



Shoshone-Bannock Tribes
Language and Cultural Preservation
Department

Tribal Cultural Connections to
the Greater Yellowstone Ecosystem –
Paatodoni Wakwami (Water standing in a row)

Presented by

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October 3, 4, 5, 2023





In the 1990's the Shoshone-Bannock Tribes entered into an MOU with the USFWS during an Elk/Bison Management Plan on the National Elk Refuge that allows the Tribe to harvest buffalo during an Annual Ceremonial Buffalo Hunt.

The Shoshone-Bannock Tribes as outlined in our 1985 Big Game Code develop regulations for harvesting Big Game, fishing and trapping both on and off the Fort Hall Indian Reservation to assure the protection of the Fort Bridger Treaty right outlined in Article IV.

Tribal Members are instructed to “Take What You Need” for subsistence purposes.



Prayers

- The Tribes observes prayers before meetings and gatherings as part of our teachings.
- We have the same creator but hold no formal setting for prayers, such as churches.
- Tribal spiritual practices continue daily.
- Many prayers ask for balance and harmony with nature, for clean air, earth, and water.
- Many prayers have been said to preserve our homelands and for our people to remain here.
- It is appropriate to stand, or sit if unable.



Tribal History

Family Groups or Bands



- ▶ “Bands” was the term often used to describe groups of Newe or (Shoshone-Bannock) people that formed larger groups for Ceremonial or Subsistence purposes, for defensive purposes or to deal with the demands of the Euro Americans who came to their country.
- ▶ Newe people utilized a huge territory throughout the West or “teviwa” (native land), utilizing a broad range of resources, including but not limited to roots, big game, berries, small game, water.
- ▶ There is evidence to suggest that the Shoshone and Bannock people made use of the horse as early as 1590 in the Snake River plains.
- ▶ The acquisition of the horse allowed the Shoshones and Bannocks to extend their range northward in pursuit of game, perhaps as far as Saskatchewan. The horse allowed changes to land use patterns, allowing for more freedom and range.
- ▶ Pre-reservation lifestyle allowed travel across a huge territory to gather food.

Bannock and Shoshone people

- ▶ Sven Liljeblad, Swedish linguist who studied Numic languages for 40 years, noted that Paiute speakers within the mixed bands called their Shoshone companions “Wihinakwate”, which is translated as “on the knife side” or “on the iron side.” The Paiute speakers called themselves Panakwate meaning “on the water side” or “on the west side.”



