



UTAH INDIAN CURRICULUM GUIDE

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

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

CURRICULUM PRODUCTION TEAM:

Dr. Matthew Basso

AWC Director and UICG Principal Investigator

Elizabeth Player

UICG Coordinator and Senior Author

Annie Hanshew

AWC Assistant Director, UICG Editor, and Senior Author

Dr. Floyd O'Neil and Forrest S. Cuch

Senior Consultants

Thomas Swensen and Jenel Cope

Lead Authors

Dr. Paul Reeve and Dr. Danielle Endres

Contributing Scholars

Gavin Noyes, Rick Tingey, and Tyler Tingey

Round River Conservation Studies Interactive Mapping Team

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

Tribal Curriculum Advisors

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

Researchers

Brad Hoffman

Fiscal and Administrative Management

Rachel Leiker

Graphic Design and Illustrations

Leah Martin

Web Design

Debbie Rakhsha

Web Design Consultant

John Alexander and Michelle Fellows

Utah American Indian Digital Archive Liaisons

Dr. Marianna DiPaolo

University of Utah Center for American Indian Languages Liaison

Jacqui Volland and Mary Dickson

KUED Liaisons

Dr. Harold Foster and Tom Sutton

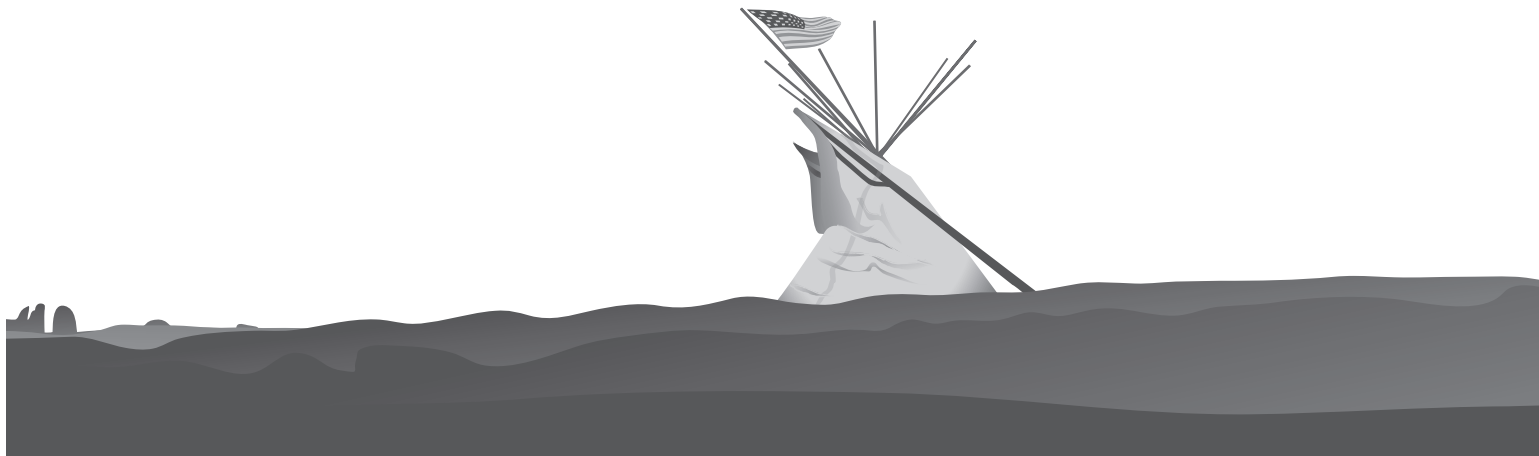
USOE Liaisons

Bruce Parry and Patty Timbimboo Madsen

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

Tribal Liaisons

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.

