



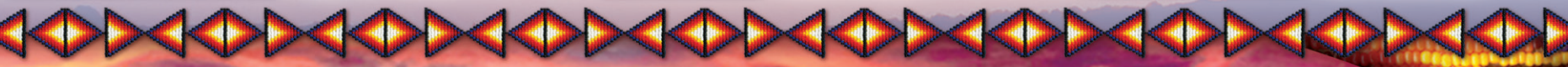
**LOCAL**  
Gathering of Native Americans final days of events



**HEALTH**  
Susie Moss new THHS Data Analyst



**SPORTS**  
Native student Peja Weed plays CHS basketball



# SHO-BAN NEWS

COVERING IDAHO & INDIAN COUNTRY

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Telling the stories that honor our past,  
define our present & shape our future...

## Waapi Kani Cedar House hosts Winter Wellness Gathering



Daisy Hood speaks at the Winter Wellness Gathering on January 31. (Lizzie Boyd photos)



TJ Eschief visits Language & Culture Preservation Department's informational booth.

**By LORI ANN EDMO**  
**Sho-Ban News**  
FORT HALL — In an effort to improve wellness in the community, the Waapi Kani Cedar House had a day-long Winter Wellness Gathering January 31 where participants heard storytelling, cultural teachings, did crafts, and visited information booths.

The day began with Lemuel Stone giving a prayer and Jason Butler, Behavioral Health manager doing a welcome.

Throughout the day crafts were taught at different information booths keeping youth participants occupied. There were 276 participants who attended.

Louise Dixey, Language and Culture Preservation Department manager, did a PowerPoint presentation on important cultural teachings — tenechuive in Bannock language and teniwap in Shoshone language. It's the full body of cultural knowledge including language, dances, songs, along with oral teachings



Bailey Dann asks questions of youth during the Knowledge Bowl.

ceremonies, living, dying and caring for children. She provided place names on the Fort Hall Reservation including Ross Fork District — Kaiva Tuhatte in Bannock, Lincoln Creek District — Moa Tevopuni Novi, Bannock Creek District — Pasakwa Huude, Fort Hall — Appetsi'Novi/Sai Novi and Gibson District — Sakwavi Kattede.

She displayed a map of tribal seasonal movement to acquire food sources in Oregon, Idaho, Montana, Wyoming, Nevada and Utah. She explained Native foods key to cultural survival include kana or bitterroot, pasigo or camas, teva or pine nuts, pakwi or pengwi — fish, agai or salmon, toishavui or chokecherries and yamba or wild carrots.

To show the nutrition value of eating one ounce of elk, she showed a nutrition label where it's 27 calories with 5 calories from fat, it has one gram of fat, zero saturated or trans-fat, 14 milligrams of sodium, zero cholesterol, zero carbohydrate, six grams of protein and 11% iron. Deer (one ounce) is 44 calories with 18 from fat, two grams of fat, one-gram saturated fat,



Potato dancers Susan Avila-Dixey and Gator Boyd.

22 milligrams cholesterol, 21 milligrams sodium, zero carbohydrate, zero sugars or dietary fiber, six grams of protein and 5% iron.

Dixey said teviwa or tebiwa is the Bannock term for land or inhabited

See WELLNESS, page 4

## Coach Pamela Lock Coby teaches Sho-Ban Chiefs players 'basketball smarts'

**By LIZZIE BOYD**  
**Sho-Ban News**  
FORT HALL — Pamela Lock Coby is the Sho-Ban Chiefs boy's head basketball coach and she grew up in Fort Washakie, Wyo.

She is Arapahoe and Eastern Shoshone Tribes. She attended college in Lawrence, Kansas and went to St. Stephens Indian School when she moved home to Fort Washakie.

When Pamela lived in Wyoming where she drove bus and she didn't coach before coming to Fort Hall, however she has played basketball her whole life and ran her own basketball team. She played on her own team with her daughter, nieces and close friends. They would travel to various states such as Florida, Washington, New York and Minnesota just to name a few. She also played on various traveling teams throughout her life.

Coby explained when she married her husband Marcus, she got into



Sho-Ban Chiefs basketball head coach Pamela Lock Coby instructs players. (Lizzie Boyd photos)

coaching for Sho-Ban. She said, "No one applied for the junior high basketball coach, and her husband Marcus Coby asked her to apply with her background in basketball and take on coaching the boys Junior high basketball team". She ended up coaching the Junior high boys' basketball team for two years.

