



UTAH INDIAN CURRICULUM GUIDE

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**The University of Utah's American West Center and the Utah Division of Indian Affairs
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**For information contact the American West Center, The University of Utah
1995 De Trobriand St., Salt Lake City, UT 84113. <http://www.awc.utah.edu>**

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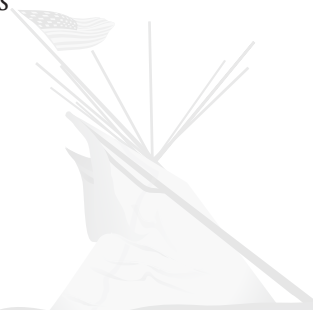
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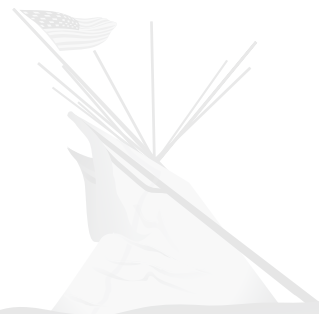
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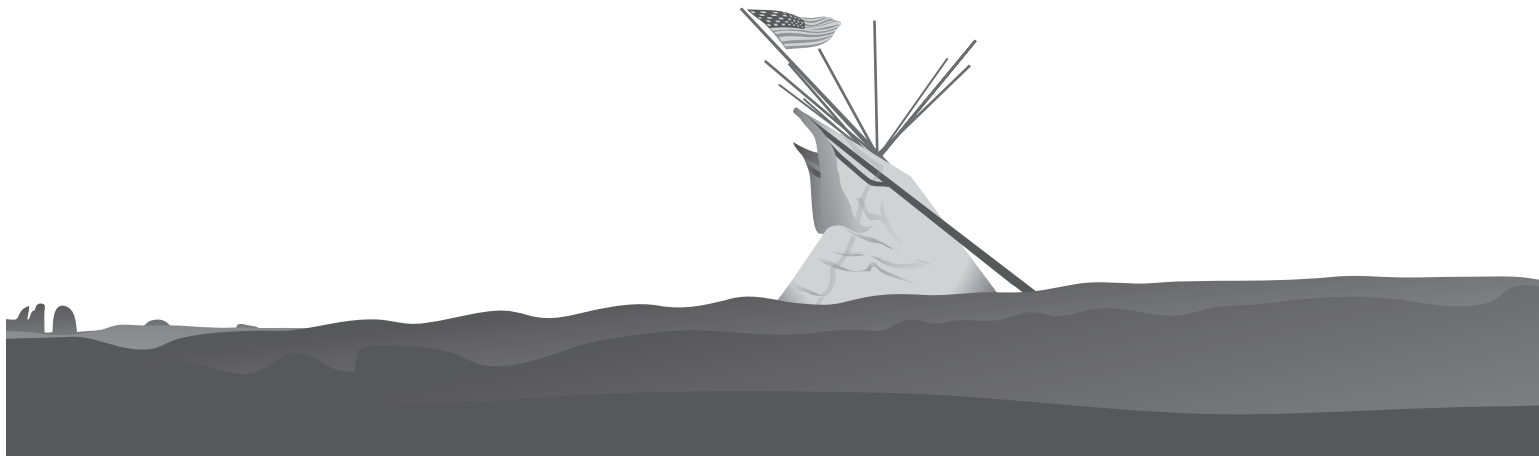


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INTRODUCTION





ACKNOWLEDGEMENTS

The *We Shall Remain: Utah Indian Curriculum Guide* (UICG) was funded by the Utah state legislature and coordinated for the state by the Division of Indian Affairs, Department of Community and Culture.

UICG was inspired by the five-part PBS series *We Shall Remain: A Native History of America* that first aired in spring 2009. Although the following materials can be used alone, they were developed by the American West Center at the University of Utah to compliment the five *We Shall Remain: A Native History of Utah* documentaries that explore the history and culture of Utah's five Indian nations. Special recognition goes to the Utah *We Shall Remain* production team led by Ken Verdoia at KUED Channel 7, the University of Utah's PBS affiliate.

The University of Utah's American West Center (AWC) produced the curriculum materials in consultation with the Utah Division of Indian Affairs, Utah State Office of Education, KUED 7, and the Goshute, Northwestern Band of the Shoshone, Southern Paiute, and Ute nations.

CURRICULUM PRODUCTION TEAM:

Dr. Matthew Basso

AWC Director and UICG Principal Investigator

Elizabeth Player

UICG Coordinator and Senior Author

Annie Hanshew

AWC Assistant Director, UICG Editor, and Senior Author

Dr. Floyd O'Neil and Forrest S. Cuch

Senior Consultants

Thomas Swensen and Jenel Cope

Lead Authors

Dr. Paul Reeve and Dr. Danielle Endres

Contributing Scholars

Gavin Noyes, Rick Tingey, and Tyler Tingey

Round River Conservation Studies Interactive Mapping Team

Virgil Johnson, Nola Lodge-Hurford, and Davina Spotted Elk

Tribal Curriculum Advisors

Jared Walking Eagle, Amie Hammond, Maggie Jimm, Erin June, and Sharee Varela

Researchers

Brad Hoffman

Fiscal and Administrative Management

Rachel Leiker

Graphic Design and Illustrations

Leah Martin

Web Design

Debbie Rakhsha

Web Design Consultant

John Alexander and Michelle Fellows

Utah American Indian Digital Archive Liaisons

Dr. Marianna DiPaolo

University of Utah Center for American Indian Languages Liaison

Jacqui Volland and Mary Dickson

KUED Liaisons

Dr. Harold Foster and Tom Sutton

USOE Liaisons

Bruce Parry and Patty Timbimboo Madsen

(Northwestern Band of the Shoshone), Rupert Steele and Faye Rides At The Door (Goshute), Curtis Cesspooch and Ernest House (Ute), Lora Tom and Robert De Poe (Southern Paiute), and Kenneth Maryboy (Navajo)

Tribal Liaisons

A LETTER TO TEACHERS FROM FORREST CUCH

Dear Educators:

For too many years, we have only provided a glimpse of the history of Utah's American Indians in the classroom. Though unintended, this quick fix was a disservice to both the American Indian and non-Indian students of our state. The result has been marginalization of Utah's Indigenous people and their cultural presence in our state. Over time, marginalization manifests as a form of unintentional dehumanization of Indigenous people, which can be very devastating to native people, especially our youth. Carried further, this lack of accurate depictions and renditions of our history only reinforces Hollywood clichés and stereotypes. It is thus no wonder that both Indian and non-Indian people struggle with a full understanding of what actually happened in the past—the true history of this land.

This Utah Indian Curriculum Project, funded by the 2008 general session of the Utah legislature, was designed to change all that. Sponsored by the Division of Indian Affairs, Department of Community and Culture, the project was developed by the American West Center at the University of Utah in cooperation with the University of Utah's KUED Channel 7, the PBS American Experience's five part national series, *We Shall Remain*, and the Utah State Office of Education—Indian Education Specialist and Social Studies Section.

It was always been our intent to not only develop a curriculum that is thorough, well designed, and well organized but also to make it easy to access for teachers and to make their job of presenting Utah Indian history easier and more meaningful. We think we have succeeded in accomplishing our objectives. We hope that you will enjoy and utilize this information to its fullest extent possible. And it is our fond hope that better understanding between all people will emerge from this work.

Sincerely,



Forrest S. Cuch, Director
Division of Indian Affairs



AN INTRODUCTION TO THE UTAH INDIAN CURRICULUM GUIDE

Fellow Teachers,

The American West Center at the University of Utah, along with our partners the Utah Division of Indian Affairs, KUED-7, the Utah State Office of Education, and the American Indian nations that call Utah home, is proud to present the *We Shall Remain: Utah Indian Curriculum Guide* (UICG). UICG provides educators with a comprehensive resource to teach the unique history and culture of Utah's Ute, Navajo, Goshute, Southern Paiute, and Northwestern Band of the Shoshone nations.

The history of Utah—and, indeed, of the United States—looks significantly different when viewed from the Indian perspective. It is essential for students to learn about Utah's tribes' long struggles for survival and why those struggles occurred. It is just as essential for students to realize that while each of these tribes has had setbacks and tragedies, they have also had triumphs. In making their stories the centerpiece of this project, the American West Center has drawn on more than forty years of experience collecting, preserving, interpreting, and disseminating the remarkable histories of the West's diverse populations, particularly American Indians. The Center's history of collaboration with tribal communities and commitment to weaving heretofore silenced Indian voices into the historical narrative will be very apparent in these lessons.

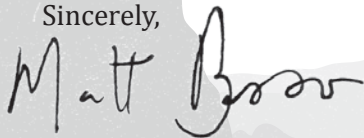
In consultation with K-12 teachers we have developed twenty-four complete lesson plans, eight each for fourth grade, seventh grade, and tenth/eleventh grade. At each grade level, the lesson plans are united by a common theme—"culture" in the fourth grade, "ingenuity" in the seventh grade, and "sovereignty" in high school. Each lesson plan is grade-leveled, tied to NCSS Standards, Utah State Standards, and Accreditation Competencies, and has detailed objectives and procedures.

UICG complements and extends the classroom use of KUED-7's acclaimed *We Shall Remain* documentaries; however, each lesson plan can also stand alone. All lesson plans offer numerous modifications for teachers and come with materials specially designed for students, such as excerpts of primary source documents, and for teachers, including an *At a Glance* section with a strong but concise historical background. Because our goal for this project is to empower teachers to make the history of Utah's five American Indian nations a central part of their teaching, we have also added a number of introductory resources, including brief histories of each of the five nations and an overview of Great Basin American Indian history.

The online version of UICG replicates the print version, but it also contains a variety of built-in links, including six interactive Google Earth maps that expand a number of lesson plans in highly useful ways. Additionally, as part of our larger curriculum project, we have fully integrated UICG with the Utah American Indian Digital Archive (UAIDA), a research tool recently developed by the American West Center and J. Willard Marriott Library Special Collections. UAIDA—which, like the online version of UICG, is at www.UtahIndians.org—provides keyword-searchable access to thousands of maps, photographs, oral histories, books, articles, and government and tribal documents related to Utah's American Indian communities. These sources supply teachers and students with a deeper background on the history of the tribes and facilitate student research projects.

There's no question that extraordinary ingenuity and a deep and abiding respect for their traditional cultures have been the cornerstones for the survival and success of Utah's tribes. The American West Center and our partners salute you for your commitment to teaching the stories that bring this saga alive and for making the history of Utah's native citizens a central part of your teaching.

Sincerely,



Dr. Matthew Basso
Director, American West Center

A WELCOME TO THE *WE SHALL REMAIN* DOCUMENTARY SERIES

Dear Educator,

KUED and the American West Center, supported by a generous appropriation from the State of Utah, are delighted to provide your school with this valuable new teaching tool to explore the history of Utah's American Indians. In no area of American history have the challenges of exploring unique voices and experiences while meeting curriculum standards been more obvious than in chronicling the indigenous experience.

Through the five-part KUED *We Shall Remain* series, produced in conjunction with the national PBS series, and the rich lesson plans developed by the American West Center to meet state standards, we hope to provide a rich resource to help you share a more complete history of our state with your students.

The five KUED films included in this binder tell the stories of Utah's five principle tribes—Ute, Paiute, Navajo, Goshute and Northwestern Shoshone—through their own voices. The films explore the culture, history, contributions of, and challenges facing Utah's tribes.

The films, which were selected by PBS World for national broadcast last April, have been nominated for the George Washington Medal of Honor from the Freedom Foundation and for the Christopher Award for Achievement in Human Values in Broadcasting. Both nominations came from Utah teachers.

In celebrating the stories of the first people of Utah, we celebrate the story of our state. Thank you for sharing the history of Utah with the next generation.

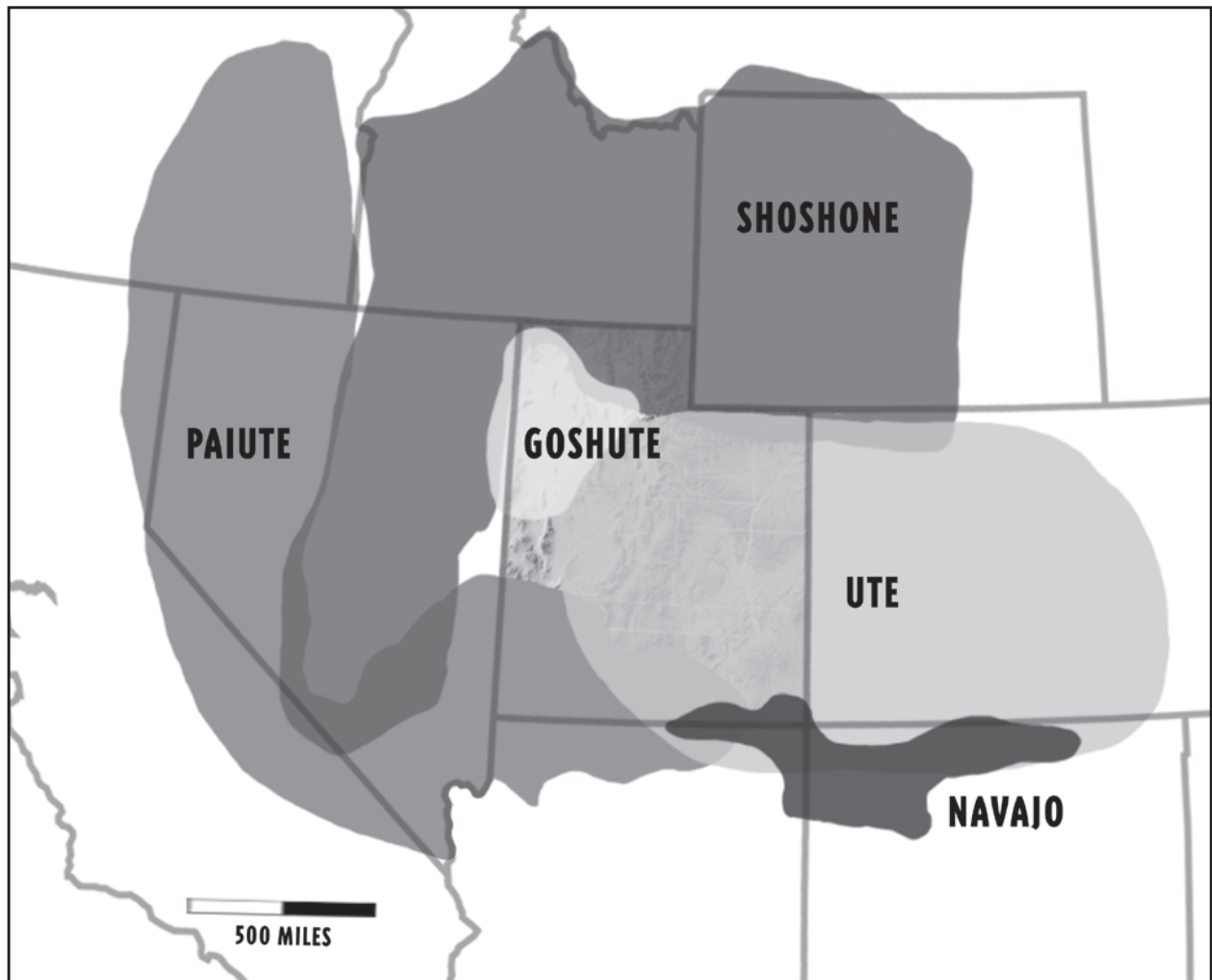
Warm Regards,



Larry S. Smith
KUED General Manager

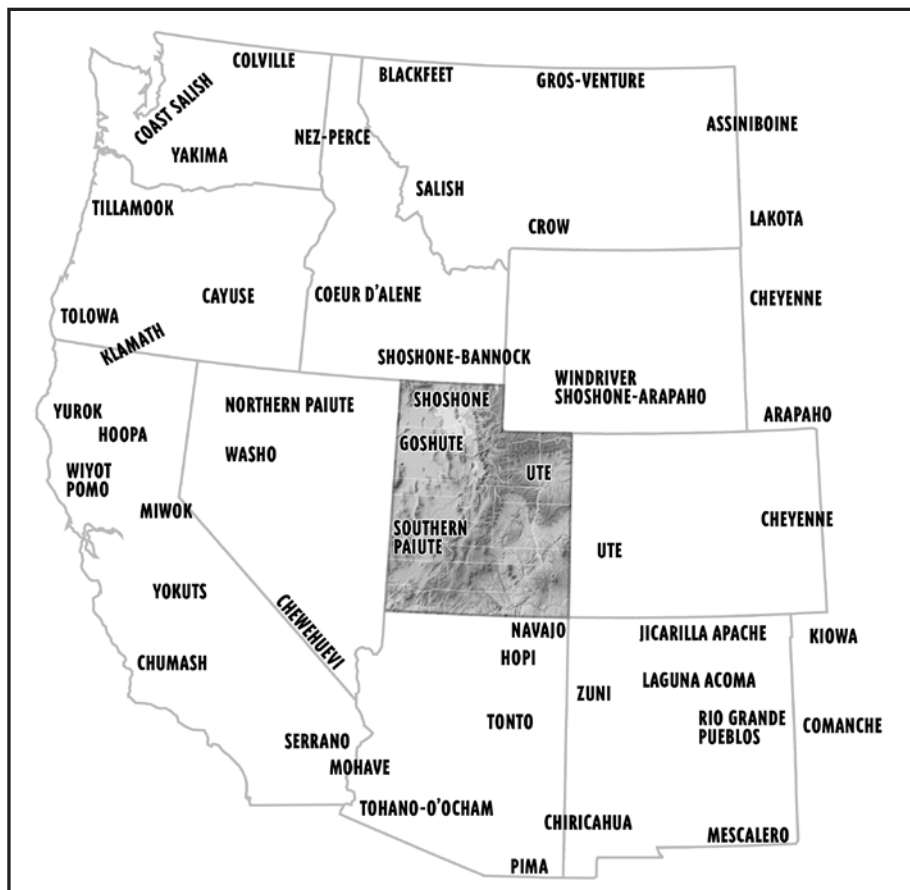


MAP OF UTAH INDIANS' GREAT BASIN TERRITORIES



THE FIVE TRIBES OF UTAH

A BRIEF INTRODUCTION TO KEY CHARACTERISTICS AND HISTORICAL DEVELOPMENTS BY FLOYD O'NEIL, DIRECTOR EMERITUS, AMERICAN WEST CENTER



The area of the United States west of the hundredth meridian contains dozens of tribes, but the five tribes—the Northwestern Shoshone, the Southern Paiute, the Ute, the Navajo, and the Goshute—with whom we deal in this curriculum material are in many ways unique. They dwelt in the driest region of the United States. Droughts were a common feature, and this placed additional burdens on the inhabitants. Utah's tribes had the lowest population density and were surrounded by other, more numerous tribes. To the north were the Shoshone-Bannocks, Nez Perces, Crows, and Cheyennes; to the south, the Navajos, the Comanches, and the Pueblos of New Mexico. On the east the area was protected by the Rocky Mountains, where the Utes were in residence. And to the west was land that was so inhospitable that it was little desired by other native groups.



Another characteristic of the region of study is that it was not so much an area of conflict between tribes as was often the case elsewhere. The Rocky Mountains and the Great Basin were both defined by terrain and climate features that made them difficult for enemies to invade. These same barriers also slowed European colonial powers. Relative to other tribes in the U.S., Great Basin Indians encountered Europeans quite late. The first non-Indian contact came from the south when the Spanish empire thrust northward two thousand miles from Mexico City, stopping at the southern border of the Ute area in northern New Mexico. The Spanish occupation of the Pueblo area of New Mexico, which began more than four hundred years ago, had already alerted the Great Basin tribes to the European invaders. The Europeans introduced diseases previously unknown to North America's native populations, and also brought with them new fauna, flora, and goods, including wheat, horses, sheep, steel tools, and cooking pots. These diseases, animals, plants, and new technologies dramatically changed the world of Native Americans in the West, just as they had throughout the U.S.

The first direct influence of the Spanish on the Great Basin tribes was through trade. The Utes were engaged with the Spanish by the early seventeenth century, exchanging goods and often meeting with Spanish governors. Both sides profited, with the Spanish using the opportunity of friendship with the tribe to protect their borders. The desire by Spanish governors and military officials for a road to connect their outposts in Alta California to their settlements in New Mexico prompted the first visit of non-Indians into the Great Basin. Two Franciscan priests, Dominguez and Escalante, led the party into Utah in 1776, and their well-written account gives us insight into the conditions of Utah's tribes during this period. After the Dominguez-Escalante party spread word about the area, illegal trading began from Santa Fe and Taos, New Mexico. Spanish traders, for example, visited Utah Lake in 1805 and 1811.

The fur trade brought an increasing number of traders into the Great Basin area by the early 1820s, further destabilizing tribal patterns. Besides the early traders who came from Santa Fe and Taos in the south, new groups of British traders came from the north while Americans came from the east. Antoine Robidoux opened the first trading post in Utah in 1837. The Utes in particular traded both furs and horses, activity that increased following the opening of a trail from Santa Fe to Los Angeles by the Mexicans in 1829. The Utes prospered as a result of this trade, but the Goshutes and Paiutes suffered. As part of this new network of exchange, they were captured by the Utes and sold as slaves. In the 1840s, the fur trade declined very rapidly as alliances fractured. As part of these developments the Utes burned Ft. Robidoux in 1844 and drove out the trappers.

In 1847 the arrival of a huge tide of permanent Mormon settlers massively—and permanently—changed the lives of Utah's American Indians. These immigrants were agriculturists, and they sought arable land that could be irrigated. They spread quickly into Ute, Goshute, Northwestern Shoshone, and Southern Paiute lands. This moved the white settlers into areas where nearly all of the native population lived. In traditional pattern, non-Indians pushed the natives off their land; hence, armed conflict with settlers and then U.S. government forces followed.

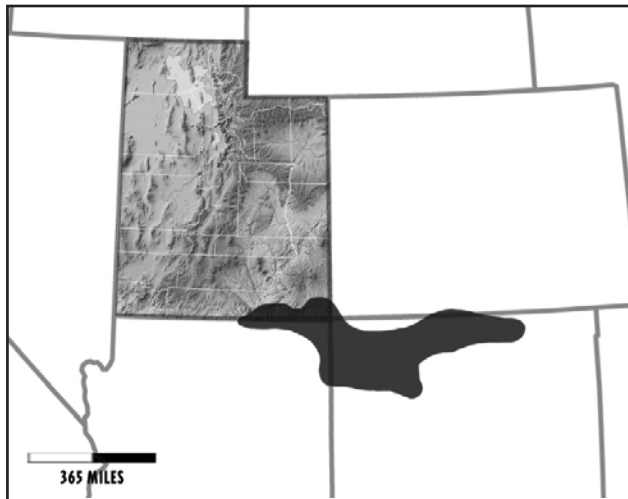


Following the Treaty of Guadalupe-Hidalgo in 1848, the federal government had begun to play an increasingly large role in the lives of Great Basin Indians. The government gradually built forts across the west, including Camp Douglas at Salt Lake City, to defend immigrants. The most violent confrontations occurred in the removal of the Utes. The Southern Paiutes had a small, scattered population; they were more easily dominated. The eastern end of Goshute land was soon lost; likewise the southern end of Northwestern Shoshone territory. The Navajos also suffered at the hands of the government and settlers prompting their expansion northward into Utah after 1868.

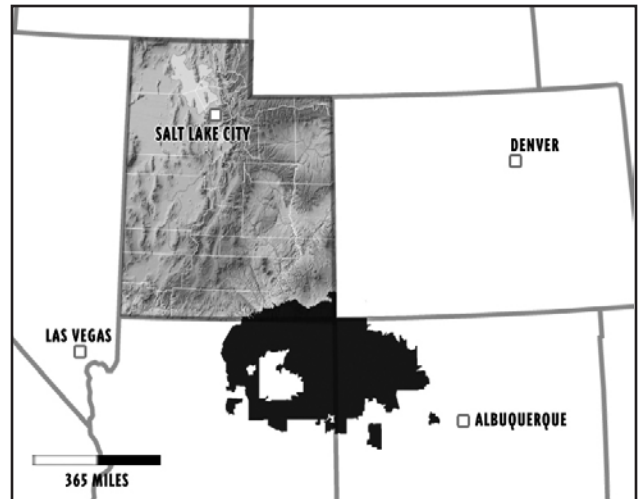
The two Great Basin wars that resulted from Indian-white conflicts were principally over resources. These wars confirmed that resources would become a constant point of tension between native people and settlers and that the government would have a significant oversight role in regard to the tribes. Besides employing the military, the federal government used the Bureau of Indian Affairs to exercise control over the day-to-day interaction with the tribes. Between 1848 and 1869 the government also signed treaties with the Great Basin tribes, while after that point they signed agreements. These two types of instruments were meant to regulate relations between sovereign nations, but the U.S. government broke many of these treaties and agreements. During this period Indians were placed on reservations. Even the so-called “reserved lands” were not safe from loss, as the government constantly valued the non-Indian population’s hunger for more land over its obligations to the tribes. Still, it should be noted that federal government modes of control would prove very different for each group: direct for the Utes, sporadic for the other tribes. Unlike the U.S. government, local town and city governments and the government of Utah largely ignored the tribes until conflicts between these parties over resources emerged in the twentieth century.

Late nineteenth- and twentieth-century developments are covered in the KUED documentaries and in the following lesson plans, but it is safe to say that since World War II the tribes have become more vocal. They have also developed vibrant relationships with other tribes. Indian voices are now bringing more attention by local citizens to the issues facing Utah’s tribal peoples. These lessons are a part of that enhanced voice.

A BRIEF HISTORY OF UTAH'S NAVAJOS



ANCESTRAL NAVAJO TERRITORY



CURRENT NAVAJO RESERVATION

The Navajos tell the story of the Emergence, in which First Man, First Woman, and the people moved from First World to the Fourth World, the Earth-Surface World. First Man brought the four sacred mountains from the Third World to the Earth-Surface World, and these mountains—Sis Naajinii, or White Mountain (Blanca Peak, in Colorado); Tsoodzil, or Turquoise Mountain (Mount Taylor, in New Mexico); Dook’o’ooshíid, or Yellow Mountain (Mount Humphreys, in Arizona); and Dibé Ntsaa, or Dark Mountain (Hesperus Peak, in Colorado)—mark the sacred homeland of the Navajo people. Anthropologists hypothesize that the Navajos split off from the Southern Athabaskans and migrated into the Southwest between 200 and 1300 A.D.

Between 900 and 1525 A.D. the Navajos developed a rich and complex culture in the area of present-day northwestern New Mexico. Here the Navajos created trade networks with both the Anasazi and historic Pueblo peoples, bringing new goods and technologies, such as flint points and moccasins, to the Southwest. The Navajos may have moved into southeastern Utah as early as 1620; by the eighteenth century they had spread into northeastern Arizona and southeastern Utah.

The Navajos came into contact with early Spanish explorers in the sixteenth century. In 1680 Navajo and Apache groups aided Pueblo Indians in the Pueblo Revolt, a war for independence from the Spanish, who had brutalized and enslaved the Pueblos for decades. The rebellion forced the Spanish back into Mexico for a time, but in 1693 the Spanish reconquered the area of the Rio Grande Valley. Some Pueblos took refuge among the Navajos, resulting in an intermixing of Navajo and Pueblo cultures.

The arrival of the Spanish also introduced sheep, goats, and horses to the Navajos. The Navajos were highly adaptive and incorporated domestic livestock and agriculture into their subsistence system. They also adopted the horse and, like other tribes who used the animal as a means of transportation, sometimes engaged in slave and food raids on neighboring tribes.



In the late-eighteenth century, the Navajos became involved in direct conflict with Spanish forces intent on conquering the Southwest. The Spanish formed alliances with the Comanches and Utes to weaken the Navajos, and many Navajos fell victim to the Spanish slave trade.

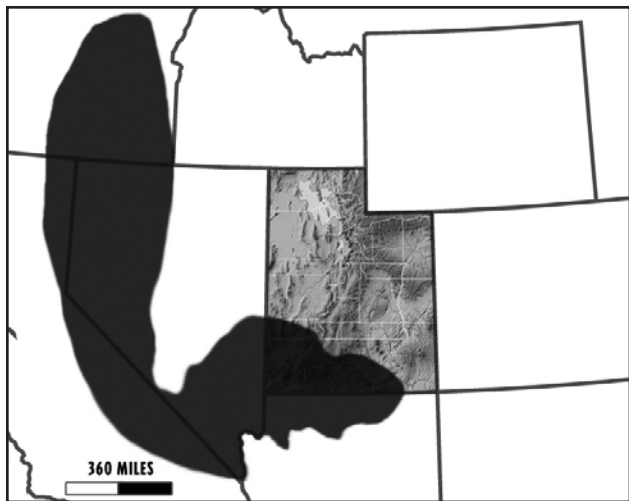
The culmination of hostilities came in 1863, when the U.S. Army, under the command of Christopher “Kit” Carson, used “scorched earth” tactics to force the surrender of the Navajo. This defeat resulted in the infamous Long Walk from their homeland to Fort Sumner in central New Mexico. Hundreds died or disappeared during the grueling three-hundred-mile forced march. Those who survived were held at the overcrowded, undersupplied, insanitary Bosque Redondo Reservation at Fort Sumner.

After four years of interment, an 1868 treaty allowed the Navajo to return to their original homeland. The Navajo Reservation, set aside by the Treaty of 1868, has subsequently been enlarged through executive order and special legislation, including an 1884 executive order through which much of the land in present-day southeastern Utah was added. The Navajo raised goats and sheep and eventually developed a barter economy, exchanging rugs and silverwork with white traders. In the 1920s, oil and mineral exploration began in the Four Corners region. Oil and gas discoveries in the 1950s and 1960s on the Utah portion of the reservation have enriched the Navajo Nation and the State of Utah a great deal, although oil wells have also caused environmental problems, contaminating water and damaging rangelands. Uranium mining, which began in the 1940s, has also had mixed results for the Navajos. Mining brought much-needed funds to the tribal treasury, but radioactive contamination has left a legacy of death and disease in mining communities.

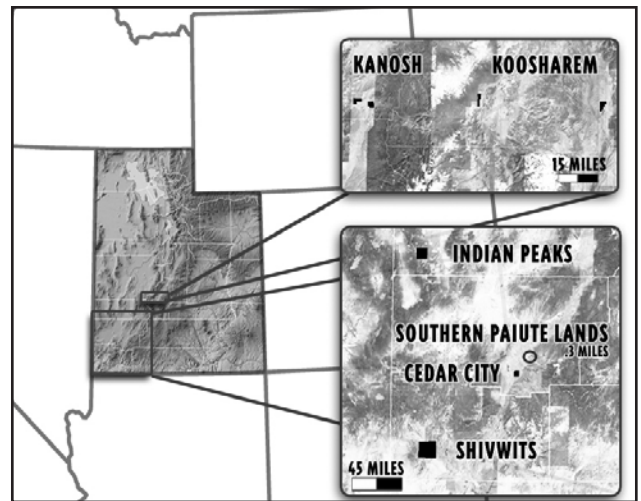
Although Native Americans were not granted citizenship until 1924, Navajos have a proud history of wartime service in the twentieth century. Many Utah Navajos served in the First World War. During World War II, Navajos played a major part in winning the war in the Pacific by developing a code based on the Navajo language that proved impossible for the Japanese to break. These “Code Talkers” are now famous, but over three thousand Navajos also served in the army, navy, Marine Corps, and Women’s Army Corps. Several thousand more left the reservation to work in war-related industries.

The decades following World War II were ones of both opportunity and disappointment for the Navajo people. Motivated by experiences in the war effort, many Navajos turned to the legal system and political activism to seek greater control over land, resources, and their own lives. Navajo leaders and communities sought more involvement in programs once administered by the federal government. Education, especially, became an important priority for the Navajos. In the 1950s they began to build local schools so that Navajo children could receive an education and still live at home. Utah’s Navajos struggled for decades to get schools for their children, and in the 1990s they won a case against the State of Utah that required the state to build adequate facilities for Navajo children on the reservation. Through efforts to improve education, healthcare, and the reservation economy, the Navajos have developed a great degree of self-sufficiency and authority within their lands.

A BRIEF HISTORY OF UTAH'S PAIUTES



ANCESTRAL PAIUTE TERRITORY



CURRENT SOUTHERN PAIUTE RESERVATIONS

The Paiutes trace their origin to the story of Tabuts, the wise wolf who decided to carve many different people out of sticks. His plan was to scatter them evenly around the earth so that everyone would have a good place to live, but Tabuts had a mischievous younger brother, Shinangwav the coyote. Shinangwav cut open the sack and people fell out in bunches all over the world. The people were angry at this treatment, and that is why other people always fight. The people left in the sack were the Southern Paiutes. Tabuts blessed them and put them in the very best place.

Scholars suggest that the Southern Paiutes and other Numic speaking peoples began moving into the Great Basin and Colorado Plateau around 1000 A.D. Prior to contact with Europeans, the Paiutes' homeland spanned more than thirty million acres of present-day southern California, southern Nevada, south-central Utah, and northern Arizona. Their lifestyle included moving frequently, primarily according to the seasons and plant harvests and animal migration patterns, and they lived in independent groups of three to five households. Major decisions were made in council meetings and the traditional Paiute leader, called naive, offered advice and suggestions at council meetings and would later work to carry out the council's decisions.

The Spanish settlement of the American Southwest brought disruption and violence to the Southern Paiutes. Most importantly, the Spanish introduced the violent slave trade to Great Basin Indians. Because the Paiutes did not adopt the horse as a means of transportation, their communities were frequently raided for slaves by neighboring equestrian tribes, New Mexicans, and, eventually, Americans. Slave trafficking of Paiutes increased after the opening of the Old Spanish Trail, a trade route that connected New Mexico to the Pacific Ocean. The demand was highest for children, especially girls.



Though the mid-1800s the Southern Paiutes had encountered non-Indian traders, travelers, and trappers, but they had not had to deal with white settlement on their lands. In 1851, however, members of the LDS Church began colonization efforts in the area of southern Utah, and by the end of 1858, Mormons had established eleven settlements in Southern Paiute territory. Initially, the Paiutes welcomed the Mormon presence, as it offered them some protection against raiding Utes, Navajos, and Mexicans. Unfortunately, Mormon settlement also brought sweeping epidemics. In the decade following settlement, some Paiute groups lost more than ninety percent of their population to disease. Eventually, the large number of Mormon settlers also led to competition over Paiute lands and resources.

One of the most controversial events involving the Southern Paiutes occurred in September 1857 near what is now Cedar City, Utah. At the Mountain Meadows Massacre, more than one hundred emigrants bound for California were attacked and murdered. For over a century, the common history was that Paiute Indians first attacked the wagon train. The Paiutes then supposedly appealed to LDS settlers for aid, and the settlers approached the emigrants under a flag of truce. After convincing the emigrants to give up their weapons, the settlers led the wagon train to a secluded spot, where they subsequently slaughtered most of the emigrants. Here again the Mormons claimed that Paiute Indians took part in the treachery, and for years the Paiutes bore the brunt of the blame for this tragic event. While many aspects of the massacre are still shrouded in mystery, it is important to stress that Paiute oral tradition *strongly indicates* that the Paiutes did not participate in either the initial attack or the following massacre.

The first Paiute reservation was established in 1891 on the Santa Clara River west of St. George. The reservation was formally recognized by the government in 1903. In 1916 President Woodrow Wilson issued an order that expanded the size of the reservation to its current 26,880 acres. Three other Paiute reservations soon followed. Because the reservations proved too small and resource-poor for the Paiutes to sustain themselves, they were often dependent on Mormon charity and the federal government's good will.

That good will ended abruptly in the 1950s under the federal government's policy of termination, which was intended to enforce assimilation and encourage self-sufficiency among Indian tribes but instead had devastating social and economic consequences. Prior to 1954, each Paiute band—except the Cedar band—had its own reservation and functioning tribal government. However, under termination these bands lost federal recognition and, therefore, their eligibility for federal support. Many reports indicated that the Paiute tribe was not prepared for termination, and it is still a mystery as to why they were selected to be part of the program. The Paiutes suffered immensely under termination. Nearly one-half of all tribal members died during the period between 1954 and 1980, largely due to a lack of basic health resources. Without adequate income to meet their needs, the Paiutes could not pay property taxes and lost approximately 15,000 acres of former reservation lands. A less tangible, but equally important, result was the Paiutes' diminishing pride and cultural heritage.

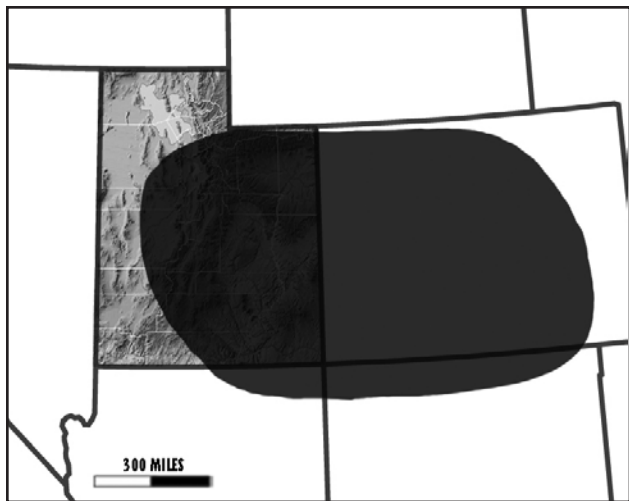




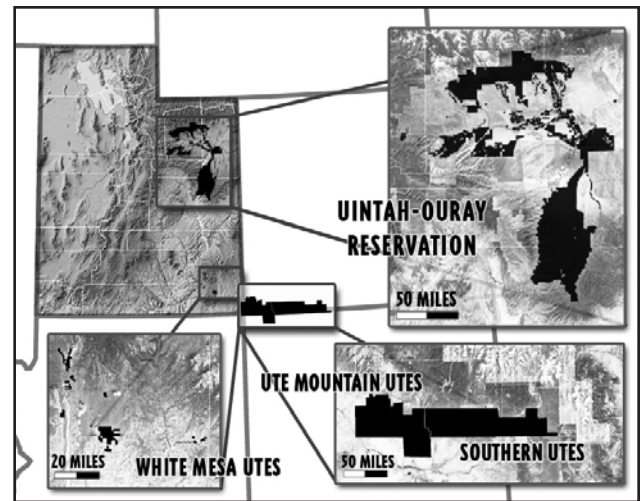
In the early 1970s the Paiutes began concerted efforts to regain federal recognition. Finally, in 1980 Congress restored the federal trust relationship to the five bands, which were reorganized as the Paiute Indian Tribe of Utah. Under restoration, the Paiutes received 4,770 acres of generally marginal reservation land scattered through southwestern Utah, only a fraction of the land they had lost under termination. Today the Paiute tribal government has improved healthcare and education on the reservations, and the Paiute Economic Development Committee is working to create job opportunities close to home. With a land base now in place, the Paiutes are finally becoming a visible presence in southern Utah. Their annual Restoration Gathering brings attention to the pride and heritage of the Paiute people.



A BRIEF HISTORY OF UTAH'S UTES



ANCESTRAL UTE TERRITORY



CURRENT UTE RESERVATIONS

Ute tradition suggests that the Ute people were brought here from the south in a magic sack carried by Sinauf, a god who was half wolf and half man. Anthropologists argue that the Utes began using the northern Colorado Plateau between one and two thousand years ago. Historically, the Ute people lived in several family groups, or bands, and inhabited 225,000 square miles covering most of Utah, western Colorado, southern Wyoming, and northern Arizona and New Mexico. Each of these bands was independent, but the Ute people were bound by a common language, close trade relationships, intermarriage, temporary military alliances, and important social and religious events. The major event for the Utes was, and still is, the Bear Dance, an annual gathering to celebrate the coming of spring. The Ute people ranged over a wide but well-known area to engage in a sophisticated gathering and hunting economy. They gathered seeds, berries, and roots, and hunted deer, rabbits, birds, and fish. Long before white settlers arrived in Utah, many of the Utes raised corn, beans, pumpkins, squashes, and potatoes.

The introduction of the horse in the 1600s brought major changes to the Ute way of life, although some Ute bands used the horse more than others. The horse allowed the Utes to travel farther and more quickly, and the Utes began to adopt many aspects of Plains Indian culture, living in mobile teepees and hunting buffalo, elk, and deer over long distances. They developed trade relationships with the Spanish and tribes that were once out of reach and earned a reputation as fierce warriors and raiders and expert horseman.

Contact with the Spanish also introduced the violent slave trade. Ute children were captured as slaves, and the Utes captured members of other tribes, such as the Paiutes, and exchanged them with the Spanish for horses, guns, and other goods. As a result of the slave trade, violence between the Utes, Paiutes, and Navajos became frequent, particularly after the 1829 opening of the Old Spanish Trail, a trade route that connected New Mexico to the Pacific Ocean and transversed Ute lands.



Further disruption to Ute life came with the arrival of LDS settlers in the Salt Lake Valley. Although the valley was an area of joint occupancy between the Utes and Shoshones, the Mormons expanded quickly into Ute territory, and competition for resources resulted in conflict. Led by Wakara and his brother Arapeen, the Utes retaliated against encroaching settlers with a series of raids. The so-called Walker War (1853–54) resulted in some Mormon and many more Ute casualties and began the process of Ute displacement. Brigham Young outlined his policy toward the Indians by suggesting “it is cheaper to feed than fight them,” but because the Mormons desired Ute land, fighting was perhaps inevitable.

Between 1855 and 1860, local Indian agents undertook an initiative to create organized Indian farms, but the traditionally nomadic Utes resisted settling on the farms, which soon collapsed. In 1861, at the request of the Mormons, Abraham Lincoln established the Uintah Valley Reservation by executive order. Congress confirmed this order in 1864, but at least initially, the government made few efforts to force the Utes onto the reservation.

The Utes still hunted and gathered over large portions of land, but game became increasingly scarce and whites began to occupy the Uintah Reservation. After suffering a smallpox epidemic and famine in the winter of 1864–65, Ute leader Black Hawk intensified the raiding of nearby settlements, seizing livestock and supplies. Black Hawk agreed to peace in 1868, although some of his followers continued the raids until 1872. That year federal officials began to send supplies to the Uintah Agency, and many Utes peacefully gathered on the reservation.

Some Northern Ute bands continued to resist reservation life, but their efforts eventually proved futile. In 1881 the federal government forcibly removed the Yamparka and Parianuc (White River) Utes from Colorado to the Uintah Reservation. In 1882 the federal government established the Uncompahgre (later renamed Ouray) Reservation adjacent to the Uintah Reservation and moved the peaceful Taviwac (Uncompahgre) Utes to this remote, dry area. The two reservations were consolidated in 1886.

The General Allotment (Dawes) Act of 1887, which gave tribal members individual parcels of land and opened the rest of the reservation to white homesteaders, immensely decreased Ute tribal lands; between 1882 and 1933, the Uintah and Ouray reservation lands decreased by over ninety percent. Allotment scattered the Utes’ land base and made the traditional lifestyle of hunting and trading over long distances impossible. The Utes were expected to farm, but this proved disastrous due to cultural resistance and competition from better-equipped and more-experienced white neighbors. Accordingly, the Utes turned raising sheep, cattle, and horses, which also proved challenging because of limited grazing lands. In 1906, as an act of protest and defiance to land loss and bad government administration, a group of between four hundred and six hundred Utes left their reservation and trekked to South Dakota, hoping that the Sioux would join them in their defiance. The Sioux refused, and after two years of little rations or support, the federal government escorted the Utes back to their reservation.



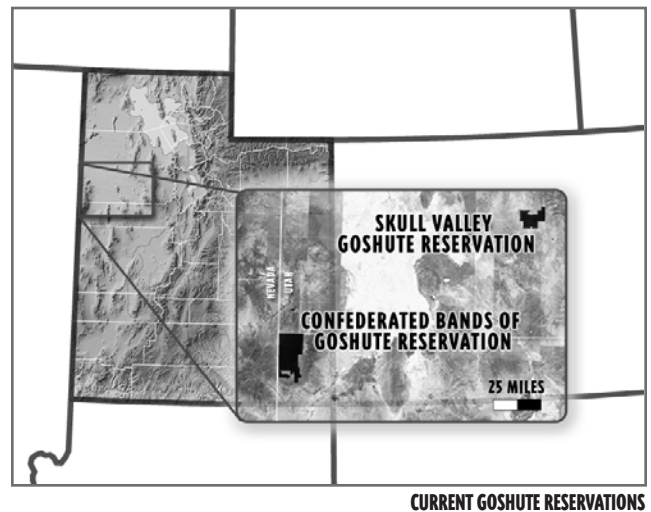
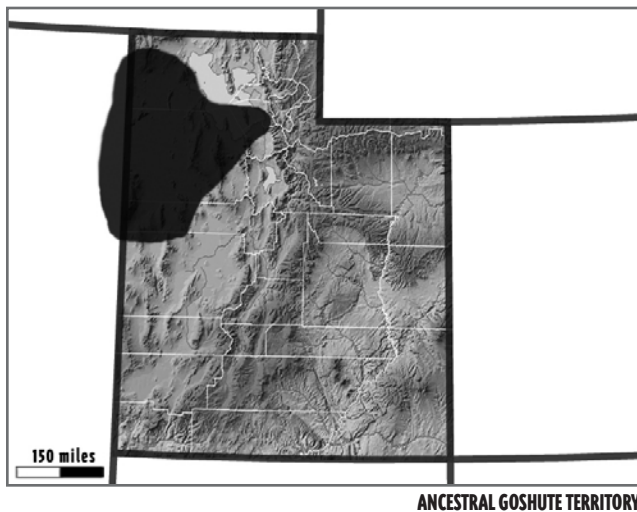
The Southern Utes in living southeastern Utah avoided reservation life for a while longer. They repeatedly resisted attempts by the federal government to remove them to Ute Mountain Ute Agency at Towaoc, Colorado, but in 1923 tensions between the Utes and white settlers culminated in the “Posey War” in San Juan County, Utah. In reality the “war” was a few shots meant to delay a white posse chasing local Utes and Paiutes who were fleeing for a traditional sanctuary. However, the Posey incident became an excuse for the federal government to send many Ute children to the boarding school at the Ute Mountain Ute Agency and force the remaining Utes onto small land allotments near Allen Canyon and Montezuma Creek.

The Indian Reorganization Act of 1934 facilitated major changes by allowing the Utes to organize their own tribal government. In 1938, the Utes filed a lawsuit against the U.S. government claiming forty million dollars in losses from the dispossession of their land. In the 1950s the Utes won a series of legal battles and settled for \$32 million in reparations.

Starting in the 1950s, the Allen Canyon Utes began to build houses on Ute-owned land eleven miles south of Blanding, Utah. Now known as White Mesa, the new settlement fostered a sense of community among local the Utes. Today White Mesa residents’ biggest challenge is that they are isolated from their tribal headquarters at Tawaoc. Still, they have successfully developed several education and health programs and run a cattle company and convenience store.

Today the Northern Utes also operate several businesses. Cattleraising and mining of oil and natural gas are vitally important to the reservation economy. While the Northern Ute Tribe is becoming a more powerful force in local and state politics, they continually strive to maintain their language and culture while also developing the economy and education of the tribal members.

A BRIEF HISTORY OF UTAH'S GOSHUTES



According to the Goshutes, their people have always lived in the desert region southwest of the Great Salt Lake. Scientists argue that the Goshute Indians migrated along with other Numic-speaking peoples from the Death Valley region of California to the Great Basin, probably around one thousand years ago. The word Goshute (Gosuitem) is derived from the native word Kuttuhsipheh, which means “people of the dry earth,” and the name is fitting. The Goshute people occupied some of the most arid land in North America and exemplified the Great Basin way of life. As highly efficient hunters and gatherers, the Goshutes maintained the fragile balance of the desert, providing for their needs without destroying the limited resources of their arid homeland. They knew and used at least eighty-one species of vegetables. They harvested and cultivated seeds from many of these species. For the most part, the Goshutes lived in extended family units, but larger groups would sometimes come together to hunt. Goshute bands chose a local wise man to lead them, but he had limited political power.

The Goshutes have both benefited and suffered from their desert isolation. The harsh desert conditions provided an effective barrier against white encroachment until the middle of the nineteenth century, although the Goshutes did encounter transient trappers, emigrants, and slave traders in their territory before that period. While they encountered few whites, the Goshutes were not unaffected by Spanish settlement of New Mexico. They were the frequent victims of slave raids between 1829 and 1859.

Major white settlement began in the 1850s with the arrival of the Mormons. Permanent settlements encroached upon Goshute lands and resources, upsetting the careful ecological balance the Indians had cultivated. Mormon settlement also displaced nearby Ute Indians, who, after 1854, were forced from their homeland around Utah Lake and began encroaching on Goshute territory. Facing competition for scarce natural resources, the Goshutes responded by raiding Mormon settlements and



stealing livestock. Mormons retaliated by raiding Goshute encampments to retrieve stolen goods, sometimes resulting in Indian casualties.

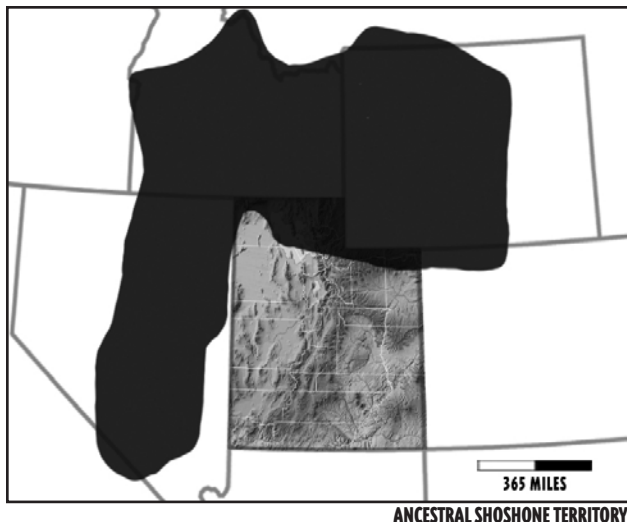
Federal authorities established a government farm at Deep Creek for the Goshutes in 1859, but the project was abandoned by the next year. Attacks on the Pony Express and Overland Stage, which ran through traditional Goshute territory, resulted in an 1863 treaty between the Goshutes and the federal government to allow peaceful travel through Goshute country. The Goshutes did not cede any of their territory in the treaty, but federal officials were intent on removing the Indians. Between 1864 and 1912 they undertook efforts to remove the Goshutes to the Uintah Basin, Idaho, Nevada, and Oklahoma, but when these attempts failed, the Goshutes received reservation land in their native Utah. The Skull Valley Reservation was created in 1912, and the Deep Creek Reservation was formed in 1914.

The creation of reservations ensured the Goshutes ownership of some of their traditional homeland, but the reservations also brought Indian agents and federal employees with the mission of reordering Goshute life along a white model. Tensions between the Goshutes and federal authorities frequently resulted, although the conflicts were generally civil and peaceable. The Goshutes, who had always been extremely skilled and efficient in their use of wild plants, took up farming as early as the 1860s. In the reservation period, federal agents promoted agriculture as a means of “civilizing” the Goshutes, but their desert lands generally could not support self-sufficient farming. Without a strong economic base, unemployment and poverty have been constant problems on the reservations.

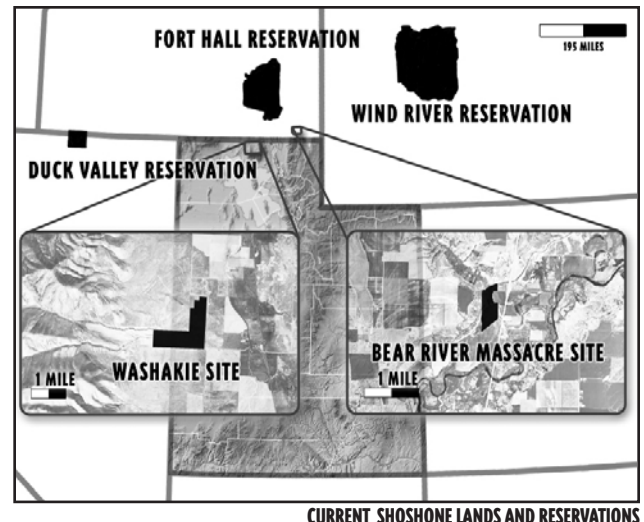
In the second half of the twentieth century, lack of economic opportunity led the Goshutes to seek outside development. A now-defunct steel fabrication plant opened at Deep Creek in 1969. The Deep Creek Band currently manages an elk herd, and profits from the sale of hunting permits go back to the tribe. In 1976 the Skull Valley Band of Goshutes built a rocket motor testing facility, which it leases to Hercules, Inc. The Skull Valley Band also is actively pursuing the development of a storage facility for spent fuel rods from nuclear power plants. This controversial project is opposed by the governor of Utah, environmental groups, and the Deep Creek Band of Goshutes.



A BRIEF HISTORY OF UTAH'S NORTHWESTERN SHOSHONES



ANCESTRAL SHOSHONE TERRITORY



CURRENT SHOSHONE LANDS AND RESERVATIONS

The Northwestern Band of the Shoshone Nation is a branch of the larger group of Shoshone people that traditionally lived in Utah, Idaho, Wyoming, and Nevada. When whites began encroaching on the area that is now Utah in the 1840s, three different groups of Northwestern Shoshones lived here. The misnamed Weber Utes lived in Weber Valley near present-day Ogden, Utah. The Pocatello Shoshones dwelt between the northern shore of the Great Salt Lake and the Bear River. A third group lived in the Cache Valley along the Bear River. They called themselves kammitakka, which means “jackrabbit-eaters.”

The Shoshone people were very mobile and skilled at hunting and gathering, and with each change of the season they migrated to obtain the food and other resources they depended on to survive. In the early autumn, the Northwestern Shoshones moved into the region near what is now Salmon, Idaho, to fish. After fishing was over, they moved into western Wyoming to hunt buffalo, elk, deer, moose, and antelope. They sun-dried the meat for winter and used the hides as clothing and shelter. In the spring and summer, the Northwestern Shoshones traveled around southern Idaho and throughout Utah.

During these months, they spent their time gathering seeds, roots, and berries and socializing. In late summer they dug roots and hunted small game. Around late October, the band moved into western Utah and parts of Nevada for the annual gathering of pinyon nuts (or pine nuts), a nutrient-rich food that formed an important part of the Shoshone diet. The wintering home of the Northwestern Shoshones was in an area around what is now Preston, Idaho. Based on these migration patterns, experts have claimed that the Northwestern Shoshones were among the most ecologically efficient and well-adapted Indians of the American West.

By the 1840s, the Northwestern Shoshones had adopted some aspects of Plains Indian culture, using the horse for mobility and to hunt large game, such as buffalo. The Shoshone way of life came under attack when non-Indian emigrants began to traverse Shoshone lands on the trails to California and Oregon in the early 1840s. The arrival of the members of the LDS Church in 1847 brought added pressure. The Mormons initially settled in the Salt Lake Valley but quickly spread into the Weber



and Cache Valleys, entering Shoshone lands and competing for vital resources. Conflict between the Shoshones and white settlers and emigrants became a serious problem in the late 1850s and early 1860s. Responding to the destruction of game and grass cover and the unprovoked murder of Indians, Shoshone leaders like Chief Pocatello retaliated with raids on emigrant trains. After the discovery of gold in Montana in 1862, more and more whites traveled over Shoshone land. In response to incidents of violence committed by the travelers, some Shoshones, including a group led by Chief Bear Hunter of the Cache Valley, began to raid wagon trains and cattle herds.

Violence erupted on January 29, 1863 when Colonel Patrick Edward Connor and about two-hundred army volunteers from Camp Douglas in Salt Lake City attacked Bear Hunter's people. A group of 450 Shoshone men, women, and children were camped on the Bear River twelve miles from Franklin, Washington Territory (now Idaho). In the early hours of the morning, Connor and his men surrounded the Shoshones and began a four-hour assault on the virtually defenseless group. Some 350 Shoshones were slaughtered by the troops, including many women and children. This was one of the most violent events in Utah's history and the largest Indian massacre in U.S. history.

In the aftermath of the Bear River Massacre, white settlers moved unopposed into traditional Northwestern Shoshone lands. As American settlements grew around them, the few remaining Northwestern Shoshones lost their land base and could no longer sustain their traditional nomadic lifestyle. In 1875, after years of struggle and starvation, many Northwestern Shoshones converted to Mormonism and settled on a church-sponsored farm near Corrine, Utah, an area where the Shoshones had traditionally wintered. The farm was short-lived, as federal officials, responding to unfounded rumors that the Shoshones were planning an attack on Corrine, expelled them from the farm and attempted to force them onto the newly founded Fort Hall Reservation in Idaho.

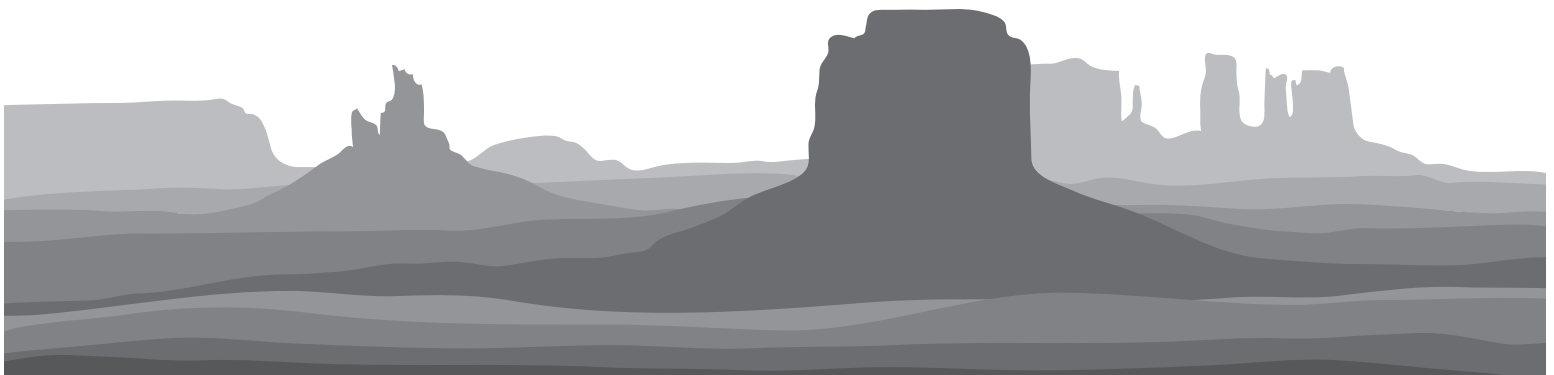
Some Northwestern Shoshones did move to Fort Hall, but those who wanted to remain in their traditional homeland were left without a reservation and had to search for alternative means to secure a land base. Beginning in 1876, using rights guaranteed under the Homestead Act, the Northwestern Shoshones acquired and settled land between the Malad and Bear rivers. The Malad Indian Farm was eventually discarded due to its insufficient size and the difficulty of irrigating in the area. The Northwestern Shoshones considered moving back to the Cache Valley but instead moved to a new farm in the Malad Valley just south of Portage, Utah. They named the farm after their admired leader Washakie, and the settlement, which was managed by members of the LDS Church, was the Northwestern band's home for the next eighty years. Tragically, in the summer of 1960, representatives of the LDS Church, who mistakenly believed that Washakie had been abandoned, burnt the Shoshones' houses to the ground in preparation for the sale of the church farm. The church later gave the band 184 acres of land near Washakie to atone for this mistake.

Until 1987, the Northwestern band was administered by the federal government as part of a larger Shoshone tribe. That year the government recognized the tribe as independent, and the Northwestern Shoshones adopted a constitution and tribal council. In addition to the Washakie land, the tribe holds some private lands held in trust by the Bureau of Indian Affairs and is attempting to purchase more land to solidify its home in Utah. The Northwestern Band of the Shoshone Nation is quickly developing and, in so doing, is reasserting its rightful place in the history of Utah.

CULTURE

Whether it's a Goshute elder telling the story of how their land was shaped or a Navajo woman teaching her daughter to weave, culture is a vitally important part of understanding Utah's Indian people.

These lesson plans, designed to coordinate with the existing state and national standards for fourth grade social studies curriculum, focus on the theme of culture. They include lessons that are broad in scope, looking at Indian cultures across what is now the United States and throughout Utah, and five lessons that focus on the specific culture of each of Utah's Indian nations. These lessons look at the way aspects of culture—such as trade, storytelling, and art—were used in the past and the way they continue to be used by Utah's Indian communities to survive, thrive, and transmit unique indigenous ways and beliefs to future generations.





