

Fort Bridger Treaty 150 Years

STILL FOLLOWING OUR ANCESTORS PATH

Bewa'ishe damme nanatsusugwanee bo'i ba'igi kimayu (Shoshone)

Toishu ti momoateppe po du kima (Bannock)



Eastern Shoshone Tribe

Shoshone-Bannock Tribes

SHO-BAN NEWS

2018 SPECIAL EDITION

SHOSHONE-BANNOCK TRIBES

*Commemorating the past tribal leaders signing the Fort Bridger Treaty of 1868
between the Eastern Shoshone and Bannock people 150 years ago.*

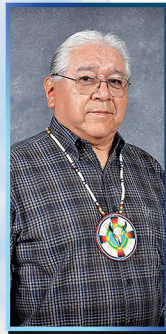
2018 FORT HALL BUSINESS COUNCIL



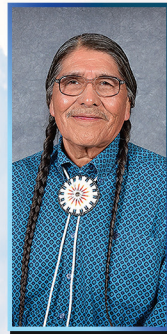
Tino Batt



Ladd Edmo



Darrell Shay



Nathan Small



Dan Stone



Donna Thompson



Lee Juan Tyler

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FORT BRIDGER TREATY SESQUICENTENNIAL JULY 3, 2018



The Eastern Shoshone and the Shoshone-Bannock Tribes share the same peace treaty.

Because of the significance of the event the Sho-Ban News did this special publication featuring stories from both the Eastern Shoshone and Shoshone-Bannock Tribes. Tribal elders and leaders are featured, along with stories on the respective tribes related to culture, language and deniwape or tenechuive (tribal teachings).

We believe it is important to honor our ancestors who had the foresight to sign the Treaty despite not speaking the English language. They had strong faith and wisdom to believe it was the right thing to do.

The publication is intended as an educational tool so our youth and others will know about who they are and how we are all interconnected and culturally related.

Many thanks to our dedicated and creative Sho-Ban News staff: Roselynn Yazzie, assistant editor; Brenda Appenay, sales and circulation technician; Brenda McKean, bookkeeper; Joseph Wadsworth (AKA Spirit Wadsworth), videographer; Jeremy Shay, web and graphic specialist, along with Lacey Whelan, reporter.

We had many adventures traveling to Fort Washakie, Wyo. and also here on our Rez. Many thanks to our gracious Eastern Shoshone hosts and Shoshone-Bannock Newe. It's been fun and challenging.

Pishayu.

Lori Ann Edmo, Sho-Ban News editor



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History, Business Council, Tribal Elders, Language & Culture

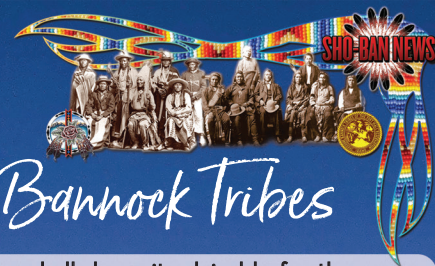
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Sho-Ban News staff, 2018.

From left, back row: Spirit Wadsworth, Lacey Whelan, Jeremy Shay and Roselynn Yazzie; front row: Brenda McKean, Lori Ann Edmo and Brenda Appenay.

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Fort Bridger Treaty with Eastern Shoshone & Bannock Tribes

Reserved Rights

Tribal rights, including rights to land, self-government, and hunting and fishing, are not granted to the tribe by the United States. In 1905, the United States Supreme Court interpreted a Treaty, which protected the right to fish off-reservation and declared "the Treaty was not a grant of rights from them - a reservation of rights not granted." *United States v. Winans*, 198 U.S. 371, 381 (1905). And, in many instances, the Treaty language does not have to expressly state the right reserved. For example the area of water rights, the treaties have been interpreted to implicitly reserve sufficient water for the reservation and tribal people. *Winters v. United States*, 207 U.S. 564 (1908).

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 headmen of and representing the Shoshonee (eastern band) and Bannock Tribes of Indians, they being duly authorized to act in the premises:



ARTICLE 1. 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 hereby pledged to keep it. The Indians desire peace, and they hereby pledge their honor to maintain it.

If bad men among the whites, or among other people subject to the authority of the United States, shall commit any wrong upon the person or property of the Indians, the United States will, upon proof made to the agent and forwarded to the Commissioner of Indian Affairs, at Washington City, proceed at once to cause the offender to be arrested and punished according to the laws of the United States, and also reimburse the injured person for the loss sustained.

If bad men among the Indians shall commit a wrong or depredation upon the person or property of any one; white, black, or Indian, subject to the authority of the United States, and at peace therewith, the Indians herein named solemnly agree that they will, on proof made to their agent and notice by him, deliver up the wrongdoer to the United States, to be tried and punished according to the laws; and in case they willfully refuse so to do, the person injured shall be reimbursed for his loss from the annuities or other moneys due or to become due to them under this or other treaties made with the United States. And the President, on advising with the Commissioner of Indian Affairs, shall prescribe such rules and regulations for ascertaining damages under the provisions of this article as in his judgment may be proper. But no such damages shall be adjusted and paid until thoroughly examined and passed upon by the Commissioner of Indian Affairs, and no one sustaining loss while violating or because of his violating the provisions of this Treaty or the laws of the United States, shall be reimbursed therefore.

ARTICLE 2. It is agreed that whenever the Bannocks desire a reservation to be set apart for their use, or whenever the Presi-

dent of the United States shall deem it advisable for them to be put upon a reservation, he shall cause a suitable one to be selected for them in their present country, which shall embrace reasonable portions of the 'Portneuf' and 'Kansas Prairie' countries, and that, when this reservation is declared, the United States will secure to the Bannocks the same rights and privileges therein, and make the same and like expenditures therein for their benefit, except the agency-house and residence of agent, in proportion to their numbers, as herein provided for the Shoshone reservation. The United States further agrees that the following district of country, to wit: Commencing at the mouth of the Owl Creek and running due south to the crest of the divide between the Sweetwater and Popo Agie Rivers; thence along the crest of said divide and the summit of Wind River

Mountains to the longitude of North Fork of Wind River; thence due north to mouth of said divide and the summit of Wind River Mountains to the longitude of North Fork of Wind River; thence due north to mouth of said North Fork and up its channel to a point twenty miles above its mouth; thence in a straight line to headwaters of Owl Creek and along middle of channel of Owl Creek to place of beginning, shall be and the same is set apart for the absolute and undisturbed use and occupation of the Shoshone Indians herein named, and for such other friendly Tribes or individual Indians as from time to time they may be willing, with the consent of the United States, to admit amongst them; and the United States now solemnly agrees that no persons except those herein designated and authorized so to do, and except such officers, agents, and employees of the Government as may be authorized to enter upon Indian reservations in discharge of duties enjoined by law, shall ever be permitted to pass over, settle upon, or reside in the territory described in this article for the use of said Indians, and henceforth they will and do hereby relinquish all title, claims, or rights in and to any portion of the territory of the United States, except such as is embraced within the limits aforesaid.

ARTICLE 3. The United States agrees, at its own expense, to construct at a suitable point of the Shoshone reservation a warehouse or store-room for the use of the agent in storing goods belonging to the Indians, to cost not exceeding three thousand dollars; a residence for the physician, to cost not more than two thousand dollars; and five other buildings, for a carpenter, farmer, blacksmith, miller, and engineer, each to cost not exceeding two thousand dollars; also a schoolhouse or mission building so soon as a sufficient number of children can be induced by the agent to attend a school, which shall not cost exceeding twenty-five hundred dollars.

The United States agrees further to cause to be erected on said Shoshone reservation, near the other buildings herein authorized, a good steam circular-saw mill, with a grist-mill and shingle-machine attached, the same to cost not more than eight thousand dollars.

ARTICLE 4. The Indians herein named agree, when the

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agency-house and other buildings shall be constructed on their reservations named, they will make said reservations their permanent home, and they will make no permanent settlement elsewhere; but they shall have the right to hunt on the unoccupied land of the United States so long as game may be found thereon, and so long as peace subsists among the whites and Indians on the borders of the hunting districts.

ARTICLE 5. The United States agrees that the agent for said Indians shall in the future make his home at the agency building on the Shoshone reservation, but shall direct and supervise affairs on the Bannock reservation; and shall keep an office open at all times for the purpose of prompt and diligent inquiry into such matters of complaint by and against the Indians as may be presented for investigation under the provisions of their Treaty stipulations, as also for the faithful discharge of other duties enjoined by law. In all cases of deprecation on person or property he shall cause the evidence to be taken in writing and forwarded, together with his finding, to the Commissioner of Indian Affairs, whose decision shall be binding on the parties to this Treaty.

ARTICLE 6. If any individual belonging to said Tribes of Indians, or legally incorporated with them, being the head of a family, shall desire to commence farming, he shall have the privilege to select, in the presence and with the assistance of the agent then in charge, a tract of land within the reservation of his tribe, not exceeding three hundred and twenty acres in extent, which tract so selected, certified, and recorded in the 'land-book,' as herein directed, shall cease to be held in common, but the same may be occupied and held in the exclusive possession of their person selecting it, and of his family, so long as he or they may continue to cultivate it.

Any person over eighteen years of age, not being the head of family, may in like manner select and cause to be certified to him or her, for purposes of cultivation, a quantity of land not exceeding eighty acres in extent, and thereupon be entitled to the exclusive possession of the same as above described. For each tract of land so selected a certificate, containing a description thereof, and the name of the person selecting it, with a certificate endorsed thereon the same has been recorded, shall be delivered to the party entitled to it by the agent, after the same shall have been recorded by him in a book to be kept in his office subject to inspection, which said book shall be known as the 'Shoshone (eastern band) and Bannock land-book.'

The President may at any time order a survey of these reservations, and when so surveyed Congress shall provide for protecting the rights of the Indian settlers in these improvements, and may fix the character of the title held by each. The United States may pass such laws on the subject of alienation and descent of property as between Indians, and on all subjects connected with the government of the Indians on said reservations, and the internal police thereof, as may be though proper.

ARTICLE 7. In order to insure the civilization of the Tribes entering into this Treaty, the necessity of education is admitted, especially such of them as are or may be settled on said agricultural reservations, and they therefore pledge themselves to compel their children, male and female, between the ages of six and sixteen

years, to attend school; a house shall be provided and a teacher competent to teach the elementary branches of an English education shall be furnished, who will reside among said Indians and faithfully discharge his or her duties as a teacher. The provisions of this article to continue for twenty years.

ARTICLE 8. When the head of a family or lodge shall have selected lands and received his certificate as above directed, and the agent shall be satisfied that he intends in good faith to commence cultivating the soil for a living, he shall be entitled to receive seeds and agricultural implements for the first year, in value one hundred dollars, and on each succeeding year he shall continue to farm, for a period of three years more, he shall be entitled to receive seeds and implements as aforesaid in value twenty-five dollars per annum.

And it is further stipulated that such persons as commence farming shall receive instructions from the farmers herein provided for, and whenever more than one hundred persons on either reservation shall enter upon

the cultivation of the soil, a second blacksmith shall be provided, with such iron, steel, and other material as may be required.

ARTICLE 9. In lieu of all sums of money or other annuities provided to be paid to the Indians herein named, under any and all treaties heretofore made with them, the United States agrees to deliver at the agency house on the reservation herein provided for, on the first day of September of each year, for thirty years, the following articles to wit:

For each male person over fourteen years of age, a suit of good substantial woolen clothing, consisting of coat, hat, pantaloons, flannel shirt, and a pair of woolen socks; for each female over twelve years of age, a flannel skirt, or the goods necessary to make a pair of woolen hose, twelve yards of calico; and twelve yards of cotton domestics.

For the boys and girls under the ages named, such flannel and cotton goods as may be needed to make each a suit as aforesaid, together with a pair of woolen hose for each.

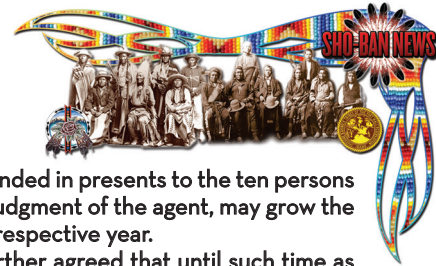
And in order that the Commissioner of Indian Affairs may be able to estimate properly for the articles herein named, it shall be the duty of the agent each year to forward to him a full and exact census of the Indians, on which the estimate from year to year can be based; and in addition to the clothing herein named, the sum of ten dollars shall be annually appropriated for each Indian roaming and twenty dollars for each Indian engaged in agriculture, for a period of ten years, to be used by the Secretary of the Interior in the purchase of such articles as from time to time the condition and necessities of the Indians may indicate to be proper. And if at any time within the ten years it shall appear that the amount of money needed for clothing under this article can be appropriated



Washakie Reservoir, Wyoming. (Tribal Historic Preservation Office photo)



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for better uses for the Tribes herein named, Congress may be law change the appropriation to other purposes; but in no event shall the amount of this appropriation be withdrawn or discontinued for the period named. And the President shall annually detail an officer of the Army to be present and attest the delivery of all the goods herein named to the Indians, and he shall inspect and report on the quantity and quality of the goods and the manner of their delivery.

ARTICLE 10. The United States hereby agrees to furnish annually to the Indians the physician, teachers, carpenter, miller, engineer, farmer, and blacksmith, as herein contemplated, and that such appropriations shall be made from time to time, on the estimate of the Secretary of the Interior, as will be sufficient to employ such persons.

ARTICLE 11. No Treaty for the session of any portion of the reservations herein described which may be held in common shall be of an any force or validity as against the said Indians, unless executed and signed by at least a majority of all the adult male Indians occupying or interested in the same; and no cession by the tribe shall be understood or construed in such manner as to deprive without his consent, any individual member of the tribe of his right to any tract of land selected by him as provided in Article 6 of this Treaty.

ARTICLE 12. It is agreed that the sum of five hundred dollars annually, for three years from the date when they commence to culti-

vate a farm, shall be expended in presents to the ten persons of said tribe who, in the judgment of the agent, may grow the most valuable crops the respective year.

ARTICLE 13. It is further agreed that until such time as the agency buildings are established on the Shoshone reservation, their agent shall reside at Fort Bridger, U.T., and their annuities shall be delivered to them at the same place in June of each year.



Bull Lake, Wyoming. (Tribal Historic Preservation Office photo)

The Treaty with the Eastern Shoshone and Bannock, 1868 was signed by:

- | | |
|----------------|-------------------|
| Shoshones: | Bannocks: |
| Wash-a-kie, | Taggee, |
| Wan-ny-pitz, | Tay-to-ba, |
| Toop-se-po- | We-rat-ze-won-a- |
| Nar-kok, | gen, |
| Taboonshe-ya, | Coo-sha-gan, |
| Bazeel, | Pan-sook-a-motse, |
| Pan-to-she-ga, | A-wite-etse, |
| Ninny-Bitse, | |

- N.G. Taylor, Lieutenant-General
 W.T. Sherman, Lieutenant-General
 Wm. S. Harney, Brevet Major-General,
 U.S. Army, Commissioner
 John B. Snaborn, Brevet Major-General,
 U.S. Army, Commissioner
 S.F. Tappan, Brevet Major-General, U.S.
 Army Commissioner
 C.C. Augur, Brevet Major-General, U.S.
 Army, Commissioner
 Alfred H. Terry, Brigadier-General and
 Brevet Major-General, U.S. Army

- Attest:
 A.S.H. White, Secretary
 Witnesses: Henry A. Morrow, Lieuten-
 ant-Colonel Thirty-sixth infantry and Brevet
 Colonel U.S. Army, commanding Fort Bridger
 Luther Manpa, United States Indian
 Agent
 W.A. Carter
 J. Van Allen Carter, Interpreter



Camas flowers in Fairfield, Idaho. (Roselynn Yazzie photo)

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FORT HALL, IDAHO

ENROLLING FOR 2018-2019 YEAR

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(Who Qualify, including Children with Disabilities)

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Phone: 208-239-4500 — First come, first serve! Transportation issues, please call!

PERSONS IN FAMILY/HOUSEHOLD	POVERTY GUIDELINE
1	\$12,140
2	\$16,460
3	\$20,780
4	\$25,100
5	\$29,420
6	\$33,740
7	\$38,060
8	\$42,380

2018 POVERTY GUIDELINES FOR THE 48 CONTIGUOUS STATES AND THE DISTRICT OF COLUMBIA
For families/households with more than 8 persons, add \$4,320 for each additional person.



Wind River Indian Reservation expansive

Prepared by: **Phoebe A. Wilson**

The Wind River Reservation, Wyoming's only American Indian reservation is located in the scenic west central Wyoming within the boundaries of Fremont and Hot Springs counties, east of the Continental Divide. The terrain is rugged and mountainous in parts, with the Owl Creek Mountains to the north and the Rocky Mountains to the west. The Big Wind River and Little Wind River run through the reservation, which is jointly governed by the Shoshone and Arapaho Tribes. The Wind River Reservation is home to 4,330 enrolled Shoshone Tribal members and more than 10,000 enrolled Northern Arapaho.

The original reservation was established by the Fort Bridger Treaty of July 2, 1863, and included parts of Colorado, Utah, Idaho, Montana and Wyoming for a total of some 44,672,000 acres or one-half of Wyoming. The second treaty of Fort Bridger, signed July 3, 1868, established the reservation in its present location of 3,054,182 acres, 2,268,000 acres that is Indian owned.

CHIEF WASHAKIE

In 1840, Washakie, meaning gourd rattle, became the principal chief of the Eastern Shoshone, a role he would fill until his death over 60 years later. Throughout his tenure he maintained friendly relations with the U.S. Government, settlers, and other American immigrants. Washakie always placed the peace and welfare of his people above all other concerns. Washakie was the last chief of the Eastern Shoshone (1798-1900). When he died in 1900 at an age of over 100, Washakie received a full military funeral and burial, honoring his career. He was the only full-blooded Indian in the history of the United States to have the distinction.

FORT WASHAKIE

Fort Augur, later to be named Camp Brown was constructed near Lander, Wyoming, to protect emigrant wagon trains and the gold miners of South Pass. In 1871, it was moved to the present site, and in 1878, the name was changed to Fort Washakie in honor of the famous Shoshone Indian Chief Washakie. Fort Washakie served as a military post from 1871 to 1909. Then, in 1913, was changed to an Indian Agency.

Fort Washakie was a typical 19th century frontier post on the newly created Shoshone Indian Reservation by the 1868 Treaty at Fort Bridger. Fort Washakie is listed in the National Register of Historical Places. In the historical District, still standing are many of the late 1800's buildings, early 1900's buildings, World War II housing and the Depression Era/New Deal architecture.

The Wind River Reservation is now the home of two tribes, the Eastern Band of the Shoshone, and the Northern Band of the Arapaho. The Shoshones are the original inhabitants of the reservation, which was established solely for that purpose. In 1878, the Arapaho's were settled on the reservation when they were in need of a winter home.

In 1938, the Shoshones were awarded a judgment for one-half of the reservation given to the Arapaho. Since then, the Tribes

have jointly owned Tribal lands. The eastern part of the reservation was given in allotments to the Arapaho, and the western section to the Shoshones.

TREATY OF 1863

A treaty signed at Fort Bridger in 1863 established the concept of a Reservation for the Shoshone Tribe. Covering a total of some 44,672,000 acres, it included land in the present states of Colorado, Utah, Idaho, Montana and Wyoming. The exact boundaries of this reservation were not firmly and specifically set at that time, although it was considerable larger than when such boundaries were established later.

