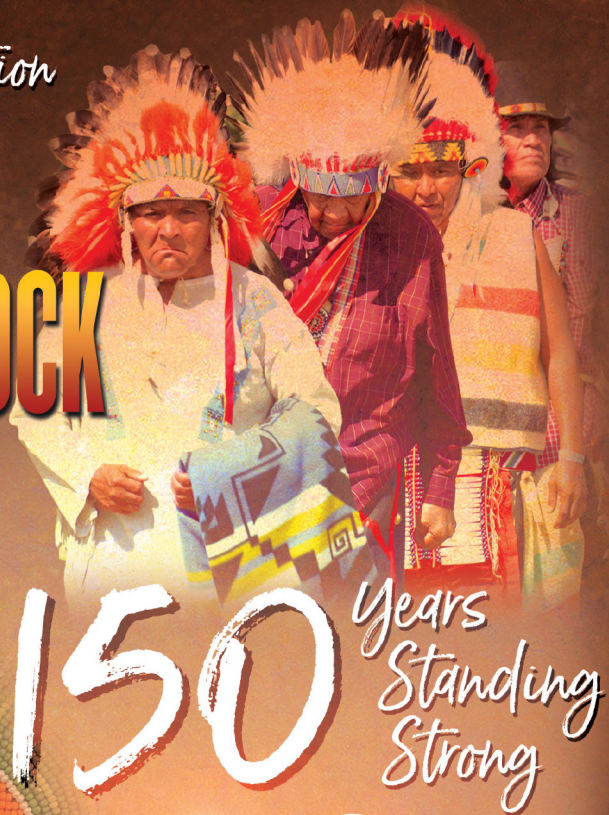


SHO-BAN NEWS

2018 Festival Edition

# 55TH ANNUAL SHOSHONE-BANNOCK INDIAN FESTIVAL



150 Years  
Standing  
Strong

FEATURING:

Fort  
Bridger  
Treaty of  
1868



Remembering  
Silver Horse Feature



CRYSTAL ARIWITE  
MISS SHOSHONE-BANNOCK  
2017-2018

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## SHOSHONE-BANNOCK TRIBES

COMMEMORATING THE PAST TRIBAL LEADERS SIGNING THE FORT BRIDGER TREATY OF 1868

*The Fort Hall Business  
Council would like to  
welcome you to  
the 55th Annual  
Shoshone-Bannock  
Indian Festival!  
Enjoy your stay!*



2018 Fort Hall Business Council, from left: Kevin Callahan, Donna Thompson, Nathan Small, Ladd Edmo, Tino Batt, Edison Darrell Dixey and Lee Juan Tyler.

# SHO-BAN NEWS

## 2018 FESTIVAL EDITION

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Blackstone &  
Southern Style

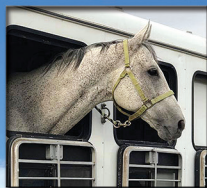
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Horse Feature

Remembering ... page 24  
Silver



## FORT HALL BUSINESS COUNCIL



FHBC, from left: Kevin Callahan, Donna Thompson, Nathan Small Ladd Edmo, Tino Batt, Edison Darrell Dixey and Lee Juan Tyler.

## The SHOSHONE-BANNOCK TRIBES



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

July 24, 2018

On behalf of the Shoshone-Bannock Tribes and the Fort Hall Business Council, I extend a gracious welcome to the 55th Annual Shoshone-Bannock Indian Festival, which is scheduled for August 09-12, 2018, in Fort Hall, Idaho. The theme for this year is "150 years Strong - 1868 Fort Bridger Treaty".

A special thank you is extended to Festival Coordinator Wendy Farmer, the Festival Committee and all supporting staff and volunteers for the hard work they have put into making this year's gathering the most memorable event ever. The Shoshone-Bannock Indian Festival is listed as one of Indian Country's Top 10 Contest Pow-wows, based on dancer categories, age divisions, and payouts; drum contest, categories, and payouts; and, overall size and participation, of which we are very proud.

Without the support of participants and spectators alike the Festival would not be what it has become today. The festival is a time for gathering with family, friends, and those who have traveled from far and near to enjoy the traditional activities - encampment of teepees, dancing, singing, feast, hand game tournament, Indian Relay horse races, walk/run, royalty contests, men's, women's and co-ed softball tournaments, art show, INFR Tour Rodeo, kids rodeo, All-Indian Golf Tournament, arts & crafts sales, and All-Indian Parade. The Festival will officially begin with a Children's Parade on Thursday, August 09, 2018. Other activities begin on Wednesday, August 08, 2018 with the Miss Shoshone-Bannock Pageant & Events, as well as the Indian Relay Races.

The Shoshone-Bannock Tribes are pleased to announce and remind all participants of the Festival that the Fort Hall Reservation is a "Dry Reservation" and this means that there is "Zero Tolerance" for the use of alcoholic beverages and illicit drugs within the exterior boundaries of the Reservation, and no gang activity is tolerated.

On behalf of the Fort Hall Business Council, the governing body of the Shoshone-Bannock Tribes, I hope you have a memorable experience and have the opportunity to enjoy all the activities available to you and your families and friends.

Please have a safe journey home and come back next year.

Sincerely,

*Nathan Small*

Nathan Small, Chairman  
Fort Hall Business Council

## SHO-BAN NEWS STAFF

Lori Ann Edmo, editor

Roselynn Yazzie, assistant editor

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and advertising salesperson

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Joseph Wadsworth, videographer

Lacey Whelan, reporter

Thanks to all those who made this publication possible!



## Host Drums

# Sons, nephews & friends revitalize Blackstone

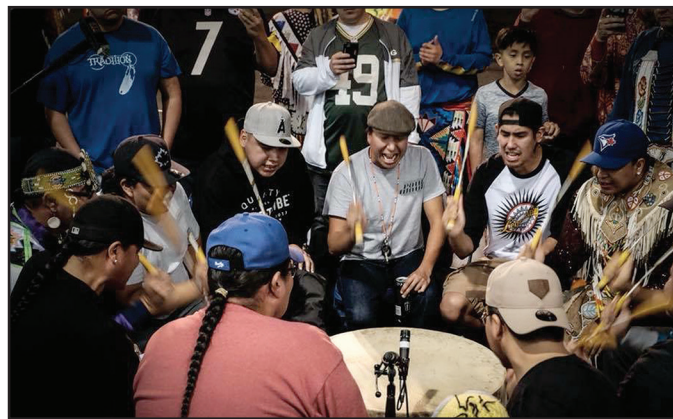


Blackstone Singers group

Blackstone Singers were named after Randy Paskemin's grandfather Joseph Paskemin "Kaskite Asiniy," that means Blackstone in the Cree language.

The drum group started traveling to powwows in January of 1987, at that time the group was comprised of brothers and cousins and nephews all of whom were from Sweetgrass Band. They were joined by cousins from Thunderchild at their second powwow when they setup to sing.

Today Blackstone continues singing all over North America and has been revitalized with sons and nephews and their



Blackstone singing

friends now, as only a few original members remain, and try to pass on their knowledge to the younger singers.

Over the years the circle of friends and extended family has grown and are grateful for what the path of big powwow drum has brought them.

Blackstone first sang at the Festival in 1991 and it will be their sixth time returning to Fort Hall.

Blackstone is honored and grateful for the invitation and opportunity to being a host drum at this year's Shoshone Ban-nock Festival Indian Days Hiy hiy.

## Southern Style sings from the heart

Southern Style Drum Group was established in 2008 and they are from Red Mesa, Utah.

A group of young men with a strong desire to become one of the prominent Southern drum groups of North America founded the Southern Style Singers.

As members of the Navajo and Hopi Nations, the band of brotherhood came together and created their harmonized drumbeat, unified vocals and upbeat tempo.

With many feelings of celebration and tribulation over the years, they continue to sing from the heart. To this day they hope to give the listener an exalted feeling of happiness in mind, body and spirit.

It's been quite a journey in which they are truly grateful to have experienced.

Thank you to all who've supported us and continue to do so. Without that encouragement, this way of life would feel irrelevant. Until we meet again, safe travels.



Southern Style Singers hails from Red Mesa, Utah

# New Festival Coordinator is familiar with how event runs

By ROSELYNN YAZZIE

Sho-Ban News

**FORT HALL** - Wendy Farmer is the new Shoshone-Bannock Indian Festival Coordinator.

After seeing the position re-advertised, she felt she was familiar enough with the coordinating aspects of the annual Festival and thought, why not.

"I have worked with previous coordinators, late Delbert Farmer, Marvin Osborne, late Clyde Osborne, which has given me some experience," she said. "Throughout the years, I have worked and assisted in overseeing many of the contracts for much needed improvement of the Festival grounds and am familiar with all the venues that are hosted during the event.

As always, she would like to continue a friendly and welcoming atmosphere to the visitors including the surrounding communities.

The responsibilities as the Festival Coordinator are to make necessary plans for all areas of the Annual Festival events. She will organize and select different volunteer committees to plan and oversee various activities, before, during and after the celebration.

"Being appointed late in the year, I haven't solicited funds from various organization aggressively but do plan to for the next year," she said.




Wendy Farmer

She is also responsible to establish, coordinate and maintain service reports that is informative and community minded for the Business Council and public review. She will organize and establish continuing internal communication and develop a rapport with the media for the Festival. Most importantly, she will be accountable for financial report to the Fort Hall Business Council after the Festival.

New events this year include the Indian Relay Association will include a Woman's Indian Relay Race. Taylor Thomas & Family are sponsoring Royalty on Horseback Special for the Saturday Parade.

Festivalgoers should look forward to soaking in all there is to see and participate in during the annual event.

"We host the largest outdoor powwow in the state of Idaho. I encourage our people to set up tipi's and set camps early before the annual event begins. I think a lot of people come to see the powwow dancing by far is our most popular venue, Indian Relay racing will be at 5 p.m. starting Wednesday through Saturday; Hand game will be having various tournaments throughout the Festival; the Art show will be at the Elderly Nutrition Room. We have 75 Arts & Craft Vendors that will be selling; 28 food booths throughout the Festival and rodeo areas. We are pretty excited to get started and praying for good weather."



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## Achieving great things for our community

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**We proudly celebrate the achievements  
of the Shoshone-Bannock Tribes.**

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## *Festival Powwow Committee*

# Festival Powwow Committee's last year running event



The Shoshone-Bannock Festival powwow committee is directed by Gary Watson, the powwow chairman.

The committee is composed of the Sage Point Singers and family, along with adopted family members. It's the committee's last year to run the annual Shoshone-Bannock Festival and have put in many hours to have a successful event

for our Tribe and visitors as well.

We hope that all of you have a great time here at our gathering whether you are at the Indian Relays, Softball tourney, Rodeo, arts and crafts, or enjoying yourself dancing or singing or even watching the participants in our annual Festival here in Fort Hall, Idaho.

The Committee would like to wish all

the drum groups and contestants good luck and may you all enjoy the Shoshone-Bannock Festival singing and dancing. Come back next year we hope the hospitality was good for you, your families and friends. Safe travels to all and many blessings from our campfire to yours.

Oose.

## *Wada Farms*

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*Have a successful festival!*

# Miss Shoshone-Bannock Royalty



Belma  
Truchot-Colter  
1964 - 1965



Lorraine P. Edmo  
1965 - 1966



Linda Edmo  
1966 - 1967



Shirley  
LeClair-Small  
1967 - 1968



Andrea  
Davis-Barlow  
1968 - 1969



Ortencia  
Mendez-Puhuyaoma  
1969 - 1970



Marge  
Galloway-Edmo  
1970 - 1971



Louise  
Edmo-Dixey  
1971 - 1972  
Miss Indian America  
XIX



Sammie Ballard  
1972 - 1973



Rose Ann  
George-Abrahamson  
1973 - 1974  
Miss NCAI



Carolyn  
Boyer-Smith  
1974 - 1975



Irene Study  
1975 - 1976



(DECEASED)

# Miss Shoshone-Bannock Royalty



Lunita Ariwite  
1976 - 1977



Lori Pahvitse  
1977 - 1978



Shirley  
Houtz-Alvarez  
1978 - 1979



Ruby  
LeClair-Bernal  
1979 - 1980



Donna Honena  
1980 - 1981



Shannon Calico  
1981 - 1982



Sonya  
Wildcat-Wadsworth  
1982



Tina  
Nevada-Graves  
1983



Vera Honena  
1983 - 1984



Darla  
Farmer-Morgan  
1984 - 1985



Wynona Boyer  
1985 - 1986



Gwyn Towersap  
1986 - 1987

# Miss Shoshone-Bannock Royalty



Bobette  
Wildcat-Haskett  
1987 - 1988  
Miss Indian America  
XXXIII



Kimberly Osborne  
1988 - 1989



Lynda Waterhouse  
1989 - 1990



Joella Tindore  
1990 - 1991



Racheal Watson  
1991 - 1992



Destiney  
Evening-Tinno  
1992 - 1993



Marlo Tissidimit  
1993 - 1994



Georgette  
Perry-Running Eagle  
1994



Iralene Waterhouse  
1995



Morianna  
Dunn-Washakie  
1995 - 1997



Karen  
Haskett-Osborne  
1996 - 1997



December Ariwite  
1997 - 1998

# Miss Shoshone-Bannock Royalty



Dustina  
Edmo Abrahamson  
1998 - 1999



Marquette Bagley  
1999 - 2000



Liberty  
Toledo-Reyes  
2000 - 2001  
Miss NCAI



Teresa  
Sanchez-Big Bow  
2001 - 2002



Randy'L Hedow Teton  
2002 - 2003



Melanie Ellsworth  
2003 - 2004



Felicia  
Eldridge-Hernandez  
2004 - 2005



Whitney Burns  
2005 - 2006



Sunnie BigDay  
2006 - 2007



Hovia  
Edwards-Yellowjohn  
2007 - 2008



Leela Abrahamson  
2008 - 2009



Kalli Jo  
Edmo-Johnson  
2009 - 2010

# Miss Shoshone-Bannock Royalty



Cola Boyer  
2010 - 2011



Alexandria Alvarez  
2011 - 2012  
Miss Indian Nations XXI



Natasha Watson  
2012 - 2013



Taylor Thomas  
2013 - 2014  
Miss Indian World



Tadrascell "Sister" Murray  
2014 - 2015



Sequoia Dance  
2015 - 2016



Taylor Haskett  
2016 - 2017

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## Festival Royalty

## Miss Sho-Ban: Reign was once in a lifetime opportunity

Tsaan' Baishewa, Tsaa'n Daibaa', Tsaa'n Dease Yuika!  
Good morning, afternoon, or evening, ne newe nuniha Daa'butsi (Cottontail Rabbit), ne divo nuniha Crystal Ariwite and I am an enrolled member of the Shoshone-Bannock Tribes respectfully.