AN INTRODUCTION TO AMERICAN INDIAN HISTORY

RETHINKING FIRST CONTACT: THE EFFECTS OF EUROPEAN ARRIVAL ON THE ESTABLISHED CULTURES OF NORTH AMERICA

TEACHER BACKGROUND

The persistent myth that “Columbus discovered America” ignores the rich American Indian cultures that already lived in—and traveled throughout—the so-called “New World” long before the arrival of Euro-Americans. Placing Columbus, a European, at the forefront of American history suggests that all important contributions to this country’s past have been made by Europeans, and this Euro-centric point of view downplays the historical importance of native societies and overlooks the impact first contact had on these cultures.

Moreover, textbooks that do explore the consequences of contact generally focus on New England and/or Plains Indians, effectively erasing the histories of Great Basin tribes. By telling the story of Columbus in a way that includes the people he first contacted and comparing it to the experiences of Great Basin Indians, students can form a new understanding of American history that recognizes the impact of colonization on non-European cultures. They will also understand that the tribes of Utah experienced the consequences of contact and exchange well before whites began to settle the area in the mid-nineteenth century.

OBJECTIVE

The student will combine their knowledge of Christopher Columbus with information about first contact among the Great Basin tribes to understand the many consequences of contact between Indians and Europeans in the Great Basin.

TEACHER MATERIALS

At a Glance: Utah’s Indians and First Contact

Map of the Ancestral Lands of Utah’s Indians

Map of European Expansion into the Great Basin

We Shall Remain: The Navajo (chapter 2, 3:25–5:27)

We Shall Remain: The Goshute (chapter 2, 8:55–11:50)

We Shall Remain: The Paiute (chapter 2, 4:15–5:15)

We Shall Remain: The Ute (chapter 2, 3:25–8:19)

We Shall Remain: The Northwestern Shoshone (chapter 2, 3:20–6:19)



AN INTRODUCTION TO AMERICAN INDIAN HISTORY

STUDENT MATERIALS

Blank Map of the Original Territories of Utah's Indians

TIME FRAME

Two thirty-minute periods

ADDITIONAL MATERIALS NEEDED

Crayons or colored pencils

PROCEDURE

Ask the students what they know about Columbus, and have a brief discussion about the story of Columbus and why he is so famous. Ask the students what they think “discovered” means. Point out that while people say that Columbus “discovered” America, there were already people in America with families and communities who called it their home. When Columbus met these first Americans, it was a moment of “first contact” for both the Indians and the Europeans.

Explain that first contact was an exchange of cultures and ideas; you might want to briefly mention some of the foods and animals that would have been exchanged between the Indians and the Europeans (e.g. Indians: corn, potatoes, tomatoes; Europeans: wheat, horses, cattle). Note that contact changed the cultures of both the Europeans and the Indians. Explain that, for native people, this process often led to very difficult changes, as Europeans brought diseases that the Indians had never encountered and, thus, for which they had no immunities. In addition, European settlers often treated the Indians very badly. Point out that while first contact was an enormously challenging process for all Indian communities, native people survived.

Next, ask the students to think about what “first contact” might have been like for the Indians living in what is now Utah. Show them the Map of the Ancestral Lands of Utah's Indians. Give them the blank map of Utah, and have them draw in the ancestral territory of the each tribe and fill in each of those territories with a different color. Using information in the *At a Glance*, the brief histories of each tribe, and material from the films, explain what life was like for each of Utah's tribes.

Next, show the students the Map of European Expansion into of the Great Basin. Have them draw in and label the routes that explorers and settlers from Spain and the United States took through Utah. Have them look at the ancestral Indian lands that these routes went through and think about the Indians these explorers and emigrants would have met. Using material from the *At a Glance* and the films, explain what these encounters were like. This may be a difficult topic for some students, but you can emphasize that Utah's Indians adapted and survived and that their descendents are alive and an important part of Utah's culture today.



AN INTRODUCTION TO AMERICAN INDIAN HISTORY

ASSESSMENT/PRODUCTS

Completed map

VARIATIONS/EXTENSIONS

Show the students the national documentary, *We Shall Remain: After the Mayflower* (chapters 2 and 3), and have them compare the New England experience to the Great Basin experience.

Have students create a new poem about first contact in the Great Basin in the style of “In fourteen hundred and ninety-two, Columbus sailed the ocean blue.”

Have students discuss their own—or a family member’s—immigration experience, focusing on what it was like to experience “first contact” with new people in a new place. Have the student think about how that contact experience might have been similar to, or different than, a Utah American Indian’s first experience meeting a European or American.

ADDITIONAL REFERENCES

Blackhawk, Ned. *Violence over the Land: Indians and Empires in the Early American West*. Cambridge, Mass.: Harvard University Press, 2006.

Calloway, Colin G. *First Peoples: A Documentary Survey of American Indian History*. Boston: Bedford St. Martins, 2004.

Conetah, Fred A. *A History of the Northern Ute People*. Ed. Kathryn L. MacKay and Floyd A. O’Neil. Fort Duchesne, Utah: Uintah-Ouray Tribe, 1982.

Cuch, Forrest S., ed. *A History of Utah’s American Indians*. Salt Lake City: Utah Division of Indian Affairs and the Utah Division of State History, 2000.

Loewen, James W. *Lies My Teacher Told Me*. New York: New Press, 2007.

Martin, Cheryl E., and Mark Wasserman. *Latin America and Its People*. 2d ed. New York: Pearson Education, 2008.

STANDARDS ADDRESSED

State Standards

Fourth Grade Social Studies – Utah Studies: 2/1/c; 2/2/a

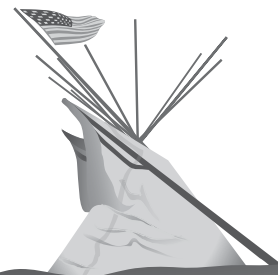
Fifth Grade Social Studies – United States Studies: 1/1/c&d; 1/2/b; 4/1/c&d

Accreditation Competencies

Social and Civic Responsibility/Demonstrates an appreciation of diversity and interdependence of all people/Willingly recognizes different points of view in a positive manner

NCSS Standards

Early Grades: 1/b&d; 2/a,c&e; 9/b



AN INTRODUCTION TO AMERICAN INDIAN HISTORY

AT A GLANCE: UTAH'S INDIANS AND FIRST CONTACT

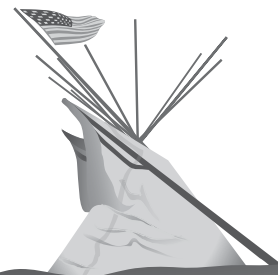
The moment of first contact between American Indians and Europeans—whether between Columbus and the Taino people in the Caribbean or between members of the Dominguez-Escalante expedition and the Utes in what is now Utah—initiated massive changes in the lives of native people. The arrival of Europeans brought new animals and trade goods, but it also brought disease, dislocation, poverty, and war. Well before non-Indians began to settle their homelands in the mid-nineteenth century, Utah's Indians experienced the effects of contact and exchange. While contact with Europeans often had tragic consequences for Indians, it is important to note that these cultures survived this period of immense change and remain a part of Utah's culture to this day. The story of first contact, both in the Caribbean and in what we now call Utah, is one of different cultures coming together, beginning a period of irrevocable change.

The people that Columbus met in the western hemisphere, on the island of what the Spanish would call Hispaniola (what is now Haiti and the Dominican Republic) were the Taino people. Hispaniola was a densely populated island, and while hunting and fishing were still an important part of their economy, the Tainos also practiced agriculture. Their main crop was cassava or manioc, but they also grew a number of other crops. A peaceful people, the Tainos initially were friendly to the Europeans, but warfare, slavery, and perhaps most importantly, the diseases brought from the other side of the Atlantic left them all but extinct by the end of the sixteenth century. This pattern—of war, slavery,

and disease—would take its toll on all America's native peoples, including the Indians of the Great Basin.

In looking at first contact in the Great Basin, one of the best ways to understand the impact it had on native peoples is to look at what life was like prior to European settlement. While the Indians who lived in the Great Basin had distinct cultures and communities (see specific tribal lesson plans and histories for more information), these groups also had several things in common. The people of the Great Basin were nomadic or semi-nomadic, moving with the seasons to make the best use of animal and plant resources. This lifestyle required detailed and diverse knowledge of the uses of plants and animals for food, medicine, clothing, and shelter. They usually traveled in small groups, allowing them to live more easily off the scarce resources that the arid land provided; however, several times each year these smaller groups would come together for larger hunting and gathering purposes or simply to trade and socialize.

The cultures and economies of the Indians of the Great Basin changed dramatically after the Spanish settlement of the American Southwest. The Spanish founded the colony of New Mexico in 1598, and the effects of settlement were felt by tribes who lived to the north, often even before the Indians and Europeans first met. The Spanish introduced new livestock that altered the economies of Great Basin tribes, most notably horses and sheep. The Utes, Navajos, and Shoshones adopted the horse as a means of transportation and as a result could travel and trade over



AN INTRODUCTION TO AMERICAN INDIAN HISTORY

greater distances and hunt more efficiently. The Goshutes and Paiutes used the horse as a new food source. Sheep, which were useful for their meat, skins, and wool, became an important part of the Navajos' economy and culture.

Though there was a previous Spanish expedition into the Great Basin, the first recorded encounter between native peoples and Spanish explorers was the Dominguez/Escalante expedition, began in July 1776 and led by two Spanish padres, Francisco Atanasio Dominguez and Silvestre Veléz de Escalante, who wanted to establish a trade route from the Spanish colony at Santa Fe to the newly founded colony on the West Coast at Monterey. Spanish officials were also interested in finding potential converts to Christianity, exploring Spain's northern frontier, and in learning of its peoples, plants, and animals. Spanish accounts of this expedition provided the earliest historical record of many of Utah's Native Americans. The padres preached Christianity to the Timpanogos Utes they met in Utah Valley, and they later described the Utes as friendly and helpful. The fathers promised to return the following year to establish a permanent mission among the Utes and to baptize them; however, the governor at Santa Fe refused to authorize a new colony.

While they did not have to deal with Spanish settlement on their homelands, some Great Basin tribes did begin to trade with the Spanish. The Spanish had a number of desirable goods, and tribes that wanted to obtain horses, metal, tools, or weapons found themselves embroiled in the violent Spanish slave trade. Spanish officials in New Mexico felt that physical labor was beneath them and needed Indian slaves to support their economy. Slave raids and violence became common, and people from all Great

Basin tribes, especially groups like the Paiutes and later the Goshutes, were kidnapped and sold into slavery. Slave trafficking increased in the 1830s and 1840s, after the opening of the Old Spanish Trail, a trade route that connected New Mexico (by then under Mexican control) to the Pacific Ocean.

New Spain slowly lost control of its northern frontier, including the land that would become Utah. While Utah's lands remained at the center of Native American worlds, the area came more firmly under American control as fur traders and trappers from Britain, New Spain, and America started to compete over the region's rich furs in the 1820s and 1830s. These fur traders greatly impacted Utah's Native American tribes. Native Americans married the trappers, worked for them, and became trappers themselves. In doing so they participated in an international economy, a fact that transformed their own cultures and economies. The Utes, in particular, adopted more of a hunting, raiding, and trading economy as a result of their participation in the fur trade. They acquired horses and firearms, which dramatically altered their culture. The Southern Paiutes, however, bore the brunt of Ute slave raiding.

In the 1840s, Anglo emigrants began to traverse Utah on their way to the West Coast. In 1841, a group from the Bartleson-Bidwell Party became the first Euro-Americans to bring overland wagons through Utah. Government explorer John C. Fremont was not far behind; he led explorations into Utah in 1843, 1844, and 1845. Fremont's published accounts of these explorations were widely read, and he greatly expanded the available knowledge about western lands and their potential for settlement. Before departing for the West from Illinois, members of the Church

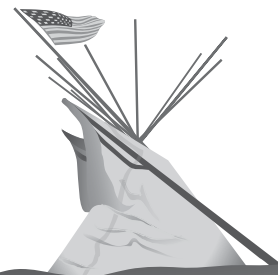
An illustration of a hand emerging from a dark, wavy background, holding a flag with stars and stripes. The hand is rendered in a light gray tone, and the flag is also in shades of gray.

AN INTRODUCTION TO AMERICAN INDIAN HISTORY

of Jesus Christ of Latter-day Saints read Fremont's report and used it to determine potential settlement locations. The perceived isolation of the Great Basin kept most overland immigrants moving westward, but that very isolation attracted Mormons settlers.

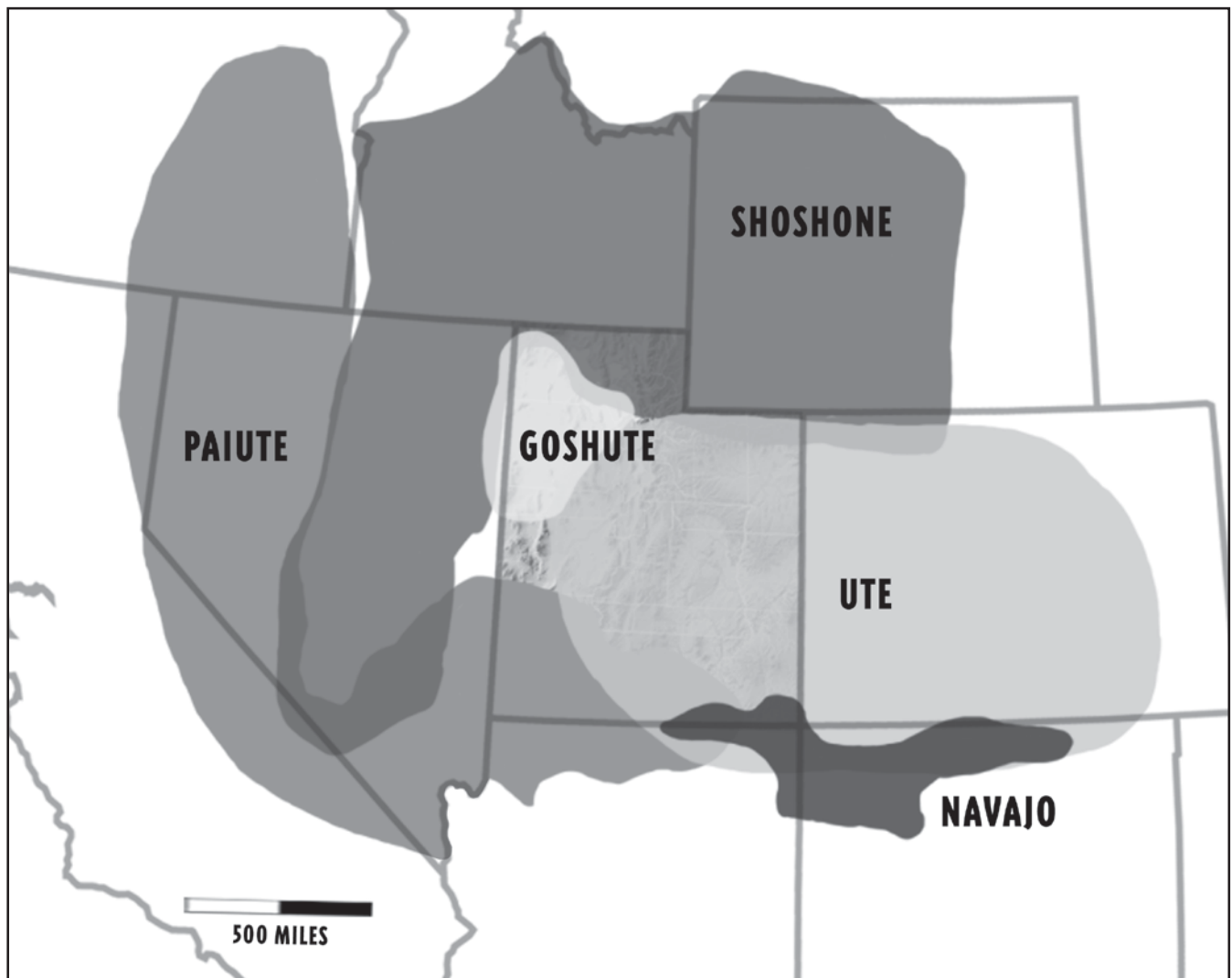
Unfortunately, all of these explorers and overland travelers failed to recognize that the region's Native American peoples had long-standing claims and deep cultural ties to the land that is now Utah. Already dealing with changes from contact with non-Indians, Utah's tribes would face an even greater challenge when outsiders began to settle their homelands (for more information on the story of white settlement of

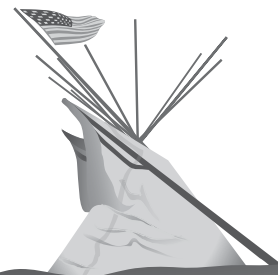
Utah and its impact on Utah's tribes, see the "Rethinking Manifest Destiny" lesson). Too frequently the story of Utah's settlement ignores the Indian perspective. However, it is important to see history from the Indian point of view because, ultimately, the story of contact—with the Spanish, with traders, with emigrants moving through, and with settlers coming to stay—illustrates the great resilience of Utah's Indian people.



AN INTRODUCTION TO AMERICAN INDIAN HISTORY

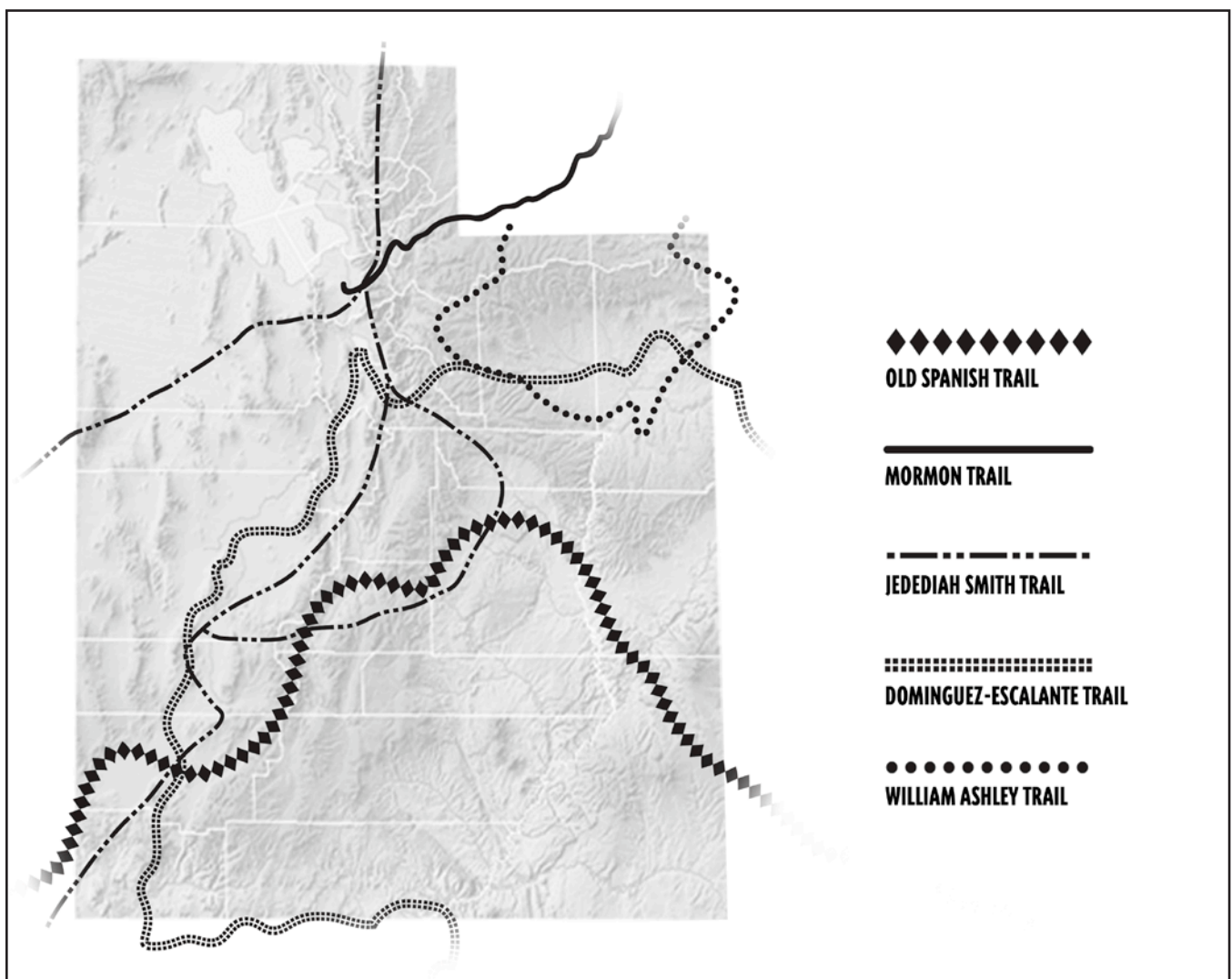
MAP OF THE ANCESTRAL LANDS OF UTAH'S INDIANS





AN INTRODUCTION TO AMERICAN INDIAN HISTORY

MAP OF EUROPEAN EXPANSION INTO THE GREAT BASIN



MAP OF THE ORIGINAL TERRITORIES OF UTAH'S INDIANS

NAME: _____ DATE: _____







AN INTRODUCTION TO UTAH'S INDIAN HISTORY

THE ART AND TECHNOLOGY OF UTAH'S FIVE UNIQUE INDIAN CULTURES

TEACHER BACKGROUND

The five tribal nations of Utah each have unique cultures that are tied to the environments in which they lived and the different events that shaped tribal histories. No single artistic expression or technological innovation could possibly define a culture, but it can help us to recognize larger themes and values. This lesson focuses on Navajo weaving, Paiute basketry, Goshute botany, Shoshone beadwork, and Ute buckskin tanning to explore the cultures of Utah's Indians.

OBJECTIVE

The student will be able to connect the artistry and innovation of Utah's five tribes to their history and culture.

TEACHER MATERIALS

At a Glance: Utah Indians' Art and Culture

We Shall Remain: The Paiute (chapter 2, 2:48–4:15)

We Shall Remain: The Navajo (chapter 4, 15:30–23:05)

We Shall Remain: The Goshute (chapter 2, 4:20–6:20)

STUDENT MATERIALS

Fact sheet for each tribe
Jigsaw Worksheet

TIME FRAME

Two thirty-minute periods

PROCEDURE

Take a classroom poll to identify the unique skills, interests, talents, and hobbies of your students. Discuss how these interests reflect who they are, where they live, and what they, their families, and their communities value.

Provide each student with a culture sheet on one of the tribes, and allow them to complete the jigsaw sheet for all five tribes. If your class has never participated in a jigsaw before, instructions are available at www.UtahIndians.org.



AN INTRODUCTION TO UTAH'S INDIAN HISTORY

ASSESSMENT / PRODUCTS

Discussion participation
Jigsaw sheet

VARIATIONS / EXTENSIONS

Have students demonstrate one of their talents to the class and explain its cultural significance. Some examples might include Basque dancing, Hmong quilting, Sushi rolling. Where applicable, ask students to make connections to the arts and innovations of Utah's Indian tribes.

Have students experiment with weaving or beading to gain a kinesthetic understanding of the cultures studied.

ADDITIONAL REFERENCES

Benally, Clyde, with Andrew O. Wiget, John R. Alley, and Garry Blake. *Dinéjį Nákéé Nááhané: A Utah Navajo History*. Monticello, Utah: San Juan School District, 1982.

Conetah, Fred A. *A History of the Northern Ute People*. Ed. Katheryn L. MacKay and Floyd A O'Neil
Fort Duchesne and Salt Lake City, Utah: Uintah-Ouray Ute Tribe and University of Utah Printing Service, 1982.

Cuch, Forrest, ed. *A History of Utah's American Indians*. Salt Lake City: Utah Division of Indian Affairs and the Utah Division of State History, 2003.

D'Azevedo, Warren L., ed. *Handbook of the North American Indians*. Vol. 11, *The Great Basin*.
Washington, D.C.: Smithsonian Institution, 1986.

Nuwuvi: A Southern Paiute History. Sparks, Nev., and Salt Lake City, Utah: Inter-Tribal Council of Nevada and University of Utah Printing Service, 1976.

STANDARDS ADDRESSED

State Standards

Fourth Grade Social Studies – Utah Studies: 1/3/a&b; 2/1/c

Accreditation Competencies

Aesthetics/Understands and appreciates the intricacies and elegance of nature, the arts, and ideas/
Understands how art helps to define a culture

NCSS Standards

Early Grades: 1/a,c&d; 5/b; 7/a; 8/a



AN INTRODUCTION TO UTAH'S INDIAN HISTORY

AT A GLANCE: UTAH INDIANS' ART AND CULTURE

Utah's Indian peoples share many of the same artistic traditions and technical skills. The use of an example for one tribe does not imply that they are the only tribe that developed this skill.

NAVAJO WEAVING

When the Spanish entered what is now the American Southwest in 1540, they introduced domesticated animals to the region. This addition affected each of Utah's tribal communities differently. Though many tribes adopted the horse—either as transportation or as food—the sheep took on a greater importance for the Navajos than any of the other Utah tribes. The Navajos took the sacred colors and skills they had long used in basketmaking and adapted them to weaving with sheep's wool. Navajo weavers incorporated the complex geometry and symbols relating to the Navajo creation story and other traditions into the patterns of their rugs.

Weaving represented a way for Navajos to adapt old art forms and transmit cultural symbols, but by the end of nineteenth century it took on economic significance as well. An economy based on money emerged in the area between 1870 and 1900, and Navajo blankets became highly prized items by white traders. As large trading posts were established in Navajo territory, rugs woven by the women of the family became a family's main source of income. The arrival of the railroad to Navajo territory in 1881 increased trade possibilities. It also introduced dyes and yarns from the eastern United States, allowing Navajo weavers to add new colors and patterns to their traditional repertoire.

PAIUTE BASKETRY

The Paiutes moved frequently according to the seasons, plant availability, and animal migration patterns, and baskets served as vital tools in this highly mobile lifestyle. The Paiutes used baskets to

process, store, and carry their staple foods, and basketry was highly specialized depending on the use. Twined baskets were most typical, but some bands made coiled baskets. (Twining is a process involving twisting fine fibers together; coiling is a process where thick coils are wrapped together with finer fibers.) Coiled jugs sealed with pinyon pitch carried water. Seeds, particularly pinyon nuts, formed an important part of the Paiute diet because they could be stored for the winter months, and the Paiutes made specific baskets for collecting, beating, winnowing, parching, sifting, and storing them. They also made special wickerwork basket for berries. The larger holes and strong shapes protected delicate berries without allowing them to become moldy. The size of the holes, the shape, even the size of the opening were all designed for the different functions a basket served.

Paiute baskets were the tools that made the work of Paiute women incredibly productive. Each Paiute woman had a set of harvesting and cooking baskets, food bowls, water jars, and a basketry hat to protect her from the sun. They used basketry cradles to carry their children. Treasure baskets, which were hung inside the house, held personal items.

Although made for utility, Paiute basketry could also be highly decorative. Basketmakers wove the fibers of a dark grey plant, called "devil's horn" or "claws," into intricate patterns that stood out against the lighter willow. Color was also added by rubbing crushed berries on the basket. Today basket weaving is still taught to young members of the tribe to instill the importance of tradition.



AN INTRODUCTION TO UTAH'S INDIAN HISTORY

GOSHUTE BOTANY

Of the diverse tribes of Utah, the Goshutes are known and respected for their vast botanical knowledge. Within their homeland, the Goshutes knew and used nearly one hundred different species. The Goshutes used seeds from forty-seven different plants. They harvested twelve types of berries, eight different roots, and twelve different types of greens. The Goshutes knew where each valuable food plant could be found, the best time to harvest it, and what could be stored for the lean times. Though the Goshutes did have a shaman to handle serious problems, most tribal members had an understanding of the most useful medicinal plants. For example, some forms of mountain thistle were eaten, rubbed on the skin to ease pain, or mixed with dirt and made into a drink to induce vomiting.

After whites settled in the Salt Lake Valley and began to put pressure on the resources of the Goshute homeland, some Goshutes attempted settled agriculture, but farming was difficult in the arid environment of the Goshute homeland. Though the modern Goshute people no longer need a detailed knowledge of plants for sustenance, they continue to pass on that knowledge as part of their cultural heritage.

SHOSHONE BEADWORK

Because the Northwestern Shoshones inhabited an area that was visited by early trappers and traders and had contact with various Plains Indian tribes, they were able to obtain the materials and inspiration for beautiful and intricate beadwork. Before the Shoshones had access to European beads, they decorated their buckskin dresses with elk teeth and often adorned themselves with polished bones, animal claws, and porcupine quills. In the 1820s trappers and traders traveled through their homeland in what is today northeastern Utah and southeastern Idaho. The Shoshones traded furs and supplies for a variety of beads and then used these beads to adorn clothing, particularly gloves and moccasins.

The influence of Plains Indian design can be seen in Shoshone clothing and parfleche bags (a parfleche bag is a rectangular leather bag that many tribes used to carry valuables). This influence is evident in Shoshone beadwork as well. Geometric designs and linear patterns are common and perhaps influenced by Arapahoe artwork. Some floral designs, though originally inspired by the art of the Plains Indians, were popularized and perfected by the Shoshones. A beaded rose pattern, for example, usually connotes that the person wearing the beadwork is of Shoshone heritage, meaning that he or she could be a member of the closely related Shoshone, Goshute, Ute, or Paiute tribes, or descend from a combination of these groups. Contemporary examples of Shoshone beadwork may use modern materials, but the methods used to create the intricate pieces of art, such as bead looming, have been passed down since the earliest days of the tribe.

UTE BUCKSKIN TANNING

The introduction of the horse to the Ute way of life changed many of their cultural practices. The horse made travel and hunting much easier. With increased hunting success, the already-established tradition of making buckskin from the hides of deer, elk, and buffalo became even more important. The Utes could produce more buckskin and at a fine level of quality. Other tribes traded with the Utes for their buckskin, and it also became a highly valued trade item for non-Indians in the West.

Traditionally, the women of the tribe tanned buckskin. Though tanning is no longer only done by women, and the hides can be soaked and stretched using modern equipment, quality Ute buckskin is still valued. Deer hunting is still an important activity in the Ute culture, but the decimation of the wild bison herds has made the tanning of buffalo robes a less common activity.

NAVAJO WEAVING

Navajo Weaver



The clothes you are wearing right now are made of tiny threads woven or knitted together. If you

look very closely, you may be able to see the tiny threads. Your clothes were woven together by a machine, but the Navajos in southern Utah weave beautiful blankets and rugs by hand.

The Navajos say that Spider Woman taught them how to weave long ago. Ever since that time, Navajo mothers and grandmothers have taught their daughters and granddaughters the art of weaving. Navajo weavers use a large standing loom that they work with wool thread.

The Navajos make yarn from the wool of the sheep that they raise. The Spanish brought sheep to the Americas. The Navajos started to herd sheep and were very successful.

The colors and patterns that Navajo weavers use have special meanings. Some rugs and blankets are made for family and friends. Some blankets and rugs are made to sell.

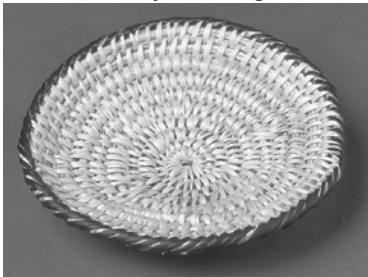


Navajos with Loom

UTAH'S INDIANS

PAIUTE BASKETRY

Paiute Basket by Leta Seegmiller



Think about all the useful things in your kitchen. How many of them are made of plastic? Food is kept in plastic. Water is held in plastic. Even strainers and serving

spoons can be made of plastic. When the Southern Paiutes traveled through southwestern Utah, they did not have plastic. They needed to prepare and store food, so they made the things they needed with the materials in their environment.

The Paiutes used strips of wood and bark from the willow and cedar trees to make baskets to store food and water. They made baskets that helped them to harvest seeds and protect their favorite things. Sometimes the Paiutes wove soft wood strips into baskets. Other times they made baskets with coils of

wood that were wound together. They made different shapes of baskets for different jobs. They filled water jugs with heated tree sap that would dry on the inside so the jugs would not leak.

The Southern Paiutes moved with the seasons to grow, find, and hunt the best food. Baskets are light and easy to move. They could carry food and water with them in baskets or store food in baskets in the ground and come back for it later.



Eleanor Tom with Basket

UTAH'S INDIANS 35

GOSHUTE BOTANY

*Molly McCurdy with Her
Winnowing Baskets*



How many of the plants in your yard or neighborhood do you know the names of? The Goshute people of northwestern Utah knew almost all of the plants in their homeland. They knew which plants were good for food or could be used for medicine. The Goshutes did not live in a place with a lot of food. Knowing about all of these plants helped the Goshutes survive.

The Goshutes knew which plants had edible roots, leaves, seeds, or stems. They knew when plants would be ready to eat and where to find them. Some foods, like pine nuts, could be stored for the difficult winter months. The Goshutes knew twelve different kinds of berries on their land.

Headaches, burns, and other sickness could be healed with plants found in the Goshute homeland. Parents and grandparents taught their families the secrets of these important plants.

The Goshute people did not keep horses or hunt large game very often. They added meat like rabbit and other small animals to the many different plants they ate. Rabbits were hunted in a process called a "drive." The success of rabbit drives and their knowledge of plants kept the Goshutes healthy.

UTAH'S INDIANS

SHOSHONE BEADWORK

Rois Alex Pacheco's Beadwork



The Northwestern Band of the Shoshone lived in the northeastern corner of Utah. Trappers and traders often visited the area. The trappers and traders brought beautiful beads with them. The Shoshones

traded furs and other supplies for the beads. Trade beads can be made of glass, metal, shell, and bone.

The Shoshones use colorful beads to decorate clothing and bags. They group the beads together into geometric designs and borders. Some Shoshones make pictures that look like flowers or animals

with beads. Sometimes Shoshones wear clothes with beaded roses to show that they belong to the Shoshone tribe.

A young Shoshone girl or boy learns bead-working skills from an older relative. These skills are still passed on this way today. Modern Shoshone buy their beads and supplies at a craft store, but the patterns they make have been passed down through families from long ago.



Shoshone Baby Shoes

UTE BUCKSKIN TANNING

Ute Girls in Buckskin



After the Spanish brought the horse to the Americas, the Ute people began using horses for transportation. The Utes became great riders and hunted large game on their horses. Ute men went on buffalo (bison), deer, or elk hunts and came back to camp with food for months. But that is not all a buffalo, deer, or elk could be used for. The hides of the animals

could be made into clothing and shelter.

Before the hide could be used, it had to be treated. This treatment is called tanning, and the tanned hide is called buckskin. The women of the Ute tribe did the buckskin tanning. It is a difficult process with lots of steps. Today a Ute woman teaches her daughter or granddaughter to help, and when that girl grows up she can teach her own family.

To tan the skin, first they scrape the hide away from the meat. Then they soak the hide so the hair can be removed. After the hair is taken off, they boil the brains from the animal and rub the brains on the

hide. This is why the process is called brain tanning.

The hides dry in the sun with the brains rubbed into them for a few days. Then the hides are soaked again and stretched. The hides need to be left over a fire so that the smoke can work through them before they are done. Once the buckskin is ready it can be made into dresses, pants, bags, shoes, or even teepees.



Ute Leather Bag

Though most modern Ute people are much more likely to be seen walking around town in jeans and a t-shirt, they might have a pair of buckskin pants and a ribbon shirt in their closets for special occasions.

UTAH'S INDIANS



JIGSAW WORKSHEET

NAME: _____ DATE: _____

The tribe I learned about is the _____ tribe of Utah.

They are known for their _____

_____.

One reason they do this is _____

_____.

I think it is interesting that _____

_____.

This tribe is able to do this because _____

_____.

I will always remember this tribe because _____

_____.

My friend _____ learned about the _____ tribe of Utah.

They are known for their _____

_____.

One reason they do this is _____

_____.

He/she thinks it is interesting that _____

_____.

This tribe is able to do this because _____

_____.

I will always remember this tribe because _____

_____.



My friend _____ learned about the _____ tribe of Utah.

They are known for their _____

One reason they do this is _____

He/she thinks it is interesting that _____

This tribe is able to do this because _____

I will always remember this tribe because _____

My friend _____ learned about the _____ tribe of Utah.

They are known for their _____

One reason they do this is _____

He/she thinks it is interesting that _____

This tribe is able to do this because _____

I will always remember this tribe because _____

My friend _____ learned about the _____ tribe of Utah.

They are known for their _____

One reason they do this is _____

He/she thinks it is interesting that _____

This tribe is able to do this because _____

I will always remember this tribe because _____



HOW THE MEANINGS OF COLORS TRANSMIT NAVAJO CULTURE

TEACHER BACKGROUND

In many cultures, colors serve as symbols. The Navajos use colors artistically, but they also use them to symbolize important elements in the Navajo belief system. While many colors have significance, four in particular—black, white, blue, and yellow—are tied to the Navajo view of the world. These colors are associated with the four directions, certain times of day, the four mountains that serve as markers of the Navajo homeland, important spiritual beings and people, and many other aspects of Navajo culture and tradition. They appear throughout Navajo stories, and Navajo artists use them in sand paintings, weavings, and other forms of art.

OBJECTIVE

Students will be able to identify the four colors important to the Navajos and understand how these colors represent different elements of Navajo culture. They will also be able to understand how values and beliefs associated with color help transmit culture from one generation to the next.

TEACHER MATERIALS

At a Glance: Color in Navajo Life and Beliefs

Navajo Symbolic Associations Chart

We Shall Remain: The Navajo (chapter 1, 0:30-2:35)

STUDENT MATERIALS

Photo of Navajo Rug

Navajo Coloring Page

Photos of Navajo weavings, sand paintings, and other materials at www.UtahIndians.org

TIME FRAME - VERSATILE

Two standard class periods with homework

One block period with homework

Three standard class periods

ADDITIONAL MATERIALS NEEDED

American flag (or photo) for lesson introduction

PROCEDURE

Before starting the lesson, briefly remind the students what a symbol is, and explain that color works as a symbol in many cultures. Show them the American flag as an example. Explain that in the American flag, the white stars symbolize each of the states and the blue square represents “union,” or the way in which the individual states are tied together into one nation. Ask them to think about what colors mean in their cultures. (You could give suggestions, such as colors associated with holidays, weddings, funerals, signs, etc.)



PROCEDURE (CONT.)

Next tell the students about the Navajos, a nation of Native Americans that have lived in what is now Utah, New Mexico, and Arizona for centuries and continue to be an important part of these states. Explain that the Navajos have special colors that act as symbols in their culture.

Based on the information in the teacher materials, explain how the four colors represent different spiritual beliefs, people, and places. Discuss how these colors and spiritual beliefs are also associated with the sacred mountains of the Navajo homeland, the four directions, and certain times of day. Explain that these colors are especially important because they tie the Navajo to their homeland.

Give the students the Navajo coloring sheet, and have them complete it either as homework or as an in-class project. When they have completed it, discuss what they have learned about the colors and the Navajos from the coloring sheet. Ask some of the students to share the color they chose for “family” and tell the class why they selected that color.

Tell the students that color is also an important way for Navajo parents to pass their culture on to their children, and that one way to do this is through art. Show them the clips from *We Shall Remain: The Navajo* or photos of Navajo artwork at www.UtahIndians.org. If time permits, you could also focus specifically on the importance of weaving in Navajo culture using the information from “The Art and Technology of Utah’s Five Unique Indian Cultures” lesson plan. Reinforce that this artwork is a beautiful and important part of Navajo life, and of Utah’s culture.

ASSESSMENT / PRODUCTS

Completion of coloring sheet
Discussion responses

VARIATIONS / EXTENSIONS

Include words from the lesson in vocabulary or spelling tests. Here are some suggestions: culture, education, nation, history, tribe, and symbol.

Students can use their knowledge of colors and their symbolic meanings to evaluate the flag of the Navajo Nation and other tribal flags.

Have the students do a brief report on Navajo weaving, basketry, or silversmithing. Have them focus on the use of colors in these art forms

From oral histories or other sources at www.UtahIndians.org, have students investigate what words or ideas the Navajo associate with colors and how certain facets of Navajo life link to colors.



ADDITIONAL REFERENCES

A Capital Fourth. "History of the Fourth: Old Glory – the History and Etiquette of the American Flag."
<http://www.pbs.org/capitolfourth/flag.html>.

Benally, Clyde, with Andrew O. Wiget, John R. Alley, and Garry Blake. *Dinejí Nákéé' Nááhane': A Utah Navajo History*. Monticello, Utah: San Juan School District, 1982.

Iverson, Peter. *Diné: A History of the Navajo*. Albuquerque: University of New Mexico Press, 2002.

Maryboy, Nancy C., and David Begay. "The Navajoes of Utah," in *A History of Utah's American Indians*. Ed. Forrest S. Cuch,, Salt Lake City: Utah Division of Indian Affairs and the Utah Division of State History, 2000.

Yazzie, Ethelou, ed. *Navajo History*. Chinle, Ariz.: Navajo Curriculum Center, 1971.

STANDARDS ADDRESSED

State Standards

Fourth Grade Social Studies – Utah Studies: II/1/b,c&e

Accreditation Standards

Aesthetics/Understands how art helps to define culture/Identifies aesthetic elements in the environment and their relationships

NCSS Standards

Early Grades: I/a,b&c



AT A GLANCE: COLOR IN NAVAJO LIFE AND BELIEFS

Color has many symbolic meanings in Navajo culture; in fact, a single color can mean several different things depending on the context in which it is used. Four colors in particular—black, white, blue, and yellow—have important connections to Navajo cultural and spiritual beliefs. These colors represent the four cardinal directions. The Navajos define their homeland as the area between four sacred mountains in each direction, so each color represents a sacred mountain as well. Thus, among their myriad other meanings, the colors black, white, blue, and yellow link the Navajos to their ancestral homeland and the story of its creation.

Black, which associated with north, also symbolizes Dibé Ntsaa (Hesperus Peak), in what is now southwestern Colorado. White, which represents east, is connected to Sisnaajini (Blanca Peak), in what is now south-central Colorado. Blue is connected with south and Tsoodzil (Mount Taylor), northeast of Grants, New Mexico. Yellow is associated with west and Dook’o’oosliid (the San Francisco Peaks), near Flagstaff, Arizona (for a map of these mountains, see the Navajo Interactive Map available at www.UtahIndians.org).

In the Emergence, the Navajo creation story, First Man took four stones—jet, which represents black; white shell, which symbolizes white; turquoise, which is tied to blue; and abalone, which represents yellow—and placed them at the four directions. He blew on the stones four times and they grew into a hogan. For the Navajos, the hogan is more than simply their traditional form of shelter; it has sacred meanings and still plays a vital role in Navajo spiritual and community life. In the story of the Emergence, First Man’s hogan became the world. First Man also created the four sacred mountains in this world.

These are just two examples of the four colors in the Navajo creation story; myriad other references to color appear throughout this and other Navajo traditions.

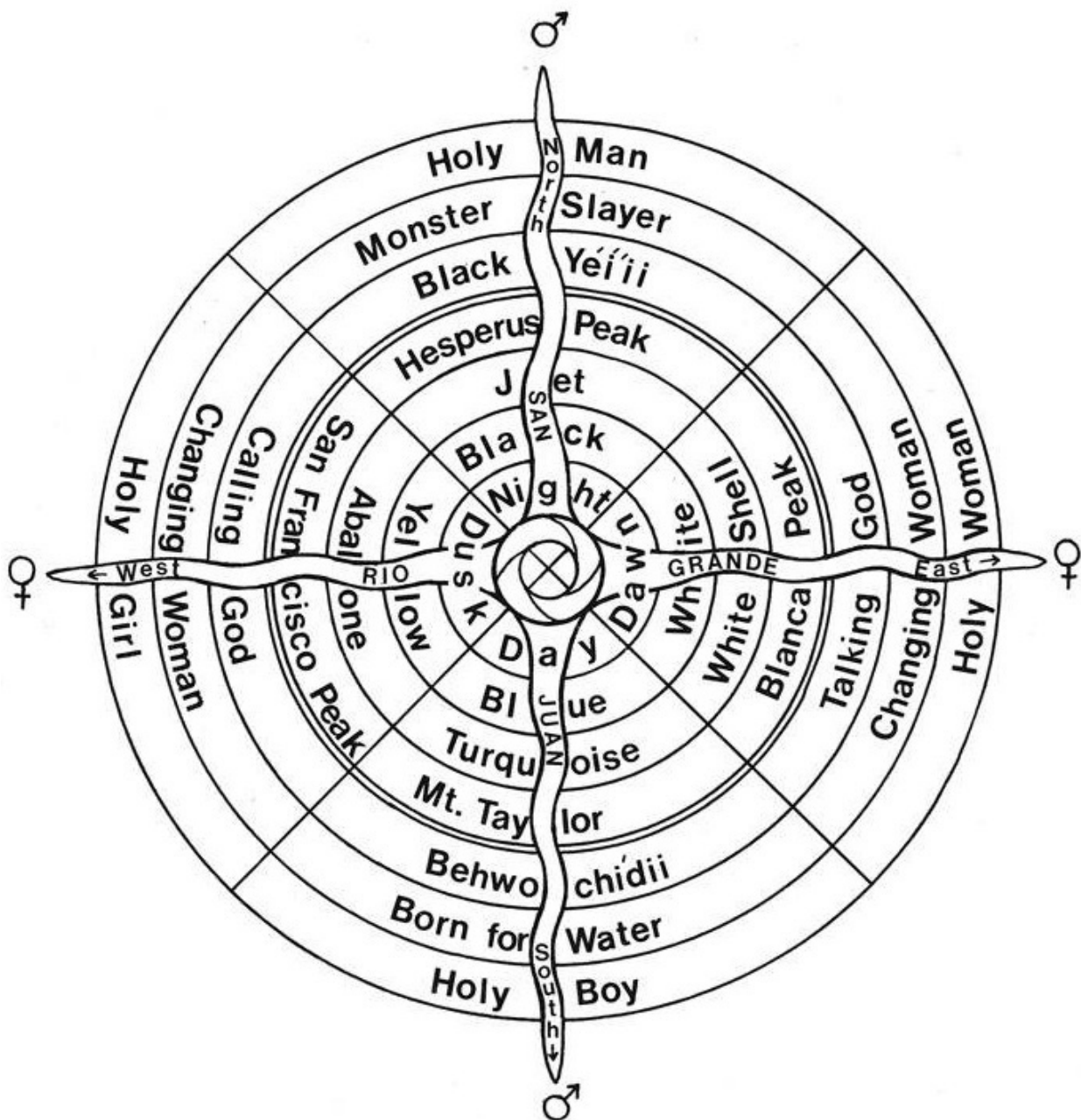
Given their many connections to Navajo tradition, these four colors are an important part of the way culture and spirituality is passed from one generation to the next. One venue for the transmission of culture is art, and the four colors appear frequently in Navajo spiritual objects and works of art. Navajo silversmiths, for example, can use the four precious stones and shells to connect their work to Navajo beliefs. Navajo sand paintings are both an art form and a means of a spiritual communication that makes use of the sacred colors to transmit information about culture. For example, in sand paintings depicting the Place of Whirling Logs, the white guard watches over the corn, the blue guard watches over the beans, the yellow guard watches over the squash, and the black guard watches over the tobacco. Weaving is another important Navajo art form, and Navajo weavers choose colors based on both aesthetic appeal and cultural symbolism. (For information on the history of Navajo weaving, see “The Art and Technology of Utah’s Five Unique Indian Cultures” lesson plan.)

The Navajos use the four colors in ways too numerous to list, and their meanings are frequently subtle and complex. The colors’ symbolism connects the past, present, and the future of the Navajo people. It interweaves geography, spirituality, and art and encodes deep meanings into the material culture of the Navajo people. Using these colors and teaching their meanings to younger generations is one important way the Navajos are preserving their traditional culture.



THE NAVAJOS

NAVAJO SYMBOLIC ASSOCIATIONS CHART



Clyde Benally, with Andrew O. Wiget, John R. Alley, and Garry Blake, *Dinejí Nákéé' Nááhane': A Utah Navajo History* (Monticello, Utah: San Juan School District, 1982).

NAVAJO COLORING EXERCISE

NAME: _____ DATE: _____



Navajo Rug

DIRECTIONS

Colors mean many things in many different cultures. For the Navajos, four colors have special meaning: black, white, blue, and yellow. These colors can symbolize many different things, including spiritual beings and important places in Navajo culture. These colors can also be symbols for the four directions—north, south, east, and west—and symbols for the four times of the day—night, dawn, daytime, and dusk.

COLOR

Black
White
Blue
Yellow

DIRECTION

North
East
South
West

TIME OF DAY

Night
Dawn
Day
Dusk

Use the list above to fill in each line of the coloring page. For example, on the top, where it says “North,” color the line next to it black, and on the bottom, where it says “Day,” color the line next to it blue. In the middle of the coloring sheet it says “Family.” Choose a color that you think could be a symbol for family, and use that color to fill in that section. Then write a paragraph (3-5 sentences) in the space below describing why that color represents family for you.

The color _____ symbolizes (means) family because _____

<u>NORTH</u>	
<u>WEST</u>	
<u>NORTH</u>	
<u>SOUTH</u>	
<u>EAST</u>	
<u>WEST</u>	
<u>SOUTH</u>	
<u>WEST</u>	
<u>EAST</u>	
<u>FAMILY</u>	
<u>DAWN</u>	
<u>DUSK</u>	
<u>DAY</u>	
<u>DAWN</u>	
<u>DUSK</u>	
<u>DAY</u>	
<u>NIGHT</u>	
<u>DUSK</u>	
<u>NIGHT</u>	





THE GOSHUTES

THE USE OF STORYTELLING IN THE TRANSMISSION OF GOSHUTE CULTURE

TEACHER BACKGROUND

The Goshutes have a long, rich oral tradition, and Goshute storytellers are highly respected members of their tribe for their role in transmitting knowledge. Several Goshute tales that have been passed down through generations include the character Coyote, a trickster figure that appears in the oral traditions of many western tribes. This lesson includes three Goshute Coyote stories: *Pia Toya*, *Coyote and Frog*, and “Coyote Eye-Juggler.” Through these tales, students will see how Goshute storytellers use Coyote stories to perpetuate Goshute language, culture, and ties to place.

OBJECTIVE

The student will be able to identify important elements of Goshute culture through their oral tradition.

TEACHER MATERIALS

At a Glance: Coyote Stories and Goshute Tradition

Coyote and Frog claymation video (available for download online at www.UtahIndians.org)

Pia Toya—A Goshute Indian Legend (excerpts available online at www.UtahIndians.org) or

“The Tale of Pia Toya” (included in Teacher Materials)

Photo of the Deep Creek Mountain Range

We Shall Remain: The Goshute (chapter 2, 07:20)

STUDENT MATERIALS

“Coyote Eye-Juggler”

Worksheet

TIME FRAME

Two thirty-minute periods over two days

PROCEDURE

Prior to the lesson, explain the difference between written history, which is what many students grew up with, and oral history, which is what the Goshutes and other indigenous peoples relied on to perpetuate knowledge (see “oral history” entry in Appendix A).

Read *Pia Toya—A Goshute Indian Legend* to the students. If you have access to the book, that is best. If not, you can make due with the excerpts on our website or the synopsis that is included in the teacher materials for this lesson. Pass out worksheets, and let students fill in the answers to the first set of questions. Talk through any questions they may have about Coyote and his “trickster” persona.



THE GOSHUTES

PROCEDURE (CONT.)

Have students watch *Coyote and Frog* (available for download at www.UtahIndians.org). Have them answer the next questions on their worksheet. Discuss the differences between Coyote's behavior and Frog's behavior.

Give each student a copy of "Coyote Eye-Juggler." Have them read silently and answer the next set of questions on their own. Gather the class back together to discuss Coyote's behavior. Was it what they expected based on the first story? What lessons about behavior does this story teach? Can knowing the lessons hidden in the stories of a group of people tell us something about those people?

Discuss the Goshute lifestyle and why these stories would have been important and useful to the Goshutes. Have students finish the last set of questions on their worksheet.

ASSESSMENT / PRODUCTS

Discussion participation
Worksheet

VARIATIONS / EXTENSIONS

If you do not have internet access to download *Coyote and Frog*, just use *Pia Toya* and the oral history excerpt.

Give students an example of another value held by the Goshute people, and have them write a Coyote story that teaches that value. Some examples from *We Shall Remain: The Goshute* are respect for the land, meeting adversity with strength and determination, and respect for elders.

Hand each student a piece of drawing paper and crayons and have him/her draw their own version of the Deep Creek Mountain Range.

Have students tell someone at home a Coyote story and have them sign a paper proving that they are practicing storytelling skills.

Have students write their own stories about the creation of a local geographic feature and share it with their families. Students could create an illustration to accompany the story.

ADDITIONAL REFERENCES

Defa, Dennis R. "The Goshute Indians of Utah." In *A History of Utah's American Indians*. Ed. Forrest S. Cuch. Salt Lake City: Utah Division of Indian Affairs and the Utah Division of State History, 2000.

Papanikolas, Zeese. *Trickster in the Land of Dreams*. Lincoln: University of Nebraska Press, 1995.

Pia Toya – A Goshute Indian Legend: Retold and Illustrated by the Children and Teachers of the Ibapah Elementary School. Salt Lake City: University of Utah Press, 2000.



THE GOSHUTES

STANDARDS ADDRESSED

State Standards

Fourth Grade Social Studies – Utah Studies: 1/3/a&b; 2/1/c

Accreditation Competencies

Aesthetics/Understands and appreciates the intricacies and elegance of nature, the arts, and ideas/Understands how art helps to define a culture

NCSS Standards

Early Grades: 1/a,c&d; 5/b; 7/a; 8/a



THE GOSHUTES

AT A GLANCE: COYOTE STORIES AND GOSHUTE TRADITION

Every culture has its own stories, and many cultures have a proper time and place for telling certain stories. For the Goshutes, storytelling was a winter activity; they believed it was dangerous to tell stories in the summer. This prohibition makes sense in the context of the Goshute lifestyle. In the other seasons, the Goshute people were busy with the work of food gathering and storing. They had more leisure time in the winter. Some Goshutes also attribute winter storytelling to the hibernation of snakes, which were disturbed by the telling of stories.

Storytelling was, and continues to be, an important method of cultural transmission for the Goshutes. Historically, the Goshutes led highly mobile lifestyles to make the best use of their generally arid, desolate homeland. Because it was not practical to move works of art from place to place, they transmitted cultural values through stories.

Many Goshute stories feature Wolf and his younger brother Coyote. Wolf is a responsible brother and a force for good. Coyote is a trickster known for causing trouble. Sometimes Coyote's actions work out for the best in the end, but that cannot be counted upon. Coyote sets an example of what not to do, and many stories illustrate the consequences of "Coyote-like" behavior. Coyote can be trusted to keep the story interesting, and Goshute tales are frequently entertaining and humorous.

Just as Aesop's fables or Biblical parables were meant to make complex values lessons comprehensible to the masses, Coyote stories teach Goshute values without alienating the audience. In Pia Toya, Coyote tries to trick Mother Hawk to get what he wants, so he must feel her wrath. The Goshute people got a beautiful mountain range to remind them

of Mother Hawk's strength. The story of Coyote and Frog teaches that Coyote must "reap what he sows." "Coyote Eye-juggler" is more complex. In this story, Coyote plays with things he does not understand and loses his eyes in the process. He is tricked by the women and ends up at the bottom of the cliff literally licking his wounds. This story is a good example of the level of silliness and gore found in many Goshute tales. (Do not have students look up other stories on the internet, as they may not be age appropriate.) The humor and vivid imagery keep the attention of the listener and make the story memorable, which is important in oral tradition.

The connection to the Goshute homeland is obvious in the story Pia Toya. Pia Toya, or Ibapah Peak, is the highest peak in the Deep Creek Mountain Range, and these mountains have important meaning to the Goshute people. The waters that flow down through the mountains provide a crucial resource in the desert homeland of the Goshutes. Additionally, the Deep Creeks are home to many food and medicinal plants used by the Goshutes, such as pinyon pines, sego lilies, and elderberries. Many of the animals the Goshutes use for food—including rabbits, mountain sheep, antelope, and deer—can be found in the Deep Creek range as well.

The Deep Creek Mountains provided valuable natural resources; however, the environment of the Goshute homeland was primarily sparse desert. The challenging landscape meant that the Goshutes needed to be able to count on each other to survive, and a person who acted selfishly could endanger the livelihood of the whole group. Coyote is always looking out for himself, and he pays the price for his actions. Through Coyote stories the Goshutes



THE GOSHUTES

reinforce the idea that each individual is responsible to the group. This lesson is not unique to the Goshutes—it can be found in the stories of many other cultures—but the Goshutes’ desert environment makes it all the more important. Individual Goshute families gathered plant foods, and the support of the family group was the first responsibility of any family member. Hunting was done in larger groups that met a few times throughout the year. Each individual involved in the hunt needed to trust and depend on everyone else in the hunt. Coyote’s selfishness would not be welcome in the family or the hunting group.

Today another crucial function of oral tradition is that it facilitates the preservation of the Goshute language, which in recent years has been in danger of being lost. Though the language is now being taught in elementary school on the Goshute Indian Reservation, the home has always been the primary place for teaching the Goshute language to young people. By passing down these stories, the Goshutes families transmit the language and values of their people and preserve their culture for future generations.

THE GOSHUTES

THE TALE OF PIA TOYA



Deep Creek Range

Long before there were people, there was a place called the Ibapah Valley. On one large mountain lived Coyote, but he did not have the whole mountain to himself. Mother Hawk had a nest in a tree high up on that mountain as well.

One morning Mother Hawk caught a small mouse. It would be her breakfast. Coyote saw Mother Hawk catch the mouse, and he thought it should be his breakfast. He decided to think of a way to turn Mother Hawk's breakfast into his breakfast. Spotting a rabbit hopping through the trees, he made his plan.

Coyote told Mother Hawk that she was so strong and graceful that she deserved the fat juicy rabbit for her breakfast. A powerful creature like Mother Hawk shouldn't be satisfied with a tiny mouse for breakfast, he continued. As Mother Hawk glanced up to see the rabbit, Coyote grabbed the mouse right out of her talons. Mother Hawk became powerfully angry.

Her mighty voice cried, "Return my breakfast you trickster."

Coyote argued back, "What if I don't?"

He quickly swallowed the small mouse. Mother Hawk flew high into sky beating her strong wings with all her might. From high above she watched that trickster Coyote. When he wasn't paying attention she swooped down on him. At the last moment Coyote saw her and jumped free from her attack. Mother Hawk's talons scraped the earth, gouging into the mountain that was their home.

Her anger only grew when she missed hitting Coyote. Up again she rose into the sky, and down again she dove for Coyote with her talons out. Once again Coyote jumped free at the last moment. Coyote wondered how long his luck would last; he wondered how long Mother Hawk's rage would last.



THE GOSHUTES

A third time she rose high into the air, circling and gathering her power. She dove for Coyote again. Dust filled the air, mountains shook, trees bent, all from the powerful wind of Mother Hawk's wings. Coyote ran this way and that; still she kept coming for him.

After a long chase Mother Hawk's rage was exhausted. She landed in her tree to rest from the events of the morning. The wind storm from her wings blew out leaving a mountain of rubble greater than all the rest. The great mountain was called Pia Toya.

The peaks of Pia Toya are marked with the talon strikes of that angry morning. Mother Hawk will always have Pia Toya as a reminder of her power and strength. Coyote will always have Pia Toya as a reminder of his shameful behavior. And as the talon marks became the pathways for spring water and creeks, the Goshute people who call Ibapah their home will always have a source of water in the desert.

COYOTE EYE-JUGGLER

Long time ago Indian people told these stories to one another, I'm going to tell one now.

Long time ago my father and mother used to tell me stories.

That coyote was travelling, while he was travelling he stood under a willow tree, he heard noises like someone having fun. They were small gray sparrows, they were not waterbirds.

Them sparrows were taking out their eyes and tossing them in the air, their eyes would go into the air and return back to their own eye sockets.

They would talk to their eyes and tells it to come back to its owners.

Coyote stood under the willow tree and watched the sparrows having fun. Coyote liked what they were doing.

Coyote came to them and stood there watching them.

"What are you doing?" he said to them.

They answered Coyote and said, "We just take out our eyes and toss them in the air, then our eyes return to its own place when we lift up our heads."

Coyote said, "I want to try that myself," he said.

"Yes," they said to Coyote.

The sparrows were watching him, they stood all around him.

Then Coyote tried to take out his eyes but they would not come out.

Coyote was happy with what he did.

Then again he removed his eyes and he toss them up a little ways.

It took a little while before his eyes came back to him.

Again, Coyote tried again, he was having fun doing that.

Then Coyote toss his eyes way up high, he waited for his eyes to come back but it didn't.

His eyes got stuck way up high in the willow tree.

It is said today Coyotes eyes are still in the willow tree.

Coyote was blind not having eyes.

The little sparrows then were laughing at Coyote.

They left him there.

Then Coyote went from there.

Coyote being blind was just wandering around.

From somewhere two girls came and found Coyote.

