



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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CONTENTS

III	<i>Contents</i>
IV	<i>Maps and Illustrations</i>
V	<i>Acknowledgements</i>
1	<i>A Letter to Teachers from Forrest Cuch</i>
2	<i>An Introduction to the Utah Indian Curriculum Guide</i>
3	<i>A Welcome to the We Shall Remain Documentary Series</i>
5	<i>The Five Tribes of Utah by Dr. Floyd O'Neil</i>
8	<i>A Brief History of Utah's Navajos</i>
10	<i>A Brief History of Utah's Paiutes</i>
13	<i>A Brief History of Utah's Utes</i>
16	<i>A Brief History of Utah's Goshutes</i>
18	<i>A Brief History of Utah's Northwestern Shoshones</i>

FOURTH GRADE LESSON PLANS

21	<i>Rethinking First Contact: The Effects of European Arrival on the Established Cultures of North America</i>
31	<i>The Art and Technology of Utah's Five Unique Indian Cultures</i>
41	<i>How the Meanings of Colors Transmit Navajo Culture</i>
49	<i>The Use of Storytelling in the Transmission of Goshute Culture</i>
63	<i>Shoshone Seasonal Land Use and Culture</i>
71	<i>The Trade Economy of the Southern Paiutes</i>
83	<i>The Bear Dance As an Expression of Ute Culture</i>
89	<i>Fourth Grade Assessment</i>

APPENDICES AND RESOURCES

245	<i>Appendix A: Alternative Glossary</i>
248	<i>Appendix B: Understanding the Political Sovereignty of American Indian Nations</i>
252	<i>Appendix C: Links for Teachers</i>
253	<i>Appendix D: We Shall Remain DVD Worksheets</i>
268	<i>Appendix E: Photograph, Map, and Illustration Credits</i>



MAPS AND ILLUSTRATIONS

- 4 *Map of Utah Indians' Great Basin Territories*
- 5 *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*
- 10 *Map of Current Southern Paiute Reservations*
- 13 *Map of Ancestral Ute Territory*
- 13 *Map of Current Ute Reservations*
- 16 *Map of Ancestral Goshute Territory*
- 16 *Map of Current Goshute Reservations*
- 18 *Map of Ancestral Shoshone Territory*
- 18 *Map of Current Shoshone Lands and Reservations*
- 27 *Map of the Ancestral Lands of Utah's Indians*
- 28 *Map of European Expansion into of the Great Basin*
- 29 *Student Map of the Original Territories of Utah's Indians*
- 35 *Navajo Weaver*
- 35 *Navajos with Loom*
- 35 *Paiute Basket by Leta Seegmiller*
- 35 *Eleanor Tom with Basket*
- 36 *Molly McCurdy with Her Winnowing Baskets*
- 36 *Rois Alex Pacheco's Beadwork*
- 36 *Shoshone Baby Shoes*
- 37 *Ute Girls in Buckskin*
- 37 *Ute Leather Bag*
- 46 *Navajo Symbolic Associations Chart*
- 47 *Navajo Rug*
- 48 *Navajo Rug Coloring Sheet*
- 55 *Deep Creek Range*
- 88 *Ute Women Performing the Bear Dance*
- 88 *Bear Dance Moraches*
- 91 *Student Map of the Original Territories of Utah's Indians*





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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.

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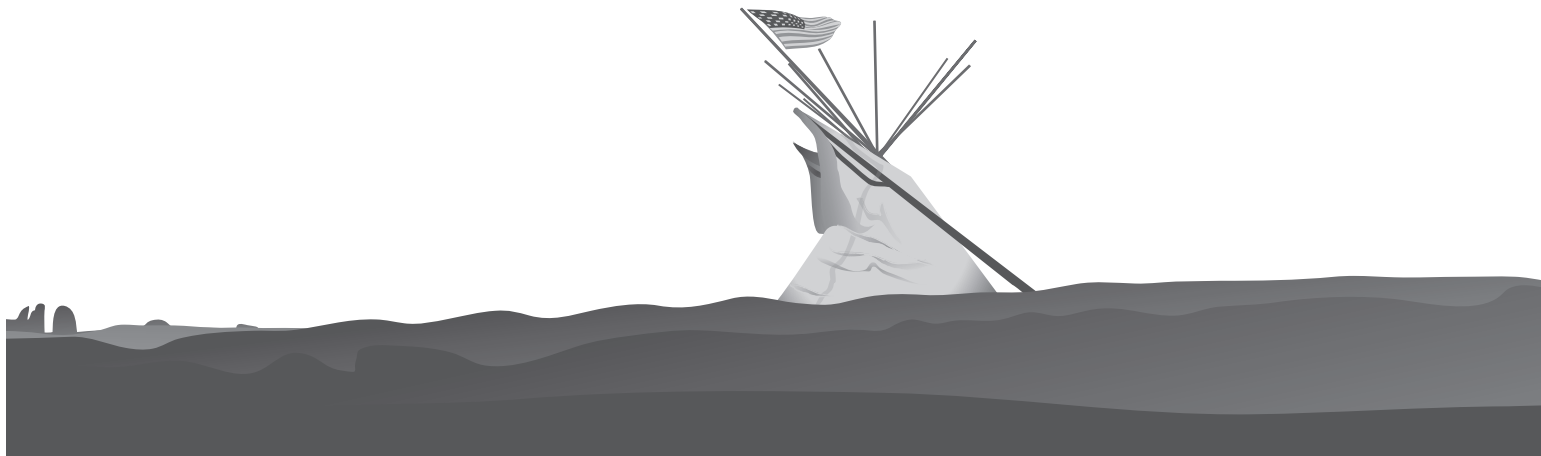
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INTRODUCTION



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.

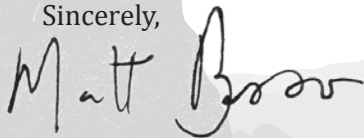
In consultation with K-12 teachers we have developed twenty-four complete lesson plans, eight each for fourth grade, seventh grade, and tenth/eleventh grade. At each grade level, the lesson plans are united by a common theme—"culture" in the fourth grade, "ingenuity" in the seventh grade, and "sovereignty" 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.

