to 13 at the Shoshone-Bannock Hotel & Events Center.

It is a unique opportunity to preview authentic Native American Indian art, from beadwork to paintings — it will have a variety of original work.

Some of the items can be purchased and you may be able to talk with the artists directly. Join us for our opening, Thursday, August 12 at the Shoshone-Bannock Hotel & Event Center.

Art categories include: Dry media; paint/oil/acrylic; photography; children's and more.

Each year, Native American artists compete for cash prizes with-

in their specialized categories. Award winners will be announced during the Artists' Reception, which is held Saturday evening.

This year is extremely special because the Festival Committee would like to encourage talented Native American artists of all types to come forth and display their unique art exhibits, also to utilize the free stage which is a new activity organizers are really excited about. They would like to encourage Native American Indian artists of all talents such as singing, poetry, storytelling, comedians, etc.... to come and present on our stage!

For more information please contact Alana Baldwin, (208) 221-7412.



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**For an application and information visit the HRDC Building, Intake Office, Lobby Area.**

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## Coming into the Circle

# Yabbatonia Annaleigh Sammaripa ready to learn

On Saturday evening after Grand Entry, during the Tiny Tot's allotted time, Annaleigh Sammaripa (Yabba) will be brought into the circle.

The Sammaripa and Bear family will be bringing in their great granddaughter. She is the granddaughter of Jerry Bear and Leanne and is their first granddaughter. Leanne is the daughter of Lorren Sammaripa.

To bring Yabba into the circle she must walk in her brown moccasins, wearing her wing dress her grandmother made. Jamie Eagle Speaker and Carmen Clairmont of Denver, a fancy dancer will carry items that will be handed down.

Yabbatonia was born June 9, 2015 during Father's Day weekend at Renown Medical Center in Reno, Nevada, to Amity Garfield, grandmother Marie Thomson and great grandmother Ethelyn Pretty and Fred Drye of Carson City, Nevada. Her father is LeLorren Sammaripa. Her grandparents are Jerry and Leanne Bear and her great grandparents are Lorren Sammaripa.

Yabbatonia was placed in her new born carrying basket until she outgrew it. During Sacred Visions Powwow Yabbatonia was given her Numa name by Lois Kane the family historian of Wuzzie George, Minnie Steve and Minnie Steve's man was Stove Pipe, Stillwater Numa Doctor. Yabbatonia's grandmother Leanne at that time placed her into the buckskin willow cradleboard. Enrolled Agai Dicutta at one month she is a Walker River Numa. Yabbatonia walked at the end of 9 months into 10 months. Her uncles Lon B., Kota, Tyi were excited plus recorded her first four steps – which she never stopped after.

Yabbatonia attends Day Care per Dug-



way Army Base, Utah. She does not like to be strapped down in her high chair, car seat and the stroller has to be moving when she is in it.

Yabbatonia is my eighth generation. My relatives are not recorded per three great grandparents and up. It was before reservations were created, numbers were given, names changed to English. But it was given verbally. My great grandfather is Chief Moses or Half Son of Moses Columbian Band and he had four wives. My grandmother Madilene Moses Covington Sam was his daughter from third wife. Her sister was married to young Yellow Wolf; he was first blood to young Chief Joseph. Both were moved and brought to Colville Confederated Tribe Reservation after Chief Moses. The last was great young Chief Cleveland Kaminakin. Grandma was my mentor

into the Longhouse, which was the first one built next to his house in Nespelem, Washington. My Dad lived in his house, legally married his granddaughter Sophia Kaminakin plus had common law wives. I am the oldest out of the older siblings left...out of the younger siblings at Nespelem Valley there's only seven left. I'm grandma to older sibling's children, great grand nieces, great great grandnieces and very few nephews. My family is getting smaller. But it's important for all of us in Nespelem Valley to know our bloodlines.

My great grandfather Chief Moses – Half Son and young Chief Joseph and Yellow Wolf (Great Uncle) along with young chief Cleveland Kaminakin fought their wars against the Red, White and Blue...under the Eagle Staff. Moses, Joseph, Yellow Wolf signed the Treaty. Cleveland Kaminakin was the last one moved to Colville Confederated Tribes reservation, he didn't sign the Treaty. All were told they were to live out their lives on Colville Confederated Tribes reservation and never to return to their homelands. The four lived, died and buried in Nespelem Valley, Nespelem, Washington.

Their words: We are to get the non-Indians education, learn their English to fight for the people in modern world. Now my great granddaughter has much to learn through her grandmother Leanne S. Bear. Minnie Steve, Lorren's Grandma.

Thank you Fort Hall Festival Committee.

Pearl W. Sammaripa

NiÉ - ayÉ - ǰó ǰh Wike Wike

Lorren Sammaripa (Great Grandfather)

## Navajo hoop dancer Patrick Willie performing at Festival

Patrick Willie is full-blooded Navajo from Orem, Utah and will be doing hoop dancing at the Shoshone-Bannock Festival.

Both his parents are from New Mexico.

He has been dancing powwow since he was 8 years old but didn't start to Hoop Dance until about three years ago.

Since he has started hoop dancing it has allowed him to travel and perform all over. He has been even been able to travel to Canada/Australia/Fiji to name a few.

He is currently a senior at Utah Valley University studying mathematics. He has been able to perform at a lot of elementary schools spreading the Native culture and also making sure to teach lessons.

The past three years he's competed in the Heard Museum World Hoop Dance Competition held in Phoenix and had placed within the top 10 adults each year, this year he placed fourth.



Patrick Willie





# Welcome

## TO THE 53RD ANNUAL SHOSHONE-BANNOCK FESTIVAL



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# Festival Schedule

## Monday, August 8, 2016

6 p.m. Festival Indian Relay, Deadline/Meeting and Draw, All teams or Representatives must be present. Drawing-TBA

## Wednesday, August 10, 2016

5 p.m. Chief Race and Indian Relay at the Fort Hall Rodeo Grounds

6 p.m. Miss Shoshone-Bannock Contestant Traditional Dish presentation at Festival Arbor

## Thursday, August 11, 2016

7 a.m. Open handgames at handgame arbor

7:30 a.m. to 9 a.m. Children's Parade registration opens by the Fort Hall Elementary. Judging is at 9:15 a.m.

9 a.m. Shoshone-Bannock All Indian Senior Rodeo at the Fort Hall Rodeo Grounds

10 a.m. Children's Parade, begins at Fort Hall Elementary and ends at Festival Grounds

10 a.m. Arts and Crafts booths open

Noon Shoshone-Bannock All Indian Junior Rodeo at the Fort Hall Rodeo Grounds

1 p.m. Community Barbeque at Festival Arbor-Sponsored by Fort Hall Housing Authority

1 p.m. Children Traditional Games - Festival Arbor

1 p.m. to 6 p.m. Shoshone-Bannock Art Show/Free Stage Registration at the SB Hotel & Event Center to be judged

2 p.m. All Indian Co-ed Softball tournaments at the Fort Hall Softball Field

4 p.m. to 6 p.m. Festival 3-Man Scramble Handgame tourney, registration opens at the Handgame arbor

5 p.m. Kids Race, Kids Relay, Indian Relay Races at the Fort Hall Rodeo Grounds

7 p.m. Miss Shoshone-Bannock Traditional Talent Show at the SB Hotel & Event Center

7 p.m. Festival Powwow drum and dance competition registration opens

7 p.m. Children and Veteran's Powwow Grand Entry-"Honoring our Warriors"

- Special and Giveaway

- Alton Bear Men's traditional 55 & over special sponsored by Tribal Nutrition Program

7 p.m. Festival 3-Man Scramble Handgame tourney-Single elimination

## Friday, August 12, 2016

24 hour Traditional Handgames

8 a.m. Willie Preacher Memorial, Men's Golf Tournament registration at Aberdeen Golf Course

9 a.m. Men's Golf Tournament-1st round Chicago scoring

9 a.m. All Indian Co-ed Tournament at the Fort Hall Softball Field

9 a.m. INFR Tour Rodeo, Morning Slack

9 a.m. Shoshone-Bannock Ladies All-Indian Golf Tournament registration, American Falls Golf Course, Chicago or Chapman Scoring will be used

9 a.m. to 11 a.m. Junior Royalty Contest Registration

10 a.m. Shoshone-Bannock Ladies All-Indian Golf Tournament tee-time

10 a.m. Arts and Crafts booths open

11 a.m. Festival Royalty Pageant- Princess Contests begin Tzi Tzi, Future Princess, Little Princess & Festival Princess.

- Tzi-Tzi Princess: Lozen Herkshan-Osborne special-tiny tot girls ages 3-4 all categories

Noon to 8 p.m. Shoshone-Bannock Art Show/Free Stage at SB Hotel & Event Center, registrations closes at 8 p.m.