At first before they found Coyote, they said, "Look, a good looking young man with bangs, his eyes tied over."

He was coming towards them then.

Then the two girls went with him and they stayed with Coyote.

They came to a shady place under a willow tree, the three arrived there.

And there under the willow tree Coyote laid down on the lap of one girl, his head on her lap, then he had his feet on the other girl's lap.

Then that one girl was picking out his head lice. They were picking out the lice he did not have any red nits.

Then Coyote said he didn't have any lice shaking his head from side to side, he wanted to impress the girls by saying that, also he liked their attention.

The girls then said, "From where is that bad smell coming from?"

Then they put him to sleep. Coyote then went into a deep hard sleep.

Coyote was sleeping in that same position on the girl's lap. Then the girls said, "Why is that wrap around his eyes?" They wanted to see his eyes they said.

Then they started to remove his eye wrap.

When they did that they could see fly maggots moving in his eye sockets.

The smell coming from his eye sockets were very nauseating.

Then they said, "What shall we do to Coyote?"

One girl said, "Go and get a dry willow tree log," she said to the other girl.

Then Coyote being in a deep sleep was not aware that a log was placed under his head.

They also placed another log under his feet.

Itsappeh or Coyote was not aware of what was happening.

Then the two girls then left Coyote and walked away.

They did not like the way his eyes were stinking.

Later on Coyote woke up and told one girl to keep picking his nits from his head, he thought the girl was still there.

He raised his head up and thought he bumped the girl's leg but instead he bumped the log hard.

Then Coyote woke up, the girls were gone.

Coyote with his outstretched hands was running here and there for the girls.

And then, Coyote could not find them.

Coyote then being blind was following their scent, he kept following their scent, the direction they were going.

Then the girls were coming to a deep canyon. They could not cross the canyon and stopped there.

The girls then saw Coyote, he was catching up to them real fast.

Coyote was running by then.

One of the girls had a necklace that made loud noises.

Her friend said to the girl with the necklace to take it off and get ready to toss it into the canyon.

She said that to her friend.

Then Coyote was getting real close to them. They did not know what to do right then.

Then one girl said, "Throw the necklace down into the canyon and blow at it to help it along."

Coyote heard the ringing of that necklace and went flying off into the air into the canyon.

While falling he was hollering and singing like saying, "Poor me, what's happening?"

Coyote landed and made the yellow dust fly.

Coyote landed and broke his legs.

It might be said his leg bones were broken and exposing his marrow.

The two girls afterward were looking down into the canyon and saw that coyote had broken his legs.

Then with his forefinger was taking marrow and licking it there.

The girls said, "Look at Coyote, he is eating and licking his own marrow, that's what they said to him."

"You're eating your own flesh and licking it today thinking that it's alright."

"There's no way we could help," they said.

That was the last time they saw Coyote.

That is all.



GOSHUTE STORYTELLING WORKSHEET

NAME: _____ DATE: _____

PIA TOYA QUESTIONS

1. How does Coyote try to get what he wants?
2. How did Hawk get what she wanted?
3. Is Coyote rewarded for his behavior?
4. Is Hawk respected for her behavior?
5. What is left to remind Coyote and everyone else to not try to trick people?

COYOTE AND FROG QUESTIONS

6. Who is the real trickster in this story?
7. Who thinks he is the trickster in this story?
8. Does Coyote learn his lesson?



“COYOTE EYE-JUGGLER” QUESTIONS

9. Should Coyote have tried the sparrow’s game?
10. What happened to him when he did?
11. How did the girls trick Coyote into thinking they were still there?
12. How did they trick Coyote into running off of the cliff?

GOSHUTE COYOTE STORY QUESTIONS

13. Circle all the words that you think could describe Goshute Coyote stories:
Funny, Scary, Silly, Gross, Helpful, Sad, or Romantic.
14. Why do you think the other animals and people get so excited to pull tricks on Coyote?
15. If someone in your family sat you down and told you a Coyote story, what would you think?
16. If a Goshute kid heard a Coyote story, what would he or she think?
17. If you wanted to be respected by the Goshute tribe, would you act like Coyote?
18. If you wanted to be respected by the Goshute tribe, would you act like Hawk?
19. If you wanted to be respected by the Goshute tribe, would you act like Frog?
20. Why do you think the Goshutes tell their children stories instead of making lists of rules to follow?



THE SHOSHONES

SHOSHONE SEASONAL LAND USE AND CULTURE

TEACHER BACKGROUND

The name “Shoshone” comes from the descriptive “So-so-goi,” which means “those who travel on foot.” The Shoshones traveled with the seasons to most efficiently utilize the natural resources of their homeland. The culture that grew around these travel patterns and resources make the Northwestern Shoshones unique.

Like other Indian peoples, the Northwestern Shoshones teach family and tribal history through the oral tradition. In this lesson your students will teach each other about their own seasonal traditions by sharing stories. By creating a personal connection to the oral method of cultural transmission and the relationship between seasons and culture, your students will more readily retain the knowledge they gain about the Shoshones.

OBJECTIVE

The student will be able to analyze the relationship between the culture and environments of the Northwestern Shoshones. The student will also understand the importance of oral tradition to the transmission of Shoshone culture.

TEACHER MATERIALS

At a Glance: The Land and Culture of the Northwestern Shoshones

Shoshone Seasonal Activities and Foods Cheat Sheet

Instant Book Sample

We Shall Remain: The Shoshone (chapter 2, 2:19–4:45)

STUDENT MATERIALS

A White Explorer Meets Shoshone

Indians Camped at Bear River

TIME FRAME

Two thirty-minute periods

ADDITIONAL MATERIALS NEEDED

11 x 17 copy paper

Standard art and crafts supplies



THE SHOSHONES

PROCEDURE

Prior to lesson (at the end of the school day or social studies class one day ahead of the lesson), ask students to think about what activities they take part in at this time of year and what foods they eat and be prepared to talk about it tomorrow.

The next day or period, hand each student a copy of “A White Explorer Meets Shoshone Indians Camped at Bear River.” Have them read it silently and then discuss the questions as a class. This should lead you into a discussion of food and cultural practices.

Next, explain to the class that Shoshone children learned about their history and culture by listening to storytellers. Story time was very important and the Shoshone children could not interrupt or fall asleep. That is how children memorized the history of the Shoshone people. Tell each student that in this next activity, they will get to be a listener and a storyteller.

Hand each student a piece of 11x17 copy paper, and have him/her fold it into 8 boxes (see Instant Book Sample). Tell students to label the inside pages of the book for the seasons of the year. Put the students into groups of four, and assign a season to each student in that group. Ask each student to take turns sharing the foods and traditions for the season he/she was assigned. The whole team will write and draw examples on the season pages in their books. By the end, each student will have taught and learned through oral storytelling about the seasonal traditions, activities, and foods of three of his/her classmates.

Have students return to their seats and turn their foldable inside out. Tell them to label the pages for the seasons again. Then use the teacher background material to explain the seasonal diet and activities of the Northwestern Shoshones. Tell the students to record the foods and activities of the ancestors of the modern Shoshones as they migrated with the seasons.

If time permits, discuss of the similarities and differences in the dietary habits and activities of the modern students and the ancestral Shoshones. (A Venn diagram could be used to summarize class learning, or as an assessment of understanding.)

ASSESSMENT / PRODUCTS

Discussion participation

Group participation

Seasonal Activities and Foods book – both sides

VARIATIONS / EXTENSIONS

Students may take their Seasonal Activities and Foods book home and teach someone about the ancestral Shoshones. The “learner” may sign the student’s book to prove the experience took place.



THE SHOSHONES

ADDITIONAL REFERENCES

D'Azevedo, Warren L., ed. *Handbook of the North American Indians*. Vol. 11, *The Great Basin*. Washington, D.C.: Smithsonian Institution, 1986.

Northwestern Band of the Shoshone Nation. "Harvest and Diet."
<http://www.nwbshoshone-nsn.gov/culture/history/diet.htm#content>.

Parry, Mae. "The Northwestern Shoshone," in *A History of Utah's American Indians*. Ed. Forrest S. Cuch. Salt Lake City: Utah State Division of Indian Affairs, 2000.

STANDARDS ADDRESSED

State Standards

Fourth Grade Social Studies – Utah Studies: 1/2/b; 2/1/c; 2/2/a

Accreditation Competencies

Personal Growth and Character Development/Demonstrates an Understanding of Health and Wellness/Understands how to access, analyze and use resources to promote physical, social, and emotional wellness

NCSS Standards

Early Grades: 1/a&d; 3/f; 7/a



THE SHOSHONES

AT A GLANCE: THE LAND AND CULTURE OF THE NORTHWESTERN SHOSHONES

Before white settler laws limited their access to their traditional homeland, the Northwestern Shoshones moved with the seasons and traveled throughout the areas that are now northern Utah and Nevada, southern Idaho, and western Wyoming. As they traveled, the Northwestern Shoshones used a variety of foods they harvested from the land. Their subsistence practices were cleverly adapted to the region and time of year.

In the spring and summer months, the Northwestern Shoshones moved around northern Utah and southern Idaho, utilizing the local flora and fauna in the areas they traveled through and made camp in. They gathered berries and collected seeds. As Northwestern Shoshone historian Mae Parry notes, “Gathering seeds was a hard task at times. When seeds were scarce, a woman might spend an entire day gathering enough for only one family meal.” In the late summer, the Northwestern Shoshones hunted small game and used digging sticks to extract roots and bulbs from the beneath the earth.

In the early fall, the Northwestern Shoshones fished at Salmon Lake in Idaho. After drying the fish for winter use, they moved to western Wyoming to hunt for large game, including buf-

falo, elk, deer, and moose, whose meat they also dried for winter. The Northwestern Shoshones became even more efficient at hunting these large animals after they adopted the horse. Around late October, they moved into northwestern Utah and northern Nevada to gather the all-important pine nut from the pinion tree. The pine nut is rich in nutrients and could be roasted or ground up for use in mush, gravy, and soups.

After gathering supplies for the colder months, the Northwestern Shoshones moved to their winter home in southwestern Idaho, near what are now the towns of Franklin and Preston. This location along the Bear River was ideal because it was in a natural depression and willow and brush provided protection from wind and snow. The area also had abundant hot springs that attracted fish and game.

The Northwestern Shoshone people were very mobile and skilled at hunting and gathering. Based on their migration patterns, some experts have claimed that they were among the most ecologically efficient and well-adapted Indians of the American West.



THE SHOSHONES

SHOSHONE SEASONAL ACTIVITIES AND FOODS CHEAT SHEET

FALL

FOODS HARVESTED

Seeds
Roots
Berries

SIGNIFICANCE

Women gathered; chance for the women to socialize
Used digging sticks
Eaten fresh or dried

ACTIVITIES AND EVENTS

Salmon fishing
Gather pine nuts
Fishing
Duck hunting

SIGNIFICANCE

Salmon could be dried for winter
Rich in nutrients; could be saved for winter
Caught fish with spears, fishing poles, and baskets

WINTER

FOODS HARVESTED

Cactus

SIGNIFICANCE

Helped avoid starvation when food was scarce in the winter

ACTIVITIES AND EVENTS

Rabbit hunting

Storytelling

The “Warm” Dance

Sledding
A form of Hockey

SIGNIFICANCE

Could be snared, shot with bows and arrows, or clubbed; rabbit skins could be braided into quilts

Way to teach Shoshone children the history of their people; young people listened without interrupting and memorized tribal history

Chance to meet with other Shoshone bands; danced to drive out the cold of winter, hasten the return of spring

Used dried deer hides and sleds



THE SHOSHONES

SHOSHONE SEASONAL ACTIVITIES AND FOODS CHEAT SHEET

SPRING

FOODS HARVESTED

Plant Foods
Cattails

Wild Onions
Indian Carrots
Wild Roses

SIGNIFICANCE

Could eat parts of the stalk; roots were dried, then ground into meal for mush or cakes
Could be eaten raw or cooked
Could be eaten raw or cooked
Ate both blossoms and fruit or “hips”

ACTIVITIES AND EVENTS

Dancing

SIGNIFICANCE

SUMMER

FOODS HARVESTED

Roots
Bitterroot
Sego Lily
Ground Potatoes
Thistle Stalks
Squash

Corn

SIGNIFICANCE

Used digging sticks
Look like noodles, could be boiled until soft, then used in soup
Bulb used in stews; could be dried and stored for winter
Looked like small potatoes; tasted like sweet potatoes
Stalks were picked then peeled; tasted similar to celery
Introduced to the Northwestern Shoshones by the Utes; could be dried for winter use
Introduced to the Northwestern Shoshones by the Utes; could be dried for winter use.

ACTIVITIES AND EVENTS

Rabbit Hunting

Foot Races
Horse Raced
Dancing

SIGNIFICANCE

Could be snared, shot with bows and arrows, or clubbed; rabbit skins could be braided into quilts.



THE SHOSHONES

INSTANT BOOK SAMPLE

FRONT

SUMMER	SPRING	WINTER	
FALL		THE END	MY SEASONAL ACTIVITY AND FOOD BOOK

FOLD — — —
CUT • • • • •

BACK

SUMMER	SPRING	WINTER	
FALL		THE END	NORTHWESTERN SHOSHONE SEASONAL ACTIVITIES AND FOOD BOOK

Once the pages are folded and the cut is made, have students lay the page out flat and pinch the folds perpendicular to the cut. Tell them to slowly open the cut until the bottoms of the folded pages touch. They should be looking down at an “x” that, when all four sides are folded together, becomes a book.

A WHITE EXPLORER MEETS SHOSHONE INDIANS CAMPED AT BEAR RIVER

This is a page from the journal of Howard Stansbury. He was an engineer and he worked for the U.S. Army. In 1849, the army asked Stansbury to lead an expedition to the Great Salt Lake. His job was to map the valley. Stansbury kept a journal on his trip, and on August 20th he met a group of Shoshone Indians camped at Bear River.

How does he describe the Bear River? Does there seem to be a lot of food around?

How does he describe the Shoshone Indians? Do they waste any of their food?

At our encampment on Bear River, near this Butte, abundance of speckled trout were caught, resembling in all respects the brook trout of the States, except that the speckles are black instead of yellow. An ox, which had strayed from some unfortunate emigrant, was found on the bank of the stream, in such capital condition that he was shot for food, and such portions as we could not carry with us were most generously presented to a small encampment of Shoshonee Indians, whose wigwams were erected among the bushes on the opposite side of the stream. It was curious to see how perfectly every portion of the animal was secured by them for food, even the paunch and entrails being thoroughly washed for that purpose. The women acted as the butchers, and displayed familiar acquaintance with the business They had quite a large number of horses and mules, and their encampment betokened comparative comfort and wealth.

The bottom of Bear River is here four or five miles in breadth, and is partially overflowed in the spring: the snow lies upon it to the depth of four feet in the winter, which prevents the Indians from occupying it during that season of the year. . . .

Howard Stansbury, *An Expedition to the Valley of the Great Salt Lake of Utah* (Philadelphia: Lippincott, Grambo, 1855), 77-78.



THE PAIUTES

THE TRADE ECONOMY OF THE SOUTHERN PAIUTES

TEACHER BACKGROUND

The bands that now make up the Paiute Indian Tribe of Utah have always lived in arid southwestern Utah. Because their homeland does not contain abundant natural resources, the Southern Paiutes developed sophisticated farming practices and agricultural technologies. In addition, Paiute communities traded with one another to maximize their access to plants and resources. The Paiute trade network allowed each band to meet its resource needs while helping other bands survive. This lesson has groups of students, acting as individual Southern Paiute bands, trade amongst themselves. The students will learn how to work with one another while they learn about the trade economy of the Southern Paiutes.

OBJECTIVE

The student will be able to identify the subsistence practices of the Southern Paiutes and analyze the economic and social connections between the different bands of Southern Paiutes in Utah.

TEACHER MATERIALS

At a Glance: Southern Utah and Paiute Subsistence, Agriculture, and Trade

We Shall Remain: The Paiute (chapter 2, 1:50–4:15)

Southern Paiute Interactive Map (available online at www.UtahIndians.org)

STUDENT MATERIALS

Paiute Tool and Food Cards

Paiute Trading Game Instructions and Rules

Survival Chart

TIME FRAME

Two thirty-minute periods

PROCEDURE

This lesson is almost entirely encompassed in the student activity. Start by explaining to students that natural resources are the raw materials that occur naturally in a given environment. Then explain that the Paiutes' ancestral homeland did not contain abundant natural resources, so the Paiute bands farmed and traded to make sure they had all the plants and resources they needed. Divide students into five teams, one for each band of the Paiute Indian Tribe of Utah. Give each team a "cache of resources," along with the Game Instructions and Rules. Assist the teams as they work through the activity, trading with others to make sure that all their needs are met. When a band believes that they have met their needs, have them fill in the Survival Chart as a team. Once the game has been completed, bring the students back together as a class, and show them the interactive map. The students should be able to identify the resources and band territories on the map using the knowledge from the game to make connections to the new learning.



THE PAIUTES

ASSESSMENT / PRODUCTS

Group participation
Survival chart

VARIATIONS/EXTENSIONS

Have students do a research project on local resources in their area. What kinds of foods are grown in their area? What natural resources are harvested near them? Where can they be purchased?

Have students research information about one of the specific resources covered in the lesson. For example, where does a pine nut come from and where are they grown? How does one make a basket from willow?

ADDITIONAL REFERENCES

Holt, Ronald. *Beneath These Red Cliffs: An Ethnohistory of the Utah Paiutes*. Albuquerque: University of New Mexico Press, 1992.

Tom, Gary, and Ronald Holt. "The Paiute Tribe of Utah." In *A History of Utah's American Indians*. Ed. Forrest Cuch. Salt Lake City: Utah Division of Indian Affairs and Utah State Division of History, 2000. 123–66.

STANDARDS ADDRESSED

State Standards

Fourth Grade Social Studies – Utah Studies: 1/2/b; 2/1/c; 2/2/a

Accreditation Competencies

Personal Growth and Character Development / Demonstrates an Understanding of Health and Wellness / Understands how to access, analyze and use resources to promote physical, social, and emotional wellness

NCSS Standards Addressed

Early Grades: 1/a&d; 3/f; 7/a



THE PAIUTES

AT A GLANCE: SOUTHERN UTAH AND PAIUTE SUBSISTENCE, AGRICULTURE, AND TRADE

The ancestral territory of the Southern Paiutes covers parts of the Great Basin, the Mojave Desert, and the Colorado Plateau. This dry region does not contain abundant natural resources, but it is extremely diverse in types of plants and animals. Traditionally, the Paiutes lived in small communities that traded amongst one another to maximize their access to the diverse resources of their southern Utah homeland. Some Paiutes diverted streams to farm a variety of vegetables, while others living in the mountains had better access to fish, wild berries, and game. A strong Paiute trade network allowed each band to meet its resource needs while helping other bands survive.

Skilled botanists, the Southern Paiutes cultivated and gathered ninety-six varieties of edible plants, using them both for food and to build tools. Some of the tools Paiute traditionally used were milkweed nets for hunting, mahogany shovels for guiding streams and digging potatoes and bulbs, and willow baskets for storing grains, carrying water, and processing seeds. Paiute basketry was particularly specialized and inventive. The portability of resources was essential to the Paiute trade network, and baskets allowed the Paiutes to transport goods and travel distances that would not have been possible with heavy, fragile pottery. (For more information on Paiute basketry, see “The Art and Technology of Utah’s Five Unique Indian Cultures” lesson plan).

Invariably, the resources available to a particular Paiute band were linked to their location and

habitat. Historically, Paiute bands that lived near rivers and streams built complex irrigation canals to plant and harvest a variety of vegetables, including several types of squash and four different colors of corn. There is evidence that the Paiutes dammed rivers and diverted water for up to a half-mile. The Paiutes prepared fields for planting by burning off the existing brush, tilling the soil, and digging out irrigation rows. Communities that did not live near rivers utilized a method of irrigation in which they dug pits three feet across and six inches deep. Rainwater collected in the pits and was used to water the plants. Once the land was prepared and planted, the Paiutes left their farms and gardens unattended until it was time for weeding. They used the time between planting and weeding to hunt and gather.

The Paiutes were prodigious hunters and gatherers. They gathered many types of fruit in southern Utah, including raspberries and strawberries, which could be eaten fresh or dried for wintertime. They even used chokecherry and elderberry; the latter can be made into a delicious fruit beverage.

Often, seasonal subsistence activities offered the Paiutes an opportunity for social and trade gatherings. Bands held community rabbit hunts, and rabbits then were used for food, clothing, and warm fur blankets. The Paiutes also came together to gather pine nuts in the fall, and harvesting pine nuts was an especially important Paiute subsistence practice. Pine nuts are a rich



THE PAIUTES

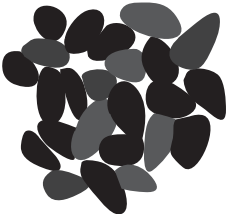
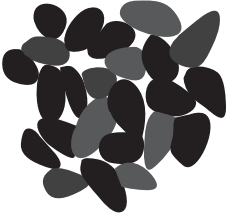

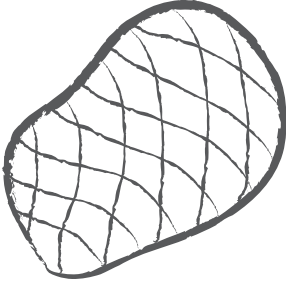
source of protein, stay preserved in their shell for months, and have a delicious, nutty flavor. Another important social and economic event occurred in the springtime, when the Paiutes traditionally gathered around Fish Lake, Utah, for the beginning of fish-spawning season. Fish Lake serves as the largest body of water in the Paiutes' territory in southern Utah.

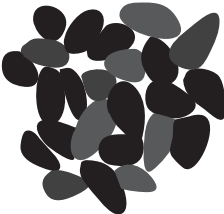
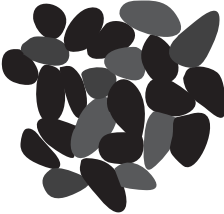
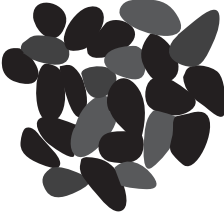
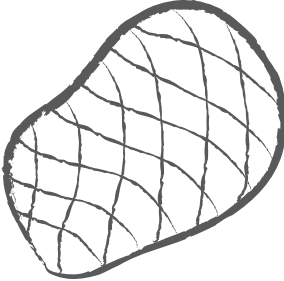
In addition to maximizing the food resources of their homeland, the Paiutes found a variety of additional uses for local flora. Some were used as medicine. Yarrow treated wounds and eased infections. Strawberry leaves and roots were helpful for upset stomachs when steeped in water and consumed as a tea. Other plants were used as tools that improved the Paiutes' quality of life. The Paiutes burned juniper bark to ward off insects. They used bark from the Fremont cottonwood to make clothing. They cut cedar poles to support their teepees and wickiups.









Clearly, the subsistence and trade practices of the Southern Paiutes allowed them to maximize the resources of their arid southern Utah homeland, but this lesson also seeks to teach students the current locations of the Paiutes by using the five contemporary bands of the Southern Paiute—Cedar, Indian Peaks, Kanosh, Koosharem,

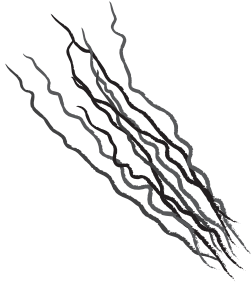
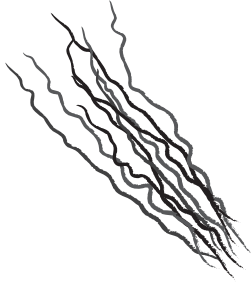
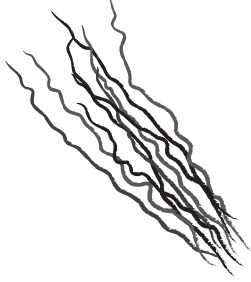

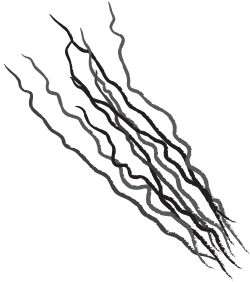
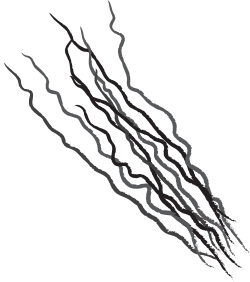
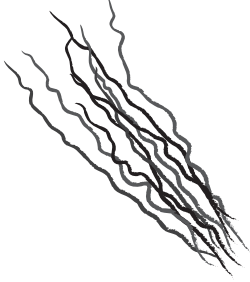
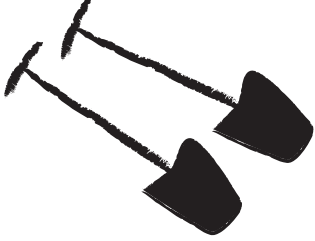
and Shivwits—as the teams that trade with one another. It is important for students to realize that the Paiutes still live in southern Utah. In the 1950s and 1960s, due to the federal policy of Termination, the Southern Paiutes almost lost their last remaining Utah homelands. Today, however, after decades of struggle, the Southern Paiutes are again federally recognized, and they have regained some of their lands and are rebuilding their reservation communities.

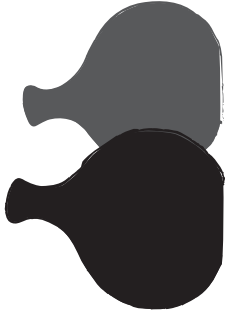
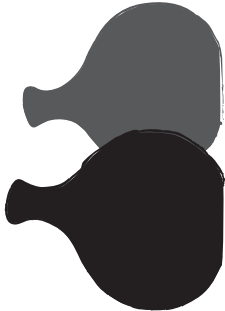
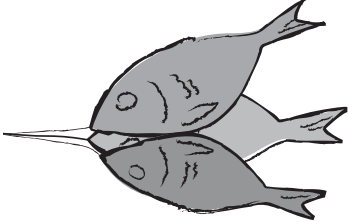


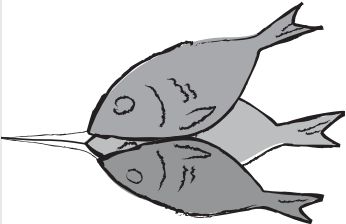
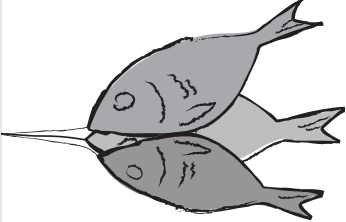
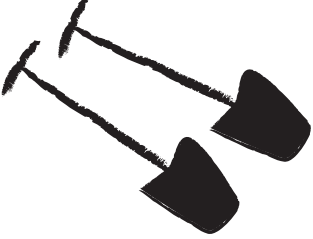
The persistence and adaptability of the Southern Paiutes is still evident today. For more information on the history and current location of each of these bands, see the Southern Paiute Interactive Map, available at www.UtahIndians.org. For more information on the termination period, see “The Southern Paiutes of Utah, from Termination to Restoration,” lesson plan.











INDIAN PEAKS BAND	INDIAN PEAKS BAND	INDIAN PEAKS BAND	INDIAN PEAKS BAND
			
PINE NUTS 2 POINTS	PINE NUTS 2 POINTS	PINE NUTS 2 POINTS	NETS FOR HUNTING 6 POINTS

INDIAN PEAKS BAND	INDIAN PEAKS BAND	INDIAN PEAKS BAND	INDIAN PEAKS BAND
			
PINE NUTS 2 POINTS	PINE NUTS 2 POINTS	PINE NUTS 2 POINTS	NETS FOR HUNTING 6 POINTS

CEDAR BAND	CEDAR BAND	CEDAR BAND	CEDAR BAND
			
CEDAR FOR MAKING SHELTER	CEDAR FOR MAKING SHELTER	CEDAR FOR MAKING SHELTER	STRAWBERRIES
2 POINTS	2 POINTS	2 POINTS	4 POINTS
CEDAR BAND	CEDAR BAND	CEDAR BAND	CEDAR BAND
			
CEDAR FOR MAKING SHELTER	CEDAR FOR MAKING SHELTER	CEDAR FOR MAKING SHELTER	STRAWBERRIES
2 POINTS	2 POINTS	2 POINTS	4 POINTS

SHIVWITS BAND	SHIVWITS BAND	SHIVWITS BAND	CEDAR BAND
			
WILLOW FOR BASKETS 2 POINTS	WILLOW FOR BASKETS 2 POINTS	WILLOW FOR BASKETS 2 POINTS	STRAWBERRIES 4 POINTS
SHIVWITS BAND	SHIVWITS BAND	SHIVWITS BAND	SHIVWITS BAND
			
WILLOW FOR BASKETS 2 POINTS	WILLOW FOR BASKETS 2 POINTS	WILLOW FOR BASKETS 2 POINTS	SHOVELS FOR BUILDING 4 POINTS

KANOSH BAND	KANOSH BAND	KOOSHAREM BAND	SHIVWITS BAND
			
WATER JARS "OLLAS" 4 POINTS	WATER JARS "OLLAS" 4 POINTS	FISH 4 POINTS	SHOVELS FOR BUILDING 4 POINTS
KANOSH BAND	KOOSHAREM BAND	KOOSHAREM BAND	SHIVWITS BAND
			
WATER JARS "OLLAS" 4 POINTS	FISH 4 POINTS	FISH 4 POINTS	SHOVELS FOR BUILDING 4 POINTS

KANOSH BAND		KANOSH BAND		KANOSH BAND		KANOSH BAND		KOOSHAREM BAND	
									
PUMPKINS		PUMPKINS		PUMPKINS		ELDERBERRIES		ELDERBERRIES	
2 POINTS		2 POINTS		2 POINTS		2 POINTS		2 POINTS	
KANOSH BAND		KANOSH BAND		KANOSH BAND		KANOSH BAND		KOOSHAREM BAND	
									
PUMPKINS		PUMPKINS		PUMPKINS		ELDERBERRIES		ELDERBERRIES	
2 POINTS		2 POINTS		2 POINTS		2 POINTS		2 POINTS	

KOOSHAREM BAND



ELDERBERRIES

2 POINTS

KOOSHAREM BAND



ELDERBERRIES

2 POINTS

KOOSHAREM BAND



ELDERBERRIES

2 POINTS

KOOSHAREM BAND



ELDERBERRIES

2 POINTS

PAIUTE TRADING GAME INSTRUCTIONS AND RULES

Each band must elect a representative.

The band representative is the ONLY band member allowed to talk to the other bands.

The remaining band members are the called the council and they must approve all trades.

Each band must collect through trade at least four points from each band.

Each representative must be careful to not trade an item before getting approval from the council.

No band has completed their task until all their needs have been met.

Each band must be able to carry water and food.

Each band must have tools for farming or building shelter.

Each band must have a healthful diet.

SURVIVAL CHART

NAME: _____ **DATE:** _____

Band Name: _____

Representative: _____

Council Member: _____

Council Member: _____

Council Member: _____

Council Member: _____

Council Member: _____

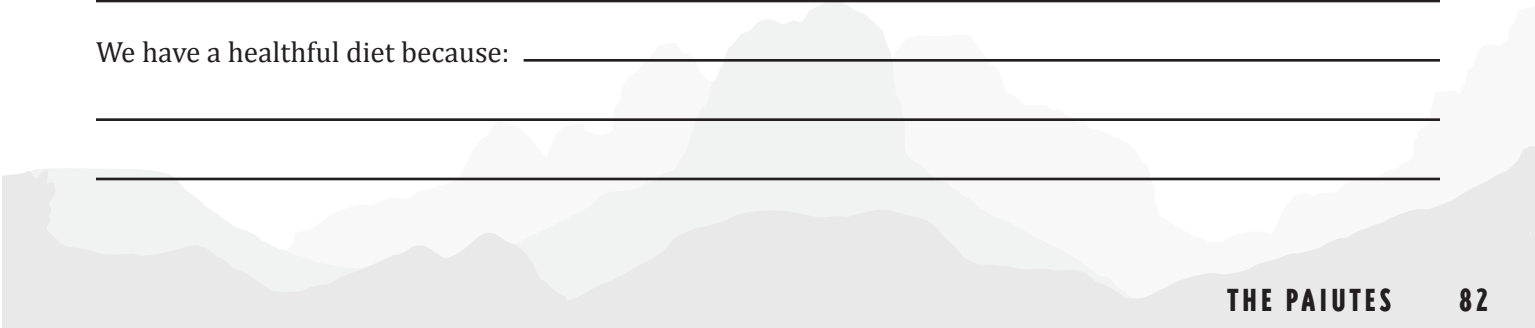
Council Member: _____

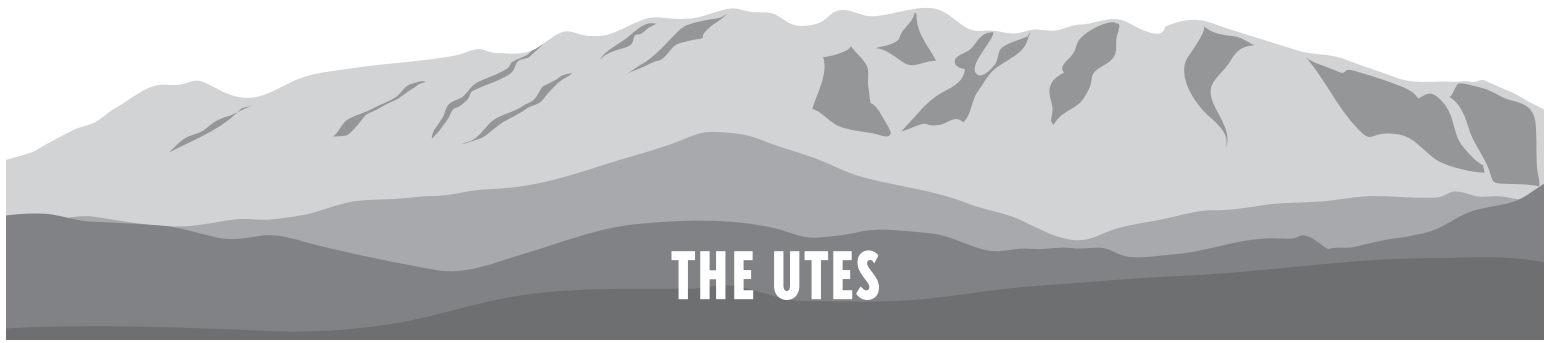
List of ALL Resources: _____

We can carry food and water because: _____

We can build shelter or farm because: _____

We have a healthful diet because: _____





THE BEAR DANCE AS AN EXPRESSION OF UTE CULTURE

TEACHER BACKGROUND

The Utes say that the Bear Dance came from a bear just emerging from hibernation who encountered a young hunter. The bear described the dance, which would ensure successful hunting for the Utes. The dance is a celebration of spring and an opportunity for Ute bands to join together after the long winter months.

OBJECTIVE

The student will learn about Ute culture by investigating the Bear Dance tradition.

TEACHER MATERIALS

At a Glance: The Bear Dance and Ute Community

The Night the Grandfathers Danced by Linda Theresa Raczek and illustrated by Katalin Olah Ehling
If you do not have access to a copy of this book, a PowerPoint of the story is available at www.UtahIndians.org.

We Shall Remain: The Ute (chapter 2, 2:00–3:55; chapter 6, 25:22–end)

Ute Bear Dance Chart Answer Key

Additional footage available at www.kued.org/productions/weshallremain/ute/culture

STUDENT MATERIALS

Ute Bear Dance Chart
Bear Dance Photographs

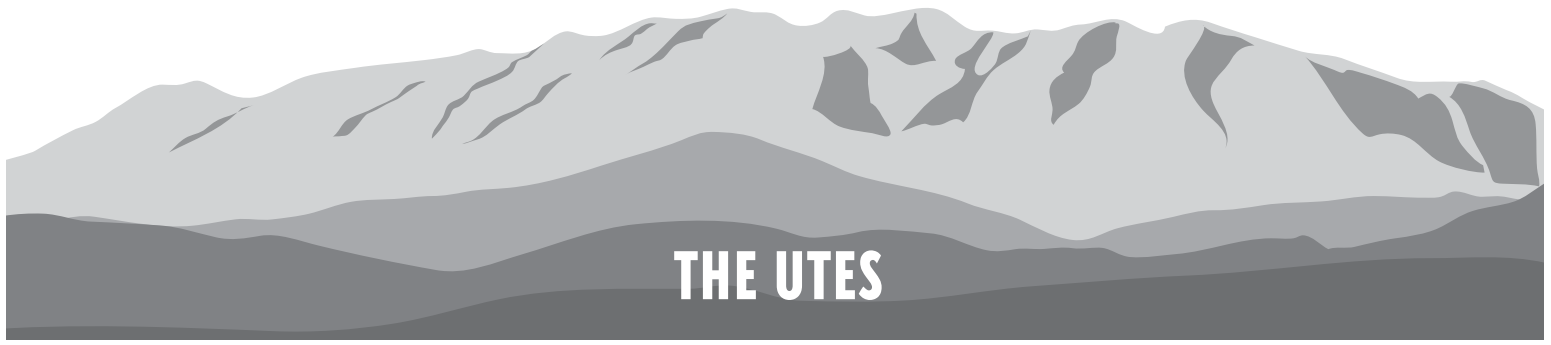
TIME FRAME

Two thirty-minute periods

PROCEDURE

Read *The Night the Grandfathers Danced* to your students. Ask them to share their favorite parts of the story in an informal discussion. Ask the students if they are ready to take a test about Ute culture. Once they are calmed back down, offer to read through the story again, page-by-page, having them look for clues as you go along. Pass out a copy of the Ute Bear Dance Chart for the class to take notes on as the story is reread. Allow students to work with a partner in completing the Ute Bear Dance Chart.

Conclude with a clip from *We Shall Remain: The Ute* to show students a contemporary example of the Bear Dance.



ASSESSMENT / PRODUCTS

Discussion participation
Completed Ute Bear Dance Chart

VARIATIONS / EXTENSIONS

If you do not have access to the book or the excerpt available on www.UtahIndians.org, the chart can be completed from watching the film clips and leading a discussion on Ute culture.

Have students share dances that have meanings within their own cultures and compare them to the Bear Dance.

Use the stories in *Weenoocheeyoo Peesaduehnee Yak:anup: Stories of Our Ancestors*, available at www.UtahIndians.org, to find other clues about Ute culture.

Compare and contrast with *Coyote Steals Fire: A Shoshone Tale* and *Pia Toya—A Goshute Indian Legend*, both available on www.UtahIndians.org.

ADDITIONAL REFERENCES

Conetah, Fred A. *A History of the Northern Ute People*. Ed. Kathryn L. MacKay and Floyd A. O'Neil. Fort Duchesne, Utah: Uintah-Ouray Tribe, 1982.

Krudwig, Vickie Leigh. *Searching for Chipeta*. Golden, Colo.: Fulcrum, 2004.

Lyman, June, and Norma Denver, comps. *Ute People: An Historical Study*. Ed. Floyd A. O'Neil and John D. Sylvester. Salt Lake City: University of Utah Press, 1970.

Weenoocheeyoo Peesaduehnee Yak:anup: Stories of Our Ancestors. Fort Duchesne, Utah: Uintah-Ouray Tribe, 1974.

STANDARDS ADDRESSED

State Standards

Fourth Grade Social Studies – Utah Studies: 2/1/c; 2/2/a; 1/1/c&d; 1/2/b; 4/1/c&d

Accreditation Competencies

Social and Civic Responsibility/Demonstrates an appreciation of diversity and interdependence of all people/Willingly recognizes different points of view in a positive manner

NCSS Standards

Early Grades: 1/b&d; 2/a,c&e; 9/b



THE UTES

AT A GLANCE: THE BEAR DANCE AND UTE COMMUNITY

The Utes say that the Bear Dance came from a bear just emerging from hibernation who encountered a young hunter. The bear told the hunter never to kill bears and described the dance. Performing the dance ensured that the Utes would always be successful hunters.

The Bear Dance became a celebration of spring, and a symbol of the importance of Ute community. In the fall, members of Ute bands separated into extended family groups and found places to settle for the winter. The scarcity of food in the winter made maintaining large communities difficult, so Ute family groups spent the season scattered far from other members of their band. The Bear Dance expressed the Utes' joy at being able to return to the larger community. Bears, which live in the mountains of the Utes' homeland, are also alienated from the benefits of community in winter.

Many elements of the Bear Dance lend insight into Ute beliefs and values. The dance ground is prepared by creating circular wall of sticks. This wall represents the bear's den. The Utes leave an opening on the eastern section of the wall because the bear likes his den to face east so that the sunlight can warm him. Other symbols of the bear appear throughout the dance. The dancers move to the sound of moraches, notched sticks that are rubbed together. This sound symbolizes a bear growling, the sound of thunder that wakes the bear from hibernation, or the sound of the bear scratching his back on a tree after his long sleep.

The sound of the bear sticks opens the dance, and women use a special dance shawl to pick their partners. Men are not allowed to refuse a dance partner because it would be considered very rude, and

a master of ceremonies, called Cat Man or Moosuch, makes sure that every woman's request for a dance is honored. This custom reflects the matriarchal structure of the Ute household. Traditionally, Ute women were responsible for all household equipment and organization. Though this household power did not translate into political power for women, it did guarantee them social esteem. A woman's choice of partner was important, as couples frequently formed at the Bear Dance.

The Bear Dance is an important social occasion in the Ute year, but all Ute dances and songs hold deep cultural meanings. Dancing represents the connection of the dancer to nature and the forces of life. It is a spiritual experience, and some dances are vital to the celebration of certain spiritual observances. For the Utes, to dance is to place oneself in harmony with the universal forces.

As Utes gathered for the Bear Dance, they also looked forward to sharing great meals together. After making due with the roots, seeds, and dried meats that could be easily stored for the winter, spring was a time to celebrate with fresh foods, including fish, young jack-rabbits, birds, and other fresh meats.

Contemporary Utes continue the tradition of the Bear Dance. Though travel is much easier now, the Bear Dance still represents an opportunity to get together with friends and family that live far away. The songs, instruments, and dance moves are the same. People still dress up and celebrate. Some Ute bands now host their Bear Dance celebrations at different times of the year so that people can travel to all the dances. This adaptation to the tradition has helped bring people together more often and strengthened cultural ties.



THE UTES

ANSWER KEY: UTE BEAR DANCE CHART

FAMILY

Respect of Elders
Love and Care of Children
Babies in Cradleboards

ART

Colorful Clothing
Animal Imagery
Geometric Shapes
Beadwork and Ribbons

BELIEFS

Giving Thanks
Great Spirit
Bear Taught Dance to Ancestors
Dance Has Meaning

ENVIRONMENT

Mountains
Bears
Trees
Cold Winter
Warm Spring

AGE

Respect of Elders
Children Well Cared For
Different Responsibilities for Different Ages of People

GAMES

Gambling Games
Hand Games
Stick Games
Card Games
Tag

CLOTHES

Special Dance Outfit
Dance Shawl for Women and Girls
Cowboy Hats
Cowboy Boots
Ribbon Shirts
Skirts and Dresses
Colorful Clothing for Men and Women

FUN

Dancing
Music
Singing
Games
Teasing
Friends

RESPECT

Respect of Elders
Men Must Respect
Women's Request for a
Dance Partner
Children Respect Parents
Respect for Ute Traditions

RULES

Must Dance with Whomever Asks You
Must Take Care of Family

GIRLS

Dance Shawl
Dance Dress
Get to Ask for Dance Partners

BOYS

Cowboy Hats
Cowboy Boots
Must Dance with Whomever Asks

ANIMALS

Bear Habitat
Pets

LEARNING

Culture Passed Down through Families

UTE BEAR DANCE CHART

NAME: _____ DATE: _____

Listen to the story *The Night the Grandfathers Danced* and find clues about Ute culture to fill in the boxes.

FAMILY

ART

BELIEFS

ENVIRONMENT

AGE

GAMES

CLOTHES

FUN

RESPECT

RULES

GIRLS

BOYS

ANIMALS

LEARNING

BEAR DANCE PHOTOGRAPHS



Ute Women Performing the Bear Dance



Bear Dance Moraches



FOURTH GRADE ASSESSMENT

TEACHER BACKGROUND

This assessment tool was designed to allow students to show their learning, independent of which resources or lessons were used to teach the unit. Each student will gain different knowledge, and this tool will provide the teacher with a product that can be assessed with the provided rubric or in a subjective manner. The student will need to have learned something about each of the tribes to complete the product.

OBJECTIVE

The student will be able to create a visual representation of the knowledge gained studying the American Indians of Utah.

TEACHER MATERIALS

Assessment Rubric

STUDENT MATERIALS

Map of the Original Territories of Utah's Indians

TIME FRAME

One thirty-minute period

PROCEDURE

Present each student with a copy of the outline map of original Utah tribal territories.

As a class, fill in the names of the tribes that once inhabited the spaces.

Have each student pick a color for each tribe and fill in that tribe's space on the map. Have each the student draw an image for each tribe on that tribe's space on the map.

On the back of the paper, have the student explain her or his color and image choices based on something she or he learned.

ASSESSMENT / PRODUCTS

Map and explanation sheet


VARIATIONS / EXTENSIONS

Students may present their maps to the class, explaining their choices and learning orally.

Students may cut their small maps along tribal lines and put all the colors and images together on a large classroom map of Utah.

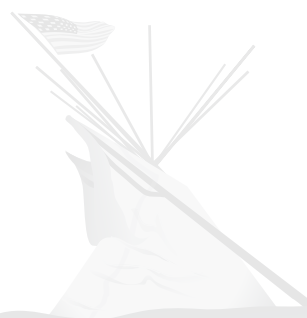
NAME: _____ DATE: _____

FOURTH GRADE ASSESSMENT

	NAME OF TRIBE 1 POINT	NAME AND COLOR 2 POINTS	NAME, COLOR, AND PICTURE 3 POINTS	NAME, COLOR, AND PICTURE, AND EXPLANATION 4 POINTS	NAME, COLOR, PICTURE, AND EXCELLENT EXPLANATION 5 POINTS
NAVAJO					
PAIUTE					
NORTHWESTERN SHOSHONE					
UTE					
GOSHUTE					
TOTAL					

MAP OF THE ORIGINAL TERRITORIES OF UTAH'S INDIANS

NAME: _____ DATE: _____



INGENUITY

Ingenuity—the clever and creative use of knowledge and skills—is a quality that can be found in abundance in Utah’s Indian nations. From the ingenuity of native leaders, seeking to help their tribe through modern changes, to the unique botanical and seasonal knowledge needed to survive the harsh environment of the Great Basin, the people of the Ute, Paiute, Northwestern Shoshone, Navajo, and Goshute nations have constantly demonstrated their ingenuity.

These lesson plans, designed to coordinate with the existing state and national standards for seventh grade social studies curriculum, focus on the theme of ingenuity. They include lessons that are broad in scope, looking at ingenuity in Indian communities across what is now the United States and throughout Utah, and five lessons that focus on specific examples of ingenuity demonstrated by each of Utah’s Indian nations. These lessons look at the way ingenuity has been expressed through things such as leadership and education, both in ancestral and modern times.





AN INTRODUCTION TO AMERICAN INDIAN HISTORY

RETHINKING THANKSGIVING: THE REALITY OF INDIAN-ENGLISH RELATIONS IN COLONIAL NEW ENGLAND

TEACHER BACKGROUND

One paragraph in a letter by Edward Winslow inspired the holiday of Thanksgiving. Winslow recounted the events immediately following the Plymouth colony's harvest in the fall of 1621. There is no reason to doubt the accuracy of his description of a harvest celebration, in which the Pilgrims were joined by Wampanoag Indians. However, the mythology that has grown around this event is inaccurate and confusing to students. Students learn about friendship and cooperation between Indians and Pilgrims, but in the next chapter of their textbook this relationship is one of violence and mistrust. A clearer understanding of the political situation before and after the harvest of 1621 can help them to understand the full narrative of events.

The full story of Thanksgiving can also give students in Utah perspective. How does Utah's story of settlers seeking religious freedom also turn to violence within one generation?

OBJECTIVE

The student will be able to comprehend the differences between the story of Thanksgiving and the reality of the political tensions in early seventeenth-century New England and compare that situation to the settlement of Utah.

TEACHER MATERIALS

At a Glance: Indian Relations in Early New England

We Shall Remain: The Paiute (chapter 2, 4:15–5:15)

We Shall Remain: The Ute (chapter 2, 3:25–8:19)

We Shall Remain: The Navajo (chapter 2, 3:25–5:27)

We Shall Remain: The Goshute (chapter 2, 8:55–17:00)

We Shall Remain: The Shoshone (chapter 2, 3:23–14:35)

STUDENT MATERIALS

Edward Winslow Describes the
First Thanksgiving
State of Affairs at the First Thanksgiving

TIME FRAME - VERSATILE

Two thirty-minute periods
One class period with homework

PROCEDURE

Allow students to brainstorm on the question “What do Thanksgiving and Pioneer Day have in common?”

Make a classroom list of results. (These may be recorded individually on a KWL sheet.)



AN INTRODUCTION TO AMERICAN INDIAN HISTORY

PROCEDURE (CONT.)

Provide each student with a copy of the Winslow letter. Explain that this is one of the only documents from that time to support our stories of the first Thanksgiving. Discuss as a class how much of the “mythology of Thanksgiving” was created long after that time.

Provide students with the State of Affairs page and a sheet of 11x17 copy paper.

Have students create a Venn diagram comparing and contrasting the myth of Thanksgiving with what we have come to understand about that time. This may be class work or homework.

Screen the *We Shall Remain* clips describing the American Indian perspective of Mormon settlement. Allow the students to take notes. On the other side of their Venn diagram, have students compare and contrast the story of Mormon settlement they are most familiar with to the story told in the films. They may want to use their Utah history textbooks as a resource. (This may be class work or homework.)

VARIATIONS/EXTENSIONS

Instead of having the students read the “State of Affairs at Thanksgiving,” show them clips from the American Experience films *We Shall Remain: After the Mayflower* (chapters 1, 2, and 3) and *We Shall Remain: Geronimo* (chapter 1).

Have students investigate and compare the long-term effects of contact on the Wampanoag and Utah’s American Indian tribes.

Review the effects of the other European visitors to Utah using elements from the “Rethinking First Contact” lesson plan available at www.UtahIndians.org.

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STANDARDS ADDRESSED

State Standards

Seventh Grade Social Studies – Utah Studies: 3/3/b; 5/1/c

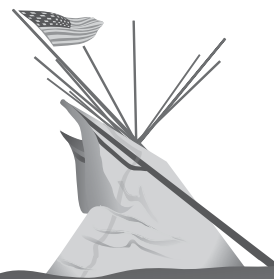
Eighth Grade Social Studies – United States History I: 3/1/a&b; 3/3/d; 4/2/c

Accreditation Competencies

Thinking and Reasoning/Acquires, organizes, and evaluates information to make informed decisions/Compares and contrasts specific abstract of concrete attributes

NCSS Standards

Middle Grades: 1/a,b&d; 2/a,c&e; 3/h&j; 5/b&g; 6/d&h;7/a&f



AN INTRODUCTION TO AMERICAN INDIAN HISTORY

AT A GLANCE: **INDIAN RELATIONS IN EARLY NEW ENGLAND**

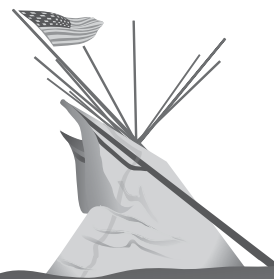
Between 1616 and 1618, a disease brought by European explorers swept through American Indian populations living along the coast of what is now Massachusetts. This epidemic, possibly the plague, decimated some tribes, in many cases wiping out whole villages. The Pilgrims, who landed on the south shore of Massachusetts Bay in 1620, were the unknowing beneficiaries of this epidemic. They landed at a recently abandoned Indian village, and because the former inhabitants had already cleared fields in the area, it was an ideal place for the Plymouth colonists to build their settlement.

The epidemic also set the stage for the alliance the Pilgrims forged with the Wampanoag Indians. Europeans had been exploring the coast for decades, and local Indians were happy to trade with the visitors but tried to discourage settlements. Massasoit, the leader of the Wampanoags, allowed the Pilgrims to settle the area because he believed it was in the best political interest of his people. The decade prior to the arrival of the Pilgrims had been devastating for the Wampanoags. Indian groups attacked them from the north and west, and they lost large numbers to disease. Moreover, the nearby Narragansett Indians had not traded heavily with Europeans and, therefore, had not lost as many to the epidemic. The Narragansetts began to demand tribute from the Wampanoags, and Massasoit decided to ally himself with the English to maintain the balance of power between his people and the Narragansetts.

With the help of two translators, Samoset and Tisquantum, Massasoit forged an alliance with the English governor. This alliance also served the interests of the Plymouth colonists, who had lost half their

population in the long, harsh winter of 1620–21. Tisquantum—sometimes referred to as “Squanto,” though this is less accurate version of his name—was an especially able translator. A Patuxet Indian whose village was wiped out in the epidemic, he had been enslaved by Europeans and had toured England before returning to America and joining the Wampanoags. Tisquantum showed the Plymouth colonists how to grow corn and catch eels, and with his aid the colony had a successful harvest. Interestingly, Tisquantum is remembered for teaching the colonists to fertilize their crops with fish, but it is likely that this was not an American Indian farming practice. Certain areas in Europe had used fish as fertilizer since the Middle Ages, and Tisquantum probably learned it during his enslavement.

In the late summer of 1621, the Pilgrims held a celebration to commemorate their successful harvest. This is the event that we now refer to as the first Thanksgiving, and much of what we know about it comes from the writings of Edward Winslow. The problem with the way we remember Thanksgiving today is that we think its main purpose was to celebrate peaceful Indian-European relations. Winslow’s retelling gives us a different picture. After the Pilgrims “exercised our arms,” Massasoit arrived with ninety men and no women and children. The absence of women and children is a clear indication that this was not a planned party. The fact that there had been a large amount of shooting just prior to the arrival of Massasoit and his men suggests that they may have been checking to see if there was a problem. Only after the confusion was cleared up did Massasoit send hunters to bring deer to support the feast and send for the women and



AN INTRODUCTION TO AMERICAN INDIAN HISTORY

children. It is likely that the party continued for three days. Interestingly, most of the food at the celebration was probably Indian food provided by the Wampanoags.

Ultimately, this isolated celebration could not mask the growing conflicts between the Wampanoags and the English. Cultural differences created a gulf between the groups. Indians, for example, could not understand why Europeans did not bathe regularly or why they blew their noses into handkerchiefs that they then kept. In addition to these small misunderstandings, Tisquantum may have deliberately discredited Massasoit in the eyes of the colonists in an attempt to usurp Massasoit's power and social standing for himself.

Most importantly, the growing number of English settlers tipped the balance of power against the Wampanoags. By the late 1640s the English were no longer content with allowing the Indians to remain independent. They erected a series of "praying towns" meant to keep the Indians under close surveillance and to force the Indians to convert to Christianity and adopt sedentary lifestyles. As an added benefit to the English, the "praying towns" restricted Indians to a fixed area, freeing up more Indian lands for colonial settlement. For their part, the Wampanoags had little interest in adopting European ways. They considered their relationship with the English a political partnership, and praying towns seemed like a threat to their authority.

It was in this context that Metacom, Massasoit's son, came to power. Known to the English as King Philip, Metacom considered war with the English inevitable if the Wampanoags were to preserve their way of life. Allied with several other local sachems, he mounted a rebellion against the English from 1675 to 1676 in which at least a thousand English colonists and almost three thousand Indians (a quarter of the Indian population of southern New England) died. The English victory in this

bloody war marked the end of Indian power in New England. Those who did not die or flee were confined to reservations and relegated to the lowest ranks of colonial society.

Though separated by time and space, the story of contact between Utah's Indians and members of the Church of Jesus Christ of Latter-day Saints parallels the New England story in many ways. Many Utah tribes saw LDS settlers, at least initially, as potentially valuable allies and trading partners. The Utes and Shoshones sought to acquire firearms from Mormons to use against their enemies, including each other. The Southern Paiutes invited the Mormons to settle because they saw the settlers as a potential buffer against Ute slave raids and hoped to gain access to Euro-American material goods. The Goshutes, too, were friendly to LDS settlers, even as first Utes and then Mormons began to overrun traditional Goshute lands.

Another important parallel stems from the fact that both the settlement of New England and the settlement of Utah were driven by religious impulses. Like the Puritans, members of the Church of Jesus Christ of Latter-day Saints were interested in Indians as potential converts, though they experienced varying degrees of success in their attempts to convert Utah's Indians.

Finally, like the Wampanoags, Utah's indigenous people could not have predicted the sheer numbers of Mormon settlers that would pour into the Great Basin during the last half of the nineteenth century. Tribes that initially welcomed the Mormons soon found themselves fighting over resources and lands. (For a more extensive look at the history of contact in Utah, see the lesson plans "Rethinking First Contact" and "Rethinking Manifest Destiny.")

STATE OF AFFAIRS AT THE FIRST THANKSGIVING

When the Pilgrims landed in North America in 1620, they were not the first Europeans that the Wampanoag Indians had seen. Europeans had been sailing up and down the coast for years, trading with the American Indians. Sometimes the Indians would come on board the boats to trade. Sometimes the Europeans would kidnap them and take them back to Europe as slaves or “souvenirs.”

The Wampanoags were happy to trade with the Europeans, but did not want them to stay on shore too long. The Indians noticed that following visits from these strangers, large numbers of people would get sick and die. That, along with the kidnappings, did not make the Europeans welcome in North America. So, why did Massasoit, leader of the Wampanoags, allow the Pilgrims to settle in Patuxet? He needed an ally against another Indian tribe, the Narragansetts. The Wampanoag had lost many more people to the diseases carried by European sailors than their enemies the Narragansetts.

The Pilgrims did not seem threatening. There were only a hundred people, including women and children. They didn't look that healthy, and winter was coming. This made them a small enough threat to ignore. Also, they had guns, and that made them worth befriending.

Because some of the kidnapped Indians had made their way back to America, Massasoit had two

translators to help him make an alliance with the Pilgrims. Although the alliance was weak, it lasted long enough for the two groups to feast together in 1621. The Indians brought most of the food, and the harvest celebration lasted for three days. Sadly, the friendship between the Indians and the settlers didn't last long after that first “Thanksgiving.”

Tisquantum was the translator Massasoit left with the Pilgrims. He is sometimes called “Squanto” in stories of the first Thanksgiving. He did not grow up with the Wampanoag Indians, and he may have said things that made the Pilgrims mistrust Massasoit and the Wampanoags. Also, the English took more and more land that had belonged to the Indians. More settlers arrived from England, and they started to outnumber the Indians. They tried to convert the Wampanoags to Christianity and make the Indians give up their traditions.

Tensions were high by the time Massasoit's son Metacom became the leader of the Wampanoags. The English settlers called Metacom King Phillip, and the war that eventually erupted between the Pilgrims and the Wampanoags would be called King Phillip's War. The English killed Metacom and displayed his severed head on a pole. The English and Wampanoags were no longer friends like they had been at the first Thanksgiving.



EDWARD WINSLOW DESCRIBES THE FIRST THANKSGIVING

“Our harvest being gotten in, our governor sent four men on fowling, that so we might after a special manner rejoice together after we had gathered the fruits of our labors. They four in one day killed as much fowl as, with a little help beside, served the company almost a week. At which time, amongst other recreation, we exercised our arms, many of the Indians coming amongst us, and among the rest their greatest king, Massasoit, with some ninety men, whom for three days we entertained and feasted, and they went out and killed five deer, which they brought to the plantation and bestowed on our governor, and upon the captain and others. And although it be not always so plentiful as it was at this time with us, yet by the goodness of God, we are so far from want that we often wish you partakers of our plenty.”

Quoted in Catherine O'Neill Grace and Margaret M. Bruchac with Plimoth Plantation, *1621: A New Look at Thanksgiving* (Washington, D.C.: National Geographic Society, 2004), 29–30.



AN INTRODUCTION TO UTAH'S INDIAN HISTORY

THE INGENUITY OF UTAH'S INDIAN LEADERS

TEACHER BACKGROUND

Ingenuity, the quality of inborn genius, is invaluable for people who hold positions of leadership. The American Indian leaders of Utah—past and present—have been called upon to draw from their ingenuity to serve their people. In the past, leadership in many American Indian communities fell upon the shoulders of whoever was observed to have the skills most useful to the tribe in that time and place. A person with qualities like wisdom or foresight, or who had the abilities to communicate, negotiate, or problem-solve, would be chosen as a leader. This system has been referred to as “situational leadership.”

Many contemporary tribal governments have leadership structures that tend to follow the spirit of this tradition within guidelines established by constitutions. There are also community leaders who may not hold an office but have earned the respect of others through acts of courage or service. In this lesson, students will learn about five people who represent tribal leadership—both past and present—in a variety of ways.

OBJECTIVE

The student will be able to identify some of Utah's American Indian leaders and explain their unique contributions to their tribes and the history of Utah.