TREATY OF 1868

In a second Treaty of Fort Bridger in 1868, the boundaries of the reservation were specified and the location of the reservation was established. These boundaries were to see some changes afterward, but the vital nature of this treaty arises from two historical factors: it firmly established the Wind River Reservation as a definite entity in the State of Wyoming; and it was the last treaty dealing with these lands, since later agreements were not referred to as treaties, but executive orders and

BRUNOT CESSION

So called because the details of the agreement were handled by Commissioner Felix Brunot, this agreement transferred a large southern section of the Reservation to the United States for the sum of \$25,000. The cession resulted from the discovery of gold at South Pass, mining operations in the area, and consequent disputes between Indians and whites. The purchase and ceding of the land involved was considered to be the best way to resolve these difficulties.

"GIFT OF THE WATERS"

White men became interested in the hot springs at what is now Thermopolis. In 1896 James McLaughlin, United States Inspector, was sent to negotiate an agreement to acquire an area of ten square miles to include the springs. Although the Arapahos had not then been given a part of the Reservation, their Chief Sharpnose was included, along with Chief Washakie, as a party to the agreement, which was confirmed in 1897.

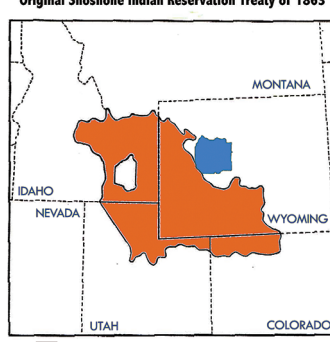
DIMINISHED RESERVATION

Another agreement was negotiated in 1904 by Inspector James McLaughlin, resulting in a great reduction in the size of the Reservation. The land was opened for homesteading, townsites and mineral development. Provisions were made for financial and other benefits to the Indians affected by the transfer of these lands. For example, Indians holding allotments in the ceded area could either retain these or exchange them for similar allotments inside the diminished reservation.

RESTORED RESERVATION

In 1939 the Wind River Reservation was restored to the boundaries that existed before the 1904 cession. This finally established the reservation in its present form.

Original Shoshone Indian Reservation Treaty of 1863





NEWE HISTORY

Tunison Agreement divides Wind River Rez between Shoshone & N. Arapaho

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

FORT WASHAKIE, Wyo. – The Northern Arapaho tribe was given one half of the Wind River Indian Reservation after a ruling in the U.S. Supreme Court in the case U.S. v United States Shoshone Tribe of Indians that was decided January 4, 1937.

The case at times referred to as the “Tunison Agreement” is named after one of the attorneys who argued on behalf of the Shoshone Tribe – George M. Tunison.

The Shoshone Tribe sued the U.S. in the Court of Claims for breach of treaty stipulations whereby the tribe was permanently excluded from the possession and enjoyment of an undivided half interest in the tribal lands according to court documents. Under the Fort Bridger Treaty of July 3, 1868, the Shoshone Tribe of Indians relinquished to the U.S. a reservation of 44,672,000 acres in Colorado, Utah, Idaho and Wyoming and accepted in exchange a reservation of 3,054,182 acres in Wyoming. Chief Washakie and other treaty signers reportedly chose the area because of the climate known as “Warm Valley.” The U.S. agreed the territory described in the treaty now generally known as the Wind River Indian Reservation would be “set apart for the absolute and undisturbed use and occupation of the Shoshone Indians...and for such other friendly tribes or individual Indians with the consent of the U.S.” The U.S. pledged that no persons, except government agents should ever be permitted to pass over, settle upon or reside in the territory.

In 1869, a band of Northern Arapahos separated from the main body of the nation and was wandering about the country looking for a home. The Arapahos were allies of the Sioux who were traditional enemies of the Shoshones. The Arapahos wanted refuge and settlement on the Wind River Reservation as they came upon it in 1870 when Chief Washakie said they could stay there for a short time while the government was seeking to place them elsewhere. Historically Washakie denied the visitors a place and continued to do so. After a few months they moved away. But the government never found them a home. A new attempt was made in October 1877 to bring the tribes together to relieve the growing tension developing between them. One Irwin, a former Wind River Indian agent discussed it with Chief Washakie. He said the President had no intention of placing the Arapahos on the Shoshone Reservation, but it was to ensure peace and to find a place for the Arapahos nearby on a separate tract of land close to the eastern boundary. Washakie reportedly agreed there should be peace but insisted the traditional enemies be placed at a safe distance. Court documents reflect the U.S. – by and through its agents misled the Shoshone Tribe. Irwin’s telegraph to the Commissioner of Indian Affairs

at Washington on October 17, 1877 reported peace between the two tribes but was reportedly misled by the commissioner who reported in a written report that the “arrangement desired by the Arapahos was obtained.” On March 18, 1878 a band of Northern Arapahos was brought to the Shoshone Reservation under military escort. The Arapahos leader told Washakie their horses were tired, needed food and rest. Washakie agreed they could remain for a short time. The commissioner telegraphed the agent to supply food and supplies. The agent responded the Shoshones viewed the Arapahos presence as encroachment of their rights. He urged the calling of a council but there was no reply. The Arapahos didn’t move away but came in increasing numbers. Washakie protested to the agent and they were relayed to the commissioner with no response. This continuous treatment of the Arapaho on the Wind River by the U.S. was later held against the Shoshone Tribe and interpreted as “occupancy” to which an “interest” attached. Months went to years then schools were established and irrigation ditches for ranching. In August 1891 the commissioner notified that the Arapahos have equal rights to the land. In 1897 the government through its agent concluded an agreement with the Shoshones and Arapahos whereby they ceded part of the reservation for \$60,000. In 1905, members of both tribes were allotted land. The Court of Claims decided the Arapahos occupancy was permanent on August 13, 1891 when the Commissioner of Indian Affairs made a public statement of his opinion that they were entitled to enjoy the reservation equally with the Shoshones. The style and approach taken to the trespass issue as presented by the court was treated a taking by the U.S. The value at that time of an undivided half interest in the land was found to be \$2,050,597.50. The value of the use and occupation between March 18, 1878 and August 13, 1891 was fixed at \$332,475, the sum of the values and a few minor items was \$2,483,467.99 from which there was a deduction of \$1,689,646.50 for offsets owing the government. The balance \$793,821.49 is the judgment amount. Neither the claimant nor the government agreed. They both said there was an error in the value of the land on August 13, 1891. It was finally determined the Shoshone Indians recover from the U.S \$4,408,444.23 with interest at 5 percent per annum on \$1,581,889.50 from June 1, 1937 to date of payment. Longtime Eastern Shoshone council member Morning Starr Weed said Tunison, the attorney, made it sound like they were getting paid for the Arapahos trespass not one half of the reservation. Tunison told the Shoshones they won the case. Later on, the attorney reportedly had a heart attack and died, unable to enjoy the money he earned in the case.





Wagon: Treaty created peace between tribe & U.S.

By LORI ANN EDMO
Sho-Ban News

FORT HALL – Eastern Shoshone Business Council Chairman Clint Wagon said the main purpose of the 1868 Fort Bridger Treaty was to create peace between the tribe and the U.S. Government.

“That was the heart and soul of the what the U.S. Government wanted,” he said. The Eastern Shoshones are located on the 2.2 million acre Wind River Indian Reservation however a previous 1863 Treaty would have provided over 44 million acres.

He added the 1868 Treaty in a way isolated them. “In looking at history and moving forward, a challenge for the Eastern Shoshone Tribes in a lot of ways we did lose a lot of contact with other families,” whether in Colorado, Nevada, Utah and even Idaho areas.

Wagon said they were put into a box even though they had a lot of game, fishing and mountains. Hunting’s important. “But now in modern time we are looking at how to utilize our resources from game – elk, deer and now buffalo – there’s an abundance of that, we will have oil and gas but the other minerals we haven’t diversified,” he continued.

In utilizing the other minerals he said mining would be a challenge because people don’t want the ground torn up. However there is still a lot of benefits and it creates a lot of opportunities. Their tribal members are getting an education but they’ve gotten away from farming and that is what the government focused on. In terms of opportunities to sell products such as alfalfa or barely, they haven’t hit that point when one looks at the tribal leases in the area.

Concerning the reservation boundary issue that is currently before the U.S. Supreme Court, Wagon said it is really important because north of the Big Wind River has a lot of minerals and is where the oil and gas areas are located. “The reason we moved into the lawsuit is to protect those resources that are ours. The state, county – everybody try to come in and tax, we also have farm and pasture leases,” he continued. Even though they went through the 1905 settlement, still there was land turned back in the 50s. “We know that Congress did that but it’s something we felt is worth fighting for,” Wagon said. “It’s our borders, our land, we can’t be giving any more up.”

He said the boundary is about their children and grandchildren – looking at the future. “This boundary issue opened a lot of eyes in our own tribe.” They all know the physical – western boundary is the Wind Rivers, north is Owl Creek Mountains, eastern portion talking about the Big Wind south to Popagie River. However, he said their tribal people know it’s not about a sign, as soon as they pass the bridge, go over the pass, we know we are home.

Wagon said in the lawsuit they want their young people to know it isn’t about an address, it’s when you return and just like any other tribe, you have identifiers, that’s why it’s important. The tribe should know by mid June if the Supreme Court will hear the case.

Regarding protecting the tribe, he said when one looks at the beginning of the Treaty it reads peace among everyone so they maintain relationships with among the tribe, county, state, as well as national or whether with neighbors in surrounding states. He said the Department of the Interior is the parent when look at the scenario in terms of wards of the government. “It hasn’t changed,” he said. When one

looks at county or city government their money is from taxes, “Our lands here aren’t taxed,” however tribal members are still hunting and fishing, housing and they’re surviving. It’s about relationships – other relations in Idaho, Montana and Utah and we’re still related in some way.

He said it all comes back to ancestors, who they were, the stories, history of everything, “We all have different beginnings,” it’s how they believe and it’s still being carried on and handed down to them.

Wagon said some of the challenges the tribe faces is encroachment or trespassing on their land. A lot of non Indians especially close to the border because people want bigger land especially on the west and north side of the reservation where there is a lot of state land access. An example is horn hunting, “It’s pretty huge,” Wagon continued and the trespassers used to come from reservation lands to state land but now it’s state land to reservation. The problem is they only have three tribal game wardens to patrol 2.2 million acres. “The biggest challenge is how do we maintain – can be reports from other people and actually getting out there,” he said. But they are starting to mediate through other means, other eyes helping them out.

Another challenge is getting the younger generation, him included, having the skills necessary to support tribal programs in employment. They need more of their tribal people getting an education, he believes, and experience to carry the torch forward. He said on the enterprise level they are maintaining with rules and laws but a problem is not all tribal members are willing to stay at jobs and they’re recycling workers. They are trying to encourage entrepreneurs.

Wagon said the federal government created a challenge when the Northern Arapaho were placed on the Eastern Shoshone reservation in 1878 and gave them 50/50 interest. The land is jointly shared and that itself is a challenge because a huge majority of the land they do have is under both tribes and they have few lands that are owned individually. The Eastern Shoshone purchased 304 acres in Riverton, they own the land where the Shoshone Rose Casino is located and where the buffalo herd is. Land where home sites are located are joint ownership unless it is family land. Tribal allotments are only pieces and much of it is fractionated. He said the Land Buy Back program was pushed back to the year 2020 but they are hoping it is sooner.

Wagon is going on his second year as chairman and has served on the council for four years. He wanted to be a council member on a variety of reasons because the tribe was stagnant – a lot of things on the shelf. However he said the water treatment plant has been completed, a dialysis center and the casino expansion with the hotel. “People here want to do a lot of things but sometimes it takes getting in the middle to help move it.”

When oil and gas revenues declined a few years back the tribe had to cut back and look for other means for income. They utilized funds from a settlement to buy the land in Riverton that is 40 minutes away to diversify the economy with businesses. They hope to get their investment back in two years, grow a little more and use the funds generated to help their tribal people with infrastructure. He added the hotel has helped the casino so rather than patrons taking day trips – staying in Lander, now they can stay at the tribe’s enterprise.



Clint Wagon



Vernon Hill brings institutional knowledge to council



Vernon Hill

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

FORT WASHAKIE, Wyo. – Vernon Hill believes the Fort Bridger Treaty of 1868 gave the Eastern Shoshone a place to call their homeland.

He serves as Eastern Shoshone Business Council vice chairman and has served many terms. He worked for

the Eastern Shoshone tribe previously and the joint tribes. Prior to being elected to the council for his most recent term, he was the tribe's emergency management coordinator and worked with Homeland Security with the state of Wyoming. He attended two years of business college studying accounting and business administration that helps with his work.

"Over the years I learned a lot when I worked for the tribes – management for grants and tribal programs. I felt I had some knowledge to make things better," Hill said.

He added it's important to protect the Treaty to keep things going for their people such as hunting and fishing. With the expansiveness of the Wind River Reservation, the tribal council is looking at ways to increase funding to get more Fish and Game officers. The current funding comes through the Bureau of Indian Affairs and it doesn't increase.

Concerning tribal enrollment, it has been maintained at a certain level as they have a little over 4,200 tribal members. They have one-quarter blood degree for enrollment that includes

other Indian blood.

As a leader, Hill said they work with federal trustees to make sure they look out for the Eastern Shoshone tribe. They keep in contact with the Wyoming Congressional delegation to voice their concerns. They are also a part of the Montana, Wyoming tribal leaders council.

Hill believes there's been a need for a lot of years to educate the youth on culture and language. Shoshone language is being taught at Fort Washakie School and could also use modern technology. "A lot should be taught in the home," he continued. He understands the language but his mother didn't teach the kids because she came from an era where they were punished for using the language. "We're looking at trying to provide more education to learn what the tribe is about," noting some ceremonies are being passed on to the younger generation.

As other tribes, they are dealing with meth addiction but they have tribal programs that help deal with it noting it affects individuals and families.

When he worked with Homeland Security, they developed an emergency operations plan to assist people in natural or man-made disasters. It was recently updated and is a cooperative effort with both tribal councils (Shoshone and Northern Arapaho), along with county commissioners, city of Lander and Dubois.

The tribal council is trying to see if they develop other resources to diversify rather than just oil and gas. A major issue they had to deal with was getting their tribal finances back in line after some budget cuts. They managed to bring tribal employees back to a 40-hour workweek. "We have to make sure finances are solid," Hill said.

McAdams: Tribe picks battles in protecting FB Treaty

By **LACEY WHELAN**
Sho-Ban News

FORT WASHAKIE, Wyo. – Jodie McAdams has been on the Tribal Council for four years, and says the reason she decided to be a part of the Tribal Council was a strong family background in Tribal Council, and it was almost a sense of responsibility for her to achieve.

When asked about the significance of the Fort Bridger Treaty to the Eastern Shoshone Tribe McAdams says the Treaty defined the borders of all reservation and provided a permanent home.

McAdams said the Eastern Shoshone Tribe has learned to pick their battles in protecting the Treaty because the Supreme Court has not always been favorable to Indian tribes and they have learned to not put their sovereignty in jeopardy.

Some of the other challenges the Eastern Shoshone face regarding the Fort Bridger Treaty has been because of social media, a lot of other peoples voices have been heard, than it normally would be. Some of the things people put

on social media have been heard in court and have used excerpts against them in court proceedings. She doesn't think people realize how detrimental social media can be and how it can be misused.



Jodie McAdams

McAdams clarified that many people believe that being on the council is about money or power, but said it is a huge responsibility and also there is no rule book on how to be council member, but they all do the best they can.

McAdams says there is leadership program, which teaches the young about what the tribal council does and said they encourage all to be a part of it.

She said the sesquicentennial of the Fort Bridger Treaty is a great event to remember, the treaty signers, and recognizing that it happened 150 years ago and that we are still here. "It's a testament to all Native Americans and particularly the Eastern Shoshone and the Shoshone Bannocks, that we're all direct descendants from these people, and it's something to be proud of, and that we have survived and prospered."



BUSINESS COUNCIL

Harris: Both FB Treaty tribes should be on same page

By LACEY WHELAN
Sho-Ban News

FORT WASHAKIE – Eastern Shoshone Tribal Council member Robert “Nick” Harris Jr. is serving the last year of his four-year term that ends in October.

His father Robert Harris Sr. was on the council as chairman for 47 years before him. His mother is Lydia Harris.

Harris Jr. is also a rancher and serves on the national natural resources board, and also credit committee board and the housing board. He resides on the North Side of Big Wind River.

He said being able to have all the support from surrounding tribes to celebrate the Fort Bridger Treaty, and the importance of it to the Eastern Shoshone Tribe is being able to recognize the treaty was signed 150 years ago. He says many people do have mixed feelings around his area surrounding the treaty, mostly confusion surrounding how the land was taken from the government and if this is a proper occasion to be celebrating or is it just to honor the date. He says it is quite the memorial date to recognize the signing of the treaty.

Concerning the boundary issue Harris Jr. says in the treaty it defines the boundaries of each area, and then land was taken or sold. The boundary case when it was brought forth, it became an EPA/environmental issue on air quality and other issues. Then it was extended, roughly 50 miles past the border and then became an issue with the state and other entities joined the state. When it first started it was back and forth with the Arapahos and the Eastern Shoshone.

There has been some controversy with the boundary issue, but they are working to make a number of valid points in helping to outline the boundaries and petitioning for it to be heard before the Supreme

Court.

In protecting the Treaty Harris Jr. said the Eastern Shoshone are very cautious in what they do and also stay in constant contact with the Shoshone Bannock Tribes, to work together to make sure everyone is on the same page. The Eastern Shoshone Tribes stays in contact with Mark Echo Hawk to make sure they are staying within the guidelines for the Fort Bridger Treaty.



Some of the Treaty challenges they are faced with are the tribal members being able to hunt on unoccupied land, and being able to work together with each other to determine what actual unoccupied land is and to possibly hunt together. Another issue is the old buildings of the old fort – numbered buildings of the original agencies. The Bureau of Indian Affairs owns the buildings, but the issue is many agree the buildings belong to the Shoshone Tribes, and they are worried the buildings are a health hazard because of a recent fire to one of the buildings. There is asbestos, which can be airborne, and lead paint inside the building. Now the boundary issue comes into play to determine who is responsible to fix the damaged buildings. It is affecting the Indian Health Service Building, 477 building, Head Start building, as well as other buildings. There has not been a correct dollar amount given to anyone to get the buildings repaired.


When asked if any of the youth has expressed any interest in the Fort Bridger Treaty Reenactment, Harris Jr. says it would be because they would be discussing it within their own family. He hasn't seen much participation from the youth. He

hopes the kids will act accordingly when the time comes for the reenactment.

Harris Jr. says much has been done in preparation of this event and will be quite a prestigious event.



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Snyder encourages youth to understand Treaty Rights

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

FORT WASHAKIE – Karen Snyder, Eastern Shoshone Business Council member, believes the Fort Bridger Treaty of 1868 is the most important political document for the tribe.

It established their reservation boundaries, established a government to government relationship with the federal government and it basically recognizes the Eastern Shoshone Tribe as a sovereign nation.