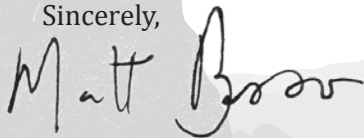
In consultation with K-12 teachers we have developed twenty-four complete lesson plans, eight each for fourth grade, seventh grade, and tenth/eleventh grade. At each grade level, the lesson plans are united by a common theme—"culture" in the fourth grade, "ingenuity" in the seventh grade, and "sovereignty"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

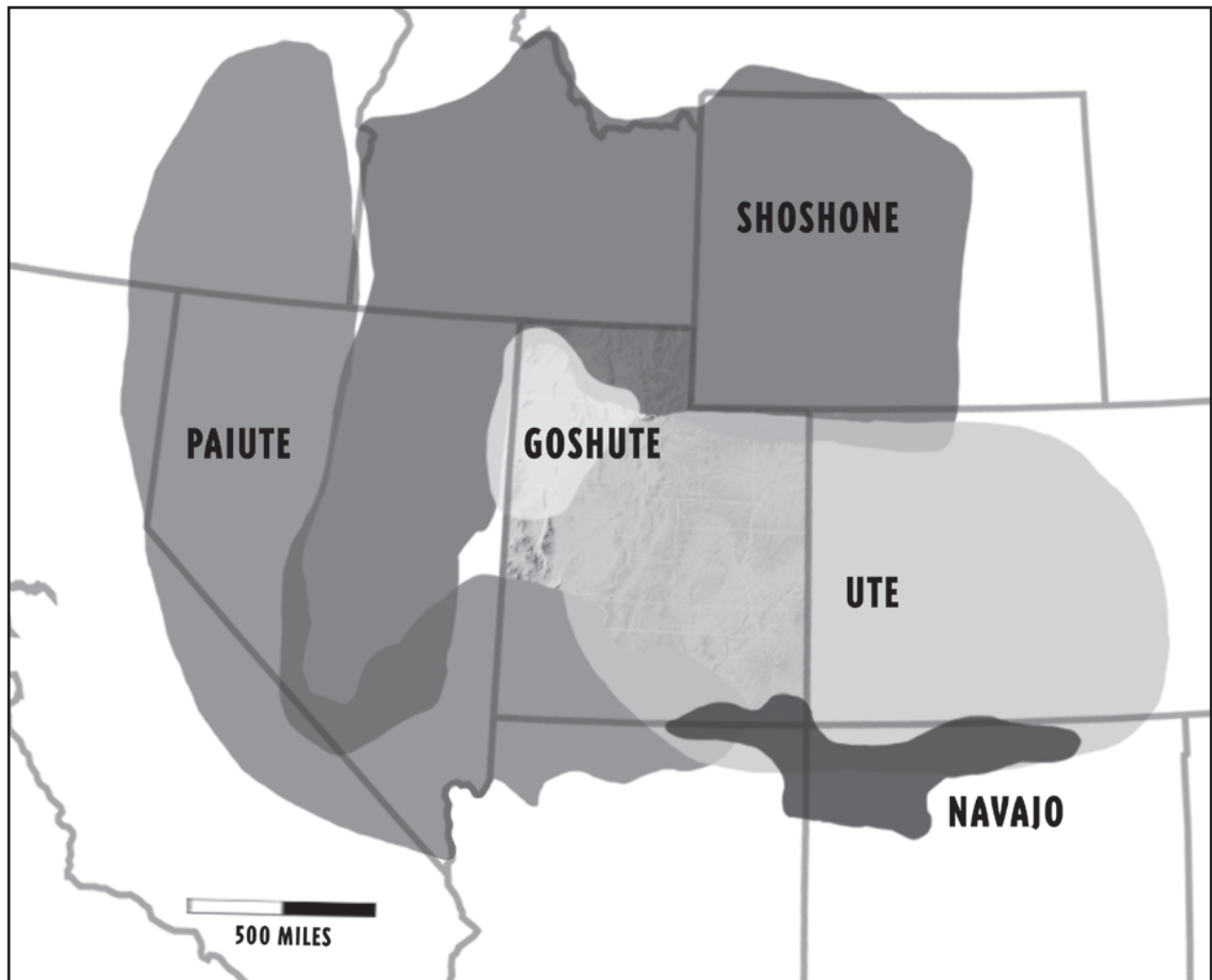
Warm Regards,



Larry S. Smith
KUED General Manager



MAP OF UTAH INDIANS' GREAT BASIN TERRITORIES