It is now Coby's second year as the head coach of the Sho-Ban Chiefs basketball team. When asked what she looks forward to when coaching the boys' team, she likes to teach the boys "basketball smarts" such as discipline, dribbling, shooting, also knowing the game and the positions they play,

also how to read and react when playing.

"When we first start the season we run at practice, we don't usually touch a basketball for the first week," she continued. "I also like to ask the boys what are you?" That means what position they like to play on the court, which helps Coby to determine



Head coach Pam Coby runs defense drills with players.

their position that she can place them on the court. Coby talked about

how she enjoys teaching

See CHIEFS, page 4



From page one

**WELLNESS, continued**  
land – to live was to travel across a large territory utilizing a wide range of resources. “Yet, although a given group could range hundreds of miles each year, it also occupied a traditional “Native land” (tebewa in Bannock, deviwa in the Shoshone dialect. Here the group usually wintered and had uncontested access to resources,” she continued. Mongoni or waipe is the Bannock and Shoshone terms for women. There is no separation between Newenew and the land we walk on – we are one with Mother Earth. Tribal communities suffer severely when our most valuable resources – our people and our land are exploited. “Tribal teachings explain our roles – young and old alike have a responsibility to learn, share, teach”

Dixey said Shoshone and Bannock languages must be preserved if we are to survive as a distinct, unique tribe. The unique songs and dances of our people must also be preserved – Sundance songs, Warm Dance, Ghost dance and 49 songs sung by Shoshone and Bannock singers are unique to this tribe. Songs must be used for the purpose intended not for commercial or personal gain. Annually the Tribes Culture Committee schedules gatherings to our cultural territories.

She showed the original Fort Hall Reservation and what it is today. It was created by Executive Order in 1867 – the area defined was 1.8 million acres. The Fort Bridger Treaty was signed July 3, 1868. The Bannock Treaty mentioned in the Fort Bridger Treaty declared to be at Fort Hall by Executive Order. Later other bands were moved to Fort Hall. Wahatema’ doingende – Fort Hall Business Council – the Tribes adopted a Constitution and Bylaws pursuant to the Indian Reorganization Act of 1934 – it became effective in 1936. The governing body of the Tribe is the Fort Hall Business Council – the seven members are elected from the reservation at large. Members serve two-year staggered terms.

Dixey urged tribal members to record speakers, conduct oral interviews, take pictures, visit your homelands, educate our youth through language, songs, dances, stories and pictures. “Most importantly condition yourself to pray and converse in the language.”

Rose Ann Abrahamson told stories about fun and remembering values and teachings. The first one was about how coyote tricks his people, a story about Elko and about when skunk came to handgame. She utilized volunteers from the audience.

Nolan Brown and Bailey Dann from the LCPD Historic Research office explained the seasonal rounds calendar and had examples of traditional foods.

After lunch a panel of tribal elders spoke including Zelfhia Towersap, Daisy Hood, Rose Ann Abrahamson, Nathan Small and Joan Tracy.

Towersap said she’s 91-years-old and still working. She teaches Shoshone and Bannock languages. She said we’re losing language, songs and deniwaape, along with spirituality. She said the Bible is not our way or the white man’s church

either. She said today we live in the white man’s ways and laws. She said unusual things are happening to our people and not many know how to fix it. She said the problem is people don’t talk to each other or don’t listen. She asked how many in the audience could speak the language. A few raised their hands. She said that’s good. She asked how many believed in the Native American Church and some did. She then asked about the Sundance and how many believed or the sweat and many raised their hands. We’ve made it to 2025 but where are we going? She asked where will we be in ten years – will there be land or water? She said we need to learn to protect ourselves.

Daisy Hood recalled her grandmother used to make baskets out of willow. She grew up in Bannock Creek but now lives in Fort Hall. She’s also lived in California and Oklahoma, but her heart’s always been in Bannock Creek. Her father was a Sundancer and had peyote meetings. He told her peyote is for healing and for those who go out to war to make sure they return safely and that was the two things she remembers. Back then they didn’t have electricity, had haul water and haul wood. Through the years she’s gained knowledge, when she went to school, one had to be a little bit better being a minority in a white world. She told her kids to remember they’re Native first and try to do better. She has three children that went to college. One son didn’t go to college but he’s doing well. She has nine grandkids and they’re doing well as they’ve all graduated from high school. Some graduated from college. She told them to not forget their traditions and she’s taught them Shoshone ways. Daisy said she learned how to do hides and even now she has two grandkids who can scrape, smoke and finish a hide. Both of her sons are into scraping and tanning hides.