1 p.m. INFR Tour Rodeo begins at the Fort Hall Rodeo Grounds-1st performance

2 p.m. All Indian Men's Slow-pitch Tournament begins at Fort Hall Softball Field & NOP Park

2 p.m. All Indian Women's Softball Tournament begins at Fort Hall Softball Field & NOP Park

4 p.m. to 10 p.m. Registration opens for dance and singing contests at the Festival Arbor

4 p.m. to 6 p.m. 4-Man Handgame tourney registration opens at the Handgame Arbor

4 p.m. Community Feast Buffalo and Salmon at the Gambling Arbor (white tents)

5 p.m. Legends Race, Indian Relay races at the Fort Hall Rodeo Grounds

5 p.m. Miss Shoshone-Bannock Dance competition at the Festival Arbor

6 p.m. Miss Shoshone-Bannock Crowning at the Festival Arbor

6:45 p.m. Drum Roll Call and Invocation

7 p.m. Grand Entry (points taken for all categories)-Flag/Victory song, Intertribal dancing begins, Tiny Tots, Singing and Dance Contests for all categories and Dance Specials



# Festival Schedule

- Miss Shoshone-Bannock Sequoia Dance college special-must register with Miss Shoshone-Bannock Sequoia Dance

- Logan Wahtomy Shoshone-Bannock Future Princes Special-4 to 6-year old girls jingle

- Leilani Benally Shoshone-Bannock Little Princes 1st go round Jr. Girls jingle

7 p.m. 4-Man Handgame tourney-Single elimination

8 p.m. Fort Hall Bull Rider Mayhem, (gate admission)

Fort Hall Rodeo Grounds

8 p.m. Co-ed Softball Championship Game at the Fort Hall Softball Field

## Saturday, August 13, 2016

24 Hour Traditional handgames

7 a.m. Festival Fun Run/Walk registration Fort Hall Softball Park

7:30 a.m. Festival Fun Run/Walk begins

7:30 a.m. to 9 a.m. Festival Parade registration opens by the Fort Hall Elementary,

Judging will be at 9:15 a.m.

9 a.m. Willie Preacher Memorial, Men's Golf Tournament at Aberdeen Golf Course, 2nd round-Chicago Scoring, lunch will follow

9 a.m. INFR Tour Rodeo morning slack at the Fort Hall Rodeo Grounds

9 a.m. All Indian Men's Slow-pitch Tournament Fort Hall and NOP continues

9 a.m. All Indian Women's Softball Tournament Fort Hall and NOP continues

10 a.m. Arts and Crafts booths open

10 a.m. Festival Parade, begins at the Fort Hall Elementary and ends at Festival Grounds

11 a.m. to 1 p.m. Festival Senior (65+) Handgame Tourney registration opens at the Handgame arbor

11 a.m. to noon Fort Hall Skate Open Division Jam registration at the Fort Hall Skate Park Plaza on Mission Road

Noon to 6 p.m. Shoshone-Bannock Art Show/Free Stage at SB Hotel & Event Center-judging day and last day of art show

Noon Registration opens for dance and singing contests at the Festival Arbor and closes at 5 p.m.

12:45 p.m. Drum Roll Call and Invocation

1 p.m. Grand Entry-Flag/Victory song, Intertribal Dancing, singing contest and dance contests-Juniors and Teens categories, Adult and Senior exhibition, teen team dance

- Leilani Benally final go round for Jr. Girls jingle

2 p.m. Senior (65+) Handgame tourney-Double elimination

4 p.m. to 6 p.m. Festival Handgame Tourney registration opens at the Handgame Arbor

5 p.m. Ladies Race, Consolation Relay Race, Championship Indian Relay races at the Fort Hall Rodeo Grounds

6:15 p.m. All Indian Women's Softball Championship game at the Fort Hall Softball Field

6:45 p.m. Drum Roll Call and Invocation

7 p.m. INFR Tour Rodeo at the Fort Hall Rodeo Grounds-2nd performance

7 p.m. Grand Entry (points taken for all categories)-Flag/Victory song, Intertribal Dancing, Tiny Tots, Singing and dance contests for all categories, Committee Specials

- Sammaripa family coming out tiny tot special/give away

- Shelby Snyder teen girl's/women's fancy shawl special/give away

7:30 p.m. All Indian Men's Slow-pitch Championship game at the Fort Hall Softball Field

7 p.m. Festival Handgame tourney-Double elimination

## Sunday, August 14, 2016

24 hour Traditional handgames

8 a.m. All-Indian Co-Ed Golf Tournament registration in American Falls Golf Course (Chapman Format, 1 man and 1 woman)

9 a.m. Co-Ed Golf Tournament Tee Time

10 a.m. Arts and Crafts booths open

11 a.m. INFR Tour Rodeo, Fort Hall Rodeo Grounds, Short Go-Top 10

Noon to 2 p.m. Margene Bullcreek Memorial 3-Man Handgame Tourney registration opens at the Handgame Arbor

12:45 p.m. Drum Roll Call and Invocation

1 p.m. Grand Entry-Flag/Victory song, Intertribal Dancing, Singing contest, dance contest finals-Junior and teen categories, Adult and Senior exhibition, Announcement of Junior and teen winners

- Adult team dance contest

3 p.m. Margene Bullcreek Memorial 3-Man Handgame Tourney-Double elimination

6:45 p.m. Drum Roll Call and Invocation

7 p.m. Final Grand Entry (points taken for all categories)-Flag/Victory Song, Intertribal dancing, Tiny Tots, Singing and dance contests for Adult categories, Committee Specials



# Appeney served country & Shoshone-Bannock people

By **ROSELYNN WAHTOMY**  
**Sho-Ban News**

FORT HALL – U.S. Marine veteran, Arnold Appeney, wanted to join the service to see the world.

Arnold was born in Fort Hall at the Old Hospital to Kenneth Ted George and Agnes Appenay.

He grew up in Ross Fork in a small cabin, which today is located across from the Friday residence on Wheeler road. He remembers hauling water with his family at a time when there was no electricity in the home. He resides in the area today, but a little more up the hill at his grandfather's homestead, which used to be abundant with fruit trees and a garden.

He had only spoken Shoshone when he went to Chemawa Indian School in 1949 and it was there he learned English from his teacher Zelberta Sequints. In 1954 he returned home and attended school in Blackfoot, where he went as far as tenth grade.

Arnold began working and landed his first job on a farm. In 1964 he was hired by Gay Mine as a shovel oiler.

He had a desire to see the world, so he enlisted in the U.S. Marine Corps in 1965. He went into the 120-Day Delay Program and started his service that July. He went to boot camp at Pendleton. He was stationed at 29 Palms where he was assigned to the 1st 155 Gun Battery.

He got orders to send his civilian clothes home and was told he was going to war in Vietnam, a place he never heard of. They went to Hawaii first and spent five days there. He went to Okinawa, then to Guam where they picked up ammunition and on to Vietnam.

"You can smell the country," he said and compared it to Buffalo dung. The water was green with a milk like film across the top of it. He remembers the heat and how it made him sweat all day.

While there he was assigned to many duties, such as cannon cocker, rifleman, worked on tanks, recon, he was a section chief to name a few.

January 21, 1968 is a day that left a mark on his memory when two rockets came in, he could hear the whistle as it hit the ammo dump.

"Boom! Boom! Everything was going off. Great big, huge cloud. It looked like a black cloud, a Christmas tree. I saw the flairs and everything going off," he said. Everyone was taking cover and running while yelling, "Incoming!"

A whole bunch of rounds started coming

in, from a distance over 30 miles. He counted 17 seconds between hits and didn't know where they would land. There were 77 days of incoming.

One morning he was in a parapet, a low protective barrier. This round came in and hit the wall as a gun was sitting right in the middle. The blast from the wall and the ground came up taking the gun and flipped it over. Luckily he didn't get squished, but the blast injured him. He described the feeling as like someone had taken an ice pick and punched holes all over his body. He earned a Purple Heart for his involvement. To this day he still has the shrapnel in his body.

They went all over to different locations. He was there for 42 months. He got out of the service in July of 1969, even though he wanted to stay longer. To this day he has continued to advocate for veterans and is a part of the Fort Hall Veteran's Association.

During his granted leave time he spent time traveling the world, to his favorite places like Australia and back home.

He went to a job fair where he found work as an underwater welder. He worked for the Shell Oil Company in Louisiana.

After that he came home to work for Simplot but the work wasn't dependable so he moved on to work for Argonne National Laboratory in Tennessee, where he learned more about welding, blueprint reading and several other trades. He was employed with them for ten years as a thermonuclear engineering technician.

Afterwards he came to work for the Tribes, he got on an equal rights committee, volunteered to help with the Shoshone-Bannock Festival helping to build the arbor before a permanent structure was built.

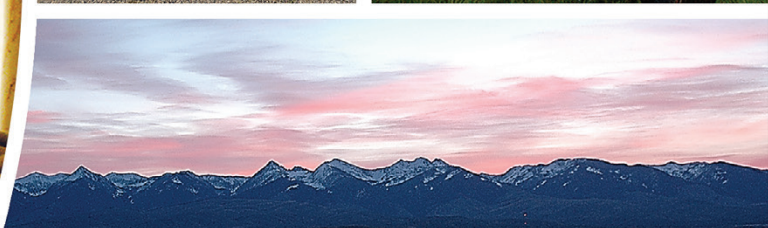
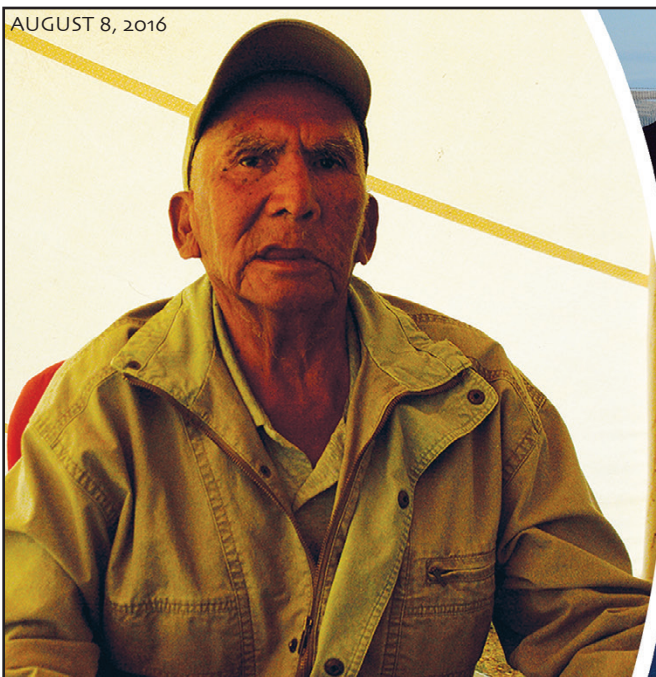
In 1980 he joined the Fort Hall Business Council and served off and on until 1999. Throughout the time he was involved with the development of several projects on the reservation, such as the clinic, Sho-Ban School, first TP Gas Station, Clothes Horse, Oregon Trail and Bannock Peak Truck Stop. He spent a considerable amount of time working on Water Rights negotiations.