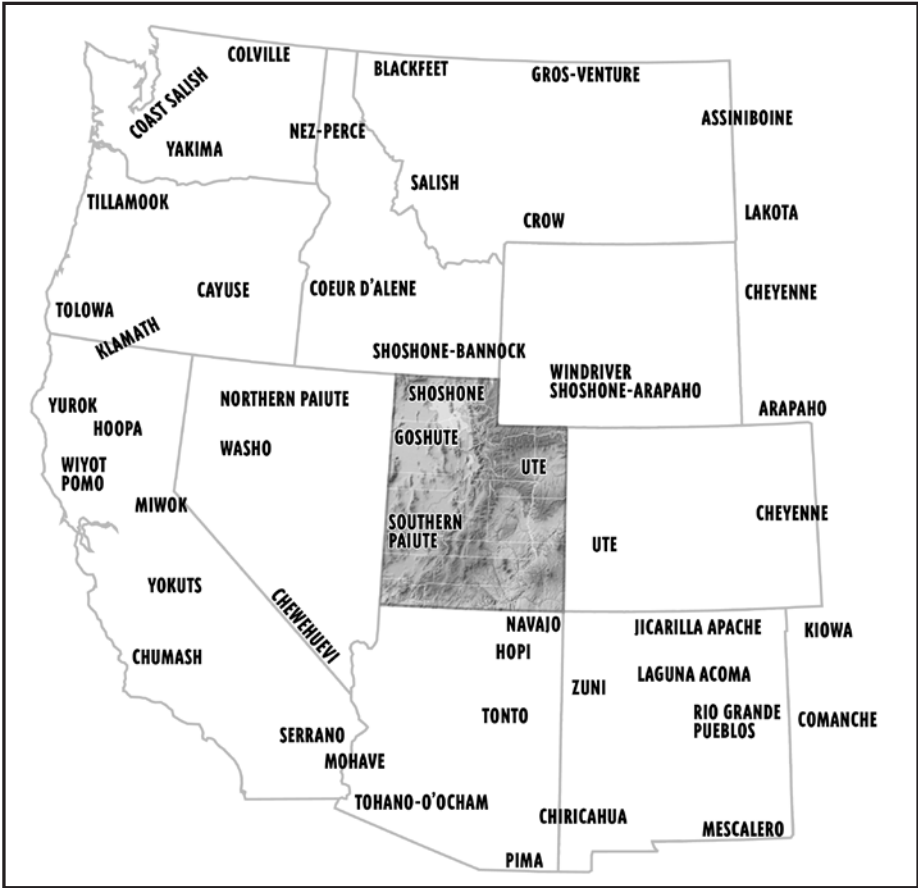




THE FIVE TRIBES OF UTAH

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.

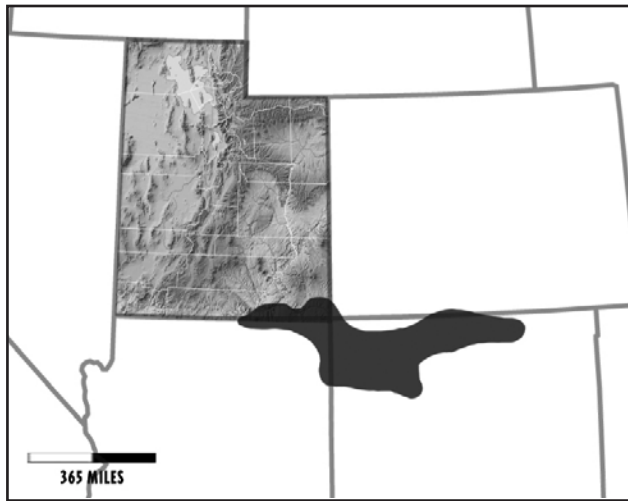


Following the Treaty of Guadalupe-Hidalgo in 1848, the federal government had begun to play an increasingly large role in the lives of Great Basin Indians. The government gradually built forts across the west, including Camp Douglas at Salt Lake City, to defend immigrants. The most violent confrontations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