Bannock and Shoshone Teviwa

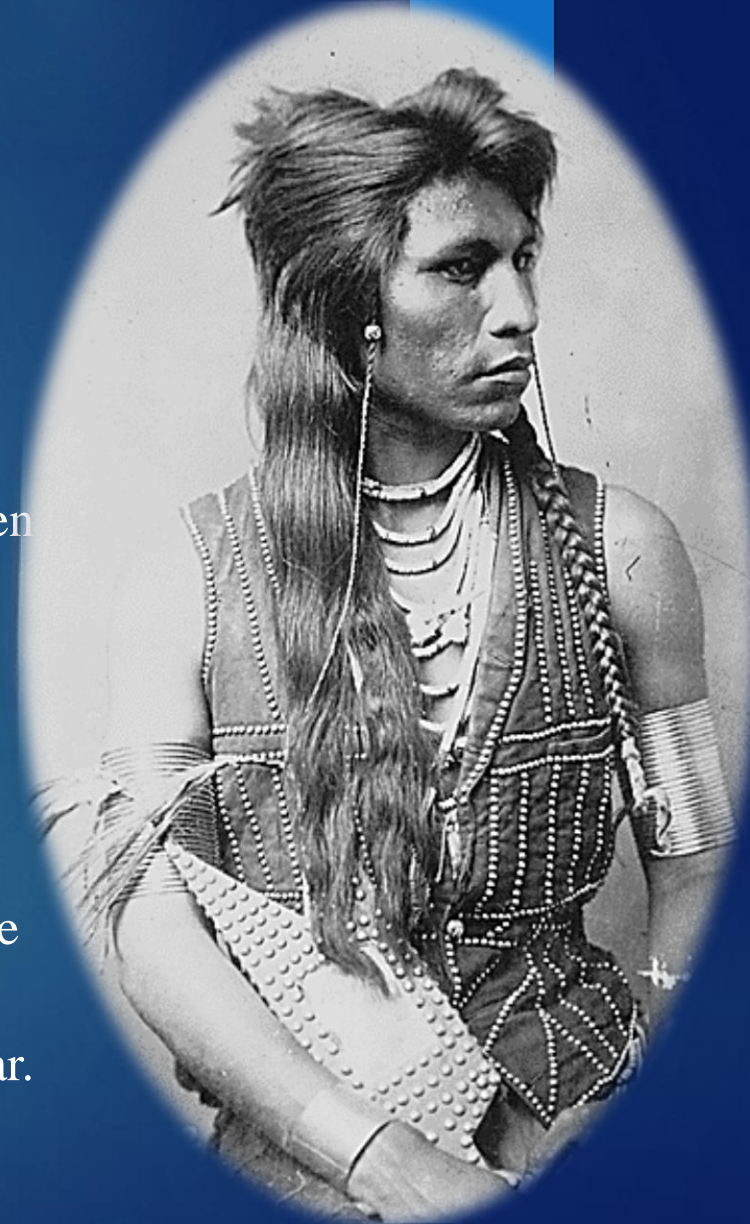
- ▶ The ethnically mixed buffalo-hunting bands of the upper Snake River, most often identified as Bannocks, developed an even wider-ranging subsistence cycle that made them the “wealthiest” of the Newe groups. These bands traversed great distances to access the best resources. Osborne Russell remarked in the summer of 1835 that the mixed band he visited had “just returned from salmon fishing to feast on fat buffalo



- ▶ They usually wintered in the Snake River Bottoms in the vicinity of Fort Hall. Early each spring they dispersed into smaller kin-based groups to hunt throughout eastern Idaho before journeying west to the fisheries at Salmon Falls and Glens Ferry, to partake in the spring salmon run. Some groups continued farther west to Sehewoki and beyond, where they fished and traded with local Shoshone and Bannock and with the Umatilla, Nez Perce and other Columbia river peoples. During summer most congregated on the Great Camas Prairie near Fairfield, ID.
- ▶ With the addition of the journey to Montana, the Bannocks subsistence cycle reached its greatest extent.

The Fort Bridger Treaty of 1868.

- The Fort Bridger Treaty is a ratified agreement between the Shoshone and Bannock and the United States Government, Signed on July 3, 1868
- The Treaty was a Peace Treaty not a Cession Agreement, no lands were given up.
- The Treaty also guaranteed in Article 4, the right “to hunt on all unoccupied lands of the United States.”
- The Treaty guaranteed a Reservation for the Bannocks as Chief Taghee had stated.
- Shoshone and Bannock headmen were called to Fort Bridger to negotiate the Treaty terms.
- Fort Bridger Treaty Day is celebrated as a Tribal Holiday, July 3 of each year.



Teviwa = Homelands



Annually our Tribal Culture Committee schedules
Gatherings to our Cultural Territories