In 2003 he got on as the Land Use Director and worked there up until his retirement on July 1, 2015.

Arnold is enjoying the retirement life, spending more quality time with his wife of 24 years Theresa, his children and grandchildren. He's also tending to his lawn and taking care of things around his home.







## Honena encourages youth to listen to their elders & carry on traditions

By **ROSELYNN WAHTOMY**  
**Sho-Ban News**

**FORT HALL** – Snookins Honena was born in April of 1933 to Laura Tendoy and Samuel Honena. His parents passed away when he was about two years old. His aunt adopted him and took care of him up into his teen years.

His siblings include Lucille Honena Diaz and Hooper Honena. He was also raised up with the Ariwite children. Sometimes he would stay with his uncle Andrew Honena. His grandmother was Nena Tendoy. His great grandfather was Chief Tendoy and his grandfather was Toopompey of the Agai'dika.

As a child he remembers traveling back and forth between Salmon and Fort Hall to live.

He attended school in Blackfoot from grade school up to high school. He went to Chemawa Indian Boarding School in Salem, Oregon.

The chores he recalls doing were cutting hay and stacking them up with an old time machine. For fun, his favorite past time was playing baseball.

Snookins spent four years in the U.S. Air Force. His jobs there included dispatch, truck driver; he maintained equipment like the generator that started the jets.

He married his wife, Nora in 1958.

After he was discharged from the service he studied auto body. They lived

in Dallas, Texas for two years where he took up work as an auto body worker.

He returned back to Fort Hall where he had a labor job in a potato warehouse. During this time, he and his wife started their family and had four children, Larry, Donna, Vera and Brenda.

He went on to take employment as a truck driver working at the mines for ten years.

He went on to attend copy school at Idaho State University. He also did construction work and helped build homes on the reservation.

He served on the Fort Hall Business Council for two years. Afterwards he worked for Housing, where he retired.

Snookins and Nora instilled the importance of education to their children, as they grew up they all attended college and earned degrees. As grandparents they continue to advocate learning.

Although he doesn't have a professional degree Snookins has been told he's educated in the Indian ways.

He joined the White Bison Wellbriety Movement and lives and promotes a healthy drug and alcohol free lifestyle. He's traveled with the group all over the country to spread the message. When he was in the service he struggled with alcohol, but gave it up once he came home and knows first hand the problems it can cause.

His cultural traditions are what

helped him overcome his addictions; he was a Sundancer for over 20 years. He believes in prayer as it will take one a long way in their life.

His elders passed on his cultural knowledge to him, a long time ago it was common for elders to tell the young people what they can and couldn't do – and they listened. He was told everything has a spirit, like the water, grass, all things in nature, and they can be talked to.

Snookins enjoys attending the cultural events the Tribes put on, as well as watching his family dance at powwows. Often he's called upon to say prayers for the people and carries on the old teaching of never refusing to help.

He wants youth to listen to their elders and be ready to learn what they tell them. He wants them to take care good care of the environment and not destroy it. In the future, he believes the people will have to go back to their old traditional ways and live off the land again.

In his work he has traveled throughout the world and has visited the remote areas of where indigenous people live, although to some it may appear like they don't have much technology wise, but they are rich in their traditional ways. They are happy and healthy. He would like to see more of that happiness in the youth today.



# Ernestine Werelus dedicates life to researching trust land status & Indian issues

**By Emily Hone**  
**Contributing writer**

FORT HALL — Ernestine Broncho Werelus is 87 this year and while most people her age are settled into a life of inactivity by choice or necessity, she crams activity into every hour of the day.

She mows her own lawn, raises a garden and tends her fruit trees, helps anybody who comes asking and spends hours on the computer doing research, mostly on trust land and other Indian issues.

For fun she cooks, sews, crochets, reads, goes camping, huckleberry and chokecherry picking in season, sometimes hikes with friends, and travels to Seattle to visit her daughter and grandchildren.

"I was born with a lot of energy," she says. "I can't stand just doing nothing."

Ernestine and her husband Steve retired from careers in the Public Health Service in 1992 and built a home on Broncho Road in Gibson on land where she grew up as the 6th of Samuel and Rosie Martin Broncho's family of nine children.

She graduated from Blackfoot High School and enrolled in the nursing program at Idaho State College but only completed three years. "I ran out of money," she said. "My mother had been borrowing money from the Tribes to help pay my tuition, but when my final year came around they wouldn't lend her more, so I had to drop out."

Ernee noted that the scholarship and loan programs available to young Indian people today didn't exist back then, but she was not ready to give up on her dream of working in the medical field. Her three years of schooling was enough to get her a job in a Blackfoot doctor's office, but she wasn't ready to give up on her dream of becoming a registered nurse.

She decided military service might be the answer, and when a recruiter led her to believe the Navy had a nursing program, she enlisted.

"I soon found out it didn't," she said with chagrin, "but it was too late. 'You just can't tell the military 'Oh, I made a mistake,' so



I had to serve out my time."

When the aptitude test she was given by the Navy showed she was best suited for the medical field, Ernestine said, she was assigned to work in the infirmary wherever she was stationed, and it was in the infirmary that she met her future husband. When her enlistment was up she enrolled in the University of Washington's nursing program and completed her nursing degree.

As a couple Ernestine and Steve worked at various locations before ending up with the PHS in Seattle, where they raised their two children and retired 45 years after she joined the Navy.

But the life of leisure and travel they had planned when their home at Gibson was completed was put on hold when Ernestine realized that lease payments on the land she had inherited on the Fort Hall Reservation had increased very little in 25 years. It was prime agricultural land, she said; so she set out find out why.

"I remembered my mother when I was a teenager asking me to find out why her lease payments were so small," she said. "But I was young and too busy with my own life to pay attention."

Ernestine began asking questions of the Fort Hall Agency BIA staff, and the answers she didn't get set her and Steve on a course of volunteer work that consumed 18 of their precious retirement years.

"I realized I knew very little about the federal trust relationship with Indian tribes," she said, "so we got a copy of the Code of Federal Regulations and began learning."

When other landowners, especially those with interests in fractionated heirship land, heard what she was doing, they began asking for her help. "People started coming to the house and before we knew it, others would be setting out in our driveway wait-

ing to talk to us."

As word of their activities spread, the number of people wanting their help increased, so Ernestine formed the Fort Hall Landowners Alliance and enlisted the help of Idaho Legal Aid attorney Howard Belodoff in Boise to register it as a non-profit corporation so the assistance she provided, such as obtaining limited powers of attorney to negotiate leases, would be legal, and she could apply for grant money to help with the mounting expenses.

As the membership grew she began holding public meetings in an effort to help landowners learn what they needed to know, and said she was amazed by the number of people who attended the first session. The more she learned about the ineffectiveness of the BIA's trust land management policy, the more indignant she became.

With Belodoff at her side Ernestine filed lawsuits in federal court against the BIA and four public utilities crossing the reservation that resulted in more lease income for tribal land and individually owned land both.

The utilities, she said, had been paying the same lease rate for 50 years, as had many of the farmers.

One of the results of the lawsuit against the BIA was that upon request it must now provide people who have an interest in fractionated heirship land with the names of their co-owner so they can get together to negotiate their own leases if they wish to. Prior to that, the names were given to people wanting to lease the land, but not to landowners who asked for them.

The court decision also requires that the BIA staff must lease out land through the competitive bidding process, and that resulted in more money to the landowners.

Ernestine applied for a grant from a private foundation in Washington State to assist landowners with GPS maps of their property. "I told the council I would turn the grant money over to the Tribes if they would hire someone to do that," she said.

Ernestine is also responsi-

ble for the fact the payments for leased land in the government's Conservation Reserve Program, which pays people not to farm certain land, go to the landowners and not the lessees as they had been.

As an example of what she and Steve accomplished with their work the record shows that income for 17 leases on the reservation negotiated by her went from \$1.2 million for a period of five years to \$4.6 million for five years.

The above is only a fraction of what Ernestine and Steve accomplished in their 18 years of strictly voluntary work.

The loss of her son, Wade, and her husband within two years of one-another, slowed down her activities regarding land, but Ernestine still keeps herself informed on tribal and land issues and continues to help people who ask her.