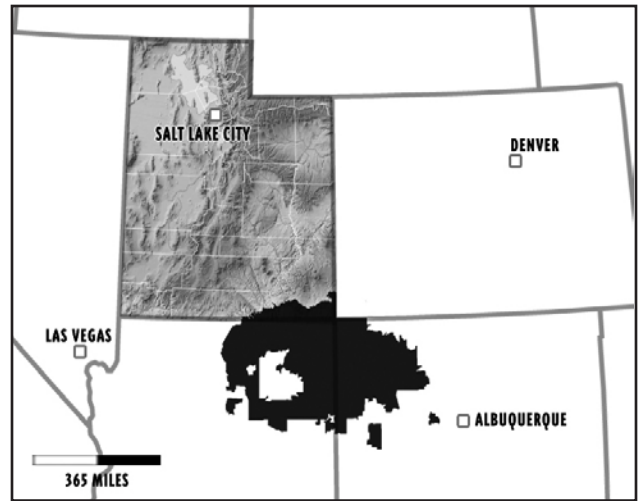
The two Great Basin wars that resulted from Indian-white conflicts were principally over resources. These wars confirmed that resources would become a constant point of tension between native people and settlers and that the government would have a significant oversight role in regard to the tribes.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

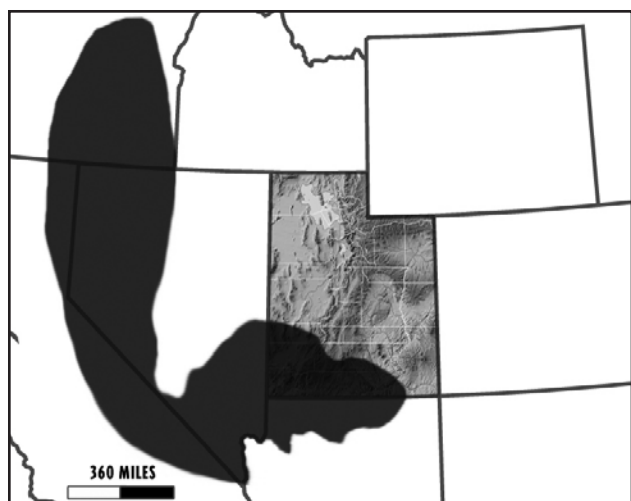
The culmination of hostilities came in 1863, when the U.S. Army, under the command of Christopher “Kit” Carson, used “scorched earth” tactics to force the surrender of the Navajo. This defeat resulted in the infamous Long Walk from their homeland to Fort Sumner in central New Mexico. Hundreds died or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

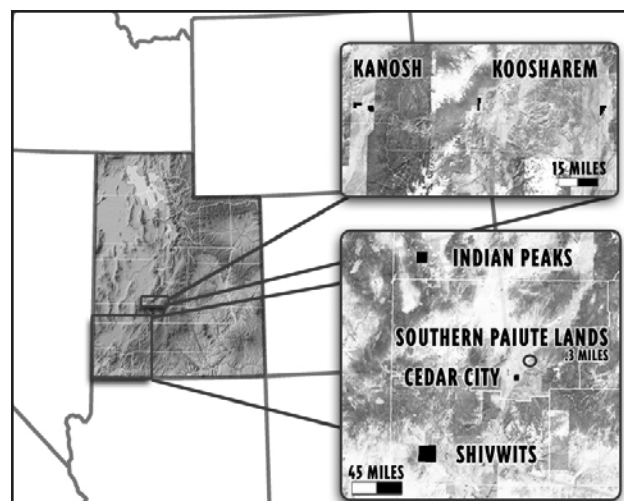
Although Native Americans were not granted citizenship until 1924, Navajos have a proud history of wartime service in the twentieth century. Many Utah Navajos served in the First World War. During World War II, Navajos played a major part in winning the war in the Pacific by developing a code based on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

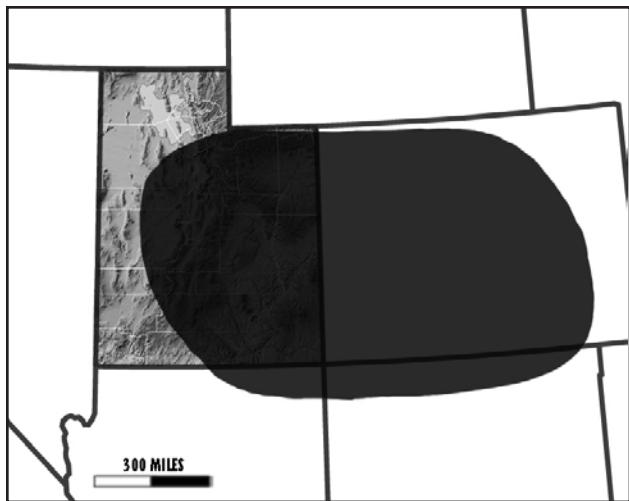
That good will ended abruptly in the 1950s under the federal government's policy of termination, which was intended to enforce assimilation and encourage self-sufficiency among Indian tribes but instead had devastating social and economic consequences. Prior to 1954, each Paiute band—except the Cedar 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.