TEACHER MATERIALS

At a Glance: Leadership among Utah's Indians

We Shall Remain: The Paiute (chapter 7, 13:35–15:21)

We Shall Remain: The Navajo (chapter 2, 9:35–13:50)

We Shall Remain: The Goshute (chapter 2, 3:00–4:00)

STUDENT MATERIALS

American Indian Leaders

ADDITIONAL MATERIALS NEEDED

Card stock or blank index cards

Sample trading cards

Arts and crafts supplies

TIME FRAME - VERSATILE

One and a half standard class periods with homework

Two class periods

PROCEDURE

Discuss with students the meaning of the words: “famous,” “heroic,” “respected,” “perfect,” “skilled,” and “talented.” Which qualities would they most like to have people associate with them? Which seem most important in our culture? Which do they most often associate with historical figures?



AN INTRODUCTION TO UTAH'S INDIAN HISTORY

PROCEDURE (CONT.)

Based on your classroom discussion, have the students make a list of the qualities or personality traits they think are important for someone to have in order to be a good leader.

Using the information from “*At a Glance: Leadership among Utah’s Indians*,” explain to students how Utah’s Indian tribes and bands were structured politically and what leadership was like within those structures. Explain the difference between the popular perception of the unified Indian tribe, which is what they probably have seen in movies, and the reality of life in bands and extended family groups.

Pass out one “American Indian Leader” to each student. Have them look for the qualities they listed in their sample leader. Have each student create a trading card showing those qualities of their leader (this can be homework).

Put students together in groups to teach each other about the leadership qualities of their historical figure and how those qualities affected the history of their tribe.

ASSESSMENT/PRODUCTS

Discussion

Qualities list

Trading cards

VARIATIONS/EXTENSIONS

Using the national *We Shall Remain* documentaries, have the students compare Utah Indians’ methods and models of tribal leadership to those of other American Indians. Some possible clips to show include *We Shall Remain: After the Mayflower* (chapters 3 and 8); *We Shall Remain: Tecumseh’s Vision* (chapters 5, 6, and 7); *We Shall Remain: Trail of Tears* (chapters 1, 2, 5, and 6); and *We Shall Remain: Wounded Knee* (chapter 1).

The students can find additional leaders on the internet and make more cards.

The students can find out about present-day tribal leaders and make cards of their qualities.

The class can have an election and vote for the greatest leader.



AN INTRODUCTION TO UTAH'S INDIAN HISTORY

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STANDARDS ADDRESSED

State Standards

Seventh Grade Social Studies – Utah Studies: 2/1/d; 3/3/c; 5/2/a&c

Accreditation Competencies

Personal Growth and Character Development/Identifies personal goals and engages in self-assessment/Understands attitudes and attributes of self that contribute to achievement in life

NCSS Standards

Middle Grades: 1/a; 3/i; 5/a&g; 6/a



AN INTRODUCTION TO UTAH'S INDIAN HISTORY

AT A GLANCE: LEADERSHIP AMONG UTAH'S INDIANS

Popular perceptions about Native American leadership are generally shaped by Hollywood portrayals of Indians and focus upon strong, centralized leadership in the person of a single “chief” presiding over an entire tribe. While it is true that powerful chiefs did lead Native American peoples at various times, notions of hierarchical leadership and centralized command are usually by-products of Euro-Americans superimposing their leadership structure and ideals upon Native Americans. This is particularly true of Utah’s tribes.

Power in Utah’s five tribes, particularly in the centuries before contact with non-Indians, existed indirectly at the most local band level. The Southern Paiutes and Goshutes were the most decentralized. They organized themselves in small extended family bands spread across vast geographic spaces, and the bands were only loosely organized as tribes. Although these Southern Paiute and Goshute bands were detached from each other politically, they were nonetheless tightly connected through marriage and kinship. The various bands formed an extensive safety net of community concern, especially as non-Indian settlement depleted the Paiute population.

The Utes, Navajos, and Shoshones were structured similarly to the Southern Paiutes and Goshutes, but because they lived in larger bands, they had more complex leadership. Their leaders accepted greater central control, especially when they waged war. The Navajos also coalesced into close-knit family groups or clans and were led by warrior leaders and peace leaders.

Leaders among the tribes emerged and were acknowledged through nomination or popular con-

sent. They were people who demonstrated wisdom, ingenuity, and foresight in dealing with challenges that faced their bands. They tended to make decisions through consensus rather than dictatorship or majority rule. Leaders offered counsel and advice and worked to carry out the decisions made at council meetings. Band leaders, or chiefs, served as spokespersons for their bands, especially when dealing with other tribes or outsiders. Among the Southern Paiutes, a band leader began each day with a speech, wherein he instructed band members on the day’s activities and exhorted them according to community values. He served as a guide for hunting and gathering activities and shaped and promoted community standards and morals.

With the acquisition of the horse, the Utes and Shoshones developed a more centralized leadership structure, which in turn gave rise to leaders with more influence. Wakara, who built a vast network of trading and raiding relationships from the Great Plains to California, became one of the most powerful and wealthy Ute leaders. He and his band traded and raided for horses, manufactured goods, and slaves. They captured Southern Paiute and Goshute women and children and sold them into Spanish colonial society as slaves.

Among the tribes, some headmen enjoyed more influence than others. As non-Indian settlers arrived in the Great Basin, the settlers tended to ascribe prestige to various chiefs according to their willingness and ability to forge ties to the Anglo power structure. Mormon authorities, for example, regarded Tut-se-gav-its, the leader of the Santa Clara band, as “head chief” among the Paiutes, a role he filled until his death in 1871. After that, government agents



AN INTRODUCTION TO UTAH'S INDIAN HISTORY

viewed Taú-gu as “principal chief” of the Paiute “alliance.” He was leader of the Cedar band and the same man whom Mormons called Coal Creek John. When John Wesley Powell, as special government Indian agent, negotiated with the Southern Paiutes, it was Taú-gu whom Powell viewed as the primary representative of the entire tribe. Taú-gu resisted Powell’s efforts at moving the Southern Paiutes to the Uintah Reservation in 1873, instead arguing for several small reservations for each of the Southern Paiute bands.

Not all band leaders in a given tribe adopted the same policy or agenda for a given issue. With the arrival of Mormon settlers in particular, some Indian leaders were willing to cooperate with the Mormons, while others advocated resistance, a factor that sometimes led to factional splits. Sometimes government officials negotiated only with a few tribal leaders but applied the resultant agreement to all members of a given tribe, even to those who had not consented.

Shamans, or medicine men, were also well-respected leaders in Indian communities. Among the Southern Paiutes, shamans could be either male or female tribal members who possessed keen spiritual awareness and came to their power through unsolicited dreams. Some shamans gained reputations as specialists. A rattlesnake shaman treated snakebites, a spider doctor specialized in insect bites, and a rock shaman worked with injuries received in falls from cliffs or trees. Particularly successful shamans commanded the respect and reverence of tribal members and were valued for their examples and spiritual wisdom.

As the various tribes transitioned into the twentieth century, political and governmental structures patterned after the Euro-American political system slowly evolved. This evolution is most noticeable among the Navajos, who in 1901 divided their reservation into five geographic districts, each presided

over by a governing agency. The Northern Agency, comprising the Utah section, is headquartered at Shiprock. In 1923 the Navajo created a legislative business council in order to have a formal organizational structure and entity through which the tribe could negotiate with outside business interests. The present-day Navajo Tribal Council, with an elected tribal chairperson, grew out of the earlier business council.

One Navajo leader also became politically influential outside of tribal politics. In San Juan County, where 54 percent of the population is Native American, a Navajo Democrat, Mark Maryboy, became the first Native American to hold elective office in Utah after voters chose him as one of three county commissioners in 1986. He served a total of four terms. At the 1992 Democratic National Convention he met President Bill Clinton and offered a prayer in Navajo at one of the sessions.

Like the Navajos, other Utah tribes adopted leadership structures in the twentieth century, presided over by a tribal chairperson, generally with some form of tribal council. Tribal leaders in the twenty-first century, much like their nineteenth-century predecessors, are frequently engaged in important leadership functions that involve asserting and maintaining tribal sovereignty, addressing land and water issues, working for the economic betterment of their peoples, securing health care and education, preserving and celebrating their languages and cultures, and passing tribal values on to the next generation.

RUPERT STEELE, GOSHUTE



Rupert Steele

Rupert Steele is the Chairman of the Confederated Tribes of the Goshute Indian Reservation. He has fought to see the interests of his tribe served on many issues.

Using diplomacy and working within the system, Chairman Steele has made sure the voice of the Goshutes cannot be ignored. When Utah Transit Authority proposed building a train depot on land containing artifacts of value to the Goshute tribe, Rupert Steele sent letters to every lawmaker in the Utah state legislature. He also is working to protect the water rights of his homeland. The State of Nevada is interested in pumping water from near the border with Utah. The loss of this water could cause harm to the ecosystem of the Goshute Reservation, and may cause a rare species of fish found only in Utah to be added to the endangered species list. Chairman Steele is working with the Center for Biological Diversity and Trout Unlimited to keep this from happening.

Chairman Steele has earned the respect of the people in his tribe and in the larger community for his intelligence, humility, perseverance, and dedication to preserving the Goshute culture.

UTAH'S INDIANS

SAMUEL HOLIDAY, NAVAJO



Samuel Holiday

Samuel Holiday was born in a hogan near Monument Valley. He is best known for serving his country as a Navajo Code Talker in World War II. He served in the Pacific on the islands of Roi-Namur, Tinian, Saipan, and Iwo Jima. Navajo Code Talkers helped turn the tide of the war by keeping the enemy from being able to understand the messages sent between the centers of command and the troops. Throughout World War II, teams of Navajo Code Talkers transmitted hundreds of messages. The messages were transmitted with one hundred percent accuracy. The code was never deciphered by the enemy and no one revealed the secret.

The Code Talkers were asked to take an oath to keep what they were doing a secret. Even after the war was over, Samuel Holiday kept his oath. He did not even tell his family what the Code Talkers had done in the war until 1969. The government declassified the Code Talker program in 1968. Samuel Holiday is a humble man who would not allow the Marines to honor him for his service unless other Code Talkers were also recognized. His courage to face the dangers of war made him a hero.

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TUT-SE-GEV-ITS, SOUTHERN PAIUTE

Tut-se-gav-its, or Tutsegavit, was one of many important leaders of the Southern Paiutes who led in the early years of contact with Mormon settlers. Tut-se-gav-its was a leader of the Southern Paiutes who made their home along the Santa Clara River. When whites began to settle on their land, Tut-se-gav-its and other Southern Paiute leaders attempted to form an alliance with the Utes, who had been their enemies, to keep the whites out. However, Tut-se-gav-its later changed his mind and decided that the Mormons could help protect the Paiutes from the powerful Utes.

Tut-se-gav-its became a member of the LDS Church. He served as an intermediary between different Southern Paiute bands and white leaders. He also became a farmer. In keeping with the Paiutes' traditional practice of irrigating, he built small dams that improved the land for agriculture.

White settlers considered Tut-se-gav-its the "chief" of the Southern Paiutes. However, he was really an influential spokesman for the Southern Paiute councils, which were made up of many members of the community and made most of the decisions. Tut-se-gav-its did not necessarily tell the Southern Paiutes what to do, but his ability to communicate and negotiate with the non-Indians who were interfering with Paiute life made him a valuable leader.

UTAH'S INDIANS

MAE TIMBIMBOO PARRY, NORTHWESTERN BAND OF SHOSHONE



Mae Timbimboo Parry

Mae Parry was born at Washakie, Utah. She was a leader within the Northwestern Shoshone tribe. She served many offices, including vice-chairperson and acting chairperson. As a dedicated historian, she recorded the history of the Northwestern Band of the Shoshone and made it available to all the people of Utah. She taught the history and culture of her people through her words and writings. Her work to tell the story of the Bear River Massacre helped it to be recognized for what it truly was: a massacre. Before that it had been called the "Battle of Bear River," but it was not really a "battle" because the army slaughtered many unarmed Shoshones, including women and children.

Parry also kept the Shoshone tradition of beadwork alive by creating beautiful pieces and teaching others the skill. She worked with the Utah state legislature to get the Native American Graves Protection Act passed so that Indian burial sites would be protected. The state of Utah has honored her twice: as Utah Mother of the Year in 1987 and with the Utah Women's Achievement Award. By keeping the stories of the Shoshones alive for the people of Utah, she has done a great service for our entire state.

UTAH'S INDIANS 106

CHIPETA, UTE



Chipeta

Chipeta was born as a member of the Ute tribe. Before whites began settling on their lands, the Utes freely traveled with the changing seasons through their vast homeland. This was the Ute lifestyle when Chipeta was born. By the time of Chipeta's death, the Utes had been moved to a reservation in northeastern Utah.

At the age of sixteen, Chipeta married Chief Ouray, and together they were respected for their wisdom and courage. By the time she was thirty, Chipeta had been invited by Ouray to join him in treaty negotiations. The other men were shocked and confused to have a woman in their presence, but Ouray valued her opinions. Eventually Ouray and Chipeta became respected visitors in Washington D.C. Chipeta was respected among the Ute people and was the only woman of her time welcomed to the chief's meetings.

Chipeta also is remembered as a friend to her white neighbors, having once rode out to their settlement to warn them of a coming raid. She loved all children and cared for orphaned children with the last of her wealth.

UTAH'S INDIANS



HOW THE MISS NAVAJO COMPETITION REFLECTS THE INGENUITY OF THE NAVAJO TRIBE AND ITS YOUNG WOMEN

TEACHER BACKGROUND

The Miss Navajo Pageant, which began in 1952, demonstrates the ingenuity of the Navajo people. The Navajo Nation has adapted the Euro-American idea of a “pageant” into a competition that gives Navajo young women an opportunity to demonstrate traditional and contemporary skills and their understanding of Navajo language, culture, history, government, and contemporary issues. It is one important way the Navajo people are preserving their culture and transmitting it to new generations.

OBJECTIVE

The student will be able to understand how the skills necessary to win the Miss Navajo competition reflect the ingenuity and culture of the Navajo people.

TEACHER MATERIALS

At a Glance: The Miss Navajo Pageant and Navajo Culture

We Shall Remain: The Navajo (chapter 3, 14:17–chapter 4, 22:07; chapter 5, 25:00)

STUDENT MATERIALS

Rosita Isaac’s Miss Navajo Experience

TIME FRAME - VERSATILE

Two thirty-minute periods

One block period with homework

Three standard class periods

ADDITIONAL MATERIALS NEEDED

“Crowning Miss Navajo,” *New York Times Magazine*, October 8, 2006, available online at <http://partners.nytimes.com/library/magazine/home/20001008mag-phenomenon.html>.

PROCEDURE

Ask the students to think about what a pageant is. Have them write a paragraph or two about the qualities it might take to win a pageant and what winning a pageant represents.

Using the information provided in the teacher background, and/or if possible, video from the *Miss Navajo* documentary, introduce the students to the Miss Navajo pageant. Emphasize that the competition is based on knowledge and skills important in Navajo culture.

Give the students a copy of the “Crowning Miss Navajo” article and the Rosita Isaac Oral History. Using these materials, have the students write an essay, or create an oral presentation, about what positive contributions such a pageant might have for both the young women participating in it and for the Navajo people as a whole.



ASSESSMENT/PRODUCTS

Discussion contributions

Writing assignments

VARIATIONS/EXTENSIONS

If possible, obtain a copy of the PBS Independent Lens Documentary *Miss Navajo*, and have the class view it.

Have students research one of the traditional skills tested in the Miss Navajo competition. Have them write a report about why that skill is important to the history, culture, and heritage of the Navajo people.

Have the students draw, and/or describe, a pageant crown that reflects their own, or Utah's, culture and heritage the way the Miss Navajo crown reflects the Navajo culture, including appropriate historical and cultural symbolism.

ADDITIONAL REFERENCES

Benally, Clyde, with Andrew O. Wiget, John R. Alley, and Garry Blake. *Dinejí Nákéé' Nááhane': A Utah Navajo History*. Monticello, Utah: San Juan School District, 1982.

Iverson, Peter. *Diné: A History of the Navajo*. Albuquerque: University of New Mexico Press, 2002.

Jones, Lisa. "Crowning Miss Navajo." *New York Times Magazine*. October 8, 2000, <http://partners.nytimes.com/library/magazine/home/20001008mag-phenomenon.html>.

Maryboy, Nancy, and David Begay. "The Navajos of Utah." *A History of Utah's American Indians*. Ed. Forrest S. Cuch, Salt Lake City: Utah Division of Indian Affairs and the Utah Division of State History, 2000.

Miss Navajo Council, Inc., website, <http://www.missnavajocouncil.org/main.htm>.

Miss Navajo. DVD. Directed by Billy Luther. 2006. Re-released, New York: Cinema Guild, 2007.

STANDARDS ADDRESSED

State Standards

Seventh Grade Social Studies – Utah Studies: 2/1/a,b&c; 5/5/c; 5/3/a

Accreditation Competencies

Social and Civic Responsibility/Understands the history, people, and traditions that have shaped local communities, nations, and the world/Analyzes diverse viewpoints of social and civic issues in local, regional, and global events

NCSS Standards

Middle Grades: 1/c; 4/c&e; 9/b&c



THE NAVAJOS

AT A GLANCE: THE MISS NAVAJO PAGEANT AND NAVAJO CULTURE

The Miss Navajo pageant has been held since 1952. Originally a contest based on audience applause, the pageant has evolved into a nearly week-long competition that judges young women on Navajo culture, language, history, government, and contemporary and traditional skills. In recent years, the pageant has added an interview portion, in which judges ask the competitors questions in Navajo and the young women must be able to answer in Navajo. This interview requires the competitors to discuss both the ancestral spiritual beliefs of the Navajo and the current issues the Navajo Nation faces.

In addition to this interview, the young women have to demonstrate a range of skills, both traditional and contemporary. The skills, some of which are determined by the judges and some of which are chosen by the contestant, can include time-honored methods of fire building, the complex process of Navajo weaving, traditional Navajo storytelling, preparing fry bread in the customary manner, and traditional sheep butchering. Contemporary skills vary, but a recent winner completed a project that examined methamphetamine use on the reservation and presented charcoal drawings.

Though Miss Navajo is a contemporary figure, the winner represents several important female figures in Navajo tradition. According to the website of the Miss Navajo Council, “The role of Miss Navajo Nation is to exemplify the essence and characters of First Woman, White Shell Woman and Changing Woman and to display leadership as the Goodwill Ambassador. Miss Navajo Nation represents womanhood and fulfills the role of ‘grandmother, mother, aunt, and sister’ to the Navajo people and therefore she can speak as a leader, teacher, counselor, advisor and friend.” In Navajo spiritual beliefs, the ancestral Navajo went through a process of emerging from four worlds. The Spirit Beings created First Woman, along with First Man, in the first of these four worlds, the Dark World. Navajo beliefs teach that corn, white shell, and turquoise came with First Woman. In some Navajo myths,

Changing Woman and White Shell Woman are the same, in others they are sisters. According to historians Nancy C. Maryboy and David Begay, Changing Woman/White Shell Woman is considered “the spiritual mother of all Navajos” Changing Woman eventually gave birth to twins who killed the monsters that existed at the time and made the world safe again for the Navajo people. Changing Woman also created the first four original clans of the Navajo.

Even the crown given to the winner of the Miss Navajo pageant symbolizes traditional and contemporary Navajo culture. For example, the crown is made of silver, representing the importance of silversmithing to the Navajo people. Though the ancestral Navajo did not practice this art form, Navajo silversmiths have adopted and mastered this skill and it has become an expression of Navajo culture and identity. Additionally, the crown contains 110 points of turquoise, which represent the 110 geographical chapters of the modern Navajo Nation. This large number of chapters reflects the decentralized political structure of the ancestral Navajo; yet the chapters are unified on the crown, just as they are unified today by the Navajo Nation. One of the strengths of the Navajo Nation is that, in spite of this locally based political system, the Navajo have a sense of national unity, which helps to make them one of the strongest tribes in the United States.

While most Anglo beauty pageants focus on appearance, the Miss Navajo Nation Pageant emphasizes the preservation of Navajo culture. The current Miss Navajo Nation Pageant is run by the Miss Navajo Nation Council, which is made up of past winners of Miss Navajo Nation. According to the council one of the main purposes of the pageant is, “To promote the preservation of Diné/Navajo language, culture, and tradition; more specifically to advocate for the enduring qualities, which identify Diné/Navajo woman as the foundation, strength, and keeper of cultural teachings as established by White Shell Woman.”

ROSITA ISAAC'S MISS NAVAJO EXPERIENCE

I was one of the candidates for the title Miss Navajo at Tuba City [the regional pageant]. I competed against 13 girls and to my surprise I got the title of Miss Navajo. We competed for, I mean for the competition of Miss Navajo, we had two categories, tradition and modern. For my traditional I carded wool and spun-wove a rug. And did a demonstration and named the parts of the loom. And I told some jokes and sang some songs. And for the modern category I sewed and demonstrated some skills that I knew of. And they made some molds that I made. Brought some molds that I made back in my high school and demonstrated that. And told . . . I told how it was made and showed them and showed the people some of the dresses that I have made. . . . And at this show I had the experience of getting the title Miss Navajo . . . I competed against four other girls from four other different agencies and we all competed against each other at Window Rock [the tribal nation pageant] . . . I didn't feel real bad about it, even though I lost. But I still feel I can do better, because some of the experiences that I have had, places that I have traveled and toured. It was really something that I will never forget.

Rosita Isaac, interview by Gary Shumway, May 15, 1968, no. 476, Doris Duke Indian History Project, J. Willard Marriott Library, The University of Utah, Salt Lake City.



THE GOSHUTES

GOSHUTE ADAPTABILITY IN A DELICATE HOMELAND AND THE IMPACT OF WHITE ENCROACHMENT

TEACHER BACKGROUND

Prior to contact with Europeans, the Goshutes showed remarkable ingenuity in their ability to live in the harsh environment of the desert and mountains south and west of the Great Salt Lake. In their attempts to survive and maintain their traditional homeland after whites started moving into Utah, they displayed that same adaptability. However, while prior to the arrival of whites, they constructed a complex culture rooted in deep ethnobotanical knowledge of their homeland, white incursions placed the Goshutes on the brink of extinction. To persevere, they relied on both their ties to their land, some of which they still occupy, and their culture.

OBJECTIVE

The student will be able to relate the ingenuity and adaptability of the Goshutes to the environmental conditions and historical events that characterized the Goshute experience in the nineteenth and twentieth centuries.

TEACHER MATERIALS

At a Glance: Goshute Ingenuity in a Challenging Desert Ecosystem

Goshute Interactive Map (available online at www.UtahIndians.org)

We Shall Remain: The Goshute (chapter 2, 0:23–4:25; chapter 3, 4:25–6:15; chapter 4, 14:42–17:00; and chapter 5, 22:00–24:00)

STUDENT MATERIALS

Jedediah Smith Travels through the Goshute
Homeland in 1827
Goshute Elder Maude Moon Talks about Goshute
Plant Use
Scientist Ralph Chamberlin Writes about Gos-
hute Ethnobotany
Goshute Worksheet

TIME FRAME

Forty minutes

PROCEDURE

Describe the objective of this lesson to the students; then either distribute copies and have students read or read aloud the excerpt from *The Travels of Jedediah Smith*. Show students where Smith was. Ask students what sort of environment Smith encountered. Remind them that the very same desert is a place of extremes in the winter as well as in the summer.



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PROCEDURE (CONT.)

Brainstorm on the following questions. What would people need to survive, and what would they value if they lived in such a place? What would they eat and drink—and where would they get it from? Where would they want to live? Do seasons make a difference? What about mobility? Would they need to move around for food and water? If so, how would they move their homes? What skills and personal characteristics would they need to live in such a place, and how would they learn these skills?

Maude Moon, a Goshute elder, and Dr. Ralph V. Chamberlin, a renowned ethnobotanist, answer some of these questions for us. Distribute the excerpt of Moon's oral history to half the class and Chamberlain's *The Ethno-Botany of the Gosiute Indians of Utah* to the other half of the class. Have these two groups prepare a mini-report on their source based on the question: what do Moon and Chamberlain tell us about how the Goshute survived?

We Shall Remain: The Goshute provides even more answers to the question of what traits characterized the Goshutes. Show clips from chapter 2, 0:23–4:25; chapter 3, 4:25–6:15; and chapter 4, 14:42–17:00. Ask students what traits characterize the Goshutes. (Teachers: a good summary of these traits is found at the end of the film, chapter 5, 22:00–24:00.) Then ask them what they think would happen if the delicate balance of Goshute life was disrupted. Could ingenuity and adaptability carry the day even in such a challenging environment?

The answer is YES and NO. Either use the Goshute Interactive Map or lecture from the *At a Glance* to tell the story of the arrival of whites in the Goshute homeland and how the Goshutes attempted to adapt. Ultimately, they did survive, but their cherished way of life, with its seasonal movement and use of all parts of the land, did not.

Have students complete the Goshute worksheet.

ASSESSMENT/PRODUCTS

Goshute Worksheet

VARIATIONS/EXTENSIONS

Teach this lesson plan using the Goshute Interactive Map that corresponds with this material and is available on www.UtahIndians.org.

Have students look up articles about the fish, water, and nuclear waste issues facing the Goshutes over the last three decades and give a presentation on how these issues tie to the story of Goshute ingenuity, adaptability, and love for their land.

Extend the lesson to two class periods and show the entire Goshute documentary, asking students to concentrate on Goshute values.



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ADDITIONAL REFERENCES

Allen, James B., and Ted J. Warner. "The Gosiute Indians in Pioneer Utah." *Utah Historical Quarterly* 39, no. 2 (1972): 162–77.

Defa, Dennis R. "The Goshute Indians of Utah." In *A History of Utah's American Indians*. Ed. Forrest S. Cuch. Logan: Utah State University Press, 2000.

Lewis, David Rich. "Skull Valley Goshutes and the Politics of Nuclear Waste." In *Native Americans and the Environment: Perspectives on the Ecological Indian*. Ed. Michael Harkin and David Rich Lewis. Lincoln: University of Nebraska Press, 2007.

Madsen, Brigham D. *Glory Hunter: A Biography of Patrick Edward Conner*. Salt Lake City: University of Utah Press, 1990.

Malouf, Carlin. *The Goshute Indians: The Indian Claims Commission Reports*. 1951. Reprint, New York: Garland Publishing, 1974.

Simpson, James H. *Report of Explorations across the Great Basin in 1859*. Reno: University of Nevada Press, 1983.

STANDARDS ADDRESSED

State Standards

Seventh Grade Social Studies – Utah Studies: 1/1/c; 1/2/c; 1/3/a,c&d; 2/1/a&b

Accreditation Competencies

Social and Civic Responsibility/Demonstrates social and environmental responsibility/Analyzes diverse viewpoints of social and civic issues in local, regional, and global events

NCSS Standards

Middle Grades: 1/a,b&d; 2/c; 3/h,i&j; 6/b&h



THE GOSHUTES

AT A GLANCE: GOSHUTE INGENUITY IN A CHALLENGING DESERT ECOSYSTEM

One of the hallmarks of Goshute history is the tribe's adaptability to the natural world and, more recently, to the difficulties presented by encounters with other peoples, particularly white colonists. Kuttuhsippeh, the name Goshutes use for themselves, means "people of the dry earth." For centuries prior to white incursion, Kuttuhsippeh lived in a delicate balance with nature on the high arid desert and mountain lands south and west of what we now call the Great Salt Lake. The entire Great Basin, of which the Goshute homelands are only one part, has less abundant plant and animal life than other areas that were home to indigenous peoples. However, as Dennis R. Defa notes, due to a combination of extremely hot temperatures in summer and extreme cold in winter, poor soil composition for plant life, and a lack of water, the Goshute area of the Great Basin "is among the most forbidding in North America and offered the resident Indians few resources needed for survival." Goshute creation stories place them in this, the most challenging environment faced by any of Utah's native nations, from time immemorial. Goshutes relied on ingenuity and on a remarkable knowledge of the natural world, passed on from generation to generation, to survive in a place that others found inhospitable.

The Goshutes dealt with their homeland's temperature extremes and minimal vegetation by moving around the region to make the greatest use of its resources; as historian David Rich Lewis notes, they were "flexible by necessity given the dispersion and variability of resources from season to season and year to year." In spring,

summer, and fall, the Goshutes grouped together as extended families rather than as a single tribe. These families moved through valleys and canyons in response to the availability of water sources and to the growth patterns of the plants they gathered and ate. Their diet encompassed forty-seven different species of grass seed, eight different types of roots, twelve types of greens, and twelve different berry types. Perhaps the most important of these was the pinyon—or pine—nut. To supplement this plant-centered diet, Goshutes collected insects and insect larvae. The Goshutes also hunted animals for food, again according to a seasonal pattern, and relied on a deep reservoir of knowledge about desert wildlife passed on from generation to generation. Extended family groups hunted small mammals, birds, and reptiles. Most summers and falls, multiple extended families gathered for larger hunts, which focused on pronghorn antelope and, especially, jackrabbits. In the winter, Goshutes moved to more established camps in lower parts of valleys, including the Skull, Rush, Tooele, and Deep Creek. These sites held pre-positioned food caches and provided access to water throughout the winter. Although Goshute people moved around a great deal, these valleys were places of particular cultural, spiritual, and material importance. In spring, when stored food began to run short, the Goshutes would once again begin to move through the homeland in which they lived in such a balanced and symbiotic manner.

Because only the Goshutes seemed willing and able to adapt to this harsh landscape, they lived



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independently for a long time, although they did experience some encounters with other Indian groups and with Spanish colonial forces. Indeed, subsequent to the creation of a southwest Indian trade network and the establishment of the Old Spanish Trail, some Goshutes were captured as slaves by Ute and Mexican raiders. This devastating experience, Defa contended, encouraged the tribe to “avoi[d] contact with outside people whenever possible,” marking another Goshute adaptation to difficult circumstances. Still, while outsiders increasingly entered the Goshute homelands, until 1849 the region remained too challenging for non-Goshutes to attempt to settle.

At that point, however, white people began to arrive in and settle portions of the Goshute lands, generating a significant disruption of tribal ways. In 1849 the establishment of a United States Corps of Topographic Engineers facility in the Tooele Valley and of a nearby timber mill by Mormon Apostle Ezra T. Benson and other Latter-day Saints signaled a decisive change in the disruption of Goshute ways by outsiders. Between 1849 and 1860, Mormons occupied the prime lands in Skull, Rush, Cedar, and Deep Creek valleys. They took control of vital Goshute water resources, farmed in a way that harmed native vegetation and the soil, and overgrazed and overhunted the delicate ecosystem. Thousands of California gold rush participants also helped themselves to the limited resources available on Goshute land. Brigham Madsen concluded that “the herds of draft animals and cattle of the emigrant trains and the efficient farming operations of the Mormon farmers in Utah destroyed the grass seeds and roots the Shoshoni [and the Goshute] had counted on for survival.” The Pony

Express, along with twenty Overland Mail stations, drove the Goshutes from many of their remaining critical resource sites. By the end of the 1850s, whites in the area outnumbered Goshutes.

Driven by the interlocking motivation to stay on their homelands and to sustain themselves, the typically non-confrontational Goshutes responded to white encroachment by adopting the tactics of other indigenous groups under duress. As BYU professors James B. Allen and Ted J. Warner argued, “When food was scarce it seemed only reasonable to take the white man’s cattle or to raid mail stations and establishments where provisions could be found.” Such maneuvers opened up all Goshutes to harsh retribution: in one of the most horrific examples, Captain Samuel P. Smith and his detachment of California Volunteers exterminated fifty-three Goshutes in May 1863 as punishment for suspected raids on the overland route by other Goshute tribe members.

Not all whites supported such attitudes toward the Goshutes, and, once again showing adaptability, some Goshute people sought out alliances with white people who wanted to address the tribe’s loss of resources, including government agents and Mormon settlers who proposed western-style farming as a way to provide the Goshutes a livelihood and stop their raiding. With the support of federal agents, some Goshutes began raising crops on what would come to be known as Deep Creek Farm. But other Goshutes rejected farming as incongruent with Goshute values or ways of life; in compelling the Goshutes to stay in one location and accept white



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assistance, farming undercut traditions of mobility and familial independence.

Goshute members who did attempt to farm encountered difficulties. Within a few years, the government-sponsored farming experiment failed due to a lack of federal support and because as one local white official reminded the Commissioner of Indian Affairs in 1862, “much of the tillable portion of the desert-like country had been occupied by whites.” In 1863, in another effort to survive the invasion of their homeland, the Goshutes signed a treaty with the U.S. government that affirmed the tribe’s sovereign land rights. By 1870 a number of Goshutes had resumed farming operations at both Deep Creek and Skull Valley. Yet even with this success, the support of the new local Indian superintendent, and the 1863 treaty, the Goshutes found that white settlers were still encroaching on the few decent pieces of farmland remaining in tribal control.

The next decade saw the Goshutes fighting on another front. The Commissioner of Indian Affairs failed to appreciate the tribe’s effort to adapt to white ways and called for the removal of the Goshutes to the reservation the government was establishing in the Uintah Valley, over two hundred miles east of the Goshute homeland. Of all Utah’s tribal nations, the Goshutes appeared most resistant to displacement. William Lee, a Mormon farmer who served as both translator and frequent advocate for the Goshutes, reported that “They are willing to do anything on their own land, the land of their fathers . . . they are not willing to go to the land of the stranger.” That reasoning did not convince government representatives, who in 1872 and 1873 recommended moving the Goshutes to the

Uintah Reservation, Fort Hall, Idaho, or Indian Territory in Oklahoma. These efforts prompted yet another adaptive strategy on the part of the Goshutes. Skull Valley leaders attempted to shape federal policy by seeking the support of officials with leverage in Washington; in the end, they successfully avoided a variety of relocation efforts.

Through ingenuity and an unswerving dedication to the place they called home, the Goshutes made it into the twentieth century still in control of some of their homeland. However, their adaptive skills could not overcome all the challenges brought by the presence of so many outsiders. The Goshutes were unable to sustain their traditional mobile way of life, and, reflecting a trend initiated with the arrival of white settlers, the Goshute population continued to dwindle. But remaining tribal members kept fighting for their own and their tribe’s survival. Around World War I, the federal government finally reacted to persistent Goshute efforts by creating reservations at Skull Valley and Deep Creek, and the Goshutes subsequently negotiated with the government to increase these land holdings.

Goshute adaptability still is evident today. At the end of the twentieth century, the Skull Valley Goshutes asserted their sovereignty in a unique and ingenious way in order to persist as a people. To learn more about the Goshutes’ twentieth-century land right and sovereignty issues, see the “Skull Valley Goshute and the Nuclear Waste Storage Controversy” lesson plan and *We Shall Remain: The Goshute*.

JEDEDIAH SMITH TRAVELS THROUGH THE GOSHUTE HOMELAND IN 1827

June 24th N E 40 Miles.

I started verry early in hopes of soon finding water. But ascending a high point of a hill I could discover nothing but sandy plains or dry Rocky hills with exception of a snowy mountain off the N E at the distance of 50 or 60 miles. When I came down I durst not tell my men of the desolate prospect ahead, but framed my story so as to discourage them as little as possible. I told them I saw something black at a distance, near which no doubt we would find water.

While I had been up on the hill one of the horses gave out and had been left a short distance behind. I sent the men back to take the best of his flesh, for our supply was again nearly exhausted, whilst I would push forward in search of water.

I went on a shorter distance and waited until they came up. They were much discouraged with the gloomy prospect, but I said all I could to enliven their hopes and told them in all probability we would soon find water. But the view ahead was almost hopeless.

With our best exertion we pushed forward, walking as we had been for a long time, over the soft sand. That kind of traveling is very tiresome to men in good health who can eat when and what they choose, and drink as often as the desire, and to us, worn down with hunger and fatigue and burning with thirst increased by the blazing sands, it was almost insurportable.

At about 4 O Clock we were obliged to stop on the side of a sand hill under the shade of a small Cedar. We dug holes in the sand and laid down in them for the purpose of cooling our heated bodies. When morning came it saw us in the same unhappy situation, pursuing our journey over the desolate waste, now gleming in the sun and more insupportably tormenting than it had been during the night. [About] at 10 O Clock Robert Evans laid down in the plain under the shade of a small cedar, being able to proceed no further. [We could do no good by remaining to die with him and we were not able to help him along, but we left him with feelings only known to those who have been in the same situation and with the hope that we might get relief and return in time to save his life.]

Maurice S. Sullivan, *The Travels of Jedediah Smith* (Lincoln: University of Nebraska Press, 1992, 19–23) .

GOSHUTE ELDER MAUDE MOON TALKS ABOUT GOSHUTE PLANT USE



Goshute Woman

Goshute elder Maude Moon discusses traditional use of plants by her people. Moon's comments were translated into English from her native Goshute language.

I will share a story with [you]. This plant which is used by us when we have stomach ailments, pain. Wherever we have pain, this medicine is used as a poultice and it is rubbed on the skin. This poultice can be used anywhere on the body where there is pain. . .

There is another plant that is known as the h)aaazii'... it is gathered in the fall and the seeds are consumed by the people. When my paternal grandmother gathered this plant, it looked very good. . . The people would eat the seeds of the h)aaazii', like this in the fall. My paternal grandmother would do that to it. She would also gather eapa__i__ in the fall and she would prepare only the seeds of this plant. She would put water into a bowl, place some of the seeds, then grind it, like this. Once the seeds have been grinded, then it looks very good.

There is another plant that we know as waada... but that plant does not grow around here. The waada grows up towards the north, a place known as Bee Canyon. I have seen it growing up there. That plant is very dark, but when it becomes ripe in the fall, it becomes much darker. . . The people harvest that plant, prepare and eat only the seeds.

There is another plant that we call izha'an namba__i__, but this plant is used for medicine and not taken by mouth for consumption. The people do not eat any part of that particular plant. Izha'an namba__i__ is a one of the best medicines that we have. This medicine is used to cure those who are extremely ill. I have never seen anyone drink this medicine. I have seen people with extreme pain, smash this medicine, make it into a poultice and place it on their skin, where they are having pain. I have also seen people clear their throats by poking, along with this medicine.

There is another plant, the watercress, that is another medicine used by the people, I almost forgot to

mention this medicine. This plant has a covering around the... the covering around the plant's root... The root of this plant is the seed and it is hidden by a covering around the root, which looks somewhat like a lampshade, that is where one can find the seed.

This plant grows apart from other plants, it grows along here. That is what I remember from my observations of the preparation of this particular plant. In preparation of this particular plant, my paternal grandmother would break off a piece of the plant and throw it away. My paternal grandmother would tell me that when the plant is stored along with that part of the plant still attached, after it is dried, will change the taste, making it taste bad. But, when one breaks off that particular part of the plant and throws it away, store it, then the taste is very good. . . .

There is another plant that grows along a ravine known as dutsi'ape, its stem is also used by the people and it is very good. The stem of the dutsi'a is very sweet. The dutsi' tastes somewhat like that of the sagebrush. I remember when we would go to the other side of cedar mountain to gather, prepare and eat sagebrush stem. We would go there and gather these plants. As young child, I would go there and gather the plants, sometimes I would roast them and boil them, this is my experience with that plant. I did not realize how important this plant was to my paternal grandmother. Some of the women would travel on horseback to gather the dutsi'a stem and return with a lot. The women would come home with the stem of the dutsi', prepare them and boil them.

I have observed the ways of the old people, with my own eyes. I have experienced collecting the bark from the sagebrush, south of here, walking among the sagebrush. A small sagebrush was another plant that had a good taste... it was delicious. I have also observed how the people used the small sagebrush plant. We would go to the other side of waade'i and collect the small sagebrush and eat the stem. We would roast them and boil them and sometimes we would eat them raw. That is what we used to do when we were children.

We would also collect the (siigoo') and eat them. The sego lily grows where the sagebrush plants have burned, that is where these plants grow. The sego lily plants grow to be larger than normal. We would take our maternal grandmother's and our mother's digging stick and go to that place and dig for the sego lily roots and eat them. We would gather what we had dug up, bring them home and spread them out to dry. (We would do the same with the other plants that we went out and gathered.) We had abundant knowledge of all the traditional foods and medicine.

Maude Moon interview, tape 22, section 3, Wick R. Miller Collection, Center for American Indian Languages, University of Utah.

SCIENTIST RALPH CHAMBERLIN WRITES ABOUT GOSHUTE ETHNOBOTANY



Goshutes Growing Alfalfa

VEGETAL PRODUCTS USED AS FOOD

It was, however, on the products of the plant kingdom, as available in the flora in some features touched above, that the Gosiute placed their chief dependence for food, a fact that in trapper and pioneer days led to their being included under the omnibus and odious designation of “Diggers,” or “Root Diggers.” Living close to nature and impelled by strict necessity, they knew the plants of their region with a thoroughness truly surprising. From root to fruit they knew the plants in form and color, texture and taste, and according to season and habitat. Whatever portion of a plant could serve in any degree for food they had found out; and what would poison or injure they knew to avoid. From plants, too, they obtained most of their medicines, which were many, as well as the materials for making most of their household and other utensils. The education of the Gosiute children in a knowledge of these and other matters important to them in their original state was formerly given with much care by the grandparents; but since the change in mode of life consequent on the coming of the white race, this education, or drill, is much neglected. As a result the knowledge concerning plants and their properties possessed by the younger generations is very inferior to that of the older men and women now fast passing away.

The Gosiute ate the leaves and stems of many plants as “greens” after boiling them in water according to the usual custom. Some members of the *Curciferæ* and *Compositæ* containing acrid or otherwise distasteful oil or other principles were sometimes taken through a preliminary course of repeated washings to remove the objectionable taste so far as possible, after which they were cooked and eaten as usual. The leaves and petioles of the arrow-root (*Balsamorhiza sagittata*), termed *ku'-si-a-kën-dzïp*, furnished one of the most used and dependable foods of this type. This is an abundant and conspicuous member of the early season flora throughout the region. The hastate leaves of this plant, mostly radical and forming a tuft, are eight or nine inches long with the still longer petioles and the flowers are large yellow heads like those of the sunflower. *Cymopterus longipes* (*an-dzûp'*) is an umbellale, widely distributed and abundant like the preceding form. It is an early spring plant with more or less tufted

leaves of pinnately decompound form, and with umbels of yellow flowers. The leaves of this plant in season furnished a standard and favorite dish. The leaves of the closely related *Cymopterus montanus* were not eaten, but the caudex and basal portions of petioles occasionally were. . . .

Of the plants that furnished food to the Gosiute in the form of roots, root-stocks, tubers, and bulbs, none is popularly so well known as the beautiful *Calochortus nuttallii* - si'go to the Indians and hence "sego" the common name among the white residents of Utah. It is the State flower. The bulbs of this lily were formerly gathered and used for food. Not only were they eaten in season, but they were preserved in quantity for winter use by being dried and placed in pits, like those hereafter to be described, from which they were taken as needed, and were then most commonly cooked with meat in the form of stews. When the Mormons first arrived in Utah and the struggle for food was so severe with them, they leaned from the Indians the value of this article; and the digging of sego bulbs in the spring did much in many families to ward off starvation. . . .

MEDICINAL PLANTS

. . . . The great majority of the many medicines used by the Gosiute were products of the plant kingdom, though to a limited number of animal substances and preparations curative qualities were attributed. As above stated, some were of unquestioned service, containing active principles identical and related closely in not a few cases to those of plants used or formerly used by our own practitioners. Often several different medicines might be used for the same ailment, or what was regarded as the same, the one selected depending on season, availability, or personal preference. In some cases medicines were combined and given as a mixture, in which case each constituent is supposed to exercise its own peculiar virtue. Medicines were classified according to use, the classification being in correspondence with the categories of disease. Thus medicines for wounds and cuts were classed as i'-a-na-tsu; for bruises and swellings, bai'-gwi-na-tsu; for burns, wai'-a-na-tsu; for coughs and colds, o'-ni-na-tsu; for bowel troubles, koi'-na-tsu; for "worms," wu'-i-na-tsu; venereal diseases, tim'-bai-na-tsu; for rheumatism, tso'-ni-na-tsu; for the blood, bu'-i-na-tsu; for bladder and kidney troubles, si'-na-tsu; etc. . . .

GOSHUTE WORKSHEET

NAME: _____ **DATE:** _____

Answer each short answer question with at least one complete sentence. Answer each short essay question with at least one paragraph.

SHORT ANSWER:

Would you rather be there in the summer or the winter?

What would you eat and drink?

What would you do for shelter?

How would you get around?

What kind of shelter would you need, and how would you make it mobile?

What tools would you need?

What knowledge would you need?

What skills would you need?

If you didn't have the skills and knowledge that you needed, how would you gain them?

SHORT ESSAY:

Jedediah Smith used some interesting words to describe what he saw and experienced in the Goshute homeland. Knowing what you know about the environment of the Goshute homeland, what terms would you use to describe this area?

What did you learn from the reading (either Moon or Chamberlin) about Goshute values and how the Goshutes survived in the environment that Smith and so many others found inhospitable?

The Goshutes developed a way of living that allowed them to thrive in their unique environment. Based on the film, the Goshute Interactive Map, and/or comments from your teacher, how did the Goshutes adapt to their changing situation after 1849?





THE SHOSHONES

THE LIFE AND LEGACY OF CHIEF WASHAKIE: AN EXAMPLE OF INGENUITY

TEACHER BACKGROUND

This lesson examines the life of Shoshone leader Washakie. Born at a time when the Shoshones were on equal footing with the United States, Washakie came to represent a group of the Shoshones during the mid-1800s, as they and other Indian nations found themselves less able to match the military power of the United States due to loss of population, changing technology, treaty-breaking, and differing land ethics.

Washakie helped to establish peace for the Shoshones as the United States Army and non-Indian settlers proved insurmountable adversaries for American Indian communities throughout North America. Perhaps influenced by the Bear River Massacre, which had devastated the Northwestern Shoshone people, Washakie entered treaty negotiations with the United States. His leadership was memorialized when the Northwestern Shoshones established a farm in the Malad Valley, near Brigham City, Utah, and named their new settlement Washakie.

OBJECTIVE

The student will be able to comprehend the changing circumstances impacting the Northwestern Band of the Shoshone through the life story of Chief Washakie.

TEACHER MATERIALS

At a Glance: Washakie and His Legacy

Shoshone Interactive Map (available at www.UtahIndians.org)

We Shall Remain: The Northwestern Shoshone (chapter 4, 10:30–13:40)

STUDENT MATERIALS

The Life of Chief Washakie (three sections)

TIME FRAME

Two thirty-minute periods

PROCEDURE

Question students to see if they have any previous knowledge about Chief Washakie, and then introduce Washakie briefly to the students in your own words. Let them know that he lived through three different eras of political relations between the federal government and American Indians. Pass out the readings so that each student gets one of the three sections detailing a period of Washakie's life. Each student should write down the five most important things he/she learned from the section.



THE SHOSHONES

PROCEDURE (CONT.)

Place students into groups of three so that each student has knowledge of one period of Washakie's life. Have the students take turns teaching each other the five facts they found most important. All team members should take notes from their teammates. Once every member has fifteen important facts about Washakie, they can return to their seats.

ASSESSMENT/PRODUCTS

Participation

Teamwork notes (with fifteen facts)

VARIATIONS/EXTENSIONS

Lead the students in a discussion comparing Washakie to other American Indian leaders or other leaders in our federal government. They may want to create a chart or Venn diagram showing the comparison.

Create a timeline of Washakie's long life and note all the changes in world, American, and Utah history that he lived through.

Work with students to review the Fort Bridger Treaties of 1863 and 1868 (copies available online at http://www.windriverhistory.org/archives/treaty_docs/treatydocumentsi.html). Have the students try to figure out the real meaning these documents would have had for the Shoshone. Ask the class to vote on whether they would have signed the treaties.

Review the following newspaper articles about Washakie, all available online through the University of Utah J. Willard Marriott Library's Utah Digital Newspaper Project (online at <http://digitalnewspapers.org/>):

"Some History of Chief Washakie," *Deseret News*, Feb. 24, 1900, p. 8

"Old Chief Washakie," *Deseret News*, Mar. 18, 1896, p. 16

"He Was a Chief of Peace," *Ogden Standard Examiner*, Feb. 27, 1900, p. 6

"San Francisco Fair to Exhibit Washakie's Autobiography," *Richfield Reaper*, Dec. 8, 1938, p. 8

Pick a few articles to share with the class. Have them think about the point of view of the author and how it reflects a different period in history.



THE SHOSHONES

ADDITIONAL REFERENCES

Allotment Information for Rocky Mountain BIA Region.

<http://www.indianlandtenure.org/ILTFallotment/specinfo/sc%20Rocky%20Mountain.pdf>.

Dramer, Kim. *The Shoshone*. New York: Chelsea House Publishers, 1997.

Hebard, Grace Raymond. *Washakie: Chief of the Shoshones*. Introduction by Richard O. Clemmer. Lincoln: University of Nebraska Press, 1995.

Parry, Mae. "The Northwestern Shoshone." In *A History of Utah's American Indians*. Ed. Forrest S. Cuch. Salt Lake City: Utah State Division of Indian Affairs and the Utah Division of State History, 2000.

"Promontory Point, May 10, 1896,"

<http://www.nwbshoshone-nsn.gov/culture/history/promontory.htm#content>.

STANDARDS ADDRESSED

State Standards

Seventh Grade Social Studies – Utah Studies: 2/1/a&d; 3/1/c; 4/2/d; 5/2/d

Accreditation Competencies

Social and Civic Responsibility/Demonstrates an appreciation of diversity and interdependence of all people/Understands the history, people, and traditions that have shaped local communities, nations, and the world

NCSS Standards

Middle Grades: 2/b&c; 3/i; 5/a&e; 6/b,d&f



THE SHOSHONES

AT A GLANCE: WASHAKIE AND HIS LEGACY

Chief Washakie was an important American Indian leader whose life spanned nearly one hundred years—from sometime around 1804 to 1900—and he witnessed many intense developments in Shoshone history. Washakie's story is particularly informative because he lived through three important phases of American Indian–United States relations. When he was born, Native American nations made agreements with the United States as equal parties. Starting around 1828, however, the balance of power between Indians and the federal government shifted, and the United States enacted policies to remove and relocate Indians, usually in order to free up Indian lands for non-Indian settlers. Finally, starting in 1887, the government developed policies of assimilation and allotment, seeking to destroy the sovereign status of tribal communities. Washakie's life stretched through these eras; thus, his experiences reflect the degrees of agency the Shoshone people exercised during these periods of change.

Washakie was born around 1801 in the Bitterroot Valley of what is now Montana. His father was a member of the Salish tribe and his mother was a member of the Shoshone tribe. When Washakie was about five years old, a group of Blackfoot Indians attacked the Salish village where he and his family lived. Washakie's father was killed, and Washakie's mother decided to take her children and try to return to her tribe. The family settled with the Lemhi Shoshones on the Salmon River in what is now Idaho.

Washakie lived with the Lemhi until, as a young man, he left to live with a group of Bannock

Indians for a few years before settling with a group of Shoshones in what is now southwestern Wyoming. Washakie married during this time and began hunting, trapping, and trading with non-Indian trappers and traders. Through these activities he befriended a number of non-Indian trappers and traders, including Jim Bridger. In addition to his activities in the fur trade, Washakie successfully participated in a number of battles defending the Shoshones against their enemies in the Blackfoot and Crow tribes. By the early 1840s, Washakie became the leader of a number of bands of Shoshones who lived in the area.

Washakie's emergence as the leader of the Shoshone coincided with a dramatic increase in the white presence on Shoshone lands. In 1843 the first large group of settlers headed out across what came to be known as the Oregon Trail, and thousands of other whites followed, making their way to Oregon and California. In 1847, members of the Church of Jesus Christ of Latter-day Saints, known as the Mormons, entered Shoshone territory and began to settle in Utah near the Great Salt Lake. Washakie was friendly to these various groups of early settlers, as were most other Shoshone leaders in the area. In 1851, the federal government, in an attempt to secure the safety of the overland trails, signed the Treaty of Fort Laramie with several Great Plains tribes. Though the Shoshones were not officially part of the treaty, Washakie and a contingent of Shoshones attended the negotiations. Washakie's military strength and diplomacy impressed white officials, building his reputation as a great leader of the Shoshones.



THE SHOSHONES

As white settlers pushed further into Shoshone lands and began to use, or interfere with, more and more of the vital resources of the area, tensions between settlers and some of the Shoshones rose. This was especially true of the area along the Snake River, in what is now southern Idaho and eastern Oregon, and in northern Utah. Beginning in the 1850s, in response to the destruction of water holes, game, and vital plant resources, Shoshone groups not directly affiliated with Chief Washakie began to conduct raids against emigrant groups.

In 1858 as a result of the “Utah War,” control over Indian affairs passed from Mormon leaders to U.S. government and military leaders. While tensions existed between the Mormons and the Shoshones prior to 1858, this change in leadership further destabilized the region. In January 1863, several small incidents of violence and theft between the Shoshones and settlers occurred near the town of Franklin, Washington Territory (now Idaho). On January 29, 1863 Colonel Patrick Edward Connor and about two-hundred army volunteers from Camp Douglas in Salt Lake City attacked a group of 450 Shoshone men, women, and children in a winter camp along the Bear River, about twelve miles from Franklin. In the early hours of the morning, Connor and his men surrounded the Shoshones and began a four-hour assault on the virtually defenseless group. Some 350 Shoshones were slaughtered by the troops, including many women and children. This was one of the most violent events in Utah’s history and the largest Indian massacre in U.S. history. Chief Sagwitch, who at the time had been trying to negotiate peace with the United States, survived. So did his young son Beshup Timimboo,

although he had been shot many times. In addition to murdering so many of their people, the army also destroyed all of the Northwestern Shoshones’ food and shelter, leaving survivors of the massacre destitute. Many of the survivors escaped to Washakie’s camp in Wind River.

In the aftermath of the Bear River Massacre, the Shoshones felt the full impact of the federal government’s removal and relocation policies. In 1863 Washakie, along with other Shoshone leaders, signed a treaty at Fort Bridger that was designed to help keep peace between the Shoshones and the white emigrants and settlers. It allowed for white roads, ferries, and settlements, while only loosely defining what constituted Shoshone land. In the years following this treaty, the Shoshones under Washakie faced increasing conflict with neighboring groups and pressure from increased settlement. In 1867 Washakie and a local Indian agent requested that the Wind River Valley be set aside as a reservation, and in 1868 a second treaty was signed at Fort Bridger granting those lands to the eastern Shoshones under Washakie. However, between 1896 and 1904 this reservation was slowly whittled down to one-fifth of its original size.

Throughout these difficult times for the Shoshones, Chief Washakie offered friendship to the American settlers. For instance, he was a friend of Brigham Young, the leader of Mormon Church, and he and about three hundred other Shoshones converted to the LDS faith in 1880. Although Washakie would later convert to Episcopalianism, many Shoshones, including many from the Northwestern band, remained members of the Mormon Church.



THE SHOSHONES

In 1876, after being displaced from farms in Corinne, Utah, many members of the Northwestern Band of the Shoshone applied for land under the Homestead Act, and they and several Mormon families created what was eventually known as the Malad Indian Farm. Though this farm was later abandoned, it was an important step in the formation of the Washakie settlement and also demonstrates the ingenuity of the Northwestern band in using the Homestead Act, a tool of white expansion, to gain advantages for their own people. The Washakie settlement, named for the great Shoshone leader, was founded on lands purchased by the Mormon Church in 1881. The Northwestern Shoshones later expanded the Washakie settlement by filing for land under the Homestead Act.

While some Shoshones were able to use the tools of western expansion, to maintain a small amount of control over their original lands, ideas of assimilation continued to dominate federal Indian policy. On February 8, 1887, thirteen years before Washakie's death in 1900, Congress passed the

General Allotment or Dawes Act requiring that land be removed from tribal control, portioned to individuals, and the remainder opened to white settlement. As a result of this act over 18,000 acres were stripped from Washakie's Wind River Reservation by 1935.

In spite of these losses, as the name of the Washakie settlement attests, Washakie commanded respect among both Indians and non-Indians alike. Several locations and buildings throughout the West have been named for him, including the dining hall at the University of Wyoming in Laramie and a county in Wyoming. In World War II, the United States launched a both a battleship and a tugboat named after the statesman. A bronze statue of Washakie, donated by the state of Wyoming, is part of the National Statuary Hall collection in Washington, D.C.

THE LIFE OF CHIEF WASHAKIE

PART ONE: WASHAKIE'S EARLY LIFE



Chief Washakie

Historians don't know when Washakie was born, but many believe it was between 1800 and 1804. Through his participation in many adventures and battles, Washakie became a leader for the Shoshone nation. He negotiated many agreements between the Shoshones and the United States. Washakie lived for nearly one hundred years and had an exciting life.

As a young man he traveled through the western part of North America and traded with trappers and mountain men. He met many different people and learned English, French, and many Native American languages. Being able to get along with non-Indians helped him be a good leader for the Shoshone people. He was known for being good at communicating with others and being brave during battle for the Shoshone nation.

When Washakie was a young man, the American Indian nations and the U.S. military were equally strong. But non-Indians continued to move beyond the Mississippi River, eventually traveling as far west as Shoshone territory. To protect Shoshone lands, many men, Washakie included, went into battle against the United States and other Native American groups. Washakie fought fearlessly and became known as a fierce opponent.

D. B. Huntington, an interpreter between the Shoshones and the United States, wrote about Washakie:

The First Buffalo [Washakie] ever killed he skinned the pate, took the hair off, puckered it up, and tied it around a stick with a hole in it, and when it became perfectly dry it would rattle, and when the Sioux came to war with them, he would ride in among them and scare their horses; so they called him Wash-a-Kii, "The Rattler."

His name reminded people how tough he was in battle. But he wasn't just a fighter; Washakie was also interested in getting to know people from other backgrounds. He became friends with many U.S. settlers.

THE LIFE OF CHIEF WASHAKIE

PART TWO: WASHAKIE BECOMES A LEADER

Washakie became a leader of the Shoshone around 1851. By this time, the United States had a stronger military than many American Indians nations. Non-Indians were expanding across the continent, and they wanted Indian lands. Many tribal nations, including the Shoshones, agreed to give up some of their land to the United States in order to keep some land and avoid war. Washakie was a charismatic leader, and he used his leadership abilities to help negotiate treaties that ensured peace for the Shoshone people.

In the 1850s and 1860s, whites traveled through Shoshone territory on their way to the West Coast. The new travelers destroyed grasslands and killed game the Shoshones needed to survive. Sometimes they also killed Shoshone Indians. With their way of life threatened, some Shoshones fought back by stealing food and cattle from the settlers' wagons.

The U.S. government was angry that some Shoshones were causing trouble, so in January 1863, United States troops from Salt Lake City attacked a group of Shoshones camped along the Bear River near what is now Franklin, Idaho. The troops killed over 350 defenseless Shoshone people, including many women and children. This was the worst Indian massacre in U.S. history, and it showed the Shoshone people how far the government would go to protect white settlers.

Later that year, Washakie helped negotiate a treaty with the United States to ensure the safety of his people. The treaty, known as the Fort Bridger Treaty of 1863, promised safe travel to American settlers and reduced the amount of Shoshone land. Knowing how many had died at Bear River, Washakie may have signed the treaty because he was afraid for his people. The Fort Bridger Treaty of 1863 encouraged peace with these words:

Friendly and amicable relations are hereby re-established between the bands of the Shoshonee nation, parties hereto, and the United States; and it is declared that a firm and perpetual peace shall be henceforth maintained between the Shoshone nation and the United States.

A second treaty in 1868 took away even more Shoshone land, and many Shoshones had to move to the Wind River Reservation in Wyoming. Washakie could not keep the government from taking Shoshone land, but he is an important figure in Shoshone history because he helped established peace with the United States government.



Chief Washakie

THE LIFE OF CHIEF WASHAKIE

PART THREE: THE LEGACY OF WASHAKIE



Chief Washakie

There are many different groups of Shoshone Indians. Washakie led many of these groups, with the help of several sub-chiefs. One band that Washakie led was called the Northwestern Shoshone, who lived in what is now southeastern Idaho and northwestern Utah. Many Northwestern Shoshone had been killed in the Bear River Massacre; those who lived did not want to move to the Wind River Reservation or the nearby Fort Hall Reservation in Idaho. Instead, they worked hard to remain in their traditional homeland. In the 1880s, many Northwestern Shoshone moved to land near Brigham City. With help from members of the Church of Jesus Christ of Latter-day Saints, they established a farm. They called the new settlement Washakie, in honor of their beloved leader. In 1882, two years after the settlement, the Washakie Day School opened to teach the Shoshone youth.

After a long life of service and high achievements, Washakie passed away on February 20, 1900. His influence and importance to the Shoshones and to the United States is still felt in Indian country and many western states. He is the only American Indian leader to receive a military funeral from the United States government.