Snyder is serving her first term on the tribal council and for her it is a big achievement because there isn't a history in her family of serving on it. With her background in human resources she believes she has a lot to offer plus having good values and a strong work ethic. A goal is to create prosperity for the tribe and to attract the younger population to understand how the tribal government works because 50 percent of their tribal people are under 25 years of age. "If start educating at a younger age, they have a true idea of what it is," she said.

It's important for the young people to understand the Treaty that is a document that established them as a sovereign nation, "We have these rights as indigenous people but have to find a way to engage the young people" She believes there are "pot stirrers" or people that can interfere with what is factually happening on a day to day basis.

A problem is since a tribal referendum increased the quorum to 150 tribal members for a general council meeting a couple of years ago they haven't reached one that results in disconnect, "It's really unfortunate because it's the people's voice," she continued but the remedy is another referendum that could lower it – a tribal member would need to submit a petition to request the referendum. She would like to see young people attend general council meetings.

Snyder said there aren't any specific laws that protect treaty rights but they continue to advocate for face to face con-



Karen Snyder

sultation with governments at all levels meaning state and federal government – always be at the table. Litigation is the only avenue to try and resolve some of the issues. "We hold strong on our position it was never the intent of Congress to diminish this reservation but I think there is a lot of dynamics within that acknowledged," she continued. For example she said the Eastern Shoshone people need to recognize they accepted the Tunison payment, the Lander Purchase and the Thermopolis Purchase, what that did to their actual land base and the fact the Northern Arapaho occupy the land base with them. "We were paid for it."

When asked about the late Starr Weed saying Tunison was about trespass, she said there are variables and she guessed one could go out and make that argument – Tunison was for trespass but we allowed it for over 100 years now.

"There is so many intertribal relations – it's hard to have that conversation because there is so much intermarriage," she said.

Snyder believes the existing tribal council has done quite well and each member brings something to the table. When she ran for council, she wanted to make sure they are maximizing the tribal resources through coordination. The council has formed committees that she believes is more effective to have fact-finding and bring back issues to the full council. Everyday they agree to disagree.

She said the boundary case involving the city of Riverton is challenging their sovereignty and their land base. In addition, their relationship with the Bureau of Indian Affairs has never been good because there is always "red tape." She would like to see the BIA work with and acknowledge the Wind River Reservation is the only one in Indian Country with two separate sovereigns sharing the same land base. "Thankfully our ancestors made it work," but she would like to see some governing documents regarding it.



Fort Washakie scenery. (Roselynn Yazzie photo)



BUSINESS COUNCIL

Shakespeare: Treaty set precedent for homeland & future

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

FORT WASHAKIE, Wyo. – Eastern Shoshone council member Leslie Shakespeare says the Fort Bridger Treaty of 1868 sets a precedent of why they are in their homeland and for their future.

It's the foundation for the area they call home and the boundaries. Having an area set aside is very significant and helps shape the future on how they want to survive. "My generation and the generation before are survivors," he said. "They laid a foundation for the future generations going forward."

Shakespeare is serving his first term as a tribal council member and was elected in 2016. He was previously the tribe's liaison to the Wyoming governor and before that a Bureau of Indian Affairs police officer for five years. He has a Bachelor's degree in Criminal Justice from the University of Wyoming and a Master's degree in Public Administration from the University of Vermont.

He said the boundary issue involving the city of Riverton is very important because the Treaty laid out boundaries. Over time different purchase acts and the homesteading act opened up tribal lands for non-natives to purchase but it didn't diminish the reservation. "To us where Riverton is, it is still within the boundaries of the reservation and is still characterized as Indian Country," Shakespeare continued.

The case has gone through the Tenth Circuit Court of Appeals and there is currently a petition before the U.S. Supreme Court for it to be heard. He believes they're protecting Fort Bridger Treaty rights by taking the case to the High Court. In addition, they want to protect their tribal members in education, health care, federal trust responsibility based on the Treaty.

Concerning challenges to the Treaty, Shakespeare said he does his best to educate people in the state because Eastern Shoshone were here before them. He's met many fourth generation non-Native families from Wyoming who are proud of that fact but, "I tell them I'm fourth generation before Wyoming was a state or territory - before it was anything."

It's something to protect and a part of history



Leslie Shakespeare

that hasn't been told in Wyoming. He said they are constantly trying to stand up to the state of Wyoming's claims their rights discontinued because of statehood saying the tribe has always been there and has a right before the state. They've recently had good relations with the state of Wyoming but there's always the legality portion. On the federal side, they remind their Congressional delegation and the Department of Interior of their responsibilities to provide services and if they're not going to, then provide funds for self-governance.

Regarding education, the state of Wyoming passed the Indian Education for All legislation in 2017 so schools will teach about the history of the tribes in Wyoming. Shakespeare said it was a long time coming. As a liaison and working with legislation, he's fully aware of the older generation of non-natives who knew nothing about tribes - some not even aware of even a reservation. He said the legislation sets the groundwork as he served on the standards committee that provides benchmarks - what's relevant, what's contemporary - having base knowledge for future generations that will make a tremendous difference. Shakespeare said it affords the state to coordinate and partner with tribes. Concerning the individual portion they all know racism is happening particularly with sports teams that travel off the reservation being called racial slurs. "Things they have to put up with that type of action is based on ignorance," he said.

Shakespeare said his inspiration is his grandparents - he grew up with them and they made a tremendous impact to teach him about who he is, where he came from and the value of home and place. He said growing up having time with family, being out in the mountains and learning to be a part of it was important. Despite moving around a lot when he was young, the places have meaning and are important to him.

He believes as a tribal leader, the foundation is being laid for the next leaders so they can continue. It's an ongoing process of future leaders setting a foundation whether physical or legal and protecting language and culture.

Although he doesn't speak the language fluently, he grew up listening and learning - he knows his place in the world.



Wind River near the Eastern Shoshone bison pasture. (Lacey Whelan photo)



BISON HERD



Wagon: Bringing back bison important to tribal culture



Bison in the pasture. (Lacey Whelan photo)



Aerial view of herd as they graze. (Joseph Wadsworth photo)

By LORI ANN EDMO
Sho-Ban News

FORT WASHAKIE - The Eastern Shoshone Tribe hopes to grow their bison herd to 1,000 head so someday their tribal members will once again be able to hunt for them.

Currently they have 20 head but will soon be 21 when a pregnant cow gives birth.

Dennis O'Neal is the current bison manager and the herd roams over 300 acres above and along the Wind River that is surrounded by an electric fence. The Eastern Shoshone Tribe owns the land the herd roams upon.

O'Neal has been the herd manager for the last two years. As manager he keeps an eye on the herd, checks fences and assures they have enough feed and water. They don't supplement the herd's feed in the winter because they have enough area to graze but occasionally the next-door rancher may throw a round bale over the fence for them to eat. He said there are ten cows and ten bulls. The bulls are four and five years old - a couple are named Thunder

and Rumble because O'Neal is an Oklahoma Thunder fan while others are named Cletus, Dotsi and Henry.

Jason Baldes was the first herd caretaker and his father Dick Baldes, a former U.S. Fish and Wildlife biologist, were instrumental in getting the herd started according to a National Wildlife Federal story.

The tribe originally obtained 10 head in 2016 from a genetically pure strain herd the federal government maintains at the Neal Smith Wildlife Refuge in Iowa. In October 2017, they obtained another 10 head from the National Bison Range in Montana.

Eastern Shoshone Tribal Chairman Clint Wagon said it was important to bring bison back as their ancestors and grandparents had access to them and it was the only animal missing from the wildlife on the reservation. "We will now be able to reintroduce the stories and songs on the cultural and traditional side."

O'Neal said he enjoys being out with the herd because it's not everyday one gets to see buffalo. The animals roam among a herd of elk, mule and whitetail deer.



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EASTERN SHOSHONE

Eastern Shoshone Tribes promote healthy diet projects

By ROSELYNN YAZZIE
Sho-Ban News

FORT WASHAKIE, Wyo. - The Eastern Shoshone are pro actively taking control of their health with encouraging healthy foods. There are two programs that are helping to promote it.

Growing Resilience

Hank Herrera is an administrator for Blue Mountain Associates, a non-profit organization serving the Wind River Reservation.

They do various projects on the reservation and the main project is Growing Resilience, which does the installation of home gardens. There will be a total of 100 gardens installed in three to four years. Funding for the project is under a grant from the National Institutes of Health. The goal is to evaluate health impacts on families with the gardens.

The controlled study allows for participants to receive cash for participating in health assessments, which are aimed to find out what do gardens do for health. Health data they will collect, include body composition, blood pressure and hand strength, blood draws, and short survey.

Half of eligible households will randomly be selected each year to receive gardens and the other half will act as control or comparison families.

The benefits of participating include mentorship, supplies and assistance to start and maintain their garden.

They encourage farmers to take the excess food their families don't consume and take them to the farmer's market so they can sell to others on the reservation.



Hank Herrera

They grow mostly vegetables like tomatoes, zucchini and herbs.

Herrera said, "Gardening is kind of getting to be a cool thing on this reservation."

Herrera said it's often hard for people on the reservation to have access to healthy foods with only very few stores in the area and with most of them selling unhealthy processed foods. Unhealthy foods are associated with high rates of diabetes, obesity, heart disease and short life expectancy.

"We also want to restore Native diets and learn as much as we can, to learn from the elders what their early lifestyles were like and try to get back to that."

Restoring Shoshone Ancestral Food Gathering

The Restoring Shoshone Ancestral Food Gathering advisory committee get together meeting was on April 20.

The project is funded under a 2017-18 Wyoming INBRE Pilot Research Project.

The project aims to invite interested Shoshone tribal members to participate. They would give participants a diet that consists of at least half of Shoshone ancestral foods and would learn how to gather or purchase them and eat it for four weeks. During the time the participants will track their health status before and at the end. Half of the tribal members would get this diet right away and the other half would get it later. If all goes well they hope to get more participants in the future.

The Shoshone Tribe would use the info collected for articles, books and presentations.

Eastern Shoshone tribal elder attributes long life to hard work & faith

By ROSELYNN YAZZIE
Sho-Ban News

FORT WASHAKIE, Wyo. - Eastern Shoshone tribal elder Rose Harris is 98 years old.

Rose's parents were Sequeil and Lucy Hurta-do. Her father was a rancher and her mother passed away when Rose was only a year old after childbirth. There were 13 children in her family and they all helped out on the ranch they grew up on. Rose said it was her older sisters who mostly took care of her. She is now the only living sibling.

She attended school in Crowheart and went to Kansas to a government school. When she got to eleventh grade she had to quit and come home.

When she got home she went to work. She worked cleaning houses, with the Commodities Program and with WPA, where she made blankets and shirts. Back in those days they called them rations.

Rose and her husband got married near the end of the Great



Rose Harris

Depression. During the time her husband worked for \$1 a day, bringing home \$30 a month. She said that was when groceries were cheap. Bread was ten cents.

Rose had three children, two sons and a daughter. She just has her son left. She has numerous grandchildren, great grandchildren and great-great grandchildren.

She raised her children with the family values to get along with one another and be grateful for what they had, which she said wasn't a lot.

"We didn't have money to buy toys, nowadays kids buy everything. Stuff they don't need," she said.

Rose now resides at Morning Star Manor in Fort Washakie. She's been staying at the facility since breaking her hips over a year ago.

She credits her long lifespan to hard work and believing in the Lord.



ELDERS

Eastern Shoshone elders pass down language & cultural teachings

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

FORT WASHAKIE, Wyo. — Shoshone language and culture is important to many Eastern Shoshone tribal elders as they pass on what they've been taught.

Ernie McGill

Ernie McGill, 74, was born in Fort Washakie and went to school in Crowheart. He attended Morton High School in Kinnear. His parents Clarence McGill and Evelyn Shoyo raised cattle and horses. He said he worked all over including for ranchers, as a carpenter and other jobs. He has relatives at Northern Ute and in Fort Hall.

He learned about the Native American Church, Sundances and sweats. He came from a large family including eight brothers and sisters. He used to rodeo — roping with his brother in law. He also learned about farming and his inspiration is his parents who were ranch owners. He speaks the Shoshone language that he learned from his mother as she didn't speak English. He feels as if he's forgetting the language but does speak with his cousin who's employed at the care center he resides. Ernie said he also speaks the language to his friends when he sees them at the Post Office.

He played basketball and football when he was in high school, along with ran track and field. He ran the mile because he said he was too slow for the short races. When he was growing up he hunted for deer, elk and moose in the mountains. He also enjoyed fishing as he used to walk to the river to fish.

Ernie believes it's important for the youth to learn about dancing and the Shoshone language.

Elsie Norah

Elsie Norah attended Fort Washakie School and later was a cook at the school. She retired after working more than 20 years but the school only had her listed as 19 years on the books because they lost her paperwork. She speaks Newe Daigwa (Shoshone language) and learned from her parents. Her late grandmother Mamie Tyler taught her to dig roots although later when she went to look for them, she couldn't find them. Her mother and grandmother also taught her to do beadwork as she made gloves and moccasins. She also tanned hides with her grandmother and smoked them although when she first learned she laughed about getting the fire too hot and almost burning her hide.

Elsie said her grandmother used to talk about the Fort Bridger Treaty and how the chiefs all gathered at Fort Bridger. "They talked about where we live and the place we were going to stay." She joked about how the taivos were tricky and can fool you.

She recalled when growing up they had plenty eat including dry meat and potatoes. She's a landowner and inherited it from Louis Tyler, "he taught me how to ride a horse and brand the calves."

She learned culture from way back but now she doesn't see many practicing it.



Ernie McGill



Elsie Norah



Lyle Wadda



Zella Guina

Lyle Wadda

Lyle Wadda is one of the elders who serve on the Tribal Historic Preservation Office advisory board. He attended school in Fort Washakie when young, graduated from Lander High School then Haskell. He served in the U.S. Army in Vietnam as a radio operator. As an advisory board member they work with those who do monitoring in aboriginal areas, along with set up guidelines and discuss issues. He is a tribal veteran's representative for the Eastern Shoshone helping with benefits.

Concerning the Fort Bridger Treaty it granted certain rights and provided a place for the tribe to be here and it's what they have to work with. His father died when he was young so he had a lot of teachings from uncles and aunts. After getting out of the service he had a hard time so got the help he needed and it set him straight. He learned the Shoshone language but says it's spotty now. However he does speak

Shoshone with another advisory board member to discuss things with the THPO program. He does a variety of crafts in his spare time including leatherwork but keeps busy doing the veterans benefits and activities. He found the best way is to help people and be respectful, "It's something to do because my disabilities and way to keep me busy."

Zella Guina

Chief Washakie descendant Zella Guina says her mother Nellie Washakie Tillman taught her the Shoshone language and told her not to lose it. She tried to teach her kids but also wanted them to get an education because it's something they're supposed to have.

As a young girl, she survived having kidney problems and also tuberculosis. She had to stay in a sanitarium in Rapid City for about a half a month but came home. She has strong faith in the Native American Church and believes that is how she came out of it through traditional healing.

She encouraged her children to learn what she didn't get to learn. She enjoys visiting with friends and talking to them in Shoshone. She also spends lot of time with her grandchildren and also has great grandchildren. "They come to see me and I'm trying to teach them how to do beadwork but sometimes they say it's boring," she continued. "But they're doing good."

She said her mother inspired her growing up and showed her how to cook and do beadwork. She enjoys going to the casino, watching her grandkids to teach them what her mother taught her. She's concerned there are not many people that still speak the Shoshone language and that concerns her.

Guina said her kusitso (grandfather) Chief Washakie helped find them a place for them to stay in the Warm Valley. "It's really nice and when it snows, it snows around us but lately the wind is bad."

She said she will never forget Chief Washakie, "He was really special" and tells her grandchildren about him. She has his image on her earrings so she won't forget.

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EASTERN SHOSHONE



Legend Rock petroglyphs recall Shoshone ancestors

By LORI ANN EDMO
Sho-Ban News

FORT WASHAKIE, Wyo. — Although it is now a Wyoming State Archaeology Site, Legend Rock features images etched in stone of Shoshone ancestors including those of vision quests and animals that provided sustenance.

The site is located about 22 miles west of Thermopolis toward Cody on Highway 120. It contains about 300 individual petroglyphs that range in age from a few hundred to 4,000 years. Petroglyphs are rock carvings created by pecking directly on the rock surface using a stone chisel and a hammer stone according to the National Park Service.

The area is out in the sagebrush and the road driving to the site is gravel and the petroglyphs are found on a cliff along Cottonwood Creek.

Eastern Shoshone cultural advisor Curtis Barney said some tribal members go to the area to have offerings, pray and receive blessings because they still have a connection to their cultural areas. One has to humble, it's about respect and the humility of nature, he continued. "Not there to be proud, it's in reverence."

Barney said they are trying to complete data on all of the sites but over time the erosion takes place, "Mother Nature erases them."



Petroglyphs at Legend Rock.

Joshua Mann, Eastern Shoshone Tribal Historic Preservation officer said he's fairly new to the preservation field but believes it's important to protect the area. "Seeing those types of images is what got me into this living on our 2.2 million acres reservation," he said. "Get an idea of one of many sites encountering but there's a lot that have never been discovered." He said it's a really rewarding job to have, "to see what our ancestors did – it was hard work having to survive. His job is an amazing position to have but also very challenging because the sites are threatened with vandalism, "It's unfortunate when you view or see some destroyed or taken."

Mann said it's important as a preservation officer to nominate sites – have correct mitigation and protocol. "It's really powerful (the site) – it shows a timeline how long we been here prior to the Fort Bridger Treaty of 1868 – the evidence shows markings Shoshone created," he continued. The area contributes power sites for the Shoshone tribe as well as other tribes. "At one time the area was very powerful – a lot has been affected by oil and gas development – it's kind of sad in a way, we are constantly battling with construction, expansion because of the reliance on fossil fuels."

He said it really impacts aboriginal homelands but with the job he works, "I'm happy to be able to comment for our tribe – we have mitigation plans and work with elders – we really learn from them."

"It's really something else to be in this type of position," Mann said.



More petroglyphs at the site.



EASTERN SHOSHONE

Mann combines technology & tribal history for THPO

By LORI ANN EDMO
Sho-Ban News

FORT HALL – Joshua Mann, Eastern Shoshone Historic Preservation officer, said the work his office does in relation to the Fort Bridger Treaty is the whole reason why they exist.

“It’s the bread and butter of our existence,” he said. They were fortunate to choose their land base and part of THPO’s job is to continue to support their boundaries as it’s not getting bigger and slowly degrading acre by acre. His office embraces technology through GIS (Geographic Information Systems) that is a layer-based system involving rivers, roads, satellite imagery and data collection.

Mann is an enrolled Eastern Shoshone tribal member and every since he graduated from high school, he’s been involved with many tribal programs including TERO, environmental and gathering wood to name a few. He’s always loved the outdoors, and embraces technology that got him involved in history.

He is fairly new to the program – been on the job seven months but immediately seen it would be a challenging endeavor as they are a very busy tribe. He does consultation under section 106 of the National Historic Preservation Act to voice the tribe’s opinion when it involves sacred and cultural sites that could be adversely affected by construction, ground disturbance, oil and gas development. A high percentage may have sacred sites and the office acts similar to a state historic preservation office. They operate under a National Park Service grant and the tribe matches funds to successfully maintain the program.