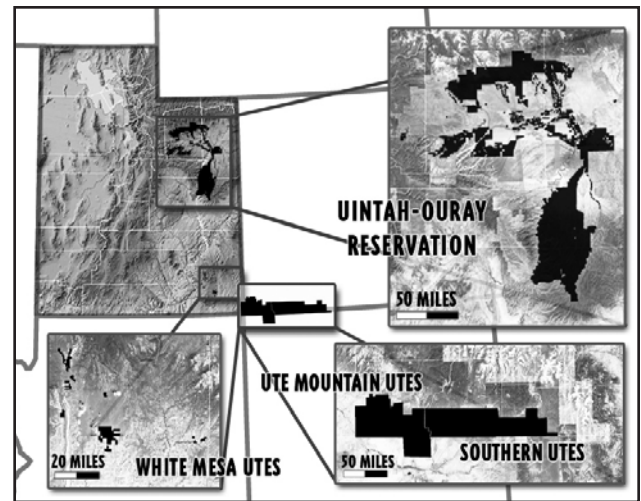
In the early 1970s the Paiutes began concerted efforts to regain federal recognition. Finally, in 1980 Congress restored the federal trust relationship to the five bands, which were reorganized as the Paiute Indian Tribe of Utah. Under restoration, the Paiutes received 4,770 acres of generally marginal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



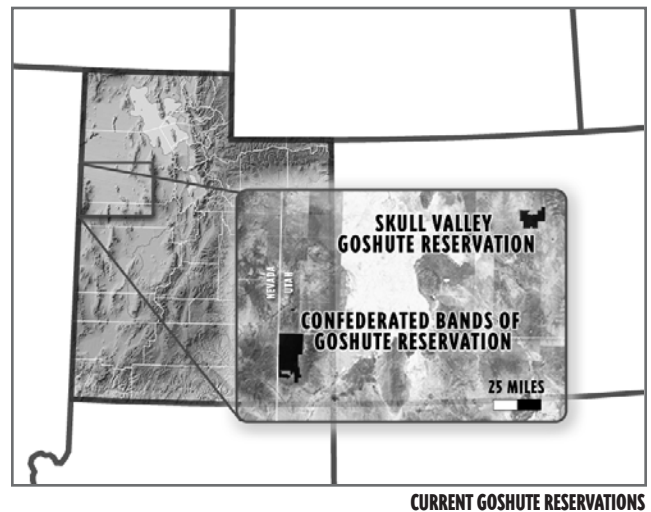
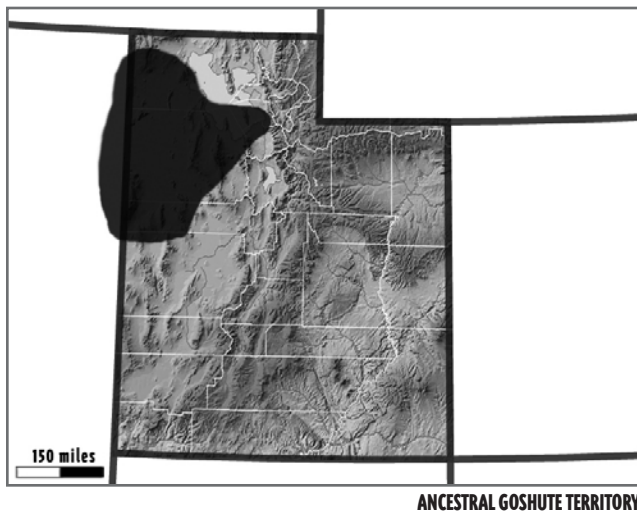
The Southern Utes in living southeastern Utah avoided reservation life for a while longer. They repeatedly resisted attempts by the federal government to remove them to Ute Mountain Ute Agency at Towaoc, Colorado, but in 1923 tensions between the Utes and white settlers culminated in the “Posey War”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