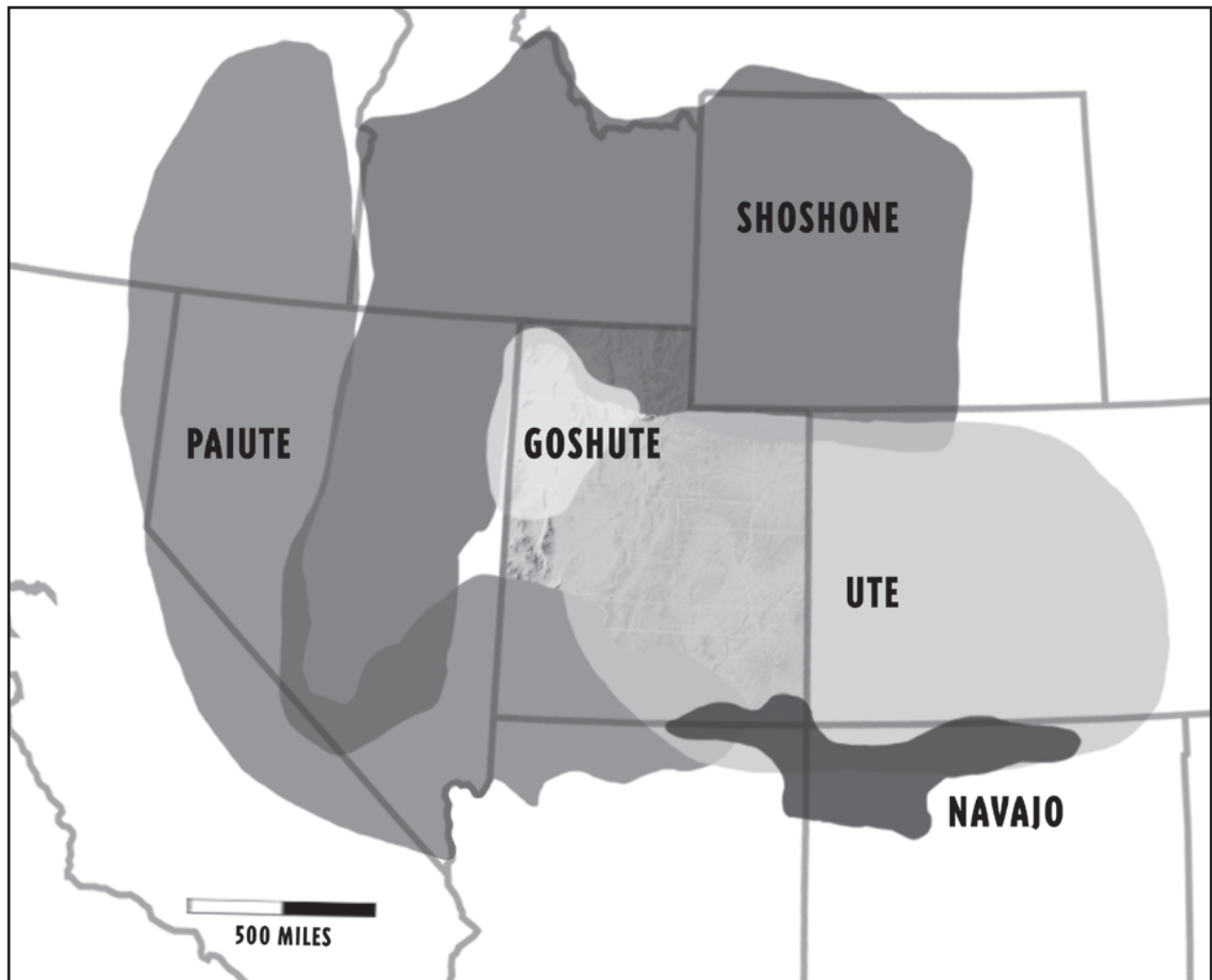
Warm Regards,



Larry S. Smith
KUED General Manager



MAP OF UTAH INDIANS' GREAT BASIN TERRITORIES

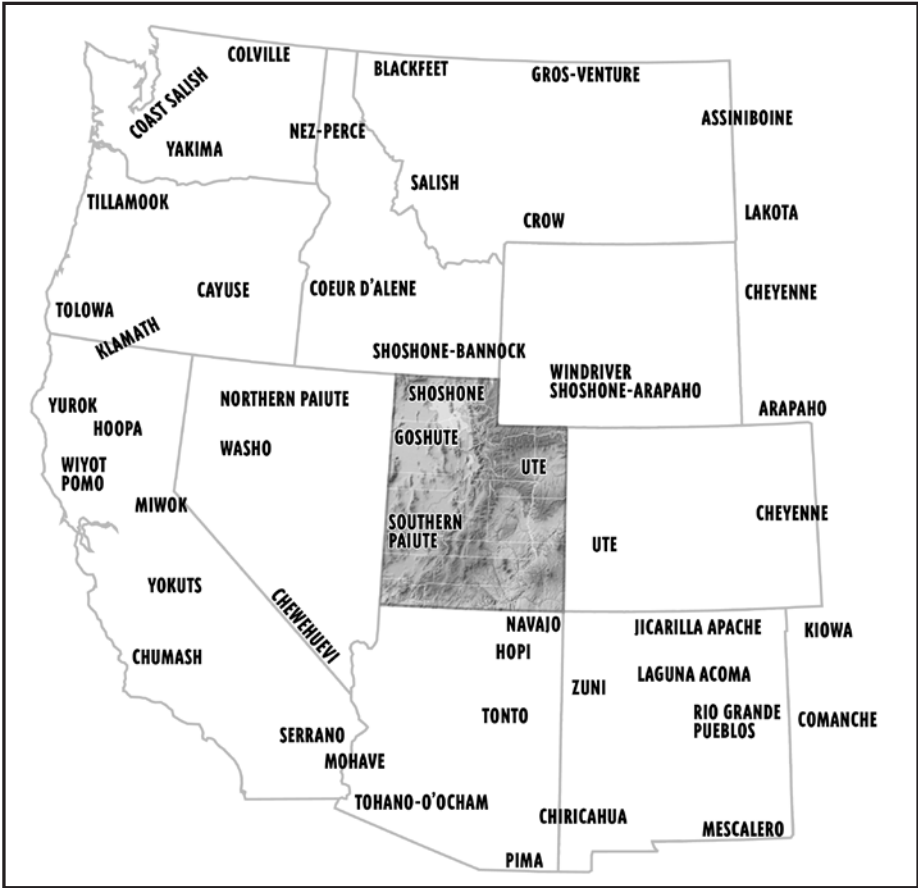




THE FIVE TRIBES OF UTAH

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 Percés, 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.

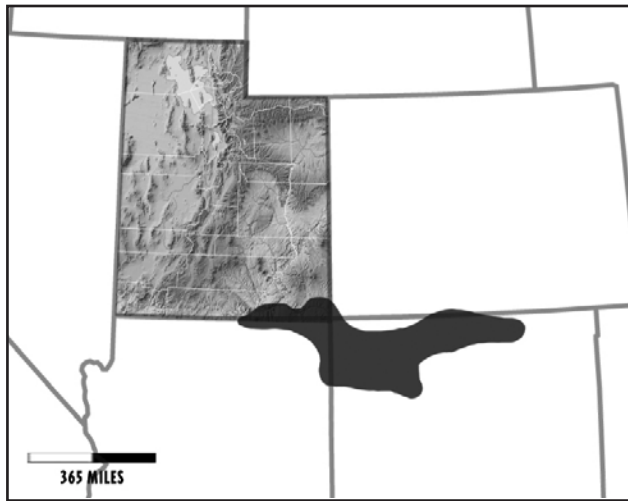


Following the Treaty of Guadalupe-Hidalgo in 1848, the federal government had begun to play an increasingly large role in the lives of Great Basin Indians. The government gradually built forts across the west, including Camp Douglas at Salt Lake City, to defend immigrants. The most violent confrontations 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.