The office has an office manager who also works as a data manager. They utilize cultural elders and have 14 tribal member monitors. For example they may get consulted on a project such as drilling in an untouched area and an onsite investigation is done. Prior to the ground disturbance a memo of under-



Joshua Mann, Eastern Shoshone
Tribal Historic Preservation officer

standing must be created where the entity agrees to cultural monitoring and the monitors must be certified to do the work. Mann said they work with the Chippewa Cree tribe to get monitors certified as they have a program.

Mann said his education is in computer and environmental science and has certification in GIS. They utilize GIS to document important stuff as they have 568 sites currently being mapped. He also has experience in ground penetrating radar for when they deal with the Native American Graves Repatriation Act, as they are able to penetrate the ground without disturbing it. Another important tool is drone technology that could be used for mapping purposes.

He worked for 13 years with Wind River Environmental that monitored Washakie Reservoir. He was able to experience global positioning, mapped environmental damages, worked with water quality and got ex-

posure to the expansiveness of their 2.2 million acres on the reservation. “It’s a lot of ground to cover,” he continued. At the time he worked hand in hand with cultural folks, utilized elder and saw a lot of cultural sites that got him interested.

Mann said his family descends from the Tukudikas or Sheepeaters and this summer he intends to go up to the sites that are 10,000 feet in elevation with a team to locate and document them on their own rather than having people from out of state do it.

Their program utilizes five tribal elders including Nathaniel Curtis Barney who is a mentor and gives insight into their history. Wyman Weed, James and June Pingree, along with Pat Washakie are also elder board volunteers who offer recommendations to THPO.

They work with various federal agencies and also in neighboring states. He said a MOU is in place regarding the placement of wood turbines. Other projects include oil and gas fields. There is constant work, Mann said.



Panorama view of Legend Rock Archaeological Site. (Jeremy Shay photo)



EASTERN SHOSHONE



Barney carries on legacy left from Shoshone ancestors

By LORI ANN EDMO

Sho-Ban News

FORT WASHAKIE, Wyo. —

Eastern Shoshone tribal elder Nathaniel Barney learned a lot living among older people but they are now gone and they left quite a legacy of history that enjoyed being around.

He listened even though they thought he wasn't and it has helped him through his work as a cultural specialist with the Tribal Historic Preservation Office. He speaks about culture and provides spiritual attainment and understanding when going on site visits with the archaeologist. He also does discovery and provides spiritual value.

Family values include teaching others someone walking along a road still has value because someday that person may be helpful. In addition tribal people used to visit each but now they communicate on Facebook noting people used to go to homes to understand if there are problems and talk about it. "Look for a way to solve them," he said.

He has a traditional understanding of the environment and nature to experience the peripheral vision and how to develop it. Understand why intuitions are available for example sensing danger and be able to change. Adding it's a preordained process and danger is not imminent. It's similar to having foresight - think ahead and watch your step.

In his spare time he enjoys doing Native crafts - if you want to create something Mother Nature is out there for example take a piece of wood, carve it, decorate it and one could sell it for \$150. He does beadwork, makes pipe bags, bolo ties, key chains or necklaces - trinket stuff he calls it - he used to make as gifts but now has to look at the business side to help offset the payday system. He used to gamble to make enough money but nowadays it's harder and prices are going up including gas.

Rez importance

Barney said the articles in the Treaty allow us to live on the land without intrusion but overtime the intrusion became more from the outside and he sees it as a value to reinstate the rights we have but don't use a lot of anymore. "The value is we have a Treaty but we're having to take a look - revise so it can be useable because right now we aren't using it," adding the interpretation is from article to article. "The white man's words in it was made from white man understanding and if the Indian had to translate - would have to put their own piece into it - it's white man's language and the Indian has a different understanding of it." He said the government used half breed Indians were interpreters and a lot of times put their own words into it not saying he's pointing a finger at them but it's their translation, instructed by the bureau and was misconstrued sometimes.

Things he misses on the reservation is the Ghost Dance as the process is gone and Ghost Dance rings used to exist on the rez but perhaps there's no longer interest because they don't understand



Nathaniel Barney

what it was for. In addition vision sites hasn't been passed on to understand the animals, along with certain cultural aspects of the Sundance including how the lodge is constructed. Some of the singing has changed and singers sing songs with short tails and they used to be longer. "If you call on a spirit, sing a magical spirit song because there is no spiritual connection when it is cut short," he said. Barney said elders should be present or the spiritual leader needs to advise. It's time for young men to have an interest - go help to build the lodge rather than the young men popping up and going in. "It takes manpower to put up the lodge for what is called 'medicine sleep' and they should help put up the lodge in honor of being there and the suffering process."

Barney's family history is based on an older people generation that came pre reservation as they were nomadic people that came from the basin area - Utah and Nevada - they were nomadic people. Some branches of people came this way and they knew how to understand where they were - they knew the mountain system.

He became an independent person, had to learn to speak proper English but still speaking Shoshone. There's a difference in how the language is spoken and one does need to create a voice for language to have it understood - to connect to values and the environment. For example go out to the sagebrush or to the river to understand what the language is for - without the connection have new understanding about the rhythm of life - a perception - a person has to connect.

Barney was a rancher for many years, raised horses but is relaxing now. "I understand the value of hard work, having energy to do it and be part of the tribal system." He also went to Davenport, Iowa to become a certified auctioneer where he had to learn business and marketing. "Young people need to learn the world is



Nathaniel discusses different types of plants.

about direction - take the time to understand and reading is a must," he continued.

The person who inspired him was a cowboy and he knew the old ways, broke horses, knew how to market cattle.

He advised young people to not make mistakes - you are the driver - know where you are going in life.

Background photo:
Golden Eagles circle
area near Legend Rock.
(Jeremy Shay photo)





NEWE DAIGWA

Devinney speaks on the importance of Shoshone Language

By LORI ANN EDMO
Sho-Ban News

FORT WASHAKIE, Wyo. – Stanford “Butch” Devinney believes learning the Shoshone language is very important because that’s who we are.

Ancestors were very fluent in their cultural ways and it needs to be brought back.

Although he’s a member of the Shoshone-Bannock Tribes, Devinney has spent much of his life on the Wind River Reservation as his mother is Eastern Shoshone.

He’s taught the Shoshone language for almost 19 years at Wyoming Indian High School.

When he was a little guy, he said he used to hang around his grandparents and they always spoke the language.

“My maternal grandparents Richard Engavo and grandmother Lydia Panzetanga they spoke all the time when I was little - I would listen to them and catch on to the words they were saying,” Devinney said. He was able to retain the language. He also utilized the late Starr Weed’s expertise to review the words as he reinforced his teaching of the language. “I’m thankful I got to talk to him and learn,” he continued. “What he taught me I can carry on to the younger people.”

He teaches high school students at WIHS. He started out teaching middle school students after being a substitute filling in for his cousin. When she left, the principal asked if he wanted the job so he said yes in 1999. He’s been there since and moved up to the high school position after the instructor passed on.

In addition to teaching the language, he substitutes for other teachers. He has lesson plans he follows for teaching and this summer is learning more about technology.

Concerning his education, he attended the Southwestern Polytechnic Institute where he earned his high school diploma and also studied civil engineering. After returning back to Wyoming, he then ended up going to Tacoma, Wash. to further study civil engineering. He ended up getting married and had two daughters, later getting a divorce.

Stanford returned to Wyoming and survived off his artwork for a while until getting the teaching job.

The language class is required for two years and he has a few students that are proficient. He also has some that don’t pay attention but those who do make an effort earn an A grade. Students that focus are on their phones are told to put them away and he tells them, “I am here to teach the language, its not on your phone - someday you might have to speak to an elder so you have to know it.” He believes at times modern technology is a deterrent to

learning the language.

When asked if parents speak, Devinney said there is a gap among 45 to 50 year olds that missed out on learning it adding they don’t know it or culture. Those in their early 60s may have learned from grandparents but he does send handouts home with students hoping the parents will learn. During parent/teacher conferences, he said a few stop by to learn the progress of their student.

Concerning resources, he said there’s a few tapes out there but it’s important to

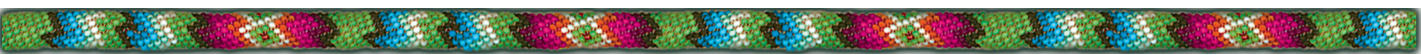
speak it to get a feel of the language on how it’s pronounced or how it’s said.

Regarding the Treaty, “To me it was a meeting of all the leaders on what land to set aside to live and have rights as a tribe,” Devinney said. He may emphasize learning about it in his fall class.



Stanford Devinney

*Regarding utilizing the late Starr Weed Sr.'s language expertise:
"I'm thankful I got to talk with him and learn. What he taught me I can carry on to the younger people"*





NEWE DAIGWA

Guina-St. Clair: Carrying forward language a gift

By **LORI ANN EDMO**

Sho-Ban News

FORT WASHAKIE, Wyo. — Lynette Guina-St. Clair says the language is who we are. It shapes our worldview and is a gift from our grandparents and those who walked before us.

“Knowing how to talk can instill pride in our young ones,” she said. “Something as simple as saying good morning can be a big deal to them. It also fosters growth in other areas as well and can lead to improved self-esteem.”

Lynette teaches Shoshone language to middle school students at Wyoming Indian High School. “For those of us who speak Shoshone, we have a huge responsibility to carry it forward. It is a gift and should be taken care of in a good way.”

She said if one speaks, then it needs to be shared with others so it will continue to live on. “We owe it to our ancestors – they made the ultimate sacrifice in keeping our language alive despite the fact that many people were beaten and abuse for speaking our language.” “Dumuh newe’ daygwup gayya soowazee! We must never forget our language!”

Guina-St. Clair has been teaching for seven years as she grew up hearing her parents speak at home. Her whole family spoke Shoshone back in the day. “My gahgoo would go between my uncle’s house and ours,” she continued. “Sometimes going over the mountains to my auntie Alberta’s house in Idaho.” Her aunt always made sure she prayed in the morning and at the end of the day instructing all the kids to do the same.

She said she was humbled when she visited the Chief Tahgee Immersion School in Fort Hall and they welcomed them with a morning prayer outside. “This prayer reminded me of my gahgoo and made me feel good to see the young people saying those good words.”

Lynette said she uses a variety of teaching methods that includes the Accelerated Second Language Acquisition (ASLA)/ Greymorning method, which is similar to Rosetta Stone in that it uses images to instruct. There are no written words. She also uses Total Physical Response (TPR) with an emphasis on functional words that helps student engage through action.

Technology as an aid is helpful and she believes is effective in language acquisition because it engages student through fun activities and games. She doesn’t teach linguistic writing in her classes, however because she focuses on the spoken word. “If a student wants to write it (for their own learning style) then I have them write it phonetically.” But she thinks at some point they do need to develop a system for writing. “We have to find a standard orthography that everyone agrees on, and at this point, we haven’t been able to come to a consensus,” she said. A standard orthography (spelling system) that everyone agrees

on needs to be developed but at this point, they haven’t been able to come to a consensus.

Lynette said the one major thing she emphasizes in her class is there are different dialects within the Shoshone speaking communities and they must be respectful of those differences. She uses the comparisons to the differences in the way English is spoken in various parts of the country for example if you go to the south, they might say the words differently but one can still understand what they are saying. The same applies to the Shoshone language. “It all works out in the end.”

As a language instructor, she believes she needs to be encouraging when helping others learn the language and it goes along with the respect for the language and people in general.

“Correcting them with the same love and understanding that our parents/grandparents demonstrated is key,” she said. “When we criticize people for trying to learn the language, we are doing a disservice to the tribe and the survival of our language,” adding we can’t ridicule the efforts of those who want to learn, understand and speak Shoshone. In doing so, we risk the loss of another speaker, which at this point, we cannot afford to lose.

Other culture lessons she covers in class include the core belief system of the Shoshone people. “These are units based on a monthly core belief. The Core beliefs were gathered from a group of elders back in 2008. The group included elders like Starr Weed, Roberta Engavo, and Audrey Ward. The data gathered from them helped in developing lessons they felt were important for our youth to know. For example, September is a unit based on respect.” During the unit, students begin developing their language portfolio on self awareness through exploration. They discuss respect, what it means, what it looks like and how to practice it. They learn about ways in which they can practice respect through the five senses of sight, touch, sound, taste, and smell. The lesson gives the students a starting point for language learning because they first must understand that the language is sacred and must be treated with respect at all times. They also learn that in order have respect for others, you must also have respect for yourself. She said the lesson helps the student learn about oneself because they have to learn about their families (their grandparents, ancestors) and wisdom givers. It culminates in a PowerPoint presentation with music and graphics that is presented at the end of the unit. Language is incorporated through the lesson and is key when presenting.

Treaty

Lynette said the Treaty that was established with the Shoshone and Bannock on July 3, 1868, is one of the most significant documents of our tribe. It established the boundaries of



Lynette Guina-St. Clair



NEWE DAIGWA

'We must never forget our language'



Nellie Washakie Tillman when she was young. (Lynette's grandmother)



Nellie Washakie Tillman when she was an elder.

the Wind River Reservation and gave us (the Shoshone) the right to occupy the lands used for hunting and winter camps. The treaty also secured our presence here and protected us from other tribes who might want to claim the land as their own. Another key factor reinforced by the treaty is our government to government relationship with the United States. We have the authority to exercise our sovereignty through establishing our own laws and regulations.

Her students study the importance of the language in the document. They also learn about the issues central to the dates on our treaties. For example, the Bear River Massacre is one example of a lesson we cover, she continued. The signing of the first treaty in 1863 came on the heels of the murderous invasion of a peaceful Shoshone camp by the U.S. Army at Bear River. The lesson is covered in January when they discuss the

core belief of family. The takeaway from this lesson is that the Eastern Shoshone people are only one band in the scope of the whole Uto-Aztecan language family. The Northwestern Shoshones are our relations, our family.

The students also discuss treaties of Shoshone families and analyze the events at the time they were signed. They talk about the Western Shoshones 1863 Treaty of Ruby Valley and the events involving the Dann sisters and their fight to retain their land.

Guina-St. Clair said the contemporary issues facing tribes are discussed with student in hopes they understand as our future leaders, "It is critical that they know what treaty responsibilities the United States government have and their duty, as a tribal member, to protect our land and uphold sovereignty."





NEWE DAIGWA

Shoyo: Creator knows who we are when we speak the language

By LORI ANN EDMO
Sho-Ban News

FORT WASHAKIE, Wyo. – Eastern Shoshone language instructor Arlen Shoyo believes their language is life among the Shoshone people.

He's an instructor at Fort Washakie School where he teaches the Shoshone language to sixth grade on up to high school students. He learned the language from his parents the late Harrison and Anna Marie Shoyo – he grew up speaking it because it was always spoken in the home.

There was nothing written in learning the language so when he first started teaching five years ago he had no formal training. "I did find some dictionaries written by various elders for instance Gladys Hill, Starr Weed, Melinda Tidzump, Manfred Guina and Beatrice Haukess," that he utilizes. When teaching the students it is verbal – he tells what the word means, has the students repeat and the high school students do sentences. The students are responsive at times, he said but not all the time. At times they get tongue-tied but he always encourages them.

Shoyo said he likes teaching the language but gets frustrated at times when he wants the students to learn because sometimes they don't get it. "Sometimes they shutdown on you and some of the words are tongue twisters," he said. However some students are getting it and he continues to encourage them and praise them when he hears them speaking in the hallways.

He hopes to learn more about utilizing technology and when he gets time attend some language institutes. He does teach about other aspects of culture including stories and traditions. Specifically he explains about dances the Eastern

Shoshone used to do such as the "Soup Stick dance" the late Sam Nipwater would do. Shoyo's father Harrison would also help. It was danced during the day at Rocky Mountain Hall during Christmas week. "It was good will for the people," he continued. He recalled his father used to get a bunch of coins and throw them out to the children when the dance was done. Unfortunately he believes the songs to it may have been lost when those who held it passed on.

Concerning stories, he said the different bands wrote them down but each band of the tribe may tell in a different way such as the creation story.

He said the different bands all migrated to the location they reside including the Comanche but they migrated south. In Fort Washakie the bands are the "Ohamopee – Yellow Brows," "Doyas – mountain people," "Moovingee – nose pickers" and the "Ingai – Red."

Shoyo said different families descend from them. His family descends from the "Ingai" band in the south fork area.

Concerning the Fort Bridger Treaty Shoyo said Chief Washakie had the foresight to come to terms with it and selected this place for us. "We're living it today through the Treaty – something powerful when we use it," he said. He goes through the Treaty with the students but he also has students from other tribes including Arapaho, Navajo, Sioux and Crow.

He believes there is hope in carrying the Shoshone language on. Both he and his wife are fluent, his sons understand it and they are trying to teach their grandchildren.

"This language is real – it's who we are and our elders tell us not to forget and we have to keep it going," Shoyo said. "Creator knows who we are when we speak our language."



Arlen Shoyo



HOT POOLS AT THERMOPOLIS USED FOR MEDICINAL BENEFITS

By **LACEY WHELAN**
Sho-Ban News

THERMOPOLIS – Eastern Shoshone tribal members used to soak at the hot pools at Thermopolis now known as Hot Springs State Park that is on the north end of the Wind River Indian Reservation.

It was relinquished in 1896 when Europeans came to the area, along with mountain men after realizing the benefits of the hot springs.

Star Plunge Hot Mineral Pools are located there and it is now under private ownership.

However the “Gift of the Waters” pageant is still conducted at the site involving Eastern Shoshone tribal members in early August.

Joshua Mann, Tribal Historic Preservation officer said it’s a

beautiful area and powerful. Many stories have been told.

There was talk about getting the area back to the Tribes, but nothing further has been done Mann continued. Even if the land was not sold to the government back in 1896, it would have eventually been stolen.

Tribal elder Nathaniel Barney said tribal members soaked in the hot pools for medicinal purposes. They would pray below the swinging bridge. There used to be a cave located there but it closed naturally but the hot water still goes down there.

Barney said there’s a buffalo jump in one area that shows the hunting techniques of the Shoshone. There also used to be eagle traps in the mountains that very few people have knowledge of today. The bird would be released and it wouldn’t be killed, “Because of the reverence of it to go on – it’s a gift of nature,” Barney said.



Hot pools at Thermopolis, is now known as Hot Springs State Park. (Jeremy Shay photos)



EASTERN SHOSHONE

Veteran LeBeau advises others to learn about FB Treaty

FORT WASHAKIE, Wyo. — Wade LeBeau believes the Fort Bridger Treaty of 1868 is alive and evolving because the Treaty matters.

He is an enrolled Eastern Shoshone tribal member and has all over the country — some in Vegas, California, Utah and Western Shoshone. His great grandfather was an enrolled Shoshone-Bannock. His grandparents are also Eastern Shoshones.

Wade began learning about both the 1863 and 1868 treaties after returning from the military. He often wondered what the true rights are in Fort Washakie. He's seen a lot of changes and also saw how the Shoshone-Bannocks assert their rights in a different way than Fort Washakie.

He decided to research them and the more he dug, the more he became interested in Treaty rights especially if he were to have children to assure the rights would be protected.

Wade said he became more fascinated and that is how he started to learn how to be a Shoshone because prior to it, he didn't really know what it meant or the significance it had in being Shoshone in this country.

He spoke with tribal members in the area and learned that



Wade LeBeau

few people understood their rights. He visited with elders such as Starr Weed Sr., Irene Pingree and others from that era and they explained simple things to him but he needed more answers.