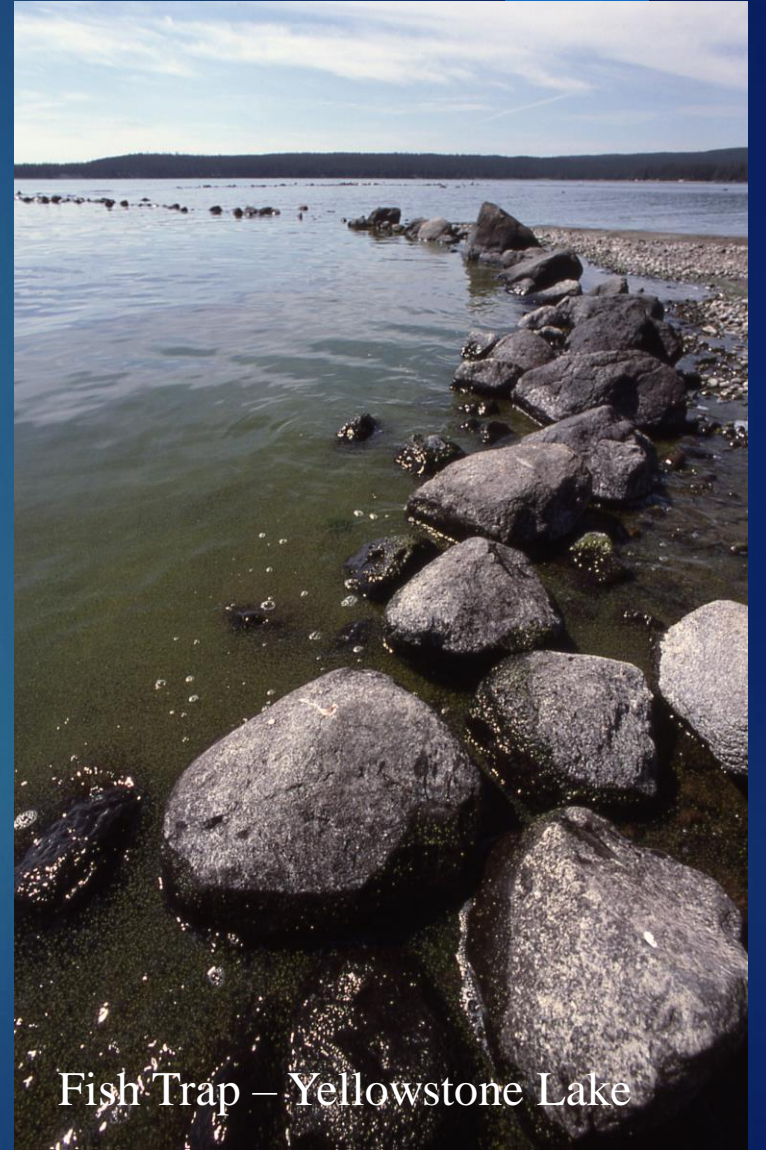
YELLOWSTONE PARK CULTURAL GATHERING



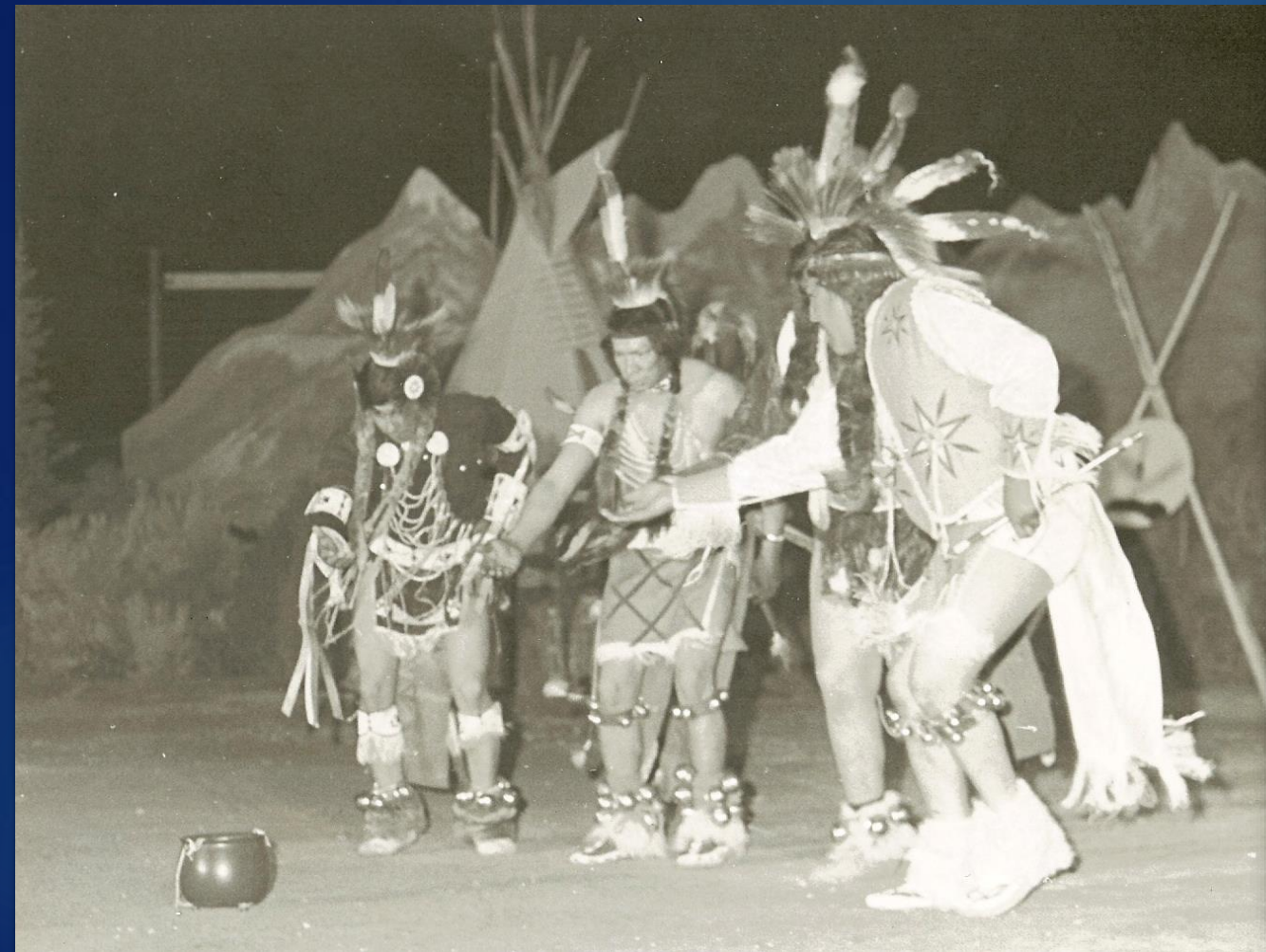
Bannocks at the opening of
West Yellowstone



LeeJuan Tyler –Gardner, Mt 2018



Fish Trap – Yellowstone Lake



We maintain and practice our traditions and customs, i.e. language, cultural arts, ceremonies, songs, dance.



“Newene”: the Indian people

Shoshone-Bannock Tribes – Wahatema’ doingende – Fort Hall Business Council

- ▶ The Tribe adopted a Constitution and Bylaws pursuant to the Indian Reorganization Act of 1934; it became effective in 1936.
- ▶ The governing body of the Tribe is the “Fort Hall Business Council”
- ▶ The seven members of the FHBC are elected from the Reservation at-large. Members serve two year - staggered terms.



2023 - 2024 Council Members L-R: Gaylen Edmo, Sammy Matsaw Jr., Donna Thompson, Lee Juan Tyler, Ladd Edmo, Claudia Washakie, and Nancy Eschief Murillo

Greater Yellowstone Ecosystem – Priority topics and issues

- Co-management with Federal agencies
- Land transfers to the Shoshone-Bannock Tribes
- Eliminate mining claims – if allowed. Must post bonds and lease the land
- Create a process that allows federal land agencies to withdraw area from mining.
- Interpretation on the Shoshone-Bannock Tribes history and continued, contemporary uses and practices
- Gathering - access to plants, minerals, water pursuant to the Fort Bridger Treaty.
- Access to cultural sites for monitoring and enforcement if vandalized or looting occurs.





QUESTIONS?

Language and Culture Department 236-1185 or 236-1186