I am born to my mother (Bia') late Christi Dawnelle Hovia Jay, and born for my father (Apah') Kel Ariwite. I am the first granddaughter of LuCindy Jay (Gagoo') and Dorotayo (Dogo') on my maternal side, and the first granddaughter of Jolene Nelson (Hutsi') and Roderick Ariwite (Guhnu') on my paternal side.

As the 54th Miss Shoshone-Bannock 2017-2018, I humbly welcome all visitors from both near and far to the 55th Annual Shoshone-Bannock Festival here on our Newe Sogope (Indian Homeland). Our Festival is well known throughout Indian Country for it's Arts & Craft Shows, Relay Riding, Stick Games, delicious Indian Foods, Ball Tournaments, and of course the Powwow that brings many champion dancers and drummers from all over! I would like to wish everyone a safe and fun weekend celebrating our Deniwape (Way of Life). O'ose! Thank you!

This once in a lifetime opportunity being my people's Tribal Ambassador for one full year has inspired me not just as a woman, but as an Indigenous leader to bring back prosperity to our Deniwape. My knowledge has increased profoundly throughout my reign and has made me a fearless, more responsible, young humbled soul.

Crystal Ariwite  
Miss  
Shoshone-Bannock  
Queen  
2017-2018



Miss Sho-Ban meets Democratic Idaho Governor candidate Paulette Jordan.



Miss Shoshone-Bannock Queen Crystal Ariwite.



Miss Sho-Ban attends the 2018 Miss Indian World pageant.

## Festival Royalty

# Miss Sho-Ban plans to continue promoting education, Deniwape

I would love to thank everyone who has helped teach me about their traditions from all over Indian Country. I look forward to many more years to see who will be the next sister of the Miss Shoshone-Bannock Sisterhood!

I am a Lemhi Agai-Dika Shoshone Navajo woman, a descendant of Sacajawea who originally resided in Salmon, Idaho long ago. Last year on August 18 & 19 I attended our 10th Annual Agai-Dika Spiritual Walk/Run and completed the 12 miles. In 2011, the Miss Shoshone-Bannock then was Alexandria Alvarez. For the first time ever, I walked the whole 12 miles with her all the way to the top of the mountain at the age of 13, since then I've always wanted to be a great role model like her.

My biggest moment during my reign would be the M.I.W. Pageant in Albuquerque, NM. This year we had a total of 30 contestants, the 2nd largest group in Gathering of Nations History! Every single one of us bonded like sisters and inspired one another so uniquely in the ways they all grew up, it was so beautiful. We were once strangers, but once the first day came to an end we were already all like sisters! There was zero percent jealousy and 100 percent sympathy. I thank the Creator every day for letting me be able to experience this journey with my new 29 sisters from all over Indian Country!



Miss Shoshone-Bannock with Fort Hall Elementary students.

I would like to thank my family and my brothers Riley Ariwite, Tony, Dontay, and Evan Jay for attending big events that I was nervous to attend along with every single person who has walked into my life, who has guided me in the right direction, unknowingly they were preparing me this for this big leap all my life. I would like to encourage all of our young independent women to experience this as I have. This allowed me to participate in many different events and travel to many places I would never

have the opportunity to experience myself. I learned to be fearless because no mountain is too big to climb up. I will continue from here to carry on my platform as I did during my reign, promote education and our Deniwape.

Crystal Ariwite



Miss Shoshone-Bannock with Miss Indian World pageant contestants.



Miss Shoshone-Bannock attends the Idaho Women's March in Boise, Idaho.



*"I learned to be fearless because no mountain is too big to climb up."*

*- Miss Sho-Ban  
Crystal Ariwite*

## Festival Royalty

# Little Princess Gabrielle Ann Appenay welcomes all



Gabrielle Ann Appenay, Festival Little Princess

## Hosts Junior Girls fancy shawl special August 12

"Hello, Friends and family, I would like to welcome everyone to the Shoshone Bannock Festival 2018."

Hello, my name is Gabrielle Ann Appenay. I am the outgoing Shoshone Bannock Festival Little Princess 2017-2018. I am enrolled member of the Shoshone bannock Tribes. I am 10 years old and will be entering the 5th grade; I will be attending Chief Tahgee Elementary.

My parents are Janelle Edmo and Walton Appenay. I have one brother Darryus G. Honena. My maternal grandparents are the late Laverne "Bernie" Edmo and Jacqueline Edmo. My paternal grandparents are the late Avery Calvin and Madzine Holbrook Appenay. My maternal great grandparents are the late Leonard and Faye Tindore Edmo. My paternal Great Grandparents are the late Wishop and Jane Seaman-Appenay. All of whom are from Fort Hall, Idaho.

I have attended various lo-

cal powwows, events, and out of state powwows with my family as well as my friends that I have made.

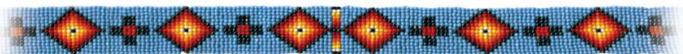
I enjoy spending time with my family and friends. I am very thankful for my family's love and support. I dance for our elders and for those who are unable. I dance fancy shawl and do participate in traditional and jingle.

I will be sponsoring a Junior Girls (registered) fancy shawl special for ages 7-12 years old, on Sunday, August 12. There will be five places and five consolation places.

I would like to take this time to invite all registered Junior Girls fancy shawl dancers out to participate.

I would like to thank the Shoshone-Bannock Tribes for the opportunity to represent my tribe.

I wish everyone good luck and I pray you have a safe trip back home. We hope to see you next year.



**FORT BRIDGER TREATY**  
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JULY 4, 1868. Article of a treaty made and concluded at Fort Bridger, Utah Territory, on the third day of July, in the year of our Lord one thousand eight hundred and sixty-eight, by and between the undersigned commissioners on the part of the United States, and the undersigned chiefs and head-men of and representing the Shoshone, customarily and lawfully known as the Shoshone Tribes of Indians, they being duly authorized by the President of the United States.

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## Festival Royalty

### Future Princess Syan Hooper visits many powwows during her reign

Hello everyone and welcome to the 55th Annual Shoshone-Bannock Festival.

My name is Syan Rileigh Hooper and I am the outgoing Festival Future Princess.

I am an enrolled member of the Shoshone-Bannock Tribes but also Apsaalooke, Apache and Cherokee descended.

My mother is Samantha Pretty Weasel (Shoshone-Bannock/Apsaalooke) and my father is Silas Hooper of Oklahoma (Apache/Cherokee).

I am six years old and will be in the first grade at Tyhee Elementary in the fall. My favorite things to do are to play at Brooklynn's Playground, color, draw, paint, take long trips, read books and bead with my mom. When I grow up I want to be an animal doctor to help the animals get better when they get sick.

During my reign I have travelled to Wyoming, Colorado, Utah, Nevada,



Kansas, Oklahoma, California, South Dakota, as well as attending numerous local powwows. My dance style is jingle because I want to be a healer. I love dancing and representing my title as well as my people.

I want to give a special thanks to my grandma Jenn Little Hoop for making my outfits, my cagoo Lynette Dixey for taking me to powwows when my mom was at college and all of my family for supporting me.

I hope you all enjoy yourselves at our powwow and have safe travels home.

I will be having a Junior Girls Jingle Dress Special for ages 5 to 7, Saturday afternoon August 11 during the Shoshone-Bannock Festival. There is three places and ten consolation prizes.

Oose!

At left: Future Princess Syan Rileigh Hooper

### Tzi Tzi Princess Tenshi Hevewah participates in powwows & on the ballet stage; family sponsoring Tiny Tot Special August 11 with three places



Tenshi Kennedy Hevewah, currently age four, achieved the title Shoshone-Bannock Festival Tzi Tzi Princess in 2017.

One year later she continues to honor her family and represent the Shoshone-Bannock Tribe. Her parents are Curtis and Meka Hevewah.

Throughout the course of 2017-2018 Tenshi has gone on to take part in many aspects of dance including performances on the ballet stage to local traditional powwows. With appearances in Pocatello's Parade of Lights accompanied by surrounding local royalty she illustrated unity in the Parade of Lights while celebrating the start of a new year.

As an older sister she aspires her younger sibling daily with positive influence and leadership qualities. Currently attending pre-school she loves learning and has standout ability for the arts/crafts. Native American culture is at the epicenter of Tenshi's family's teaching and lifestyle. In part will boost her path of insight of the people Tenshi Kennedy descends from. Not only with knowledge of her people's past but enhancing her future.

During the 55th Annual Shoshone-Bannock Indian Festival Tenshi Kennedy will transcend her Festival Tzi Tzi crown to the 2018 victor. Join us and celebrate the outgoing Festival Tzi Tzi Princess Special 2018 on August 11 at 1:40 p.m. with a Tiny Tot Girl Special, there will be first, second and third places.

At left: Tzi Tzi Princess Tenshi Hevewah

## Festival Royalty

# Eagle Speaker practices her traditional teachings daily



Lillian Eagle Speaker

Aishe'Newe Neaniha Lillian Eagle Speaker ne appa Merle Eagle Speaker oose' Yakama/Blood, ne bia Jamie Ariwite oose' Agai Dika/Omaha. (My name is Lillian Eagle Speaker and I am Yakama, Kainai, Omaha, and Lemhi Shoshone. My parents are Merle Eagle Speaker and Jamie Ariwite.)

Lillian Eagle Speaker is the outgoing 2017-2018 Shoshone-Bannock Festival Princess.

She is Yakama, Kainai, and Lemhi Shoshone.

She also has two brothers Leo Wyatt and Seymour Eagle Speaker.

Her Grandparents on her paternal side are Seymour Eagle Speaker and Elizabeth George Capetillo. Her grandparents on her maternal side are the late Carvel Sherman, and Leona (Barry) Ariwite Taylor. Paternal great grandparents are Franco and Janet George of Georgville, Washington and the late Orton And Pauline Eagle Speaker of Standoff, Alberta, Canada. Her maternal great grandparents, who helped raise her, are the late Leo and Irene (Nappo) Ariwite of Salmon, Idaho.

She is 16 years old, and she will be a junior this fall at Blackfoot High School. Lillian is a jingle dress dancer and said her great grandmother Irene Ariwite taught her most everything she knows about her Shoshone culture. She tries to practice her teachings daily, such as beading, sewing, cooking traditional foods, praying and speaking the Shoshone language.

She is very thankful and fortunate to have had her great grandmother show her the Indian ways of life. She also attends Native American Church meetings and attends Sundances and helps the dancers in the lodge.

She has traveled all over

powwow country and did the best she could to represent within the community and throughout the United States. She recalls a trip when she went to the Pala powwow in Pala, California, where her brother was selected as head teen boy. She says it was great to represent and have fun. It meant a lot to her knowing that her brothers, and little sister and grandma helped her travel all over so she could represent the Shoshone-Bannock Tribes.

Lillian says it was a great honor representing the Shoshone-Bannock Tribes as the Festival Princess. She got to meet a lot of people and made new friends. She would like to thank all of her family and friends that have helped her throughout her reign. She wants to say a big thank you to her brothers for taking her to the powwows and places she needed to go to.

She also would like to thank Delicia "Saucie" Dann for the beautiful crown she gifted her and being there for support and a friend. Finally she would like to thank her grandmother Leona, her mother and her father for the loving support in everything that she does.