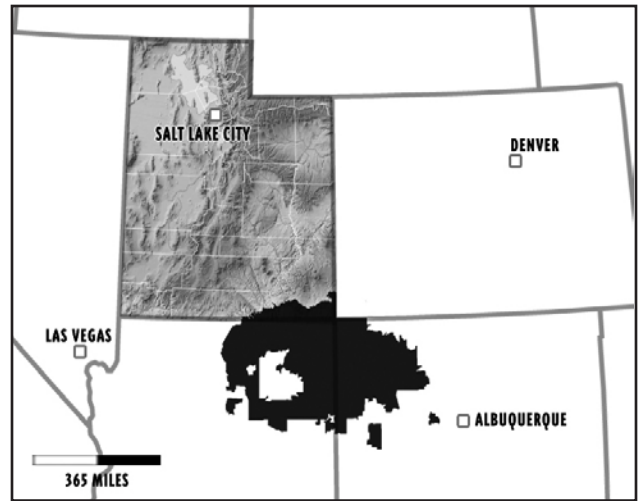
The two Great Basin wars that resulted from Indian-white conflicts were principally over resources. These wars confirmed that resources would become a constant point of tension between native people and settlers and that the government would have a significant oversight role in regard to the tribes. 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.

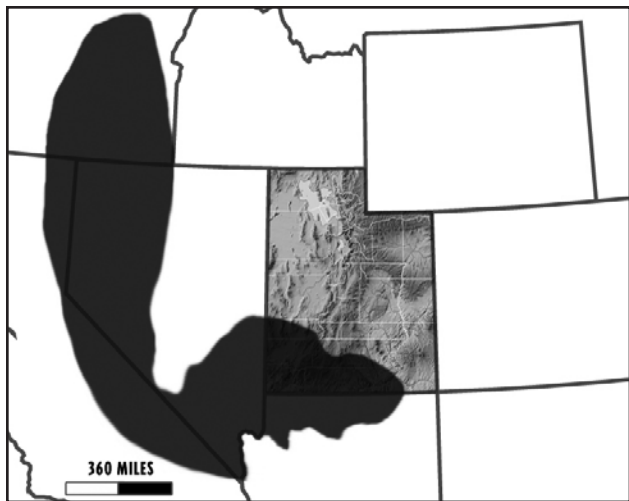
The culmination of hostilities came in 1863, when the U.S. Army, under the command of Christopher “Kit” Carson, used “scorched earth” tactics to force the surrender of the Navajo. This defeat resulted in the infamous Long Walk from their homeland to Fort Sumner in central New Mexico. Hundreds died or 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.

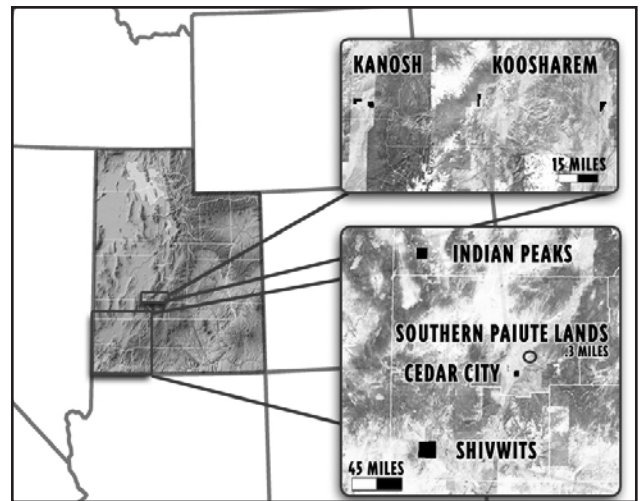
Although Native Americans were not granted citizenship until 1924, Navajos have a proud history of wartime service in the twentieth century. Many Utah Navajos served in the First World War. During World War II, Navajos played a major part in winning the war in the Pacific by developing a code based on 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.

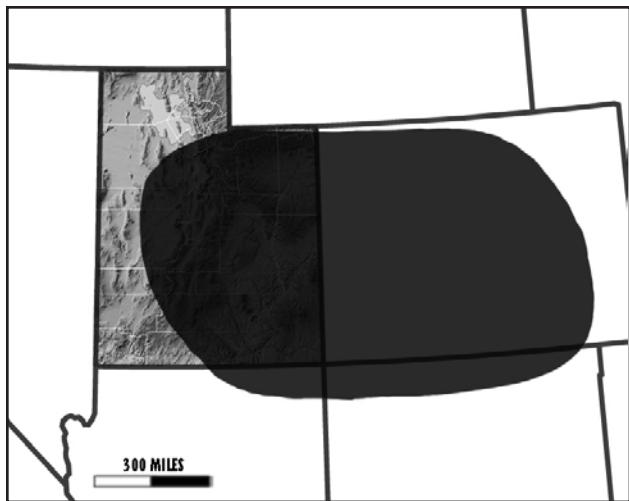




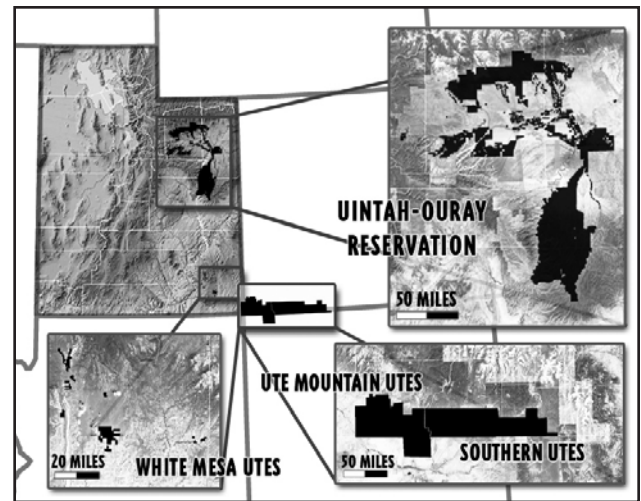
In the early 1970s the Paiutes began concerted efforts to regain federal recognition. Finally, in 1980 Congress restored the federal trust relationship to the five bands, which were reorganized as the Paiute Indian Tribe of Utah. Under restoration, the Paiutes received 4,770 acres of generally marginal 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.



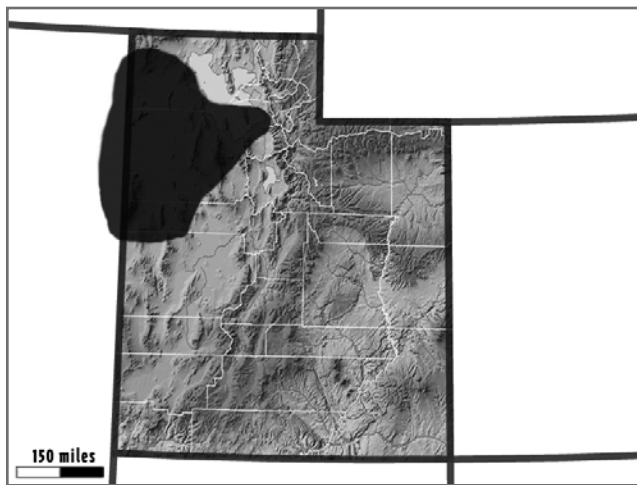
The Southern Utes in living southeastern Utah avoided reservation life for a while longer. They repeatedly resisted attempts by the federal government to remove them to Ute Mountain Ute Agency at Towaoc, Colorado, but in 1923 tensions between the Utes and white settlers culminated in the “Posey War” 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.