In 2004 the state of Wyoming legislature dedicated a statue to the memory of Washakie with an inscription attributed to him:

I fought to keep our land, our water and our hunting grounds—today, education is the weapon my people need to protect them.

Washakie led an adventurous life, one of great service to Shoshone people. His commitment to peace is respected and admired by both American Indian and non-Indian people alike, and his legacy will always be remembered by the Northwestern Shoshone of Utah.



THE PAIUTES

FEMALE LEADERS THROUGHOUT PAIUTE HISTORY

TEACHER BACKGROUND

This lesson examines the experiences of women leaders in Paiute culture. The activity begins with Sarah Winnemucca, the daughter of a chief who lived in the second half of the nineteenth century. She became a leader and fought for Native American rights through peaceful negotiations with the United States. She was also the first American Indian woman to write and secure copyright to an autobiography, *Life Among the Piute: Their Wrongs and Claims*. At a time when neither women nor Native Americans were regarded as political equals with white men, Sarah Winnemucca stood her ground, becoming a forerunner of later leaders who fought for the rights of women and American Indians.

The lesson draws connections to present-day women leaders of the Paiute Tribe of Utah, such as former chairwomen Lora Tom and Geneal Anderson, current chair woman Jeanine Borchart, and cultural leaders Eleanor Toms, Karman Grayman, and Shanan Martineau.

OBJECTIVE

The student will understand the life of Sarah Winnemucca and be able to draw connections between Winnemucca's beliefs and accomplishments and the beliefs and impact of contemporary Southern Paiute women leaders.

TEACHER MATERIALS

At a Glance: Southern Paiute Women as Leaders

We Shall Remain: The Paiute (chapters 6, 10:55–11:44; 7, 13:35–15:21; 11, 24:12–24:54)

STUDENT MATERIALS

Sarah Winnemucca, American Indian Leader

TIME FRAME

Three thirty-minute periods

PROCEDURE

Have students brainstorm a list of women in politics or positions of power in society. Discuss their answers as a class. Ask the students if they would have had an easier time identifying men in politics or positions of power in society. Discuss the reasons that they think this is the case. Ask whether students believe a person's gender influences the type of leader they are. If so, is this true for women and men? Ask the students if they think their list of women leaders would have been easier or more difficult to fill in if they were talking about the "Old West." Ask students to volunteer any examples of women leaders from the "Old West." Review any answers you get, or discuss why there are not a lot of examples of nineteenth-century female leaders that they have learned about.

Pass out the "Sarah Winnemucca, American Indian Leader" student sheets. Have students make two lists as they read, one listing the challenges that Sarah Winnemucca had to overcome and one detailing the things she was able to accomplish. (This can be classwork or a homework assignment.)



THE PAIUTES

PROCEDURE (CONT.)

Show the students *We Shall Remain: The Paiute* (you may choose to have the students watch the full documentary or just the clips listed above). As they watch the film or clips, have the students take notes on leadership. What types of leaders are portrayed in the film? Cultural? Political? Are there women in these leadership roles? Who are they and how do they lead? What issues do they focus on? What role does their gender play in their leadership?

Using their Sarah Winnemucca lists and their film notes, have the students write an essay or make a chart or Venn diagram comparing the modern examples of Paiute leadership with the example set by Sarah Winnemucca.

ASSESSMENT / PRODUCTS

Sarah Winnemucca lists
Film notes on leadership
Comparative project of your choice

VARIATIONS / EXTENSIONS

Show students additional clips from *We Shall Remain: The Paiute* available online at www.kued.org. Some suggestions include:

Eleanor Tom making a cradle board,
<http://www.kued.org/productions/weshallremain/paiute/culture>
Eleanor Tom telling the Paiute creation story,
<http://www.kued.org/productions/weshallremain/paiute/language>
Alexis Ortega speaking on being a young Paiute woman,
<http://www.kued.org/productions/weshallremain/paiute/culture>

Have students write a take-home essay about one of the leaders in the film. Some possible essay questions include: “What does Lora Tom see as the Paiutes’ recent successes and what does she see as some of the difficulties in Paiute tribal life?” or “How does Shanan Martineau view the importance of raising children with Paiute cultural knowledge? How does she believe they benefit from being Paiutes?”

Students can explore the Utah American Indian Digital Archive at www.UtahIndians.org for further information about the Southern Paiutes.



THE PAIUTES

ADDITIONAL REFERENCES

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<http://www.kued.org/productions/weshallremain/pdfs/ShananMartineau.pdf>.

"Paiute Indian Tribe of Utah: Tribal Government." <http://www.utahpaiutes.org/about/government/>.

Tom, Gary, and Ronald Holt. "The Paiute Tribe of Utah." In *A History of Utah's American Indians*. Ed. Forrest Cuch. Salt Lake City: Utah Division of Indian Affairs and Utah State Division of History, 2000.

Tom, Eleanor. Interview with Forrest Cuch. Mar. 7, 2008. *We Shall Remain*, KUED Public Television.
<http://www.kued.org/weshallremain/pdfs/EleanorTom.pdf>

Tom, Lora. Interview with Forrest Cuch. Mar. 6, 2008. *We Shall Remain*, KUED Public Television.
<http://www.kued.org/productions/weshallremain/pdfs/LoraTom.pdf>.

Utah State Office of Education, "Lora E. Tom."
<http://www.schools.utah.gov/curr/indianed/teacher/lessons/Leaders/LoraTom.htm>.

Zanjani, Sally. *Sarah Winnemucca*. Lincoln: University of Nebraska Press, 2001.

STANDARDS ADDRESSED

State Standards

Seventh Grade Social Studies – Utah Studies: 2/1/d; 3/3/c; 5/2/ac

Accreditation Competencies

Social and Civic Responsibility/Demonstrates an appreciation of diversity and interdependence of all people/Understands the history, people, and traditions that have shaped local communities, nations, and the world

NCSS Standards

Middle Grades: 1/a; 3/i; 5/a&g; 6/a



THE PAUTES

AT A GLANCE: SOUTHERN PAIUTE WOMEN AS LEADERS

The Paiute people have a strong tradition of female leadership, personified most famously by Sarah Winnemucca. In the second half of nineteenth century, at a time when politics was generally dominated by men, Sarah Winnemucca served as a political and cultural leader of the Northern Paiutes. The daughter of Chief Winnemucca, a leader of Paiutes who lived around Pyramid Lake, Nevada, Winnemucca worked for peace between the Northern Paiutes and American settlers.

Although the Northern and Southern Paiute are distinct tribes, contemporary Southern Paiute leaders have taken inspiration from Sarah Winnemucca's example. Winnemucca paved the way for Indian women leaders, and *We Shall Remain: The Paiute* offers several examples of Southern Paiute women with important leadership roles. Today, Paiute women are working in the official political life of the tribe and seeking to preserve and teach important Paiute cultural practices.

Lora Tom, current vice-chairwoman of the Paiute Tribe of Utah, serves as an example of female political leadership and cites Winnemucca as one of her influences. Tom attended the Intermountain Indian School in Brigham City, Utah, where she served as vice president of her senior class, developing leadership skills that she would use later in life. Following in the footsteps of previous tribal chairwomen, such as her aunt Geneal Anderson, Tom understands the importance of young people learning about their culture and history so that they will be able to carry on the traditions of the tribe. She has worked especially hard to keep the Paiute language alive, as she explains in her interview for *We Shall Remain*: "Language is certainly one focus in which the tribal council has looked at over several years. We've looked at, as far as traditions are concerned, the way that young men, young women are brought up in the tribe learning the different stories, learning the different types of ways that you endure in life . . . and [interruption] what was told from your elders." Language and tradition

will remain a focus for the tribe under the leadership of the new tribal chairwoman, Jeanine Borchart.

Other Paiute women in the film do not necessarily exercise political power in the same way that Tom does, but they are cultural leaders who work for the preservation of Paiute traditions and practices. Eleanor Tom and Karman Grayman, for example, have worked to preserve Paiute dignity by contradicting long-held beliefs about the Mountain Meadows Massacre. Shannon Martineau seeks to inspire children to become active in Paiute culture. For Martineau, traditional songs and dances are especially important, and in her interview for *We Shall Remain*, she argues that practicing songs and dances again would help strengthen the Paiute people:

My sister and I have soooo many ideas on how to bring back the bear dance circle dance and all these . . . quail dance. I want to make mountain sheep horn dress for my son so he can do that for shows and there's quail dancing and coyote dancing and there's just all a big variety and my dad preserved all that he knew about the dances so we have pretty much enough information to bring it back, and I have old recordings that he'd done back in the '60s of all these old people that have passed away now that had sung songs, quail dance songs and mountain sheep horn songs that I have on recordings, so we can relearn it and bring it back.

Similarly, Eleanor Tom recognizes the importance of relating traditional stories to younger generations because she herself finds strength from her knowledge of Paiute culture. She explains, "Well, I'm going to say that I am proud being a Paiute woman because I was taught the traditional ways."

The Southern Paiute leaders who are working to make a difference in tribal life are following in the footsteps of Sarah Winnemucca. The study of the ingenuity of Paiute women leaders through time elucidates how tribal culture is maintained and strengthened.

SARAH WINNEMUCCA, AMERICAN INDIAN LEADER

Sarah Winnemucca



the nineteenth century. She faced trials and tribulations that brought her a degree of controversy. Ultimately, though, she was a remarkable person. We should remember her as a leader who argued for the rights of her people and Native Americans more generally.

Winnemucca was born in what is now western Nevada. She was daughter of Chief Winnemucca, an important American Indian leader at the time of white settlement. When she was a young child, her grandfather sent her to be educated, first in Mormon Station, Nevada, and then San Jose, California. She learned to read and write in English. She also spoke three Indian dialects and Spanish. As an adult, she used these skills to enter a conversation with the United States government to bring peace between the Northern Paiutes and Americans who were settling on Paiute lands.

During the Bannock War of 1878, Winnemucca acted as a translator between the United States and the Paiutes. Since she was fluent in Paiute and English, she tried to have her father and fellow Paiutes freed from United States custo-

dy. While trying to free the prisoners, she helped the U.S. military scout Bannock Indian territory. Although her intent was to seek peace, her work as a translator is controversial because she aided the U.S. military.

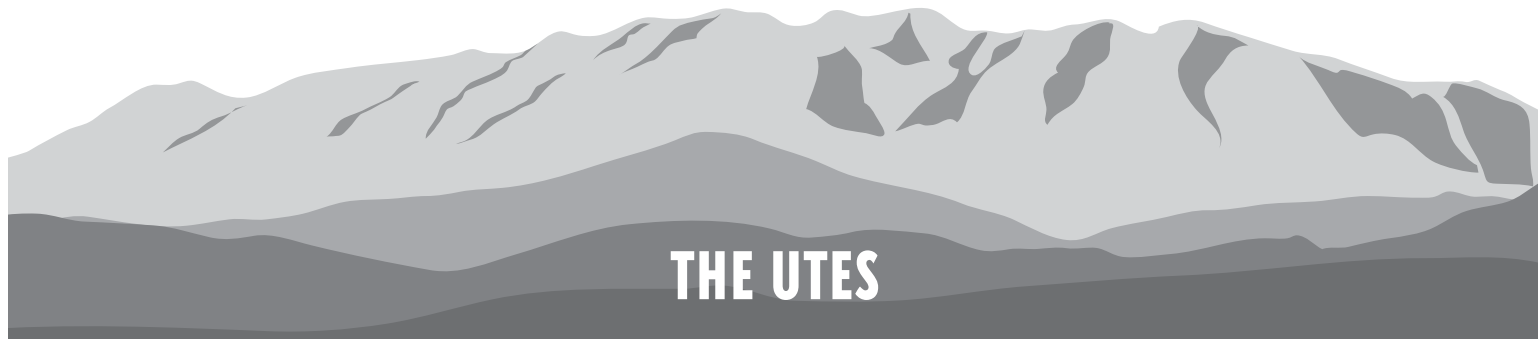
Later in life, Winnemucca wrote an autobiographical account titled *Life Among the Piutes: Their Wrongs and Claims*, the first copyrighted book by an American Indian woman writer. *Life Among the Paiutes* explained the Paiute community's historic struggle with the United States as non-Indians expanded into what is now Utah, Nevada, Oregon, and California. This book brought Sarah Winnemucca and the Paiutes a degree of national attention. Later, she toured throughout the United States lecturing on the rights of Native American people. Then she returned to Nevada to build a school where Paiute children could learn their culture and language.

Sarah Winnemucca's lifetime commitment to American Indian sovereignty and to the Northern Paiute way of life is a shining example of political activism and leadership. Her struggle is even more amazing because she lived in the nineteenth century, when American culture dictated that women should not assume leadership positions. She serves as an example of Native American leadership and as a pioneer for women as political leaders in America. Today, Southern Paiute women like Lora Tom, Karman Grayman, and Shannon Martineau are following in Sarah Winnemucca's footsteps and working for the betterment of their people.

Lora Tom



Shanan Martineau



UTE INGENUITY AS PERSONIFIED BY HISTORIC UTE LEADERS

TEACHER BACKGROUND

Your students may already be familiar with some Ute leaders from “The Ingenuity of the Utah Indian Leaders” lesson and *We Shall Remain: The Ute*. This lesson examines the lives of four important Ute leaders—Wakara, Black Hawk, Ouray, and Tabby-To-Kwanah. Each of these men guided their people through difficult periods in Ute history, and their examples of leadership lend insight into the struggle of the Ute people as non-Indians took over their land. The students will use the information they learn about each leader to fill in a timeline of Ute history. Doing so will help them understand the important roles Ute Indians have played in the history of Utah.

OBJECTIVE

The student will be able to identify major Ute leaders and explain their unique contributions to their tribes and the history of Utah.

TEACHER MATERIALS

At a Glance: The Evolution of Ute Leadership

Annotated Timeline of Ute History

We Shall Remain: The Ute (chapter 2, 5:25–11:00)

STUDENT MATERIALS

Timeline of Ute History

Ute Leaders Packet

TIME FRAME - VERSATILE

One-and-a-half standard class periods with homework

Two class periods

ADDITIONAL MATERIALS NEEDED

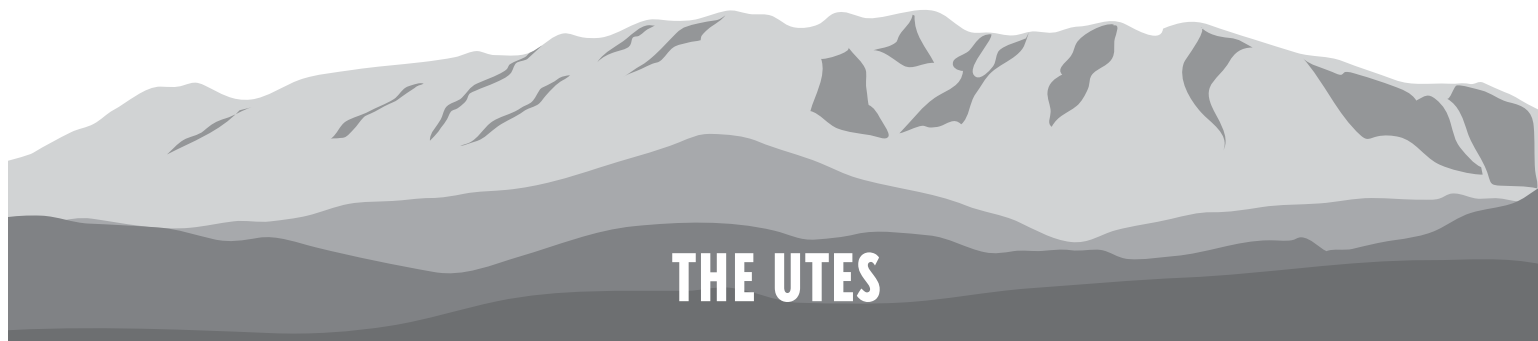
Arts and crafts supplies

PROCEDURE

Ask students to recall Indian leaders and leadership qualities from the earlier lessons and films. See if the students can recall which tribes the different leaders came from. Focus them on the Ute leaders from their previous knowledge.

Present the students with the Timeline of Utah History. Talk through the events of the timeline, using the Annotated Timeline of Ute History to help add depth to the discussion. Leave out the obvious holes to create a state of disequilibrium among the students.

Ask the students what is missing (if they haven’t already asked you). They will have realized that there are holes in the story you have told. Those holes represent the times when the Ute leaders from this lesson made an important impact on Utah history.



PROCEDURE (CONT.)

Have students fill in the holes in the timeline using their textbooks, film notes (if students have seen the film), trading cards, and the Ute Leaders Packet provided. Once students have a complete timeline filled in, have them transfer the information to an 11x17 sheet of paper and illustrate their timeline.

You may want to have them insert new events or dates from the textbook or other resources for a greater challenge.

ASSESSMENT / PRODUCTS

Discussion participation

Completed timelines

VARIATIONS / EXTENSION

Students may wish to incorporate the events or leaders from other tribes into their timelines.

Students can make new trading cards of these Ute leaders from their packets.

ADDITIONAL REFERENCES

Blackhawk, Ned. *Violence over the Land: Indians and Empires in the Early American West*. Cambridge, Mass.: Harvard University Press, 2006.

Conetah, Fred A. *A History of the Northern Ute People*. Ed. Katheryn L. MacKay and Floyd A O'Neil. Fort Duchesne and Salt Lake City, Utah: Uintah-Ouray Ute Tribe and University of Utah Printing Service, 1982.

Gottfredson, Peter. *History of Indian Depredations in Utah*. Salt Lake City: Skelton, 1919.

Krudwig, Vickie Leigh. *Searching for Chipeta*. Golden, Colo.: Fulcrum, 2004.

Lyman, June, and Norma Denver. *Ute People: An Historical Study*. 3d ed. Ed. Floyd A. O'Neil and John Sylvester. Salt Lake City: University of Utah, 1970.

Mortimer, William James, ed. *How Beautiful upon the Mountains, A Centennial History of Wasatch County*. Wasatch County: Daughters of the Utah Pioneers, 1963.

STANDARDS ADDRESSED

State Standards

Seventh Grade Social Studies – Utah Studies: 2/1/d; 3/3/c; 5/2/a&c

Accreditation Competencies

Social and Civic Responsibility/Demonstrates an appreciation of diversity and interdependence of all people/Understands the history, people, and traditions that have shaped local communities, nations, and the world

NCSS Standards

Middle Grades: 1/a; 3/i; 5/a&g; 6/a



THE UTES

AT A GLANCE: THE EVOLUTION OF UTE LEADERSHIP

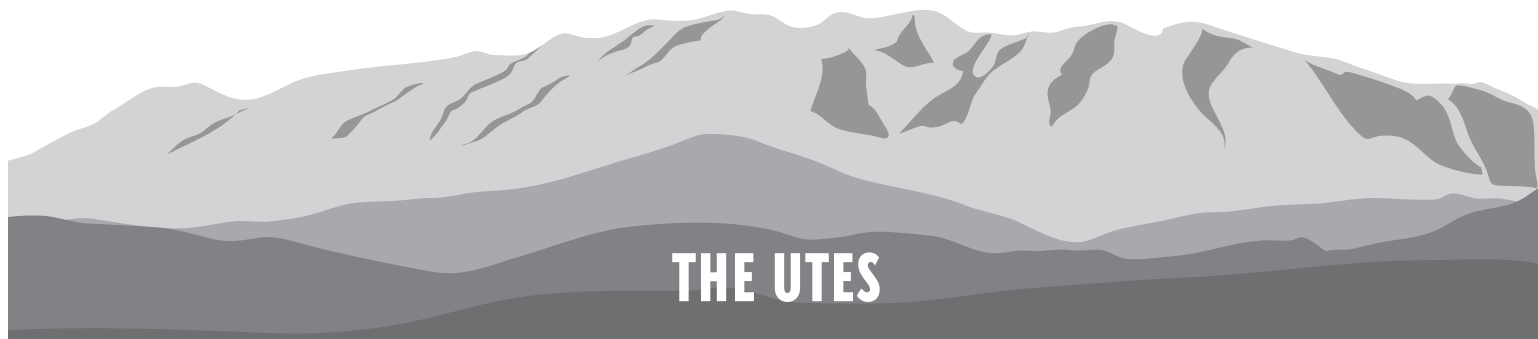
NOTE: This portion of the teacher materials addresses the evolution of Ute leadership models from the periods of pre-contact to Mormon settlement. For a description of the specific events covered in this lesson, see the Annotated Timeline of Ute History.

Before the Ute tribe acquired the horse they lived very much like the other tribes in region: they traveled with the seasons in small family groups, meeting up with larger bands for hunting and celebrations. This way of life necessitated a dispersed form of government. Each small group was responsible for meeting its own needs, and the larger family groupings and bands would have a leader to handle specific needs or events. For example, there may have been a leader for the rabbit or antelope drives and a leader for buffalo hunts. Some bands also may have had a spiritual guide or a healer. All of these people led using their gifts and skills, and the legitimacy of their leadership was based on their respected position in the community. Though the people of Ute tribe recognized themselves as distinct from other tribes, they were not ruled over by one tribal “chief.”

The introduction of the horse to Ute culture allowed larger groups to travel together over greater distances. As the number of people living together grew, so did the need for leadership. Bands started to look to those they respected for guidance on more diverse issues. Someone with a gift of power was called a shaman or “Poowagudt.” The Poowagudt was a leader who could serve his or her people by bringing them good health, good luck in hunting, and safety. Other leaders were looked to for their hunting skills, intelligence, or ability to negotiate with others. Better leaders acquired larger groups of followers, not through any political dealings or shows of force but because people chose to follow them.

As non-Indians began to enter Ute territory, the Utes required different skills in a leader. For example, the ability to speak multiple languages became a valuable skill, and the Ute people looked to leaders who could translate their needs and concerns to European and American newcomers. As conflict grew between the Utes and non-Indian groups, courage in battle and intelligence in planning attacks also became useful leadership skills. However, as non-Indians came in greater numbers and (often with the backing of the U.S. military) took over more and more territory, some Utes turned to leaders who could negotiate peace. Indeed, some former war leaders became negotiators and signed peace treaties. Ute leaders were sent to Washington D.C. to negotiate with the federal government. Eventually the Utes had been militarily overpowered by the Utah settlers and federal government, and they negotiated for reservation territories, some of which were later taken away by the federal government and some of which they still occupy today (for more information on the dispossession of Ute territory, see the “Ute Sovereignty and the Competition over Resources on the Uintah-Ouray Reservation” lesson plan).

Modern Ute leadership is based on elections and appointments to positions that are established through a constitution. Modern leaders are elected or appointed to different positions based on the respect they have earned among their people. They serve the people for limited terms and may serve in many different positions over the course of their lifetimes. The changing circumstances of Ute life over time have led to their changing ideals of leadership and the uniquely skilled and gifted people who have served them.



THE UTES

ANNOTATED TIMELINE OF UTE HISTORY

Ute lifeways changed so significantly with the introduction of the horse that it is a natural starting point to tell this chapter of Ute history.

1630–1640 UTES EXPERIENCE FIRST CONTACT WITH THE SPANISH (INTRODUCTION OF THE HORSE)

When Christopher Columbus arrived in the Caribbean Sea in 1492, he opened the floodgates for the European invasion of the Americas, and with European expansion came new animals, goods, and diseases. The Spanish who settled and explored the American Southwest brought their horses with them, and this new animal dramatically transformed the Utes' economy, culture, and political structures. The Utes gained horses through trade, and adopting the horse for transportation meant that they could travel over greater distances and gain access to more resources. The Spanish moved further into Ute territory as they searched for gold and people to convert to Catholicism.

1829 OLD SPANISH TRAIL OPENS

The Old Spanish Trail connected Santa Fe, New Mexico, to Los Angeles, California. The travelers using the trail brought new trade goods to the Utes, but the increasing numbers of non-Indian people traveling through the Ute homeland also led to change. One important impact of the Old Spanish Trail was that it escalated the Indian slave trade in the Great Basin. The Utes were sometimes victims of the slave trade, but they also raided neighboring tribes and traded with Mexican slavers.

1833 U.S. MILITARY ESTABLISHES FORT KIT CARSON

Kit Carson established a winter fort near the Ute village at White Rocks.

1630

1776 ESCALANTE'S EXPEDITION TRAVELS THROUGH THE UINTA BASIN

Franciscan friars Dominguez and Escalante entered Ute territory while exploring a northern route from Santa Fe, New Mexico, to Monterey, California. Though communication was difficult, they relied on Ute guides for part of their journey. They turned back before reaching Monterey, but the records of their journey introduced the world to the Ute people.

1825 ASHLEY EXPLORES THE UINTA BASIN

William H. Ashley sent a crew of mountain men into Ute territory in search of beavers for the fur trade. In 1825 he came to Ute territory himself to bring supplies and plan a rendezvous. Ashley explored much of what would become Utah and continued to send mountain men through Ute territory and to sponsor rendezvous in the area. The fur trade would bring many more Europeans into the formerly isolated lands held by the Ute people.

1831 ANTOINETTE ROBIDOUX OPENS A TRADING POST THE UINTA BASIN

By setting up a trading post in the northern end of the Uinta Basin, Robidoux drew more Europeans into Ute lands. The trading post also had a reputation for encouraging bad behavior amongst the non-Indian people who frequented it. The fort brought increased access to guns and alcohol, and some Indian women and children were captured into prostitution and slavery. When Robidoux left town in 1844, the Utes burned his trading post to the ground, possibly in retaliation for his attempts to cheat the Indians and the harm that his post had done.

1833



THE UTES

1847 MEMBERS OF THE LDS CHURCH BEGIN TO SETTLE ON UTE LANDS

The presence of permanent settlers displaced important Ute campsites, disrupted hunting trails, drove out wild game, and put serious stress on the resources of the Ute homeland. This competition over resources and threat to their livelihoods led some Utes to raid settlers' livestock, and eventually armed conflicts broke out between the two groups.

1849 MOACHE UTES NEGOTIATE A TREATY WITH THE U.S.

This treaty was negotiated between leaders of the Moache band and Indian agent Calhoun but written to apply to all Ute people. Under this treaty the Moache agreed (for all Utes, without the authority to do so) to live under the jurisdiction of the government, return any captives, abide by trade laws, and keep the peace.

1861 PRESIDENT LINCOLN CREATES UINTA RESERVATION

LDS leader Brigham Young sent a survey party to the Uintah Basin in 1860 to see if the area could be settled. The party concluded that the lands were "entirely unsuitable for farming purposes, . . . one vast contiguity of waste, and measurably valueless. . . ." Being of no use to the Mormons, Young recommended that the area be turned into an Indian reservation (confining the Utes to a reservation would free up more Indian land for Mormon settlement). By executive order, President Lincoln established the Uinta Valley Reservation in 1861.

1865 (JUNE 6) UTES AND BRIGHAM YOUNG SIGN TREATY AT SPANISH FORK RESERVATION

Although many Utes spoke out against the agreement, at the advice of Brigham Young, Ute leaders signed this treaty, giving up Ute lands in central Utah in exchange for an annual annuity. Congress did not ratify this treaty, so the Utes never received payment. Nonetheless, most were removed to the Uintah Valley Reservation.

1847

1848 U.S. AND MEXICO SIGN THE TREATY OF GUADALUPE-HIDALGO

The Treaty of Guadalupe-Hidalgo ended the U.S.-Mexican War. In the agreement, the United States took California and the nearby territory. Without the consent of the Ute people, their land was divided into territories of the United States, and the federal government began to establish local agencies in the territory to "civilize" the Indians.

1853-1854 WALKER WAR

In the summer of 1853 a Ute was killed by a settler, and anger at this action led Wakara to conduct raids on Mormon settlements. Peace was arranged in under a year.

1864 (MAY 5) CONGRESS RATIFIES LINCOLN'S ORDER AND ENACTS STATUTE 64, SETTING APART LAND FOR PERMANENT SETTLEMENT BY INDIANS

Though the Uinta Reservation had been created by executive order and ratified by Congress, the Ute people were not all moving peacefully to their new government-appointed home. Mormon settlers became frustrated that the Utes were not abandoning their traditional territory to resettle on the reservation. This led to conflicts.

1864 MORMONS ASK FOR UTES TO BE REMOVED TO SANPETE AND THE UINTA VALLEY

As whites began to occupy the Uintah Basin and game became increasingly scarce, the Utes found themselves struggling for survival. After his people suffered a smallpox epidemic and famine in the winter of 1864-65, Black Hawk was named a war chief. He and the surviving Utes of the Manti area decide to attack the settlers, whom they believe brought the smallpox epidemic that decimated their numbers.

1865



THE UTES

1865-1872 BLACK HAWK WAR

Ute leader Black Hawk intensified raiding of nearby Mormon settlements, seizing livestock and supplies. Mormon requests for federal aid were initially refused, and fighting frequently broke out between the settlers and the Utes and their Paiute and Navajo allies.

1868 OURAY SIGNS “KIT CARSON” TREATY

This treaty promised seven bands of Utes 1,500,000 acres of land in Colorado for their “absolute and undisturbed use and occupation.” The new reservation was headquartered at the White River Agency. In spite of the treaty’s promise of permanency, the Brunot Agreement of 1874 took this land away.

1868 WHITEROCKS AGENCY ESTABLISHED ON THE UINTA RESERVATION

The Uinta Reservation is one part of the modern Uintah-Ouray Reservation that the Northern Utes of Utah now own. The nearby Uncompahgre (later renamed Ouray) Reservation was established in 1882 for the Uncompahgre Utes. The reservations were consolidated in 1886, and the headquarters was moved to Fort Duchesne in 1912.

1880 TREATY SIGNED AND RATIFIED FORCING REMOVAL OF UTES FROM COLORADO

After the Meeker incident, anti-Ute sentiment was strong in Colorado. The Uncompahgre Utes had not taken part in the fighting, and Ouray attempted to reestablish peace with the federal government so that his people could remain in Colorado. His efforts failed, and U.S. troops forcibly removed the Uncompahgre Utes to Utah in 1881.

1865

1865 (JUNE 6) UTES AND BRIGHAM YOUNG SIGN TREATY AT SPANISH FORK RESERVATION

Although many Utes spoke out against the agreement, at the advice of Brigham Young, Ute leaders signed this treaty, giving up Ute lands in central Utah in exchange for an annual annuity. Congress did not ratify this treaty, so the Utes never received payment. Nonetheless, most were removed to the Uintah Valley Reservation.

1869 TABBY-TO-KWANAH LEADS HIS PEOPLE TO THE UINTA RESERVATION, ONLY TO LEAD THEM FROM IT THREE YEARS LATER

Following a trusted leader, hoping for peace, and having been promised payment for the land they were leaving, many Utes (primarily of the Uintah and White River bands) went peacefully to the Uintah Reservation from their homes in eastern Utah.

1878-1879 UTES AT WHITE RIVER AGENCY IN COLORADO HAVE PROBLEMS WITH INDIAN AGENT NATHAN MEEKER

Although he had little prior experience or contact with Native Americans, Nathan Meeker was appointed Indian agent at White River. He saw the Utes as savages and wanted to “civilize” them by creating a farm on the reservation, and he infuriated the Utes by telling them that they would have to become farmers or lose their land. With no understanding of horses’ importance to Ute culture, he banned horse-racing and converted the best pastures to farmland. He even suggested killing some of the Utes’ horses and plowed up part of a horse-racing track to send a message. The Utes were infuriated, and Meeker, fearing for his safety, sent for federal troops to protect him. In 1879, troops from Fort Steele, Wyoming, came to the reservation and did battle with Indians assembled at reservation border. While some Utes held off the troops, others attacked the agency, killing Meeker. After the incident, the White River Utes were removed to Utah.

1880

TIMELINE OF UTE HISTORY

NAME: _____ DATE: _____

- | | |
|-------------|--|
| 1630–1640 | Utes experience first contact with the Spanish (introduction of the horse) |
| 1776 | Escalante's expedition travels through the Uinta Basin |
| 1825 | Ashley explores the Uinta Basin |
| 1829 | Old Spanish Trail opens |
| 1831 | Antoinne Robidoux opens a trading post in the Uinta Basin |
| 1833 | U.S. military establishes Fort Kit Carson |
| 1847 | Members of the LDS Church begin to settle on Ute lands |
| 1848 | U.S. and Mexico sign the Treaty of Guadalupe-Hidalgo |
| 1849 | Moache Utes negotiate a treaty with the U.S. |
| 1853–1854 | _____ War |
| 1861 | President Lincoln creates the Uinta Reservation |
| 1864 May 5 | Congress ratifies Lincoln's order and enacts Statute 64, setting apart land for permanent settlement by Indians 1864 |
| | Mormons ask for Utes to be removed to Sanpete and the Uinta Valley |
| 1865–1872 | _____ War |
| 1865 June 6 | Utes and Brigham Young sign treaty at Spanish Fork Reservation |
| 1868 | _____ signs "Kit Carson" Treaty |
| 1868 | Whiterocks Agency established on the Uinta Reservation |
| 1869 | _____ leads his people to the Uinta Reservation, only to lead them from it three years later |
| 1878–1879 | Utes at White River Agency in Colorado have problems with Indian agent Nathan Meeker |
| 1880 | Treaty signed and ratified forcing removal of Utes from Colorado |



UTE LEADERS



Tabby-To-Kwanah

TABBY-TO-KWANAH

Tabby-To-Kwanah led the Utes who lived around the Uintah Mountains and Basin. He was respected by Indians and white settlers alike. He was known as a wise and considerate leader. He fought for peace during the Black Hawk War.

On the promise of payment for the lands they were leaving, Chief Tabby signed the Treaty of Spanish Fork. The government broke its promise and did not pay, so some of the Ute people raided Mormon settlements for food. However, Tabby-To-Kwanah's people remained peacefully in the Uintah Basin.

Recognizing Chief Tabby as a respected leader, Captain Wall of the Wasatch Militia came to him to negotiate in 1867. Tabby-To-Kwanah felt betrayed by the whites after the last treaty had been ignored. He came with warriors in case things did not go well. Eventually he was able to work things out with Wall and accepted

gifts of cattle and supplies for his people. Chief Tabby calmed down the battle-ready warriors and achieved peace, at least for a while.

In 1867 the Ute people led by Tabby-To-Kwanah and the townspeople of Heber City came together to eat and celebrate the peace. After the celebration, raids stopped almost entirely in that part of Utah. By 1869 the Black Hawk War was over, and most Utes were living on the reservation.

Chief Tabby continued to look after the needs of the Ute people. When they again faced a lack of food in 1872, he led them off of the reservation to hunt and hold important dances. His act of non-violent defiance got the attention of the federal government, and they sent representatives to negotiate. Tabby-To-Kwanah explained that there were not enough resources on the reservation for his people to survive there. The government promised to send the needed supplies, so Chief Tabby led the Utes back to the reservation and continued to serve them until his death.

UTE LEADERS



Ouray

OURAY

Ouray was born in New Mexico and grew up speaking Spanish and English. He later learned the Ute and Apache languages. As a child, Ouray's father and stepmother left him with Spanish ranchers in Taos to gain a white education. He lived as a sheepherder until the age of eighteen. Then he joined the Tabeguache band of Utes in the Pikes Peak area. His mother was from this area and his father had become the leader of that band. Upon his father's death in 1860, Ouray became a leader of the Uncompahgre Utes who lived in Colorado. The Utes had come to depend on Ouray because of his ability to communicate with the Spanish- and English-speaking government agents.

Ouray grew to become a great leader among the Utes, known for his diplomacy and ability to negotiate peacefully. His desire to keep the peace led him to sign many treaties on behalf of the Utes, including one with Kit Carson.

Ouray went to Washington D.C. and met President Hayes, who was impressed with his great intelligence. He also met President Grant on one of his visits. The government called upon Ouray to negotiate the release of the hostages after the "Meeker Incident." Against the forces that were trying to push his people onto a reservation, Ouray fought for peaceful coexistence.

BLACK HAWK

Black Hawk became known to the white settlers of Utah by being in the wrong place at the wrong time. He has become an integral part of Utah's history because of the leadership skills he exhibited in the events that followed.

In 1865 Black Hawk and a group of Utes went to Manti to settle an argument with a group of Mormon frontiersmen. The conversation did not go well, and a drunk settler knocked one of the Ute chieftains off his horse. The Utes left, threatening retaliation for the insult. Within days, Black Hawk had proven himself a man of action, and the Utes had stolen hundreds of cattle. Black Hawk was able to feed many Utes with the stolen beef and was named a war chief. Unfortunately, five settlers were killed in the cattle raids.

In the next year, Blackhawk and his followers stole more than two thousand more cows and killed two dozen more white settlers. Blackhawk had followers from many different Ute bands, and he also gained support of some Paiutes and Navajos for his raids. This time has come to be known as the Black Hawk War.

Some Mormons requested troops from the federal government to protect their lives and cattle. Their requests for help were ignored for eight years, so the settlers took matters into their own hands. Because they did not distinguish between friendly Indians and raiders, the settlers killed many Indians in these years.

In 1867 Black Hawk signed a peace treaty with the Mormons, but different groups of Indians continued to raid the settlements. Federal troops arrived in 1872 and brought most of the attacks to an end.

UTE LEADERS



Wakara

WAKARA

Even as a child, Wakara was a respected hunter. Because he spoke Ute, Spanish, and English, he became a successful trader. He also negotiated between his people and the non-Indians who entered Utah.

At first, Wakara believed that the members of the Church of Jesus Christ of Latter-day Saints who entered the Salt Lake Valley in 1847 would be useful trading partners, and he kept the peace between the settlers and the Utes for many years. Tensions between the Utes and the settlers grew for many reasons. The Mormons, like other non-Indians who entered the Great Basin, carried diseases for which the Utes had no immunities. The towns that the settlers built disrupted the habitat of the plants and animals that the Utes depended on for food. Also, the Utah territorial government passed laws against horse and slave trading; this was a problem for Wakara because he and

his followers made a great deal of money in those businesses.

In 1853, with relations already strained, an argument escalated to violence, and one of Wakara's followers was killed. Wakara demanded to have the killer brought before him and was refused. Wakara and his brother Arapeen responded with a series of raids on Mormon settlements that came to be called the Walker War.

Both sides realized that the Walker War needed to end and a peace was arranged. Wakara agreed to peace and lived up to the treaty he had signed, though the federal government never formally recognized it. Wakara died of pneumonia on January 28, 1855.



SEVENTH GRADE ASSESSMENT

TEACHER BACKGROUND

This assessment tool was designed to objectively record the students' comprehension of certain vital information regarding the American Indians of Utah. Students will need to have had exposure to all five tribes either through the five *We Shall Remain* films, the five tribal lesson plans, or a combination of both. All questions should be within the grasp of a student who has had the material presented in one of these formats. Certain questions may be chosen by the teacher as more appropriate based on classroom experiences and focus of teaching.

OBJECTIVE

The student will be able to discern the correct answers to multiple choice questions based on comprehension of the materials presented on the American Indians of Utah.

TEACHER MATERIALS

Answer Key: *We Shall Remain* Films

Answer Key: Utah Indian Curriculum Guide Lessons

STUDENT MATERIALS

Unit Test: *We Shall Remain* Films

Unit Test: Utah Indian Curriculum
Guide Lessons

TIME FRAME

One forty-minute period

PROCEDURE

Present each student with the multiple-choice test.

ASSESSMENT / PRODUCTS

Test

VARIATIONS / EXTENSIONS

Students may work in teams to agree on the best answer to each question.



SEVENTH GRADE ASSESSMENT

ANSWER KEY: *WE SHALL REMAIN FILMS*

PAIUTE QUESTIONS

1. How many modern bands of Paiutes live in Utah?
b. 5
2. How did the Paiutes meet their food needs?
c. hunting, gathering, farming, and trade
3. When the U.S. government took the Paiutes off of the list of federally recognized tribes, this policy was called what?
a. termination
4. When the Paiutes were returned to the list of federally recognized tribes, the policy was called what?
b. restoration
5. Which is not a problem faced by the modern Paiute tribe?
c. too many people are fluent in the Paiute language

UTE QUESTIONS

6. When the Utes encountered the Spanish, the most important change to their lifestyle was what?
c. horse
7. Which was not a conflict between the Utes and Mormon settlers?
b. Bear River Massacre
8. Government agent Nathaniel Meeker tried to make the Utes become what?
a. farmers
9. Ute spirituality is most closely tied to what?
c. nature
10. The Utes celebrate the coming of spring with what celebration?
c. Bear Dance



SEVENTH GRADE ASSESSMENT

NAVAJO QUESTIONS

11. The Navajo homeland lies between what landforms?
b. four sacred mountains
12. The forced removal of the Navajos from their homeland was called what?
a. the Long Walk
13. Which Navajo leader was able to negotiate the return of the Navajos to their homeland?
b. Barboncito
14. Navajos who assisted with communication during World War II are known as what?
c. Code Talkers
15. Which of the following is not something that Navajo artists weave?
c. boondoggle

GOSHUTE QUESTIONS

16. The word “Goshute” means what?
b. ashes
17. The Goshutes used plants for what?
c. food, shelter, and medicine
18. During what season are Goshute creation stories told?
a. winter
19. Which is not a problem facing the Goshute tribe?
c. too much construction on Goshute land
20. How have the Goshute helped to preserve the names of their ancestors who have died?
a. creating new headstones



SEVENTH GRADE ASSESSMENT

NORTHWESTERN SHOSHONE QUESTIONS

21. “So-so-goi” or “Shoshone” means what?

b. ground walkers

22. Conflicts between the Shoshones and the Mormon settlers led to which event?

b. Bear River Massacre

23. How many members of the Northwestern band of the Shoshone joined the LDS Church in 1875?

c. all

24. The LDS Church set up a community called Washakie, where the Northwestern Shoshone learned to do what?

a. farm

25. How are the Shoshones using their homelands to generate green energy?

b. geothermal plants



SEVENTH GRADE ASSESSMENT

ANSWER KEY: UTAH INDIAN CURRICULUM GUIDE LESSONS

PAIUTE QUESTIONS

1. Which of the following women is not a Paiute leader?
c. Sacagawea
2. Which Paiute leader was the first American Indian woman to write a book and have it published?
b. Sarah Winnemucca Hopkins
3. Which Paiute leader has led the Southern Paiute of Utah through modern challenges?
a. Lora Tom
4. Which Paiute woman is leading the young people of the tribe by practicing and teaching cultural traditions?
b. Shanan Martineau
5. How are modern Paiute tribal chairmen/chairwomen chosen to lead their people?
a. election

UTE QUESTIONS

6. The war named after this leader involved the stealing of more than two thousand head of cattle.
a. Black Hawk
7. This Ute leader made a name for himself as a peacemaker and led the Utes from the reservation to make the government recognize the needs of his people.
c. Tabby-To-Kwanah
8. This Ute leader was known for his diplomacy and helped negotiate the release of the hostages during the Meeker incident.
a. Ouray
9. This leader worked to keep the peace between the Utes and the LDS settlers for many years, but conflicts began after the territorial government made laws that impacted Ute economic interests.
b. Wakara
10. This Ute leader met with President Hayes and President Grant while fighting for the rights of the Utes with the federal government.
a. Ouray



SEVENTH GRADE ASSESSMENT

NAVAJO QUESTIONS

11. The Miss Navajo competition challenges young women to learn all but which of the following subjects?

c. English grammar

12. The Miss Navajo crown is made of which materials?

c. silver and turquoise

13. The Miss Navajo competition started in which decade?

c. 1950s

14. Which animal is important to the Navajos' culture and economy and is incorporated into the knowledge Miss Navajo contestants are tested on?

c. sheep

15. Miss Navajo is expected to represent which quality for the Navajo Nation?

b. cultural awareness

GOSHUTE QUESTIONS

16. The Goshutes are known for their skills in which area?

b. horticulture

17. The ancestral lifestyle of the Goshutes depended upon which of these resources?

b. natural springs

18. Which of the following non-Indian groups did not travel through the Goshute homeland?

c. Russian settlers

19. Which was not a problem placed on the Goshutes by the intrusion into their lands by non-Indian people?

c. Goshute cattle were poached

20. Goshutes are known to have eaten all but which of the following foods?

b. polar bears



SEVENTH GRADE ASSESSMENT

NORTHWESTERN SHOSHONE QUESTIONS

21. The farm that the Northwestern Shoshones lived on after the Bear River Massacre was named for this leader.

b. Washakie

22. Shoshone leader Washakie is thought to have lived almost one hundred years. Which century did he live through?

b. 1800s

23. Which Shoshone leader was present at the Bear River Massacre but escaped alive?

a. Sagwitch

24. This Shoshone leader was known as a negotiator and a fierce warrior. His name means “the Rattler,” for the loud rattle he carried into battles.

c. Washakie

25. What did Washakie believe would be the modern “weapon my people need to protect them”?

c. education

UNIT TEST: *WE SHALL REMAIN* FILMS

NAME: _____ DATE: _____

Choose the best answer for each question

PAIUTE QUESTIONS**1. How many modern bands of Paiutes live in Utah?**

- a. 12
- b. 5
- c. 3

2. How did the Paiutes meet their food needs?

- a. just hunting and gathering
- b. hunting, gathering, and farming
- c. hunting, gathering, farming, and trade

3. When the U.S. government took the Paiutes off of the list of federally recognized tribes, this policy was called what?

- a. termination
- b. restoration
- c. assimilation

4. When the Paiutes were returned to the list of federally recognized tribes, the policy was called what?

- a. termination
- b. restoration
- c. assimilation

5. Which is not a problem faced by the modern Paiute tribe?

- a. geographic distances between bands
- b. prairie dogs
- c. too many people are fluent in the Paiute language

UTE QUESTIONS**6. When the Utes encountered the Spanish, the most important change to their lifestyle was what?**

- a. Spanish language
- b. sheep
- c. horse

7. Which was not a conflict between the Utes and Mormon settlers?

- a. Black Hawk War
- b. Bear River Massacre
- c. Walker War

8. Government agent Nathaniel Meeker tried to make the Utes become what?

- a. farmers
- b. sheep-herders
- c. brick-makers

9. Ute spirituality is most closely tied to what?

- a. a spiritual leader from the past
- b. a book of sacred teachings
- c. nature

10. The Utes celebrate the coming of spring with what celebration?

- a. Groundhog Festival
- b. Restoration Powwow
- c. Bear Dance



NAVAJO QUESTIONS

11. The Navajo homeland lies between what landforms?

- a. two rivers
- b. four sacred mountains
- c. the river and the ocean

12. The forced removal of the Navajos from their homeland was called what?

- a. the Long Walk
- b. the March of Pains
- c. the Navajo Trail

13. Which Navajo leader was able to negotiate the return of the Navajos to their homeland?

- a. Chipeta
- b. Barboncito
- c. Sarah Winnemucca Hopkins

14. Navajos who assisted with communication during World War II are known as what?

- a. Language Defenders
- b. Green Berets
- c. Code Talkers

15. Which of the following is not something that Navajo artists weave?

- a. baskets
- b. blankets
- c. boondoggle

GOSHUTE QUESTIONS

16. The word “Goshute” means what?

- a. the people
- b. ashes
- c. horse-riders

17. The Goshutes used plants for what?

- a. just food
- b. food and shelter
- c. food, shelter, and medicine

18. During what season are Goshute creation stories told?

- a. winter
- b. spring
- c. summer

19. Which is not a problem facing the Goshute tribe?

- a. loss of water
- b. threat to cutthroat trout habitat
- c. too much construction on Goshute land

20. How have the Goshutes helped to preserve the names of their ancestors who have died?

- a. creating new headstones
- b. painting a mural
- c. writing a play about them



NORTHWESTERN SHOSHONE QUESTIONS

21. “So-so-goi” or “Shoshone” means what?

- a. the people
- b. ground walkers
- c. the rattler

22. Conflicts between the Shoshones and the Mormon settlers led to which event?

- a. Black Hawk War
- b. Bear River Massacre
- c. Mountain Meadows Massacre

23. How many members of the Northwestern Band of the Shoshone joined the LDS Church in 1875?

- a. none
- b. half
- c. all

24. The LDS Church set up a community called Washakie, where the Northwestern Shoshone learned to do what?

- a. farm
- b. create pottery
- c. raise cattle

25. How are the Shoshones using their homelands to generate green energy?

- a. wind farm
- b. geothermal plants
- c. solar farm



UNIT TEST: UTAH INDIAN CURRICULUM PROJECT LESSONS

NAME: _____ DATE: _____

Choose the best answer for each question

PAIUTE QUESTIONS

1. Which of the following women is not a Paiute leader?

- a. Lora Tom
- b. Sarah Winnemucca Hopkins
- c. Sacagawea

2. Which Paiute leader was the first American Indian woman to write a book and have it published?

- a. Lora Tom
- b. Sarah Winnemucca Hopkins
- c. Sacagawea

3. Which Paiute leader has led the Southern Paiute of Utah through modern challenges?

- a. Lora Tom
- b. Sarah Winnemucca Hopkins
- c. Sacagawea

4. Which Paiute woman is leading the young people of the tribe by practicing and teaching cultural traditions?

- a. Sacagawea
- b. Shanana Martineau
- c. Sarah Winnemucca Hopkins

5. How are modern Paiute tribal chairmen/chairwomen chosen to lead their people?

- a. election
- b. inheritance
- c. draw names



UTE QUESTIONS

6. The war named after this leader involved the stealing of more than two thousand head of cattle.

- a. Black Hawk
- b. Wakara
- c. Ouray

7. This Ute leader made a name for himself as a peacemaker and led the Utes from the reservation to make the government recognize the needs of his people.

- a. Ouray
- b. Chipeta
- c. Tabby-To-Kwanah

8. This Ute leader was known for his diplomacy and helped negotiate the release of the hostages during the Meeker incident.

- a. Ouray
- b. Black Hawk
- c. Wakara

9. This leader worked to keep the peace between the Utes and the LDS settlers for many years, but conflicts began after the territorial government made laws that impacted Ute economic interests.

- a. Black Hawk
- b. Wakara
- c. Chipeta

10. This Ute leader met with President Hayes and President Grant while fighting for the rights of the Utes with the federal government.

- a. Ouray
- b. Tabby-To-Kwanah
- c. Wakara

NAVAJO QUESTIONS

11. The Miss Navajo competition challenges young women to learn all but which of the following subjects?

- a. traditional Navajo skills
- b. Navajo history
- c. English grammar

12. The Miss Navajo crown is made of which materials?

- a. gold and diamonds
- b. leather and feathers
- c. silver and turquoise

13. The Miss Navajo competition started in which decade?

- a. 1990s
- b. 1880s
- c. 1950s

14. Which animal is important to the Navajos' culture and economy and is incorporated into the knowledge Miss Navajo contestants are tested on?

- a. hawk
- b. coyote
- c. sheep

15. Miss Navajo is expected to represent which quality for the Navajo Nation?

- a. beauty
- b. cultural awareness
- c. fashion design

GOSHUTE QUESTIONS

16. The Goshutes are known for their skills in which area?

- a. horse training
- b. horticulture
- c. pottery

17. The ancestral lifestyle of the Goshutes depended upon which of these resources?

- a. horses
- b. natural springs
- c. sheep

18. Which of the following non-Indian groups did not travel through the Goshute homeland?

- a. Pony Express
- b. Overland Stage
- c. Russian settlers

19. Which was not a problem placed on the Goshutes by the intrusion into their lands by non-Indian people?

- a. natural springs fenced in
- b. game animals frightened or hunted off
- c. Goshute cattle were poached

20. Goshutes are known to have eaten all but which of the following foods?

- a. rabbits
- b. polar bears
- c. insects

NORTHWESTERN SHOSHONE QUESTIONS

21. The farm that the Northwestern Shoshone lived on after the Bear River Massacre was named for this leader.

- a. Sagwitch
- b. Washakie
- c. Ouray

22. Shoshone leader Washakie is thought to have lived almost one hundred years. Which century did he live through?

- a. 1700s
- b. 1800s
- c. 1900s

23. Which Shoshone leader was present at the Bear River Massacre but escaped alive?

- a. Sagwitch
- b. Washakie
- c. Bear Hunter

24. This Shoshone leader was known as a negotiator and a fierce warrior. His name means “the Rattler,” for the loud rattle he carried into battles.

- a. Bear Hunter
- b. Sagwitch
- c. Washakie

25. What did Washakie believe would be the modern “weapon my people need to protect them”?

- a. guns
- b. fences
- c. education





SOVEREIGNTY

The Goshutes, Utes, Navajos, Northwestern Shoshones, and Paiutes are more than just groups of people who share cultural traits; each is also a sovereign nation that existed long before non-Indians came to the western United States. Though the actual practice of sovereignty by Indian nations has been complicated by the various ways the U.S. federal government, state governments, and non-Indian individuals have viewed native people's unique legal status, asserting and protecting sovereignty remains a vital issue to Utah's Indian nations.

These lesson plans, designed to coordinate with the existing state and national standards for high social studies curriculum, focus on the theme of sovereignty. They include lessons that are broad in scope, looking at sovereignty in Indian communities across what is now the United States and throughout Utah, and five lessons that focus on specific issues of sovereignty that affect each of Utah's Indian nations. These issues include struggles over land and natural resources that have their basis in history but are also very much a part of modern life for Utah's Indian tribes.





AN INTRODUCTION TO AMERICAN INDIAN HISTORY

RETHINKING MANIFEST DESTINY: WESTWARD EXPANSION AND AMERICAN INDIAN SOVEREIGNTY

TEACHER BACKGROUND

While commenting on the annexation of Texas in 1845, Democratic journalist John L. O’Sullivan wrote that it was, “the fulfillment of our manifest destiny to overspread the continent allotted by Providence.” At that time, many Americans agreed with Sullivan, assuming that it was the divine right of those of European descent to settle America from sea to shining sea. As white Americans pushed westward throughout the nineteenth century, the rights of the American Indians were rarely considered. While the settlers who came to the Salt Lake Valley in the mid-nineteenth century migrated west for a variety of complicated reasons, the ideology of manifest destiny was evident in the history of white settlement in Utah and had devastating consequences for Utah’s Indians.

OBJECTIVE

The student will be able to weigh the events of history influenced by the assumption of manifest destiny by examining the underlying concepts and points of view involved.

TEACHER MATERIALS

At a Glance: Manifest Destiny from the American Indian Perspective

We Shall Remain: The Ute (chapter 2, 3:25–8:19)

We Shall Remain: The Northwestern Shoshone (chapter 2, 2:19–11:32)

We Shall Remain: The Navajo (chapter 2, 5:27–9:02)

We Shall Remain: The Goshute (chapter 2, 8:55–17:00)

STUDENT MATERIALS

John L. Sullivan Describes America’s “Manifest Destiny”

The Domínguez-Escalante Expedition Encounters a Band of Utes

Heinrich Lienhard Describes the Salt Lake Valley

Henry Smith’s Account of Chief Seattle’s Oration

William Clayton Describes Mormon Settlement of Utah

Toney Tillohash Discusses Paiute Relations with Mormon Settlers

Connor Chapoose Discusses Tensions with Mormon Settlers

Washakie LDS Ward

Ute Group in Salt Lake City

ADDITIONAL MATERIALS NEEDED

Copy paper

Dictionary

Textbook

TIME FRAME

One period with homework



AN INTRODUCTION TO AMERICAN INDIAN HISTORY

PROCEDURE

Give each student a sheet of blank copy paper to fold into four boxes. Have them write the word “destiny” across the top of the first box. Give them two minutes to brainstorm in that box on the meaning of the word destiny. (Depending upon time this may be a Think-Pair-Share.)

Have students title the next box “history.” This box is for brainstorming on the question of “Does destiny play a role in the events of U.S. history?” (Think-Pair-Share)

The third box should be titled “manifest.” Have a student look up this word in the dictionary and share the definition with the class to record in the box. (You may need to direct them to the definition that will be the most useful.)

The last box on the front side is for the definition of “manifest destiny” from the textbook glossary. On the backside of the page have the students find four references to manifest destiny in their textbooks. Each box can contain one reference page number, a short description, a notation as to whether the information available is fact or opinion, and the point of view offered on the event.

Each student now has a prewriting guide to write a five-paragraph document-based question evaluating the impact of manifest destiny on Indian cultures. Although most of the documents focus on Utah, instruct your students to keep the national context in mind.

ASSESSMENT/PRODUCTS

Pre-write page

Essay

VARIATIONS/EXTENSIONS

Students can search www.UtahIndians.org to find documents to create their own DBQ on this theme.

Students can be split into groups representing differing historical points of view to debate the impact of manifest destiny.

Students can reflect on the religious themes that led to the conflict between the Wampanoag and the Pilgrims as shown in *We Shall Remain: After the Mayflower* (chapters 7, 8, 9) and how they compare with the religious themes of manifest destiny. This could be a discussion or an essay.

Students can discuss how Andrew Jackson’s actions, as shown in *We Shall Remain: Trail of Tears* (chapter 4), facilitated manifest destiny and the settlement of the American West.

The events of *We Shall Remain: Geronimo* (chapters 2, 7) are geographically relevant to manifest destiny in Utah. Have students compare the situations.

Have students debate whether the events of 1973, as shown in *We Shall Remain: Wounded Knee* (chapter 6, 7), can be considered the final acts of manifest destiny.



AN INTRODUCTION TO AMERICAN INDIAN HISTORY

ADDITIONAL REFERENCES

Alley, John R., Jr. "Prelude to Dispossession: The Fur Trade's Significance for the Northern Utes and Southern Paiutes." *Utah Historical Quarterly* 50 (Spring 1982): 104–23.

Reeve, W. Paul. *Making Space on the Western Frontier: Mormons, Miners, and Southern Paiutes*. Chicago and Urbana: University of Illinois, 2006.

STANDARDS ADDRESSED

State Standards

High School – United States History II: 1/3/a&e

High School – United States Government and Citizenship: 3/1/c; 4/3/a; 6/1/c

Accreditation Competencies

Social and Civic Responsibility/Demonstrates an appreciation of diversity and interdependence of all people/Understands the history, people, and traditions that have shaped local communities, nations, and the world

NCSS Standards

High School: 1/b&f; 2/c,d&e; 3/h,i&k; 4/g; 5/a&e; 6/f



AN INTRODUCTION TO AMERICAN INDIAN HISTORY

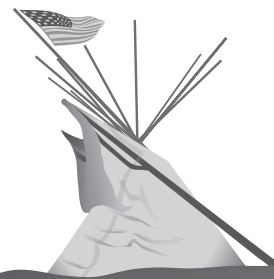
AT A GLANCE: MANIFEST DESTINY FROM THE AMERICAN INDIAN PERSPECTIVE

Newspaper editor John L. O'Sullivan first coined the phrase "manifest destiny" in an 1845 editorial wherein he argued that it was America's "manifest destiny to overspread the continent allotted by Providence for the free development of our yearly multiplying millions." Historians have since used the term to characterize the expansionistic exuberance that typified the 1840s. By that point, white Americans had come to believe that both geographic expansion and population growth were a part of the national character. The United States had doubled in size with the addition of the Louisiana Purchase territory in 1803. James K. Polk ran for the presidency on an expansionist platform, and the U.S. would nearly double in size again with the annexation of Texas in 1845, the settlement of the Oregon boundary dispute with Britain in 1846, and the acquisition of what would come to be called the American Southwest following the U.S.-Mexican War in 1848. During the same time period, the population of the United States quadrupled. As O'Sullivan articulated it, and many Americans came to believe it, God seemed to destine that the United States span North America from coast to coast. As settlers spread across the continent to occupy these new lands, they brought Anglo-centric worldviews that caused them to perceive the indigenous peoples they encountered in negative terms, which ultimately produced devastating land and population losses for Native Americans. In Utah, the story was no different.

Even though "manifest destiny" is most specifically applicable to the United States in the 1840s, it can be broadly defined to include any nation's impe-

rialistic and expansionistic thrusts. In this regard, Indians in the area that would come to be called Utah, encountered expansionistic ideals first with the Spanish imperialists and then with English, American, and French fur traders and trappers (for more information on this earlier period see "Rethinking First Contact: The Effects of European Arrival on the Established Cultures of North America"). Then, in the 1840s, non-Indian emigrants began to traverse Utah on their way to the West Coast. In 1841, a portion of the Bartleson-Bidwell Party became the first non-Indians to bring overland wagons through Utah. Government explorer John C. Fremont was not far behind. Fremont was married to Jessie Benton, daughter of Senator Thomas Hart Benton from Missouri, an ardent expansionist who ensured that his son-in-law's explorations were well funded and that they would enjoy immediate government publication. Three of Fremont's five western explorations took him to Utah, and his findings were published and widely read. Fremont greatly expanded the available knowledge about western lands and their potential for settlement. Before departing for the West from Illinois members of the Church of Jesus Christ of Latter-day Saints (commonly called the Mormons) read Fremont's report and used it to determine potential settlement locations.