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



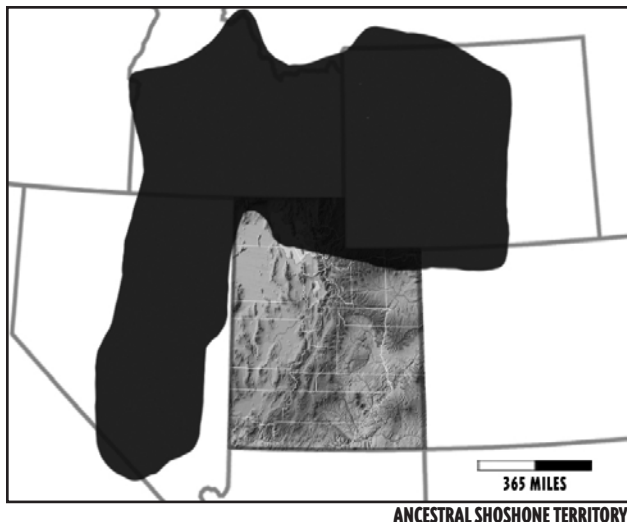
stealing livestock. Mormons retaliated by raiding Goshute encampments to retrieve stolen goods, sometimes resulting in Indian casualties.

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.

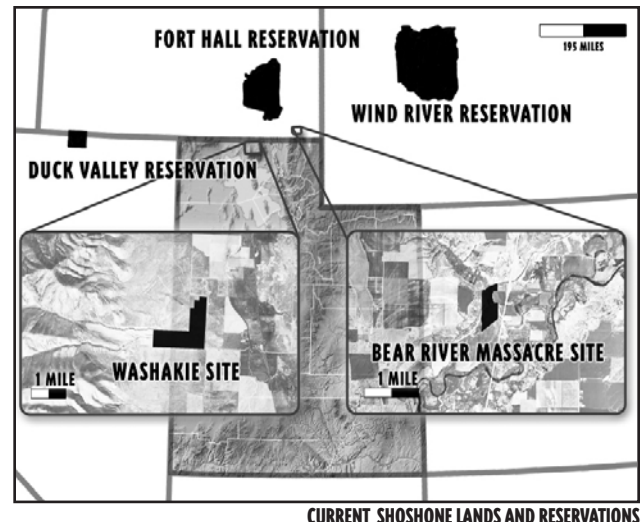
The creation of reservations ensured the Goshutes ownership of some of their traditional homeland, but the reservations also brought Indian agents and federal employees with the mission of reordering Goshute life along a white model. Tensions between the Goshutes and federal authorities frequently resulted,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

INGENUITY

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

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





AN INTRODUCTION TO AMERICAN INDIAN HISTORY

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

TEACHER BACKGROUND

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

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

OBJECTIVE

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

TEACHER MATERIALS

At a Glance: Indian Relations in Early New England

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

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

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

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

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

STUDENT MATERIALS

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

TIME FRAME - VERSATILE

Two thirty-minute periods
One class period with homework

PROCEDURE

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

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



AN INTRODUCTION TO AMERICAN INDIAN HISTORY

PROCEDURE (CONT.)

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

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

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

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

VARIATIONS/EXTENSIONS

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

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

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

ADDITIONAL REFERENCES

Diamond, Jared. *Guns, Germs, and Steele: The Fates of Human Societies*. New York: W. W. Norton, 1999.

Grace, Catherine O’Neill, and Margaret M. Bruchac, with Plimouth Plantation. *1621: A New Look at Thanksgiving*. Washington, D.C.: National Geographic, 2004.

Mann, Charles C. *1491: New Revelations of the Americas before Columbus*. New York: Vintage Books, 2005.