She says her work strong work ethic and her moral and family values were set in early childhood by her parents. "My family was special because the grandparents made sound decisions about business for the whole family. We were fortunate to run the biggest cattle business on the reservation, along with horses. All of the uncles and brothers and a lot of community members would come to help at roundup time.

"Every one of us kids had to do a share of the work on our ranch," she said. "We were taught to have respect for one another as a family, to always be kind, courteous and help one another as well as other people, and above all, to respect our elders."

She said the younger generation should learn to speak their native language and know their tribal history from the 1868 Ft. Bridger Treaty onward. "I suggest reading the books written by Brigham Madsen," she said.

"I encourage young people to develop a good attitude, stay in school and set goals. If you find a job, stay in it for the long haul. Don't walk away with you first paycheck. Tell the truth, stay away from bad influences, and always be kind and respectful."



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## Tribal Elder

# Eva Broncho lives cowboy way of life: Ranching, Indian Relay & tending to home

By ALEXANDRIA ALVAREZ

Sho-Ban News

Like many Indian people before her, Eva Hardy Broncho was born in a moon house on the Fort Hall Indian Reservation in Bannock Creek.

Her father was Henry Hardy and mother Bessie Naneky Hardy. She attended school at Bannock Creek Elementary School and went on to American Falls school. She lived the cowboy way of life, beginning at a young age. Her parents taught her the rules of ranching, irrigating, and household chores such as gathering wood and carrying water.

"That was every day life, my life wasn't like other children's, I wore T-shirts and Levi jeans my whole life. When I became an adult, I never had an office job; I lived my life as a cattleman's daughter. I was on the ranch most of the time, and when I got with Burt Broncho, that's all we did," she said.

Her diet consisted mostly of beef cattle, as her father did not let them eat wild game, except for rabbits and ground hogs.

Much of her time was spent in the Fort Hall Bottoms managing the cattle, but for two months each year, they would return to their home in Gibson for a break, and then head right back down to harvest the wild hay and spend their winters in a small cabin down there. After the passing of Burt, Eva later married Edwin Broncho and together they continued to ranch.

To pass the time, Eva said sometimes they would race their cattle horses, and then one day the Blackfoot Fair Board began searching for something new and exciting for their annual fair, and approached the Stockman's Association to

help coordinate some sort of Indian Relay like they had done in the early days of the Warbonnet Round up.

The Indian Relay was short lived and died down in the 40s, and then later evolved into the Fort Hall Indian Relays in which Eva was among the first women to join and participate in.

"I used to train all the horses and get them ready for the fair. We would buy thoroughbreds from the racetrack, and formed our own Indian Relay team in which Larry Navo was my rider," Broncho continued.

Navo continued to ride for Broncho for many years, and most of the time they placed first in the races.

"The Indian Relays began here in Fort Hall, and only recently did other teams from other tribes get involved. It used to be just teams from Fort Hall that would race," she said.

Broncho was also one of the earliest women relay riders, and shared she rode for Woodrow Teton in Fort Hall and Blackfoot, and was proud to exclaim that we won first place both races.

"I enjoyed it, and one time I remember Leona Houtz asking me why do you guys get back on after you get bucked off and get hurt? 'I can't understand it' she told me and I told her because we enjoy that kind of life! It's the cowboy way of life," laughed Broncho.

Later in life, Broncho got sick, and decided to sell out her cattle, and live a relaxing life, but Broncho does anything but relax as she's very active tending to her home, flowers and garden. She has five children, four grandchildren, and five great grandchildren that have kept her busy.

Her family are accomplished artists, and she is known



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# Broncho: 'Youth need to get outdoors & learn the value of hard work'



Eva Broncho on horseback during Eastern Idaho State Fair parade.

for several beaded dresses, and a horse outfit that took nearly three years to finish. Broncho also has done beadwork and cradleboards throughout her life, making cradleboards for each of her children, and has done numerous deer hides. One of her mentors and friends that helped teach her was Truma Davis, who would help to show her.

Her designs were inspired by the older Shoshone designs that she seen pictures of when her sons would travel around to different museums to take pictures of the old beadwork.

Broncho enjoyed traveling to different powwows and they frequently traveled to Canada to the Blood Reserve. She often

relied on her beadwork and hide tanning to generate money for their travels.

When her son Paul was accepted into an automotive school in Phoenix, she enjoyed traveling to visit him and seeing the southwest.

Broncho believes youth need to get outdoors more often and learn the value of hard work by helping out around the family house, and not be so consumed with television and video games.

"If they are outside working, and learning to do things, they would have a greater appreciation of things," concluded Broncho.



Myrna Broncho, Eva's daughter.



Above: Larry Navo with relay horses.

At left: Rodeo committee from 70s at new Fort Hall arena. Pictured are top left: Buddy Hugues, Alvin Buckskin. Bottom left Eva Broncho & Bill Vickers (announcer.)

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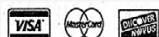
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## Tribal Elders

# Larry Teton & Bernita Chandler attribute strong family values the key to success



By EMILY HONE

Contributing writer

Shoshone-Bannock elders Bernita and Larry Teton from the Lincoln Creek District of the Fort Hall Reservation no longer have jobs to go to, but a description of how they spend their days makes it plain that to them the word retirement means only that they are not punching a time clock.

The brother and sister, who between them can probably count close to 100 years of toil, say their parents instilled in them such a strong work ethic that it keeps them right on going. "I still get up early," Bernita says. "I sit and have coffee and do beadwork."

Larry retired in 2012 after 35 years with the J.R. Simplot mining operation. Now instead of working from seven or eight to five or six he often works from dawn to dusk on his ranch along the Blackfoot River — raising hay and grain to feed the cattle and horses, but he says the best thing about being his own boss allows him time for the leatherwork and metal sculpting that he loves to do.

Bernita lives a short distance down the road from him, and she stays busy throughout the day creating beautiful items from beads and buckskin, crocheting, or making colorful shirts for the Teton family's Indian Relay riders.

The two are the eldest son and second eldest daughter of the late Frank and Juanita Dann Teton's family of 11 children. They grew up knowing that every family member was expected to pull his or her weight, and that going to school was mandatory.

"They drilled that into us," Larry said. "My dad always said 'get an education and you will always be able to take care of yourselves and your families.'"

Both siblings said they started their first full-time adult jobs at a fresh potato packing shed in the tiny town of Firth. That shed shut down in 1978 and Larry moved to a packing shed in Blackfoot but Bernita switched to French's potato processing plant at Shelley, staying on when it became Pillsbury, and later, Basic American Foods.

When she retired in 2012 at age 67 she was in charge of the packaging machine for dehydrated products and left with the satisfaction of a job well done during the 34 years straight she worked

there.

During those years she had health benefits and a two-week paid vacation. The companies may have had paid sick leave as well, but Bernita said she's not sure about that because she was never sick enough to miss work.

Neither was she ever late, she added although it meant arriving each work day promptly at 8 a.m. or 5:30 a.m., depending on the shift. "You had to be to work on time," she said. "Firing was automatic if you were late seven times."

Working a blue collar job wasn't what she had planned for her life. After graduating high school she took clerical training thinking she would someday work in an office. With that goal in mind she spent a year at Haskell Institute in Kansas, left there for a school in California and graduated with a secretarial degree.

But she was used to the freedom of growing up on a ranch next to the mountains, and sitting behind a desk all day didn't hold much appeal for her. "At least in the spud houses you were up and moving around."

Larry was a junior at Blackfoot High School when he finally became dissatisfied with what he was or wasn't learning. He dropped out and got his first full-time job, thanks to his father's teachings. As a ranch hand for a White man named Frank Pratt who lived across the river from the Tetons, Larry earned \$16 a week plus room and board. When he turned 18 he hired on at the L.E. Stephens potato packing shed in Blackfoot. He had been there seven years when he had an opportunity through the Tribes' TERO office to take on-the-job training as a surveyor for a company that was building the road to the Grand Targhee Ski Resort. His next stop was Weiser, Idaho, where the Tribes paid for him to take a three-month course in operating heavy equipment, but found there were no openings locally in that line of work, so back to the packing shed he went.

One day the TERO office called again, this time with the message that Simplot's Gay Mine east of Fort Hall was hiring, so he jumped at the chance to be out of doors again. He started at the crusher, loading phosphate ore into gondola cars. "I went from earn-

*"My dad always said 'get an education and you will always be able to take care of yourselves and your families.'"*





**Bernita Chandler showcasing some of her crafts.**

ing 75 cents an hour to making \$2.75," he said with a grin.

Not too long after that fellow tribal member, the late Larry Edmo, a foreman at the mine who was an employee trainer and acted as the company's TERO liaison, approached him. "He knew I'd taken training in heavy equipment. He said they needed scraper operators at the mine and he would teach me if I wanted to try it."

Larry's answer was a speedy yes, and by the time he was ready to operate the huge piece of equipment he knew he'd finally found his calling. He rose to the rank of foreman and stayed at the mine for 20 years until it shut down for good in 1990. Then he transferred to Simplot's Smoky Canyon mine near the Wyoming border where he eventually

became a relief foreman and was training new men and women employees to operate road graders, shovels and track hoes when he retired 15 years later.

He loved his work, but said that during those years he had been commuting from Af-ton, Wyo., to Lincoln Creek on weekends to take care of the ranch. He was tired of the commute, and his wife, Sharon, who had to take over in his absence, was tired of the workload, so he retired at 62.