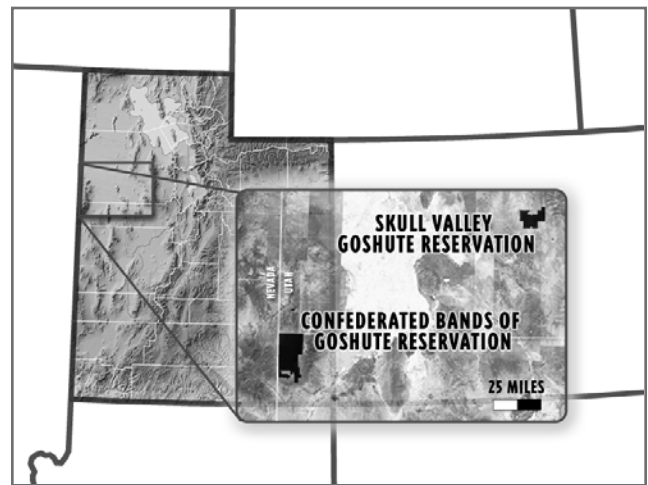
Starting in the 1950s, the Allen Canyon Utes began to build houses on Ute-owned land eleven miles south of Blanding, Utah. Now known as White Mesa, the new settlement fostered a sense of community among local the Utes. Today White Mesa residents’ biggest challenge is that they are isolated from their 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



ANCESTRAL GOSHUTE TERRITORY



CURRENT GOSHUTE RESERVATIONS

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



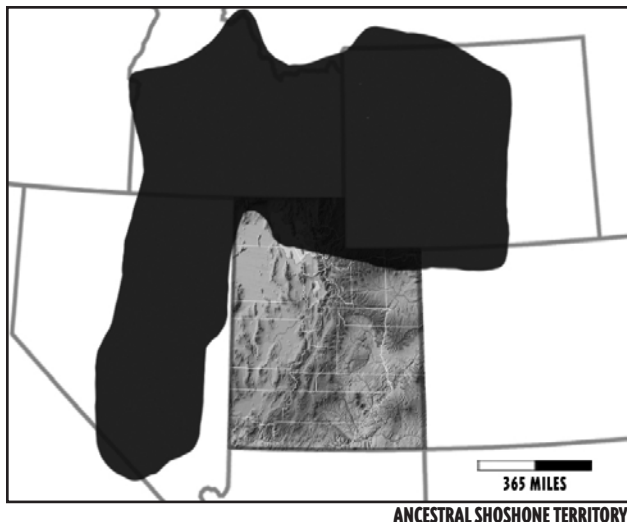
stealing livestock. Mormons retaliated by raiding Goshute encampments to retrieve stolen goods, sometimes resulting in Indian casualties.

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.

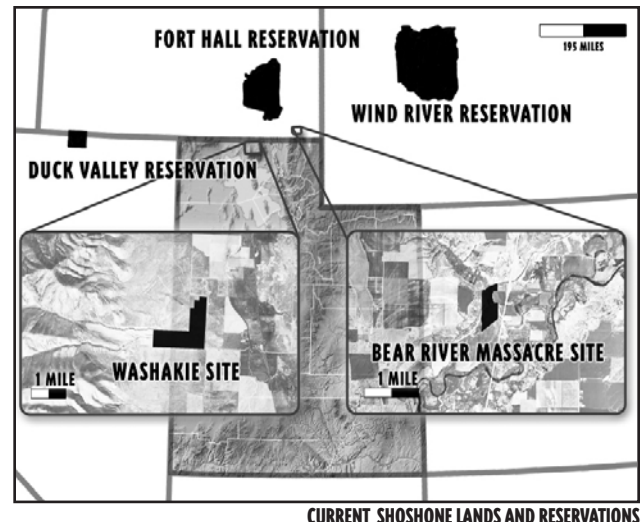
The creation of reservations ensured the Goshutes ownership of some of their traditional homeland, but the reservations also brought Indian agents and federal employees with the mission of reordering Goshute life along a white model. Tensions between the Goshutes and federal authorities frequently resulted, 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.

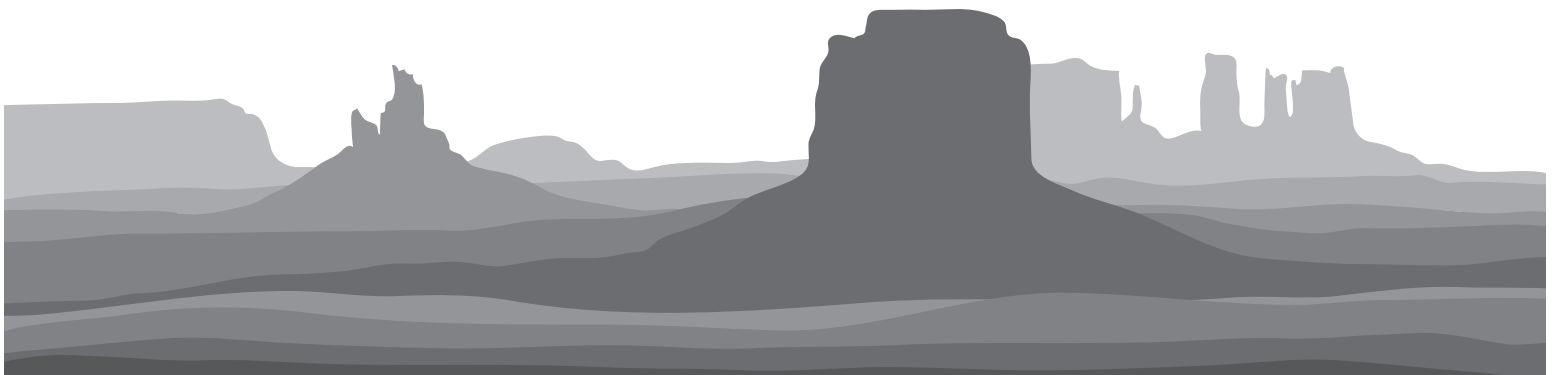
Some Northwestern Shoshones did move to Fort Hall, but those who wanted to remain in their traditional homeland were left without a reservation and had to search for alternative means to secure a land base. Beginning in 1876, using rights guaranteed under the Homestead Act, the Northwestern Shoshones 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

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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

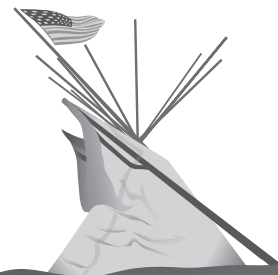
Fifth Grade Social Studies – United States Studies: 1/1/c&d; 1/2/b; 4/1/c&d

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

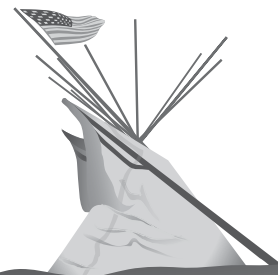


AN INTRODUCTION TO AMERICAN INDIAN HISTORY

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.