She also would like to thank the royalty powwow committee for selecting her as Festival Princess. She also expresses thanks to everyone.

Lillian would like to invite all the teen girls jingle dress dancers to participate in her contemporary side step special (ages 13-19). There will be three places with two consolations \$1,500 total prize money with jackets. She invites all teen girls to come out and participate.

"Thank you to everyone. Oos'endah!"

## Head Staff

# Beyl retires after 28 years as Director of Indian Ed.

Vince Beyl is an enrolled member of the White Earth Nation Ojibway Tribe of Minnesota and recently retired after 28 years as the Director of Indian Education in the Bemidji Public Schools.

He is a United States Marine Corps veteran who served in Vietnam from 1970-1971.

Before picking up the mic and announcing, he was a traditional dancer who competed and traveled to many champion powwows throughout the U.S. and Canada.

As an educator, Vince has had the great honor and privilege to work with American Indians of all ages in promoting ed-



ucational opportunities, personal enhancement and spiritual growth among Native students.

Vince would like to thank the Shoshone-Bannock powwow committee for inviting him to be one of the announcers for this year's celebration along with the other head staff.

"Let's have a great time honoring our Ancestors who left us all the gift of song and dance," he said.

Aho!

# Fiddler has been powwow announcing since the 70s

By LORI ANN EDMO  
Sho-Ban News

Terry Fiddler is one of the Shoshone-Bannock Festival master of ceremonies.

He is enrolled at Cheyenne River Sioux Tribes in Eagle Butte, S.D. but makes his home in Red Wing, Minn., which is adjacent to the Prairie Island Reservation.

He dances and announces at powwows full time but previously served on his tribal council back in the 80's. He was a presidential appointee to President Bill Clinton's transition team and served as Aberdeen Area vice president for the National Congress of American Indians. In addition, he served as a consultant for the Smithsonian prior to the opening of the National Museum of American Indian. He, along with Wallace Coffey helped coordinate the powwow on the National Mall.

Fiddler said he first started announcing back in the 70s when people would ask him to announce for giveaways or other special events. He said people started hearing his deep voice and said he had a good one for emceeing so



he's continued on although they don't want him powwowing they same time as being and emcee.

He's served as head staff at different powwows all over the country and has won 14 world championships in traditional dancing. It will be his first time announcing in Fort Hall, however he has previously danced at the Festival.

"It will be good to see a lot of people I haven't seen in a while," Fiddler said as he knows a lot of dancers from Fort Hall and friends from when he served on the tribal council.

Recently he announced at Hinkley powwow and upcoming is Eagle Butte and Red Lake after the Festival.

He said one of his friends called to advise him they will be honoring him at the Festival powwow.

"I will be happy to be there," Fiddler continued. "I hope everybody enjoys themselves and has a good time.

His family includes his wife Mercy, six daughters and numerous grandchildren.



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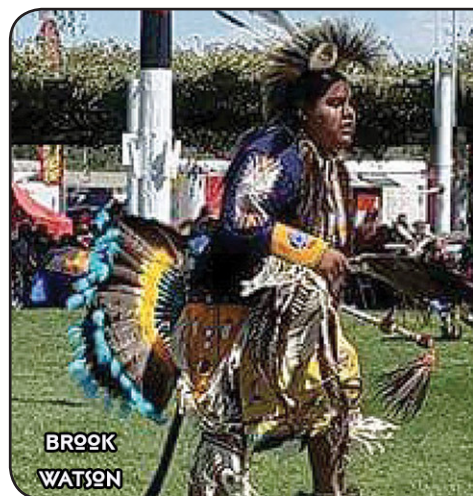
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*Father, daughter, son*

# Watson family sponsoring team dance special



FORT HALL — The Little Bear Watson family is sponsoring a father, daughter and son team dance special.

Little Bear, his daughter Natasha and his son Brook Watson are sponsoring the family team dance to honor the children and the giving back to the circle for the family.

They are honoring Brook, the son and brother who graduated from Blackfoot High School "class of 2018." They are also honoring Natasha Watson for her accomplishment of gaining her Associates degree in Health Science from Pima College in Tucson Arizona. As for their father Little Bear he is giving back to the circle and a small coming back into the circle as a fancy dancer during the 2018 Festival.

The family has and always will be thankful for their powwow friends and family. "We have been part of the powwow life through dancing and singing and feel honored to be doing this for the powwow world."

They will be giving three places - \$500 for first place, \$300 for second place and \$200 for third place with star quilts awarded to the first place winners.

The winners must consist of biological family - a father, daughter and a son.

We wish you all the best and good luck. We thank all our friends and families that are participating.

## Sponsors of the 55<sup>th</sup> Annual Shoshone-Bannock Indian Festival

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## Royalty

## Rodeo Queen Kiana Baca attending ISU in fall



Rodeo Queen Kiana Baca

FORT HALL – Kiana Baca is the Shoshone Bannock Fort Hall Rodeo Queen for the 2017/2018 year.

She is an 18-year-old barrel racer and an enrolled member of the Shoshone Bannock Tribes. She is from Fort Hall, Idaho.

Her parents are Noe and Annie Baca. Her grandparents are Steve and Lois Guardipee.

Kiana graduated from Century High School in May of 2018 and she will be attending Idaho State University in the fall and

plans on continuing on to the Paramedic Science program.

Kiana said it was her friend Alyson Houtz who first introduced her into barrel racing. She started riding the summer before she was to become a junior in high school.

Kiana made several appearances while being the Fort Hall rodeo queen, such as the INFR Fort Hall Tour Rodeo, the Eastern Idaho State Fair parade and she was a visiting royalty during the Gem State Classic Rodeo (both days). While attending the Bull Riding Mayhem last year, Kiana was honored to hand off the belt buckle to the winner.

She would like to thank her parents and grandparents for all the countless days and nights that they sat in the stands during her rodeo season in the cold, rain, and shine to cheer her on.

Kiana especially would like to thank her Grandpa Steve for everything he has helped her with, from taking care of her and her horses to hauling to wherever the rodeo takes them. Without him she wouldn't be where she is today.

She also expresses thanks to those who nominated her as rodeo queen.



Baca handing off buckle to winner of Bullriding Mayhem.

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6	\$33,740
7	\$38,060
8	\$42,380

## Powwow Specials

# Thomas family sponsors Generations Team Dance Special

The family of Tobie Thomas is sponsoring a Generations Team Dance Special during the Shoshone-Bannock Festival.

The special is in honor of the Thomas family - Tobie Thomas and Linda Thomas of the Duck Valley Indian Reservation in Owyhee, Nevada.

Tobie is an enrolled member of the Shoshone-Paiute Tribe and is also a direct descendant of the Shoshone-Bannock Tribes. She is 16 years old, a daughter of Neal and Lalani Thomas and is entering her junior year in high school. She is actively preserving her culture and tradition through dance, song, language, food and art.

Her grandmother Linda Thomas brought her into the dance circle at the age of four years old. The Thom-



as family wants to invite you and your family to participate in the Generations Team Dance Special.

"Me and my grandma have been dancing a long time," Tobie said and her family wanted to sponsor the special at the Festival because they have a whole bunch of family in Fort Hall and it's a big powwow.

Requirements include three generations at a minimum. For example a team could consist of a grandmother, daughter and granddaughter or a grandfather, father and grandson. The winner will take all, which is \$1,000.

The special is Friday, August 10 after the grand entry. Ghost Canyon will be singing and Tobie's grandfather Nelson Fred Racehorse will be announcing.

# Sammaripa family sponsors Teepee Race with 3 paid places

By LORI ANN EDMO  
Sho-Ban News

FORT HALL — Lorren and Pearl Sammaripa have attended the Shoshone-Bannock Festival since the mid 60's when it first started and the powwow grounds were next to Timbee Hall.

They first camped in their vehicle, then would always bring their teepee to camp and have experienced many different weather elements over the years including wind and rain. They no longer bring their teepee but camp in a pop up trailer but in recognition of camping for 55 years they are sponsoring a teepee race considering the Festival did have one in the past.

"As time passed, we have seen the progress of the Festival, along with improvement of the grounds to the present location. We've seen the modernization of teepees to camp trailers to RVs," the Sammaripa's said.

They are offering \$500 for first place, \$300 for second place and third place is \$200 with two to three

people per team. Participants must bring their own small teepee and poles (12 foot or larger) and it will be Saturday, August 11 during afternoon break.



The Sammaripa's camp in the same location next to their adopted son Wes Honena. "Our kitchen structure has been built, willows used for shade in the same sport at the new grounds by Wes Honena, along with our grandsons Joey, Jr., and Blake," the couple said. "Shelly and Lisa come check on us at camp and all of our grandkids show up sooner or later to give us a big hug and hello."

The couple said they remember a lot of the Festival committees and those that passed on and now it's the younger generation still going.

The winner of the contest will be the fastest but it must be put up correctly and will be up their judges. Pearl said the last teepee race she was in, her and her teammates put it up real fast but they were knocked out because the teepee was inside out.

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## Powwow Special

## Clayson Neaman family to sponsor memorial feather hat special

FORT HALL — The family of the late Clayson L. Neaman is sponsoring a Men's Traditional Feather Hat Memorial Special during the Shoshone-Bannock Festival.

Clayson L. Neaman was 44 years old and born in November. He died on the end of July of 2017. He was the son of Nancy Nacki and the late Samuel Neaman. He was a big brother to Hovia Edwards Yellowjohn. He lived his life on the Fort Hall Indian

Reservation where he completed school and spent most of his time with his great grandparents Marie and Joe Hardy.

His great grandmother spoke of her own father Thomas Madzeweyu. Thomas danced and dressed up in his finest regalia to participate in parades, dances and doings. It just came naturally for Clayson's family to do the same.

He looked forward to dance, sing and be active in the Shoshone-Bannock traditions. It was exciting to him especially because his great grandmother and grandmother Charlene Browning encouraged and supported him. He, his uncle Aldayne Browning and cousin Dineh Atcitty were taught at an early age about the dances and the making of their dance outfits including their feather bustles by Herman Edwards and Bill Hayes.

To describe Clayson's life would include his enjoyment of

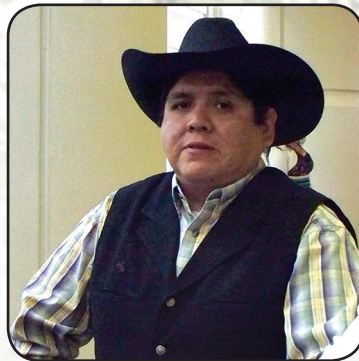
being outdoors to hunt, fish, gather wood and pick berries. He would share with the other elders on the reservation. He liked to go to the singing practices and hear the songs. He liked to sit in with the drum groups and would help wherever he was needed. The family always set up camp at the Festival and Clayson was great help setting up the teepees and the shade that was large enough to fit over the tall six-foot men with head roach. He made sure there were poles to tie their bustles. He and his little sister entered every parade possible regardless of rain or shine.

Clayson's family felt it would be healing and an honor to remember him through the feather hat special. He especially liked dancing with his feather hats and he enjoyed watching the other men dance with their feather hats as well.

The feather hats were used by warrior men to camouflage and conceal themselves among the bushes where they could get as close to the enemy as possible. It was also to protect the person of observation by the enemy. The hats are unique among the wearers, it is made of different types of bird feathers. It is also unique among tribes and some tribes have feather hat societies. The hats differ from across the northern continent.

Clayson's hat was made from different feathers, goose, ducks, eagles, hawks, pheasants and other bird feathers.

The Men's Traditional Feather Hat Special is open to men 18 years and older on Saturday, August 11 during the 5 p.m. evening session of the 2018 Shoshone-Bannock Indian Festival in Fort Hall.