Both Larry and Bernita are well satisfied with their lives today, and with still being productive members of the Tribes. They're grateful for the fact they grew up on the Fort Hall Reservation and for their parents who gave them the set of family values they have done their best to pass on to their own children and grandchildren.

"They taught us to always be respectful and to watch out for each other," Bernita said, "and to always be proud of who we are and where we came from."

Frank taught his sons how to farm and be stockmen – how to raise cattle and to rope and ride, how to hunt the wild game the family subsisted on, and secrets to breaking and training a horse so they're now among the best horsemen on the reservation.

Juanita taught her girls to be homemakers – how to raise a garden, prepare tasty meals, keep a neat house and care for their children to come.

The couple also passed on something else of importance – the artistic ability both possessed in abundance. Any one of the Teton sons can turn a piece of leather into something useful from a head stall to a saddle or a pair of chaps or a braided rawhide rope, and the Teton daughters all have the ability to

produce beautiful beadwork as well as make clothing and do other fancy needlework.

Larry and Bernita say family get-togethers are among their happiest memories, along with salmon fishing trips, cattle round-ups, and the huge family dinners – especially for birthdays and Mother and Father's day when they could show their appreciation and love to their parents.

Larry became a proficient team rope and says he misses the weekly competitions with relations and friends, that took place at the Lincoln Creek arena and other places.

Harvesting wild game for winter food is still important to both, along with the Eastern Idaho State Fair where Teton beadwork earns blue ribbons with regularity, and attending the Indian Relay Races where they have family to cheer on.

Larry can always be found among the horseback riders in the annual Shoshone-Bannock Festival and EISF parades, with himself and his horse proudly displaying their mother's beautiful beadwork.

Bernita, also a regular at the relay races, smiles proudly when she sees a rider wearing one of the shirts she crafted in the team's colors. "I do it all for them for

free," she said. "I buy the material and sew the shirts, and I'm happy to do it. It makes me feel good when I see them."

They both view the changing world with dismay, and are particularly concerned that today's parents are not teaching their children respect, either for themselves or others. "It's especially bad that they're not taught respect for their elders," Larry said. "I wish there was a way to change that, and to make the young people see they need to stay away from alcohol and drugs."



**Larry Teton riding horseback in a Festival parade.**

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Above: Perrine Bridge in Twin Falls with inset of ISU Holt Area - both structures Thomas Buddy Hugues Jr. worked on as an ironworker.

## Hugues work ethic, faith & putting himself in good places made a difference

By LORI EDMO-SUPPAH  
Sho-Ban News

FORT HALL — Thomas Buddy Hugues Jr., 79, believes having a good work ethic and following the advice of his late grandmother Bessie Edmo Judson has made a difference in his life.

She told him to always put himself in good places and good things will happen, if he put himself in bad places then bad things could happen. She, along with his wife Margene of 60 years also taught him about spirituality because prayer is important.

"Mama Bessie" helped raise him after his parents Thomas Hugues Sr. and Cynthia Navo divorced when he was a small boy. He was born September 13, 1936 in the old hospital at Fort Hall. He has an older sister Beverly (now deceased) and a younger brother Orlin "Cappy" Hugues. Beverly and Cappy went on to live with their mother as she remarried and moved to Connecticut. He stayed behind with his father and grandmother.

It was a special time living with his



Buddy in U.S. Navy

grandmother. Because of it he got to spend time with many of his uncles who were cowboys and they taught him to ride.

Buddy was sent to Stewart Indian School in Carson City, Nevada from first through fifth grade. He then attended Chemawa Indian School in Salem, Oregon from sixth to eighth grades. It was hard, he said, being away from home so young but kids from Fort Hall looked out for each other. There was a pecking order among the kids and everyone stayed within their group. He met a lot of older guys because he played sports and as he grew older, would see them at rodeos or while on business.

He then attended Blackfoot High School where he participated in athletics such as boxing when it was still a high school sport and basketball. After graduating, he enlisted in the U.S. Navy at 17

years of age after his father signed for him. He was sent to boot camp in San Diego and met all kinds of people. He utilized his boxing skills to avoid kitchen and cleaning duties as his company commander and base commanders were jocks. A smoker (boxing matches) was conducted every Friday so Buddy said he jumped at the chance to box rather than do dishes. He also played baseball. "All I did was clean the gym – I was a pet because winning made my commander look good," he continued.

He served four years in the Navy and went to the Far East at the end of the Korean War. He also served 12 years in the reserves on call. Buddy trained to be a machinist mate – E-4 that is comparable to a sergeant.

After getting out of the service he came home and went to work at the J.R. Simplot Gay Mine. There his father was general foreman. Many of his family was employed at the mine including Ronald Scrub, Bill, Pinno, Raymond Wash, Wesley Dude and Casey Edmo to name



## Hugues: 'When an elder says something spiritually, then you listen'

a few. He worked bringing the railroad cars down, on the crusher and was an "oiler" —assuring the joints were greased on equipment. After the company implemented a nepotism clause Buddy said he was let go so had to find other work.

A family friend told him the ironworkers had three positions open so he went to the employment office to take aptitude tests; he was one of 23 interviewing for the jobs and was hired. He was 21 years old when he went through the apprenticeship program. "Mama was happy (his wife)," he said and that's how he got his start being an ironworker.

He married his wife Margene in 1955 and in October, they will be married 61 years. She's endured, he joked similar to a quote from Chief Dan George, "Endeavor to persevere." Together they have six children — four sons Tommy, Teddy, Michael and Ross, along with two daughters Becky and Karri. They also have 16 grandchildren and five great grandchildren.

He worked as an ironworker — welding and tying steel up high. It was his forte (strong point) and he eventually became a foreman. At the age of 24, he helped erect the steel for the Idaho State University Minidome now known as Holt Arena. He ran the crew on that job. He learned from the older workers as they were good hands, "I knew what had to be done."

Buddy also was a foreman on the Perrine Bridge that spans the Snake River Canyon in Twin Falls where he helped set all the beams. He said height didn't bother him as it was 468 feet to the bottom and they had safety nets beneath them.



**Ironworkers stand on the Perrine Bridge in 1976.**

It was when the Occupational Safety Health Administration law came into existence so an inspector visited their worksite. The inspector asked how they knew it was safe so Buddy showed him — he jumped, landed on his back and the inspector said "Oh my God," and Buddy told him, he put it up so he knew it was safe.

Other notable jobs he worked was at Prudhoe Bay on the Arctic Slope for two years. His family couldn't go with him because the workers stayed in huts but he would work for 21 days, then his employer would fly him home to Idaho Falls and return.

In the winter, he would continue



**Buddy with his grandson Trey when he rode a sheep.**

working and go to California. If an ironworker belonged to a union, he could get a business agent so he did and worked on many high-rise buildings in Los Angeles and also a bridge in San Diego.


One of his last jobs away from home was working on a refinery in Denver and after that he decided to return home and work at local jobs. He retired after 45 years but will still get his pin for working 55 years. The past five years he's served as apprentice coordinator and helped many Indian boys get into ironworking including Swede Edmo, Jimmy Broncho, Whipple Edmo and many others. "I told them these Indian boys are good hands," Buddy continued. His dad always told him no matter what Indian boy you put on a piece of equipment, all you have to do is show him and he will run it better than anyone — true fact.

Buddy passed on his ironworking skills to his sons Teddy and Michael. Teddy worked for 35 years as an ironworker and is an officer with the local #732 union. Michael finished the apprenticeship and is a journeyman but he chose a different profession and now works in physical therapy.

To supplement his income, Hugues decided to start rodeoing after his cousin Rusty Edmo told him he made \$20 in a rodeo. It was a lot of money in 1958. He went to the McCammon rodeo with Rusty — entered in the bareback and saddle bronc riding after borrowing a rigging and saddle. He came home with \$20. He continued going to local rodeos and his uncle Pinno Edmo encouraged him to go to Idaho Cowboys Association rodeos. He won the ICA bareback riding championship in 1960 and his first saddle. He

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# Hugues: 'Don't put yourself in debt, work hard, go after your goals - you can do it'



**Buddy Hugues, Ted Hugues & Jack Edmo.**

went pro in 1961 riding in the Professional Rodeo Cowboys Association. He got bucked off in Lehi, Utah and suffered a concussion so he quit riding for a year. However, he said he needed the extra funds so he started riding again in PRCA and going to Indian rodeos with his cousin Jack Edmo. He won the bareback riding at first Indian National Finals Rodeo at the Cow Palace in San Francisco, Calif. where the top five riders were invited from each association. He also won the Red Bluff, Calif. pro rodeo twice.

Finding success in rodeo could be attributed to advice Mama Bessie gave when she sat down by him and said, "Remember now don't let your head get too big so your hat don't fit it and you better learn to be humble." "When she said something spiritually, then you listen," Buddy continued. "I believe in what the old people have to say, I've had experiences and a believer." "I have respect for my elders and the Native way of life - living in both worlds - it works for us."

He quit rodeoing after the Cow Palace and concentrated on his family, work and going to college at Idaho State University in Pocatello.

Although he didn't get his diploma he had enough credits to finish his de-

gree in coaching and a minor in special education. "I realized although I know sports, my temperament wasn't so good."

He was inducted into the Idaho Rodeo Hall of Fame in 2006 and currently serves on the Board of Directors.