In 1846, one year before the Mormon migration, an enterprising western promoter named Lansford W. Hastings persuaded four overland parties to leave the well-worn Oregon/California trail and take a proposed "cutoff" across the south end of the Great Salt Lake and the salt des-



AN INTRODUCTION TO AMERICAN INDIAN HISTORY

ert. It proved an ill-conceived plan, as the area was not conducive to wagon travel. The last of the groups Hastings attracted to his cutoff was the ill-fated Donner Party, but the less-well-known Lienhard Party preceded the Donner group across Utah. Heinrich Lienhard, a young Swiss immigrant for whom the party was named, wrote in his journal of the impressive natural resources that the Salt Lake Valley seemed to offer. He suggested that he might have been tempted to stay and settle “had there been a single family of white men to be found living here.”

The perceived isolation of the Great Basin, kept most overland immigrants moving westward, while it was that very isolation that attracted the Mormons to stay. Both perspectives failed to recognize the region’s Native American peoples as having long-standing claims and deep cultural ties to the land. America’s agents of manifest destiny tended to ignore or dismiss Indian occupation, choosing instead to see the West as a blank slate waiting to be “civilized.” Because the Protestant majority in America viewed the Mormons themselves as uncivilized, heathen, and barbaric, the Utah manifest destiny story sometimes diverged from the national narrative, but it was also bleakly conventional.

Mormons differed from other overland migrants in important ways. They were, on average, poorer than the middle-class migrants who went to California and Oregon, they were not voluntary migrants but were forced from their homes, and they migrated as an entire people. Rather than agents pushing American progress, individualism, and acquisitiveness forward, Mormons saw themselves as builders of a communal and godly kingdom. They were religious refugees seeking isolation and a place where they could withdraw

from the world, economically, as well as spiritually. Despite these differences, the end result for the Native Americans was the same: they suffered loss of land and population and were removed to reservations.

As historian John R. Alley argues, both the Utes and Southern Paiutes initially welcomed Mormon settlers but for different reasons. The Utes saw Mormons as permanent trading partners. No longer would they have to go to Spanish settlements or wait for caravans along the Old Spanish Trail. The Southern Paiutes also invited the Mormons to settle because they saw the Mormons as a potential buffer against Ute slave raids and hoped to gain access to Euro-American material goods which the Utes had long used against them.

Utah’s indigenous people did not fully understand the sheer numbers of Mormon settlers that would pour into the Great Basin during the last half of the nineteenth century. The Mormon doctrine of “the gathering” motivated converts to migrate to Utah and brought an influx of settlers from the eastern United States, Canada, Britain, and northwestern Europe. By 1860 over 42,000 Mormons had migrated to Utah Territory. They soon spread out across the Great Basin to occupy traditional Native American hunting, fishing, gathering, farming, and camping locales. By the time of his death in 1877, Brigham Young had directed the founding of over three hundred Mormon communities in the Intermountain West, making him one of America’s foremost colonizers.

Native Americans experienced this colonization as a devastating series of events that dramatically changed their ways of life. Mormon settlers



AN INTRODUCTION TO AMERICAN INDIAN HISTORY

brought diseases for which native peoples had no immunity. Mormon settlement also produced crippling land loss and diminished access to and availability of natural resources. As the Mormon population increased, the Native American population diminished. An estimated 20,000 Native Americans occupied Utah on the eve of the Mormon arrival; by 1900 the native population had dropped to about 2,000—a ninety percent decline over fifty years. It would not be until the mid 1980s that the population of Utah's indigenous peoples would recover to its pre-settlement level.

Naturally, conflict erupted between Mormons and Native Americans. After Mormons occupied Utah Valley in 1849, settlers and Indians fought. Brigham Young authorized a limited extermination before he finally concluded in 1852 that "it is cheaper to feed the [Native Americans] than it is to fight them." Even still, the Mormon attempt

to curtail the Ute slave trade and settlers' pressure on Ute lands and resources erupted into the Walker War. The Black Hawk War, which involved the Utes and some Navajos and Paiutes, followed. Although Utah's tribes were able to resist for a time, eventually all were removed from their ancestral lands and confined to reservations. The devastating ramifications of manifest destiny played out across Utah and reverberated into the twentieth century.

Viewed from the Indian perspective, the story of manifest destiny is tragic. However, it also demonstrates Indians' remarkable resilience and persistency. In the twenty-first century, Utah's Native American population is growing. In 2005 about 33,000 Native Americans lived in Utah, comprising about 2 percent of the state's population. Tribes occupy about 4 percent of the land in the state.

JOHN L. SULLIVAN DESCRIBES AMERICA'S "MANIFEST DESTINY"

Newspaper editor John L. O'Sullivan first coined the phrase "manifest destiny" in an 1845 editorial wherein he argued that it was America's "manifest destiny to overspread the continent allotted by Providence for the free development of our yearly multiplying millions." Here he describes the reasons he believes white Americans are so exceptional.

The American people having derived their origin from many other nations, and the Declaration of National Independence being entirely based on the great principle of human equality, these facts demonstrate at once our disconnected position as regards any other nation; that we have, in reality, but little connection with the past history of any of them, and still less with all antiquity, its glories, or its crimes. On the contrary, our national birth was the beginning of a new history, the formation and progress of an untried political system, which separates us from the past and connects us with the future only; and so far as regards the entire development of the natural rights of man, in moral, political, and national life, we may confidently assume that our country is destined to be the great nation of futurity.

It is so destined, because the principle upon which a nation is organized fixes its destiny, and that of equality is perfect, is universal. . . . What friend of human liberty, civilization, and refinement, can cast his view over the past history of the monarchies and aristocracies of antiquity, and not deplore that they ever existed? What philanthropist can contemplate the oppressions, the cruelties, and injustice inflicted by them on the masses of mankind, and not turn with moral horror from the retrospect?

America is destined for better deeds. It is our unparalleled glory that we have no reminiscences of battle fields, but in defence of humanity, of the oppressed of all nations, of the rights of conscience, the rights of personal enfranchisement. Our annals describe no scenes of horrid carnage, where men were led on by hundreds of thousands to slay one another, dupes and victims to emperors, kings, nobles, demons in the human form called heroes. We have had pa-

triot to defend our homes, our liberties, but no aspirants to crowns or thrones; nor have the American people ever suffered themselves to be led on by wicked ambition to depopulate the land, to spread desolation far and wide, that a human being might be placed on a seat of supremacy. . . .

We are the nation of human progress, and who will, what can, set limits to our onward march? Providence is with us, and no earthly power can. . . .

Yes, we are the nation of progress, of individual freedom, of universal enfranchisement. Equality of rights is the cynosure of our union of States, the grand exemplar of the correlative equality of individuals; and while truth sheds its effulgence, we cannot retrograde, without dissolving the one and subverting the other. We must onward to the fulfilment of our mission—to the entire development of the principle of our organization—freedom of conscience, freedom of person, freedom of trade and business pursuits, universality of freedom and equality. This is our high destiny, and in nature's eternal, inevitable decree of cause and effect we must accomplish it. All this will be our future history, to establish on earth the moral dignity and salvation of man—the immutable truth and beneficence of God. For this blessed mission to the nations of the world, which are shut out from the life-giving light of truth, has America been chosen; and her high example shall smite unto death the tyranny of kings, hierarchs, and oligarchs, and carry the glad tidings of peace and good will where myriads now endure an existence scarcely more enviable than that of beasts of the field. Who, then, can doubt that our country is destined to be the great nation of futurity?

John L. O'Sullivan, "The Great Nation of Futurity," *The United States Democratic Review* 6, no. 23 (1845): 426–30

THE DOMÍNGUEZ-ESCALANTE EXPEDITION ENCOUNTERS A BAND OF UTES

The Domínguez-Escalante expedition began in July 1776 and was led by two Spanish padres, Francisco Atanasio Domínguez and Silvestre Veléz de Escalante, who wanted to establish a trade route from the Spanish colony at Santa Fe to the newly founded colony on the west coast at Monterey. Spanish officials were also interested in finding potential converts to Christianity, exploring Spain's northern frontier, and learning of its peoples, plants, and animals. Spanish accounts of this expedition provided the earliest historical record of many of Utah's Native Americans.

“On the 29th, about ten in the morning, five Sabuagana Yutas, yelling loudly, let themselves be seen on top of some hills on the other side. We figured them to be those whom we had sent to be sought out, but as soon as they arrived where we were we realized that they were not from among those summoned. We gave them wherewith to eat and smoke, but after a long parley—its subject being the quarrels they had been having this summer with the Yamparica Comanches [possibly Comanche, Eastern Shoshone, or a different band of Ute Indians]—we could not draw out of them anything useful for our plan, because theirs was to fill us with fear by exaggerating the danger to which we were exposing ourselves of being killed by the Comanches if we continued our course. We refuted the validity of these pretenses, by which they were trying to stop us from going ahead, by telling them that our God, who is everyone's, would defend us if we should happen to run into these foes.”

Fray Angelico Chavez, trans., *The Domínguez-Escalante Journal: Their Expedition through Colorado, Utah, Arizona, and New Mexico in 1776*, ed. Ted J. Warner (Provo, Utah: Brigham Young University Press, 1976), 27.

HEINRICH LIENHARD DESCRIBES THE SALT LAKE VALLEY

Heinrich Lienhard, a young Swiss immigrant, traveled through the Salt Lake Valley with an emigrant train in 1846. He wrote in his journal of the impressive natural resources that the Salt Lake Valley seemed to offer.

On the 7th [of August 1846] we reached the flat shore of the magnificent Salt Lake, the waters of which were clear as crystal, but as salty as the strongest salt brine. It is an immense expanse of water and presents to the eye in a northeasterly [northwesterly] direction nothing but sky and water. In it there are a few barren islands which have the appearance of having been wholly burnt over. The land extends from the mountains down to the lake in a splendid inclined plane broken only by the fresh water running down from ever-flowing springs above. The soil is a rich, deep black sand composition [loam] doubtless capable of producing good crops. The clear, sky-blue surface of the lake, the warm sunny air, the nearby high mountains, with the beautiful country at their foot, through which we on a fine road were passing, made on my spirits an extraordinarily charming impression. The whole day long I felt like singing and whistling; had there been a single family of white men to be found living here, I believe that I would have remained. Oh, how unfortunate that this beautiful country was uninhabited!

Heinrich Lienhard's journal, as quoted in William Mulder and A. Russell Mortensen, eds., *Among the Mormons: Historic Accounts by Contemporary Observers* (Lincoln: University of Nebraska Press, 1973), 224.

HENRY SMITH'S ACCOUNT OF CHIEF SEATTLE'S ORATION

The following is the oration allegedly spoken by Chief Seattle, leader of the Duwamish and Suquamish Indians of Puget Sound, to Isaac Ingalls Stevens, governor of the Washington Territory, in 1854 or 1855. Physician Henry Smith was supposedly present for Seattle's speech, and he wrote it down in 1887. However, because over three decades passed before Smith wrote out his account, it is unclear to this day whether these words should be attributed to Chief Seattle or Henry Smith. Depending on its source, the speech says different things about the meaning of manifest destiny.

Yonder sky that has wept tears of compassion upon our fathers for centuries untold. . . . The son of the White Chief says his father sends us greetings of friendship and good will. This is kind of him, for we know he has little need of our friendship in return because his people are many. They are like the grass that covers the vast prairies, while my people are few: they resemble the scattering trees of a storm-swept plain. . . . There was a time when our people covered the whole land as the waves of a wind-ruffled sea covers its shell-paved floor, but that time has long since passed away with the greatness of tribes almost forgotten. . . . When the last Red Man shall have perished, and the memory of my tribe shall have become a myth among the white man, these shores will swarm with the invisible dead of my tribe, and when your children's children think themselves alone in the field, the store, the shop, or in the silence of the pathless woods, they will not be alone. . . . The White Men will never be alone. Let him be just and deal kindly with my people, for the dead are not powerless— Dead—I say? There is no death. Only a change of worlds.

Henry A. Smith, "Chief Seattle's 1854 Oration," *Seattle Sunday Star*, Oct. 29, 1887, as quoted in T. C. McLuhan, *Touch the Earth: A Self Portrait of Indian Existence* (New York: Promontory Press, 1971).

WILLIAM CLAYTON DESCRIBES MORMON SETTLEMENT OF UTAH

The following is an excerpt from William Clayton's journal written on July 22, 1847 overlooking the Salt Lake Valley. Clayton was an English convert to Mormonism and was a part of the first group of Mormons to enter the Salt Lake Valley.

For my own part I am happily disappointed in the appearance of the valley of the Salt Lake, but if the land be as rich as it has the appearance of being, I have no fears but the Saints can live here and do well while we will do right. When I commune with my own heart and ask myself whether I would choose to dwell here in this wild looking country amongst the Saints surrounded by friends, though poor, enjoying the privileges and blessings of the everlasting priesthood, with God for our King and Father; or dwell amongst the gentiles with all their wealth and good things of the earth, to be eternally mobbed, harassed, hunted, our best men murdered and every good man's life continually in danger, the soft whisper echoes loud and reverberates back in tones of stern determination; give me the quiet wilderness and my family to associate with, surrounded by the Saints and adieu to the gentile world till God says return and avenge you of your enemies.

William Clayton's Journal, as quoted in William Mulder and A. Russell Mortensen, eds., *Among the Mormons: Historic Accounts by Contemporary Observers* (Lincoln: University of Nebraska Press, 1973), 225–26.

TONEY TILLOHASH DISCUSSES PAIUTE RELATIONS WITH MORMON SETTLERS

F: Were these people [Kanab-area cattle ranchers] pretty good to the Indians?

T: Oh yeah, they pretty good.

F: Did they help people along with food and everything?

T: Oh, they give them work on the farm. They little farms, and let them work there. They want to move. The government want 'um move all the Kaibabs. They move them over into San Juan out that way. They say they going to move over there in San Juan, Utah.

F: Over there around Blanding maybe?

T: Yeah, right there on the Colorado, on the Colorado River.

F: And did the Mormons favor this?

T: There was Dave Wooley, and he says he can't move 'um. He says they belong to us. This is the way they were raised. They gonna—we not going to send them away. Like that, they say that's our helper. They gonna stay right here. They told them, you know, that a government man they can't move 'um. So they leave us alone.

F: Is that when they established the reservation at Moccasin?

T: Yeah, that's when. Not him. This a different, different man. They was just a little school there. Day school was abolished over that, over into Shivwit. Then they move it to, oh, to Panguitch. The little—Panguitch below the Panguitch cities, towns.

F: Yes, in those early days did the Mormons try to get the Indians to follow their religion?

T: Who?

F: Did the Mormons try to get the Indians to become Mormons?

T: Oh yes, I'm a Mormon.

F: Yes.

T: Yeah, they baptize kids when they get, oh, eight years old. A lot of them got baptized.

F: Did they follow that religion, the Indian people, or did they keep their own?

T: Both the Indians and the Mormon people, too. Some of them are Indians. They go out to Mormon bishop. Bishop—that a bishop, Indian bishop.

F: A special Indian bishop?

T: Yeah, Mormon bishop. They call 'um 'bishop.' He's right there, farm, on the reservation, but he lives down in St. George now, right here, over on the left side.

F: You don't know his name?

T: Yes, Stewart Snow.

F: Oh.

T: You know him?

F: No, but I've heard his name.

T: But he belong to the Shivwit. He live with us. His house there.

Toney Tillohash, interview with Kay Fowler, June 16, 1967, St. George, Utah, Doris Duke American Indian Oral History Project, American West Center, University of Utah, t.s., 8–9, 12–13.

CONNOR CHAPOOSE DISCUSSES TENSIONS WITH MORMON SETTLERS

B: Well, Connor, . . . would you discuss with me a little bit how you think the Utes feel about whites in general, and how do you think they felt toward the whites when they first came in contact with the whites, and how that feeling has changed, if it has, over the years since then?

C: Well, I think, Jack, one of my comments on that is that I've always referred to it as I've heard so many of our councilmen comment to a party that appeared before meetings with our older Indians. They always asked at these meetings, "Are you a white man or a Mormon?" Some place in their line of thinking or to their knowledge or experience they believed they had been mistreated by so-called Mormons. When they tried to work with them other than by tricks and other means, they were more or less distrustful of so-called Mormons. But I would say, as far as we say a white person, I think Mormons were just as white as white people, but in beginning those meetings, they would ask that question, "Are you a Mormon or a white man?" I guess there was two distinctions in their meanings there, because they wouldn't trust the so-called Mormon, if he was representing the Mormons. The Indian was not in a position to do business with the Mormons at all, because some place, some where, they had done wrong. . . .

B: Do you know of any reason why this should have been the case?

C: Yes, as I said, the Mormons had mistreated them, and they thought they would not trust them.

B: After the Mormons came into the valley here, they mistreated the Indians?

C: Yes. At the same time that they said they were doing right, I think a lot of them in the histories there, they did discredit themselves. They did much things as were wrong. They falsified their statements and their manners, and their rulings that the Indians were savages and hostile. But they're the ones that damned themselves by disguising themselves as Indians and even killed their own people in order just to discredit the Indians so they could say it was Indians.

B: I see.

C: I think that was one of the main things. They disguised themselves to gain possession of certain things which the Indians were disqualified for. Of course, on the Mormons' side, they did make it look like the Indians were the ones doing this, when they were the ones doing one of the most savage acts themselves and discrediting the Indians who weren't actually doing it. Thinking up these schemes to possess certain things, and they done it through false intent to discredit the Indians. So that was the reason the Indians did feel awfully strong against the Mormons at the time.

Connor Chapoose, interview with John Boyden, Sept. 16, 1960, Salt Lake City, Utah, interview no. 8, Doris Duke American Indian Oral History Project, American West Center, University of Utah, t.s., 22-24.

WASHAKIE LDS WARD



The Washakie settlement was a farm established in the 1880s by members of the Northwestern Band of the Shoshone and officials from the LDS Church. This photo shows members of the Washakie LDS ward meeting with Mormon Church officials in Salt Lake City, April 5, 1931.

UTE GROUP IN SALT LAKE CITY



This photo shows a group of Utes in front of the Zion's Cooperative Mercantile Institution in Salt Lake City, circa 1870. The Utes display their weapons and horses.



AN INTRODUCTION TO UTAH'S INDIAN HISTORY

LIVING IN TWO WORLDS? BEING INDIAN IN UTAH

TEACHER BACKGROUND

Utah's tribal nations hold a sovereign status that is independent of the state of Utah. As a result, Utah's American Indians are citizens of their native nations, of the state of Utah, and of the United States. Affiliation with multiple political bodies has complicated political and cultural implications. In addition to membership in their tribes, Utah's Indians are both Utahns and Americans, but their relationship to the state and nation is marked by a legacy of maltreatment that began with white expansion into their tribes' sovereign territories. (For more on the history of settlement and its relationship to Indian sovereignty, see the "Rethinking Manifest Destiny" lesson plan and Appendix B.)

This lesson plan illuminates some of the challenges contemporary native people face in navigating their ties to sovereign Indian nations, the state, and the U.S., a situation often called "living in two worlds," although the reality for most is more complex than the bifurcation this term suggests.

OBJECTIVE

The student will be able to perceive the challenges of navigating multiple cultures faced by contemporary Indians.

TEACHER MATERIALS

At a Glance: Sovereignty, Tribal Culture, and "Living in Two Worlds"

We Shall Remain: The Paiute (7:43–10:10; 20:50–23:18; 24:30–26:10)

We Shall Remain: The Ute (15:00–17:30; 23:30–25:28)

We Shall Remain: The Goshute (4:40–17:00; 22:03–25:18)

We Shall Remain: The Navajo (9:40–10:30; 24:00–25:30)

We Shall Remain: The Northwestern Shoshone (13:06–18:15; 21:30–23:30)

STUDENT MATERIALS

Venita Taveapont Interview,

We Shall Remain: The Ute

Ella Cantrell and Candace Bear Interviews,

We Shall Remain: The Goshute

Patty Timbimboo-Madsen Interview,

We Shall Remain: The Northwestern Shoshone

Jennifer Denetdale and Joe Shirley Interviews,

We Shall Remain: The Navajo

Travis Parashonts Interview,

We Shall Remain: The Paiute

TIME FRAME

One or two class periods with homework



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PROCEDURE

Allow the class to watch the clips that address the issues of “living in two worlds” in the Paiute, Ute, Northwestern Shoshone, Navajo and Goshute *We Shall Remain* films.

Discuss the clips to reinforce the human element of this political and cultural situation. How does navigating multiple cultures impact the individuals shown in the films?

Have students search the internet to find articles that suggest how Indians have grappled with “living in two worlds.” Instruct them to pay close attention to the issues of Indian tribal sovereignty and self-governance and the way these issues relate to the political, cultural, social, and economic challenges that come with “living in two worlds.” If possible, you should require a number of articles about a number of different tribes; samples from tribal newspapers or websites, such as www.indianz.com and www.indiancountrytoday.com; and coverage that compares Utah-based issues to those in other western states or other regions, which can be found at websites like www.hcn.org.

Have students develop a product to report on their findings—this could be an essay, a PowerPoint presentation, a debate, a chart or bulletin board, or a zine. You may choose to have this product submitted as graded homework or presented in the following class (thereby extending the time requirement for this lesson); or, if the product is focused on Utah tribes, you may use it to frame subsequent classes on the sovereignty issues of the Goshutes, Paiutes, Northwestern Shoshones, Navajos, and Utes.

ASSESSMENT/PRODUCTS

Article choice and number

Chosen product

VARIATIONS/EXTENSIONS

Split students into five groups and have each group read one of the supplied interview excerpts. Have them make an argument about what it means to “live in two worlds” based on that source.

Invite a guest speaker to address issues not covered by student research.

Have students use chosen products to teach this issue to a seventh grade class learning Utah history.

ADDITIONAL REFERENCES

McCool, Daniel, Susan M. Olson, and Jennifer L. Robinson. *Native Vote: American Indians, the Voting Rights Act, and the Right to Vote*. New York: Cambridge University Press, 2007.

Child, Brenda. *Boarding School Seasons: American Indian Families, 1900–1940*. Lincoln: University of Nebraska Press, 1998.

Cuch, Forrest S., ed. *A History of Utah's American Indians*. Logan: Utah State University Press, 2000.



AN INTRODUCTION TO UTAH'S INDIAN HISTORY

STANDARDS ADDRESSED

State Standards

High School – United States Government and Citizenship: 3/1/c; 3/2/d; 4/3/a

Accreditation Competencies

Thinking and Reasoning/Integrates new learning with existing knowledge and experiences/Uses various reading and writing strategies to organize, interpret, analyze, and comprehend information; Social and Civic Responsibility/Demonstrates an appreciation of diversity and interdependence of all people/Analyzes diverse viewpoints of social and civic issues in local, regional, and global events

NCSS Standards

High School: 1/a-f; 4/c,e&f; 5/a,b&d;10/c



AN INTRODUCTION TO UTAH'S INDIAN HISTORY

AT A GLANCE: SOVEREIGNTY, TRIBAL CULTURE, AND “LIVING IN TWO WORLDS”

This lesson explores how Utah's Indians negotiate their place in Utah and the United States. As members of tribes, they are part of sovereign aboriginal nations that predate the United States. This means that they belong to a group that can govern itself independently from federal, state, and local governments. Sovereignty for these five nations is rooted in ancient ties to their homelands and traditional cultural practices and resides, in part, on articulated agreements between tribes and the federal government, in tribes' explicit pronouncements of sovereignty as written into formal governmental constitutions, and in tribes' powers to control their membership. It is important to remember that each of the tribes represented in this curriculum guide have distinct histories of sovereign relations with the U.S. and the states, and they articulate aspects of their sovereignty in distinct ways.

Although members of a political entity that possesses inherent sovereignty in its relationship to state and federal governments, Utah's Indians also are part of life in Utah and in rest of the United States. Contrary to the perception of some non-Indians, being a tribal member does not exclude one from being a citizen of the United States or participating in state and city activities. The Indian Citizenship Act of 1924 formally conveyed American citizenship to American Indians and confirmed their right to vote in both tribal elections and state/local government elections. Unfortunately, the act was not uniformly applied; Utah, for instance, did not allow Indians to vote until the 1950s, making it one of the last states

to do so.

Utah's failure to grant Indians the vote prior to the 1950s—despite the federal ruling—is in keeping with a history of marginalization that has profoundly shaped the experience of being Indian in Utah. Historically, many non-Indians viewed Indians as inferior to white Europeans and Americans. The doctrine of white superiority supported the idea that it was legitimate to take away vast tracts of Indians' original territory and place Indians on reservations.

The settlement of Utah, contrary to popular belief, was in many ways typical of the national story. In his introduction to *A History of Utah's American Indians*, Forrest Cuch, the director of the Utah's Division of Indian Affairs and a Ute educator, identifies two major “myths” about Utah history: that “no one” lived in Utah prior to Mormon settlement and that after settlement, Utah's American Indians received better treatment than Indians in other states. Both assumptions about the state's past are inaccurate and deny Utah Indians their rightful place in the state's history. The second assumption is particularly damaging because it masks the mistreatments and injustices that Utah's Indians suffered. Indeed, as Cuch points out, “in the case of the Bear River Massacre . . . treatment was even more harsh and severe than what was experienced by Indians residing in other states.”

Ironically, while most whites did not want Indians in their midst, they also believed that



AN INTRODUCTION TO UTAH'S INDIAN HISTORY

Indians should be forced to assimilate into Euro-American culture, and starting at the end of the nineteenth century the federal government implemented a series of policies aimed at forcing Indian assimilation. Perhaps the most well-known example of the national assimilation effort was the policy of sending Indian children to boarding schools, where they were not allowed to use native languages or engage in indigenous practices. In Utah, the push for assimilation was more complicated because it could come from both the federal government and the dominant immigrant group, members of the Church of Jesus Christ of Latter-day Saints. Some Indians rejected Mormon doctrine as incompatible with their traditional belief systems and church-sponsored farms as contradictory to their traditional economies. But others embraced Mormonism and the social and economic support the LDS Church provided, although for many Indians, conversion did not necessarily mean giving up all ancestral spiritual beliefs and practices.

Contemporary Indians, as KUED's documentaries make clear, are well aware of whites' historic desire to eradicate or alter their native cultures. They are also aware that some whites still do not acknowledge the importance of Indian cultures today, but still think of Indians as "out of place" when they engage in "white" cultural practices, especially in cities and towns outside of tribal sovereign boundaries. Such prejudices affect tribal members' perception of their relationship to both tribal and national culture. While some choose to stay on ancestral lands to maintain close ties to their communities, others may do so because they believe that they would not be accepted in white society. At

the same time, while some Indians disdain mainstream American and Utah culture, the majority engage deeply with those cultures. Indeed, we should not see "American" culture as completely separate from tribal cultures, given that the latter predate the American nation and have profoundly influenced its formation. Accordingly, the notion of "living in two worlds," which is used repeatedly in the KUED documentaries, accurately reflects some Indians' individual experiences but does not fully convey the complexity of those individuals' relationships to their sovereign cultures and American culture at large.

In spite of being an oversimplification, the idea of "two worlds" is useful because it reminds us that tribal cultures remain distinct from—and marginalized by—the dominant U.S. worldview. Listening to current members of each of Utah's five tribes discuss their and fellow tribal members' place in the world is the best way to understand how they have personally experienced historical efforts to erode their tribe's sovereign rights and culture. For example, in the *We Shall Remain: The Paiute* documentary, tribal member Travis Parashonts discusses how the history of marginalization of the Paiutes has made Paiutes feel that they must choose between being Paiute and participating in the world at large. Parashonts says, "You can have balance in the modern world, the white world, and you can have balance in the Indian world, and when I went to college I had this thing called marginalism for my people. We live in a world of marginalism—we walk the fence, and sometimes this fence is made up of all kinds of obstacles. . . and the Indian person has to walk that. Where do they fall in at, you know? A lot of them get confused. Where am I in life? Who am I, you know?"



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Parashonts uses the metaphor of “two worlds” to show how Paiute cultural values have been undermined in the broader American society.

Because of such marginalization, it becomes increasingly necessary for Indians to experience and assert their distinctive and sovereign tribal cultures. In *We Shall Remain: The Ute*, Ute language and cultural studies instructor Venita Taveapont argues that it is important for students to learn tribally specific cultural practices such as speaking the Ute language. Such knowledge benefits both the tribe and the individual; as the tribe's *Ute Indian Tribe Education Department Plan of 2004* states, students need a strong Ute cultural program so that they will “realize their maximum learning potential in maintaining dignity and self-worth throughout their lives.”

Indians can exert this cultural sovereignty and also participate in American culture at large. In *We Shall Remain: The Goshute*, student Candace Bear suggests that Goshute people can both maintain their cultural knowledge and be part of the larger world. She feels that the real question is “Do we go forward or back?” and notes that her grandfather used to tell her, “There is another day coming.” She also points out that

the Goshute people have survived the effects of non-Indian settlement in their territory, and this persistence serves as evidence that the Goshutes have a bright future and can move forward as a distinct people living in the broader world.

These are only a few examples of the reflections by tribal members in *We Shall Remain*, and more extensive excerpts have been included in the student materials for this lesson. These diverse voices indicate the complex ways Utah's Indians negotiate tribal, state, and national cultures and remind us of the distinct histories and cultures of each of Utah's tribes. The *We Shall Remain* documentaries—along with the individual lesson plans that follow—testify to the value of tribal sovereignty, but they also insist that Indian cultures and individuals are integral to the cultures of America and Utah.

VENITA TAVEAPONT INTERVIEW, *WE SHALL REMAIN: THE UTE*

Interviewer: What does it mean to walk between two worlds? What's the experience like?

Taveapont: Okay. You know, they have some people say that they walk in two worlds. You know, the non-Indian world and the Indian world. But one of the things that I've found, as an Indian person, is that I think you have to be strong in your own language, in your own culture, in your own identity, knowing where you come from, and in knowing where you're going and to be able to do that. If you lack knowledge, in either, then you're not going to be able to do that. If you have knowledge of non-Indian culture, non-Indian world, non-Indian language, you know, you're going to be able to do that successfully. But if you don't, if you don't have a good command of that, then you're not going to be able to do that. And I found that most of the Ute people that are successful can do that, but they also know their own language. They also know your own culture, and participate in the cultural practices, traditional practices, and they're able to move easily between the two worlds. And I find that, in my own experience, that in living in the Uintah Basin, and working with what we used to call the good ol' boys, you know, I knew what kind of language to use with them. And it's English, but it had to be the way they thought. And I couldn't do that if I didn't have knowledge of them. And, in working with my own people, I have to have knowledge about the language and the cultural practices—because if I didn't, then I would be ignorant, or looked at as ignorant, and being impolite and disrespectful. And so that helps me in my other world. And I think the students today, or young people today, have a hard time, because they don't have that knowledge of being able to move easily between the two. And sometimes I see them hurting because of that, not being able to. And my experiences, I try to share with them, so they'll be able to see, and be able to do that.

Venita Taveapont, interview with Nancy Green, n.d., *We Shall Remain*, KUED Public Television,
<http://www.kued.org/productions/weshallremain/pdfs/Venita.pdf>.

ELLA CANTRELL AND CANDACE BEAR INTERVIEWS, *WE SHALL REMAIN: THE GOSHUTE*

Cantrell: I'm 85 years old. I take great pleasure in telling about my life as it has been. Well all I can say is that the Goshutes have come a long way from the time that they were I'd say interned on that reservation like they were some kind of prisoners. The way my elders told me, the reason why we were there on the reservation was that the white men put us there within that barbed wire fence, and if we ever found out that we were outside that line, that we'd get taken off to jail. And, we came to fear the white people, for that reason, because I'd say every time we see a white person we'd think that they're coming, coming to take us off the reservation and put us somewhere else, or make us a slave of some sort.

I was 16 years old. I realized that I needed to learn this new language. We were told at school not to speak our language, and if we did we, we'd get extra duties; we'd have to clean toilet bowls and washbasins and mop floors and scrub floors, and this and that. So that's how it, our life has been and it, it hasn't been easy.

Bear: Growing up in Skull Valley really has been a joy; I feel my life is truly blessed. I would never say that I've had a bad life. I'm very happy [laughs].

As a teenager and Native American I suppose the biggest struggle is just that constant decision "Do I modernize or do I stay?" Well the real question is do we go forward or back. That thinking, that we have to fit the stereotype, we really don't.

I think that as far as Goshutes go, Skull Valley band of Goshutes, for us the biggest thing is to survive. Tradition of course, even if we didn't practice it in government or economy we would still practice it at home. That's our way of preserving it, keeping it close to the family.

Ella Cantrell and Candace Bear, interviews, *We Shall Remain: The Goshute*, transcript of the documentary, *We Shall Remain*, KUED Public Television, <http://www.kued.org/productions/weshallremain/pdfs/GoshuteScript.pdf>.

PATTY TIMBIMBOO-MADSEN INTERVIEW, *WE SHALL REMAIN: THE NORTHWESTERN SHOSHONE*

Interviewer: What does it mean to be federally recognized, what does it mean to you to be a Northwestern Shoshone tribe member? What does it mean to be Northwestern Shoshone?

Timbimboo-Madsen: I think about so long ago when Columbus came and what did he call the Indians? He thought he was in India and called us Indians; not really knowing where he was, the label he put on us and it stuck. I think about when the trappers came into the area and they came with an Indian guide probably. And they asked, what, “Who are these people?” We call them Shoshones. Well then, it’s another label given to you by somebody else. So then if you ask me who I am, I would say I’m Newe; Newe meaning “the people,” the people of this area. I think you have a lot of Native American people who are going that way, the Ute, Nuche. You have Denai, the Papago people, Tohono O’odham, are going back to the traditional names. And I think that certainly for us, is our identity, not somebody else identity that was given to us. So, to recapture that, it’s almost like we talk about the circle. We’re coming back to where we were. And I think a lot of the stuff that we are doing to try to enrich our children’s lives is what we need to do to make them whole too.

Interviewer: Do you feel like you are defined by everybody else? That the Newe, the people, have been defined by the surrounding culture?

Timbimboo-Madsen: I certainly think at times that they have, they have stereotyped us and it’s been done by TV—you think about Buffalo Bill. Buffalo Bill started the powwow, it wasn’t the Indians. It was him. Because of what he created and

at times, you saw the savage part of it, and there was also at times, the romantic part of it. But I think that in any culture there’s always good and there’s always bad. And that’s the same way with the Indian people. But how did you deal with it? You don’t blame a whole group of people for what one person did. You deal with that one person and that’s the way the Indian people would deal with, with things. There was a lady who came into our encampment here last week and she says, “My word, you speak good English.” And I thought, “How am I supposed to speak?” Certainly in our household, my mom and dad both spoke Shoshone and I always thought it was a language for them. They didn’t want us to hear what they were saying. So it wasn’t really anything. As I got older, I realized that my mother was spanked during her school years for speaking Shoshone. And in my mind I thought, maybe that’s why we were never taught. Because she didn’t want us to go through what she did. I really didn’t think about the way I spoke as anything different than anybody else. Only ’til I got to school, when I went to Utah State, that was probably back in about 1972, and the Indian students, the other Native American students, came and says, “You don’t act like an Indian.” And that was the first time I ever hurt, I ever felt prejudice, was that my own, I thought were my own people telling me, “You’re not an Indian because you don’t speak like one, you don’t act like one.” But it didn’t, for me it really didn’t matter because I felt that if they don’t like me it’s ok, and just move on. And after about a year I got to know more of ’em and it was ok. But I could still feel that, a little uneasiness in my life.

Interviewer: Do you think that's because the Northwestern Shoshone, and correct me if I'm wrong, have lived more of an assimilated life-style?

Timbimboo-Madsen: Umm-hmm.

Interviewer: Explain to me that assimilation, and the way that affects you.

Timbimboo-Madsen: I think for those of the Northwestern band, the assimilation came, it was both good and it was both bad, because you had to give up something for the other. But it was a way to survive, too. I think after the massacre they felt that it could happen again and maybe next time there will be none of us left anymore. I think they had to try and if the leaders of the tribe said, "This is the way we need to go to survive; this is what we're going to do." They embraced the Mormon Church.

One of our elders, Kenneth Neaman, said that it, the religion, was so much like our own religion. We believe in life after death, we believe in one great being or spirit or god. Maybe the difference is how you pray to it, to them or to him or whatever but it's the same. I think the idea of family also touched them because you know, without that family structure for Native American people, you can't survive. You need all those helping hands. You need to pass on your skills to the next generation. So that unity was important.

Interviewer: Is there a cost to that assimilation? Is there a cost to the living with both worlds?

Timbimboo-Madsen: I think the cost for the assimilation for us has been the, the loss of some of the living skills of our ancestors. Certainly, and the skills that they had then, how useful are they now? But I know and my husband has certainly said, we can survive if anything ever happens. We can put meat on our table. We can clothe our family. And we can probably survive in the elements. And those skills, so many people don't have and take it for granted that the store is always gonna be there. Look, is there gonna be gas there tomorrow? But trying to recapture it, it makes it so much more important because it was lost. It means more. I think as far as living in the communities, I would say, education was important to the people our tribe. But not everybody was fortunate enough to take advantage of that. But some of 'em were, and some of 'em did go far with their education.

There's a lady up in Fort Hall, and we would go up there and they would say, yes you guys are our relatives and you were the people that wash a lot. Or you were the, we wanna come down and visit you people because you people put up fruit.

But that's what they learned from the Mormon people, was that part that people looked at us and said, "Those are those Indians, those Mormon Indians." It helped because the people of the communities knew us. I think back around 1860s, seventies and eighties, when the communities were still trying to settle in. There was a lot of dissension. I think land ownership was important to the nonnative people that came in to here. And so it caused some problems.

JENNIFER DENETDALE AND JOE SHIRLEY INTERVIEWS, *WE SHALL REMAIN: THE NAVAJO*

Interviewer: How do the Navajo interpret manifest destiny?

Denetdale: The interpretation of manifest destiny, you often hear—I think it’s still true—that American western history is about American expansionism into the West, acquiring lands and attempting to extinguish indigenous peoples’ claims to the land. And so manifest destiny has meant to the Navajo people the loss of their land, the loss of their liberty, and the loss of their personal freedom. Manifest destiny has meant genocide to indigenous peoples.

Interviewer: How do Navajo perceive the world differently than western worldviews?

Denetdale: One of the most important reasons for retaining the language is because the language has within it a people’s worldview. The language has within it a very distinctive way of seeing the world. And for the Navajo people that way of seeing the world is founded upon the philosophy of Hozhó. Hozhó, the path to beauty and old age—that is the quest. It is the fulfillment of a life well lived. To understand that Navajo worldview, one has to know the language and to understand it, to appreciate it.

Interviewer: How have the Navajo, over the years, managed to maintain themselves as a separate and distinct people?

Denetdale: Integral to Navajo identity is the land. We have managed to keep a significant land base, and I think from that is rooted our identity and our philosophy as Navajo people. I think that’s one of the main reasons for our capacity to remain Navajo.

Interviewer: What does it mean to be a sovereign nation?

Shirley: It means pride, it means independence; it means doing for self, and, if there’s anything left over after having done for self, being a contributing member of society here in the world.

Interviewer: What are the greatest ambitions of the Navajo Nation?

Shirley: What is the greatest ambition of the Navajo Nation, I think is getting back our independence, getting back to standing on our own. I think the Creator created us to be just that; as his children, as being members of the Holy People, and stand on our own. I think that can be the greatest ambition.

Interviewer: What are the obstacles to those ambitions?

Shirley: We’re a different people, and we don’t have the same values as those that are on the outside. Money doesn’t mean the way it means to the outside world. We need jobs, we need revenues, we need infrastructure, we need a lot.

Interviewer: What does culture mean to you?

Shirley: Culture is the essence of being. The Creator created us with our language, with our color, with our land, with our paraphernalia, with our herbs. There’s only one way that we can grow, and this is to be Navajo, this is to speak the language, to have the color, to know the herbs, to know the sacred songs and the sacred stories. Nobody else can grow that way. To me, the difference is culture.

Jennifer Denetdale, Ph.D., interview, n.d., *We Shall Remain*, KUED Public Television,
<http://www.kued.org/productions/weshallremain/pdfs/WSRDenetdaleInterview.pdf>;

Joe Shirley, interview, n.d., *We Shall Remain*, KUED Public Television,
<http://www.kued.org/productions/weshallremain/pdfs/WSRShirleyInterview.pdf>.

TRAVIS PARASHONTS INTERVIEW, *WE SHALL REMAIN: THE PAIUTE*

Parashonts: People look at me and they think that well, you know you're doing good, you know you've got a job and everything seems like it's going . . . but it's not true. Even I have imbalance in my life—in my spirit and my soul, and I think that's what that is saying that today there may be an imbalance in some people's lives. . . . You can have balance in the modern world, the white world, and you can have balance in the Indian world, and when I went to college I had this thing called marginalism for my people. We live in a world of marginalism—we walk the fence, and sometimes this fence is made up of all kinds of obstacles—the Mormon Church, religion, culture, tradition, white world, Indian world, white education, Indian education, you know it's . . . and the Indian person has to walk that. Where do they fall in at, you know? A lot of them get confused. Where am I in life? Who am I, you know? Because we live in a white world yet we want to be Indian. We want to be Indian, but we want all of the things that the white people have, so how do you find the balance? . . . Termination threw us way out of balance. Our tribe is way out of balance. When we got federally recognized in April 3, 1980, the pride just came back—to be able to own land again, you know, just the level of pride just shot up, and when we first started this powwow over here, we had very few people who were dancers, and now we have lots of people who are dancers, and you know you talked about Shanan earlier. She was just a little girl when termination happened, when restoration happened, and you know now she has been taught a lot of those things, and she brings that pride into that circle, into the powwow arena, as well as all of the other Paiutes who come and dance and sing, and to me that's very gratifying for me to see, you know, to see that happen because back in 1979 in the '70s, you never saw any of that, you know. It was all lost. It was all gone. . . .

Travis Parashonts, interview, June 14, 2008, *We Shall Remain*, KUED Public Television,
<http://www.kued.org/productions/weshallremain/pdfs/TravisParashonts.pdf>.



THE LONG WALK AND THE ESCAPE TO UTAH

TEACHER BACKGROUND

In the winter of 1863/1864, after their crops, livestock, and homes had been destroyed by the United States Army under Christopher “Kit” Carson, over 8,000 Navajos were forced to walk twelve-to-fifteen miles a day—with little food and little or no protection from the winter weather—from their ancestral homelands to the remote and desolate Bosque Redondo Reservation. The memory of the Long Walk has haunted generations of Navajos, and the story of the Long Walk is important to the history of Utah’s Navajos. Some Navajos were able to escape the army and moved into what is now southeastern Utah. Their continued presence in this area eventually led the government to add additional lands in Utah to the Navajo Reservation.

OBJECTIVE

The student will be able to examine United States Indian policy by understanding the events surrounding the Long Walk. They also will be able to understand how the Long Walk and the escape to Utah serve as examples of Navajo determination and persistence.

TEACHER MATERIALS

At a Glance: The Long Walk and the Escape to Utah

Navajo Interactive Map (available online at www.UtahIndians.org)

We Shall Remain: The Navajo (chapter 2, 5:57–9:02)

STUDENT MATERIALS

Federal Indian Policy Vocabulary

Grey Eyes Remembers the Long Walk

“The Carson Expedition—Depredations of the Navajoes”

“Kit Carson’s Expedition against the Indians”

“The Navajoes”

TIME FRAME - VERSATILE

Two standard class periods with homework

One block period with homework

Three standard class periods

PROCEDURE

Using the Navajo Interactive Map, the information from *At a Glance*, and/or a clip from *We Shall Remain: The Navajo*, introduce students to the story of the Long Walk. Ask the students to think about what it would have taken to survive such an experience, whether they had been among those who were forced to Bosque Redondo or whether they were part of the group that escaped north. Ask the students to consider how these experiences might have affected the future of the Navajo. Give the students the Federal Indian Policy Vocabulary worksheet and tell them to study the vocabulary.



PROCEDURE (CONT.)

The next day (or following a study period), review the Federal Indian Policy Vocabulary and then distribute copies of the newspaper articles and the Navajo oral histories. Have the students read the newspaper stories and the oral histories. The students should review the materials and write a description of what the newspaper stories and oral histories suggest about federal Indian policy. Following this activity, the class may discuss how primary historical documents can reflect a historical event in different ways.

ASSESSMENT/PRODUCTS

Discussion contributions

Writing assignment

VARIATIONS/EXTENSIONS

Continue the story of the Navajo to include the restoration of the Navajo to their ancestral homelands with the Treaty of 1868.

Have the students view *We Shall Remain: Trail of Tears* and compare/contrast the Navajo Long Walk to the Cherokee removal experience.

Have the students do additional research/writing assignments on a particular aspect of federal Indian policy or a specific element of Navajo government or culture

ADDITIONAL REFERENCES

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Benally, Clyde, with Andrew O. Wiget, John R. Alley, and Garry Blake. *Dinejí Nákéé' Nááhane': A Utah Navajo History*. Monticello, Utah: San Juan School District, 1982.

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STANDARDS ADDRESSED

State Standards

High School – United States History II: 1/3/a,c&e

Accreditation Competencies

Thinking and Reasoning/Understands the process of accessing background knowledge when organizing information/Recognizes situations in which a variety of conclusions can be drawn from the same information; Social and Civic Responsibility/Understands that appropriate social interaction is critical for productive civic engagement/Analyzes diverse viewpoints of social and civic issues in local, regional and global events

NCSS Standards

High School: 1/d,f&g; 2/d&e; 6/a,d,&f



THE NAVAJOS

AT A GLANCE: THE LONG WALK AND THE ESCAPE TO UTAH

The Navajos' ancestral homeland covered parts of what is now Utah, Arizona, New Mexico, and Colorado. The Navajo people believe that their ancestors emerged into the place between four sacred mountains and that they have lived there since time immemorial. Without the Navajos' knowledge or consent, the United States laid claim to these lands in 1848 as a result of the Treaty of Guadalupe Hidalgo, which ended the U.S.-Mexican War.

As the Civil War began in 1861, the United States government sought greater control over New Mexico in order to protect gold shipments coming from California and to guarantee that the area would not fall into Confederate hands. Federal officials also wanted to secure valuable mining and grazing lands for white settlers, who had moved into the Navajo homeland in the 1850s and 1860s. These outsiders threatened the Navajos' livelihoods and way of life, and the strain on resources and cultural differences between the two groups led to constant tension. After many soldiers were removed from the area to fight in the Civil War, conflict between the Navajos and settlers escalated.

In 1862, Brigadier General James Carleton was given command of New Mexico Territory. Carleton, like many non-Indians at the time, felt that the best way to resolve the conflict was to remove the Navajos to a reservation, where they would be taught to farm and learn Christianity. As a destination for the Navajos, Carleton chose to build the Bosque Redondo Reservation, guarded by the nearby military post Fort Sumner, on the Pecos River in eastern New Mexico. Though many military officials warned the site contained

insufficient resources, Carleton persevered with his plan and sent word to the Navajo leaders that they must surrender by July 20, 1863. Noted trapper and scout Christopher "Kit" Carson was chosen to oversee the removal of the Navajos from their homeland to Bosque Redondo. Carson and his approximately seven hundred soldiers, scouts, and New Mexico volunteers began a series of patrols through Navajo land, destroying crops, homes, watering holes, and livestock in order to force the Navajos to surrender.

Facing starvation, in the winter of 1863/1864 many Navajos decided to surrender to the U.S. government at places like Fort Canby and Fort Wingate. In the book *Diné: A History of the Navajo* Peter Iverson writes, "Albert H. Pfeiffer led an expedition through Canyon de Chelly in January 1864, taking as prisoners Diné who were 'half starved and naked.' Pfeiffer reported that he killed one Navajo woman 'who obstinately persisted in throwing rocks and pieces of wood at the soldiers.'" After they surrendered to the army, the Navajos endured a three hundred mile forced march, with little food, clothing, shelter, or medical attention, through unusually cold winter conditions. Many sick and elderly died, and other tribes took the Long Walk as an opportunity to raid the Navajos for women and children who could be sold into slavery. The Long Walk continued throughout 1864, and over eight thousand Navajos made the long journey to Bosque Redondo. Numbers vary as to how many Navajos died or disappeared along the trail, but it may have been two hundred or more.

Once the Navajos reached Bosque Redondo, they found miserable conditions. The compiled



THE NAVAJOS

problems of poor planning by Carleton, a feud between the army and the Bureau of Indian Affairs, the Navajos' unfamiliarity with how to prepare the food provided, bad water, and crop destruction due to weather and insects all meant that the Navajos had insufficient food and shelter. In 1868, in response to Navajo petitions and concern over conditions at Bosque Redondo, a treaty was signed that allowed the Navajos to return to a reservation in their ancestral lands. Though they had participated in large-scale farming and had lived in large settlements while at Bosque Redondo, once they returned to their homeland they resumed their traditional lifestyle, including living in small groups and practicing their own cultural traditions.

Utah plays an important part in the story of the Long Walk, as many Navajos were able to escape the army raids. The secluded and difficult-to-reach areas in what is now known as southeastern Utah, though loosely controlled by the opposing Ute tribe, made excellent places of refuge for the Navajos. For example, a Navajo man named Haskeneinii, who lived near Monument Valley, was able to escape the advancing troops and live at Navajo Mountain for the next four

years. Through the efforts of Navajo leaders in Utah, particularly Manuelito, Utah's Navajos were able to survive and avoid being moved east. These Navajos continued to fight the soldiers and settlers who attempted to force them off their land. Cooperation with the local Paiute bands was another factor that allowed the Navajos to survive both Ute and U.S. Army raids. The Paiutes were especially useful allies because they often helped to mediate conflict between the Navajos and Utes. In 1933, due to their continuous presence in southeastern Utah, this area was restored to the Navajos' reservation, though, as a testament to the fact that it was an area of joint occupancy, this section of the reservation is referred to as the "Paiute Strip."

FEDERAL INDIAN POLICY VOCABULARY

ASSIMILATION The absorption of people from one culture into the dominant culture. Many federal government officials, including several presidents, felt that by leaving their native culture American Indians could become part of the dominant white society. This often led to policies that attempted to destroy Native American cultures and lifeways.

RELOCATION This term can refer to two different efforts by the federal government. The first, which occurred from the beginning of United States history through the nineteenth century, was an attempt to push Native Americans off of lands desired by non-Indian settlers, initially by moving them west and then by forcing them onto reservations. A later program in the twentieth century sought to move Native Americans off of reservations and into major cities throughout the western and midwestern United States with the goal of forcing them to assimilate into the dominant American culture.

RESERVATION Areas that are defined by treaties or other agreements between the federal government and a particular Indian tribe or tribes for the use of that group. Today, reservations serve as important land bases for the exercise of tribal economic and cultural sovereignty.

SOVEREIGNTY The ability, right, and power of a governing body to control its territory, and the actions therein, free from external influence.

TREATY A contract or binding agreement between two nations. From 1778–1881, the United States signed treaties with individual groups of Native Americans. These treaties usually dealt with the transfer of land to the United States in exchange for certain rights and/or goods, including other land, monetary compensation, and/or continued rights to the use of land for hunting, fishing, and other practices. Throughout the nineteenth century the United States consistently failed to fulfill its treaty obligations to Indian nations.

GREY EYES REMEMBERS THE LONG WALK

The people were going to be herded to Ft. Sumner, and the people were cornered. They were herded into tight places where they couldn't get out anymore—run away anymore. And all the stories lead to Toh-lizhini (black water). And at the top of Toh-lizhini there were tents pitched and wagons that were standing by, and in the canyon people were meeting—or gathered. And from somewhere around A-hi-di-dini (place where the flows come together or join) there was a man named Ma-ee (coyote), and the land is even named after that, Ma-ee-bi-keh-ya (land belonging to the coyote). Maybe he belonged to the Ma-eedesh-geezh-ni clan. And he picked up something from over there, I don't know what it was, but he tied something white to a piece of wood, and came on out—or moved out, and he came out waving that wood, I guess—to—came out through Tseh-bi-na-az-eli (flow around the rock). And this other person wondered who it was, and he found out that it was this one guy, the one that was named Ma-ee.

And he made peace and—with the army, I guess. And having made peace, the people moved into the camps, and from there they were started herding—herded to Ft. Sumner. First they were placed at Ft. Defiance. And then they moved on and placed at Fort Wingate. And then they were moved on to Nakai-na-bi-deh-teen (tracks of Mexicans), and then on to Dzil-nah-yisi-bi-geezh (between the turning mountain), and then on to Fort Sumner, and it's told they spent four years over there. And through the people's negotiations, they were returned to their lands. And the people were crying for the Canyons. . . . I don't know how many people were killed. And the food killed some of them—they didn't know how to prepare it. And many died from sicknesses, and others from large sores (infections), and many died from fever.

Grey Eyes, interview with Sally Pierce Hansen, June 28, 1965, interview no. 966, Doris Duke American Indian Oral History Project, American West Center, University of Utah, t.s., 21–23.

The following newspaper stories contain highly inflammatory and racially charged language and attitudes regarding the Navajos. Such language was, unfortunately, common in that time period, but it is entirely inappropriate today. It does, however, suggest the historic extent of bias against Indian peoples.

THE CARSON EXPEDITION - DEPREDATIONS OF THE NAVAJOES

We learn from the Santa Fe papers that at last accounts from the Navajo country, Col. Carson's expedition was making good progress. While near the Moqui villages, in the western part of the Territory, he encountered a band of Navajos, killing twelve men, and capturing thirty women and children; also three hundred horses and a large flock of sheep. After the battle, Koneatchs, the Utah Chief, and the men left Col. Carson, and arrived at Fort Defiance, (now Ford Canby,) on the 15th ult. He claimed that he and his Utes, having done the killing and capturing, were entitled to the horses, &c. and said that Col. Carson having refused to let him have them, he concluded to leave and go home. However valuable these people may be as guides and spies, it is not to be presumed that Col. Carson would allow them to dictate to him the terms upon which the prisoners and stock captured should be disposed of.

The command was in pursuit of another party of Indians when the Ute Chief left. It is supposed that the larger part of the Navajos are in the country where Col. Carson is operating.

In the more southern portion of the Territory the Navajos occasionally make their appearance with booty stolen from the settlements. These occasions give rise to exciting pursuits on the part of the volunteers stationed there, which develop and manifest their capacity and fitness for Indian fighting. We will here direct attention to one of these pursuits, which was

conducted by Capt. Henry A. Green, First Infantry, California Volunteers, from Fort McRea on the 8th ult. With a small body of men (twenty in number) mounted on wagon mules, he followed the Indians for five days through a desert country and finally overtook them among the mountains, the numerous cañons of which afforded them opportunities to escape without being drawn into a conflict with the Captain and his men. But the booty was recovered. About 1,600 sheep were recovered and returned to Fort Craig.

The difficulties in the way of hunting up the enemy in that country (as in all wild country) are, however, very great. As showing this, Maj. Wills reports that with one hundred and thirty men he spent twelve days and traveled two hundred and eight miles, in the direction of Zuni, accomplishing nothing beyond the arrest of a Navajo squaw, though he was satisfied there were bands roving through the region he traversed.

The Santa Fe Gazette of the 29th says: "Major Wallen, Inspector-General of the Department, leaves for Denver City to-day, accompanying his family that far on their way to the East. On the Major's return to Fort Union, he will enter on a tour of inspecting duty from that point to Forts Bascom, Sumner and Stanton to Santa Fe."

— St. Louis Republican, 18th.

KIT CARSON'S EXPEDITION AGAINST THE INDIANS

Correspondence of the St. Louis Republican,
FORT CANBY, NEW MEXICO, Monday, Jan 18, 1864.

As you may find some interest in ascertaining how the "Navajo Expedition," under command of Col. Kit Carson, First Cavalry, N.M. Volunteers is progressing, I have concluded to send you the following items for information.

On the sixth of the present month the command left Fort Canby for the renowned Gibraltar of Navajo-dom, Cañon de Chelly. One division of Companies B, C, D and K, under the lead of the colonel, to penetrate the Cañon by the east opening; the other, under the command of Capt. A. H. Pteiter, with companies E and H, who will enter by the west opening. The Cañon is some fifty or sixty miles in length, perhaps longer. The command took with them two mounted howitzers – the field pieces being under the charge of Lieut. Franklin Cook, Fifth Infantry, U.S.A., Capt. A. B. Casey, Thirteenth Infantry, U.S.A., Chief Quartermaster, also accompanied the expedition. There are about eighteen officers and 500 enlisted men with the Colonel. Col. Carson is somewhat sanguine in the belief that he will be able to capture a good many Indians in this hiding place of the Navajos, at all events he will thoroughly explore its hidden recesses, so that it will no longer be a mystery to the outside world, and the 'rest of mankind." The command is rationed for 30 days and will probably return to this post about the 1st or 5th of February, 1864. As soon as the Colonel gets 100 Indians, (captives,) men, women and children, he will leave here enroute for Santa Fe and the Bosque Redondo.

New York Times, Feb. 28, 1864, p. 6.

THE NAVAJOES

The Navajoes. That fierce and untameable tribe of red-skins, the Navajoes, whom we have been fighting for the last eighteen years, are reported to have lately surrendered to our forces in New Mexico; and on the heels of this news, we have the announcement from Washington that an appropriation of one hundred thousand dollars is asked for Congress for the subsistence of the tribe. It is thought in official circles, we are informed, that it will be more economical to support the Navajos than to fight them. We doubt the accuracy of this theory; though on grounds of humanity, we might concede the wisdom of giving these galloping wretches rations of bread and beef rather than of bullets and cold steel. In the meantime, our soldiers, who have just got through with a big fight with the Navajos, are dividing their rations with them being themselves put on short commons for the purpose of feeding the savages. This is certainly very nice. In future it is proposed to give each individual of the tribe, numbering seven thousand in all, a daily allowance of one pound of flour and one pound of fresh meat, which, if they consume it all, will, it is thought leave them little stomach for the fight. But the Navajos are very treacherous, and pay little regard to treaties or agreements with white men. Col. Doniphan beat them and made a treaty with them in 1846, but they soon forgot it; Col. Washington did the same things in 1849, with the same result; Col. (subsequently Major-General) Sumner repeated the operation in 1851, but we have heard of their depredations almost every year since. The fact is, fighting has been the ceaseless and immemorial occupation of the Navajos; and we fear that the bread and beef now furnished to them will only give them strength and muscle to fight us again the coming summer.

New York Times, Apr. 9, 1864, p. 4.



THE GOSHUTES

THE SKULL VALLEY GOSHUTES AND THE NUCLEAR WASTE STORAGE CONTROVERSY

TEACHER BACKGROUND

The Skull Valley Band of Goshute Reservation, located approximately forty-five miles southwest of Salt Lake City, was established by executive order in 1912 and covers 17,248 acres. With limited land holdings in a sparse, secluded landscape, the Skull Valley Band has struggled to develop a viable economic base. In the 1990s, the nation's executive council undertook efforts to locate a temporary nuclear waste storage site on the reservation. The history of this controversial issue highlights the Goshutes' struggle for sovereignty, economic independence, and environmental security.

OBJECTIVE

The student will be able to comprehend how tribal sovereignty is complicated by disagreements over land use, economic development, and state vs. federal control. They will also understand the economic and ecological variables that have shaped the Skull Valley Band of Goshute's attempted acquisition of a nuclear waste storage facility.

TEACHER MATERIALS

At a Glance: Goshute Sovereignty and the Contested West Desert

We Shall Remain: The Goshute (chapter 4, 18:37–22:05)

STUDENT MATERIALS

Debate: Should the Goshutes Build a Temporary Nuclear Waste Storage Site on the Skull Valley Reservation?

YES: Forrest Cuch

NO: Margene Bullcreek

TIME FRAME - VERSATILE

Two block periods with homework

Three standard periods with homework

PROCEDURE

Using information from *At a Glance: Goshute Sovereignty and the Contested West Desert* and clips from *We Shall Remain: The Goshute*, teach your students about the controversy over nuclear waste storage on the Skull Valley Band of Goshute Reservation. Emphasize the way these issues are related to tribal sovereignty and economic stability.

Split your students into debate teams and assign each team a position either for or against temporary nuclear waste storage on the Skull Valley Band of Goshute Reservation. Provide each “debate team” with a starter oral history excerpt and have them search for at least three additional credible sources of their own. Remind them to keep the focus of their arguments on sovereignty.

Have students debate their topics and judge as is appropriate for your classroom.



THE GOSHUTES

ASSESSMENT/PRODUCTS

Debate resources chosen

Debate participation

VARIATIONS/EXTENSIONS

Rather than having in-class debates, ask students to do a research paper on the issue of Goshute nuclear waste storage. Make sure they articulate the arguments on both sides of the issue and tie their arguments to the issue of tribal sovereignty.

Have students research other issues related to Goshute tribal sovereignty, such as the Southern Nevada Water Authority's plan to pump water from the Snake Valley Aquifer (part of which underlies the Goshute Reservation) to Las Vegas. Have them report their findings either in-class or in a research paper.