Rose Ann Abrahamson reflected on growing up at Indian Camp in Salmon. She lived in a village, and no one talked taivo (English). Every Sunday all the people would gather, grandmothers would sit there, she would lean against, she heard prophecies, stories. Her grandmother gave a vision she had. Rose Ann was 8 years old at the time. Sixty-two years ago, she said we would be buying water, the people laughed. Today we are buying water. Second prophecy was we would be buying air and that freaked her out. She asked if she was talking about her Cpap machine. The third she spoke in Shoshone and told those present to find someone who can translate it. It was white men will lie to you.

She said she learned beautiful things from her grandmother. All in all, treat each other good. Be generous, help them. She presented Vera Snipe with a gift because she listens and she’s very kind. She said kindness is powerful and thanked her for being powerful. To be truly Indian, one has to be kind. It’s the first teaching loving, caring, giving, she said.

Rose Ann asked people to smile, smile big. She traveled with elders and noted other tribes and what they call themselves. She asked Walter Nevada and Lois Tyler what

we called ourselves and they said we forgot. It’s whinitite and asked people to stand up if they’re proud. She did the same for those who are panakwate and asked them to stand if they’re proud. She was told by the elders, “Be strong, good, be kind, be sharing and think about each other.” And that’s who we are as Indigenous people – treat each other good.

Nathan Small remembered the days when he was young, his family would go to gatherings on the rez. There used to be rabbit drives – they would gather and hunt rabbits where Sands Road is now. They would also gather in the potato fields and wheat fields – it was sagebrush then there was no farmland. He recalled gathering at the districts when there would be war dances, they’d go over to dance and sing. In Ross Fork, they’d dance in the basement of the old school. Buffalo Lodge was the same – there would be big gatherings. Back then our people weren’t many maybe 2,500. Not many laws but we started to grow. When the laws changed, we started enrolling more people. He remembered the warm dances when at times one couldn’t get inside – you would have to stand outside and listen. Now you can get everybody inside, “so the gatherings we used to have are starting to slow down a little bit.” Small said at all those gatherings that we used to have it was always a good time. Before the coming of the white man, there was millions of us in the United States. He recalled a story told to him the camps used to be from the headwaters of Spring Creek clear down past American Falls, clear past that almost all the way to Shoshone Falls. That’s how big of a camp we had at one time.

Nathan said young kids used to play on Ferry Butte. The kids looked way out in the desert and seen a cloud coming their way like a V. They ran down and told everybody. An old lady told them to be careful, watch out for them. All the men got ready, got on their horses, got their stuff together so they were ready to protect the rest of the people. The men rode out that way chasing the bad people away. They didn’t know the bad people had disease and it just about killed everybody. People had to move away and get away from the disease. “So, when we gather, you got to be careful, we still got diseases here, we still got things out there that can kill us.”

He said the gatherings used to be in a good way, it was always about learning. “When we were kids we used to go war dancing with the older guys, we’d watch them. And we’d hear and see how they danced all the old ways – we learned a lot of that.” But it kind of went away for a while. He recalled the late Clyde Dixey telling him how the young people don’t know about the dances and it needed to be taught. So, Dixey started having classes at Eagle Lodge. Nathan said there needs to be more teaching to bring the dances back, so it’s not lost again. There used to be social dances, and the district need to start doing those types of gatherings again, he said. He noted tribes are always having to defend themselves, defend our existence. “So, let’s not forget who we are. Let’s get back to what we used to be. And we’re not going to forget who we are – we’re going to get back to who we are,” he said.