Taylor, Alan. *American Colonies: The Settling of North America*. New York: Penguin Books

STANDARDS ADDRESSED

State Standards

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

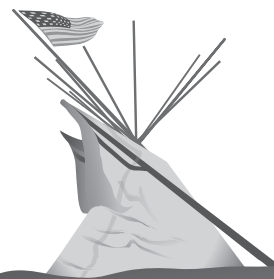
Eighth Grade Social Studies – United States History I: 3/1/a&b; 3/3/d; 4/2/c

Accreditation Competencies

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

NCSS Standards

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



AN INTRODUCTION TO AMERICAN INDIAN HISTORY

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

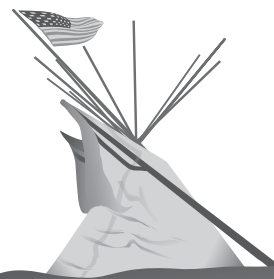
Between 1616 and 1618, a disease brought by European explorers swept through American Indian populations living along the coast of what is now Massachusetts. This epidemic, possibly the plague, decimated some tribes, in many cases wiping out whole villages. The Pilgrims, who landed on the south shore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

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

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

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

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



AN INTRODUCTION TO AMERICAN INDIAN HISTORY

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

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

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

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

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

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

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

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

STATE OF AFFAIRS AT THE FIRST THANKSGIVING

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

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

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

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

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

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

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



EDWARD WINSLOW DESCRIBES THE FIRST THANKSGIVING

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

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



AN INTRODUCTION TO UTAH'S INDIAN HISTORY

THE INGENUITY OF UTAH'S INDIAN LEADERS

TEACHER BACKGROUND

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

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

OBJECTIVE

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

TEACHER MATERIALS

At a Glance: Leadership among Utah's Indians

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

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

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

STUDENT MATERIALS

American Indian Leaders

ADDITIONAL MATERIALS NEEDED

Card stock or blank index cards

Sample trading cards

Arts and crafts supplies

TIME FRAME - VERSATILE

One and a half standard class periods with homework

Two class periods

PROCEDURE

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



AN INTRODUCTION TO UTAH'S INDIAN HISTORY

PROCEDURE (CONT.)

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

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

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

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

ASSESSMENT/PRODUCTS

Discussion

Qualities list

Trading cards

VARIATIONS/EXTENSIONS

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

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

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

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



AN INTRODUCTION TO UTAH'S INDIAN HISTORY

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- Reeve, W. Paul. *Making Space on the Western Frontier: Mormons, Miners, and Southern Paiutes*. Chicago and Urbana: University of Illinois, 2006.
- "Samuel Tom Holiday, Navajo Code Talker." <http://www.samuelholiday.com/>.
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STANDARDS ADDRESSED

State Standards

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

Accreditation Competencies

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

NCSS Standards

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



AN INTRODUCTION TO UTAH'S INDIAN HISTORY

AT A GLANCE: LEADERSHIP AMONG UTAH'S INDIANS

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

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

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

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

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

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

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



AN INTRODUCTION TO UTAH'S INDIAN HISTORY

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

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

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

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

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

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

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

RUPERT STEELE, GOSHUTE



Rupert Steele

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

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

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

UTAH'S INDIANS

SAMUEL HOLIDAY, NAVAJO



Samuel Holiday

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

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

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TUT-SE-GEV-ITS, SOUTHERN PAIUTE

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

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

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

UTAH'S INDIANS

MAE TIMBIMBOO PARRY, NORTHWESTERN BAND OF SHOSHONE



Mae Timbimboo Parry

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

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

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CHIPETA, UTE



Chipeta

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

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

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

UTAH'S INDIANS



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

TEACHER BACKGROUND

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

OBJECTIVE

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

TEACHER MATERIALS

At a Glance: The Miss Navajo Pageant and Navajo Culture

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

STUDENT MATERIALS

Rosita Isaac’s Miss Navajo Experience

TIME FRAME - VERSATILE

Two thirty-minute periods

One block period with homework

Three standard class periods

ADDITIONAL MATERIALS NEEDED

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

PROCEDURE

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

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

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



ASSESSMENT/PRODUCTS

Discussion contributions

Writing assignments

VARIATIONS/EXTENSIONS

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

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

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

ADDITIONAL REFERENCES

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

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

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

STANDARDS ADDRESSED

State Standards

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

Accreditation Competencies

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

NCSS Standards

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



THE NAVAJOS

AT A GLANCE: THE MISS NAVAJO PAGEANT AND NAVAJO CULTURE

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

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

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

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

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

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

ROSITA ISAAC'S MISS NAVAJO EXPERIENCE

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

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



THE GOSHUTES

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

TEACHER BACKGROUND

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

OBJECTIVE

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

TEACHER MATERIALS

At a Glance: Goshute Ingenuity in a Challenging Desert Ecosystem

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

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

STUDENT MATERIALS

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

TIME FRAME

Forty minutes

PROCEDURE

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



THE GOSHUTES

PROCEDURE (CONT.)