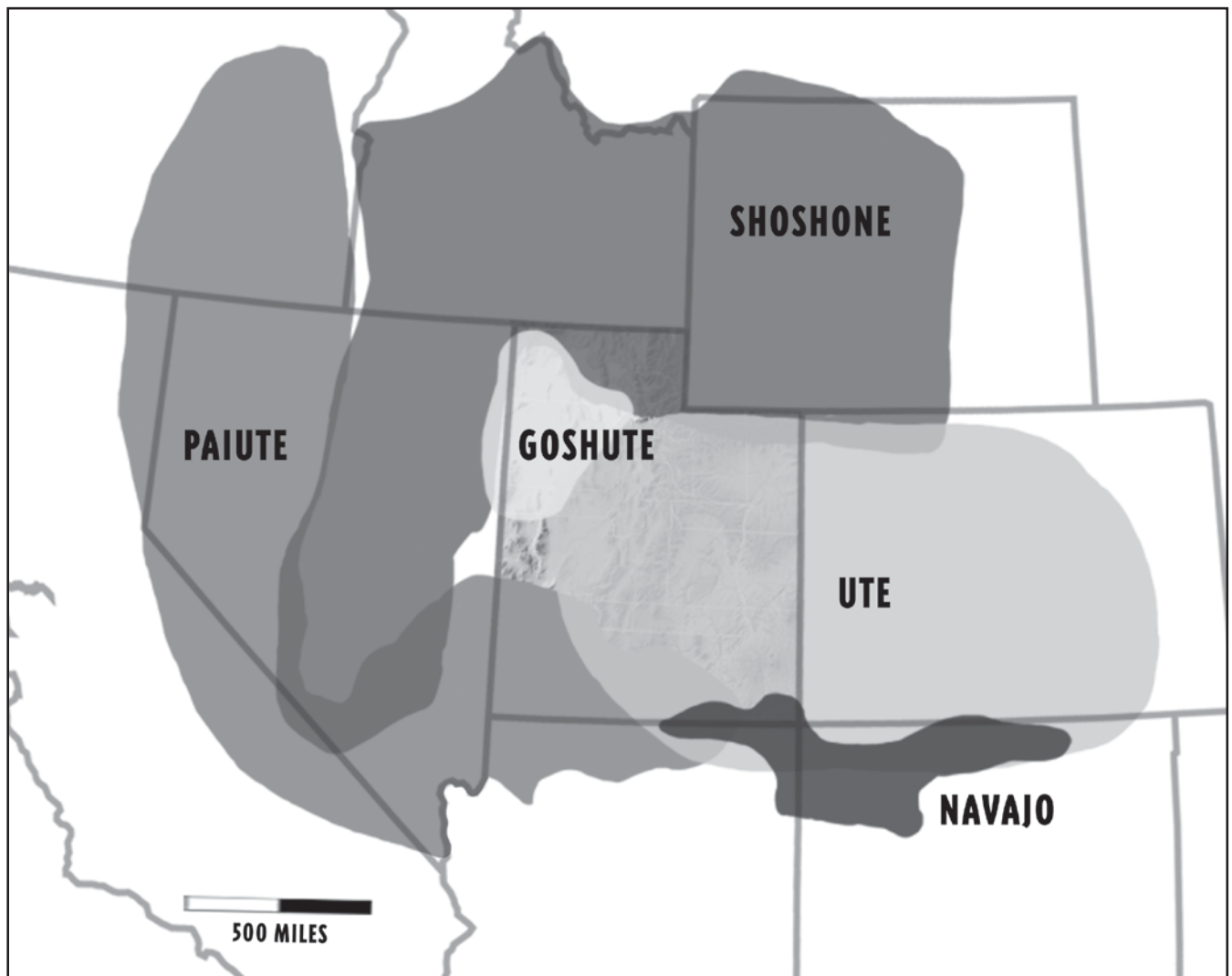
Unfortunately, all of these explorers and overland travelers failed to recognize that the region's Native American peoples had long-standing claims and deep cultural ties to the land that is now Utah. Already dealing with changes from contact with non-Indians, Utah's tribes would face an even greater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

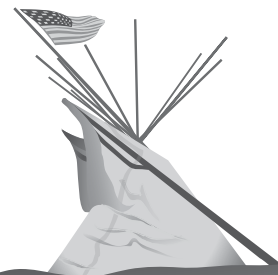
Utah and its impact on Utah's tribes, see the "Rethinking Manifest Destiny" lesson). Too frequently the story of Utah's settlement ignores the Indian perspective. However, it is important to see history from the Indian point of view because, ultimately, the story of contact—with the Spanish, with traders,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