Clayson Neaman



*Missing you Always  
You never said I'm leaving  
You never said Goodbye  
You were gone before we knew it  
and only God knows why.  
In life we loved you dearly  
In death we love you still.  
In our hearts we hold a place  
that only you can fill.*

*It broke our hearts to lose you  
But you didn't go alone.  
A part of us went with you  
The day God took you home.*

- Author Unknown



Clayson Neaman  
(Submitted photos)

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## 2018 Festival Schedule of Events

### Tuesday, August 7, 2018

4 p.m. Miss Shoshone-Bannock Contestant, personal interview with judges, location TBA

### Wednesday, August 8, 2018

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

7 p.m. Miss Shoshone-Bannock Contestant Traditional Talent presentation at Shoshone Bannock Hotel & Events Center, Entertainment by Bryan Hudson-Traditional Circle Dance Songs

### Thursday, August 9, 2018

7 a.m. Open Traditional Handgames

7 a.m. to 9 a.m. Children's Parade registration opens and judging at the Early Child Care Center

10 a.m. Shoshone-Bannock All Indian Junior Rodeo at the Fort Hall Rodeo Grounds

10 a.m. Children's Parade-Honor your Ancestors, begins at Early Childhood Center and ends at Festival Grounds

10 a.m. Arts and Crafts booths open

11 a.m. Children Traditional Games at the Delbert Farmer Festival Arbor  
Noon Community Barbeque at Delbert Farmer Festival Arbor—Sponsored by Fort Hall Housing Authority

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

4 p.m. to 6 p.m. Festival BoneHog Handgame Tourney, registration opens at the Handgame Arbor, single elimination

4 p.m. Miss Shoshone-Bannock Traditional Dish Presentation at the Delbert Farmer Festival Arbor

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

6:30 p.m. Quetzalcoatl Aztec Group

7 p.m. Children Powwow Grand Entry

• Macario Hameline Special, tiny tot boys, must be in regalia

10 p.m. Retire Colors

### Friday, August 10, 2018

24 hour Traditional Handgames

8 a.m. Shoshone-Bannock Ladies All-Indian Golf Tournament registration, Shelley Golf Course, Callaway Scoring System

8 a.m. to 12 p.m. Junior Royalty Contest Registration

8 a.m. Men's Golf Tournament registration at Aberdeen Golf Course

8:30 a.m. Fun Walk/Run "Walk in a Good Way" registration at Four Directions Center on Agency Road

9 a.m. Shoshone-Bannock Ladies All-Indian Golf Tournament, Shelley Golf Course, Tee Off

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

9 a.m. Walk begins at the Four Directions Center on Agency Road

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

9 a.m. to 11:30 a.m. All Indian Singles Horseshoe Tourney Registration, double elimination

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

10 a.m. Arts and Crafts booths open

Noon All Indian Men's Slow-pitch Tournament begins at Fort Hall Softball Field & NOP Park

Noon All Indian Women's Softball Tournament begins at Fort Hall Softball Field & NOP Park

1 p.m. Festival Royalty Pageant—Princess Contests begin Tzi Tzi, Future Princess, Little Princess & Festival Princess

2 p.m. to 4 p.m. Elder's 3-Man Handgame Tourney (55 and up) registration opens at the Handgame Arbor, single elimination

2 p.m. to 6 p.m. Festival Art Show Registration at the Elderly Nutrition Dining Hall artist must be present for drop off and pickup, must provide tribal ID

4 p.m. to 6 p.m. First Five Bonehog Handgame Tourney, single elimination

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

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

5:45 p.m. Miss Shoshone-Bannock Crowning at the Delbert Farmer Festival Arbor

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

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

7:45 p.m. First round judging for drum contest and backup singing

• Thomas Family Special "Generations Team Dance" \$1,000 winner take all

• Tiny Tots along with Vanessa Sanchez Tiny Tot Special

8:30 p.m. Men's Warbonnet Contest, Super Senior Contest, Golden Age Contest

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

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

9:15 p.m. Jr. Girls/Boys contest, Teen Girls/Boys Contest

10 p.m. Sr. Adult Men/Women Contest

11 p.m. Jr. Adult Men/Women Contest

12:00 a.m. Retire Colors

### Saturday, August 11, 2018

24 Hour Traditional handgames

7 a.m. to 9 a.m. Festival Parade registration opens and judging at the Early Childhood Center

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

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

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

# 2018 Festival Schedule of Events

9 a.m. All Indian Women's Softball Tournament Fort Hall and NOP continues  
 9 a.m. to 11:30 a.m. All Indian Doubles Horseshoe Tourney Registration, double elimination  
 10 a.m. Arts and Crafts booths open  
 10 a.m. Festival Parade, begins at the Early Childhood Center, Royalty Horse Special and ends at Festival Grounds  
 10:30 a.m. 11 a.m. registration for Men and Women Card Tournament  
 11 a.m. Veteran's Honoring at the Delbert Farmer Festival Arbor  
 11 a.m. to 2 p.m. Festival Main Handgame Tourney registration opens at the Handgame arbor, double elimination  
 11 a.m. Fort Hall Skate Jam registration at the Fort Hall Skate Park Plaza on Mission Road  
 Noon Fort Hall Skate Jam begins  
 Noon to 2 p.m. Registration opens for dance and singing contests at the Delbert Farmer Festival Arbor  
 12:45 p.m. Drum Roll Call and Invocation  
 1 p.m. Grand Entry—Flag/Victory song, Intertribal Dancing, Singing Contest and Dance Contests—Juniors and Teens categories, Adult and Golden Age exhibition, teen team dance  
 1 p.m. to 6 p.m. Festival Art Show opens at the Elderly Nutrition Dining Hall judging begins in the morning  
 1:45 p.m. Super Sr. Competition/Golden Age/Warbonnet  
 • Tiny tots and Tiny Tot Special—Adonis Leonard James Neaman, must be in regalia, sponsored by Osborne Family  
 • Festival Tzi Tzi Princess Tenshi Hevewah Tiny Tot Girls  
 1:55 p.m. Tiny Tots  
 • Festival Future Princess Syan Rileigh Hooper Girls Jingle, ages 5-7  
 3 p.m. Jr./Teen categories dance competition, Drum competition begins (1st songs)  
 • Festival Princess Lillian Eagle Speaker special teen girls jingle  
 3:45 p.m. Jr./Teen team dance competition  
 5 p.m. Announce Teen team dance winners/ Retire of colors  
 • Clayson Neaman Memorial—Men's Feather Hat special 18 and up  
 • Pearl and Loren Sammaripa honoring: Teepee race  
 5 p.m. Community Feast Buffalo and Salmon at the near the Dance Arbor  
 5 p.m. Ladies Race, Consolation Relay Race, Championship Indian Relay Races at the Fort Hall Rodeo Grounds  
 6:15 p.m. All Indian Women's Softball Championship game at the Fort Hall Softball Field  
 6:45 p.m. Drum Roll Call  
 7 p.m. INFR Tour Rodeo at the Fort Hall Rodeo Grounds  
 7 p.m. Grand Entry (points taken for all categories)—Flag/Victory song, Intertribal Dancing, Tiny Tots, Singing and Dance contests for Sr./Jr. Adult categories  
 • Tiny Tots  
 7:30 p.m. All Indian Men's Slow-pitch Championship game at the Fort Hall

Softball Field  
 8:15 p.m. Third round drum contest begins  
 8:45 p.m. Exhibition for Jr./Teen categories (1 song each for male/females)  
 • Cetan Thunder Hawk Special, Men's Traditional  
 9:30 p.m. Watson Family Special—Luck of the draw  
 10 p.m. Sr. Adult men/women contest  
 11 p.m. Jr. Adult men/women contest  
 12:00 a.m. Retire Colors  
Sunday, August 12, 2018  
 24 hour Traditional handgames  
 8 a.m. All-Indian Co-Ed Golf Tournament registration in American Falls Golf Course (Chapman Format, 1 man and 1 woman)  
 9 a.m. Co-Ed Golf Tournament Tee Time  
 10 a.m. Arts and Crafts booths open  
 11 a.m. INFR Tour Rodeo, Fort Hall Rodeo Grounds  
 11 a.m. to 4 p.m. Festival Art Show opens, art pickup between 4 p.m. to 6 p.m., must present a tribal ID card artist must be present for drop off and pickup  
 11 a.m. to 12 p.m. Kids 17 and under Handgame Tourney registration opens at the Handgame Arbor, double elimination  
 Noon Traditional Handgame, Pointers TBA  
 Noon to 2 p.m. registration for 4-Man Handgame tourney, single elimination  
 12:45 p.m. Drum Roll Call and Invocation  
 1 p.m. Grand Entry—Flag/Victory song, Intertribal Dancing, Singing contest, Dance contest finals—Junior and Teen categories, Adult and Senior exhibition, Announcement of Junior and Teen winners  
 • Neena Starlight Crue Special, tiny tots, sponsored by Wayne Crue and Family  
 1:30 p.m. Warbonnet/Super Sr./Golden Age finals  
 1:45 p.m. Teen Girls/Boys Contest  
 • Festival Little Princess Gabrielle Appenay Special, Jr. Girls Fancy ages 7-12  
 • Neveah Lynn Jishie Special, Jr. Girls fancy shawl  
 3 p.m. Little Bear Watson family team dance special, must be immediate family father, daughter and son  
 3:30 p.m. Adult Team dance contest  
 5 p.m. dinner break and announce winners—Golden Age, Super Sr., Jr. and Teen categories  
 6:00 p.m. Drum Roll Call  
 6:15 p.m. Sr. Adults/Jr. adult finals (2 songs)  
 • Sweet Heart Dance competition  
 7:30 p.m. Gary and Racheal Watson—Father Daughter Owl Dance Special—Must be biological father and daughter  
 Retire Flags  
 Announce Winners  
**Thank you for attending the 55th Annual Shoshone—Bannock Indian Festival.**  
**(Bob Pevo floral beadwork)**



## Horse Feature

## Remembering Silver



**Silver**  
(Marcia Hall photo)



**Josh Thompson**  
riding Silver.



**Freeland Larkin and Silver.**  
(Lori Ann Edmo photos)

By LORI ANN EDMO

Sho-Ban News

FORT HALL — Once in a lifetime a horse comes along that leaves an imprint on one's memory and that is Silver's Image — a big gray with lots of heart, speed and muscle.

The horse belonged to Kilburn Buckskin and he purchased Silver when the horse was three years old. He became a part of Boogie Boys Indian Relay horse racing team winning many Chief races and relay races over a ten-year period.

He passed away on championship day of Festival Indian Relay races in 2017 succumbing to a shattered ankle.

Kilburn said, "It was pretty sorrowful when we lost him, everybody was crying — a lot of people knew him." But he has good memories of him and Silver is the only horse he every dreamed about, "It was the second year I had him — he was running — with no rider — I think at the track." "I got really attached to him — he was special." He's never dreamed about any of his other horses and he's had many over the years because he had an Indian Relay team since the late 70s.

He purchased Silver from Tom Manzanares in Idaho Falls. "He was a good looking horse but they didn't think nothing of him, he didn't work out." So Kilburn had his riders Frankie Gould and Josh Thompson work with him. "He always wanted to play around and test them out — it was his nature." "If a rider was scared, he knew it."

Kilburn said there was a lot of work put into him, "The boys got him in shape," Silver had good feed and "A lot of heart, that's what he had." He also knew when he was going to the track, always on his toes. But if he didn't want to do anything, he'd play. A lot of people knew him in the community — the Boogie Boys called him Silver but he was also known as the "Mighty Gray."

The first year they had him Silver didn't show much but toward the end of the season he was a tough horse to outrun. "He won races every year either Chief race or relay — the boys counted on him," Kilburn said. "It was kind of fun to watch him, he'd run about third at the back but on the back side is where he wanted to run and he'd pass the other horses and move away from them, that's probably why a lot of people liked to see him run."

Kilburn's son Raiburn said he called Silver his dad's baby. Toward the end of the season when it got colder, the team had to give the horse a warm bath but the other horses got regular water. Silver trusted Kilburn and would let him walk behind him, but Raiburn said he wouldn't because he might get kicked. The first year they raced him he did okay but the following year he picked it up and knew how to run. "He was a racehorse then," he continued. He won most the races he was in.

He said Silver was a short track horse. They ran him at Sandy Downs (a bigger track) but he overdid himself. "He was my mom's favorite horse," and both her and Kilburn loved him just like one of their kids. They bought him special feed and if there was a little bit of dust in the hay, Raiburn said his dad wouldn't give it to him. "I know he was missed after his last race, everybody knew him."

"We miss him on the track and he knew when it was race time, he'd



**Kilburn Buckskin**

be ready – stand there and wait,” he said. “He’d take the lead at the first corner and he was gone.” Raiburn said he probably should have been running in pari-mutuel races.

Boogie Boys team catcher Earl Buckskin said when the team first got Silver they tried him out but set him aside until he aged a bit. As he matured, Silver really developed his speed. Frankie was riding him and he turned out to be a pretty fast horse and had a “big barrel chest on him, Earl said. “As soon as he hit that first turn, straightened out, he really poured it on,” in a race.

Silver was one of their good runners, “We tried to save him to get us into championship or for championship day.” As catcher, Earl catches the horse during the exchange. When Silver first started in relay, he had no brakes as he was still learning how to stop so they used him as the last horse. They figured out what type of bit to use on him and as time went on he became an all around horse.

Earl believes Silver got familiar with the color of his shirt, “When he would come in, he would lock his ears in on me, come right towards me – it looked like he wouldn’t stop but he’d come right in, right to the fence – that’s how he worked.”

He recalled a Chief race during Festival when Kyle Nipwater was riding, they were familiar with how Silver ran, he took a wide turn, went to the outside then cut right into the inside rail and made his way. “He was always coming from behind, but he had a really good kick on him,” Earl said. He added the Blackfoot Fair must of thought a lot of him as they used him on their billboard a few years back.

Tyrell Buckskin, a grandson of Kilburn, said he helped care for Silver when the horse was younger and wilder. But as the horse got older he became calm. Tyrell used to be a back holder for Boogie Boys and said he’d stand good but could feel the power when he went on the track. “The Chief races were my best memories, he was fast.”