Today he still raises quarter horses at his spread on Hawthorne Road and sells them for roping. His son Tommy does the same thing and Buddy says they're in "cahoots" together. If they see a horse that bucks good they'll try bucking it at a local rodeo. They bucked a horse at McCammon rodeo and the Festival a few years back then took it to Las Vegas bucking horse sale and sold it for \$12,000.

Both Tommy and Teddy also saw success in rodeo - Tommy as a saddle bronc rider and Teddy in bareback riding. Both were also in the PRCA and competed in Indian rodeos.

In his spare time he also golfs and fishes. He enjoys fly fishing and takes his jet boat up north to the Clearwater River to fish.

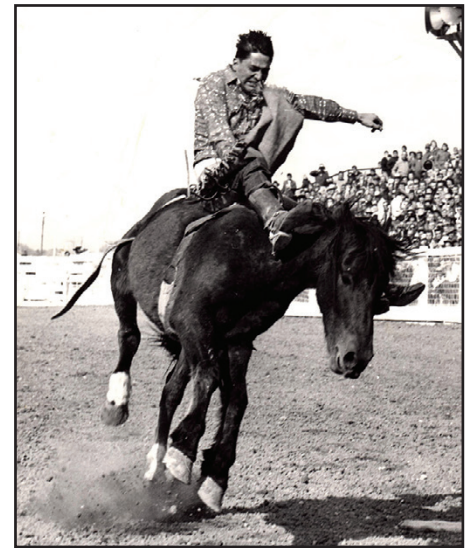
He said his inspiration is all of his uncles - growing up around them helped him look on the good side of people. "I get blessings from the Creator - it's what it's all about - everyday I prayed." When he would get done working on a job he'd thank the Creator for watching over him and he always figured he had help - someone was watching out for him.

As he reminisced he would look out his picture windows over the meadow recalling seeing moose at times, deer, coyotes and even a couple of wolves. A herd of antelope also used to roam near his home.

He spoke with pride about the accomplishments of his kids and grandkids

and says he loves them all equally. He thinks about Mama Bessie all the time as she talks to him in his dreams. His one regret is he didn't learn the Bannock and Shoshone language - he can understand but doesn't speak fluently. If he forgets how to say a word he calls up his cousin Swede or Max (Maxine Edmo.)

His advice to his children and others is you can only get what you really work for. "Don't put yourself in debt, work hard, go after your goals - you can do it," Buddy said. "If you ask Creator and his son to help you and put yourself in good places, you're going to get blessings." He also said it's good to help others, make good decisions and stay away from the booze. "Be honest with people because I think that's what the Creator wants us to do."



**Bud Hugues riding in Tuscon, Arizona in 1960.**

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## Festival Dance Special

# Elderly Nutrition program sponsors dance special in honor of Alton Weeks Bear

FORT HALL — The Shoshone-Bannock Tribes Elderly Nutrition Program is sponsoring a men's traditional contest for those 55 and older in honor of Alton "Weeks" Bear.

First place will get a jacket and cash. Second and third places will get cash. The contest is Thursday, August 11 during the Veteran and Children's powwow at the Festival arbor.

Alton "Weeks" Bear was born in Fort Hall Idaho September 13, 1938 and he passed away February 15, 2015 in Pocatello, Idaho. His parents were Young White Bear and Ella Eagle Bear.

He was a respected elder among the Shoshone-Bannock Tribes. He participated in a lot of traditional ceremonies such as Sundances, Warm Dances and Ghost Dances sometimes serving as master of ceremonies. He was also a roadman in the Native American Church and shared his teachings with the younger members of the church.

Bear's close friend Richard John Kutch said Alton had a lot of nicknames such as the "Wizard" or "King Coyote," to name

a couple. He would answer to all of them because he had earned every one of them. Kutch said Alton had a magic about him, "He could make you laugh even when you were feeling sad, hurt or whatever. He said one time when he was singing morning song for sunrise in a Sundance, he got up and fell on a Ute woman — she screamed and he said "Good morning darling" and for five minutes everyone in that dance lodge laughed like crazy. That is where he got the name Wizard!

Weeks also enjoyed going to the casino, powwows, playing handgame and traveling with the elders. If you knew him, he had many wild stories to tell you and share in a good laugh, Kutch continued.

Bear was also a very educated man going to Boise State for three years. Kutch recalled in the many conversations he loved CNN News, "The best thing about it was he knew more about CNN then CNN did!"

Alton could speak both the Shoshone and Bannock languages fluently. Most of all he was a loving man and deeply cared about the tribal people. Kutch concluded

he will be forever missed but never forgotten.

Kutch and Alton's son Sampson sponsored the jacket for first place.



The late Alton Weeks Bear (bottom right) pictured with Taylor Thomas in 2014. The inset shows the jacket his son Sampson holds.

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# Emaline George: Traditional knowledge keeper

By ALEXANDRIA ALVAREZ  
Sho-Ban News

FORT HALL — The year was 1944, and the United States was locked in World War II; but in the States, back on the Fort Hall Indian Reservation, Emaline ‘Matsaw’ George’s grandmother delivered her at their home during a blizzard on February 29.

George explained because of superstitions of the leap year, her birth was not recorded till almost a month later. Her family said that her birthday was considered “neh-neh-do-un-gi”, which was translated to a bad omen. She recalled not enjoying her birthday until her older years because of that.

Emaline George was one of 21 children; her father had married three times over the course of his lifetime, and now she and her youngest sister Adaline are the only two siblings surviving.

She is the daughter of Emma Hope Matsaw and Edward Matsaw Sr., both members of the Agai Dika, or Northern Shoshone. Her father Edward was also three-fourths Bannock and one-fourth Crow. Her grandfather was George Matsaw and was half Bannock and half Crow. His Indian name was “maah-saw,” he spoke fluent Crow, and used the Indian sign language to communicate with other Tribes, hence earning the name “maah-saw” which translated to hand in Shoshone. When the census arrived and began documenting tribal members, they changed his name from “maah-saw” to George Matsaw. George’s mother was a Crow woman who married her Tso who was named “Wehndt,” (great grandfather), when he and another Bannock went to the River Crow and stole two sisters as wives. Wehndt’s wife was called “oha-muuhbi” or yellow hair because of her very light hair.

On her mother Emma’s side, her grandmother was named Lucy Usse Vanderburg Hope Deep Water, and was married three times throughout her life. Lucy was half Northern Shoshone and half Kootenai, Flathead. Her tso on her mother’s side was Asalique, a Flathead and French woman. Her grandparents lived easily into their 100s, and when her great grandmother passed away, she was about 114 years old.

“A lot of times I feel really grateful that I know my Indian blood; the reason I place emphasis on that is because here Fort Hall is not home. We were all brought to the Fort Hall Reservation by the Calvary, and many young people don’t know their ancestral roots,” shared George.

She continued saying that she believes her generation had a great deal of fear about their identity, and she recalled her grandmother telling her in Indian to not reveal that she was Bannock, because at that time nobody wanted to be Bannock because of the Bannock War of 1895, which was one of the last wars the Indians had with the United States.



Emaline George (second from left) pictured with family.



Above Indian dolls. Small buckskin gloves with variety of beaded card holders.



## George to pass teachings and traditional knowledge to grandchildren

In years to follow, it became an act of survival for many Bannocks not to reveal their roots because of the intimidation they faced from non-Indians who continued to be fearful that another attack might come again. As a result many Tribes were afraid to teach their languages to their children, and with the rise of the boarding school era, a devastating blow to indigenous nation's language was shook to the core.

Thankfully for George, her grandparents and family would not let the languages die, and continued to teach them the language, and ceremonial way of life.

"There was a lot of pressure for our generation; it was our responsibility. In many ways, I became like an encyclopedia for my grandparents who would sit me down often and tell me to listen. I also became their interpreter, and was always listening for my grandmother, and later for many elders in the community," said George.

George shared that she not only had to know numbers and food, she also had to know the names for the fish, animals and stars. Her grandmother taught her a tremendous amount of knowledge in regards to the stars and night sky, and today she is teaching these things to her family so that they are not lost.

George's hope to future generations is to learn the Shoshone and Bannock languages, and was always taught that Creator gave Indian people a special language, and knowing it, and being able to pray in it will always let him know that his creation is still here. She also shared the importance for young people to respect the treaty, as her father and generations before had done.

"One of the most important parts of our Constitution is the importance of our Annual Meeting, which give tribal members a chance to be actively involved with the Business Council, and bring change. Many of our old laws we cannot survive on, and do not always fit with our changing world," said George.

Her message to the youth would be to take care of yourself, and to respect themselves by taking care of their mental, physical, spiritual, and emotional health, and to stay active in the community. As a accomplished beader, hide worker, quill worker, and leather worker, she encourages youth to take up traditional crafts, and carry them on.



Emaline George's signature quill and beadwork combination.



Throughout life, George has created everything from belts to moccasins.

"There is so much for this younger generation to learn. And one thing that they need to realize is that they are gifts from our Creator... we need them to take care of themselves and see themselves as wonderful beings," concluded George.

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## Festival Handgames

# Margene Bullcreek remembered as anti-nuclear activist defending tribal rights

On Sunday, August 14 during the Shoshone-Bannock Festival there will be a 3-man tournament in honor of Margene Bullcreek.

Margene was a member of the Skull Valley Band of Goshutes in Skull Valley, Utah, which is located west of Tooele Utah. The tribe is very small with approximately 167 members and 18 of the 167 reside on the reservation.