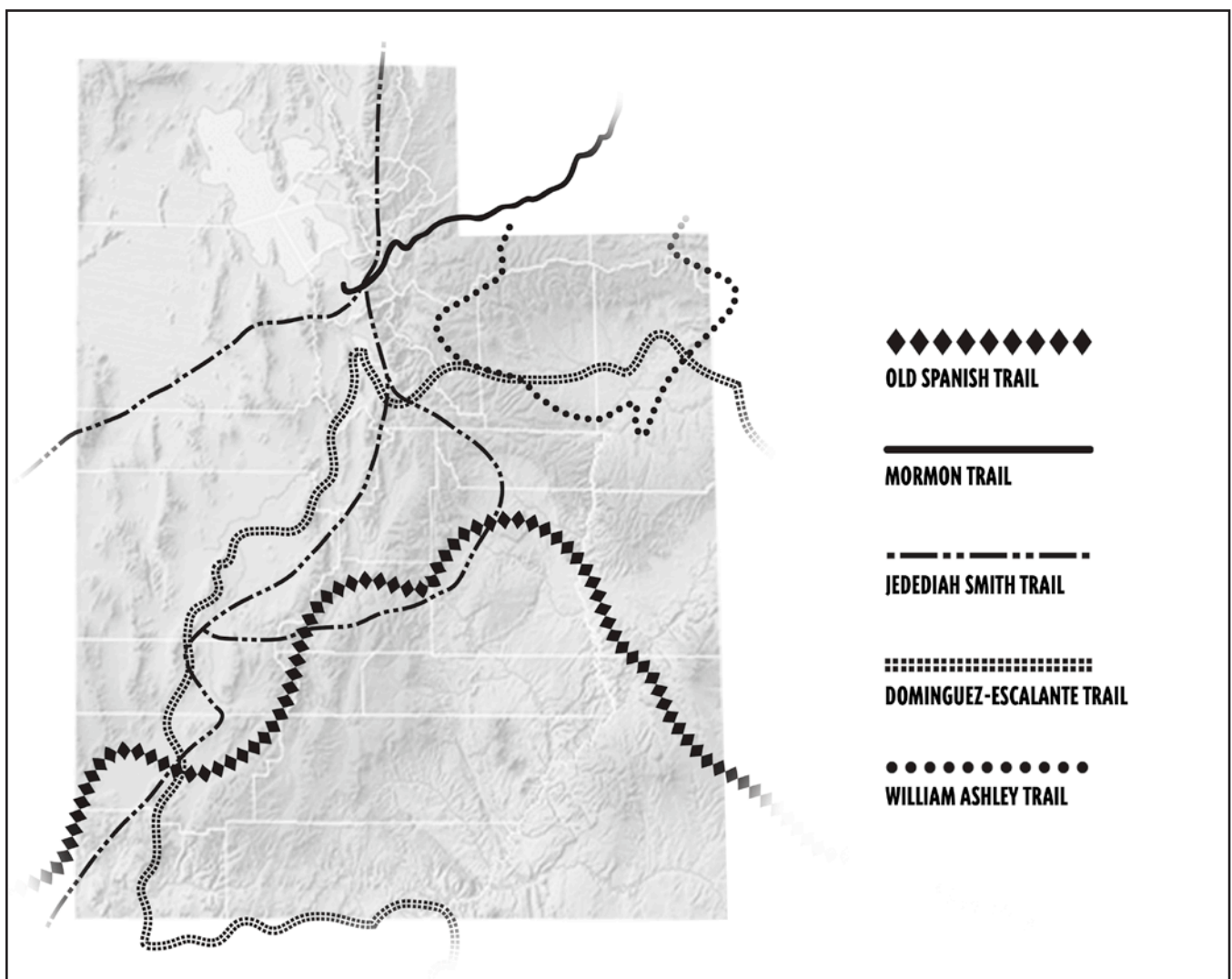
MAP OF THE ANCESTRAL LANDS OF UTAH'S INDIANS





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.

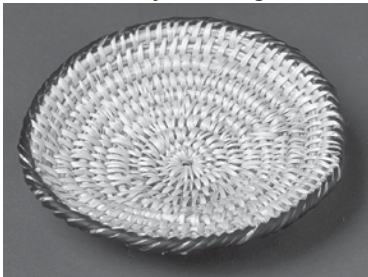


Navajos with Loom

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 _____

_____.



THE NAVAJOS

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



THE NAVAJOS

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.

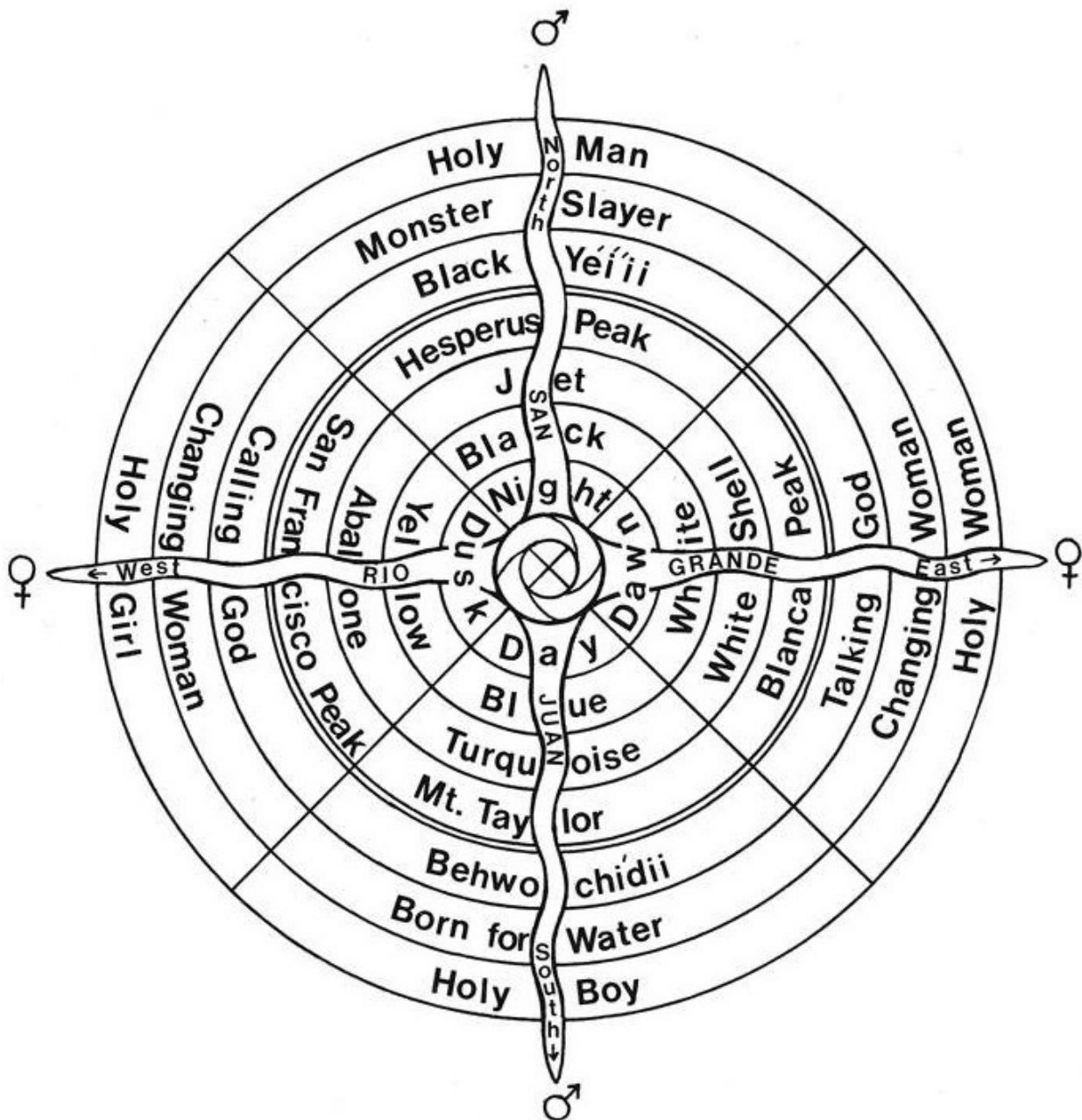
These are just two examples of the four colors in the Navajo creation story; myriad other references to color appear throughout this and other Navajo traditions.