His learning helped him realize he needed to start teaching people about the Treaty it exists and is still relevant today. "Because many people around here kept saying oh that is just a piece of paper, it doesn't mean anything anymore." Another thing that was mentioned was they broke that treaty, so it doesn't matter.

However, LeBeau said, "Well the treaty matters and for the 150 year signing of the 1868 Fort Bridger Treaty, it became more and more important to get that out to tribal members. Our treaty is here, it's alive, it is evolving, but we have rights that nobody in this country has."

"Those rights can only be asserted by Shoshone people and nobody else," he continued and it is basically getting people to understand the foundation. Now a lot of members are learning that and we can get into more details of it. He believes this year with the 150th anniversary, that it will spark even more interest.

Tribal Health Director Meyers says many challenges on Rez

By ROSELYNN YAZZIE

Sho-Ban News

FORT WASHAKIE, Wyo. — David Meyers is the Executive Director of Eastern Shoshone Tribal Health Programs. He works and does outreach with the community for the Fort Washakie Indian Health Service and tribal programs.

The Tribal Health Programs were established for IHS to get into the homes and provide education, awareness, prevention and wellness activities for the community. The CHR Programs provides support to community members who are homebound. Transportation services are available for those who need it to make it to their appointments.

Tribal Health programs work through the 638 grant contract and sub-awards, such as Emergency Preparedness, Cancer Program, CHR, eye glass program, they used to have suicide prevention, but no longer do.

A challenge pertaining to health on reservations includes transportation, since so many places are so spread out. He said they are usually understaffed to do all transports.

Some of the major health issues on the Eastern Shoshone reservation include the obesity, diabetes, hypertension, heart disease, cancer, teaching nutrition and healthy eating. He said people aren't ready to see change in the foods they're used to eating, for example frybread. He said he doesn't mean to cut things out entirely, but to minimize the amount of unhealthy foods one eats.

Opioid abuse is another thing they struggle with on their reservation, Meyers said it was a hard thing to track and greatly

impacts the youth. Along with alcoholism it's a cycle of dysfunction that is taught. Other drugs like meth and heroin addiction are problems too. The tribe has a recovery program that assists with the problem.

"Not only with nutrition, it's a battle along with everything that's going on out here on the reservation," he said.

Eastern Shoshone has a Dialysis Center and its impact has greatly helped the community. Before it was there patients had to travel two to four hours to access one. Several of the surrounding communities also utilize the Dialysis Center.

Meyers is a member of the Eastern Shoshone Tribe. He got his degree in social science and previously worked with youth teaching wellness in various capacities.

Meyers said being the Executive Director of Eastern Shoshone Tribal Health Programs has opened his eyes to the disparities on the reservation. He said there is also a lot of positive with the people who are doing good work and trying to make a difference for their families and their community.



David Meyers



NEWE HISTORY

Aboriginal land of Shoshone-Bannock people was vast

The Shoshone-Bannock or Newe people have our own Creation story that explains the gifts that were given to us by the Creator and why it is so important to respect all things and creatures – the water, the land, the air and the animals.

The aboriginal land of the Shoshone-Bannock people was vast and encompassed areas that extended into what are now Canada and Mexico. Before the people acquired the horse, smaller bands traveled in family groups in smaller, subsistence cycles living off the resources found in areas known as “teviwa” or “tebiwa,” the homelands of the numerous bands of Shoshone-Bannock people.

The family groups or bands were often identified by names for the areas they traveled or by the food they hunted or gathered. Some of the groups moved to the Fort Hall Indian Reservation included the Siihwoiki I or Syywoki-I, meaning “willows standing in a row” or “on the way back from the country of abundance,” meaning the lower Snake, the Coie area;

Shoho agaideka: meaning cottonwood-salmon eaters, living around Payette and Weiser Rivers;

Tide’bihua or Bia’agaideka: meaning “Big salmon” they caught them in the little dam they fixed and these bands roamed from Glenn’s Ferry to Bruneau to Owyhee, Nevada. In the summer they came over to Glenn’s Ferry and in the Snake River, bia’honu, “Great Ditch.”

Pohogoy: meaning “sagebrush people” “sagebrush north from” those bands found in the Fort Hall area.

Agaidyka’a: meaning “salmon eater” those bands found in the Lemhi, Salmon River and Pahsimeroi Valleys

Tukudyka’a: it means the “eaters of the mountain sheep”; a part of the same general tribe as the Agaidyka’a, or Lemhi proper, down on the main Lemhi River. The main difference is that the Tukudyka’a remained in their isolated villages, largely on the Middle Fork of the Salmon, and on the whole, on the upper drainage of the Salmon River.

Yahandyka: it means “groundhog eaters,” refers to bands roaming from Raft River to Spencer, Idaho.

Hu’kundeka or so’na bahe-deka: meaning “wheat eaters,” those that live around Bannock Creek to Raft River.

Saidyuka’a: meaning literally “under tule (roofs)” referring to the mountainous area southeast of the present Pendleton, straight south of the Umatilla Reservation, was up to the time of the Bannock War a place of resort for various Paiute groups including a few Bannock families from Fort Hall who before 1878 roamed as far westward as Warm Springs (not as has often been asserted “tule eaters” which would be saidyka’a) refers to the Umatilla, Walla Walla and the Nez Perce.

In 1805, the Lewis and Clark party encountered Shoshone speakers in what is now known as the Salmon River area, they were led by Sacajawea, a young Shoshone woman whose brother Cahmeawait was the leader of her family band. She persuaded her brother to sell the expedition horses to continue their journey to the Pacific Ocean.

By 1810 fur trappers began to arrive to trap the rivers and

streams in southern Idaho, which led to constant threats to and disruptions to the Shoshone and Bannock subsistence lifestyles. In 1834, Nathaniel Wyeth founded the Fort Hall Trading post near the Snake River in the vicinity of the present day Bottoms. Fort Hall became a station for travelers on the Oregon and California Trails, which crossed the “teviwa” or homelands of many Shoshone and Bannock bands.

In 1843, a permanent white settlement in Bear River Valley in southeast Idaho was established and settlers continued to move closer to the Shoshone and Bannock homelands. Relations between the white settlers and Indians became increasingly tense as Indians encountered animals owned by white people in their hunting areas and the loss of grasses, roots, access to water and other resources becoming more and more limited. Numerous conflicts between Indians and whites mounted, resulting in Idaho’s Territorial Governor Caleb Lyon attempts to negotiate Treaties with the bands to have them moved to Reservations.

Congress created the Peace Commission of 1867-1868. Commissioners included Generals Sherman, William Harney, Alfred Terry, and later General Augur. The Commissioner of Indian Affairs Nathaniel Taylor proposed to the Commission.

Two big reservations on the Plains; Military operations be directed by the Indian Bureau; Peace Negotiators be sent to achieve a general and lasting peace on the West.

The Treaties of the Great Peace Commission were the last ratified by Congress. In 1871 Congress decided to stop making treaties with Indian Tribes. The Fort Hall Reservation was established on June 14, 1867 by President Andrew Johnson by Executive Order on the Advice of Interior Secretary W.T.

Otto. It was designed to accommodate the Boise-Bruneau Shoshoni bands, who were led by Chief Taghee.

The Great Treaty Council of 1868, also known as the Fort Bridger Treaty (Bridger#2) is significant in that it was the last treaty council specifically for the purpose of establishing a reservation – actually two - Wind River and Fort Hall. Thereafter reservations were established by Executive Order or Congressional enactment.

A total of 11 treaties were signed with the leaders of the Bannock and Shoshone people but only one (July 3, 1868) of these 11 treaties was officially ratified by the Senate as required under the United States Constitution. In addition, two Executive Orders were issued by the President and two Agreements signed.

July 2, 1863 Treaty with the Eastern Shoshone (Sosoni) Fort Bridger re-established friendly and amicable relations between the bands of the Shoshone nation and the U.S.; the boundaries of the Shoshone country identified but western boundary left undefined, no Shoshones from that country were present...(Unratified).

October 14, 1863 Soda Springs Treaty - Treaty of Peace and Friendship, signed by mixed Bands of Bannocks and Shoshones. The terms of the July 2, 1863 Treaty made a part of this Treaty. Roads now used from Soda Springs and the Beaver Head Mines and Salt Lake and the Boise River shall be free and safe for travel. Country claimed by the said bands jointly with the Shoshone, extends from



Pat Tyhee, a son of Chief Taghee



NEWE HISTORY

Fort Hall Indian Reservation now consists of 546,306 acres

the lower part of Humboldt River, and the Salmon Falls on Shoshone River, eastwardly to the Wind River mountains (Unratified).

October 10, 1864 Treaty of Fort Boise - Release title and interest to all lands to 30 miles on each side from the center of the Boise River and to all country drained by the tributaries of the Boise from its mouth to its source-except so much as the government of the U.S. shall deem proper and set apart as a reservation...with the right of equally sharing the fisheries of said river with the citizens of the U.S. Provided the U.S. will make the same provision for our welfare that the U.S. have made with the most favored Tribes with whom it has made treaties. (Unratified)

April 12, 1866 Bruneau Treaty - Caleb Lyon Treaty with Chiefs and headmen of the bands of Shoshones occupying and claiming certain lands south of the Shoshone River between Salmon Falls and the mouth of the Owyhee, and extending south to the summits of the Goose Creek and Owyhee range of Mountains. Indians secured the right of taking fish in the Shoshone or Snake River at their accustomed grounds and stations in common with all citizens of the U.S. and the right to hunt and gather roots on open and unclaimed lands. (Unratified)

August 21, 1867 Long Tom Creek Treaty - With the Bannock Indians and Gov. D.W. Ballard. Agreed to remove the Bannocks from the Boise Valley and go to Fort Hall Reservation provided that such reservation belongs to the Bannocks. (Unratified)

June 14, 1867 Executive Order-adopting recommendation of Commissioner of Indian Affairs to establish boundaries as defined by the local Indian agents: The Boise and Bruneau bands of Shoshones and Bannock Reservation: "Commencing on the south bank of Snake River at the junction of the PortNeuf River with the Snake River; then south 25 miles to the summit of the mountains dividing the waters of Bear River from those of the Snake River; thence easterly along the summit of said range of mountains 70 miles to a point where Sublette road crosses said divide; thence north about 50 miles to the Blackfoot River; thence down said stream to its junction with Snake River; thence down Snake River to the place of beginning." embracing about 1,800,000 acres, and comprehending Fort Hall on the Snake River within its limits.

July 3, 1868 Treaty with the Shoshoni (Eastern band) and Bannock tribes of Indians, 1868 (Fort Bridger Treaty) 15 Stat. 673.

September 24, 1868 Treaty with the Shoshones, Bannocks, and Sheep eaters - Unratified - Virginia City, Montana. (Unratified)

July 30, 1869 President Grant adopts recommendation of Secretary of Interior; Bannock reservation mentioned by the second article of the Treaty of 1868 to be included within reservation established by June 14, 1867 Executive Order.

February 12, 1875 Lemhi Reserve established by Executive Order for the exclusive use of the mixed tribes of Shoshone, Bannock,

and Sheep eater Indians. This Reserve was later surrendered by the Act of 1907.

As the various bands of Shoshone and Bannocks were displaced from their traditional "teviwa" they were forced to remove to the Fort Hall Reservation. The Treaty provisions of the Fort Bridger Treaty provided some subsistence for those who stayed year round on the Reservation, however the increased population and the lack of provisions for all Reservation residents lead to reduced food rations.

Early agents allowed many bands to continue to exercise the subsistence lifestyle to procure food off-Reservation to prevent further food shortages, but the Bannock War of 1878 and the increased white occupation of subsistence areas restricted the Newe to the Reservation.

On July 3, 1882 the Utah and Northern Railroad secured an east-west right-of-way for a railroad through the Reservation.

September 1, 1888 - This agreement between the United States and the Shoshone and Bannocks allowed for the cession of the Southern portion of the Reservation from the South Portneuf River to the Pocatello Townsite. The cession agreement allowed for the survey of the Pocatello Townsite with such lots and blocks to be auctioned off to the highest bidder; the proceeds of such auction to be deposited with the Treasury of the United States to the credit of the Shoshone-Bannocks. It further authorized a right-of-way for the Utah and

Northern Railroad that had been built ten years earlier in 1878 running from the Blackfoot River to the southern boundary of the Reservation. All prior provisions of existing treaties between the U.S. and the said Indians were not affected by this cession.

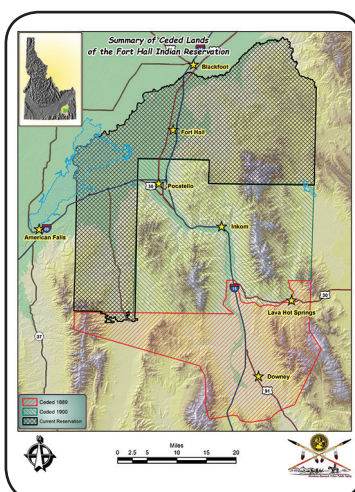
February 23, 1889- agreement with the Shoshone, Bannock and Sheep eater Indians of the Fort Hall and Lemhi reservations. The agreement provided for 1) the surrender of the Lemhi reservation and removal of Indians to Fort Hall; 2) The Surrender of the southern half of the Fort Hall reservation totaling 325,760 acres; 3) allotment of some lands at Fort Hall; Lemhi Indians to be paid \$4000 for twenty years; Fort Hall Indians to be paid \$6000 for twenty years.

Final closure of the Lemhi Reservation didn't take place until about 1910. However, many people didn't move to Fort Hall until the early 1970's.

June 5, 1900 Cession - Surplus lands opened for settlement 418,500 acres ceded for \$600,000. Off-Reservation rights preserved; \$75,000 for a school; Indians can choose to remain or take allotments on the Reservation.

An 1888 Congressional Act originated the City of Pocatello when 1840 acres of treaty-reserved lands were opened for settlement.

The Reservation land now consists of 546,306 acres of land within the boundaries; 97 percent of which is individually and tribally owned.





BUSINESS COUNCIL

Small: Regulations ensure Treaty rights protected

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

FORT HALL – The Shoshone-Bannock Tribes is a subsistence tribe and consistently exercises Fort Bridger Treaty rights guaranteed in Article 4 “but they shall have the right to hunt on the unoccupied lands of the United States so long as game may be found thereon.”

Fort Hall Business Council Chairman Nathan Small said because of the regulations in place to protect Treaty rights the game will be found. “Gone are the days of old when people used to hunt year round. We don’t want our people wasting food or commercializing the food by selling it because we are a subsistence tribe – we get all our food to eat, to care for our families and that’s what it’s all about.”

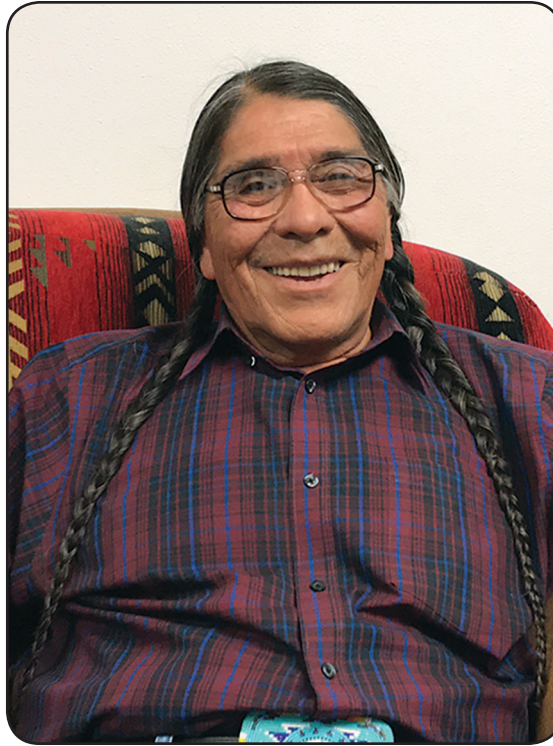
The Tribes have also become co managers with the Forest Service, Bureau of Land Management and other federal agencies. They’ve also entered into an agreement (Fish Accords) with the Bonneville Power Administration to do habitat enhancement and in talks for a hatchery. “We’re always moving forward with so game can be found and it’s about the Treaty.”

He said the other parts of the Treaty such as health care, education, etc. has been hard for Congress to keep up as the federal government isn’t really meeting the needs of the tribal people, “It’s been something to continuously fight for those rights and keep Congress online.”

Small was first elected to the tribal council in 1988 for a term then served as gaming manager for ten years. In 2007 he served two more terms, went off, then was again elected in 2017. He believes his training as a court advocate had helped and he advocates for the Tribes. “I have been happy with what I’ve been able to accomplish.”

Concerning the Fort Hall Indian Reservation boundary, the problems were created because of a surveyor that didn’t do what he was supposed to do and a big chunk of land was taken, later on it was the railroad then the Allotment Act that further reduced tribal lands to what it is now. The Tribes are in talks with the Department of Interior in getting the railroad land back and the land lost through survey error that is estimated to be 600,000 acres. “We hope to get that back,” he said.

The FHBC recently voted to allow tribal members who live within the ceded areas to exercise off reservation Treaty rights because in his opinion being a resident is a regulation not a right. He said the regulations were put in place in the 1976



Nathan Small

Game Code and residency isn’t written in the Treaty or Constitution. He said regulations can be modified. “Every so often we need to take care of our membership – have equal protections when they lack jobs or housing – people have to live somewhere and they shouldn’t be losing their rights,” he continued. The regulations need to be looked at from time to time to allow that.

Regarding challenges to the Treaty, the Tribes need to keep an eye on a hunting case involving Clayvin Herrera, a Crow tribal member, now before the U.S. Supreme Court and the U.S. Solicitor General’s office is recommended it be heard. It involves off reservation hunting rights as the Crow treaty has basically the same language as Article 4 in the Fort Bridger Treaty. Small said the Tribes need to be prepared to act. “If the Supreme Court does something and takes away those rights it will have drastic implications on us.” He’s not sure how our Tribe or tribal people would be able to do without if it’s all taken away. “We definitely need to fight for that we can for that.”

Another challenge is interacting with the Environmental Protection Agency on the Superfund sites located within or next to the Rez. For example FMC is a long drawn out fight that continues. He said not only is FMC trying to pack and leave but the federal government is allowing it without first cleaning the hazardous waste. In addition Simplot is also wanting to expand their Superfund site by allowing a land exchange with BLM. “These are federal agencies supposed to be looking out for our best interests. It’s a continuing education process to make sure the feds know where we are coming from when they’re supposed to be looking out for our best interests.”

In addition the Northwest Band of Shoshone trying to use the Fort Bridger Treaty and the Fort Hall Reservation as a means for their hunting and fishing, “Of course we don’t agree with that and they are in state court right now – we’re probably going to have to get involved in that case.”

In educating upcoming youth about the Treaty, Small said the Tribal Member Treaty Rights workshops were created for that purpose. He said having curriculum in the tribal school would also help. He also believes youth need to be taught how to take care of an animal such as skinning and gutting, along with salmon once caught. “Young people need to know wasting an animal is not a good thing – need to take care of – it’s food and a way of life to make sure those things will be there forever, under the Treaty it says so long as game can be found.”



FHBC

Shay: The Fort Bridger Treaty changed everything

By ROSELYNN YAZZIE
Sho-Ban News

FORT HALL - Darrell Shay is the Vice Chairman of the Shoshone-Bannock Tribes. He earned a degree in political science and public administration.