ADDITIONAL REFERENCES

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STANDARDS ADDRESSED

State Standards

High School – United States Government and Citizenship: 3/1/c; 3/2/d; 4/3/a

High School – United States History II: 9/1/a&d; 10/1/a; 10/2/b

Accreditation Competencies

Thinking and Reasoning/Integrates new learning with existing knowledge and experiences/Uses various reading and writing strategies to organize, interpret, analyze, and comprehend information; Social and Civic Responsibility/Demonstrates an appreciation of diversity and interdependence of all people/Analyzes diverse viewpoints of social and civic issues in local, regional, and global events

NCSS Standards

High School: 1/a-f; 4/c,e&f; 5/a-d; 6/a-e



THE GOSHUTES

AT A GLANCE: GOSHUTE SOVEREIGNTY AND THE CONTESTED WEST DESERT

The Goshutes have lived in the Great Basin region of present-day western Utah and eastern Nevada since what they describe as time immemorial. Although there is controversy in Western science over the exact date of Goshute arrival in the Great Basin, the Goshutes certainly predate non-Indian settlers. As is typical of American Indian history, contact between the Goshutes and settlers included a mix of conflict and violence, missionary activities, and a few moments of peace. In the early 1900s, the federal government established two Goshute reservations through executive orders.

The contemporary Goshutes are comprised of two federally recognized nations, each with its own reservation and governance. The Confederated Tribes of the Goshute Reservation is located in the West Desert, straddling western Utah and eastern Nevada. The governing body of the Confederated Tribes of the Goshute Reservation is a five-person tribal council. The Skull Valley Band of Goshute Reservation is located approximately forty-five miles southwest of Salt Lake City in the Skull Valley between the Stansbury and Cedar mountains. A general council (all members of the tribe) and a three-person executive committee serve as the governing units of the Skull Valley Goshute.

For nations with limited land holdings, the Goshutes have faced many controversial issues related to their sovereign use of that land. From 1996 to 2006, the Skull Valley Band of Goshute engaged in a controversial battle over the storage of 40,000 metric tons of high-level nuclear waste on their reservation. This delicate and controver-

sial issue highlights the Goshute struggle for sovereignty and economic independence.

The idea of temporary storage of high-level nuclear waste first gained the notice of the Skull Valley Band of Goshute in the early 1990s. Due to anticipated delays in the Yucca Mountain High Level Nuclear Waste Repository, in 1987 Congress created the Office of the Nuclear Waste Negotiator with the goal of finding a temporary storage site for high-level nuclear waste until Yucca Mountain opened. The siting process was voluntary, and the agency offered significant monetary compensation in exchange for storing high-level nuclear waste. Four Native American nations reached the final stage of consideration: the Skull Valley Band of Goshute, the Mescalero Apache, the Tonkawa, and the Fort McDermitt Paiute and Shoshone. Although the Skull Valley Band was poised to sign an agreement for a storage facility, Congress cut funding for the program in 1994, before an agreement was made.

Around the same time, a consortium of energy companies called Private Fuel Storage (PFS) approached the government of the Skull Valley Band of Goshute about leasing reservation land for a temporary high-level nuclear waste disposal site. Private Fuel Storage and the Skull Valley Band of Goshutes signed a lease agreement in 1997, and the Bureau of Indian Affairs (BIA) approved the proposal in 1998. In September 2005, the Nuclear Regulatory Commission (NRC) approved a license for Private Fuel Storage to store 40,000 metric tons of nuclear waste on land leased from the Skull Valley Band of Goshute Reservation, but a year later, two separate rulings, one by the BIA under



THE GOSHUTES

the Department of Interior, and one by the Bureau of Land Management, voided the 1998 NRC license, effectively stopping nuclear waste storage on the Skull Valley Band of Goshute Reservation. Both the Skull Valley Band of Goshute executive council and Private Fuel Storage contested the rulings. In July 2007, the Skull Valley Band of Goshute filed suit against the Department of Interior calling for a reversal of the 2006 rulings.

The proposed Skull Valley nuclear waste site stirred up controversy for at least two reasons. First, the state of Utah's opposition to the proposal threatened the Skull Valley Band of Goshute's sovereignty. In 1996, former governor Mike Leavitt was reported as saying that nuclear waste would come to Utah "over [his] dead body." As a sovereign nation, the Skull Valley Band of Goshute is not under the jurisdiction of the state of Utah but rather in a trust relationship with the federal government. The Bureau of Indian Affairs—the intermediary between Native Americans and the federal government—approved the lease agreement between PFS and the Skull Valley Band of Goshute. The executive council and members of the Skull Valley Goshute argued that the state's efforts to stop the PFS/Skull Valley nuclear waste storage facility was an affront to Native American sovereignty and self-determination. Several local environmental organizations in Utah also opposed the waste storage facility. Similarly, their objections to the decision of a sovereign Native American nation could be seen as a violation of the principles of sovereignty.

Second, although the Skull Valley Band of Goshute executive council, under the leadership of former chair Leon Bear, was in favor of the nuclear waste facility, there were several members of the tribe who opposed the council's decision. Margene Bullcreek and Sammy Blackbear are two prominent opponents of the site. Bullcreek opposed the site because she believed it was part of a pattern of environmental racism targeting Native American lands for the disposal of nuclear and other toxic wastes. She also argued that the site would have violated the reservation land that she believes is sacred.

Several parties in the controversy considered the Skull Valley site ideal for nuclear waste storage because of the reservation's geographic seclusion and sparse landscape. Indeed, in his advocacy of the proposal, Leon Bear noted that the reservation is already surrounded by toxic facilities that damage the landscape, including the Tooele Army Depot, Magcorp, and Deseret Chemical Weapons Incinerator. Storing nuclear waste, Bear argued, might be the best bet for economic development in an area already considered to be a "wasteland." Ironically, these features have perhaps also prevented the fruition of alternate economic development projects for the Skull Valley Band of Goshute Indians. The Tekoi Balefill landfill, leased on the southwest corner of the reservation, is the only current source of economic development on the reservation

DEBATE: SHOULD THE GOSHUTES BUILD A TEMPORARY NUCLEAR WASTE STORAGE SITE ON THE SKULL VALLEY RESERVATION?

YES: FORREST CUCH

DE: Can you give an example of [a political issue] that doesn't get closely examined?

FC: Well the nuclear issue, nuclear energy. We've gone the spectrum of slapping down the Skull Valley Goshutes but now we're entertaining these building studies to construct seven—possibly seven nuclear plants here in Utah. So that to me is, it's not only hypocrisy, it's outrageous. It's—to me it reflects people who lack information. They're too quick to judge and they don't examine issues. It also suggests that people jump to conclusions here. Just because you store nuclear spent [fuel] rods, does not mean you have to jump into the nuclear industry or vice-versa. I was essentially opposed to the concept of storing nuclear spent rods until I heard the testimony of numerous scientists from the University of Utah in particular. And most of their presentations indicated that it could actually be stored safely, to which I come to see that that was a wonderful business opportunity for Skull Valley Goshutes. It didn't mean an endorsement of the nuclear industry whatsoever, in my view, but some people took it that way. So I had to stay—Working for the governor, I had to stay neutral on the issue. But in the end I simply did not think that it was damaging to the earth especially due to the fact that nuclear energy is a reality of most communities east of the Mississippi [River]. And this was information that most people weren't exposed to prior to this time. I heard complaints about the fact that Skull Valley Reservation was so close to Salt Lake City [Utah]. And they kept saying “Oh it's only 35-40 miles” and that was a lie. I went and checked it myself. It's over 65 miles to Skull Valley from Salt Lake City [Utah] and that's from, well, like the airport. You get out to the airport and from there on it's about 60 miles. So it's—people were really unfair and the information that was exchanged about that. I happened to live in Massachusetts for

six or seven years and I happened to know that there's a reactor that is within a short distance from the metropolis of Boston, and that's the Seabrook reactor. And that's not very far. I mean that's within twenty miles, 15-20 miles I believe, I'm not sure. But it's certainly much much closer than Skull Valley. And that was spent rods; that's not a reactor. You know what I'm saying. I mean to me there was an overreaction on the part of—Utah is—what really bothers me is it really has a “the sky is falling,” you know, reaction to things. It's like a reaction to many—so many things. And that's because they lack so much information about things and have leaders who are overzealous in their reactions. . . . So I've seen this state turn around from one of slapping down the [Skull Valley] Goshutes for even considering the idea. “How dare you in our own backyard?” And then turn around and entertain the possibilities for even more exposure to dangerous levels of atomic energy and waste. So especially considering the fact that we have a socially acceptable organization, Energy Solutions, that keeps wanting to raise the level of waste from hazardous to nearly nuclear. And it's such a hypocrisy to me. I think that's what stands out the most about the Skull Valley situation there. And so my education and my experience was directly contrary to what Governor Levitt and what everyone else was saying. I just kept shaking my head saying, “Don't they understand there's another world out there? That France has been operating on nuclear energy for decades and they have been able to store it safely. Don't they know that most of the communities east of the Mississippi rely and most products are manufactured using nuclear energy?” I mean, wake up. You know, I was always told you need to gather the facts and no one was gathering the facts at that time.

I would think if people are so concerned about their health and radioactivity etcetera, they ought to be concerned about particles and the pollution in the air in Salt Lake Valley. That's certainly a far more serious situation here. And they ought to be concerned about the emissions that are coming from the coal firing plants—power plants in our state. And, of course, there's so much politics and money involved in that. They're not about to even consider that. And the idea that you can have clean coal-burning plants is a fiasco also. I heard the good side of that and then I heard the bad side of that and I've come to realize that that's a joke. We need to be pursuing alternative sources of energy with rigor, not in a mediocre fashion or as something we can do in our spare time. This needs to be taken seriously.

DE: So you mentioned several times that there were fairness issues, . . . that it was unfair. Who was it unfair to?

FC: It was unfair to the [Skull Valley] Goshutes. It was unfair to Leon [Bear], the chairman of the Skull Valley Tribe. He was villianized as the bad guy, the person who wants to expose Utah citizens to waste—nuclear waste. And there have been far more bad guys that have endangered the health of Utah citizens far more than Leon Bear. You have the atomic energy experimentations. You have nuclear bombs in Nevada, the [Nevada] Test Site. Then a lot of the fallout was entering Utah and a lot of people were exposed to the fallout and consequently died of cancer—various forms of cancer. And they certainly were far more dangerous than Leon Bear. The originators and the operators with Envirocare and now, Energy Solutions are far more dangerous to Utah citizens than Leon Bear. The owners and operators of Magcorp that were dumping tens of thousands of gallons of waste from chlorine gas into the air—and they've been doing that for some thirty years—are far more dangerous than Leon Bear. But these people are never spoken about. You know, you don't hear anything about them. They get away with it. And they make millions of dollars in the process. And that's not fair. It's not fair that some people in this state get paid hundreds

of thousands of dollars not to grow crops while my brother and I barely can't—we lose money raising hay to feed our horses. Some of these are very wealthy people that are getting paid by U.S. Department of Agriculture. So there's lots of unfairness you know.

DE: So can you talk about the role of sovereignty and in relationship I think to this unfairness that you're talking about or just in general to the Skull Valley situation.

FC: Well sovereignty is like freedom to the American citizens who talk about fighting and dying for freedom. American Indians have fought and died for sovereignty. Sovereignty existed here before the Europeans—Euro-Americans ever entered this continent. Indian nations were governing themselves and they had the full authority to do so. And the colonial governments dealt with Indian nations accordingly because at the time they had to. The Indian nations were strong enough militarily to defend themselves and to wage costly wars against the colonials. And so the sovereignty that Indian people enjoy today was brought about as a consequence of war. In the State of Utah alone there were over 150 battles fought between all the tribes and the Mormon settlers. This was a bloody confrontation. People would have you believe otherwise but it's not true. There were lots of bloody confrontations here. One of the largest military encounters in the United States was the Bear River Massacre. And although it was in southern Idaho—just over the border—it involved Utah American Indians, the northwest band Shoshone.

So sovereignty nowadays comes about as a result of war, which is based at the end of those wars, and then people surrendered certain rights in return for agreements in exchange for land. Certain services were guaranteed by the U.S. government in exchange for peace and for those lands. And those services range from education to housing to health. And those agreements are still in force today because those treaties were considered international instruments of law and they are binding to this day. They have an international

connotation because they are dealing between different nations. And Indian nations are nations within the U.S. nation. So that's what kind of makes them kind of distinct in that respect, but they are nations nevertheless. And so tribes are very protective of that sovereignty. And it's important for people to understand that because most people only see sovereignty as applying to city, county, and state governments. And they don't see how it applies to an Indian tribe unless they get a history lesson about the military confrontations that took place not only in this state but throughout this country. And only then do they seem to understand how sovereignty applies to Indian tribes. We're not like other groups. We have a political relationship with the U.S. government not a racial one. It's a political one based on solemn agreements. Okay. Our people are referenced in the commerce clause of the U.S. Constitution as being—having sovereign qualities. So we are different. We're not like other ethnic groups. And the Indian people are very protective of that because we don't want to be swallowed up in the mire and in the context of the great American melting pot. Indian people want to retain their identity and their culture. They don't want to be mixed in with other minorities either. Because they would lose their identities just as sure under the minority context as they would under the dominant culture context. Indian people are very protective of their identity. Even though we are very oppressed and would seem to suffer low self-esteem—which we do—our heritage we hold high.

DE: So you mentioned that if people don't get this history, that they may not know about this sovereign relationships. I know that you were a teacher, and of course have gone through the school system. Do you think that's taught enough?

FC: No. That's why there's so much ignorance. That's why people going all the way to the U.S.—not to the U.S.—but our own state legislature lack that history—that information. If they had that information then they—there would be—they would have more understanding of our plight, our situation.

DE: And then returning to the Skull Valley controversy, do you think that that lack of information or the sovereignty issue came up in that controversy or did it not?

FC: What I meant to say also, and this touches on that, is...almost—I think all of the Utah tribes, I'm pretty certain, all the Utah tribes opposed the idea of storing nuclear spent rods on Skull Valley Reservation. They opposed the project, but they stood solidly behind the Skull Valley Tribe's right to make that decision. So, although they didn't like the idea, they stood behind the sovereign rights of the Skull Valley Tribe to do so. And that's very important to be pointed out. Is that the tribes, once again, they value sovereignty. And they stood by Skull Valley all the way through this. They stood by the right to Skull Valley to exercise their authority.

DEBATE: SHOULD THE GOSHUTES BUILD A TEMPORARY NUCLEAR WASTE STORAGE SITE ON THE SKULL VALLEY RESERVATION? NO: MARGENE BULLCREEK

SS: What made you first get involved [as an activist against nuclear waste storage]?

MB: For the same reasons—when my brother died, and I somewhat wanted to give up my political thing. There was a lot of unfairness. To build a strong government, having resources to be able to provide for members, to give them, you know, to make things possible so that they could be able to have good homes, and good employment. . . . I'm still doing it today minus my brothers, but I'm always thinking they're there. . . . I feel like I could be able to still stand for the things that we believe in and the things that we believe in is the fairness, is to provide and to want better things for our people. And now, it's the same today. We don't have any homes, we don't have housing for our youths. The children that was, children back then, that are now adults. They still don't have any places to stay. And the employment is still bad; all this is still here. And we have a new council where they can provide all these things, but it's not happening yet. And so it's just continuation after continuation. But the main reason is that, is that I still believe in the same things that I still believe in, like this place. You know, this place still has a lot of meaning to me. This where my broth—my father, my father and mother raised us, and taught us things. And my brothers were here. And I have my brothers buried in a cemetery close to here. There have been times when I felt like I just wanted to go, but I can't because I have my commitments here. And so, um, well there's a lot of things to being a Native American. It's not just all politics; sometimes politics gets in your way, but . . . And then, it knocks on your door . . . When you don't want to be involved in it, it knocks on your day because you're thinking we need this, we need that and

we're going to have to go say something about this issues. Even if we're not being heard, we still have to be, we still have to bring it up. And so, that's how politics, you know, gets me involved in things. But otherwise, you know, I'm very content here, sitting here with the warmth coming from the sun and the wind coming through the trees. I feel very content without having to look down the road and seeing the nuclear waste storage down there. And so, I, I feel very, what can I say? I feel . . . I've been hearing the word blessed a lot lately. I feel content here, now, even now. Because of that we're still holding on to the very things that was taught to us.

SS: What organizations are you involved with? I saw, I did a little bit of background research and a lot of people interviewed you. I saw that you were on the board of HEAL Utah. Are you involved with any other organizations?

MB: Other than HEAL, we have an organization we need to get some money into. So, hopefully, somewhere, we'll be able to get that, but... I'm involved with an organization called Native Community Action [Council]. . . . But what it is, we are doing is, studying the effects from the fallouts, from the test sites in Vegas and how it affected the Native Americans. We have pretty much done most of our studies. It just that we, we have to put the finishing touches on it. The things that they did and the effects that they had in the Native American communities, and how it affected them, and causing cancer today, it'd be overwhelming to think about what's going on. But they were living as how they, their livelihood was being the Native American they are. You know, they lived outside, they hunted during the seasons, they worked more on the outside, and when the test, the test came around, they were all

affected by it, by that. And so, that's one organization. And I've been in close contact with the IEN, the Indigenous Environment Network, in Minnesota, they really helped our organization out by supporting us. And Shundahai [Network] was another one that was um, you know... The chairman for Ohavi. And, ah, that's about all the organizations that I've been really close to.

SS: Great. So, from your perspective, what is the problem with nuclear waste?

MB: What's the problem with nuclear waste?

SS: Um-hm.

MB: The big problem from what I learned over the years is that, that it was something that was created by the DOE [Department of Energy] and they were going to put it at this permanent site. By this time it should have been there [Yucca Mountain], but it's not there. OK and, and, they want to created more, but they don't know where to put this stuff. Our place was, was, was the one place that was going to be possible, and hopefully it won't come about yet. But this was the place where they were going to store it. And this was a temporary stop and from here it was going to go to Yucca Mountain, OK? But I'm saying and I hear this, people say keep it where it's at, keep it in your own backyard. Don't let it come through the states where it's going to affect communities. Keep it where it's at. I believe that they do have spaces because they used to say they have room in their parking lots and they do. Keep it there until it's time to go to its permanent site. The sad part about it is that it's going to go to another Native American territory. And it's their land. And it's just like I'm saying, how come from the start of things that they took over a lot of our Native American country? They took a lot and then this permanent site is a part of that. And it's sad because—that's one of the reasons I was fighting it too. I didn't want this big corporation [Private Fuel Storage] or DOE or nuclear waste is a big thing. It gave, created a lot of corporations and a lot of moneys

for people that are, that wants it. But those of us that are going to sacrifice our land and our livelihood just so that they could create more and create more moneys for themselves by putting this, putting it on our land after we've been stripped of our, the best portion of the lands in the country and put us on the poor, the poor part of the country. And now they want to put it, there's no place else to put it but on our reservation, that's what I'm saying. This reservation that they haven't touched, yet. But to us, there's a lot of there's a lot of values here. Whether it's materialistic or spiritual. And, um, it's just the same thing all over again. That's why, that's how I feel about nuclear waste. And it's not only nuclear waste. Anything that has to do with our Native American land, whether it's nuclear waste or mining or oil drilling or whatever that the country needs. The important thing I'm trying to say is that they've already, they've already dug up the things that they dug up. Why, you know, dig more into our Native American lands? And it's just the same, like the Navajos were telling me about the uranium, you know, you're going to wake up a giant and that's what it did. From that came Hiroshima and all these lot of lives being wasted and lost. And wars. It's just not—it's not right.

SS: You've outlined the problem with nuclear waste, and clearly you're trying to solve that problem. So, how do you see your role in that solution?

MB: The solution I, because the interior, the Secretary of the Interior made a decision, saying that it would affect our homeland security, being who we are as Native Americans and the land that we have, this could affect us, OK. And so, that itself could be a solution because then it could stop the waste from coming not only to this reservation, but to other reservations as well. So, that needs to be, I really feel that needs to be looked into for that, that part of the solution more. You know, I really feel that we need to have support of tribes to work together; we need to have support of your

state legislators, legislatures to work together or the governor because in Utah, they were against it, OK. Not only for, well, for that decision that the interior made. That's, that's what I'm looking at. As far as state-wise, I really feel that they should... if they don't want the waste on our reservation, why create more? And so, why are they talking about having new reactors? What did, what did, what did...why do you think I fought for 13 years? And it's been long years to be able to go up against this opposition. I've lost, I've lost a lot of things; I've sacrificed in other words. And the way I sacrificed is that now I'm not a likely person because I've went against the economic development for the tribe. In a way, we were successful in stopping it because if it wasn't for the very things that we believed in to fight this—to oppose it—then, it wouldn't have happened. Senator [Orrin] Hatch and [Senator Bob] Bennett took that ball and ran with it and made that goal, but they left us behind. They left us behind. They didn't put us up there with them and so we're still sitting here, but then we don't, we realize, we know that if it wasn't for us, they couldn't have stopped this. So, what I would like to see is to be able to have it be like, like a goal for other

reservations as well because this nuclear waste isn't going to stop here on the reservation, the reservation, the Skull Valley Goshute Reservation, the Indian Goshute Reservation. It's going to go somewhere else and it's going to affect those—that community—those Native Americans—those indigenous people, the same way it was affecting us. And we're lucky, we don't have to deal with cancer here. Although there are cancers, but we can't pinpoint it because of the nerve gas and Dugway [Proving Ground] and all that stuff and the government would never recognize it anyway. But we're lucky that we're not affected by the test site, the Nevada test site. Although it might have come this far as, as far as the studies go. But, at least it's not more than half of our members that are stuck with cancer, which is just pretty scary. And so, um, I feel that that would be, um, a solution that's there now. And, ah, but that could be, um, that could be possible for other reservations as well.

Margene Bullcreek, interview with Samantha Senda-Cook, Nov. 3, 2007, Nuclear Technology in the American West Oral History Project, Everett L. Cooley Collection, J. Willard Marriott Library, University of Utah, Salt Lake City, t.s., 9–15.



THE SHOSHONES

THE NORTHWESTERN SHOSHONES, THE BEAR RIVER, AND ECONOMIC SOVEREIGNTY

TEACHER BACKGROUND

This lesson explores the legacy of the Bear River Massacre and the ways the Northwestern Band of the Shoshone Nation is using the site of the massacre for development and the assertion of sovereignty. One of four tribal bands of Shoshones, the Northwestern Shoshones—who were recognized as a sovereign nation by the federal government on April 29th, 1987—today have tribal land in Utah and Idaho. In 1863 approximately 350 Shoshones, including many women and children, were slaughtered by U.S. troops. This little-known massacre was one of the worst in U.S. history and began a long period of displacement for Northwestern Shoshones.

However, the story of the site of the Bear River Massacre also offers a clear example of the importance of American Indian sovereignty over land. Today, while the site still carries a tragic legacy, the Northwestern Shoshones have reestablished sovereignty over the land and are turning it into a place of renewal. The struggle of the Northwestern Band to develop a viable land base and its decision to harness geothermal power at Bear River brings the importance of Indian sovereignty into focus.

OBJECTIVE

The student will be able to understand the tragic circumstances of the Bear River Massacre. They will also discover the adaptability and determination of the Northwestern Band of the Shoshone in their ability to repurpose the site.

TEACHER MATERIALS

At a Glance: The Bear River Then and Now

We Shall Remain: The Northwestern Shoshone (chapter 3, 5:00–11:32; chapter 5, 21:25–23:16)

STUDENT MATERIALS

Henry Woonsook's Grandmother's Tale of the Bear River Massacre

TIME FRAME - VERSATILE

Two standard class periods with homework

One block period with homework

Three standard class periods

PROCEDURE

Review the concepts of federalism, sovereignty, and land use with the class, and have them keep those ideas in their minds as they take notes on *We Shall Remain: The Northwestern Shoshone*. (If there is not time to screen the whole film, the selected clips will give them the background they need.) They may want to note people of interest and dates of events.



THE SHOSHONES

PROCEDURE (CONT.)

Give students the oral history excerpt to read; then as a class discuss their impressions and comprehension of the Bear River Massacre and the current use of the land where the event took place.

Have them research both the Bear River Massacre and the geothermal project using the digital archive at www.UtahIndians.org and current newspaper articles. Using direct quotes to support their theses, have them write a narrative essay about this unusual repurposing of land. The essay should reflect the journey of the Northwestern Band of the Shoshone from tragedy to sovereignty.

ASSESSMENT/PRODUCTS

Film notes
Essays
Discussion participation

VARIATIONS/EXTENSIONS

Compare and contrast the current situation of the Northwestern Band of the Shoshone with other Utah tribes.

Students can do additional research and participate in a debate on the merits of the geothermal plant.

ADDITIONAL REFERENCES

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<http://www.nwbsshoshone-nsn.gov/culture/history/index.htm>.

Parry, Mae. "The Northwestern Shoshone." In *A History of Utah's American Indians*. Ed. Forrest S. Cuch. Salt Lake City: Utah State Division of Indian Affairs, 2000.

STANDARDS ADDRESSED

State Standards

High School – United States Government and Citizenship: 1/3/b&d; 3/2/d; 4/3/a

Accreditation Competencies

Thinking and Reasoning/Integrates new learning with existing knowledge and experiences/Uses various reading and writing strategies to organize, interpret, analyze, and comprehend information; Social and Civic Responsibility/Demonstrates an appreciation of diversity and interdependence of all people/ Analyzes diverse viewpoints of social and civic issues in local, regional, and global events

NCSS Standards

High School: 1/a-f, 4/c,e& f; 5/a,b&d; 10/c



THE SHOSHONES

AT A GLANCE: THE BEAR RIVER THEN AND NOW

Before white encroachment onto their lands, the Shoshone people lived, hunted, and gathered plants throughout parts of what are now Utah, Idaho, Nevada, and Wyoming. The Northwestern Shoshones predominantly lived in the area that is now southern Idaho and northern Utah. Among the most ecologically efficient and well-adapted Indians of the American West, they moved with the seasons to harvest a variety of foods from the land, and their subsistence practices were cleverly adapted to the region and time of year. (For more information, see “Shoshone Seasonal Land Use and Culture.”) The Bear River site was an important winter campsite for the Northwestern Shoshones, as the deep embankments served as a barrier against the winter weather. The immediate area also served as an important fishing and gathering place.

At the beginning of the 1860s, life became increasingly difficult for the Northwestern Shoshones, as they faced multiple interruptions to and stresses on their way of life. Other powerful tribes to the north and to the south limited the Shoshones’ range, while non-Indian overland emigrants destroyed the Shoshones’ water resources with their livestock and chopped down precious timber for their campfires. At the same time, other, more permanent settlers who were members of the Church of Jesus Christ of Latter-day Saints, began moving farther north and deeper into Northwestern Shoshone territory. In addition to the problems created by other tribes and non-Indian settlers, the United States Army, freed from a duty to fight the Civil War in the Southwest by the Confederate surrender of New

Mexico in 1862, began to have an increasing presence throughout the area.

The Shoshones became angry and frustrated by these threats to their traditional way of life, and tensions started to escalate into violent conflict. In January of 1863, while the Northwestern Shoshones were at their winter campsite on the Bear River, several altercations between whites and Indians erupted. Most of the Shoshones involved were not members of the Northwestern band, but non-Indians from nearby settlements had been putting pressure on the army to remove the Shoshones from the desirable land near the Bear River and to put an end to the conflict through force. On January 29, 1863, troops from the United States Army, under the command of Colonel Patrick Edward Connor, attacked the winter camp. Though the Northwestern Shoshones had been warned of the army’s impending arrival, they believed they would be able to negotiate. Instead, the troops attacked the encampment of over seven hundred Shoshone men, women, and children, killing approximately half of those in the encampment. In addition to murdering so many of their people, the army also destroyed all of the Northwestern Shoshones’ food and shelter, leaving survivors of the massacre destitute.

In the aftermath of the Bear River Massacre, white settlers moved unopposed into traditional Northwestern Shoshone lands. As American settlements grew around them, the few remaining Northwestern Shoshones lost their land base and could no longer sustain their traditional nomadic lifestyle. Some Northwestern Shoshones moved to



THE SHOSHONES

the Fort Hall Reservation in Idaho, but those who wanted to remain in their traditional homeland were left without a reservation and had to search for alternative means to secure a land base. Many adopted the LDS faith and white methods of agriculture, but they were repeatedly displaced from their farming communities (for a detailed look at these settlement attempts, see “A Brief History of Utah’s Northwestern Shoshones”).

Repeatedly denied a viable land base and scattered throughout the states of Utah and Idaho, the Northwestern Shoshones became active members of their various communities, working as business owners, schoolteachers, and local leaders. In 1987, this diverse community gained official recognition as the Northwestern Band of Shoshone Nation, a group separate from the various other bands of Shoshones. Federal recognition of the nation restored the basis for sovereignty, and today the Northwestern Shoshones have begun to develop their small tribal holdings in Idaho and Utah.

Perhaps most significantly, the Northwestern Shoshones are using one of the most difficult moments of their history in a positive manner through their development of the Bear River. In 1990 the Bear River Massacre Site was declared a National Historic Landmark, and in March 2003, twenty six acres that included the Bear River Massacre site were donated to the Northwestern Band of the Shoshone Nation. In the last two years the Northwestern Shoshones have come up with a plan to develop five plants on their tribal lands and sell the geothermal energy. The plan offers a means of economic development and reflects the Shoshones’ commitment to a clean environment. One of the proposed plants is to be built near the site of the Bear River Massacre. Though this plan has created some controversy, it takes a place that was economically important to the Northwestern Shoshones’ ancestors and allows it to become part of the tribe’s economic future.

HENRY WOONSOOK'S GRANDMOTHER'S TALE OF THE BEAR RIVER MASSACRE

Long ago in 1863 at a place on the Bear River where a lot of Indians were living there was a battle where many Indians were killed. The Indians were wintering there. A white man from Preston, I don't know what kind of white man, maybe a bishop, maybe a stake president, told the Indians that they were going to be killed. "You could all run away to safety," the white man told them. But the chief said, "No. We will not run away." The men of the group said, "We don't have to worry. We can handle the soldiers." The young men were feeling good and were throwing rocks at a target and throwing spears. "We can handle the soldiers," they said. "We don't have to run away."

Then the soldiers, a hundred or more, came over the hill. The soldiers descended the hill toward the camp, saying to themselves as they came that they could kill the Indians right in their camp. The soldiers forded a stream near the camp but did not begin to kill the Indians until they were right up to them. Then they began to battle with the Indians. When the battle began, the chiefs said to the women and young people, "You must stay with us because if you leave the rest will leave." Then those Indians who lived there in that place began to battle with the soldiers. My maternal grandmother said that the place where they lived was a place of many willows and when the soldiers began to shoot, the willows began to fall as if they were being moved by a scythe. The Indians were fighting back and they were killing some of the soldiers.

The Indians fought back but there wasn't much they could do because the white men had guns and the Indians had only bows and arrows. One little boy, whose relatives were killed, lay there on the cold ground among the dead ones. As the

soldiers came through they checked and any of the Indians who were still alive they shot. The little boy lay still and they passed him by. The little boy lay there and pretended to be dead and they passed him by. That is the way he saved his life. After the soldiers had killed all the Indians who were still alive, they left. Some of the Indians had escaped across the river on the ice in the winter and had come north. When the Indians were away from the scene of the battle, they stopped along the river bank and my grandmother, who had a shoulder wound herself, doctored the other wounded Indians. With the Indians who escaped were my maternal grandfather Cikuci, One-Eyed Tom and another man whose name I don't know. That Cikuci was the one who caused it all.

The little boy who had pretended to be dead and who had escaped was suffering from the cold there on the river bank, and Cikuci, who had a buffalo robe wrapped around himself, refused to share it with the little boy. He just ignored the little boy. When they had rested they got up and came on up the river farther until finally they stopped and build another fire and warmed themselves.

The man Cikuci was the one who caused this trouble. He and two other men had raided a California-bound wagon train and had killed the immigrants. They had taken the horses and the belongings from the wagon train and that is why the soldiers killed those people. That was the cause of the Bear River Battle that I have been telling you about.

The little boy who was called Taaboci, "Brush Rabbit," was the son of Segwici, "Little Buddy Boy."

Henry Woonsook, interview with Lorin Gaarder, Fort Hall, Idaho, Feb. 29, 1968, interview no. 352, American West Center
Doris Duke American Indian Oral History Project, J. Willard Marriott Library, University of Utah, t.s.



THE PAIUTES

THE SOUTHERN PAIUTES OF UTAH: FROM TERMINATION TO RESTORATION

TEACHER BACKGROUND

In 1954, the Southern Paiutes, like many other tribes, had their federal trust relationship severed. Public Law 62 “terminated” the federal government’s responsibility to the Southern Paiutes and left them with no official political status within the United States and Utah. The consequences of termination were dire, as the Paiutes lost aboriginal rights to land ownership and territorial practices important to the maintenance of tribal sovereignty.

For twenty-six years the Southern Paiutes fought to regain their official status as an American Indian tribal government, and finally, in 1980 the federal government restored the Paiute Tribe of Utah as a recognized sovereign entity. Under restoration, the Paiute tribe has begun the process of economic, cultural, and social resurgence. The story of Paiute termination illustrates the importance of Indian sovereignty and the responsibility of the federal government to Indian peoples.

OBJECTIVE

The student will be able to evaluate the effects of the federal government’s termination and restoration policies on the Paiute Tribe of Utah and connect this history to the importance of Native American sovereignty.

TEACHER MATERIALS

At a Glance: The Southern Paiutes and Termination

We Shall Remain: The Paiute (chapter 4, 7:45–9:20; chapter 5, 9:20–10:17)

STUDENT MATERIALS

Excerpt from Gary Tom and Ronald Holt, “The Paiute Tribe of Utah,” p. 139–62 (available online at www.UtahIndians.org)

Carl Jake and Roy Tom Discuss the Reservation and Termination Periods

Worksheet

Essay Questions

TIME FRAME

Two or three forty minute periods

PROCEDURE

Assign the excerpt from “The Paiute Tribe of Utah” and the excerpt from Carl Jake and Roy Tom’s oral history. Have students complete the worksheet. The worksheet will be their reference material for the next activity. (This can be a class work or a homework assignment.)



THE PAUTES

PROCEDURE (CONT.)

Screen the entire film *We Shall Remain: The Paiute* or show the clips listed above, and lead a class discussion. Some possible discussion questions include: How do Paiute tribal members feel about the history of termination of their tribe? Did the Paiutes' relationships with their lands change when they were "terminated"? Did the Paiutes' relationships with their lands change again when the tribe was "restored"? How so? Students may want to take notes on the film and discussion to use on their essays.

Using only their worksheets and discussion/film notes, students will complete a five-paragraph essay (in-class or homework) answering one of the three essay questions.

ASSESSMENT/PRODUCTS

Worksheet

Discussion participation

Essay

VARIATIONS/EXTENSIONS

Show students *We Shall Remain: Wounded Knee* (chapter 5), and have them compare the Paiutes' struggle for recognition from the federal government with the Oglala's struggle for recognition.

Students can research Indian perspectives of termination using the oral histories available at www.UtahIndians.org.

Students can explore the people involved in the restoration of the Paiute Tribe of Utah and discover their other accomplishments in the service of American Indians, Utah, and the United States.

ADDITIONAL REFERENCES

Holt, Ronald. *Beneath These Red Cliffs: An Ethnohistory of the Utah Paiutes*. Albuquerque: University of New Mexico Press, 1992.

Rogers, Glenn. Interview. Sept. 27, 2008. *We Shall Remain*, KUED Public Television.
<http://www.kued.org/productions/weshallremain/pdfs/GlennRogers.pdf>.

Tom, Gary, and Ronald Holt. "The Paiute Tribe of Utah." In *A History of Utah's American Indians*. Ed. Forrest Cuch. Salt Lake City: Utah Division of Indian Affairs and Utah State Division of History, 2000.

STANDARDS ADDRESSED

State Standards

High School – United States History II: 1/3/a,e

High School – United States Government and Citizenship: 3/1/c; 4/3/a; 6/1/c

Accreditation Competencies Addressed

Social and Civic Responsibility/Demonstrates an appreciation of diversity and interdependence of all people/Understands the history, people, and traditions that have shaped local communities, nations, and the world

NCSS Standards Addressed

High School: 1/b,f; 2/c,d,e; 3/h,i,k; 4/g; 5/a,e; 6/f



THE PAIUTES

AT A GLANCE: THE SOUTHERN PAIUTES AND TERMINATION

In the middle of the twentieth century, the federal government's American Indian policy shifted dramatically. From the 1930s to 1952, the federal government sought to improve American tribal life by enacting policies that facilitated self-government and cultural renewal. However, in the 1950s, the federal government changed course and began to sever important political relationships with certain American Indian tribes and to attempt to relocate Indians to urban areas without strong native political communities. (For a more detailed explanation of the evolution of U.S. Indian policy, see Appendix B, "Understanding the Political Sovereignty of the American Indian Nations.")

In August 1953, House Concurrent Resolution 108 mandated that the U.S. government abolish federal supervision of Indian tribes. This policy, which came to be known as "termination," was justified based on the idea that Native Americans should assimilate with mainstream American society, but it essentially meant that the United States would no longer uphold its treaty agreements with tribes. Though not all Indian tribes ended up being terminated, the Southern Paiutes of Utah became one of the first targets of the policy.

In 1954 Congress passed Public Law 762, an act that "terminated" the federal government's responsibility to the Southern Paiute tribes in Utah and left the Paiutes in an unrecognized political status within the United States and Utah. Once terminated, the land held by the Paiutes became taxable and fell under the jurisdiction of the State of Utah, and the Paiutes could no longer

govern their own affairs without the interference of both federal and state governments.

Denied federal welfare, education, health, and employment assistance, the Paiutes were plunged into deep poverty and despair. Alcohol use increased. A medical consultant's report listed obesity, tuberculosis, an "extreme degree" of malnutrition among young infants, sanitation, and sewage-disposal problems as major health issues among the Paiutes. Without basic health and sanitation services, almost one-half of Utah's Paiutes died during the termination period.

In an interview for *We Shall Remain: The Paiute*, Glenn Rogers, Chairman of the Shivwits Band of Paiutes, discusses the effects of termination policies upon the Paiutes and their relationship to their traditional lands. Rogers says that one of the reasons they were singled out for termination was that Paiute land held valuable minerals that private industry was interested in mining. Rogers describes the process of land dispossession under termination: "So we didn't have it [legal assistance] back then, so they took advantage of us as a little scattered tribe and they took over the land and they said well, they can pay for their land through taxes, um, how were we going to pay for our land . . . what we have through taxation and taxes? And that's how a lot of these little tribes, for instance Kanosh and Indian Peaks lost a part of their reservation is because they couldn't pay their taxes."

By the late 1960s, the federal government ended termination due to the overwhelming evidence that it failed to facilitate American Indian tribal



THE PAIUTES

sovereignty or better the lives of Indian people. For twenty-six years, the Southern Paiutes fought to regain their recognized status as an American Indian tribal government, and in 1980, the United States federal government restored the Southern Paiutes as the Paiute Tribe of Utah, with five bands also recognized as sovereign entities. In her interview for *We Shall Remain: The Paiute*, Karman Grayman, member of the Shivwits band of the Paiute tribe, explains the improvement in Paiute life after restoration: “When we first started with restoration and we had health coverage then more of our people started living. . . . We didn’t have so many deaths. Our age went up.” Because it restored federal services, restoration improved the physical health of the tribe.

Since restoration, the Paiutes have worked to reestablish cultural traditions and gain and develop land. A new cultural activity is the

Restoration Powwow, which is held every year to celebrate the return to recognized tribal status and the pride that came with it. As historian Gary Tom points out, “One of the primary benefits of the [Restoration] Gathering is its visibility; it provides an opportunity for the Paiutes to express their ethnic pride and say to the Anglo community that they are proud of their accomplishments and of who they are. The Paiute people never left their homeland, nor do they ever intend to leave.” Land development has remained a challenge, as the endangered species status of the prairie dog, for example, complicates tribal land management. On the other hand, with economic growth from endeavors like Suh’dutsing Technologies, the tribe is now in a better position to overcome these challenges than ever before.

CARL JAKE AND ROY TOM DISCUSS THE RESERVATION AND TERMINATION PERIODS

KF: So you say the reservation has been sold, then?

CJ: Yes, it's been sold.

KF: And it's no longer . . . was everyone paid for that land?

CJ: Yes.

KF: Who owns it now, then?

CJ: Fish and Game.

KF: Fish and Game. How long ago was it sold?

CJ: I don't know how long ago. . .

RT: It was in '57.

...

KF: In those days before 1956, how was the medical or doctor situation handled? Did you pay your own?

...

RT: The government paid while we was under government all the time. They paid for like, we went in hospital or something like that. They paid until we were terminated.

...

CJ: I went over there [the former Indian Peaks Reservation] about two years ago. It was all knocked down, those pinenut trees. Those trees . . . they shouldn't knock down like that. . . . George Morris, I think he's the one that sold it. . . .

KF: George Morris? He's the one who sold it or handled the selling?

CJ: Sold it for us, yes.

KF: Do you know whether that was the same time they tried to sell the Shivwits Reservation? The government suggested that they sell that one, too.

CJ: Yes, that about the same time.

KF: . . . I gather that they didn't succeed, though. Those Paiutes still have that one.

CJ: Well, the reason we sold that [Indian Peaks] . . . they terminate that, see, but we didn't have no money to pay for tax on it. Terminated, well, we decided "Well, go ahead, sell it." The government partner tried to sell it. He said, "Go ahead, sell it if you want to." That's when we get out of there, see?

KF: Well, how did people feel about that? Did they really want to sell it or would they rather have kept it if they could?

CJ: Rather have kept it but we couldn't afford to pay for tax, that's one thing.

KF: I guess the one at Shivwits . . . their lease just pays for the tax.

CJ: That's all, the lease.

KF: Yes, but I guess if the taxes go up in another few years, they'll have to pay extra on it.

CJ: That Indian Peaks wasn't a reservation a long time ago.

KF: It wasn't?

CJ: No, just was them old people that claim that

little place there . . . long time . . . had water, lots of water. Claimed it clear back to here. The other side of the mountain, had all the mountain over on this side clear on down here about twenty miles. The Indians used to be scattered clear down through that mountain. Camp and camp and camp and camp, that's the way they lived long time ago, before these white people came. Even after they came but it was still there. Not real long ago he was surveying this country, you know. He says, "We going to put you guys in a reservation." Then they cut it down that much, sixteen sections, four miles each way. That's small now, you see.

KF: Yes, that's not very large.

CJ: No, just keep cutting it down so that portion went, right there. We used to have a lot of water and we used to lease it ourselves, the old people, to sheep men, to cattle men. That's the way those people used to live. They give 'um money . . . leasing it out. All the Indians had plenty to eat then. Wasn't no government doing that at that time.

KF: You were doing it on your own? Leasing on your own?

CJ: Yes, they were raising potatoes, everything, onions down there. . . . Nobody would help. Wasn't no government then.

KF: And no agent out there?

CJ: No agent or nothing. I remember that. . . . That's the way it used to be out here a long time ago before they put in any reservations. Those sheep men, I used to see those fellows often. . . . They used to lease that country from the old people used to live there. . . . [T]here's no government bothering us then. . . . They [the sheep ranchers] go out and bring the food in for us. During fall when the time was up, they would take the sheep out then they'd bring the food . . . give money too, during winter.

CJ: Yes, and after government reservation . . . After the government comes, we can't do nothing. Depend on the government, then. The government get all of it. Can't do nothing no more.

KF: And in '56 then, it went on the tax roll so that means it would be taxed.

CJ: After that, the government never show. Even the agents, even those workers, they'd never go here. Too far for them, I guess.

THE SOUTHERN PAIUTES: FROM TERMINATION TO RESTORATION

On a separate sheet of paper, answer the following questions based on your reading of Gary Tom and Ronald Holt, “The Paiute Tribe of Utah,” pp. 139–62 in *A History of Utah’s American Indians*. Please answer in complete sentences.

RELATIONSHIPS WITH EARLY SETTLERS, 139–44

1. What motivations were driving non-Indians to settle the Paiute homeland?
2. What excuses were given for taking control of the land from the Paiutes?
3. What actions, and how many failed attempts, led to the Paiutes ending up on a reservations?
4. How many bands ended up on how many reservations during this early reservation period?

FEDERAL PATERNALISM, 144–46

5. Describe “Federal Paternalism,” as established by the Supreme Court in 1831.
6. How did the Indian Homestead Act of 1875 and the Dawes Severalty Act of 1887 affect Paiute land holdings?
7. How did the Great Depression affect the Paiute tribe?

TERMINATION, 147–52

8. What did the government intend to achieve through the policy of Termination?
9. What are the four steps in the termination process?
10. What were the criteria for “termination readiness”?
11. Who were the people pushing the Paiutes toward termination and what was their motivation?
12. What actions were taken to prepare the Paiutes for termination?
13. Once the Paiutes were removed from the trusteeship of the BIA by 1957, how did their lifestyle change?

LIFE UNDER TERMINATION, 152–56

14. How did Termination affect the health of the Paiute people?
15. Why were the Paiutes awarded \$7,253,165.19, and what additional problems did it cause?

RESTORATION, 157–60

16. Who were the people pushing for the Paiutes to be restored, and what was their motivation?
17. What actions were taken to help the Paiutes regain federal recognition?
18. What obstacles had to be overcome?

RESERVATION SELECTION, 160–62

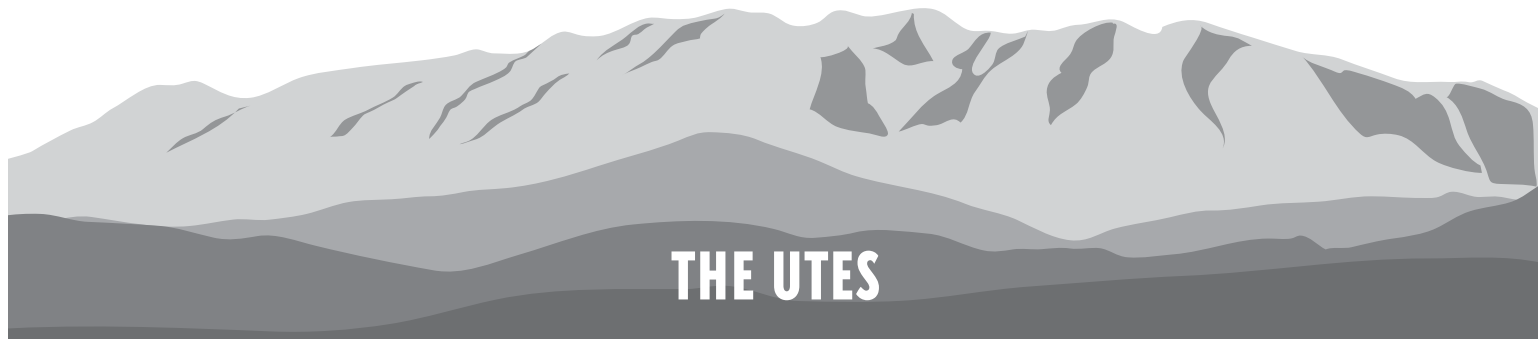
19. What tasks did the Paiutes need to undertake immediately upon being restored to federal recognition?
20. What issues complicated the selection of land for a reservation?

BASED ON YOUR READING OF THE CARL JAKE AND ROY TOM ORAL HISTORY EXCERPT, ANSWER THE FOLLOWING QUESTIONS. PLEASE ANSWER IN COMPLETE SENTENCES.

1. What does Jake suggest about life at Indian Peaks before the reservation period? What does he say about the Paiutes' dependence on the federal government?
2. In what ways, according to Jake, did the establishment of a reservation at Indian Peaks (originally established in 1915) change the economic circumstances of the Paiutes living there?
3. What are some of the consequences of termination that the interviewees identify? What happened to government services? What happened to the Paiutes' lands?

ESSAY QUESTION OPTIONS

1. How did termination affect the financial viability, cultural and educational status, and general health and welfare of the Paiute people?
2. Did termination live up to the expectations of those who implemented it in terms of assimilation, financial independence, and the transfer of land-ownership?
3. What made the Paiutes a poor choice for termination, why were they terminated, and why were they an excellent choice for restoration?



UTE SOVEREIGNTY AND THE COMPETITION OVER RESOURCES ON THE UINTAH-OURAY RESERVATION

TEACHER BACKGROUND

Since lands in eastern Utah were first set aside for the Utes by Abraham Lincoln in 1861, various Ute people of what is now known as the Uintah-Ouray Reservation have struggled with the federal government and non-Indian interests to maintain their access to land and the necessary resources with which to sustain their nation. Because land and resources are crucial to the economic security of the tribe, this conflict is an important element of American Indian sovereignty.

OBJECTIVE

The students will understand the history of the Utes' displacement and dispossession, as well as how vital land and resources are to the sovereignty of the Ute nation in Utah.

TEACHER MATERIALS

At a Glance: Conflict over Land and Resources on the Uintah-Ouray Reservation

Ute Interactive Map (available online at www.UtahIndians.org)

We Shall Remain: The Utes (chapter 2, 11:00–11:05; chapter 5, 21:00–21:05)

STUDENT MATERIALS

Henry Harris, Jr., Describes Allotment

TIME FRAME - VERSATILE

Two standard class periods with homework

One block period with homework

Three standard class periods

STUDENTS WILL NEED THE LINKS TO THE THREE RESEARCH ARTICLES:

Daniel McCool, "Utah and the Ute Tribe are at War," *High Country News*, June 27, 1994,
<http://www.hcn.org/issues/9/285>

Nancy Lofholm, "Tribe Seeks Hunting Rights," *Denver Post*, May 23, 2000,
<http://extras.denverpost.com/news/news0523i.htm>

"Court Victory Restored the Utes's Homeland of Desert, Forest and Oil," *Deseret News*, Oct. 9, 1988,
<http://archive.deseretnews.com/archive/20034/COURT-VICTORY-RESTORED-THE-UTESapos-HOMELAND-OF-DESERT-FOREST-AND-OIL.html>

PROCEDURE

Using the textbook, *At a Glance*, and Appendix B, "Understanding the Political Sovereignty of American Indian Nations," lead the students through a discussion about sovereignty, its importance, and the resources required to maintain sovereignty. Some possible discussion questions include: What is



THE UTES

PROCEDURE (CONT.)

sovereignty? Why is sovereignty so important? Why is it important to Native American tribes? What would be required for a nation to exercise sovereignty? What resources does a nation need to be successful? What might challenge the sovereignty of an American Indian nation?

Using the Ute Interactive Map or the *At a Glance* materials, describe to the students the land loss that occurred historically to the Ute tribe. As a homework assignment or group activity, have the students think about what such land loss might have meant to the Ute nation. Point out to students that the dispossession of land limited the resources the Utes could draw from for cultural and economical development. Have them write a brief paper or essay about the link between land loss and resources, focusing on how it might have impacted the Ute people and the nation.

Discuss the assignment the students were given on land loss and sovereignty. Pass out the oral history excerpt and have students read it. Then show *We Shall Remain: The Ute*. If time is limited you could show the clips at about 11:00 (end of chapter 2) and 21:00 (end of chapter 5) minutes into the film, which show the reactions of the Ute people to the loss of their land. Have the students look for evidence of things they thought of—or things they may have missed—in their own essays.

Discuss the ways that reservations serve as a basis for Indian sovereignty today, and explain to students that this competition over land and resources continues to be a problem for many Indian nations, including the Utes in Utah.

As a homework assignment or in-class activity, give the students the links to the three newspaper articles. As individuals or in groups, have them read these articles and use them as a starting point to do research on the water, hunting, land, and oil rights of the Ute nation. Ask the students to search for a mix of Indian and non-Indian resources. For example, in addition to searching for mainstream newspaper articles, they could look at *The Ute Bulletin* (online at <http://www.utetribe.com/memberServices/uteBulletin/uteBulletin.html>) or the Ute oral histories at www.UtahIndians.org.

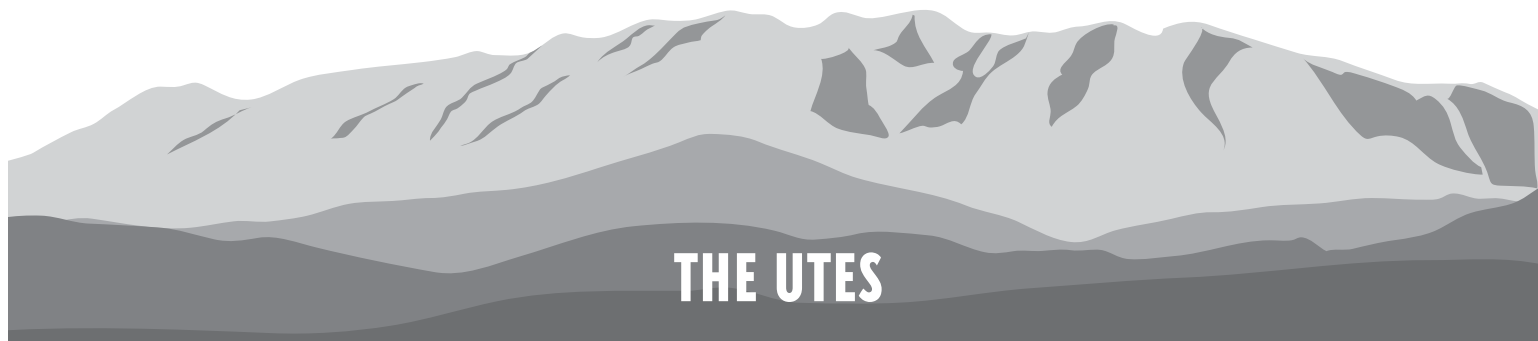
Have the students compare/contrast the contemporary issues they researched with the historical challenges the Utes have faced. Have the students write a paper or create a presentation based on their findings. Reinforce that while many people think of American Indian land and resource loss as something that only occurred in the past, these issues are still being dealt with today.

ASSESSMENT/PRODUCTS

Paper on land loss and resources
Discussion responses
Research paper or presentation

VARIATIONS/EXTENSIONS

Allow students to compare the Utes' experience to the Indian experiences shown in *We Shall Remain: Tecumseh's Vision* (chapter 2), *We Shall Remain: Trail of Tears* (chapter 7), or *We Shall Remain: Geronimo* (chapter 3).



ADDITIONAL REFERENCES

- Conetah, Fred A. *A History of the Northern Ute People*. Ed. Kathryn L. McKay and Floyd A. O'Neil. Salt Lake City: Uintah-Ouray Tribe/University of Utah Press, 1982.
- Duncan, Clifford. "The Northern Utes of Utah." In *A History of Utah's American Indians*. Ed. Forrest S. Cuch. Salt Lake City: Utah State Division of Indian Affairs and the Utah Division of State History, 2000.
- O'Neil, Floyd A., and Kathryn L. McKay. *A History of the Uintah-Ouray Lands*. American West Center Occasional Papers. Salt Lake City: University of Utah, n.d.

STANDARDS ADDRESSED

State Standards

High School – United States Government and Citizenship: 3/1/c; 5/2/b; 6/1/c

Accreditation Competencies

Thinking and Reasoning/Integrates new learning with existing knowledge and experiences/
Uses various reading and writing strategies to organize, interpret, analyze, and comprehend information; Social and Civic Responsibility/Demonstrates an appreciation of diversity and interdependence of all people/ Analyzes diverse viewpoints of social and civic issues in local, regional, and global events

NCSS Standards

High School: VI/b,c,e&f; VII/a&h



THE UTES

AT A GLANCE: **CONFLICT OVER LAND AND RESOURCES ON THE UINTAH-OURAY RESERVATION**

Many American Indian groups argue that their claims to sovereignty stem from their ancestral lands which now are now held within the United States. However, in dealing with the reality of being both sovereign nations according to the U.S. Constitution and “domestic dependent nations” based on U.S. Supreme Court doctrine, reservation land holdings have become vitally important to maintaining, and in some cases reasserting tribal sovereignty. In addition to political and legal considerations, the strength of a sovereign nation also depends on control over resources and economic opportunity, and the Utes have constantly battled with the federal government, states, and non-Indian groups to maintain their access to resources of their reservations, including water, grazing, land, and mineral rights.

The United States made its first formal claims on Ute territory in 1848 with the Treaty of Guadalupe Hidalgo, which ended the U.S.-Mexican War. As part of this treaty, the Mexican government ceded the Utes’ homeland to the United States. These lands—without consultation or permission from the Utes—were divided into United States territories and later the states of Utah, Colorado, Wyoming, Arizona, and New Mexico.

In the 1840s, members of the Church of Jesus Christ of Latter-day Saints began to create permanent settlements within Ute territory. The presence of these settlers displaced important Ute campsites, disrupted hunting trails, drove out wild game, and put serious stress on the resource- of the area. This competition over resources and threat to their livelihoods led some Utes to raid settlers’ livestock, and armed conflict eventually broke out between the two groups. Relations

between the Utes and the settlers who belonged to the LDS Church were complicated further by the conflict that existed between these settlers and the government of the United States.

In the 1850s LDS Church leaders established three Ute Indian farms, but these efforts failed as a result of the Utah War and insufficient funding. In 1860 a survey party sent by LDS Church president Brigham Young determined that the Uintah Basin was unable to support agriculture. As it was unwanted by whites, LDS leaders recommended that this area should be used as an Indian reservation, thus freeing up more desirable Indian lands for white settlement. In 1861 Abraham Lincoln authorized a reservation in the Uinta Basin for Ute Indians, but the federal government failed to establish and provision the new reservation. The lack of government provisions, dwindling Ute resources, and continued conflict between settlers and the Utes conflagrated into the so-called Black Hawk War of 1865–1872, a period of intensified raiding and violence between Utes and settlers. Black Hawk and other Ute leaders enjoyed some initial success and even enlisted the help of local Navajos and Paiutes. However, by this period, the settlers heavily outnumbered the Indians, and local authorities began moving the Utes to the Uintah Reservation. Though several groups resisted confinement to the reservation following the Black Hawk War, by 1879 the influx of non-Indians and the lack of wild game led most Utes bands to remain on the Uintah Reservation.

Throughout the late-nineteenth century, other bands of Utes were being moved to reservations in Colorado and New Mexico, and the federal gov-



THE UTES

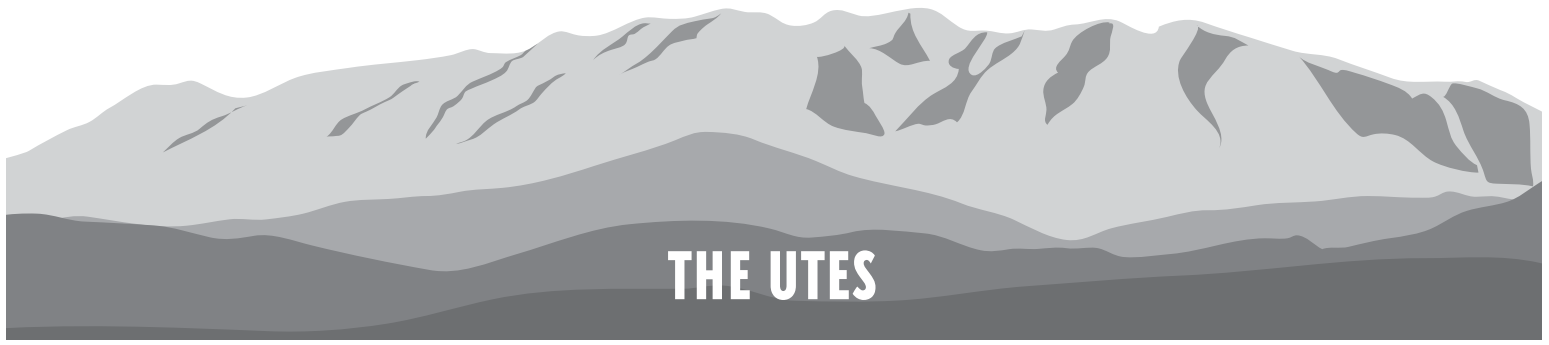
ernment made a series of treaties with different Ute bands, some of which were ratified, and others which remained unratified by the Senate. The overall trend was that the Utes were forced to give up land, often under fraudulent circumstances, while the federal government rarely lived up to its treaty obligations.

In 1871, in violation of the Utes' sovereignty, Congress enacted a bill that ended the making of treaties with American Indian nations. Afterward, negotiations over land were called "agreements," and a number of these agreements were made between the Utes and the federal government. In 1879 the Ute reservations in New Mexico were closed, and the Utes on those reservations were moved to Colorado. After an incident among the White River Utes in Colorado in 1870, in which a highly inept and unpopular Indian agent named Nathan Meeker was killed, the majority of the White River Utes were forced to move from Colorado onto the Uintah Reservation in Utah. In 1882, land was also set aside in Utah for the Uncompahgre Utes. The Uncompahgre, who had remained loyal to the United States government through several incidences of armed conflict, were still forced to move from their mountain home in Colorado to the desert of Utah.