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 place 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

BACK

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

FOLD — — —
CUT • • • • •

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


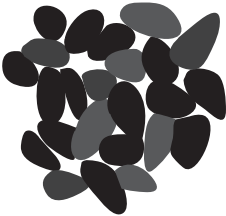

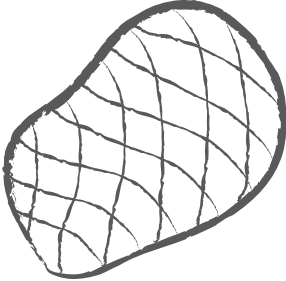
source of protein, stay preserved in their shell for months, and have a delicious, nutty flavor. Another important social and economic event occurred in the springtime, when the Paiutes traditionally gathered around Fish Lake, Utah, for the beginning of fish-spawning season. Fish Lake serves as the largest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


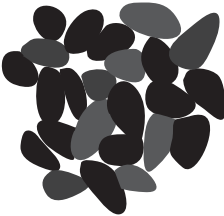

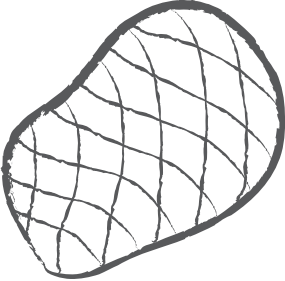
In addition to maximizing the food resources of their homeland, the Paiutes found a variety of additional uses for local flora. Some were used as medicine. Yarrow treated wounds and eased infections. Strawberry leaves and roots were helpful for upset stomachs when steeped in water and consumed as a tea. 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,

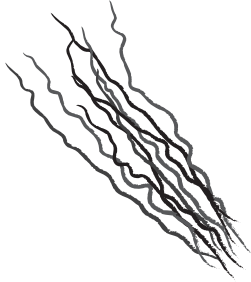
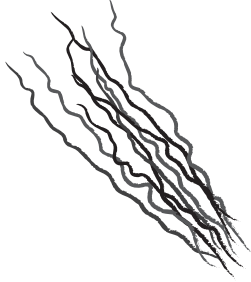
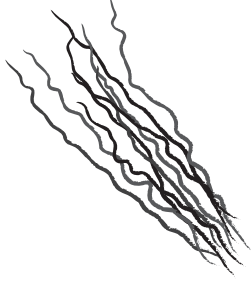

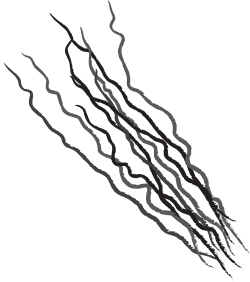
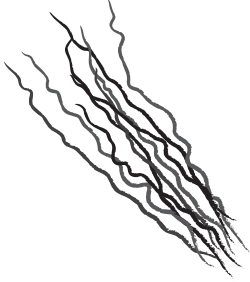
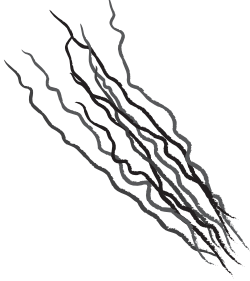
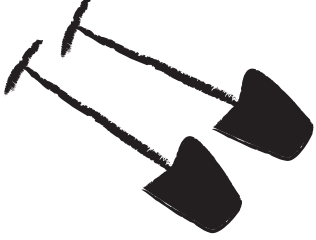
and Shivwits—as the teams that trade with one another. It is important for students to realize that the Paiutes still live in southern Utah. In the 1950s and 1960s, due to the federal policy of Termination, the Southern Paiutes almost lost their last remaining Utah homelands. Today, however, after decades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

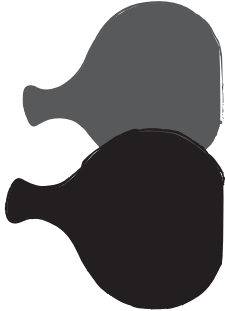
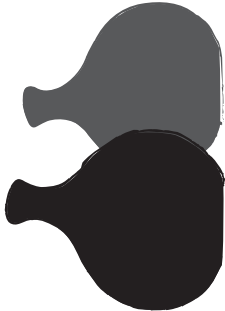
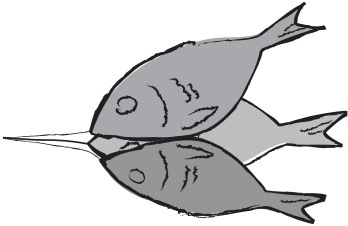
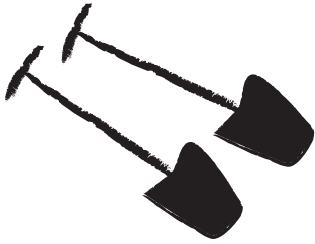

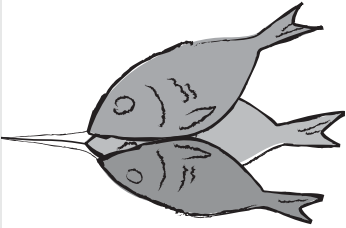
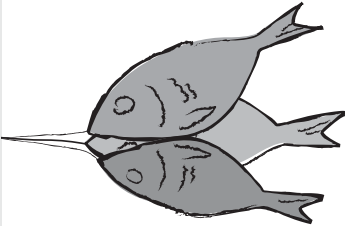
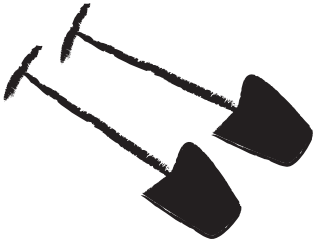
The persistence and adaptability of the Southern Paiutes is still evident today. For more information on the history and current location of each of these bands, see the Southern Paiute Interactive Map, available at www.UtahIndians.org. For more information on the termination period, see “The Southern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