This is his third term serving on the council as he also served in the mid 80s and mid 90s. He's worked for the tribal government for about 37 years in different capacities, mainly upper level management. He worked as an Assistant Land Use Director, Executive Director for the Housing Program, worked for the New Housing Development Program, oversaw Tribal Construction Department, he was the Economic Development Specialist for the Planning Department and was the Language and Culture Preservation Director. In all his positions he's had a lot of close relationships working with the council.

He got on the council to make changes and wanted to see it go in a different direction. In the short time he served, he felt he accomplished that by working to improve the Tribes financially, providing direction to the youth, working with elders and working on social problems the Tribes face. He's helped where he can to lend a cultural perspective to the problems that arise.

He said the Fort Bridger Treaty changed everything.

For thousands of years the people existed and were independent. They did what they wanted and survived how they thought they should survive and went after the resources to keep them alive, as well as the social infrastructure was intact.

Shay said the Fort Bridger Treaty gave the people a dependency on the federal government and were designed to protect the Indian people. He said in a lot of cases the Native people were taken advantage of and when the peace



Fort Hall Business Council Vice Chairman Darrell Shay

commissions came out they tried to create treaties to gain title to the land. However, he said the Shoshone people were treated a little better in the negotiations for the treaties.

One of the things the Shoshone-Bannock Tribes have that other tribes don't are the off reservation hunting and fishing rights.

"Our ancestors wanted to ensure that, when they got placed on the reservation they still wanted to be able to go out and subsist, provide for their families. Due to the short amount of experience they had with the federal government they didn't always keep their word," he said.

Chief Taghee was the negotiator for the Bannocks at the treaty session and was asked where he wanted his reservation. He identified the reservation in the Portneuf Valley are and the Camas Prairie. The area was surveyed and the guy who did it made an error costing the tribe over 600,000 acres. Some of the territory was ceded, eventually making it over a million acres lost.

The Shoshone-Bannock Tribes protect the off reservation hunting and fishing rights and are the most important. He said when the treaty was signed it was did so between two sovereign nations and in good faith.

"We're still holding the U.S. government to those promises," said Shay.

He said they're still fighting the government to uphold their promise to provide funding for Indian Health Services, BIA to protect lands, provide education, and expand protection into the off reservation areas for hunting and fishing. He said they're doing everything they can to try to make sure the game is found thereon.

"The Fort Bridger Treaty is considered to be the supreme law of the land and they (the U.S. government) can't just arbitrarily break it. They're wrong when they do that. You know we've lived up to our promises, but has the U.S. lived up to theirs?"

He said some of the dangers to the treaty are from the tribal members themselves because if they go out and violate the hunting rules, like wasting game or hunting on private lands, the state and federal governments are always looking for ways to prevent the tribal people from exercising those rights. It's also important for the membership to go out and get the fish using traditional methods.

He encourages tribal members to exercise their treaty rights in order to strengthen them.

He said having treaty rights is important because it separates the treaty tribes from the rest of the United States and if you know that you need to pass that on. He said the importance of the treaty needs to be constantly taught to the younger generations because they are the leaders of the future.



BUSINESS COUNCIL

Treaty was way to preserve sovereignty & some land base

By LACEY WHELAN
Sho-Ban News

FORT HALL — Fort Hall Business Council member Dan Stone says an important thing to remember is the ancestors who signed the Fort Bridger Treaty thought about us give or take seven generations.

Ancestors thought about us in the future, so we can do no less but to think that far ahead.

He is a Lemhi Shoshone and a descendant of Chief Taghee. He is the Fort Hall Business Council secretary and is finishing his last year on the council.

Stone says he made the choice to go to college and received a philosophy degree from Idaho State University. He attended law school at the University of New Mexico and graduated from the University of Idaho. He's worked for ten years with the Shoshone-Bannock Tribes Fish and Wildlife department, specifically with salmon issues.

Stone said several elders asked him to run for the FHBC. He is going back to work for the Fish and Wildlife department to honor the Fort Bridger Treaty. It's been great to work the policy side to talk about the big picture issues, but is ready to work for the treaty and make sure the obligations are upheld working with federal agencies.

He said the Fort Bridger Treaty is a recognition — our way of life was about to change and the treaty was a way to preserve our sovereignty and some of our land base. It was almost a sad moment for a lot of tribes, the Fort Bridger treaty made Fort Hall the “go to” reservation for all Shoshone's in Idaho, and they eventually all were being forced to the Fort Hall area, whether they intended it or not this eventually became a home for a lot of Shoshone people coming from Idaho, Wyoming, Nevada, Utah, and Montana.

Stone said the original boundaries in 1867, implemented 1.8 million acres more or less. In 1868 there was a designated a treaty which would be set-aside for the Bannocks. In 1869 the President of the United States issued another executive order, which was referenced in the Fort Bridger Treaty that initially included 1.8 million acres more or less. The important thing to remember is the boundary that was surveyed was 1.2 million acres, which is not the right amount that was promised, so right from the start, the amount of land was shorted by 600,000. There will be further effort to be done to restore this land back to the tribes in the near future. There will also be more efforts to enhance our presence on our ceded lands, the city of Pocatello the railroad yard, Marsh Creek, the Chesterfield area, and also the Camas Prairie area, Stone says he would like to see all the areas come back to the Tribes, but knows it will be a uphill struggle.

Stone says the Fort Bridger Treaty established a perma-



Fort Hall Business Council member Dan Stone.
Photo courtesy of Public Affairs Office.

nent home for a new political group that would later become the Shoshone Bannock Tribes, as the tribes made this area their permanent homes, and the tribes does have that ability to extend the hunting privilege to whomever tribal members they see necessary. Ultimately it is a membership decision, but to extend to off reservation right to hunt can be a reasonable approach. The decision is based off of the need to feed their families, but keeping in mind they are trying to preserve our own resources to protect from over harvest, he feels the extension is appropriate and he feels this is a reasonable decision for tribal members who live in the Pocatello area, to exercise the rights to feed their families. Stone understands the need for housing, and how hard it is for young families to be able to come up with money for down payment on a house on the reservation to establish residency.

He said there is many challenges on the provisions of the Fort Bridger Treaty the first being health, the federal government has to provide the tribes with a doctor, and they have provided IHS services,

which are not meeting the needs of our people, he thinks we could be getting a lot more services which we need from them.

Education — we were supposed to be provided with a schoolhouse, and provide us with teachers, but are our kids getting enough? He thinks we are meeting the baseline, but are we really preparing our kids for the challenges they will face?

Agriculture wise the treaty talks about educating he Tribes and cultivating lands and having livestock, he feels the government has provided us with an extension agent, a range management program and agricultural loans through the us department of agriculture, but only the base needs are being met but it's not helping our membership get into these industries.

The biggest challenge is a constant dispute between the government and the Tribes, and to what extent are those obligations owed, or to what extent are the obligations being met. When we say we feel like the federal trust obligation to us via this Treaty, this agreement needs to be at this level, we need these needs met, and the federal government says no, we provided you with some minimal amount of funding to cover these needs, and this will become the biggest fight.

He believes moving the Treaty forward the next 150 years as technology progresses, access to healthcare becomes more limited and more expensive and how are we going to move forward and keep the federal governments obligation to us consistent with our intent to the Treaty.

BUSINESS COUNCIL



Thompson: Protection of Fort Bridger Treaty priority

FORT HALL - Donna Thompson, Fort Hall Business Council member said the protection of the Fort Bridger Treaty is the number one priority.

"The original Treaty signers - our ancestors made it clear without the knowledge of the English language or how to read and write to not only set aside a large land base but also retained subsistence rights to unoccupied lands."

She said although the reservation has been diminished throughout the years, "We still can boast that we own approximately 97 percent Tribal and In-

dian owned of our current land base."

She said now is the time for us to protect our boundaries against encroachment and insist the boundaries are true and accurate.

"We as tribal leaders and members need to acknowledge all past and present leaders that have made long lasting efforts to uphold our treaty and exercise our rights and remember being a Shoshone-Bannock Tribal member is a privilege not a right and we must all due our share to protect our treaty."



At right: Donna Thompson

Tino Batt: All are fortunate to exercise Fort Bridger Treaty rights



Tino Batt

By LACEY WHELAN
Sho-Ban News

FORT HALL - Tino Batt is the Fort Hall Business Council treasurer and he is currently serving his fourth term.

As treasurer, Batt is involved in monitoring the Tribal financial

management and accounting practices of all the Tribal entities operating with the tribal government structure.

Batt has been on several boards and continues to serve on several various advisory committees. Batt has also been the coordinator for the annual Shoshone Bannock Indian Festival. He obtained a Bachelors of Science Degree in Human resource/corporate training and development from Idaho State University.

When asked about the significance of the Fort Bridger Treaty to the Shoshone Bannock Tribes, he said it is a contract between the band of the Bannock and Eastern Shoshone and the U.S. government. The Constitution declares treaties to be "The supreme law of the land" and is superior to state laws and state constitutions. That is why the Tribes consult directly with the federal government because of the many promises outlined in the Treaty including medical, food, education, etc. "We as a tribe are very fortunate that we continue to exercise our off reservation hunting and gathering rights, which is significant, compared to other tribes," he said.

When asked about some of the challenges the Shoshone Bannock Tribes face regarding the Fort Bridger Treaty and how to hold the trustees accountable, Batt says under the constitution, Congress has the power to regulate commerce with the Indian tribes. Over time with legislation and Supreme Court cases our treaty has been scrutinized and diminished.

"We as a tribe continue to remind and educate every administration of the trust responsibly. We now fight our battle in the courts over language and interpretation of past legislation, which impact not just us, but others in Indian Country," Batt continued. "We continue to pray on the intent of our ancestors, that had agreed upon as well as our inherit right as Newe people, given to us by our creator, in which there is no written law."



BUSINESS COUNCIL

Edmo proud tribal leaders had forethought to sign Fort Bridger Treaty

By ROSELYNN YAZZIE
Sho-Ban News

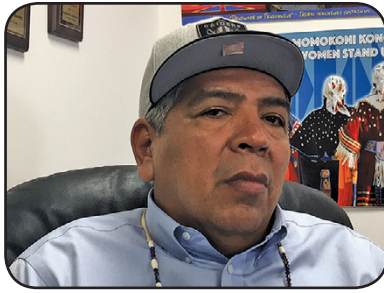
FORT HALL - Ladd Edmo is the Sergeant at Arms for the Shoshone-Bannock Tribes.

He ran for the FHBC to represent the Tribes to be a leader and express his interest for the land, rights, water, Fort Hall Casino and Tribal Enterprises. His vision is for the tribes to stay on the right track, especially since the Tribes are one of the biggest employers on this side of state.

Edmo said the Fort Bridger Treaty of 1868 was established to give the people a sense of being, ownership and gives the reservation and certain rights the Shoshone-Bannock people can exercise.

"I take pride and I know a lot of people take pride in that," he said. Adding the people have the reservation and they should fight to protect it. He said the Tribes are buying other lands they believe should come back into ownership. He said in the future the Tribes will have more land.

He said the Shoshone-Bannock Tribes are protecting the Fort Bridger Treaty Rights from a legal aspect when they exercise their hunting rights when there are violations. When there are any other federal agencies trying to take jurisdiction over them they have to defend the



treaty rights. Federal agencies have fiduciary rights over the Shoshone-Bannock Tribes because of the treaty.

Federal trustees are held accountable by meeting with them. He said when there are new people coming in they want to change the whole structure of their department, whether it's the USDA, the U.S. Forest Service, the FAA, and others and those particular ones they have to educate them all over again.

"We do hold these rights that were made with the United States government not with the state and there's a lot of conflict and confusion when those things arise," said Edmo. "We meet with them on a needed basis."

Other challenges are setting up the government-to-government meetings, state issues, economic development they want to

expand.

Edmo said the Shoshone-Bannock Tribes would like to be recognized for their economic contribution to the state of Idaho.

"If our local communities can understand and work with us I think those kind of challenges would be a lot easier for sailing down the road into the future," said Edmo.

Edmo said he's proud and thankful for the tribal leaders had the forethought to sign the treaty for the betterment of the future generations, although it was a challenge in understanding the English language.

He said they want to continue exercising the hunting rights although the game may not be there due to over hunting and famine or disease. Then what are we going to do, he asked.

"We have to change our habits. We have to change our ways," he said. Adding, salmon used to be abundant back in the day but if one goes up there today they are sparse and few between.

Some things being done are fisheries rehab and fiduciary rights with the state and federal agents to deal with endangered species.

He said as long as he is representing the Tribes he will do his best to protect the Treaty Rights.

Tyler: Treaty is supreme law of the land and needs to be protected

By LORI ANN EDMO
Sho-Ban News

FORT HALL - Lee Juan Tyler, Fort Hall Business Council member, believes the Fort Bridger Treaty is a powerful agreement with the United States equal to nation-to-nation status.

It's the supreme law of the land and needs to be protected. "The Treaty is strong and needs to be respected," he said. Our Indian people used tobacco in a sacred manner to bless the Treaty so it can't be broken.

Tyler became a tribal leader after participating in tribal ceremonies and events, along with learning about history and studying the Treaty. He finished his degree at Idaho State University and worked a variety of jobs when he decided he wanted to protect the Shoshone-Bannock Tribes. One day he was working with his mentor the late Willie Preacher and was asking whom he should vote for? Preacher said why don't you run so Tyler did, was elect-



ed in 2005 and served for 13 years.

He said he started learning how the government operates and learned from past leaders. "It's an honor," to serve he continued but the Tribes are still having issues with surrounding communities and being challenged. He said they're working to get the railroad lands returned.

Concerning the reservation boundary and a survey error that occurred when the reservation was established, the FHBC is working to get it returned, "The land needs to come back to us and we're still working towards it,"

Tyler said.

When asked about allowing tribal members to hunt and fish off reservation who live in ceded areas, he believes it's okay as long as they follow through with the Treaty language.

Challenges to the Treaty include dealing with health care issues and PL 280. Environmental concerns are also important such as in the Columbia River ecological system, Tyler said. He also reflected on civil rights violations, and the trust responsibility of federal trustees.

He advises tribal youth our tribal people are unique when we speak our language, participate in ceremonies and pray. He encourages them to keep balance in their life because it's a tough road especially if one gets off balance. He also encourages youth to stay away from negative influences. Tyler believes Treaty education should be taught in elementary schools. "We need to follow our laws - we have unwritten laws to share with our people, along with the articles from our Treaty," he said.

SHOSHONE-BANNOCK



Fish & Wildlife projects ensure Treaty rights continue

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

FORT HALL – Providing for fish, wildlife and their habitat in the Snake River Basin and its tributaries such as the Salmon River is a big responsibility of the Shoshone-Bannock Tribes' Fish and Wildlife Department.

The Tribes' provide for production and habitat projects that will ensure future generations of Tribal members have the opportunity to exercise off-reservation Treaty rights as reserved in Article IV of the Fort Bridger Treaty of 1868. The Tribes have to actively work outside the Fort Hall Indian Reservation to provide for production of salmon and habitat restoration; otherwise fish and wildlife populations could be lost.

Tribal Fisheries Policy Representative Claude Broncho said gathering is also inclusive of Fort Bridger Treaty rights. "The Tinno Case in the Idaho Supreme Court determined fishing is hunting and to gather is also hunting - we try to preserve that." Gathering is going out to get all different medicine plants and food sources wherever we roamed because we migrated through the seasons and we still do that to this day, he said.

The Tribes also self-regulate hunting fishing through approved regulations from the Fort Hall Business Council. Broncho said. "When we're out there talking the talk, we're managing everything from anadromous fish to big game," he said. For example when Shoshone-Bannock tribal members hunt buffalo off the Rez, the Tribes have their own enforcement officers present.

Shoshone-Bannock Tribal members who make the Fort Hall Indian Reservation their home are guaranteed off reservation rights pursuant to the Fort Bridger Treaty of 1868 Article 4 that reads, "They shall have the right to hunt on the unoccupied land of the United States so long as game may be found thereon and so long as peace subsists among the whites and Indians on the borders of the hunting districts." Tribal members who are non-residents can hunt and fish on the reservation only.

However, even before the Treaty was signed, the Shoshone and Bannock people roamed the various off reservation sites to harvest and subsist upon the fish and wildlife. It's a tribal right rather than an individual right.

U.S. v Oregon

The Shoshone-Bannock Tribes, along with the four down river tribes – Confederated Tribes of Umatilla, Nez Perce, Confederated Tribes of Warm Springs, Oregon and the Yakama Nation of Washington are full parties in the U.S. v Oregon case. In addition the states of Idaho, Oregon and Washing-



Racehorse family members spearfishing on the Fort Hall Bottoms.

ton, along with the Department of Justice and NOAA. (National Oceanic Atmospheric Administration) are also parties. The case is a combination of two cases *Sohappy v. Smith* and *U.S. v Oregon* that legally upheld the Columbia River treaty tribes reserved fishing rights according to the Columbia River Inter-Tribal Fish Commission. The *Sohappy* case was closed in 1978 but *U.S. v Oregon* remains under the federal courts continuing jurisdiction serving to protect the tribe's treaty reserved fishing rights. The U.S. District Court considers the Shoshone-Bannock Tribes as a full party to *U.S. v Oregon* and is treated like any other tribe under the Columbia River Fish Management Plan.

The Plan is a result of the lawsuit Broncho said and it manages the whole Columbia River watershed and habitat. It was just signed off in the last two months from the period 2017 through 2027. It's a long-term agreement developed from the mouth of the Pacific Ocean all the way up to Canada, along with the Snake River and Salmon River tributaries. It's tied to listed anadromous (ocean-going) fish.

The Tribes participate in monthly meetings and have to work with federal, state and tribal laws on harvest issues such as the Endangered Species Act and the Marine Mammal Act among other laws. Under the plan, the Tribes get one million steelhead eggs, 540,000 smolts (young salmon that migrate to the sea for the first time) and 300,000 Chinook eggs for production that go up into South Fork of the Salmon River. *US v Oregon* and the Columbia River Fish Management Plan is just one piece of anadromous fish management. The Tribes must also work with land management agencies such as the Forest Service, Bureau of Land Management and other federal agencies. The Tribes have to be a watchdog on them as well to ensure that management activities do not adversely impact habitat and our ability to exercise Treaty rights. All fish and wildlife staff participates in developing comments and recommendations on various land management issues.



Claude Broncho



SHOSHONE-BANNOCK

Tribes hope to have a hatchery in upper Salmon River area

Broncho said the Tribes just signed a Memorandum of Agreement with the U.S. Forest Service of the Intermountain Region in April.

In order to ensure that the left hand knows what the right hand is doing the Tribes Natural Resource Departments hold monthly meetings to address on and off reservation issues.

Production

Since the mid-90's the Tribes have been planting steelhead eggs in the Salmon River drainage utilizing low-tech production measures Broncho said. The Tribes use upwellers to plant the eggs and he referred to it as a "low tech form of hatchery" to get anadromous fish as close to gravel as possible so they are eating nutrients similar to wild fish before they return to the ocean.

Currently, production sites have been consolidated down to five streams including Panther, Indian, Basin and Morgan Creeks, and the Yankee Fork of the Salmon River. The reduction in sites can be attributed to cost. Weekly monitoring of 25 sites spread over hundreds of miles became cost prohibitive that combined with a loss of assistance from out-side agencies and private landowners proved to be an arduous task for a limited Tribal staff.