In 1885 the Utes' reservation lands in eastern Utah were combined under one Indian agency and named the Uintah and Ouray Reservation. The Utes of Utah not only had to contend with the opposition of their non-Indian neighbors but also with the difficulties of having three different groups of Utes in one area. Internal differences, paired with the fact that each group had different treaty and agreement understandings with the federal government, exacerbated these difficulties.

Already living on dramatically reduced land holdings, the Utes faced an additional threat in the 1880s when the federal government began the process of allotment. This government policy, which sought to break up tribal land holdings with the twin goals of forcing Indians to assimilate and eventually opening more Indian lands to non-Indian settlement, required that land be broken up into private parcels and allotted to individuals. The Utes fought allotment policies, but in 1903 the Supreme Court decision in *Lone Wolf vs. Hitchcock* declared that Congress had complete power to pass legislation that would change or abrogate (abolish) provisions made in treaties, which limited the Utes' legal options. The Homestead Act of 1905 opened any reservation land that had not been allotted to individuals for homesteading and sale to non-Indians. Rumors of minerals and natural resources led several hundred people to move into former reservation lands, but in truth there was not enough water for farming and the area was not conducive to mining due to the difficult terrain, and many of the new settlers were poverty-stricken by 1912. Within fifteen years of allotment, the Utes had sold or leased 30,000 acres of their best land. Compounding the land loss due to allotment, in 1905 President Theodore Roosevelt withdrew 1.1 million acres from the Uintah Reservation to create the Uintah National Forest. Though the policy of allotment ended in 1934 with the Indian Reorganization Act, the lands that were lost under allotment were not always restored to the tribes. The checkerboard pattern of allotment parcels made recovery of lost lands especially difficult because the remaining Ute lands were not necessarily adjoining.

The Utes continue to have to fight for rights to maintain and develop basic resources on their tribal lands. For example, in 1965 the tribe



signed an agreement with the Central Utah Water Conservancy District, which oversaw the construction of a water project to use Utah's share of the waters of the Colorado River. Under the agreement, the Ute tribe gave permission for the Central Utah Project to draw water from the reservation, in exchange for building a water project on the reservation so that the Utes would be able to utilize their water rights. After decades of neglecting the Ute portion of the project, in 1992 the Ute Indian Rights Settlement (which was part of the larger Central Utah Project Completion Act) gave the tribe money for

agricultural, recreational, wildlife, and economic development. This attempt to make up for the loss of the Ute portion of the Central Water Project also serves as a recognition of the government's failure, once again, to live up to its legal obligations to the Ute nation. For an overview of other contemporary land issues the Ute tribe faces today, see the student research articles.

HENRY HARRIS, JR., DESCRIBES ALLOTMENT

O: Tell me, do you remember the opening of the reservation?

H: I do.

O: These Indians who fled and went to Pine Ridge, obviously they were pretty mad about the opening of the reservation.

H: About the opening of the reservation.

O: Now, what about the rest of the Indians? Were they upset too?

H: No, they weren't upset. They knew it had to come.

O: There was—they were sad about it?

H: They felt sadly about it. But, they didn't care much. They said, "Well, if we have to live like a white man now, we have to do it." But this old man Suckive said, "I'm not going to be a pig in a pen. I want to put a fence—don't fence me in." These guys, Suckive, Moros Cisco and Red Cap and—let's see, there was Suckive, Red Cap, Moros Cisco and Yellowstone.

O: There were the four leaders, huh?

H: Four leaders, yes.

O: I see. When the Uncompahgres were allowed to cross the Green River into this area—let's see, that'd been '86. Did you ever hear your dad tell about them being allotted up in here?

H: Yes, they were allotted, some of them were allotted up here and given farms; some were given as little as 40 acres.

O: I see.

H: There were a lot of these acres allotted. Some of the White River gang was allotted here and a few from Ignacio.

O: Among the oldest Indians that you can remember from a kid, who were the old leaders, say when you can remember, maybe 1910.

H: Well, sir, in 1905, let's see—.

O: You named the four who went to—

H: Yes, they were the renegades

O: They were the renegades.





HIGH SCHOOL ASSESSMENT

AMERICAN INDIANS OF UTAH

TEACHER BACKGROUND

This assessment tool was designed to allow students to show their learning, independent of which resources or lessons were used to teach the unit. Each student will gain different knowledge, and this tool will provide the teacher with a product that can be assessed with the provided rubric or in a subjective manner. The student will need to have been exposed to at least three of the tribes to be able to complete the product.

OBJECTIVE

The student will be able to write an essay using knowledge gained studying the American Indians of Utah.

TEACHER MATERIALS

Assessment Rubric

STUDENT MATERIALS

Set of essay question options

TIME FRAME

One forty-minute period

PROCEDURE

Present each student with the essay question options. Have them choose one essay and complete it in the time allowed.

ASSESSMENT/PRODUCTS

Essay

VARIATIONS/EXTENSIONS

Students may write the essay as a homework and require them to submit a source list or set of articles used for support.

NAME: _____ DATE: _____

HIGH SCHOOL ASSESSMENT

	THESIS	SUPPORT FOR THESIS	ANALYSIS OF QUESTION	CONVENTIONS	ORGANIZATION	VOICE
	0-5 POINTS: 0 - NOT PRESENT, 1 - PRESENT, BUT WEAK, 3 - PRESENT AND CLEAR, 4 - PRESENT AND GOOD, 5 - PRESENT AND EXCELLENT					
NAVAJOS						
PAIUTES						
NORTHWESTERN SHOSHONES						
UTES						
GOSHUTES						
TOTAL						

ESSAY QUESTIONS

Answer one of the following questions using examples from three of Utah's five American Indian tribes.

1. Describe the effects of westward expansion on Utah's indigenous people.
2. Analyze the relationship between American Indian nations and the U.S. government as they relate to land use issues.
3. Compare the outcomes of conflicts between the United States and American Indian nations, whether settled on the battlefield or in the courtroom.
4. Discuss the impact of the Civil War on the American Indians of Utah.
5. Describe progress made by Utah's American Indian tribes in the last hundred years.
6. Evaluate the role of treaties in the history of Utah's tribal nations.



APPENDICES AND RESOURCES



APPENDIX A

ALTERNATIVE GLOSSARY: A NEW WAY TO LOOK AT SOME OLD TERMS

AGRICULTURE The cultivation of the land and soil for the purpose of growing plants; may also include the raising of domesticated animals for food, transportation, and other uses. Many textbooks use agriculture as the first sign of the development of civilization, which implies that if American Indian tribes are not creating a food surplus through farming, they cannot develop a specialized culture and social structure. This understanding of cultural development is misleading in two ways. First, contrary to popular belief, many American Indian groups did “farm.” (The Southern Paiutes of southern Utah, for example, developed sophisticated agricultural and irrigation technologies long before white settlers started farming there.) Second, and perhaps more importantly, many non-agricultural tribes had specialized social structures, disproving the assumption that an agricultural surplus was a prerequisite for those structures.

ASSIMILATION The absorption of people from one culture into the dominant culture. Many federal government officials, including several presidents, felt that by leaving their native culture American Indians could become part of the dominant white society. This often led to policies that attempted to destroy Native American cultures and lifeways.

BAND A group of American Indians, smaller than a tribe, often based on family or kinship ties. Today, the term “band” can also mean a smaller portion of an American Indian tribe who live in a distinct geographical location. In anthropology, this term refers to small hunter-gatherer groups that had little formal political organization.

CLAN A social grouping, larger than an individual family but smaller than the tribe, based on a shared biological or cultural ancestor and/or a spiritual being. In many American Indian cultures, clan ties are essential to social organization and spiritual belief, and members of clans may participate in distinct leadership positions, social roles, rituals, and customs.

CIVILIZATION The term “civilization” is often associated with Euro-American ideas of advancement or progress and can refer to a society that has developed elaborate intellectual, social, and religious institutions and complex material culture (such as arts, crafts, trade goods, etc.). Historically, civilization was understood hierarchically, and complex cultures were assumed to be inherently superior to those that did not create such complex institutions. In the nineteenth century and early twentieth centuries, this idea of the advancing stages of civilization was also tied to the Euro-American belief in a racial hierarchy and white superiority, and the view that Indian cultures were “uncivilized” was used to justify policies that benefited white Americans at the expense of native peoples. A more neutral definition of civilization is the type of society and/or culture that existed in a particular region during any given time period.

CULTURE The distinct set of learned beliefs, social institutions, knowledge, values, conventions, and practices shared and created by a specific group of people, which are transmitted from one generation to the next. It is important to note that while we use the all-encompassing terms “Native American” and “American Indian,” these labels actually refer to a number of groups and/or tribes that each have a distinct culture.

- DISCOVERY** The act of obtaining knowledge about, or making known, something that was previously unknown. This word is often controversially used to describe those events in which non-Indian explorers first encountered certain geographic places. These areas had long been known to the native peoples who inhabited them, and using the word “discovery” can inaccurately imply that Indian cultures did not exist (or matter) before the arrival of non-Indian people.
- EDUCATION** The process of providing information and training and of assisting in mental, emotional, and physical development through teaching and learning. Additionally, education can mean to provide information for the purpose of persuading an individual to accept a particular point of view. Education is a vital part of the transmission of culture from one generation to the next and the word carries a complicated legacy for American Indians. The intergenerational trauma caused by federal Indian boarding schools led to an understandable suspicion of Anglo-style education. Some Indians fear that the purpose of education still is to assimilate Indians and destroy their traditional cultures.
- HISTORY** The research, analysis, and interpretation of events of the human past. Often history is associated with a formal, written, systematic account of a certain time period or subject based on written records. More loosely, history can be defined as any story told about the past. American Indian history has been passed from generation to generation through the process of oral transmission, and oral history needs to be recognized as an invaluable historical record of the American Indian experience.
- MYTHOLOGY** A set or system of stories and beliefs, often about supernatural beings or heroes, which usually seek to explain the worldview and beliefs of a particular people or culture, including ideas about the creation of the world and human beings and the workings of natural phenomena. Often American Indian spirituality is inaccurately defined as “myth,” while Euro-American belief systems that are being actively practiced generally receive the more value-neutral label of “religion.” Another way to define a myth as a commonly held belief that is not necessarily accurate, and in this sense there are many misunderstandings about American Indians that can be referred to as myths. For example, the idea that all American Indians lived in teepees would be a myth.
- NATION** The word “nation” has several different definitions. The political definition of nation is that of a group of people in a defined territory who are under an independent and sovereign government. “Nation” can also mean a group of people who share common culture, ancestry, language, etc., who may or may not live within a defined territory. While the traditional assumption is that three nations—the United States, Canada, and Mexico—make up North America, American Indian tribes are also nations with deeply rooted claims to sovereignty.
- NEW WORLD** A term used to describe the countries and continents of the Western Hemisphere, usually the Americas. It should be noted that this term is Euro-centric, as the Americas were in no way “new” to the Indian peoples living here when Europeans first arrived.
- OLD WORLD** Those countries and continents in the Eastern Hemisphere, usually Europe, Africa and Asia. See “New World.”
- ORAL HISTORY** The transmission, recording, and study of past events and experiences based on spoken accounts rather than, or in conjunction with, written records. Oral history is a vital component of the transmission of culture and history for many Native American tribes. It is also a valuable source of knowledge about those tribes.

- RELIGION** a system of beliefs and practices that seek to explain the nature and purpose of life and the universe. These beliefs often include the worship of a supernatural being or beings, specific moral and ethical guidelines, and specific ritual observances, narratives, and symbolism. In Euro-American culture, religion is often seen as separate from the “earthly” or “physical” world, but in most American Indian cultures this distinction does not exist.
- RESERVATION** areas that are defined by treaties, presidential executive orders, acts of Congress, or other agreements between the federal government and a particular Indian tribe or tribes for the use of that particular group. Reservations serve as important land bases for the exercise of tribal sovereignty
- SOVEREIGNTY** The ability, right, and power of a governing body to control its territory, and the actions therein, free from external influence. For American Indian tribes, sovereignty is both inherent and enmeshed in an important and ongoing struggle for the right to control their own lands and live free from outside interference.
- SPIRITUALITY** Generally refers to an individual’s ideas and beliefs about things not directly connected to the biological body or physical matter, sometimes referred to as the soul or spirit. Spirituality often includes ethical and ideological values and involves the ways in which an individual understands the purpose of life and the ways in which the world functions. See also “Religion.”
- TERMINATION** A United States government policy of the 1950s and 1960s, strongly supported by Senator Arthur V. Watkins of Utah, that attempted, through federal legislation, to dissolve federal recognition and responsibility for American Indian tribes, including the division of tribal lands and assets to individuals. This policy terminated the government’s recognition of tribal sovereignty, ended federal support systems on Indian reservations, and ended American Indians’ exemption from state and local taxes. Not all tribes were terminated, but the consequences were devastating for those that were, including the Southern Paiutes of Utah. This controversial subject can be further investigated by watching the *We Shall Remain: The Paiute* or exploring the high school lesson plan about the Paiutes.
- TREATY** A contract or binding agreement between two nations. From 1778 to 1881, the United States and individual groups of Native Americans signed treaties, which usually dealt with the transfer of land to the United States in exchange for certain rights and or goods, possibly including other land, monetary compensation, and/or continued rights to the use of land for hunting, fishing, and other purposes. Throughout the eighteenth and nineteenth centuries, the United States consistently failed to fulfill its treaty obligations to Indian nations.
- TRIBE** A group of people, larger than a band, tied by kinship and/or shared culture and traditions. When the term is used in anthropology it often refers to groups associated with more permanent settlements stemming from agriculture. Today the word is often used to designate an organized group of American Indians who share cultural, political, and economic ties, regardless of the size of the ancestral social organization or settlement pattern of that group.

APPENDIX B

UNDERSTANDING THE POLITICAL SOVEREIGNTY OF AMERICAN INDIAN NATIONS

Native American tribes and tribal members, including members of the five tribes of Utah, possess political sovereignty. Each tribe and tribal member has particular burdens, rights, and responsibilities that differ from those of non-tribal members. Tribes have an inherent and inalienable right to self-government and to define their own tribal membership. Tribal governments have the ability to create and enforce laws and to govern all resources in tribal possession, including, for example, land and water holdings that are essential to tribal survival.

The political relationship among tribes and between individual tribes, the federal government, and the state governments has an evolving and complicated history, one which is riddled with contradictory evidence that makes a normative, unified narrative problematic. Furthermore, for each distinct tribe, that history can be just as varied and unique as the history of sovereign relations between the United States and different foreign nations. Because of the numerous contradictions and variations, sovereign relations between a tribe and the United States, or individual states like Utah, are best understood by analyzing the specific historical developments between the parties in question. However, the brief overview that follows provides an historical introduction to the evolving legal framework of political sovereignty for those exploring this critical aspect of United States and American Indian relations for the first time. While this overview concentrates on legal history, it is essential to remember that the actions of individuals and groups, not the abstractions of the law, often played the determinative role in the development of tribal-state relations.

Native American political sovereignty existed long before the establishment of the United States in 1776. In the period of *tribal independence* before Europeans, Africans, and Asians arrived on the American continents, Native Americans governed themselves with no

interference from the outside world. For some tribes this period of independence extended in modified form into the colonial era. From 1492 to 1787, many Indian nations independently controlled their own territory and exercised forms of self-government. Yet, during this same period, as European colonists began to settle in the Americas and extract resources from the land, Indian communities at different times transitioned into an era in which the relationship between individual tribes and colonial government was best characterized as *agreements between equals*. In some places during this period native governments were somewhat more powerful than settler governments, in others the opposite occurred, and in yet others power was equal. But overall, prior to the American Revolution individual native nations and the foreign states that represented the colonists settled disputes as equals through negotiation and the ratification of treaties and other official agreements.

The American victory in the American Revolution meant that some eastern tribes lost a powerful ally in the British. However, at least initially, the American government did not treat Native Americans as a conquered people. The Northwest Ordinance of 1787, which created the Northwest Territory in the area that is now Ohio, Indiana, Illinois, Michigan, Wisconsin, and Minnesota, pronounced: “The utmost good faith shall always be observed towards Indians. Their land shall not be taken from them without their consent.” The U.S. Constitution, adopted in just two months after the passage of the Northwest Ordinance, outlined the abilities of the three branches of government to deal with Native American communities in two separate articles. Article I, section II specified that untaxed Native Americans were excluded from the population count that determined each state’s share of direct taxes and number of delegates in the House of Representatives. The third clause of Article I, section VIII, known as the

Commerce Clause, empowered Congress “to regulate Commerce with foreign Nations, and among the several States, and with the Indian Tribes.” This clause, in particular, suggests that the American founders viewed Indian tribes as sovereign governments.

Starting in the 1800s, America’s westward growth increasingly threatened the sovereignty of American Indian communities. During the *removal and relocation era*, from 1828 to 1887, a series of laws and rulings from the U.S. Supreme Court helped define the American government’s evolving approach to dealing with the sovereignty of independent Indian nations. Known as the Marshall trilogy after John Marshall, the justice presiding over the Supreme Court at the time and the author of the majority opinions, these three cases are now understood as the backbone of American Indian law in the United States. *Johnson v. M’Intosh*, *Cherokee Nation v. Georgia*, and *Worcester v. Georgia* all acknowledged the sovereignty of tribal nations and began to shape the legal limits from the American judiciary’s perspective of tribal independence. The first case, *Johnson v. M’Intosh* (1823), held that only the United States government could enter into land sales with American Indians. This ruling was a major step in the U.S. government’s effort to control interactions with American Indians because it stated that states and individuals were not allowed to enter into property sales with native nations. The case recognized aboriginal right of occupancy to lands and decreed that only the federal government can preempt such right. While *Johnson v. M’Intosh* could be understood as providing some legal protection to tribes, that protection relied upon the willingness of powerful individuals and groups to abide by the rule of law. When it came to American Indian sovereignty, that willingness time and again proved elusive.

In 1830 president Andrew Jackson signed into law the Indian Removal Act, in order to legitimize the taking of lands from many southeastern tribes. The act specifically sought to remove the people of the Cherokee nation from their historic homelands in the Southeast to areas west of the Mississippi River. To prevent the implementation of this unjust policy, the Cherokee nation sought recourse through the

United States legal system, which in turn led to *Cherokee Nation v. Georgia* (1831). The Court ruled that the United States held no jurisdiction in a case between the state of Georgia and the Cherokee nation. Additionally, the Court expanded the ruling of *Johnson v. M’Intosh* by asserting that American Indians tribes were “domestic dependent nations” separate from state entities. Based upon the Articles of Confederation, the court reasoned that American Indian tribes were both “domestic,” because they were aboriginal to lands that the United States claimed to own, and “sovereign,” because they comprised separate and legitimate nations independent to the U.S. Constitution. Marshall did not advocate for the removal of Indians but rather felt it was an unjust act. However, because of the Cherokees’ sovereign nation status, Marshall believed the Supreme Court was not the appropriate venue for adjudicating the issue.

The final case in the Marshall trilogy, *Worcester v. Georgia* (1832) expanded the rights of American Indians nations in the courts of the United States by arguing that states have little to no authority to pass laws concerning American Indian tribes. The court ruled that the Cherokees were a distinct community upon which the laws of Georgia “can have no force.” Once again the record of legal opinions does not tell the full story of Worcester’s influence on how the U.S. grappled with native sovereignty issues. Both the executive and legislative branches responded with hostility to Worcester and continued advocating the removal of the Cherokees from their national homelands. President Andrew Jackson and the State of Georgia blatantly disregarded both the ruling of Supreme Court and the will of the Cherokee nation, and they forced the Cherokees on an exodus from Cherokee lands to what is now Oklahoma. Along with the president’s decision to ignore the Supreme Court, the strength of the U.S. military played an instrumental role in the removal of the Cherokees. Indeed, American military power became a primary tool in the federal government’s campaign to force Indian nations from their national homelands to distant areas, in order to create space for non-native settlers. Closer to Utah, the Navajo people, to name just one such instance, were sent on a brutal forced

march from their homelands into New Mexico (see “The Long Walk and the Escape to Utah” lesson).

While individuals like Jackson did enormous harm to native people by ignoring the law, the effect of the Marshall cases on American Indian sovereignty has been far reaching. For instance, in the twentieth century both the *reserved rights doctrine* and the *canons of interpretation* emerged from the Marshall cases as key judicial methods for adjudicating the relationship between the United States government and native nations. The reserved rights doctrine contends that a tribe only gives up the rights explicitly stated in a said agreement, while preserving all pre-established rights not detailed in the wording of the agreement. The canons of interpretation for Indian law, in simple terms, demand interpretation of a treaty based on the conditions under which the tribe would have reasonably signed it reflecting their own best interests.

At the end of the nineteenth century, during the era of *allotment and assimilation*, a set of destructive practices were formalized and extended, and these policies had a profound effect on the changing relationship between the federal government, state governments, and sovereign tribal nations. Allotment and assimilation policies attempted to break American Indians away from their native identities and move them toward membership in dominant white society. Native children, for example, were removed from their families and communities and placed in boarding schools. The explicit mission of these institutions was to sever student’s ties to their indigenous communities by indoctrinating them in the ways of white society. Similarly, the Dawes Act of 1887 enabled the United States to open sovereignly held Indian lands to non-Indian settlers, a gross violation of previous trust relations between the United States and native nations and also reflective of the effort to erase individual tribal identity. The Dawes Act parceled acreage to individual tribal members based upon the individual’s degree of indigenous heritage, with the intention of dividing tribal communities into individual farmsteads. Tribal members with higher degrees of aboriginal ancestry were allotted larger tracts of

land; however, the federal government chose to hold in trust the land allotted to tribal members with complete aboriginal heritage for a period of twenty-five years. This left many tribal members unable to use the land even if it was their wish to do so. Even more damaging, tribal lands not allocated to tribal members became available to non-Indian settlers. Connected to the Dawes Act is one important Supreme Court case that indicated the U.S. government’s penchant during this era for attempting to erode native sovereignty. In 1903, *Lone Wolf v. Hitchcock* held that “plenary power” of the United States Congress could abrogate treaty obligations between the United States and American Indian tribal nations, including the modification of American Indian land holdings. Lasting until the early 1920s, the assimilation and allotment era whittled away Indians’ land bases and proved devastating to the sovereignty of Indian nations and the related ability of Indian communities to sustain themselves and the ties between land, language preservation, and cultural continuity.

During the *Indian Reorganization* era, from 1934 to 1953, the federal government attempted to repair some of the damage caused by allotment and assimilation policies. The Wheeler-Howard Act, signed on June 18, 1934, became known as the Indian Reorganization Act (IRA). It was intended “To rehabilitate the Indian’s economic life and to give him a chance to develop the initiative destroyed by a century of oppression and paternalism.” In other words, the federal government acknowledged and attempted to amend the damage caused by previous policies and actions. The act secured the rights of American Indians and Alaska Natives to self-government and to gain and manage tribal assets. It also prohibited further allotment of tribal land to tribal members and reclaimed land for landless tribes, partially restoring tribal land holdings by adding two million acres. Although not all tribes adopted IRA provisions, overall this period saw native sovereignty bolstered considerably.

After World War II, the federal government once again shifted Indian policy dramatically. During the termination and relocation era, which stretched from 1953 to 1968, Congress abandoned the goals

of the IRA. In August 1953 Congress adopted House Concurrent Resolution 108, which mandated that the U.S. government should abolish federal supervision of Indian tribes. This new policy came to be known as termination, and it essentially meant the termination of federal benefits and services based on long-held agreements with certain tribes. Over one hundred tribes had services cut and land stripped away. Congress then passed Public Law 83-280, which passed some tribal responsibilities from the federal government to the individual states—the traditional adversaries of the tribes. Also at this time a relocation program began that moved American Indians away from strong native communities into urban areas without large native communities.

The devastating effects of termination prompted enormous activism on the part of native people and, subsequently, a new period for American Indian relations, the *self-determination* era, which extended from 1968 to 1977. In 1968 Congress prohibited states from acquiring any jurisdiction over Indian reservations without the consent of the affected tribe. In 1970, President Nixon denounced the termination era, decreeing, “This then must be the goal of any new national policy toward the Indian people to strengthen the Indian sense of autonomy without threatening the sense on community.” In 1974 two acts—the Indian Finances Act and the Native American Programs Act—enabled tribes to develop more effectively their internal resources. In addition, in 1974 the Supreme Court ruled in *Morton v. Mancari* that hiring preferences in the federal agency of the Bureau of Indian Affairs (BIA) for tribal members did not violate the Fifth Amendment. The court found that hiring preferences for tribal members at the BIA was not based on racial bias but rather offered a way to better serve tribal members in their own self-governance. Among the other important legal decisions in regard to sovereignty in this more recent period was *Oliphant v. Suquamish Indian Tribe* (1978), a Supreme Court case that held that tribal courts do not have limited jurisdiction over non-Indians, especially in criminal cases.

In the 1970s and the early 1980s, then, a series of Supreme Court cases and government actions emphasized “Indian sovereignty” and the inherent power of the tribes to assert their economic, political, and cultural authority in appropriate areas. In 1982, the establishment of a United Nations working group to monitor the interactions between various state and indigenous nations added further support to restoration of native sovereignty. And in 1989, the Senate announced a new era of agreements with Indian tribes. But while concrete steps to support native sovereignty partly defined this era, a more thorough analysis affirms that the complexities and contradictions continue to plague the U.S. government’s approach to the question of sovereignty.

American Indian sovereignty, it must be emphasized, exists on its own accord, independently from state and federal governments of the United States. Each tribe expresses sovereignty uniquely in ways that benefit the individual tribe. In this sense, the five tribes local to Utah are distinct in regard to their political organization. The seven lesson plans that comprise the high school curriculum materials all explore the particular histories of sovereignty of Utah’s five tribal nations and their continued struggle to protect their rights. The fourth and seventh grade lesson plans, focused on the themes of culture and ingenuity respectively, also provide a useful context for understanding the roots of tribal independence.



APPENDIX C

LINKS FOR TEACHERS

UTAH INDIAN CURRICULUM PROJECT WEBSITE

<http://www.UtahIndians.org/>
With access to Utah American Indian Digital Archive, Interactive Maps, and other resources.

AMERICAN WEST CENTER

<http://www.awc.utah.edu>

WE SHALL REMAIN LINKS

<http://www.kued.org/productions/weshallremain/index.php>
<http://www.pbs.org/wgbh/amex/weshallremain/>

LINKS TO UTAH'S TRIBES

<http://www.goshutetribes.com/index.html>
<http://www.navajo.org/>
<http://www.utahpaiutes.org/>
<http://www.utetribes.com/>
<http://www.nwbshoshone-nsn.gov/>

UTAH DIVISION OF INDIAN AFFAIRS

<http://indian.utah.gov/>
Check out the Power-Point presentations:
http://indian.utah.gov/power_point_presentations/index.html

UTAH STATE OFFICE OF EDUCATION

<http://www.usoe.k12.ut.us/>
Check out these other great lesson plans:
<http://www.schools.utah.gov/curr/indianed/>

UTAH EDUCATION NETWORK – SOCIAL STUDIES LESSON PLANS

<http://www.uen.org/Lessonplan/LPview.cgi?core=4>

UTAH HISTORY LINKS

<http://historytogo.utah.gov/index.html>
<http://historyforkids.utah.gov/>

NATIONAL MUSEUM OF THE AMERICAN INDIAN

<http://www.nmai.si.edu/>

UTAH INDIAN CURRICULUM PROJECT PARTNER LINKS

University of Utah Center for American Indian Languages

<http://www.cail.utah.edu/>

University of Utah J. Willard Marriott Library

<http://www.lib.utah.edu/portal/site/marriottlibrary/>

Utah Museum of Natural History – Teaching Toolbox

<http://www.umnh.utah.edu/toolbox#native>

Utah Humanities Council

<http://www.utahhumanities.org/weshallremain.htm>

Utah Arts Council Folk Arts Program – Chase Home Museum

http://arts.utah.gov/experience_arts/galleries/chase_home_museum/index.html

Utah Museum of Fine Arts

<http://www.umfa.utah.edu/splendidheritage>

Center for Documentary Arts – Traveling Exhibit

<http://cdautah.org/projects/traveling/travelingSacred>

Discovery Gateway

<http://www.childmuseum.org/>

Utah State Historical Society

http://history.utah.gov/historical_society/index.html

INDIAN CURRICULUM FROM OTHER STATES

Look at what Alaska has accomplished:
<http://www.alaskool.org/curriculumindx.html>

Look at what Montana has accomplished:
<http://www.mtiea.org/links/teachers.html>

APPENDIX D

WE SHALL REMAIN: THE NAVAJO DVD WORKSHEET

NAME: _____ DATE: _____

ATTENTION QUESTIONS

1. Did the Navajo people emerge from beneath the earth into the Glittering World?
2. Did the Navajos live in teepees?
3. Were the Navajos hunters?
4. Was the introduction of the horse to the Southwest good for the Navajos?
5. Was the introduction of sheep to the Southwest good for the Navajos?
6. Was Kit Carson a friend to the Navajos?
7. Was Barboncito a friend to the Navajos?
8. Did the Navajos enjoy going off to boarding school?
9. Did Navajo students get punished for speaking the Navajo language in boarding school?
10. Did the U.S. government kill off half of the sheep on the Navajo Reservation?
11. Was the Navajo language used to help the U.S. in World War II?
12. Is the Navajo language still being taught?
13. Do the Navajos have their own college?
14. Are the Navajo people respected as excellent silversmiths?
15. Do the Navajos weave baskets and blankets?
16. Do colors have special meanings in Navajo culture?
17. Are sand paintings a form of prayer?
18. Are the Navajos becoming a more powerful and independent nation?

WE SHALL REMAIN: THE NAVAJO DVD WORKSHEET

COMPREHENSION QUESTIONS

Write your answers on a separate piece of paper.

1. Describe the relationship between the Navajos and the land.
2. What did the arrival of the horse in the Southwest mean to the Navajo people?
3. How did the arrival of sheep in the Southwest affect the Navajos?
4. Describe the Long Walk.
5. What was the effect of the boarding school experience on the Navajos?
6. What did the loss of the sheep mean to the Navajos?
7. How are cultural traditions of the Navajos being retained?
8. What steps are the Navajos taking to improve the education of their children?
9. What artistic skills have the Navajos maintained as part of their culture?
10. What spiritual practices have the Navajos maintained as part of their culture?
11. What are the issues facing the Navajos today?

CONTEMPLATION QUESTIONS

Write your answers on a separate piece of paper.

1. Why do Rose and her husband choose to live a traditional life in this time and place?
2. How do the Navajos remember and deal with the Long Walk experience?
3. Describe how Navajo spiritual beliefs and practices are part of everyday life.
4. Why are the Four Sacred Mountains so important to the Navajos?
5. Do songs and dances have special meaning to the Navajos?
6. Why did the Code Talkers agree to help the U.S. government after all that they had experienced?
7. The Navajos have a very large and complicated government. Why is this important?
8. Why do the Navajos work to become more independent?
9. How do the Navajos make sure their Holy People will recognize them?
10. There were many photographs in the film. What do you remember about them?
11. Many of the people are interviewed in their own homes and yards. What do you learn from seeing where people live?
12. In which places in the film did you hear people talking about teaching their children or grandchildren or being taught by a parent or grandparent?

WE SHALL REMAIN: THE NAVAJO - BINGO

NAME: _____ DATE: _____

DID YOU SEE?			DID YOU HEAR?	
MOUNTAINS	RED ROCKS	HORSES	CLAN	
SHEEP	TURQUOISE	VELVET	PRAYERS	FOOD FRYING
COWBOY HATS	FLAGS	PEOPLE SMILING	HAMMERING	MUSIC
WEAVING	HOGAN	FEARING TIME	SINGING	DRUMMING
	FAMILIES	THE NAVAJO LANGUAGE	ANIMAL SOUNDS	LAUGHTER

WE SHALL REMAIN: THE GOSHUTE DVD WORKSHEET

NAME: _____ **DATE:** _____

ATTENTION QUESTIONS

1. Are there mountains in the Goshute homeland?
2. Does water flow from the Goshute homeland to the Pacific Ocean?
3. Does the word “Goshute” mean “the people” in the Goshute language?
4. Do the Goshute people know how to use plants as medicine?
5. Were rabbits a source of food and clothing for the Goshutes?
6. Do the Goshutes have a way to cook crickets?
7. Is the water jug in the film made of glass?
8. Does Goshute storytelling take place all year long?
9. Are kids allowed to interrupt the storyteller?
10. Did the Spanish bring horses to the Great Basin?
11. Were some Goshutes kidnapped into slavery?
12. Did the Treaty of 1863 mean that the Goshutes would need to stay on a reservation?
13. Did kids get in trouble for not speaking English in school?
14. Are the Goshutes trying to help the Bonneville cutthroat trout from becoming extinct?
15. Is there an Air Force bombing range in northwestern Utah?
16. Are the Goshute people survivors?

WE SHALL REMAIN: THE GOSHUTE DVD WORKSHEET

COMPREHENSION QUESTIONS

Write your answers on a separate piece of paper.

1. Describe the landscape of the Goshute homeland.
2. What is the importance of natural springs in the Goshute homeland?
3. How did the Goshutes use the rabbit to meet their needs?
4. Describe how a water jug is made watertight.
5. When were creation stories told?
6. Why was the horse not useful to the Goshute people?
7. Why were people other than the Goshutes trying to cross their land?
8. What did the soldiers and settlers do to make the Goshutes think of them as enemies?
9. What did the Goshutes get for signing the Treaty of 1863?
10. Why can't all the Goshutes live on the reservation?
11. What are the Goshutes trying to protect on their land?
12. What are the Goshutes doing to show respect for their ancestors in a modern way?

CONTEMPLATION QUESTIONS

Write your answers on a separate piece of paper.

1. Why is territory of the Goshute homeland so sparsely populated?
2. How do Goshute spiritual beliefs characterize the relationship between the land and the people?
3. Rabbit and insect “drives” are mentioned in the film. Describe a “drive” in your own words.
4. Why do the filmmakers describe the water jug as being “symbolic of the Great Basin way of life”?
5. Why might creation stories be told in the winter?
6. Why did the Goshutes sign the Treaty of Peace and Friendship in 1863?
7. The film shows files of historical documents that Genevieve Fields has collected. Why has she kept those files, and what does she hope people will learn from them?
8. Why might it be a bad idea to try to grow crops on the Skull Valley Reservation?
9. What words do the Goshute people in the film use to describe themselves?
10. There were many photographs in the film. What do you remember about them?
11. Many of the people are interviewed in their own homes and yards. What do you learn from seeing where people live?
12. In which places in the film did you hear people talking about teaching their children or grandchildren or being taught by a parent or grandparent?

WE SHALL REMAIN: THE GOSHUTE DVD WORKSHEET - BINGO

NAME: _____ DATE: _____

DID YOU SEE?			DID YOU HEAR?	
	MOUNTAINS	HAILSTONES	FATHER = SUN	MOTHER = LAND
ANTELOPE	FISH	BERRIES	GRANDMOTHER = WATER	GRANDFATHER = FIRE
CRICKETS	COVERED WAGON	PEOPLE SMILING	LAUGHTER	RABBIT
GREAT SALT LAKE	FLOWERS	CRICKETS	SAGEBRUSH	WINTER
FAMILIES	WATER JUG	THE GOSHUTE LANGUAGE	THE RAT'S TAIL IS CUT!	

WE SHALL REMAIN: THE NORTHWESTERN SHOSHONE DVD WORKSHEET

NAME: _____ **DATE:** _____

ATTENTION QUESTIONS

1. Did the Shoshones have a warning before the Bear River Massacre?
2. Did the Shoshones eat elk and buffalo?
3. Were the Northwestern Shoshones friendly with the Mormon pioneers?
4. Did all the Shoshones escape before the army marched into the camp?
5. Did the soldiers let the women and children leave?
6. Did all the Northwestern Shoshones join the LDS Church?
7. Did the Shoshones learn to farm?
8. Were the homes at Washakie abandoned before they were burned down?
9. Are some Shoshones still members of the LDS Church?
10. Are dances and songs considered spiritual?
11. Is the eagle the creator?
12. Do some Shoshones practice traditional spirituality and the LDS religion?
13. Do the Shoshones learn their cultural songs from books and television?
14. Are the Shoshones trying to keep their language alive?
15. Have the Shoshones started businesses and bought land?
16. Do the Shoshone people feel a connection to the land?

WE SHALL REMAIN: THE NORTHWESTERN SHOSHONE DVD WORKSHEET

COMPREHENSION QUESTIONS

Write your answers on a separate piece of paper.

1. Describe the relationship between the Shoshones and the land.
2. What did the arrival of the Mormon pioneers in Utah mean to the Shoshone people?
3. Why don't historians know how many people died in the Bear River Massacre?
4. Describe how the Shoshone lifestyle changed at Washakie.
5. What happened to the medicine people, the gifted ones?
6. What did the burning of the Washakie homes do to people's faith?
7. How are the Northwestern Shoshones retaining their cultural traditions?
8. What steps are the Shoshones taking to improve their economic status?
9. What has been done to honor the memories of those lost in the Bear River Massacre?
10. What have the Northwestern Shoshones done to help the environment?
11. What are the issues facing the Shoshones today?

CONTEMPLATION QUESTIONS

Write your answers on a separate piece of paper.

1. Why have the Shoshones put so much effort into creating businesses?
2. How do the Northwestern Shoshones handle the difficulty of being part of two different spiritual traditions?
3. The Northwestern Shoshone way of life has changed many times in their history. Describe those changes.
4. Why do the Shoshones still feel so connected to the land after all that has happened there?
5. Why is language education so important to the future of the Shoshone people?
6. The Northwestern Shoshones do not have a large reservation to call their home. How has that affected them?
7. Have strong family ties helped keep the Shoshone culture alive?
8. Why might it be more difficult for the Shoshones to keep their traditions alive than for other Utah tribes?
9. What do the words "We Shall Remain" mean to the Shoshones?
10. There were many photographs in the film. What do you remember about them?
11. Many of the people are interviewed in their own homes and yards. What do you learn from seeing where people live?
12. In which places in the film did you hear people talking about teaching their children or grandchildren or being taught by a parent or grandparent?

WE SHALL REMAIN: THE NORTHWESTERN SHOSHONE

DVD WORKSHEET - BINGO

NAME: _____ DATE: _____

DID YOU SEE?		DID YOU HEAR?		
MOUNTAINS		PRAIRIE DOGS	WHISTLE	DRUMMING
SNOW	DIGGING STICKS	TRIBAL HEADQUARTERS	GUNS	SONGS
FARM	TEARS	PEOPLE SMILING	STORIES	SAGWITCH
STEAM	KIDS	STORYBOOK	LAUGHTER	COYOTE
FAMILIES	ANIMALS	THE SHOSHONE LANGUAGE		WASHAKIE

WE SHALL REMAIN: THE UTE DVD WORKSHEET

NAME: _____ **DATE:** _____

ATTENTION QUESTIONS

1. Did the Utes learn the Bear Dance from a bear?
2. Did the Spanish introduce the horse to the Utes?
3. Did the Ute way of life stay the same after they got horses?
4. Did the introduction of the horse help the Utes to get along with their neighbors?
5. Are all the Ute reservations in the state of Utah?
6. Did the Utes and the LDS pioneers get along?
7. Were the Utes excited to become farmers?
8. Were there valuable minerals to be mined on Ute land in Colorado?
9. Do the Utes relate their spirituality to the land?
10. Do the Utes relate their spirituality to their language?
11. Is the Utes language taught in school?
12. Do the Utes want to teach their culture to the young people of the tribe?
13. Do the Utes celebrate with powwows?
14. Do the Utes keep the memories of their ancestors alive with their traditions?
15. Are the Utes a tribe of survivors?
16. Do the Utes pass down their traditions within families?

WE SHALL REMAIN: THE UTE DVD WORKSHEET

COMPREHENSION QUESTIONS

Write your answers on a separate piece of paper.

1. Describe the relationship between the Utes and the land.
2. What did the arrival of the horse in the Southwest mean to the Ute people?
3. How did the arrival of the Mormon pioneers change things for the Utes?
4. Describe how misunderstandings between the Utes and the Mormons led to conflict.
5. Why were the Utes pushed out of Colorado?
6. Did the relationship between the Utes and the land change when they were moved?
7. How are the cultural traditions of the Utes being retained?
8. What steps are the Utes taking to improve the education of their children?
9. What does the Smoking River Powwow mean to the Utes?
10. What have the Utes done to remember their ancestors?
11. What are the issues that the Utes face today?

CONTEMPLATION QUESTIONS

Write your answers on a separate piece of paper.

1. Why do the Utes still celebrate the Bear Dance?
2. How do the spiritual beliefs of the Utes relate to the land?
3. How do the Utes celebrate their traditional culture while living in the modern American culture?
4. Why do the Utes retain emotional connections to land they no longer have control over?
5. Why might teaching the Ute language in schools improve student performance in other classes?
6. Historically, the Utes had many bands that lived throughout Utah and Colorado; now many bands are grouped together. What does this show about the adaptability of the Ute people?
7. The Utes have their own newspaper. What does this say about their desire to remember their past or their plans for the future?
8. Why might non-Indian people of Utah want to learn more about the Ute experience??
9. What words come to mind to describe the Ute people after seeing the documentary?
10. There were many photographs in the film. What do you remember about them?
11. Many of the people are interviewed in their own homes and yards. What do you learn from seeing where people live?
12. In which places in the film did you hear people talking about teaching their children or grandchildren or being taught by a parent or grandparent?

WE SHALL REMAIN: THE UTE DVD WORKSHEET - BINGO

NAME: _____ DATE: _____

DID YOU SEE?			DID YOU HEAR?	
BEAR DANCE SHAWLS	MOUNTAINS	HORSES	BEAR DANCE STICKS	
CLASSROOMS	BEADS	DANCERS	LAUGHING	PRAYING
TRUCKS	KIDS	FAMILIES	WALKER WAR	BLACK HAWK WAR
FLAGS	PEOPLE SMILING	SINGING	TEEPEE RINGS	IDENTITY
	HOUSE	POWWOW DRUMMING	ANCESTORS	THE UTE LANGUAGE

WE SHALL REMAIN: THE PAIUTE DVD WORKSHEET

NAME: _____ **DATE:** _____

ATTENTION QUESTIONS

1. Did the Paiute people know a lot about the plants in their homeland?
2. Did the Paiutes plant farms and gardens?
3. Were rabbits a source of food and clothing for the Paiutes?
4. Was the introduction of the horse to Utah good for the Paiutes?
5. Did diseases brought by non-Indians hurt the Paiutes?
6. Did the Paiutes attack the travelers at Mountain Meadows?
7. Was termination a good thing for the Paiutes?
8. Was the Paiute tribe restored?
9. Do dances and powwows have meaning to the Paiute?
10. Are Paiute cultural practices handed down to the young people of the tribe?
11. Has the Paiute language died out over time?
12. Do Paiute graduates get a laptop to help them continue their education?
13. Do the Paiutes want their young people to be successful in school?
14. Are the Paiutes trying to keep their children from learning about the non-Indian world?
15. Can a person be a member of the LDS Church and a Paiute?
16. Do Paiute people wear their traditional clothing every day?

WE SHALL REMAIN: THE PAIUTE DVD WORKSHEET

COMPREHENSION QUESTIONS

Write your answers on a separate piece of paper.

1. Describe the relationship between the Paiutes and the land.
2. What did the arrival of the horse in Utah mean to the Paiute people?
3. How did the arrival of the Mormons affect the Paiutes?
4. Describe how misunderstandings about the Mountain Meadows Massacre have affected the Paiutes.
5. When was the Paiute tribe terminated, and what did that mean to the people?
6. What did the restoration of tribal status in 1980 mean to the Paiutes?
7. How are cultural traditions of the Paiutes being retained?
8. What steps are the Paiutes taking to improve the education of their children?
9. What has made economic development difficult for the Paiutes?
10. What have been the most successful recent projects for the Paiutes?
11. What are the issues relating to the Shivwits Band?

CONTEMPLATION QUESTIONS

Write your answers on a separate piece of paper.

1. Why do the Paiutes gather to celebrate a “restoration” powwow?
2. How do the Paiutes view their future as a tribe?
3. How has the geographic distance between the bands affected their history?
4. The word “pride” occurs again and again in the film. What does it mean to the Paiutes?
5. What is the importance of learning songs, dances, and stories in the Paiute culture?
6. Why is it important to the Paiutes to preserve their language?
7. What element of traditional Paiute culture are parents most concerned with helping their children retain?
8. Why might it feel to the Paiutes like they walk in two worlds?
9. What does the phrase “We Shall Remain” mean to the Paiutes?
10. There were many photographs in the film. What do you remember about them?
11. Many of the people are interviewed in their own homes and yards. What do you learn from seeing where people live?
12. In which places in the film did you hear people talking about teaching their children or grandchildren or being taught by a parent or grandparent?

WE SHALL REMAIN: THE PAIUTE DVD WORKSHEET - BINGO

NAME: _____ DATE: _____

DID YOU SEE?			DID YOU HEAR?	
POWWOW DANCERS	MOUNTAINS	PRAIRIE DOGS	TERMINATION	RESTORATION
	TRIBAL HEADQUARTERS	PEOPLE SMILING	PRIDE	BALANCE
FLAGS	RED ROCKS	COMPUTERS	MOUNTAIN MEADOWS	CRADLEBOARD
MONUMENTS	KIDS	DIGNITY	PINENUTS	
FAMILIES	BEADS	THE PAIUTE LANGUAGE	MUSIC	LAUGHTER

APPENDIX E

PHOTOGRAPH, MAP, AND ILLUSTRATION CREDITS

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 - 7 *Map of Indian Territories in the Western United States*
 - 8 *Map of Ancestral Navajo Territory*
 - 8 *Map of Current Navajo Reservation*
 - 10 *Map of Ancestral Paiute Territory*
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 - 16 *Map of Ancestral Goshute Territory*
 - 16 *Map of Current Goshute Reservations*
 - 18 *Map of Ancestral Shoshone Territory*
 - 18 *Map of Current Northwestern Shoshone Lands and Reservations*
- All map illustrations by Rachel Leiker, The University of Utah's American West Center

4TH GRADE LESSONS

- 27 *Map of Utah the Ancestral Lands of Utah's Indians.* Illustration by Rachel Leiker, The University of Utah's American West Center.
- 28 *Map of European Expansion into of the Great Basin.* Illustration by Rachel Leiker, The University of Utah's American West Center.
- 29 Student Map of the Ancestral Lands of Utah's Indians. Illustration by Rachel Leiker, The University of Utah's American West Center.
- 35 *Navajo Weaver.* Used by permission, KUED, producer Jeff Elstad.
- 35 *Navajos with Loom.* Used by permission, Special Collections Department, J. Willard Marriott Library, University of Utah, all rights reserved.
- 35 *Paiute Basket by Leta Seegmiller.* Paiute artist Leta Seegmiller, photo by Herridge & Associates, courtesy Utah Arts Council.
- 35 *Eleanor Tom with Basket.* Paiute artist Eleanor Tom with her basket, photo by George Schoemaker, courtesy Utah Arts Council.
- 36 *Molly McCurdy with Her Winnowing Baskets.* Goshute artist Molly McCurdy holding a winnowing basket used to roast pine nuts, photo by Craig Miller, courtesy Utah Arts Council.
- 36 *Rois Alex Pacheco's Beadwork.* Shoshone artist Rois Alex Pacheco and his contemporary pictorial vest, photo by Carol Edison, courtesy Utah Arts Council.
- 36 *Shoshone Baby Shoes.* Courtesy of the Utah Museum of Natural History.
- 37 *Ute Girls in Buckskin.* Used by permission, Special Collections Department, J. Willard Marriott Library, University of Utah, all rights reserved.
- 37 *Ute Leather Bag.* Courtesy of the Utah Museum of Natural History.
- 46 *Navajo Symbolic Associations Chart.* Clyde Benally, with Andrew O. Wiget, John R. Alley, and Garry Blake. *Dinejí Nákéé' Nááhane': A Utah Navajo History* (Monticello, Utah: San Juan School District, 1982).
- 47 *Navajo Rug.* Courtesy of the Utah Museum of Natural History.
- 48 *Navajo Rug Coloring Sheet.* Illustration by Rachel Leiker, The University of Utah's American West Center.

APPENDIX E

PHOTOGRAPH, MAP, AND ILLUSTRATION CREDITS

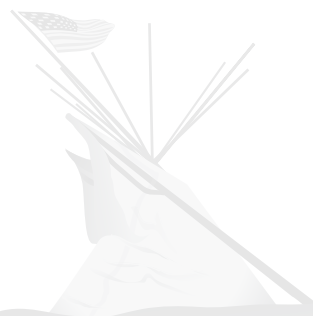
- 55 *Deep Creek Range*. Courtesy of the Bureau of Land Management.
- 75–80 *Paiute Trading Game*. Illustrations by Rachel Leiker, The University of Utah’s American West Center.
- 88 *Ute Women Performing the Bear Dance*. Photo by Craig R. Miller, Courtesy Utah Arts Council.
- 88 *Bear Dance Moraches*. Bear Dance Singers (L to R) Leroy Cesspooch, Serenus Kanip, Aloine Myore, Antonio Kanip, Reffel Kanip, Lorenzo Root, and Daniel Cesspooch, photo by Craig R. Miller, Courtesy Utah Arts Council.
- 91 *Student Map of the Original Territories of Utah’s Indians*. Illustration by Rachel Leiker, The University of Utah’s American West Center.

7TH GRADE LESSONS

- 105 *Rupert Steele*. Used by permission, KUED, producer Carol Dalrymple.
- 105 *Samuel Holiday*. Used by permission, KUED, producer Jeff Elstad.
- 106 *Mae Timbimboo Parry*. Used by permission, Utah State Historical Society, all rights reserved.
- 107 *Chipeta*. Copyright, Colorado Historical Society, scan 10039089.
- 121 *Goshute Woman*. Public Domain.
- 123 *Goshutes Growing Alfalfa*. P0074, #7, “Some modern means of subsistence, growing alfalfa and other products for Gosiute consumption.” p. 132 (digitized), Gosiute Indian Photograph Collection, J. Willard Marriott Library Special Collections.
- 133–35 *Washakie*. Used by permission, Utah State Historical Society, all rights reserved.
- 141 *Sarah Winnemucca*. Public Domain.
- 141 *Lora Tom*. Used by permission, KUED, producer Sally Shaum.
- 141 *Shanan Martineau*. Used by permission, KUED, producer Sally Shaum.
- 151 *Tabby-To-Kwanah*. Used by permission, Utah State Historical Society, all rights reserved.
- 152 *Ouray*. Used by permission, Special Collections Department, J. Willard Marriott Library, University of Utah, all rights reserved.
- 153 *Wakara*. Used by permission, Utah State Historical Society, all rights reserved.

HIGH SCHOOL LESSONS

- 182 *Washakie LDS Ward*. Used by permission, Utah State Historical Society, all rights reserved.
- 182 *Ute Group in Salt Lake City*. Used by permission, Utah State Historical Society, all rights reserved.



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WE SHALL REMAIN

A NATIVE HISTORY OF AMERICA AND UTAH



E P I S O D E D E S C R I P T I O N S

EPISODE ONE

The Paiute

Beneath the red cliffs of Southern Utah, along the streams of the Virgin River once lived a humble people who were here long before the arrival of wagon trains. A thriving horticultural society, the Southern Paiute Indians were a peaceful foraging people whose social ties created a network that spread throughout the Western Rocky Mountains, the Colorado Plateau, and the Great Basin. But as different groups and cultures vied for control of the West, the once independent Paiute people were forced to face challenges that resulted in unfulfilled promises, poverty, dependence and profound loss. Horses enabled Ute Indians and Spanish trading parties to capture and sell Paiute slaves. Mormon settlers claimed the Paiutes' favored lands, and epidemics of disease killed more than 90% of some Paiute groups. Conflict continued when local Mormon leaders accused the Paiutes of the 1857 attack and slaughter of the Fancher-Baker emigrant train in a clearing known as Mountain Meadows. In 1957, a century later, Congress would terminate federally recognized status for the Paiute people. The results of termination had devastating social and economic consequences. In 1980, a federal trust relationship was restored to the Paiutes, a contract that would return hope and dignity to a proud tribe.

Today, the five bands of Paiutes (Shivwits, Koosharem, Kanosh, Cedar and Indian Peaks) unite to celebrate their restored status at an annual, inter-tribal gathering—an event at which youth have the opportunity to learn tribal cultures and traditions. The passing on of cultural knowledge and language is of primary concern for the Tribe's elders and leaders, who are witness to a fading culture, and a dying language. Often Paiute youth find it difficult to achieve meaningful balance between the world of their ancestors and the world of the 21st century. As former Tribal Chairman Travis Parashonts states, "We walk the fence, and sometimes that fence is made up of all kinds of obstacles: the Mormon church, religion, culture, tradition, white world, Indian world, white education, Indian education. A lot of them get confused. Where am I in life? Who am I?"

Credits

Producer: Sally Shaum
Contributing Consultant: Forrest Cuch
Production Assistant: Natalie Avery
Narration: Kolby Rowser, member of the Cedar Band Of Paiutes
Videographer: Doug Monroe

EPISODE TWO

The Ute

The Ute have always been a strong people. For hundreds of years they bartered or negotiated with outsiders in their territory, and fought when necessary. They maintained their homeland and hunting grounds, which ranged across the basin and plains that would one day become Utah and Colorado and into parts of Wyoming and New Mexico. But on July 24th, 1847, everything changed. Mormon pioneers entered the Salt Lake Valley and began settling the region. Hunting grounds and game dried up. The Ute fought back, but the tide of settlers was too great, and the Ute were marginalized onto reservations. The government tried to make the Ute farmers, but it went against their way of life. The final Ute resistance came in 1879 on the White River Agency near present-day Meeker, Colorado. The Ute won the battle, but lost the war. More than 1,500 men, women and children were ordered to leave their homeland and were marched to Utah's Uintah and Ouray reservation. Once again, the Ute were forced off their ancestral land—land that was integral to their spirituality and way of life.

But the Ute didn't forget who they were and where they came from. Today, many work to keep their culture and their language alive, although it is difficult, especially for the young people. As teacher Venita Taveapont states, "They need to learn how to be Ute, and I see too many of the students coming into high school that have little or no knowledge of being Ute . . . of being able to communicate, of knowing cultural practices." Without this cultural identity it can be difficult to achieve in school, and in life. It can be a challenge to "walk in the Indian world and the non-Indian world." But many young people are keeping the past alive. Traditional dances like the Bear Dance still attract crowds each year, and ancient songs mix with new songs at festivals and Powwows as new generations of singers emerge.

Credits

Producer: Nancy Green
Narrator/Contributing Consultant: Forrest Cuch, member of the Ute Tribe
Production Assistants: Colby Tueller, Mike Van Dorn
Videographer: Doug Monroe

EPISODE THREE

The Navajo

They call themselves Diné, which means The People. To the rest of the world they are known as Navajo. Creation stories tell of struggle and evolution through three spiritual worlds, and finally emergence into this world and their present homeland, Dinétah.

A homeland defined by four sacred mountains: Mt. Blanca in central Colorado, Mt. Taylor in New Mexico, The San Francisco Peaks in Arizona, and Mt. Hesperus in southwestern Colorado. It is an area covering 25,000 square miles and the largest reservation in the United States. Its landscape includes national treasures such as Monument Valley and Canyon de Chelly.

Navajo history tells of acculturation and conflict with the Spanish, Mexicans and Americans—a story of struggle and survival against military colonization, slavery, and brutal relocation. According to Navajo historian Dr. Jennifer Denetdale, "Manifest Destiny has meant to the Navajo people the loss of their land, the loss of their liberty, and the loss of their personal freedom. Manifest Destiny has meant genocide to indigenous peoples."

This 30-minute documentary recounts the survival of the Diné from their origins to their present status as a "nation within a nation," and their continuing push toward true sovereignty. They have emerged a unique people with a deep spiritual and cultural identity.

The enduring spirit of the Navajo is embodied in the poem by Edward Navajo: "Walk on a rainbow trail; walk on a trail of song, and all about you will be beauty. There is a way out of every dark mist, over a rainbow trail."

Credits

Producer: Jeff Elstad
Writers: Jeff Elstad, Davina Spotted Elk
Host: Forrest Cuch
Narrator: Vincent Craig, member of the Navajo Tribe
Associate Producer: Davina Spotted Elk
Videographer: Doug Monroe
Additional Videography: John Howe, Gary Turnier

(continued on back)

EPISODE FOUR

The Goshute

The expanse of the Great Basin we now know as Western Utah and Northeastern Nevada is an area where most people cannot survive without outside assistance. Home to the Shoshonne-Goship people—the Goshutes—it is a dramatic and illusive land. Water is life. It forces diversity in this unusually arid land. The Goshute had an intimate knowledge of how to sustain life here. Their extraordinary knowledge of desert life cycles and their medicinal uses of plants are legendary, yet their innovation, balance and strength have been historically overlooked. In light of modern crises of sustainability and renewable resources, they set an example for 21st Century society. At the turn of the 19th century, threats to their balanced way of life erupted on two fronts. The Mormons established Salt Lake City in 1847 and sent their people west to settle in fertile wintering valleys. Soldiers overwhelmed precious springs in the heart of the territory as the roads of the Pony Express and the Overland Stage were built to California. Livestock destroyed the renewable cycle of seeds and plants essential to the Goshute way of life. As tensions increased, Goshute families became the targets of violence. Against staggering odds, the Goshute survived, tenaciously resisting relocation and retaining roots in their ancestral homeland.

The descendants of the Goshute persevere in two distinct sovereign Indian Nations: The Skull Valley Band of the Goshute Indians Reservation and The Confederated Tribes of the Goshute Indian Reservation. While stability and opportunity have increased, there are also looming threats. The Skull Valley Reservation has become surrounded by the most deadly military installations and civilian industries known to mankind, including chemical and biological warfare testing and storage, as well as an Air Force bombing range. In the last decade, the reservation was targeted as the storage site for the nation's highest-level nuclear waste. The question of whether this rich financial opportunity would save or destroy the tribe caused much distress among tribal members. Though the waste storage deal fell through, storing other types of waste remains the largest economic opportunity for those wishing to remain on the reservation. From the south comes another threat. The Southern Nevada Water Authority has begun tapping into a network of ancient aquifers to support the burgeoning population of Las Vegas. The drop of a few feet in the water table may prove disastrous to all life in the Great Basin area. In the face of economic and environmental challenges, the Goshutes' rich past gives this remarkable people fortitude. As Goshute tribal member, high-school teacher and coach Virgil Johnson states, "I think if you have survivor qualities and characteristics, you can survive in any environment. And to me that's what makes the Goshute who they are."

Credits**Producer/Writer:** Carol Dalrymple**Narrated by:** Laine Thom, Grand Teton National Park interpreter affiliated with the Shoshone, Goshute and Paiute tribes**Production Assistants:** Cheryl Neiderhauser, Deborah Blackburn, Davina Spotted Elk**Videographer:** Doug Monroe**Additional Videographers:** Gary Turnier, Carol Dalrymple**Host:** Forrest Cuch

EPISODE FIVE

The Northwestern Shoshone

On January 29th, 1863, the Northwestern Shoshone suffered the largest slaughter of American Indians in the Western history of the United States. Early that morning, Chief Sagwitch spotted steam from the breath of men and horses rising from the hills across the river. Federal troops were approaching. There would be no negotiating. The soldiers reportedly marched on orders to "take no prisoners." A short battle ensued, but the soldiers were too well armed. Soon the battle turned into a massacre. Women and children jumped into the river trying to escape. One wounded mother, Anzee-chee, watched as her baby drowned and floated down the river among the dead in the blood-red ice. No one knows exactly how many Northwestern Shoshone died that day. Accounts claim anywhere from 250 to 500 men, women, and children lost their lives. But one thing is certain; the band would never be the same. Sagwitch and his people saw their way of life disappear. In less than a day, centuries of tradition were wiped away.

But the people did live on. Today the Northwestern Band of the Shoshone Nation fight a new battle—one to keep their traditional cultural practices and language alive. The tribe has only 17 native language speakers, and much of the knowledge about ancient arts and ways of life has disappeared. But the Northwestern Shoshone are determined to preserve their culture as best they can. They still remember their ancestors and the sacrifices that were made nearly 150 years ago. It's something tribal cultural resource manager Patty Timbimbo Madsen feels passionately about. "You remember those back then and you honor them because of the sacrifice they made. To me it's important enough to take what they had been through, to remember that, to try and revitalize some of their lifestyle, to understand who they were—because I am them. That's what makes us whole."

Credits**Producer:** Nancy Green**Co-producer:** Joe Prokop**Narrator:** Stephen Dak Harvey, member of the Northwestern Band of the Shoshone Nation**Contributing Consultant:** Forrest Cuch**Production Assistants:** Colby Tueller, Mike Van Dorn**Videographers:** Doug Monroe, Gary Turnier

Mondays, beginning April 13, at 9:30 p.m. on



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