Boogie Boys rider Frankie Gould said Silver was bigger than a normal horse and that was his advantage – a lot of muscle, “Every time I rode that horse we were in the money.” He rode him for about eight or nine years and he caught on fast when he was new to relay and liked to run – he’d be the first or last horse in the relay, “You want a good anchor horse and he was good first and last.”

Frankie said the team’s horses are family members, “We get to know them as much as they know us – it’s always good to know your horse.”

Chief race rider for Boogie Boys Freeland Larkin was the last one to ride Silver as he won the 2017 Festival Chief Race on him. “I came out in the front on him, didn’t whip, I just mooched him – it was good



Frankie Gould

and exciting to win that race.” He rode Silver for two years.

Brisco Teton rode Silver in relay and won on him in Blackfoot at the Eastern Idaho State Fair, “He was powerful and big,” recalling he always stood to the side. If there were a false start, he wouldn’t want to stop. “He was a cool horse.”

Kyle Nipwater said he rode Silver in the Chief race and got three wins and also got a couple wins in relay. “He had all the power, a one of a kind horse, he ran hard and really fast.”

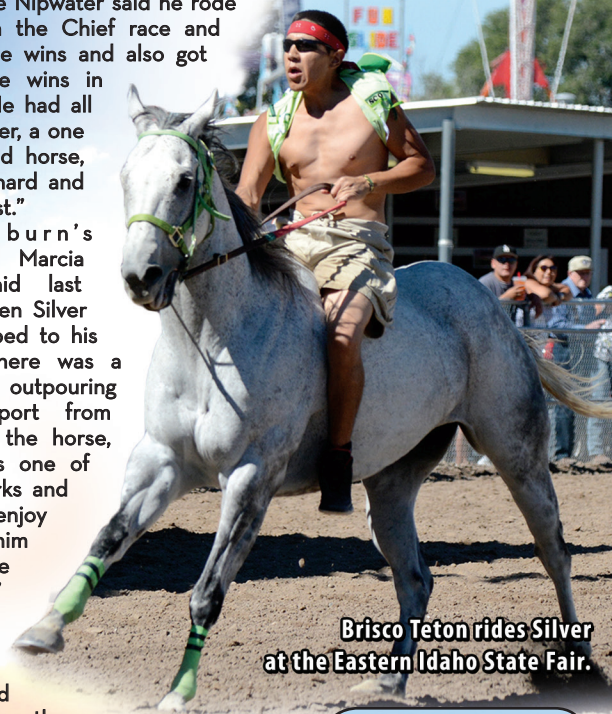
Kilburn’s niece Marcia Hall said last year when Silver succumbed to his injury there was a lot of outpouring of support from fans of the horse, “He was one of the sparks and people enjoy seeing him on the track,” recalling the horse would come from the back then be leading by two lengths, “It was something remarkable.”

In honor of Silver, the Boogie Boys team is selling T shirts in his memory. The T-shirt reads “the long shot becomes a legend – Silver 2002-2017, Indian Relay Chief champion, Fort Hall, Idaho.”

“I think it was one of those things, not only a loss to us but to other people – it was a way to give back – honor his whole aura – he was the go to horse, it’s to honor him because he meant a lot to us and the community,” Hall said.

Marcia helps market Boogie Boys T shirts and hats, along with get team sponsors. Funds raised from the items help pay for entry fees and horse feed to help her uncle and cousin cut the costs, “It’s my way of giving back to them to ease the financial strain and a way for us to be involved.” She said they have 24 sponsors and they have a part in the whole season adding some have never seen a relay race and they’re excited to see whom they’re cheering for. She said the Boogie Boys relay is a family team as they get support from the Buckskin side, extended family members and close family friends.

In addition, family members will be adding extra prize money to the Eastern Idaho State Fair Chief race in Blackfoot, along with horse blankets, jackets for the rider and owner, along with travel mugs and blankets – all in Silver’s memory.



Brisco Teton rides Silver at the Eastern Idaho State Fair.



Marcia Hall



Left: Freeland Larkin with Silver; right: Freeland Larkin wins the 2017 Festival Chief Race with Silver.

## Fort Bridger Treaty feature

# Translator of Fort Bridger Treaty Reenactment

By LORI ANN EDMO

Sho-Ban News

FORT HALL — Eastern Shoshone tribal elder Ralphaelita Pocatello Stump could feel how important the treaty is while she attended the Fort Bridger Treaty 150 reenactment.

She said our old people endured quite a bit to get to Fort Bridger and sign the paperwork that allocated the land to both tribes. "None of our young people have much interest, kind of made me sad but when I was there I could feel how important it was for our old people to be there and make arrangements for the government to allocate land to us."

"I don't think the young people realize if it wasn't for that journey and that trip down there, we wouldn't have anything," Stump continued. "I really appreciate what they did for us - a lot more should be taught to the younger people how treaties were set aside for the benefit of the Indians."

Ralphaelita, lives in Crowheart, Wyo. on the west end of the Wind River Indian Reservation. She translated the Fort Bridger Treaty reenactment script in the Shoshone language. She was originally enrolled at Shoshone-Bannock Tribes but got taken off by a council member so is enrolled at Eastern Shoshone. Her parents are the Lucy Hill Bonatsie and Calina Curtis Pocatello. Her grandfather was Mack Pocatello, a son of Chief Pocatello.

She said anytime something happens to an Indian member - regardless of what tribe they belong to, some of the things they do affects other tribes. People that get involved doing things like that, they don't realize they

hurt other tribes even though they are not of your tribe - some of the laws they break or make.

"I think that Indian people should be more careful what they do when it comes to treaty land. For our treaty to hold up, we have to be more alert and more careful how we conduct our business and conduct ourselves when it comes to being involved in treaty rights," Stump continued.

She believes the Eastern Shoshones rights are being infringed upon by the Northern Arapaho and her tribe is not making any effort to correct it. They finagled their way into having rights and getting allotted land. She believes an Arapaho working in BIA arranged for them to get allotments.

Ralphaelita said she always tries to abide by the laws and regulations as he folks stuck pretty close to whatever they were told. Her grandfather talked about how tribes suffered quite a bit when they had to go back and forth to places they hunt and travel. They had to do a lot of scouting because a lot of tribes came in to try and take over their lands. She talked about the skull run on Crow Mountain. The warriors tested their skill in jumping from one



Ralphaelita Pocatello Stump. (Lori Ann Edmo photo)

skull to the next, if they made it through they were free to go, if they didn't, they were taken care of right there. Many things her grandfather talked about were survival - they had to scout ahead so they would be safe. A lot of times they ran into groups from other tribes trying to takeover and that's the reason for the battle on Crowheart Butte - it was for hunting rights.

She said there's a lot of things people don't understand, it's hard to teach or tell

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## Fort Bridger Treaty 150

# talks about significance of historical document



On left, runners listen as Ralphaelita speaks. On right, Ralphaelita (in red visor) reads the Treaty script in Shoshone. (Lori Ann Edmo photos)

anybody anything but she tries. What she knows, she heard or seen through her own eyes. She recalled back in the late 40s when the tribal people were issues stamps to get food or shoes.

Ralphaelita attended school in Crowheart until she went to school in Fort Washakie in eighth grade. After that she went to Haskell at 14 years old when it was a boarding school and paid her own way. "It was scary," she said and she only got off the bus on the way there to go to the bathroom and didn't eat.

After high school she came back to Crowheart and was able to get a job with the state of Wyoming as a tribal liaison taking care of needy families. She then worked as tribal interpreter, as a jailor at the trial jail, worked in Tribal Credit and as the Housing Director. People told her she was mean as housing director but she made sure things got done. Later she brought the Johnson O'Malley program to the tribe for Indian education. "I've been involved in tribal affairs for I don't know how many years," she continued. She's helped with setting up program and was the museum committee chairperson at one time. She ran for tribal council once but didn't have enough family members to vote her in, she joked.

Regarding the reenactment she's impressed with the idea our old people had enough courage and strength to what they had to do. "We should be proud of our ancestors instead of taking it for granted - they had to leave a mark or X even though they didn't know how to write - that X meant a lot to our people."

Stump said the white people were im-

pressed with the reenactment. She did make a statement at Fort Bridger about eagles and how the Wyoming governor allowed the Arapahos to kill them. Eastern Shoshones don't allow kids to have eagle feathers as they graduate from hawk to eagle feathers. Many of the war bonnets in the reenactment were old and some of them may have been handed down in families. "We don't kill eagles just to show off - to us they are a real powerful bird and the state of Wyoming should be more careful on who they allow," she continued. "I didn't like the fact the governor stepped in, we never allowed our own people," to kill them. Concerning Riverton, she said the Arapahos overstepped their bounds - there was a 99-year lease with the Eastern Shoshones, Arapaho had nothing to do with it, now it's lost. Slowly their land is being docked but it's all under the treaty allocated by the government and the government is supposed to be responsible to their people.

Regarding treaty education, she said it's good the Shoshone-Bannocks teach but the Eastern Shoshones haven't delved into it much. "Our young people could care less," Stump said. "I really feel bad about it and we should be more assertive on



our rights, we need to keep it and it should be well taken care of."

Ralphaelita spoke with the runners after they completed the 150 miles and arrived at Fort Bridger as it's always been her thing to enlighten young people. She encouraged them to live a better life through learning their traditions - learn how things should be done. "I always try to pass the information on," she said. "I wanted them to know I appreciated them and though a great deal about how they conducted themselves on the run." She advised them they did something they could be proud of and be a part of their life they did the run. She said there's people that love them and if they fall by the wayside they don't fall by themselves. "I felt a love for them because of what they did. I hope some of the things I told them encourages them to go on with their lives in a better way."



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## Fort Bridger Treaty 150

# Bonatsie carries on Big Horse dance song from Shoshone ancestors

By LORI ANN EDMO

Sho-Ban News

FORT BRIDGER, Wyo. —

Wayland Edmo Bonatsie carries the songs of his Eastern Shoshone ancestors in his mind and he brought the Big Horse dance song out once again at the Fort Bridger Treaty 150 reenactment July 3.

The Big Horse Dance was done at the original signing of the Fort Bridger Treaty. Bonatsie said they hadn't done it in a long time, "Since we had this song, we put it on for both tribes — it's a joyful dance and supposed to make everybody feel good especially at the end when we whoop and holler."

The Big Horse Dance and song belongs to the Bonatsie family and it was composed way back when Wayland's grandfather Red Lake or "Ainga agai bagad" in Shoshone was alive. Bonatsie's parents are Lucy Hill Pocatello Bonatsie and Ed Edmo Bonatsie.

Raphaelita Stump said Red Lake was a scout and the dance was given to him via ghost power. The poha (power) allowed him to become invisible in battles and the ghost told him he should do a dance to revere the horse because the horse is what took care of the tribal people when they traveled from place to place. The dancer wears a horsetail when dancing.

Wayland chose Starr Weed Jr. to do the dance at the reenactment.

The horsetail Weed wore is from one of Bonatsie's horses that passed on. He did a horse ceremony to take the tail from the horse so that way everybody could feel good about it. The horse was an Appaloosa mix but the tail was solid white.

Generally a veteran is selected but it's up to the family on who they want to dance. Bonatsie is a U.S. Army veteran and served in Vietnam.

He learned the

song for the Big Horse Dance when he was about 12 years old. He also learned the warbonnet song, scalp dance, giveaway, coin dance songs plus Sundance songs. Wayland also knows the Gift of the Waters songs. He doesn't understand why the younger guys stay away from learning them but he's teaching his crew how the songs go. "We have them old chief songs too and honor songs from way back — the Crowheart Butte battle songs — they are all in my mind and I practice them once in awhile," he said.