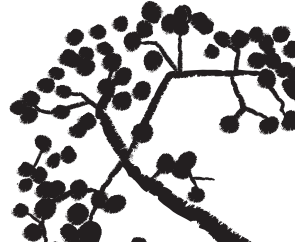
KOOSHAREM BAND



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: _____

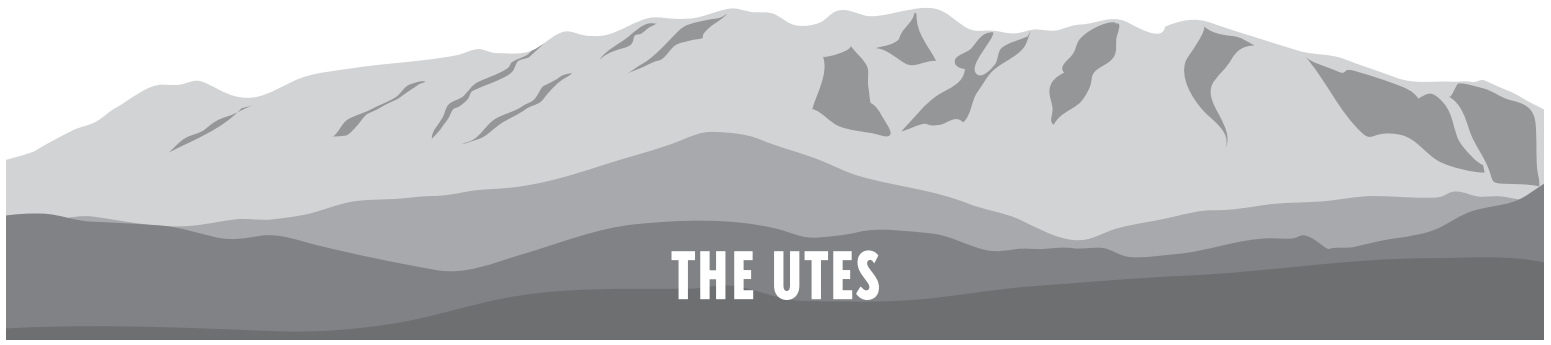
Council Member: _____

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

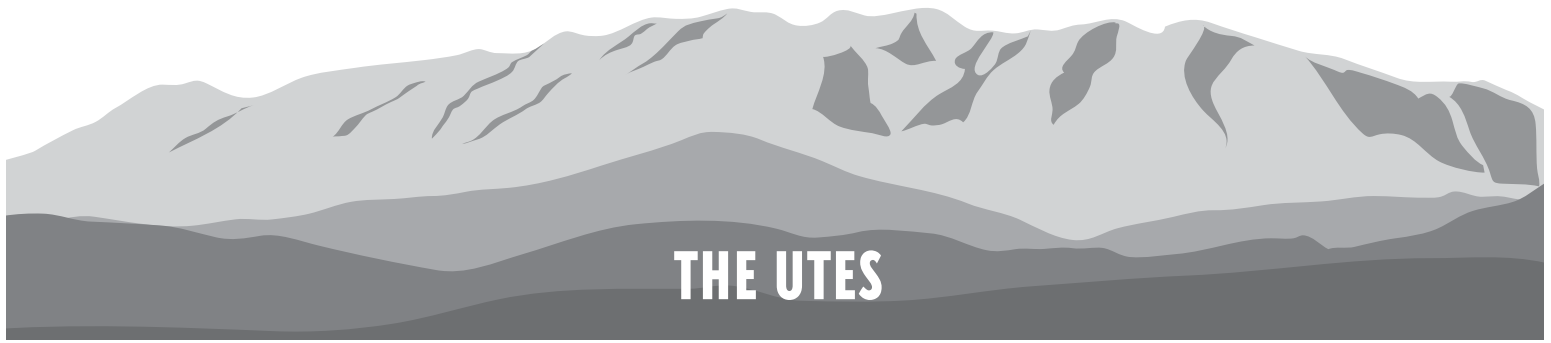
TIME FRAME

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 jackrabbits, 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.

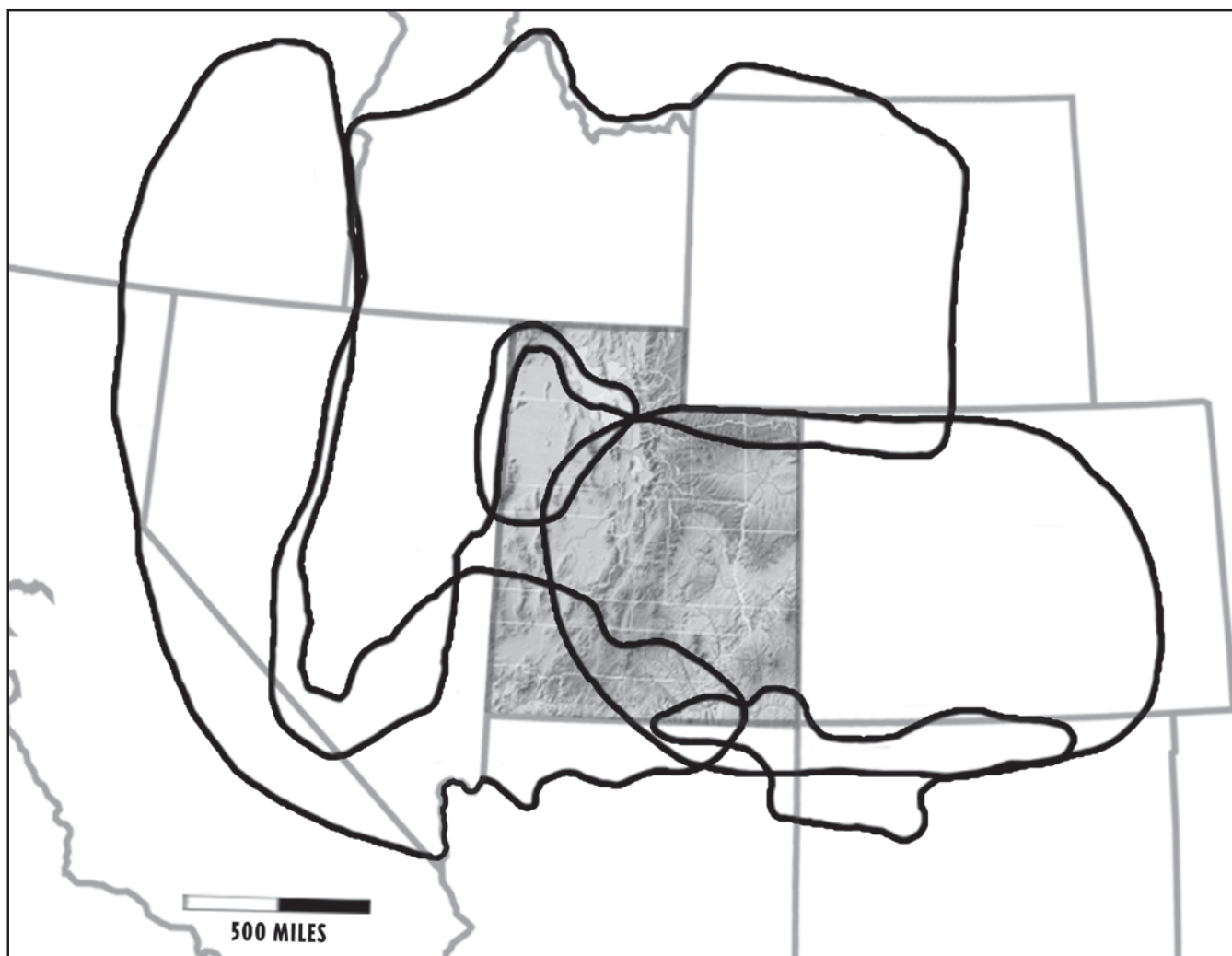
NAME: _____ DATE: _____

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: _____



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

INTRODUCTION MATERIALS

- 4 *Map of Utah Indians' Great Basin Territories*
 - 5 *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*
 - 10 *Map of Current Southern Paiute Lands*
 - 13 *Map of Ancestral Ute Territory*
 - 13 *Map of Current Ute Reservations*
 - 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

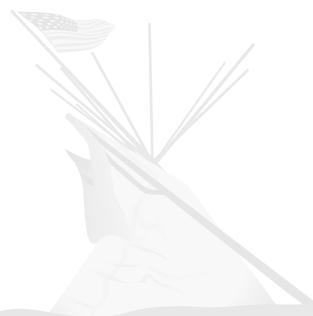
4TH GRADE LESSONS

- 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.



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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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