She is survived by her two daughters, two sons and two grandsons who still reside there. Margene was a mother, grandmother, aunt, sister, relative and a friend to many.

In the early 80s, Margene resided with her children on the Fort Hall Indian Reservation. She served as a public defender for the Shoshone-Bannock Tribal Courts. She was a foster parent and had a few children living in the home. Margene was very fond of children.

Being a public defender, an advocate and a judge for tribal courts was her lifetime passion.

She was also a public defender for the Ute Indian Tribe in Fort Duchesne, Utah. She also represented many people in Nevada as well.

Margene was an important anti-nuclear activist. Margene battled her own village of Skull Valley Goshute to fight plans to store high level radioactive waste dump.

She also fought various nuclear projects throughout the Native American Lands, including the Yucca Mountain repository in Nevada. It's what Margene did to fight for our people.

"We have been taught to respect our land, our "devia" our mother earth," she said, highlighting the impact on the Goshute culture as well as the natural world. "And to have



Margene Bullcreek

the high-level waste to be two miles down from where we live would be a threat to who we are as indigenous people." A quote that was included in a story by Ward: "Bullcreek's legacy can be seen in the structure that was never built."

Margene was very traditional. She was member of Native American Church and had a deep respect for her native beliefs and culture. She could sing circle dance songs too. Woman of many talents

Margene was a player. She loved to play handgame. She was very competitive — winning and placing in many tournaments.

Her handgame team name was: The Tumbleweeds and the team consisted of her longtime friend, Chrissandra Murphy-Bullcreek, son Dave Bullcreek, daughter Abby Bullcreek, and she always picked up the stragglers and they would win.

She traveled throughout the handgame country to name a few, Nevada, Utah, Idaho, California and other Northern states.

Margene sang a lot of old handgame songs that she recorded during tournaments while she played. Her family is very proud to say she left many songs recorded for her children and grandchildren to carry on.

The Bullcreek family and Aldene Pevo family would like to take this opportunity to thank the Sho-Ban Handgame committee and the Shoshone-Bannock Tribes for allowing the time to honor our mother and friend Margene Bullcreek.

The families will be sponsoring a lunch at noon at the gambling arbor prior to the 3-man tournament.

Again we would like to thank you all for patience and your support at this time.

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# Madelyn Punkin believes in family, prayer & resilience

By **ALEXANDRIA ALVAREZ**  
**Sho-Ban News**

Madelyn Kay Punkin was born to Annie and Wallace Hope under the trees in a moon house just a few miles away from her current home.

She had nine siblings, and was very close to her parents. She attended school in old Fort Hall Elementary School, and recalled fine detail of the old floor, and how it made shoes squeak, to the location of the water fountain in the school. She went on to Blackfoot for a few years before being sent to the Chemawa Indian Boarding School in Oregon. She then moved a final time to Anadarko, Oklahoma where she graduated from the Riverside Boarding School.

After high school, Madelyn said she did not know much about the white man's world, and worked for non Indians on the weekends at their homes and was inspired to work hard after meeting doctors, lawyers and business men.

"They are educated, and that's what I wanted for myself. I seen that in this life you have to work hard and plan ahead for your future, something that's lacking with today's youth," she said.

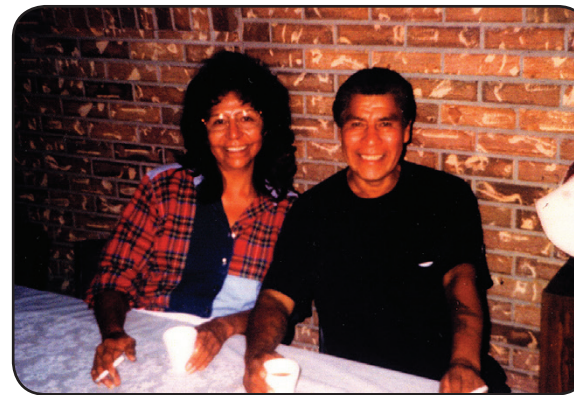
Punkin took up sewing while it was being offered to young women in Fort Hall, and later moved to Ogden, Utah to work at a clothing store until her mother got sick prompting her to return home. Later on, she tried again to work in the sewing industry, and applied for the White Stag Company in California, but grew tired of the city, and did not want to raise her daughter Sheryl Lynn with the city life.

"I wanted her to know the Sho-Ban way and to learn all of that, the spiritual way so that she would never be lost," said Punkin.

She then went on to marry Doyle Punkin in 1978 in Elko, Nevada. She was later hired on at Kraft in Pocatello, and when it closed down to open in California, she made the decision to follow the company to ensure her retirement. Her husband Doyle was also later hired and worked as a mechanic for the Kraft food company. They stayed in California for the next five years until a tragic house fire



**Madelyn Punkin in her youth.**



**Madelyn and Doyle Punkin.**



**Madelyn and family.**

destroyed their home, prompting them to return and start over again. Thanks to the insurance, they were able to secure a home, but unfortunately, many personal items such as photos were never recovered.

Madelyn is an accomplished beader, hide tanner, and seamstress, and has made numerous pieces of regalia for her daughter, and grandchildren through-

out the years. She shared that she learned by watching her mom, but often through trial and error, eventually perfecting her crafts.

She also enjoyed having food stands at powwows while her husband served as the main chef.

She added over the course of her years, the teachings that reside in her most are the teachings her mother taught her.

"I was very close with my mother, and she would say that we do not steal. We do not make fun of other people... I really looked up to my mom. She was a really strong person," said Punkin.

Today's world often worries her with stories of violence that flood the news stations and one thing that she is noticing more and more is the effects of climate change in the area.

She told of a prophecy that the old people used to talk about in regards to the tornado. Long time ago coyote and skunk were walking along the west coast when they were instructed by the people to take a bag and place it on the east coast. The pair walked until they got to the plains, and then skunk wanted to know what was in the bag. He was tired, and got coyote all suspicious too. When they opened the bag they unleashed the tornado, and that is why there are tornados on that side of the country.

"We are lucky that we are mostly protected in this area. But the old people used to say that when it reaches over here, it's the time for the world to end, and we don't want to see that here. We hope that it doesn't even though we see the baby ones. We don't know," said Punkin.

She hopes that youth will think more of the future and learn how to prepare themselves, not for just next year, but for their future lives. She encourages young people to go to school, and make something of themselves, and she is proud of her grandchildren Shaylee Reyes (and great grandchildren Issac and Aaliah), Derek, Nolan Brown, and Demar Galloway for all their accomplishments, and future goals they are setting for themselves.



# Traditional teachings guide Doyle Punkin in his life

By **ALEXANDRIA ALVAREZ**  
**Sho-Ban News**

FORT HALL — Doyle Punkin was born in Fort Hall at the old hospital in 1937 and was raised by his grandmother Alice Wahtomy.

His mother was Lily George and unfortunately Doyle knew very little of his father as he passed away when he was quite young. He attended grade school in Blackfoot up until third grade and then went to boarding school at Chemawa Indian School in Salem, Oregon for a few years. When he returned home, he assisted Walter Wahtomy with his cattle in the 50s and 60s.

In 1956, the Indian Relocation Act, or also known as Public Law 959 was enacted and Punkin joined the program. The program was a United States Law intended to encourage Native Americans in the United States to leave the reservation and acquire vocational skills, and ultimately assimilate them into the general population.

Doyle was then relocated to Roswell, New Mexico where he went into mechanics. And once he completed that, he was relocated to California from 1970-1975, and worked for about 20 years as a mechanic down in an automotive shop called Al John's Auto Sale. "I would come back every once in awhile to visit my folks, and then go back. But then I came back in 1977, and that's when me and Madelyn got together," said Punkin.

In 1978, the pair was officially married in Elko, Nevada. Through that time, he held jobs at Kraft, and a few jobs with the Tribes, and places for mechanics. For many years, Doyle lived in California with his wife, and enjoyed cooking and having cook stands at different powwows, including during Festival. He is also an accomplished hide tanner, and was known for dying his smoked hides pink and blue and then have them made into baby moccasins, which were extremely popular to buy.

Doyle shared that his highest values he places for his family is on education and religion, saying from the age of 15, he had gone to his first Sundance, and has been a part of it every since.

"The world itself is very different from the old days. I've seen



Doyle Punkin as a young man in his 20s

how the old people was, when they would arrive in wagons and on horseback. The Sundance was also held in Gibson, and people would make camp. Since then I have lost track of how many I have been in, but as a Sundance leader, I maintain it the way I saw it and the way it was taught to me by Andrew Punkin," he continued.

In following those principles that he grew up in, Punkin along with Lee Juan Tyler brought back the traditional way of Sundance to Buffalo Lodge, in which no women are allowed to participate.

"Long time ago, it was only the men who participated in Sundance,

and it wasn't until World War II that women began to participate," he said.

Andrew Punkin and old man Yellow John were among the top two that helped Doyle to shape his life. He said old man Yellow John was in his 80s or 90s when he began to mentor Doyle, teaching him about prayer, religion, how to do things, and is also where he learned the Bannock language from. He often observed Yellow John to live his life by prayer, and in the morning he would stand outside with a cup of water to carry out a morning prayer.

"He taught me to respect religion. So it stuck with me, and that's how I try to maintain it. I do not try to alter it or re-invent something; I can't, I can only do as I was taught," Doyle said.