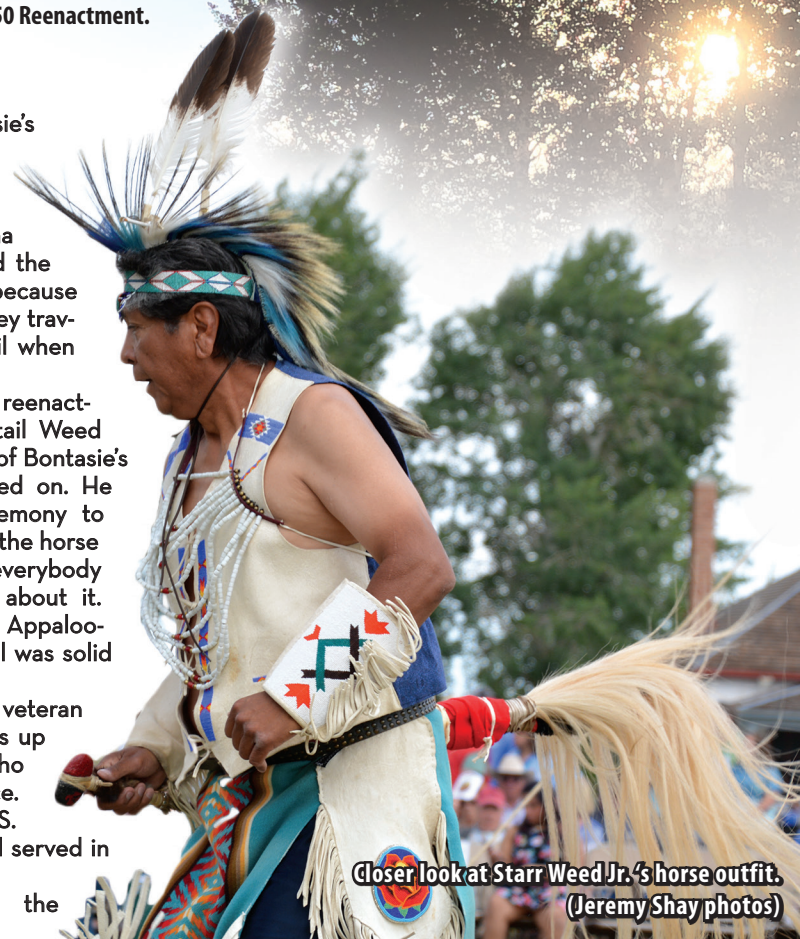
Bonatsie said the Big Horse Dance could be done on special occasions but it is mostly at treaty reenactments. He's concerned many in the Eastern Shoshone tribe don't know their own ceremonial songs but his family is the holdouts for the songs.



Starr Weed Jr. (left) and Wayland Bonatsie at the Fort Bridger Treaty 150 Reenactment. (Lori Ann Edmo photo)



Starr Weed Jr. performs the Big Horse Dance during the reenactment.



Closer look at Starr Weed Jr.'s horse outfit. (Jeremy Shay photos)

## Fort Bridger Treaty 150

# Amboh: Reenactment experience humbling & honoring

FORT HALL — Scott Amboh participated in the Fort Bridger Treaty 150 reenactment July 3 in Fort Bridger, Wyo. and he's Eastern Shoshone and Shoshone-Bannock on both sides of his family, along with a longtime resident of Fort Hall.

He said being involved in the Treaty reenactment was a humbling and honoring experience knowing that our ancestors were once there and set down the tracks that all the participants were walking in.

"When I was there in Fort Bridger, I thought to myself what the area was like back in 1868 knowing there was very little there and somewhat far down south from our present day homelands," Amboh said. "How our treaty signers traveled so far to sign this legal document for the people and their generations to come."

He said his mother Wilma attended the function with him and they talked about the area traveling to Fort Bridger as they both had not been there before.

Scott took part in the reenactment event because he is a descendant of two original Treaty signers on both sides of his family. "On my paternal side I am the great, great grandson of Chief Taghee and on my maternal side I am the great, great grandson of Pan-sook-matsi (Otter)," he continued.

He believes the responsibility of participating in the reenactment on both sides of his family and to learn that they are a part of history. "I am proud of who I descend from. I never really knew my families on both sides were original Treaty signers, as I have aged I feel it is important that my brothers, my children, nieces and nephews know they descend from and not to forget it. This is important history."

Chief Taghee - daughter Nellie Tigee Amboh, grandson Ned Amboh Buckskin, great grandson Casey Amboh (Buckskin).

Pan-sook-matse (Otter) - son Frank Ponzo, granddaughter Grace Ponzo, great granddaughter Wilma Buckskin Amboh.



Wilma Amboh (left) and Scott Amboh. (Submitted photo)

Great, great grandsons: Scott Amboh, along with his brothers Jason, Jacob, Jared and Ronald Amboh.

Concerning the Treaty, Scott said it is for all of us Shoshone-Bannock and Eastern Shoshone people is that it protects us all giving us the right to hunt and fish the reservation and surrounding areas that our ancestors did. "Without the Treaty, we are nothing," he continued. "On my paternal side, my late uncle Eddy Amboh a longtime resident of Fort Washakie, Wyoming, would often talk about the Treaty when issues were happening in the Wind River Mountains or along the borders of the reservation."



Above: Fort Bridger Treaty 150 reenactors portraying chiefs and subchiefs line up near the flagpole.

At left: Scott Amboh during the reenactment. (Jeremy Shay photos)

## Fort Bridger Treaty 150

# Broncho: Value & take care of Fort Bridger Treaty

By LORI ANN EDMO

Sho-Ban News

FORT BRIDGER, Wyo. — Shoshone-Bannock Tribal Fish and Wildlife Policy Representative Claude Broncho said the reenactment of the 150 years of the Fort Bridger Treaty isn't really a celebration but it's a time to let the people know the Shoshone and Bannock people are still here.

"It's a significant area here (Fort Bridger), I can't imagine how our people felt way back when they were discussing this like a month ahead of time to describe the lands they wanted," he said. A lot of those lands now days are taken away from us — as Indian people what we call the ceded areas where we are pursuing government to government with different federal agencies out there in Idaho and some of the surrounding states, he continued.

For example Oregon, Shoshone-Bannock tribal members go over there and fish for our agai (salmon) and we go into buffalo territory in Montana surrounding the Yellowstone area. "We are exercising our treaty rights out there and so forth bringing home the meat so our people can have good nourishment, good health and continue our way of life — our cultural ways," Broncho said. "We always start off with a prayer, we think about the medicines, the fish, the animals we partake with and the water — another one that is important to us."

Broncho said we deal with the Environmental Protection Agency on water quality and water quantity. "In our Indian ways

we call it water of life — it's something we can't live without — none of us even the animals — we can't survive without it. We are after good, pure water for our people."

He said when the chiefs chose these areas, they chose the areas they inhabited but also migrated around such as the Eastern Shoshone going into Idaho. Wherever they were caught when the cavalry said you need to be on these reservations. "We still have brothers and sisters that were separated probably in the era before us — we have a lot of relations here and a lot of good feeling to see your people here," Broncho said.

"The treaty is something we have to value and take care of for the future generations — we will never go back to how it was before where we claimed all the areas," he continued noting we had different names for the places where we went over, gathered and hunted.

We are doing the best way we know how on what they call unoccupied lands (lot of federal lands) we still try to exercise as Shoshone-Bannock Tribes. Bron-

cho said the Eastern Shoshones are still dealing with the state of Wyoming with the 1896 Racehorse case — it's still being talked about and a lot of litigation comes down. "Nothing ever said the treaties had to be litigated in order to be good."

Broncho said what his job entails is gets his marching orders from the tribal leadership to do the best we can in the areas we love the most — our lands and the different places we go.



Claude Broncho (camouflage jacket) speaks at the sunrise ceremony. (Lori Ann Edmo photo)

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## Fort Bridger Treaty 150

# St. Clair: Treaty establishes identity as a nation



Darwin "Sonny" St. Clair Jr.

By LORI ANN EDMO

Sho-Ban News

FORT WASHAKIE, Wyo. — Eastern Shoshone tribal member and former Shoshone Business Council chairman Darwin "Sonny" St. Clair Jr. said the significance of the Fort Bridger Treaty is huge.

It's importance it established our land base, who and where we are from, gives us inherent rights, gives us legal authority and provides us things other tribes don't enjoy because of our treaty — the land, water, animals, natural resources and minerals, he said.

"The significance is great and the other thing is we share with our relatives over the mountain — the Shoshone-Bannock — it establishes who we are as a nation," St. Clair said.

We are very fortunate we resided in a beautiful landscape and places, we provided for our people and have always pro-

vided for our people since time immemorial, he continued.

The treaty is a great opportunity — we are still here, we are still prosperous, still alive as we have our culture and traditions, still have our language and it provides a great opportunity to get back together as a tribe, "Come together to reestablish our relationships — our family ties, the significance of who and what we are, Sonny said.

However unfortunately there is a loss of land but the treaty recognizes we are still here and still doing what we do as Newe.

St. Clair said celebrating the treaty is awesome and something huge for everyone involved and even those not involved.

Regarding youth learning about the Fort Bridger Treaty, knowing about the treaty is something in tribal history, "It's who we are, it did provide our land base we enjoy, we have to understand it and should read it, understand the terminology — what does it mean and it created what little we have left," he said. "Know your history, know your culture, language and know your treaty because with it comes our sovereignty, your inherent rights."

St. Clair said our future depends on it, understand how it happened because it wasn't always because we disagreed, we had to make the best of what little we had. "Cultural and historical exchange that comes from understanding our treaty is very significant for our youth."



Some of the crowd at the Fort Bridger Treaty 150 reenactment July 3 in Fort Bridger, Wyo. (Lori Ann Edmo photos)

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## Fort Bridger Treaty 150

# Running with Ancestors brings prayers & healing

By LORI ANN EDMO

Sho-Ban News

FORT BRIDGER, Wyo. — A group of Shoshone-Paiute runners joined the Red Runners in Recovery in the Running with our Ancestors 150 mile run to Fort Bridger, Wyo. July 1 & 2.

Dawn Day Manning and Buster Gibson, along with their families made the journey from Soda Springs, Idaho to Fort Bridger, Wyo.

Both said it was for healing and prayer.

Dawn Day said for her it started when they came back from Standing Rock when she and her companion went there. Annie and Kermit Bacon offered them to stay in there teepee when they returned home so they camped there in November of December 2017. While there they all had to do non-violent, direct action training. When it came time to stop the easement, the Standing Rock Tribe asked the water protectors all to go home. A lot of people wanted to stay but since they were guests there they took the message they said and everything you learn here take it home.

They went there initially for their water, "I've always been raised to understand all water is one water - the late Corbin Harney used to say 'only one water' and when the occupation began we went there knowing that's the same water and we went there to fight for it," Manning said because eventually they would fight for it at home because of their reverence to the water so they thought let's put our minds together. Since they're both endurance runners they started the Nation to Nation Indigenous Relays on Earth Day so they invited all the tribes to do a demonstration run through their lands with hopes to tying to the next tribe. Annie and Kermit did it in Fort Hall - the Shoshone-Paiute and Shoshone-Bannock Tribes both ran about 56 miles together - they prepared as they knew running is a prayer just like Sundance's. A total of 23 tribes on Turtle Island and three major cities participated - some ran as much as they could through their homelands.

Manning said they started a youth group back home and the running got strong in Owyhee mostly because they

are far away from anything.

They ran at Camas Prairie Homecoming and Lionel Boyer said there's not much youth represented from Fort Hall so he asked them to run at Fort Bridger and her companion agreed to do it. He passed away on June 11 and Dawn said running was a part of healing, "All the people he touched, we did in honor of him." When they ran, they always did on their own expense

but they asked their tribe for sponsorship for one van but ended up bringing two vehicles. They shared room with Sho-Ban and brought 14 youth and four adults from Duck Valley. "In an ultimate dream we stay connected to our ways, protect our homelands and put a prayer down," she continued. "It's one more level of protection - it was uplifting, so much healing," as her children are missing him too but when things

get hard, you pray.

She almost didn't do the run so she asked a couple of close friends and they said things were all set up, the tribe approved them, so they put everything in place and went even though they had way more kids than space. "We need to do everything we can to fulfill this because we will get a good blessing for our people too - our lands we want to protect, our original that spark came from what our elders told us - things we have inside us our DNA."

They had four kids lose their phones during the run so she said they were listening, they were happy, "All I heard just before going to bed is 'I can't wait to run some more, I'm going to run further this time or faster this time' - all the noises of the surrounding were no longer lost in devices," Manning continued.

She's thankful Annie and Kermit had already started it - they invited them but the one reason why they came is because they had an elder approach them and said this is what we need. "The prayer comes for us, this has been in motion for how many years and we're just those small pieces in it - everybody has a role, so our role is running and I'm happy to be here. I feel really good now and I feel strong."

Buster said his family came to run on behalf of Dawn



Buster Gibson



Dawn Day Manning



Runners enter Fort Bridger State Historic Site July 2. (Lori Ann Edmo photos)

## Fort Bridger Treaty 150

# Bacon: 'So many things happened in a spiritual sense'

Day Manning and Auston Jones. Auston passed away a couple of weeks ago so they came in honor of him. "Dawn and the whole family is hurting so we get a healing out here to support the whole family and bring our families closer together as well.

He has ten in his family, "We're not runners at all but since Auston passed away, we did this, we want to run." It was super hard for them as they started out at a fast pace but had to slow down. They did half-mile intervals between all the kids, they'd get warm up then do miles. "It was fun, it was a constant try."

Buster said it was hard camping and no restrooms. They came with little food and money but they came for the blessing.

Run organizer Annie Bacon said it was epic, "So many things happened in a spiritual sense, I believe we really were running with our ancestors!" "The prayers were strong from all the runners - it turned out to be more than we thought." She said it's difficult to explain but we know they were with us. "Humbling and left us in awe, we felt a great connection to one another. We plan to do more!"



From left Annie Bacon, Royston Edmo and Angie Eldridge at the end of the Running with Ancestors journey. (Lori Ann Edmo photos)



Polly Hevewah and Bev Wadsworth running into Fort Bridger site.