Tribal biologist, Lytle Denny and his crew oversee the pro-

duction sites. They are now utilizing upwelling incubators that are gravity fed with stream/spring flow as the water flows up and through rises to the top to keep the eggs rolling. In 2007, the Tribes provided for 18 upwelling incubators, with each upweller containing approximately 60,000 eggs. The incubators have to be monitored to keep bear and big game from knocking them over.

Eventually the Tribal Fish and Wildlife Department would like to have a hatchery in the upper Salmon River area. Through BPA a certain amount of dollars has been earmarked for Crystal Springs Hatchery in Springfield, Idaho, however Broncho said if it doesn't go through, they are considering a low tech one in Yankee Fork and Panther Creek in the upper Salmon River drainage.

"But the Tribes do value the wild anadromous fish," he continued.

A Hatchery Genetics Management Plan has been developed and is utilized in the upper Salmon River basin. The Shoshone-Bannock Tribes is also a member of the Upper Snake River Tribes Foundation that consist of four tribes Burns Paiute, Shoshone-Paiute, Fort McDermitt Paiute Shoshone that involves natural resources and other issues that occur in the Columbia River Basin.



Bear Valley Creek in central Idaho.



Gerald Cleo Tinno



The Tinno Case

By LORI ANN EDMO
Sho-Ban News

When the mixed bands of Shoshone-Bannock Tribes signed the 1868 Fort Bridger Treaty of 1868, it guaranteed off reservation hunting rights to resident enrolled Shoshone-Bannock tribal members.

Article 4 reads, "They shall have the right to hunt on the unoccupied land of the United States so long as game may be found thereon, and so long as peace subsists among the whites and Indians on the borders of the hunting districts."

In order to exercise those rights, enrolled Shoshone-Bannock tribal members must be residents of the Fort Hall Indian Reservation. Non-resident tribal members can only hunt on the reservation and all tribal members must abide by the Tribes regulations.

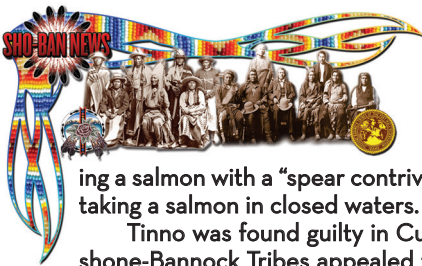
The "Tinno Case" was a landmark Shoshone-Bannock

Tribes Treaty decision where the Idaho Supreme Court affirmed the Fort Bridger Treaty of 1868. The Treaty has survived intact for future generations of Shoshone-Bannock tribal members to enjoy the tribal right of hunting, fishing and gathering through the federal lands found in all the Tribes aboriginal homelands in Idaho, Oregon, Nevada, Utah, Montana, along with the Great Basin and surrounding territories.

The Tinno decision also reaffirmed the Treaty Rights existence beyond the statehood of Idaho.

The Tinno Case involved tribal member Gerald Cleo Tinno (now deceased) who Idaho State Fish and Game officers cited in July of 1968 for spear fishing in a closed area at the mouth of Six Mile Creek on the Yankee Fork tributary of the Salmon River in Custer County.

Tinno was charged with two violations - the first for tak-



LANDMARK TREATY RIGHTS CASE

ing a salmon with a “spear contrivance” and in count two for taking a salmon in closed waters.

Tinno was found guilty in Custer County and the Shoshone-Bannock Tribes appealed the case on Tinno’s behalf to the Idaho Supreme Court with Pocatello attorney Lou Racine (deceased) representing Tinno.

Cleo’s brother Keith Tinno, a former Fort Hall Business Council chairman, said the whole Tinno family was spear fishing on the Yankee Fork. Keith was only 12 years old at the time but remembers the Idaho State Fish & Game officers following behind them as they walked the tributary seeking salmon. “We were fishing along and when we caught a salmon, we’d tie it on the bank.”

He said first his brother Zelford was cited; his fish and spear pole were taken. Keith and Vernon would hand their spear poles to Zelford. Then the IDF&G officers took Cleo’s spear pole away, until all the spear poles were taken.

That’s when the officers arrested both Zelford and Cleo. Their father Jerry Tinno then drove to Challis to make a telephone call to attorney Lou Racine for representation.

Keith didn’t attend the first trial but did go to the Supreme Court trial that was conducted in Blackfoot. “There were a lot of tribal elders that testified and they all said the same thing – fishing went on for generations throughout the Salmon River on down to Oregon.”

He said tribal elders described how they hunted for fish using a spear pole and hook and they’d look under the banks for the salmon.

The decision strengthened the Shoshone-Bannock Tribes Treaty and it protected it, Tinno said. He recalled everyone was happy when the decision was announced. “It felt good.” He remembered a lot of tribal people coming to their house after that.

The FHBC at the time gave Racine a lifetime fishing permit to fish anywhere on the Fort Hall Bottoms.

According to the court transcript, defense witnesses were Dr. Sven Liljeblad, a Swedish linguist who spend numerous years with the Shoshone-Bannock people documenting history and the Bannock and Shoshone languages; Tribal members Daso Nappo; Russell Pokibro; Arthur Tendoy; Gerald Cleo Tinno; Mrs. Jessie Tyler; and Dr. Earl H. Swanson Jr. Ora Tyler was the interpreter.

Attorney Racine submitted a copy of the Fort Bridger Treaty of 1868 as an exhibit, along with treaty notes of General Augure who was the U.S. Government’s representative in the negotiation of the Fort Bridger Treaty; and the June 14, 1867 Executive Order that affixed the reservation.

State Fish and Game officers contention was the words “to hunt” under Article 4 of the Treaty did not reserve a right to fish; that if “to hunt” does sanction fishing, the Indian signatory to the Fort Bridger Treaty did not cede the area where Tinno took the salmon. The state said he must be subject to state laws.

Racine argued on Tinno’s behalf citing that the State of Idaho had no right to interfere with Tinno’s right to fish as his forefather’s did as it is reserved under Article 4 of the Fort Bridger Treaty.

The Idaho Supreme Court ruled that the State of Idaho’s right to preserve the salmon by regulating the taking must not discriminate against the Indian’s treaty right. “There is no evidence the State has given any considerations to the treaty right of the defendant in its regulations,” the court ruling states.

Throughout the court transcript the tribal witnesses testified about tribal and family history – where the various bands of

Shoshone-Bannock roamed and hunted for subsistence. They explained where they speared salmon in the various Salmon River tributaries. Dr. Liljeblad affirmed the stories and explained the Shoshone and Bannock words to hunt – in Shoshone “tygi.”

Tribal Fisheries Policy Representative Claude Broncho said the Tinno Case is very significant and one of the most important to the Tribes. “It distinguished our hunting rights.” He also reminded that spearing salmon is a “Tribal right,” not an individual right. “It’s for resident Shoshone-Bannock tribal members only,” Broncho said. He explained that if a tribal member takes a non-member with them spearing that person cannot help probe in the water or pull the salmon down a hill.

Mark Nye, a senior partner with Racine, Olsen, Nye, and Budge Law Firm in Pocatello said his memories of Racine and the Tinno Case were that he was appreciative of Dr. Sven Liljeblad and was pleased at the chance to make a difference for tribal members.

Tribal Fish & Wildlife Director Chad Colter said the Tinno decision established the fact of hunting the salmon. He too wanted to remind tribal members that salmon spearing is a tribal right. “One illegal action as an individual could hurt all of us as a tribe.”

If one is doing something illegal, he or she could affect everyone’s Treaty rights. He also said tribal members need to observe the Treaty itself – must reside nowhere else, other than the said reservation.

Colter said there are a lot of tribal members living off the reservation assuming they have off reservation rights.

Don Burnett, who was a law clerk for Chief Justice Henry McQuade at the time and was a Dean at the University of Idaho School of Law, said the main importance of the Tinno Case was it put to rest the assertion by state law enforcement that tribal members exercising treaty hunting and fishing rights off the reservation were subject to exactly the same restrictions as other sportsmen would be.

Tribal Attorney Jeanette Wolfley said The Tinno case was a major victory for the Shoshone and Bannock Tribes upholding their right to hunt, fish and gather on off-reservation aboriginal lands.

“The decision was significant because it was a early treaty interpretation case prior to the major Washington Supreme Court fishing cases of the mid-1970’s,” Wolfley continued. “It was also unique because this favorable opinion was written by a State Supreme Court.”

She said often state courts are not sympathetic to Indian treaty rights, but in this case, the Idaho district court and Supreme Court adopted the canons of treaty construction to interpret the words of the treaty in favor of the Tribes, to accept the testimony of Tribal members and expert linguists regarding the Shoshone and Bannock interpretation of treaty language, and reviewed the extensive historical treaty negotiations.

“Today, the Tinno case is still relied upon by the Tribes to protect and preserve the exercise of their inherent right to hunt,” Wolfley said.

Former FHBC member Blaine Edmo said the technical assistance of Dr. Sven Liljeblad and the great legal advocacy of Lou Racine were keys to the decision that has benefited the tribal membership for more than 50 plus years and into the next century with the assistance of the Creator.



ELDER

Boyer: We have to fight for what we call our home

By LORI ANN EDMO
Sho-Ban News

FORT HALL — Shoshone-Bannock Culture Committee Chairman and tribal elder Lionel Q. Boyer said the first treaty can be compared to an Endangered Species Act – it protected Indian life and sovereignty and we were endangered.

The Fort Bridger Treaty of 1868 is important to our tribe because of the language that is in it specifically Article 4 that affords the right to hunt on all public lands of the United States, “We are one of the few tribes that has that language in our Treaty – it’s important to maintain that portion primarily because of our sovereignty.” However prior to the treaties the Tribes had inherent sovereignty as tribal people – the different bands in the area. It was maintained through the U.S. Constitution that recognized inherent sovereignty in order to make treaties.

Boyer said it’s important maintain inherent as well as constitutional, “Young people need to know our ancestors gave up their lives for us to continue on at Fort Hall.” We been doing this for many years and we call it our deniwape –it’s our traditions and culture, he continued, “That’s who we are.” He added through Culture Committee activities many cultural gatherings are conducted throughout the year. “It’s our ancestral land and we do this to let people know we are there to maintain our rights in those areas – our ancestors – we continue to recognize and honor their efforts to provide for our future.”

Lionel has been involved with tribal activities for almost 70 years in one way or another as a council member, tribal chairman, vice chairman, as a fisheries policy representative and in different forums in the northwest. He participated in tribal health boards, alcohol and drug prevention representing concerns for our tribal members.

Camas Prairie

In signing the Fort Bridger Treaty, Bannock Chief Taghee said he wanted our own land that included the Portneuf and Great Camas Prairie areas. A stenographer error misrepresented the handwritten notes spelling it Kansas Prairie yet it clearly

said camas. “

“We never got a change to renegotiate that, it was never brought up and in the meantime treaty signer Chief Taghee was killed on a buffalo hunt – they didn’t bring it back to our people to talk about it,” Boyer said. “It got put out.” Today the Tribes maintain the area that was surveyed by the territorial governor by an executive order assigned to the Bannocks and Shoshones initially in southwestern and southeastern Idaho but that didn’t happen, it ended up being in southeastern Idaho.

He said something worth mentioning is the state of Idaho and the western part of the nation is all junior sovereigns. “We are second sovereigns to the federal government – we were removed from areas we maintained as our land – the bands that roamed and survived and placed on this territory and it became our reservation in southeast Idaho. The Tribes were controlled in that way but in reality promises were made and never kept by the U.S. government, “We had to request to leave the reservation to get our resources we normally went after when were bands – they made boundaries for us and we never understood them,” Boyer continued. “Today we have to continue fighting for what we continually call our home.” The homesteader’s ancestors squatted on our ancestral lands and won’t give it up.

Boyer said young people need to know and understand what he just mentioned. They need to understand who they are, why they are, where they are from and why we are here. “They need to maintain the purpose of our existence treaties they made with members of Shoshone-Bannock bands. They promised to give us a lot of things we never did receive.” He said today we have to continually maintain our continued existence in these areas, “Our young people have to remember it and have to fight for it and it’s not an easy thing – it takes a lot of time and effort.”

He said tribal people are considered a minority in documents of the United States and they also considered us savages but he always asks the question who is the real savages here? That’s a good question, he concluded.



Shoshone-Bannock elder Lionel Boyer at Camas Prairie. (Roselynn Yazzie photo)



BUFFALO HERD

Tissidimit thankful for bond with buffalo, nature

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

FORT HALL — Shoshone-Bannock Tribes Buffalo Herd Manager Lance Tissidimit has a bond with the buffalo after working with them for 22 years and he believes they chose him to be their caretaker.

“All of us at least one time will connect with them one way or another,” he said and he enjoys spending time outside in nature when it comes to the job.

The herd roams in expansive pastures on the Fort Hall Bottoms - north and south pastures - one about 4,000 acres and the other around 3,000 acres. The north pasture is primarily where the hold the two-year-olds and any animals they intend to sell or send to slaughter.

In addition, another 1,000 acres is available on the east side of the Fort Hall Indian Reservation in the Ross Fork District where yearlings thrive from around June to November. “I notice the ones that are up in the mountains are usually around 50 to 100 pounds heavier than the ones that stay down and they have a better coat or fur. They have a chance to get a different type of forage up there compared to what is further down,” Tissidimit continued. It could be because it’s in the mountains and more natural.

The herd numbers range from 250 upwards of 400 head at times. Currently they are about 350 with calves being born. At the end of the year, they’ll find out what the count will be. “I’m hoping we’ll have high numbers on those calves this year. We aver-

age about 80 to 100 calves every year.”

Douglas “Muncie” Osborne works with Lance and they are under the supervision of Mark Wadsworth, Tribal Enterprise Agri-Business manager.

The Shoshone-Bannock herd was established in 1966 with 21 buffalo acquired from Theodore Roosevelt National Park in North Dakota. It’s his understanding the idea was to reconnect with the animal.

Buffalo meat is sold at the Trading Post Grocery store, Buffalo Horn Grill inside the Fort Hall Casino and at the BoHoGoi Café inside Sage Hill Travel Center & Casino. Buffalo jerky is also available and is packaged for sale.

Tissidimit said the market is good for both the meat and live animals. The buffalo meat is at an all time high but it’s always been that way. Ground buffalo meat is particularly in demand. Hides are tanned and the heads are sent to a taxidermist for use in tribal ceremonies or for sale.

With the recent rain the grass in the pastures on the Bottoms is tall providing much forage for the animals.

In the winter, they go as far as they can before supplementing feed. The animals in the north pasture are fed alfalfa but the



Lance Tissidimit

buffalo are in the south pasture range all winter on the grass and he said they’re fine. “There is plenty of forage out there to make it through the winter.”

Cows or breeding animals stay in the south pasture and the bulls are put out in early July. Tissidimit said this year they received five bulls from the Blackfoot Tribe to get new blood and they will be soon be introduced to the herd. He noted they vaccinate for everything though it’s mainly for cattle because there isn’t specific vaccines for buffalo.

Tribal member hunts
 Tribal members are allowed to hunt and their names are selected through a draw process with the Tribes Fish and Wildlife Department. Ten tribal member names are drawn each year and those selected make arrangements with Lance. Hunters usually hunt from fall to January in colder temperatures, but Lance leaves the time of the hunt up to those selected.

A couple of buffalo were in the corrals and he said they were naughty. A young cow reportedly named “Honey” greeted us as we pulled up and she stuck her head through the rails wanting attention. She smelled us and wanted her head scratched before she took off. Lance is right, we connected.



Friendly buffalo cow in corral. (Lori Ann Edmo photo)

NEWE DAIGWA & NEWE YADUANA

Boyer: Language is big part of identity as Indian people

By LORI ANN EDMO

Sho-Ban News

FORT HALL — Marceline “Bel”

Boyer believes it is extremely important to teach the language because it is a big part of our identity as Indian people.

She is the lead language instructor for the Shoshone-Bannock Tribes Language and Culture department. “Most of our people do not know the language, especially the Bannock language,” she said. “Many people do not realize that or maybe they just don’t care. It is a part of our heritage and to know the language makes us unique and whole as Indian people.”

It is also said that when people know more than one language, it enhances their intelligence, Boyer continued.

Boyer learned to speak both Shoshone and Bannock, when she was very young before going to school. “I attended first grade at Fort Hall Elementary School and did not know how to speak the English language. Somehow, I passed into second grade and our parents de-



Marceline Boyer

cidied to enroll us at Blackfoot, where I attended second grade and still didn’t know the English language,” she continued. “There were many white kids there and it was very intimidating. I struggled trying to learn the English language until I got into higher grades.”

Regarding teaching methods she uses to understand the language, Boyer says not having any formal education in the teaching field, she was at a loss when first asked to teach the Shoshone language when she worked for TANF. She almost said no but then thought, “I should teach the participants how I would teach my children to speak the language.” So, that is what she did.

Bel added it probably was not the best way, but it worked. On another note, her own children have forgotten a lot of what she tried to teach them. “I should have taught them while they were young and when my parents were still alive but I mistakenly thought when they get older, I would teach them but it doesn’t work that way.”



Boyer says she tries to share cultural information with people. “I have been asked to provide cultural teachings at the Early Child hood program center for two years and I try to share historical information with those I am contact with.” She also provides information at the various cultural gatherings. “I inform my children and their families of historical and cultural information so they will know about their environment.”

Boyer said the significance of the Fort Bridger Treaty to the language is she thinks of the difficulty that our people must have had when they were unable to understand and communicate with the people who they made the treaties with. “I understand they had interpreters who assisted both sides but still, it was probably difficult. Just the fact that the non-Indians could not understand the Indians and vice versa is challenging enough.”

Other Bannock language instructors include: Daisy Dixey, Maxine Edmo, Louida Unger and Zelfhia Towersap. Bannock classes are on Monday and Wednesday evenings. Towersap also teaches the Shoshone language, along with Tony S. Moon Elk.

Moon Elk: Shoshone language ties with culture so keep it alive

By LACEY WHELAN

Sho-Ban News

FORT HALL — Tony S. Moon Elk says the Shoshone language is important because it is dying, and once it is gone, it’s gone.

He says it is very important for the Tribes to preserve the language and keep it alive, because it ties in with culture. If the language should disappear, which it seems to be heading, that it will impact the culture as well. If the government should look down on upon us as a Tribe, and if they ask if we still have a language, then we can still be recognized as a Tribe.

He said many other tribes that are out there that are mimicking on being a tribe, but they can’t call themselves a tribe if they do not have a language in which they speak. He wants our tribe to be genuine, and by doing that he keeps involved by instructing the Shoshone language.

Moon Elk says our language is a part of our identity and our culture. He said through language there is a lot of history that is told. One of the things Language and Culture department has done in the past is transcribing the Shoshone and Bannock Language, onto documents so that everyone can reference it. He says learning the language is very beneficial to the Tribes, as well as important for the youth to learn. There are many values to learning both Shoshone and Bannock languages, which is values and teachings on how we are supposed to behave and act, which is also known as Deniwape, which is advisement on how to live.

He has instructed the Shoshone language for a year. He learned to speak Shoshone from

all the elders that raised him. He says Shoshone was the first language he learned then English second. His grandmother, Addie Moon Devinyne, a Shoshone woman from Wyoming raised him. She was brought to Fort Hall by her uncle from the Ramsey family, and then was raised by the Ramsey family.