What he hopes to see is more educated leaders in the Fort Hall Business Council and to see young people bring new ideas to the Tribes while also maintain the importance of the Fort Bridger Treaty to protect the rights and sovereignty of the Tribes.

"In the old days you didn't need a high school diploma to get a job, it was easy, but now days you need to have an education to get a job. The world is a lot different from the one I grew up in," Doyle concluded.

He feels that the Shoshone-Bannock Tribes are very fortunate that we retain our traditional way of life not only through Sundance, but the Ghost Dance, Warm Dance, and other ceremonies such as the sweat lodge.



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# Medicine Thunder releases first album, 'The Calm Before the Storm'

By ROSELYNN WAHTOMY  
Sho-Ban News

FORT HALL – After singing nine years together, local drum group Medicine Thunder, has finally released their first CD.

Experienced singers Tyson Shay and Eric Dann started the group, along with Shay's nephews, Telson Jake, Emery Jake and Draven Jake. Other singers in the group include Nakwihi Perry, Shawn Running Horse, Gabe Wahtomy, Jon Lowery, Taylor Williams and Che Benally.

Medicine Thunder started as a way for Shay to keep his nephews out of mischief and to show them a better way of life. They were blessed with the name Medicine Thunder, which was gifted by Shay's mother.

Medicine Thunder started out locally and had some rough beginnings, Shay recalls having the cops called on them when they would hold their practices during sundown. Eventually they began traveling throughout the surrounding western states. One of the bigger powwows they attended was Denver March where they were able to catch the attention of big name drums and dancers. Eventually they began to place during drum contests and have had several host drum gigs.

Shay is also an emcee, which means the boys do a lot of singing without him and he has watched them mature and develop their own unique straight style of singing.

The Medicine Thunder CD is titled, "The Calm Before the Storm." The theme reflects the group's start and how they've kind of been considered the under dogs in the past but have worked hard to leave an impression on the powwow circuit.

"To me, that's kind of like we're at the calm and now we're going to start to where we're going to get your attention," explained Shay.

There are a total of 14 songs on the album with the majority of the songs composed by Shay. A few other singers helped by giving the group songs, like Ryan Burson, Jason Kingbird, Shawn Running Horse and Eric Dann.

To raise money for the CD's the singers fundraised by doing Indian taco sales and saving up funds from some of

Medicine Thunder's  
"The Calm Before the  
Storm" CD is available  
now.



their hosting jobs. With the help of local tribal programs, Shay was able to pull together a community social powwow during the second weekend of July, where Conrad Benally did the recording for them.

Fittingly enough, the day Medicine Thunder recorded an unpredicted rainstorm blew through the area, just as they were ready to wrap up their session. However, a rainbow appeared afterward and it was taken as a sign of positive things to come for the singers.

In the future Shay hopes to see Medicine Thunder continue traveling and singing, while getting their name out and representing Fort Hall, the people and their families.

"Because of singing, I've become the person that I am today," he said, adding he'd much rather be at a powwow singing for the people than out doing something crazy."

Shay encourages young men to follow their cultural teachings because it can show them a good way of life. He echoes those same words to his son and nephews because it will keep them on a straight road. He also encourages the young ladies to take part, as there are those willing to teach if sought out.



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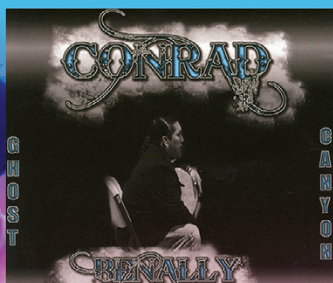
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# Wicked Down Beats Production on the rise

By ROSELYNN WAHTOMY  
Sho-Ban News

FORT HALL – Music has always been a part of life for Conrad Benally, the owner of up and coming business, Wicked Down Beats Production.

He's recorded two CD's; the first was produced by Soldier Hill Records of Montana and is a collection of love songs. The album was dedicated to his late mother, Elizabeth Benally, who was the most influential person who encouraged him to keep singing, along with his father Clarence Benally Sr.

The second CD, titled "Heart and Soul," was his first recorded work he did on his own. "Heart and Soul," is meant to leave the listener uplifted.

Benally always wanted to do his own recording, after hearing other people's work he feels confident he can do well with his own ideas. As a recording producer he has several roles, he not only records the sessions but works closely with the lead singers to produce a quality final product. He works with his own state of the art equipment and recording software. As well as designs

the album covers and is a self-taught graphic artist.

Most recently, he did a live recording for the Medicine Thunder drum group of Fort Hall. Since then he's gotten requests from other drum groups, such as White Bull, who he'll be recording on August 5 in Ibapah, Utah and again during the Shoshone-Bannock Festival.

Benally's not only a singer, but also a devoted father, who has passed on his love of song to his daughter, Mary. He remembers her singing ever since she was a little girl, in the back of the car, in her room, anywhere. His mother loved her singing too. They encouraged her to keep going with her voice and not stop.

Mary now records with her dad and has appeared alongside him in his popular YouTube videos like, "My Angels Looking Down On Me," the video was shot Down Bottoms. Once it was posted on Facebook it blew up, the song has gotten over a million views. Benally was blown away by the positive response.

Another song they recorded was "Shine Your light on the World," he likes composing songs that will help people, especially those that are in mourning or those that may need a positive message in their lives. Also singing with him on the CD's are Paula Charlie.

Benally followed the success of well-known singers growing up and that drove him to want to be on their level one day. Benally's well on his way with his latest move and submitted his music to the Native American Music Awards this year. His submission will have to be voted in first before it gets nominated and he won't know for a few more weeks. If he is selected the public will get to vote on their favorite artists. He's already received a flood of positive feedback for his work.

For those interested in Wicked Down Beats Production contact Conrad Benally at Route 3 Box 209 Blackfoot, Idaho 83221; on Facebook at Conrad Benally or email at [cpain1980@gmail.com](mailto:cpain1980@gmail.com)

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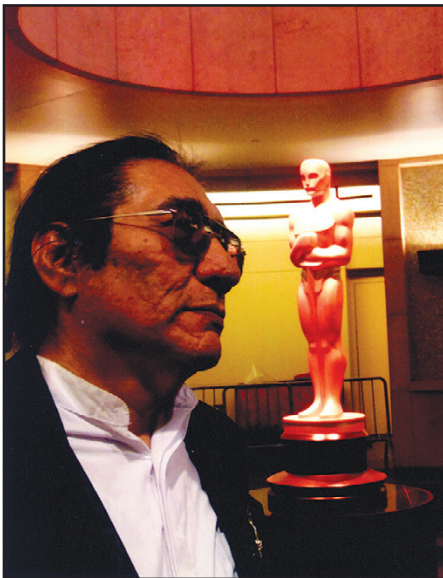
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# Plentywounds attends Los Angeles Italia Film Fest; shares advice to young actors



**Charles Plentywounds**

**By ALEXANDRIA ALVAREZ**  
**Sho-Ban News**

Earlier this year in February, Charles Plentywounds attended the Los Angeles Italia Film, Fashion, and Art Fest and mingled in an array of up and coming film producers and actors while also checking out the 2016 nominations for awards.

During the course of the film festival a lot of excitement and buzz filled the air for the Oscar winner Leonardo Di Caprio in his film "The Revenant," which cast many Native Americans in the film. Plentywounds also had a chance to check out the Screen Actors Guild Awards, or commonly known as the SAG Awards during his visit, and met with international actors, and Hollywood legends such as Patrick Kilpatrick who fre-

quented roles in CSI: Crime Scene Investigation, and the X-Files.

Plentywounds also had the chance to check out some of the nominated films, notably one that focused on a South American Film. An although Plentywounds thoroughly enjoyed the film, it got him thinking that there was a need for Native American and Indigenous actors to break out of stereotypical roles and stop being cast for the same roles such as Western films.

A scenario that Plentywounds is all too familiar with, the veteran actor has played roles in about a dozen movies, most notably in Wind River, and the 2005 mini series Into the West. Charles hopes that thanks to his experiences, he can now offer advice and mentorship to the younger generation of up and coming actors.

"I would like to help out younger actors, and to see them break out of the roles that Native Americans are typically given, and to be given a shot for leading roles in Hollywood's biggest movies. I would advise them to do a lot of things differently than I did, for example find a representative or agent that can help them find work," shared Plentywounds.

The veteran actor also shared advice on finding opportunities, and being prepared with their resumes, photos, and tools to demonstrate any talent they might possess. For one role, he remembers using the Bannock language to demonstrate bi-lingual abilities, which helped land him a role about Chief Pocatello. He also said to really make it in Hollywood; one must develop a thick skin and be prepared to just go for opportu-

nities as they come. One small opportunity could lead to bigger opportunities if they are willing to work hard.

One of the most important factors young actors can do is to work on being physically fit. He gave personal advice of going on diets to become physically fit. He also encouraged them to learn lines from favorite movies, and things that they could identify with if they are ever asked on the spot to perform.

"In this industry, it's also important to make friendships and working relationships. One person who I consider a friend is Rudy Youngblood, another Native American actor who is Comanche and Cree," said Plentywounds.

Plentywounds hopes this story will inspire local youth to always dream big, and to go for their dreams if they ever desired a life in acting. He cautioned to be prepared that the industry can be difficult to break through, but with his advice, he hopes to one day see a Native Americans break out into an exciting film.



**Plentywounds poses in traditional clothing.**

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