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# Scenes from the Fort Bridger Treaty 150 Reenactment



Chiefs walk in at the reenactment in Fort Bridger, Wyoming.  
(Jeremy Shay and Lori Ann Edmo photos)



Women in regalia watch the chiefs walk in at the event.



Chiefs reenact the signing of the Fort Bridger Treaty of 1868 between the Eastern Shoshone and Bannock Tribes.

## Fort Bridger Treaty 150



Tribal elder Lionel Boyer speaks before the event.



Eastern Shoshone drum group takes part in the reenactment as the crowd watches. (Jeremy Shay photos)

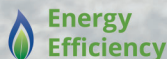


Chief looks onward to the cavalry.



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## Feature

# Aspiring child model/actress goes to New York

By ROSE-  
LYNN YAZZIE  
Sho-Ban News  
FORT HALL -

Ten-year-old JayLissa Brunette is a Shoshone-Bannock tribal member who is an aspiring model and actress and just returned from a conference in New York City.

She started by paying and signing up as a Career Kid with Seattle Talent, which offers acting and modeling classes in the Seattle area.

In February she had an audition and received a call back to attend the International Modeling and Talent Association (IMTA) conference in New York City from July 14-20. IMTA is a professional association of the finest and most successful modeling and talent training centers in the world, according to its website.

JayLissa's mother, NaTalia, said there were tons of people there, of all ages, all in attendance to showcase their talents. There were no other Native American actors or model participants, although there were a few people from Blackfoot.

They were busy throughout the day attending seminars, competitions, performed a monologue, and practiced her lines with the help of her acting coach, her mom and her aunt, Shana Dawes, who also traveled with them. JayLissa said learning the lines was hard but she compared it to learning a song and to practice over and over again.

JayLissa likes acting, although she was shy at first, she got better as the days went by. Professionals who critiqued her told her to slow down her speech and to control her nervousness. She enjoyed



JayLissa Brunette sits among others waiting for their turn in the monolounge competition. (Submitted photos)



JayLissa represents Fort Hall as she stands in line for the Today Show.

modeling the most. They told her she had a promising future in the acting industry.

They encouraged her family to move to LA, which JayLissa said she didn't want to do. Both her and her mom agreed the fast paced city life was difficult to get accustomed to. NaTalia was happy to show



JayLissa walks the red carpet at the IMTA conference.

her daughter there were more things to see that just what is on the reservation. She wants her daughter to enjoy being a kid and finish school.

"The main thing is I want her to be anything she wants to be, but also remember who she is as a native woman," said NaTalia. She was grateful to her family for helping support JayLissa with her endeavors.

The family's next move is looking to fundraise to attend another IMTA conference in either LA or back to New York City. They also plan to get JayLissa more frequently to Seattle to hone her modeling and acting skills.

JayLissa's favorite actress is Dove

# Feature



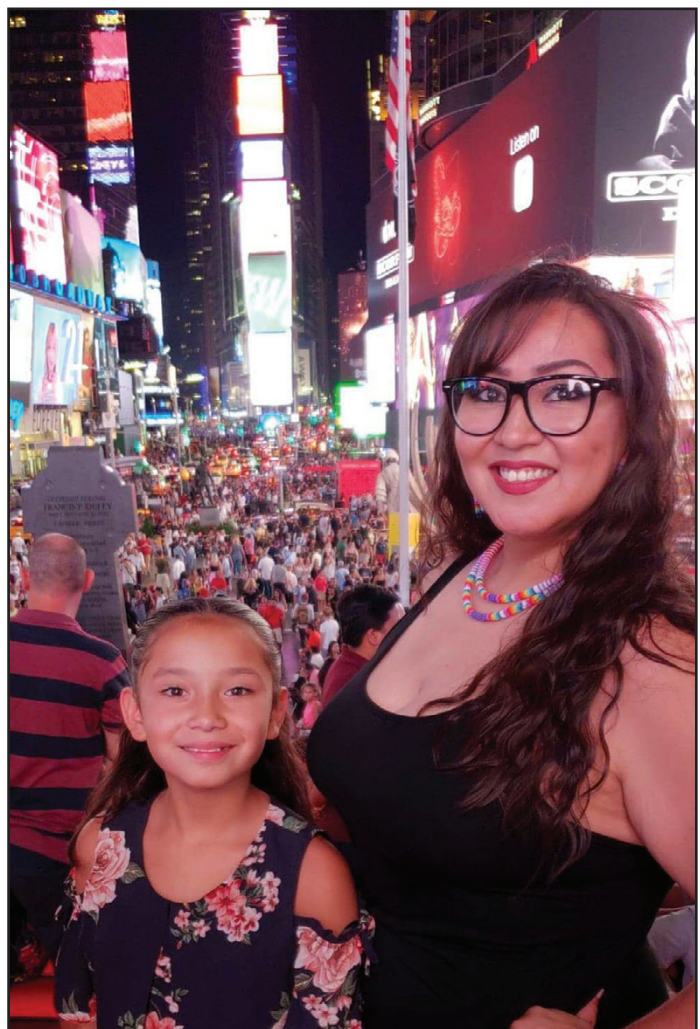
JayLissa at the 9/11 Memorial.

Cameron and her favorite movie is "Selena." Her role model is Morningrose Tobey, who plays college basketball and is an aspiring model.

JayLissa said she had fun in New York and especially loved sightseeing in her downtime. Some of her notable adventures include eating Ray's Pizza, visiting the 9/11 Memorial, visiting Times Square and going up to the top of the Empire State Building. Her biggest high-

light was seeing musician Charlie Puth in concert on the Today Show, where she also happened to be briefly featured on live TV.

NaTalia recommended others who had an interest in acting or modeling to sign up with their local talent agency. She said it's expen-



JayLissa and her aunt, Shanna Dawes at Times Square. (Submitted photos)

sive, but it provides the help they need.

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**12 Noon:** Lunch for Walk/Run participants as well as the Elders at the Encampment (SAC Center)

**2:00pm:** Traditional games

**4:00pm:** Raffles will be announced

**5:00pm:** Pow-Wow time (MC: Tyson Shay)

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Brodee Sanchez and his beadwork.  
(Submitted photos)

## Beadworker owes success to sobriety

By ROSELYNN YAZZIE

Sho-Ban News

**FORT HALL** – Shoshone-Bannock beadwork artist Brodee Sanchez is becoming widely known for his intricate medallions, which often feature geometric designs and portraits.

He learned to bead in seventh grade in a traditional arts class taught by Ramon Murillo at Shoshone-Bannock Jr./Sr. High School. He was good at it, but it was never something he pictured he'd be doing for a living.

After finding himself unemployed and needing to care for his daughter he took the last of his money down to Corner Merc to buy some beads. He made a Chicago Bulls medallion in two days and sold it immediately. He bought more beads with the money from that sale and made another medallion, a pattern he's been keeping up ever since. Besides medallions he's also made outfits, earrings, moccasins and barrettes. He's most recently beaded on hats given to him by rapper Chase Manhattan.

A year ago he moved back to Fort Hall after getting in trouble while living in Montana, where he was finishing his college degree. He was drinking and doing drugs and was facing criminal charges for DUI's. He decided he wanted to make a change and better his life.

He began beading again to make ends meet.

He soon checked himself into a rehabilitation program at the Northwest Indian Treatment Center in Elma, Wash. He continued to do beadwork and used the money to fund his treatment. While in treatment he beaded every single day.

After he graduated treatment he was inspired to bead a Sitting Bull medallion in a similar style to the Barack Obama Hope image. Half way through beading it he began to doubt his idea, but stuck with it. After beading for 18 hours and finishing it, he amazed himself. He drove to Lapwai, Idaho where he attended a powwow at the Clearwater River Casino; he did a raffle and had a lot of success.

Soon his work got noticed, a Canadian poet named Gregory Scofield reached out to him to do a portrait of Louis Riel, a Canadian politician. Other portrait medallions he's done include Chief Joseph, Tupac, Marilyn Monroe, Mac Dre, Bruno Mars, to name a few.

He began to do his own promotion by reaching out to powwows.com; he also sent some stuff to Ashley Calling Bull and other celebrities. Prime Minister of Canada Justin Trudeau was gifted one of his medallions as well as Bruno Mars. Eventually, powwows.com asked him to be a contributor.

"The biggest part of my success, I have to owe it all to sobriety," said Sanchez. He also credits his strong connection to his traditional ways that have brought him this far.

Opportunities are beginning to open doors for Sanchez, he's been asked to speak at an upcoming sobriety conference, which he's looking forward to. One of his goals is to be a positive influence to others and show them just because you make mistakes, doesn't mean you can't come back from it.

His next steps will include breaking into the fine arts community where he hopes to enter into competitions and showcase his work at shows. He's currently working on a medallion for Sacajawea coin model Randy'L Teton, which is made in her likeness. The piece will be featured at a museum in New York, but first, he plans to preview it during the Shoshone-Bannock Festival Art Show.

He plans to have more fun with his beadwork and hopes to create more of what artists consider statement pieces.

His advice to aspiring beadworkers is don't give up. He said sometimes it feels like your beadwork can take forever, but trust the process, trust yourself and trust your instincts. He said many people get wrapped up in making things perfect and specific, but he said, "It's beadwork and it takes on a life of its own."

He suggests learning as much as you can from the elders, because they have much knowledge to share. He would often show them his work and they would critique his pieces, tell him his beadwork was too stiff and show him how to fix it.

Sanchez was also told, "When you bead, don't be angry. Carry yourself in a good way. When you're beading think of good things, be positive and pray – a lot of which you put into the artwork emotionally will reflect."

Many of Sanchez's family members bead, including his grandmother, his aunts, cousins, he has a sister who is a bead seller distributor, as well as his mom and little sister. They keep him grounded.

Beadwork artists he looks up to include Edgar Jackson, he remembers seeing his work in pawn shops and admired his single bead style and his usage of colors. He also looks up to Delicia Dann and Benny Dann, who he enjoys visiting with and talking beadwork. He's inspired by the work of Brown-ing beadwork artists Karis Jackson. He also draws inspiration from other non-traditional artists like Banksy, as well as different tattoo artists.

For him, beadwork has been a blessing. He said Creator gives everyone something to help them out in their lives and he was given the ability to bead.

## Legend

## How the hivitso (old lady) created the animals

Story told by Haddie Ariwite (Agai Deka)

Part of the Doris Duke Collection

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Long ago the bear and deer were sisters-in-law. Each of them had two children. In the summertime they camped together. Their homes were close together side-by-side. The Bear had two children and the Deer had two children. In the morning the mothers would go to dig yamba. The children would stay in camp while the mothers were gone. The mothers would return in the evening.

In the evening the Deer Mother spoke to her children, saying, 'When your aunt and I pick lice from each other it feels as if she is biting too hard and as if she is going to break my neck. She does that whenever we are picking lice from each other. If she does break my neck I may not be returning one of these evenings.' This is what Deer Mother told her children. The little deer children listened to her when she told them that. In the morning the mothers went to dig and when the Bear Mother was de-lousing the Deer Mother, she broke her sister-in-law's neck. The Bear did that to her and killed her. The Bear Mother killed the Deer Mother and dressed her meat and brought some of it back to the camp with her.

The Deer Children were watching and when they saw their aunt coming toward them, the aunt said, 'Your mother was looking for yamba and has found a lot of it. She may not return until tomorrow.' As the aunt was walking by the children she said, 'Tomorrow she may return.' They heard that from their aunt and they both laid down. The Deer Children said, 'She must have done that thing to our mother. She must have broken her neck. She has carried our mother's meat home with her.'

Then they slept and in the morning everyone got up and their aunt went as usual to the yamba ground. The Bear Mother went back to where she had killed the sister-in-law.

After the bear had left the camp, the Deer Children said, 'She must have killed our mother and we know what to do with her children.' Then the older deer

child, who was the older brother said, 'When we play we could make a smoke house and pretend that we were smoking each other.' That is the way the Deer Children planned.

After the Bear Mother had gone to the yamba grounds, the Bear Children played in front of their camp and the Deer Children played in front of theirs. While the Bear Children were

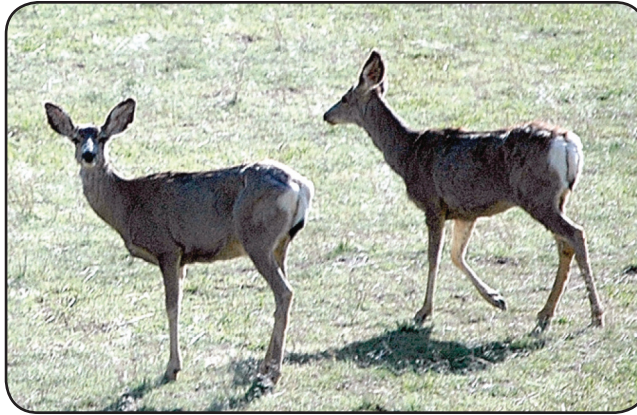
playing they would bend over and show the Deer Children's mother's fat to them from between their legs. Then they would hide it under their arms. 'Mother fat,' that's what the Bear Children would say to the Deer Children. Then they would hide it under their arms. Finally, the Deer Children spoke and the older brother deer said to the younger sister deer, 'Look very carefully at that fat. It could be our mother's fat. They could be showing us our mother's fat, and hiding it. You can watch them if you look backer under your leg as you graze. See, I can look like

this. That's the way we can watch them,' he said to his younger sister. The younger sister was watching when the Bear /Children showed the flesh again and whey they said, 'Your mother's fat.' She saw it all. Then she said to her older brother, 'That is our mother's fat that they are showing.' That is when the older deer brother said to his younger sister, 'Lets play that game with them. We can make a smokehouse out of their home and pretend that we are smoking each other.' Then the Deer Brother went to the Bear Children and said, 'Lets play like we're smoking one another in your house. When we have had enough smoke we will say "let us out," and then we will get out.'