Moon Elk says the Shoshone he speaks is called “hear” Shoshone, which is mixture of the Agai Dika, Shoshone Paiute (a small influence), and also the Eastern “Buffalo Eaters” style of Shoshone.

Moon Elk uses different methods of teaching, which is modeling by example, pronunciation and annunciation, as well as conversational teachings. He has orthography-which is paperwork that shows different animals, anatomy, vowels and symbols. He also uses role playing method with his students, while using the Shoshone language using different scenarios, and speaking to each other and then stepping in and correcting the students if needed. He also uses “game” style worksheets to practice writing the language. There are many examples of the vowels that are used in teaching Shoshone, which are hanging in the classroom area. Moon Elk mentions he does not use a textbook, while instructing, and he is not aware of any textbook used for the Shoshone Language.

There is a wide range of students that attend the Shoshone Language classes, and the students are allowed to use recording devices for further use. The students are also required



Tony S. Moon Elk

to fill out worksheets and also do testing every couple of months. Moon Elk says the students appear to enjoy taking the class, and they all comment how fun, and laid back the class is, but they also learn many things. He says during the classes he does not get too specific into cultural related things, but focuses on teaching the language. He says he has sung songs for the class, but for entertainment value, and does not teach the songs to the students.

The significance of the Fort Bridger Treaty is for survival of the Tribe. There are elements that relate to the language from the Fort Bridger Treaty and the students have a general understanding of what it is.

Moon Elk has an engineering background, and he is a tribal member of the Shoshone Bannock Tribes, and has been a long time resident for 55+ years of the Fort Hall District. He has a Bachelors degree in organizational management. He then went on to get his Masters degree from Ashford University in organizational management. He had to perform in a teaching methodology, so he gained experience in a teaching background. He was also a consultant for 25 years, as well as a project manager off and on the reservation. He was also a part of the Land Buy Back program.

Moon Elk says one accomplishment he has fulfilled is he was able to put into words the things no one has heard before, that only a handful of fluently speaking Shoshone speakers have done.



NEWE DAIGWA

CTEA fourth graders learn importance of treaty

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

FORT HALL – Bailey Dann, Chief Tahgee Elementary Academy fourth grade teacher, believed it was really important and valuable for her students to understand the importance of the Fort Bridger Treaty and what it means.

She went through the Treaty in its entirety with her students during the school year, they synthesized it (put into their own words) then put into the Shoshone language - went from Shoshone to English and then developed a presentation that was done at the end of the school assembly.

“It’s important for our children because when I was a fourth grader I didn’t have that opportunity to learn about our sovereignty and the different articles of the Treaty,” Dann said. “I thought this is a really amazing opportunity for our children to learn particularly Article 2 outlines the Bannock reservation, Article 4 the right to hunt and fish on unoccupied federal lands as long as there is fish and game and as long as there is peace between both parties in the Treaty.”

Bailey said she really wanted her students to understand why we are here on this land and why it was chosen by daigewanee - leaders that signed the Treaty. They also did field trips to the agent’s house on the Fort Hall Townsite and the boarding school. “It’s really important to see the places that affected their ancestors written in the Treaty,” she continued. Adding she believes place-based education is really powerful for our children especially Native children because in Native American schools and education is often synonymous with violence and death.

Chief Tahgee is a progressive school that we can content in lan-



Bailey Dann

guage. I wanted to show them how strong they are and the power that we have with our Treaty and sovereignty, along with our language coming together, she said.

Bailey said as she was going through the Treaty she was worried about the students interaction but they were passionate about learning, “They heard about it since they were babies either from parents or grandparents.” “It was really amazing, they wanted to learn about each part of the Treaty and what it means today.” She said parent and community support was great as they supported what they were doing.

To her as a tribal member, she believes the Treaty is very important because this is where it all began - where our ancestors came from. Her ancestors are from the Boise Valley, Nevada and Wyoming - they gathered here and we’ve been here for generations. She thought why here but our Treaty tells us what our ancestors had to go through in order for her to be here. She was also able to recognize the different parts why its here - Article 7 tells why our ancestors had to go to boarding school and face trauma.

“Studying the Treaty helped me piece together my family history as well as the different behaviors my family experienced today,” Dann continued. It helped ground her and have a stronger connection to the land and the importance of it.

With litigation the Shoshone-Bannock Tribes may be involved she believes it’s really important for tribal members to get involved to understand the Treaty and for our children to understand because they are going to protect us someday - protect our culture, language and our sovereignty - what our relationship means with the U.S. government.



Chief Tahgee fourth graders. (Photo courtesy of Janelle Edmo’s Facebook)



Wadsworth: Our treaty is a gift worth protecting

By LORI ANN EDMO
Sho-Ban News

FORT HALL — Tom Wadsworth, Shoshone-Bannock Tribes Fish and Game Enforcement captain, said the Fort Bridger Treaty is something our ancestors left for us, they took care of us in a hard time that they were facing.

“The forethought that it took for them to get us where we are today, I think is very significant. They were able to think about what our people needed, and the spirituality to keep us who we are now, to keep that tie and to keep us going,” Wadsworth said.

He said when the Treaty was being signed 150 years ago, that’s when we were forced onto the reservation, and what he deals with the most is Article 4 — that gives us our right to hunt, fish and gather.

“It’s very special because to me, our treaty is one of the strongest treaties out there. Very few treaties with Indian tribes across the United States have the off-reservation right to hunt, fish and gather,” he continued. “How it correlates with me and my job is that I recognize that even though it’s one of the strongest treaties out there, it’s still one of the most fragile. One of the reasons is that we were constantly being attacked. Whatever it may be, society doesn’t want us to have that right, they want us to integrate and be like everybody else, but we’re not.”

Tom said what we have now is worth protecting and it’s something we have to do. “It’s a very precious gift that our ancestors gave to us. We want to save it for our future generations. We want to make sure that they have that same right. In the aspect of my job, that’s my main goal — Treaty protection. It always has been, I’ve had some teachers along the way. I’ve been in this job for 22 years, and it’s always been about protecting the treaty and protecting what we have.”

He said the biggest case that the Tribes have is the Tinno



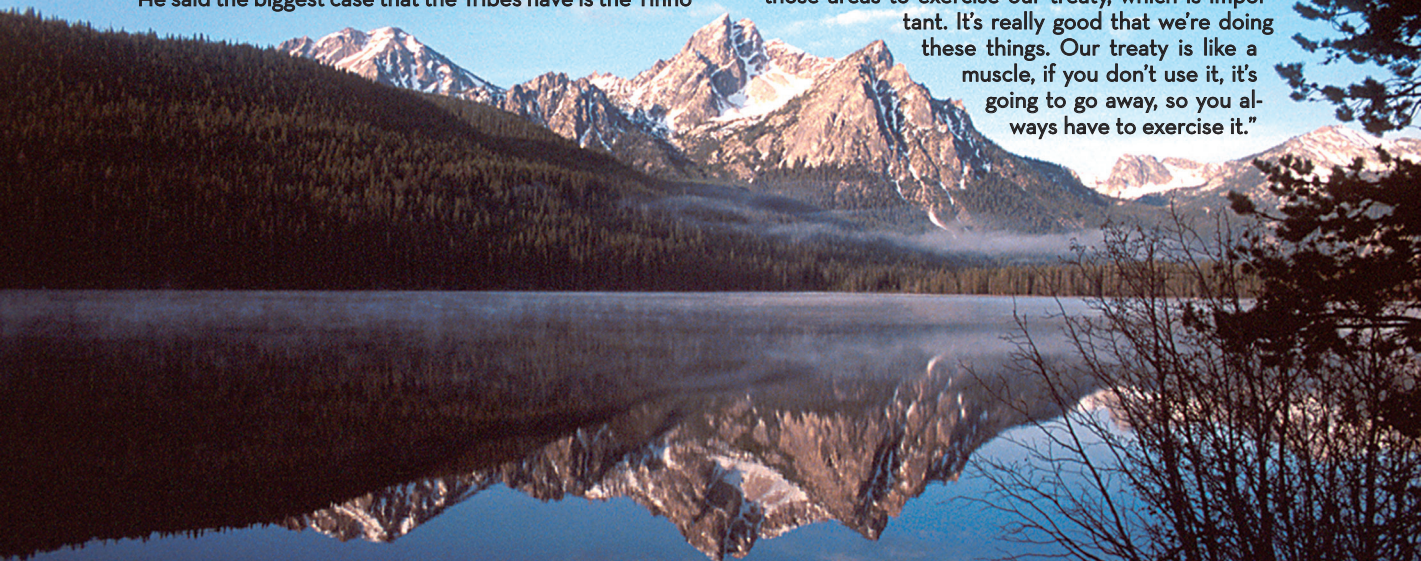
Tom Wadsworth

Case. “That was when one of our tribal members in the Yankee Fork area was cited for taking salmon. For us, that was a very good case because the state tried to say that we didn’t have the right to fish. When that went through the courts, that’s where our treaty stood the strongest. The way that they interpreted it is they said the treaty was meant to be understood as the day that it was signed, and for our tribe, there is no specific word that separates hunting, fishing or gathering.” The courts recognized the Treaty was meant to be understood the day it was written — the way our ancestors meant it to be.

Ten years ago Wadsworth was interviewed during the 140th anniversary of the Treaty. Since then he said changes have been good for the Tribes. “It seems like we have got out there a lot more, into the areas where our people have been in the past. We’re starting to come back to a lot of these areas like the Gardiner area and West Yellowstone area,” he continued. “We’ve got more tribal members who are going to hunt buffalo. It’s been a bit of a change because we

have other tribes that are in there. I’d have to say tribes that we don’t necessarily agree with because that’s our home. The West greater Yellowstone area, we’ve always considered that our home. The Shoshone and Bannock people, they were all throughout that country. We recognize that there were other tribes in there, but we have the Stephens Treaty tribes who are coming in and they’re hunting that area along with us. The enforcement has been a little different, but like I said, it’s been good.”

Tom added the Tribes are also going into Oregon into the Grand Ronde River to hunt for salmon. “We’re getting a lot of tribal members that are starting to head into those areas to exercise our treaty, which is important. It’s really good that we’re doing these things. Our treaty is like a muscle, if you don’t use it, it’s going to go away, so you always have to exercise it.”





Going into ancestral homelands means the Fish and Game officers are constantly busy. At the beginning of the year, "We're just finishing up our regular big game season, and we're traveling to Montana for the buffalo. Directly after that season, we jump into steelhead, and then directly after that we jump into salmon, and that takes us all the way to August. Starting August 1 is when we start our regular game hunts. Buffalo we hunt year round, we have other species such as cougar and wolf that we hunt year round, but with the people that we have going into these areas, we're constantly moving, we're constantly traveling."

He said the Tribes as a whole has decided to make changes pushing the residency out in ceded areas and in the regulations one has to be a reservation resident for the past year to be able have on and off reservation Treaty rights.

In Article IV of the treaty, it says that "the Indians named herein shall agree once the agency house is built, that they will make said reservation their permanent home and take up no permanent home elsewhere." So that speaks to the tribe as a whole, he continued, it doesn't speak to the individual tribal members. As long as the tribe, that we make this our home, we'll have the right to hunt and fish. As that goes on, after it says that we shall make no permanent residence elsewhere, it says that we shall have the right to hunt in unoccupied lands of the United States, so long as game may be found there on, and as long as peace exists between the Indians and the whites on the borders on the hunting districts. The council is the ones that have the authority to be able to change the residency, and as it stands now, the council acting as the Fish and Game Commission as it's written in the 75 Game Code.

Education among tribal members is important in taking care of the game. He said there are a lot of young hunters trying to provide for their families but some may have not had role models in their families

to teach them the right way. "That's something that we try to promote during our treaty rights seminars. I think we need to bring back the sense of family and the sense of teaching back into the tribe. I think we need to look at it and we need to take time out for our younger people," he said. "We always talk about it, but is it really being done? The responsibility ultimately lies on the family (to teach). If they have no father figures, they should still have men in their family - uncles, cousins, older people that can help teach them the right way. I think it's just getting back to the family as a unit. Families used to be tight back in the day they used to be really close. I think with our tribe, we're just like every other society - we've become so busy that we tend to concentrate on dealing with everyday things rather than slowing it down and bringing it back to our families, spending the time that we need to."

Wadsworth said in the past ten years the Tribes have extended Treaty rights in all of ancestral homelands. Not only does it involve fishing and hunting but also cultural gatherings. He said the Agai Deka gathering is promoted as a walk/run, his family comes that country and he knows what that walk means. "That was our people getting marched out of their homeland, so I don't really look at it as a celebration, but more as a memorial or remembrance of the hard times that we faced when we were brought here. I've done that walk, and it's amazing because you actually feel that connection with what was happening. It makes you think, especially in the last couple of miles of that walk because it's steep and it's very hard, what our people actually went through and what their feelings were, and the struggle they had."

He believes the Fish and Game department has made good strides with agencies around us such as the state and feds. "We let them know who we are, we let them know about our regulations, we let them know, most importantly, that we are a self-regulating tribe." They all have the same goal and that is to protect natural resources.

SBN web/graphics specialist Jeremy Shay contributed to this report.



Shoshone-Bannock Tribes

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"150 Years of Standing Strong"
~ 1868 Fort Bridger Treaty ~



LOCATION OF TREATY SIGNING

Floyd: Fort Bridger Historic Site ready for 150 event

By **LORI ANN EDMO**

Sho-Ban News

FORT BRIDGER, Wyo.

The sesquicentennial (150 years) signing of the Fort Bridger Treaty will be acknowledged July 3 at the Fort Bridger State Historic Site in Fort Bridger, Wyo.

The Eastern Shoshone and the Shoshone-Bannock Tribes share the same peace treaty and will come together to honor their ancestors who had the foresight to sign the Treaty despite not speaking the English language. They had strong faith and wisdom to believe it was the right thing to do as each of the tribe's homelands were established, along with Fort Bridger Treaty rights. Inherent rights were intact however.

The two tribes will share displays, their culture and speak on the significance of the Treaty.

The Red Runners Running in Recover group is conducting a 150 mile relay/walk run starting from Soda Springs, Idaho on July 1 arriving at Fort Bridger July 2 to acknowledge still following our ancestors path.

Chris Floyd, Fort Bridger State Historic Site superintendent said the treaty signing was arguably the most important event that ever happened at Fort Bridger, "We want to make sure we do our part to help the tribal nations involved to have the type of commemorative ceremony they want to have. We want to do everything to help pull that off."

He said Shoshone and Bannock nations have a deep history at Fort Bridger even before the fort was established. "This was a trading area for nations once the fort was established and the Army was here, it continued to be a trading place where the Shoshones and Bannocks could meet for trade and other purposes," he continued. "There's a deep connection between



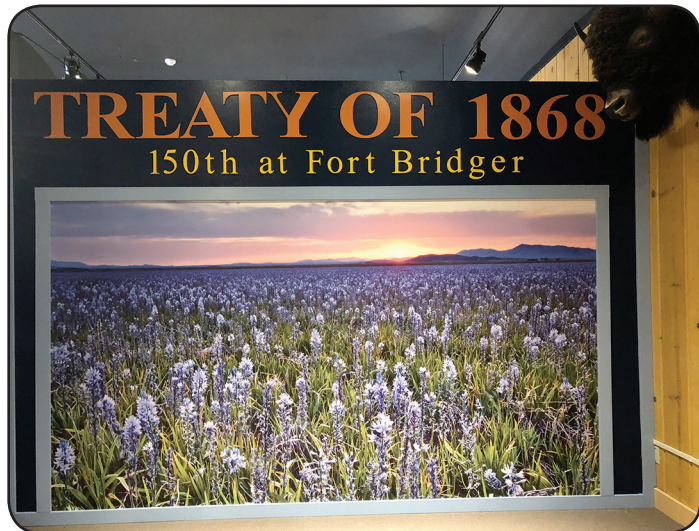
Chris Floyd

the tribal nations and here, it only made sense that the federal government wanted to negotiate a treaty between the two nations and the negotiations would happen here."

Chris said there is no admission on July 3, just show up at the front entrance. There are public restrooms available, water fountains but encouraged people to bring their own chairs because there is limited seating that day.

"You're welcome here," he said and appreciates the historical connection of the two tribes to the fort. "We hope to continue to commemorate the Treaty each year in some way," he continued.

"We are also committed to improving the exhibits and our interpretation to more completely tell that story and your input is welcome in that process," Chris concluded.



Fort Bridger Treaty 150 backdrop features photo of Camas Prairie.
(Lori Ann Edmo photo)

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Shoshone-Bannock Tribes cultural events

By LORI ANN EDMO
Sho-Ban News

FORT HALL — The Shoshone-Bannock Tribes return to original homelands every year through cultural events that begin at the end of May with the Camas Prairie Homecoming in Fairfield and continue through August at the Agai Dekka Gathering.

The Camas Prairie was included in the Fort Bridger Treaty, however a stenographer error spelled it Kansas Prairie so it is now state land. Tribal members dig for camas that is a traditional food source, do a walk/run and also have tribal dance exhibitions.

In mid June the Return of the Boise Valley People event is conducted at Quarry View Park and Gowen Field in Boise. The original Boise Valley inhabitants are descendants of the Burns Paiute of Oregon; Confederated Tribes of Warm Springs; also of Oregon, the Fort McDermitt Paiute and Shoshone of Nevada; the Shoshone-Paiute Tribe of Idaho and Nevada, along with the Shoshone-Bannock of Idaho.

Idaho Territorial Governor and Superintendent of Indian Affairs Caleb Lyons signed the Boise Treaty of 1864. The treaty said the Boise Shoshones would give up most of the valley but the

exception was land 30 miles on each side from the center of the Boise River and to all country drained from its mouth to its source. An equal share of fisheries was promised. The land was relinquished in good faith but Congress never ratified the treaty. The title to the land has never been relinquished.

In mid July, tribal members participate in the Virginia City Treaty Day Gathering that commemorates the mixed band of Shoshone, Bannock and Sheep-eaters (Tukudeka). Cultural presentations are done; the significance of the area to tribal people is explained, along with dance exhibitions. The Virginia City Treaty was also signed at the site but was never ratified.

In early August, prior to the Shoshone-Bannock Festival, the Bannock Gathering is held where the language is spoken, cultural classes are conducted and a Historic Clothing Show is featured.

Agai Dekka descendants return to their homelands in late August that begins with a walk/run up Lemhi Pass in central Idaho. It begins at Tendoy and ends at Sacajawea Park on top of the pass. Dancing, storytelling and history is shared throughout with activities also conducted in Salmon at the Sacajawea Center.



CAMAS PRAIRIE



BOISE VALLEY

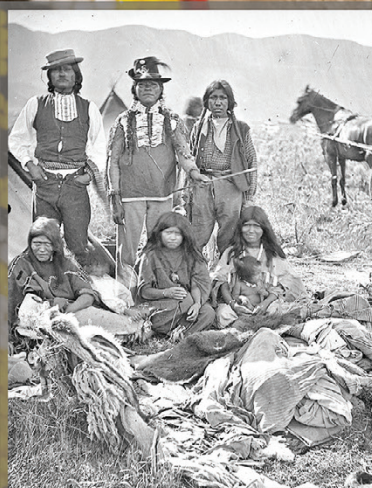


VIRGINIA CITY



AGAI DEKA

HISTORICAL PHOTOS



Clockwise from top right, Bannocks on horses, Girl in elk tooth dress, Shoshones (EJ Russell photo) and Chief Washakie talking to people.



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