Joan Tracy said her mother was Shoshone-Bannock and her father Navajo. It put stress on her to learn all the languages but she’s doing her best. She shared water is life, and she comes from a strong belief of Native American Church. She is a water carrier too. “We want to share good happy feelings, good thoughts, good resilience because that’s who we are as Native people. And I ask for forgiveness for my elders here for speaking before them, you know.” The teachings she’s learned is to be respectful of elders. “This water of life, what my mother told me, you know, in everyday life you struggle at times. You’re far away from any traditional reaching. Sometimes you will have cedar. Sometimes you will have tobacco. And the only thing you will have is water. You take a drink of it.” She said you can change your values, how you’re going about life. “Maybe you’re going the wrong way, misleading, misguiding yourself. But you can take this water of life like a reflection. A mirror image. You can look into this water. It can show your reflection in it. If you don’t like what you see, you can change it. You have the ability to change yourself within by thought, by mind, by heart, by action.”

After the panel, Bailey Dann conducted a knowledge bowl with the youth that were present asking various questions for them to answer



Sho-Ban Chiefs team huddle. (Lizzie Boyd photos)

**CHIEFS, continued**  
“fresh players — fresh as in never played before or have little experience. It’s hand and eye coordination and peripheral vision when playing basketball.” She first started playing when she was in middle school, “it’s never too late to start playing and learning the game of basketball.”

With this year’s team being a smaller team, Pamela loves teaching the team to press. “They are not tall, but they are fast, and they play good defense.” There are four seniors on this year’s team, and only one junior player.

When asked how it is to be a woman coach coaching the boys’ basketball team, she replied, “They listen to me.” She believes she is showing the boys how to treat a woman, while being their coach. Coby said, “When growing up my dad was really high on how you treated a woman.” So, raising her own two boys she taught them to respect women, don’t talk back and open doors for women.

“When I had new players start, there were some players who talked back to me during practice and the boys who knew what was going to happen would just line up and I would make them all run and explain you don’t talk back, be respectful.”

Coby now notices the boys like to stick up for her, they talk to her on and off the court and she explains basketball is a privilege to them. She has also noticed a few of her players that were in trouble a lot last year, have changed and she is now hearing good things about them from teachers and staff. If her players get in trouble or do something wrong, they communicate to her right away and she tells them, “let’s talk about it.” “They have my back, and I have theirs.”

Marcus Coby is the current assistant coach, and he is a Sho-Ban alumni, Pamela brought in Tyler Moore a couple weeks ago to help as an assistant coach. “Moore



Head coach Pamela Lock Coby explains a drill exercise.



Sho-Ban Chiefs team players.

brings a lot of knowledge and speed, while helping to teach the boys things that he has picked up on during his basketball career.”

Pamela has one goal for the boys and that’s to go to the state championships. “I believe they can do it!” She would like to see the boys win the next two conference games to set them up good for districts. For a good chance to advance to the state championships.

When asked as a woman coach have you faced any obstacles? She replied during her first year as the high school boys coach, “when me and Marcus would sit in the stands and get up to coach, coaches would come up to welcome us and would shake Marcus’ hand first and say, hey coach how’s it going? Marcus would have to correct them and tell them, ‘I’m not the head coach Pam is the head coach.’”

She’s also had mothers of different teams come up to her and tell her she’s doing a good job coaching the boys. They also told her it’s awesome to see a woman coaching the boys team. Coby said, “What’s the difference? I don’t think there’s

a difference.” Pamela noted she has had a good relationship with other coaches and has not had any issues for this season with the other teams.

Each year Coby has to reapply to be the boys coach, she plans to continue to apply. She would also like to get the team into a summer league and try to host a youth basketball camp where the boys can help teach the community youth.

Coby complimented her assistant coach Marcus Coby for helping keep her levelheaded and teach the ball handling skills the boys need. Marcus said, “It’s good to have Pamela coaching, she keeps the team disciplined and keeps them going. The big picture is for the kids, and their attitudes — be outstanding citizens and hopefully go on to college.”


Moore said he hopes to help keep the boys out of trouble and teach them some skills he’s learned. “Pamela is doing a real good job teaching the boys self-discipline and how to treat a lady, the boys have a good bond and are willing to work hard to win.” He hopes to see the boys win the rest of their season games.

including the year of the Fort Bridger Treaty, counting to ten in Shoshone and Bannock, among others.

After dinner, a hand drum contest was conducted where Spring Creek Singers consist-

ing of Winston Bearing, Kylen Stump and Chasen Coby won first and \$75. Sylvania Charles sang about spring water placing second earning \$50 and Alonzo Picard was third receiving \$25. A total of ten participants com-

peted for cash prizes. A potato dance was the final event that Gator Boyd and Susan Avila Dixey won.



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