'Yes,' said the Bear Children, 'yes,' they said, 'Let's play that game.'

So they began to play and the Deer Children went into the smoke house first. Soon the Deer Children began to cry, 'We are smoked! We are smoked! Let us out! Let us out!' When they said that, the Bear Children let them out.

'Now it's your turn,' they said to the Bear Children. And they put the Bear Children in the smoke house and closed them in. After the Bear Children had been inside for a little while they began to cry, 'We are smoked! We are smoked!' But the



## Legend

Deer Children did not let them out. The Bear Children cried in the smoke and it finally killed them. When the Bear Children were dead the Deer Children took them out. Then the Deer Children went into the Bear Mother's house and got her rouge (Ed.: Ochre). The Deer children rubbed the rouge onto the Bear children. They put lots of rouge on the Bear Children's faces. Then they took sticks and pushed them up the Bear Children's rectums so they could prop them up on the sticks side by side facing the direction from which the Bear Mother would return. 'Now they are propped up looking that way and we will run away,' said the Deer Children. They rouged the dead Bear Children and propped them up, then they ran away.

That evening Bear Mother returned home. As she approached the camp she said, 'Those children must have been scattering my rouge. They are always into something.' That's what Bear Mother said about her children. Bear Mother shouted angrily at her children as she approached them. When she came close to them she saw that they were dead and that they were propped up there side by side covered with her rouge. She immediately dropped the things that she had been carrying and said, 'Those two no good Deer Children have killed my children.' Then she pushed over the deer camp. Bear Mother began to look for the Deer Children, but they were gone. She ran all about looking for them, but they were gone.

The bear began to track the Deer Children and followed the tracks where they ran toward a deep canyon. The aunt followed their tracks as they ran toward a deep rocky canyon with a river in the bottom.

In the meantime the Deer Children had come upon a crane at the river canyon. They said to him, 'We are being chased by our aunt. She killed our mother.' The Deer Children said to Crane, 'Stretch your legs over the river so that we can cross on them to the other side.' Crane did this for them and they crossed to the other side. Then Crane said to them, 'Go to where the old lady lives. She is a magical old lady.' Crane sent the children that way and they ran, and ran, and ran until they came to the old lady. They told the old lady, 'The bear has killed our mother and she is chasing us.' So the old lady, who had magic, took her

white powder from a bag and mixed it with water. When she was through mixing it she told the older brother to be on the lookout for the bear and she began to paint white stripes on the back of the younger sister. While the old woman was painting the white stripes on her back, the younger sister got into the white paint and began to put marks all over her front, all over her belly, saying, 'Like this! Like this.' The marks that the younger sister put on where like the marks are on a fawn. Then the old lady was through painting the Deer Children, she said, 'Now you are deer.' And so they became deer. 'Now you are deer and must live like deer on the mountainside.' Then she took them and threw them (magically) up to the mountainside. Now they are deer.

In the meantime their aunt who was running after them had arrived at the Crane. 'Where are those Deer Children? They killed my children,' said Bear Mother to the Crane. 'Where are they running to?' she asked the Crane.

'They crossed here,' said the Crane.

'Okay,' said Bear Mother,

'Make a bridge for me.' The Crane stretched out his legs so Bear Mother could cross and she began to walk over his legs. When she reached his knee she stepped on it and the Crane cried out. 'Ouch! Ouch! Ouch!' said Crane as he folded his leg. When Crane jerked his leg, Bear Mother fell off. She fell far down into the water and began to swim to the bank where she crawled out. When she was out of the water she began to run toward where the old lady was.

The old lady had already thought about what she would do to Bear Mother. The old lady was waiting for her to arrive and was ready for her. The Bear Mother ran into the old lady's camp and said, 'Where are those two who killed my children?' When Bear Mother said this to the old lady, the old lady got up and knocked Bear Mother down with a rock lashed to the end of stick. (Ed., The rock was covered with buckskin) Then she said to Bear Mother, 'Now you're going to be a bear and live like a natural animal. You will eat ant eggs from the ant hills along the stream.' Then she threw (magically) the bear that way (probably into the mountains). That's what the old lady did to the bear.

That's the end of the story. That is how the old lady made those animals.



File photo

(Deer photo - Roselynn Yazzie and grizzly bear photo - Lori Ann Edmo)

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## Feature

# LeClair Bernal experiences science in field at UNDERC-East

By LORI ANN EDMO

Sho-Ban News

LAWRENCE, Kansas — Haskell Indian Nations University student Shirley LeClair Bernal has spent the summer doing research at University of Notre Dame UNDERC-East on the Michigan-Wisconsin border.

LeClair-Bernal, Shoshone-Bannock, is an environmental science major at HINU and will graduate in spring of 2019. She is among 28 college students from throughout the country studying at the research center. After arriving, the students had to pick mentors based on research topics the mentors did and the student's interest.

Her research topic is soil moisture and organic matter in the soil. She's studying northeastern hemlock and sugar maple trees. The students have gone to different locations at the lake and throughout the program they have modules with different classes every week such as anthropology, forest ecology, aquatics, etc. They do hands on work out in the field, learn how to trap, identify species such as mammals, birds, frogs and have an exam every week.

Shirley said after each module the professors ask questions for example what makes a healthy forest? She's learned the number one mammal to blame for the unhealthy forest is white tail deer because they're eat-

ing all the saplings when they graze. High populations exist of the white tail deer. Shirley said non-Indian students said the populations were high because of no wolves to prey on them. However the professors said it's because the area tribes were removed from the area and were no longer hunting for them. The unhealthy forest has a lot of fallen and snapped trees from wind damage.

LeClair-Bernal said the internship allows her to get the opportunity to experience science in the field as they do research alongside a mentor. They've also been educated on the tribes in the area such as Ojibwe, Lac du Flambeau and Oneida.

She said it's been challenging having to learn a lot of information in one week then have an exam two days later. "We help each other when we go to the lake and make up games to

remember the information," she continued.

Her internship was fully funded and the cost is \$3,500 for the research. She also gets three college credits for her internship. Because she attended UNDERC-East now she is eligible to attend UNDERC-West in western Montana that has research access to the National Bison Range and the Confederated Salish and Kootenai Tribes Flathead reservation where she can study modules in grassland, mountains, wildlife and Native American ecology.



Shirley LeClair Bernal next to sign Notre Dame research site. (Submitted photos)



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## Feature

Shirley said it has been productive and educational. "I'm thankful for the opportunity and can't wait to come back and tell stories." One day she saw six bald eagles, has been able to see different types of plants that attract insects and has a pair of new eyes. "I can look down at the ground and take a look at a leaf and see the insects on them," she continued. In addition, she realizes there's so much little organisms swimming in the lake - they would take samples and bring them back to the lab to study. She also saw an albino deer.

Shirley explained the student from Chile Andrea Parra is her roommate and she's studying how mice forage. They help each other with their



Shirley in the water with fellow intern.

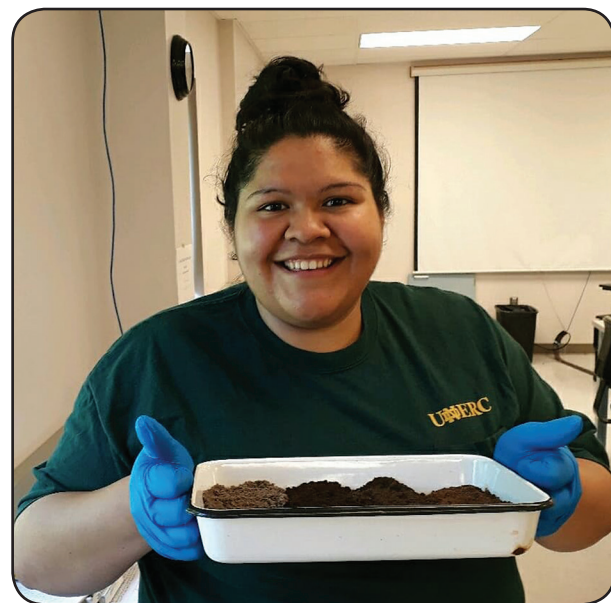
research so they're learning together. Another Native student is from Zuni - Eric Laate and he's studying tip up mounds - the tips of fallen trees when pulled up have mounds on them where new ecosystems are formed. He's identifying species and learning how tip up mounds can be effective.

The work has helped her be more open minded with the sciences realizing one should always take care of what we touch and where we step in the forest.

She would like to thank her mom Ruby Bernal and her family. "I'm thankful to represent the Tribes as well as Haskell out here," she said. "It opened my mind on how it (the research) was based on Native Americans."



Group photo of student interns. Shirley is in front center with net.




Shirley holds soil samples from Hemlock and Sugar Maple forests.

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## Feature

## Shoshone-Bannock Tribes sponsors War Bonnet Round Up

Submitted by Randy'L Teton, Public Affairs Manager

IDAHO FALLS — Idaho's oldest rodeo is celebrating 107 years in August 2018 in Idaho Falls.

The War Bonnet Rodeo is the first weekend of August at Sandy Downs in Idaho Falls. Since 2016, the Shoshone-Bannock Tribes and Shoshone-Bannock Casino Hotel is one of the major sponsors and has an active role in the rodeo program including a cultural welcome by a tribal leader and entertainment including tribal horseback riders, a tribal drum group, tribal dancers and official sponsors of the Wild Horse races. The War Bonnet is under new management with the City of Idaho Falls Department of Parks & Recreation.

In 1914, the Tribes provided cattle and horse stock for the rodeo events, parade and the Wild Horse Races. Historical photos show the Tribal men on horse in full regalia adorned with long eagle war bonnets.

Today, we continue that legacy of having six of our tribal riders proudly wear their family war bonnets. The Wild Horse Race is a historic part of the War Bonnet Round Up and is still a crowd favorite. This year over 22 Wild Horse teams signed up to participate in the "Worlds Richest Wild Horse Race" to win over \$15,000 in winnings and embroidered Pendleton blankets sponsored by the Shoshone-Bannock Casino Hotel.

City of Idaho Falls Mayor Rebecca Casper said, "I recog-

nize the Tribes history they played in the War Bonnet Round Up and am proud to support all that it historically symbolizes for our region."

The Tribes sponsorship is coordinated under the Tribes Office of Public Affairs, Randy'L Teton, Public Affairs Manager said, "We are happy to have a positive working relationship with the City of Idaho Falls and Mayor Rebecca Casper as it is important to educate the public of the Tribes historical involvement and our presence in the Idaho Falls area. We provide the best line of tribal riders that are Indian Relay riders, dancers and drum group. Having our culture represented throughout the rodeo shows the positive collaboration we share with the City of Idaho Falls."

In 2017, the War Bonnet Round Up had over 15,000 people attend the 3-day rodeo and every night the Tribes provide a friendly welcome with a short video with a statement by council member Lee Juan Tyler who proudly wears a war bonnet, explains the Tribes historical participation in the rodeo, and wishes the rodeo good luck in the Shoshone language.

This year, the Tribes added two more tribal riders, more tribal dancers and a tribal food vendor that sells authentic Native American foods. So make sure to mark your calendar to attend 2019 War Bonnet Round up Rodeo the first weekend of August in Idaho Falls. More information on tickets and schedule can be found online at [www.warbonnetroundup.org](http://www.warbonnetroundup.org)



Participants in 2017 War Bonnet Roundup. (Tribal Public Affairs photo)

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# FORT HALL CASINO

## PRESENTS



**SARA EVANS**

**SATURDAY, SEPTEMBER 29**

Tickets starting at **\$39!**



**VETERANS POWWOW**

**SATURDAY, NOVEMBER 10  
& SUNDAY, NOVEMBER 11**

For more information, contact the Fort Hall Casino Marketing Department at 208.237.8778.



**AIR SUPPLY**

**SATURDAY, NOVEMBER 17**

Tickets starting at **\$49!**

TICKETS AVAILABLE AT [WWW.SHOBANGAMING.COM](http://WWW.SHOBANGAMING.COM)



Just North of Pocatello • I-15 Exit 80



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[shobangaming.com](http://shobangaming.com)  
(208) 237-8774



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