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

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

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

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

Have students complete the Goshute worksheet.

ASSESSMENT/PRODUCTS

Goshute Worksheet

VARIATIONS/EXTENSIONS

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

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

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



THE GOSHUTES

ADDITIONAL REFERENCES

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

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STANDARDS ADDRESSED

State Standards

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

Accreditation Competencies

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

NCSS Standards

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



THE GOSHUTES

AT A GLANCE: GOSHUTE INGENUITY IN A CHALLENGING DESERT ECOSYSTEM

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

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

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

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



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

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

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

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

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



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assistance, farming undercut traditions of mobility and familial independence.

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

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

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

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

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

JEDEDIAH SMITH TRAVELS THROUGH THE GOSHUTE HOMELAND IN 1827

June 24th N E 40 Miles.

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

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

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

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

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

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

GOSHUTE ELDER MAUDE MOON TALKS ABOUT GOSHUTE PLANT USE



Goshute Woman

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

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

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

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

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

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

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

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

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

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

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

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

SCIENTIST RALPH CHAMBERLIN WRITES ABOUT GOSHUTE ETHNOBOTANY



Goshutes Growing Alfalfa

VEGETAL PRODUCTS USED AS FOOD

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

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

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

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

MEDICINAL PLANTS

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

GOSHUTE WORKSHEET

NAME: _____ **DATE:** _____

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

SHORT ANSWER:

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

What would you eat and drink?

What would you do for shelter?

How would you get around?

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

What tools would you need?

What knowledge would you need?

What skills would you need?

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

SHORT ESSAY:

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

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

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





THE SHOSHONES

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

TEACHER BACKGROUND

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

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

OBJECTIVE

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

TEACHER MATERIALS

At a Glance: Washakie and His Legacy

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

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

STUDENT MATERIALS

The Life of Chief Washakie (three sections)

TIME FRAME

Two thirty-minute periods

PROCEDURE

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



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PROCEDURE (CONT.)

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

ASSESSMENT/PRODUCTS

Participation

Teamwork notes (with fifteen facts)

VARIATIONS/EXTENSIONS

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

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

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

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

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

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

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

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

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



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ADDITIONAL REFERENCES

Allotment Information for Rocky Mountain BIA Region.

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

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

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

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

"Promontory Point, May 10, 1896,"

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

STANDARDS ADDRESSED

State Standards

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

Accreditation Competencies

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

NCSS Standards

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



THE SHOSHONES

AT A GLANCE: WASHAKIE AND HIS LEGACY

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

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

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

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

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



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

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

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

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

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



THE SHOSHONES

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

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

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

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

THE LIFE OF CHIEF WASHAKIE

PART ONE: WASHAKIE'S EARLY LIFE



Chief Washakie

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

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

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

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

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

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

THE LIFE OF CHIEF WASHAKIE

PART TWO: WASHAKIE BECOMES A LEADER

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

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

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

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

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

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



Chief Washakie

THE LIFE OF CHIEF WASHAKIE

PART THREE: THE LEGACY OF WASHAKIE



Chief Washakie

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

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

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

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

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



THE PAIUTES

FEMALE LEADERS THROUGHOUT PAIUTE HISTORY

TEACHER BACKGROUND

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

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

OBJECTIVE

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

TEACHER MATERIALS

At a Glance: Southern Paiute Women as Leaders

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

STUDENT MATERIALS

Sarah Winnemucca, American Indian Leader

TIME FRAME

Three thirty-minute periods

PROCEDURE

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

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



THE PAIUTES

PROCEDURE (CONT.)

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

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

ASSESSMENT / PRODUCTS

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

VARIATIONS / EXTENSIONS

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

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

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

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



THE PAIUTES

ADDITIONAL REFERENCES

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Martineau, Shanan. Interview. Sept. 26, 2008. *We Shall Remain*, KUED Public Television.
<http://www.kued.org/productions/weshallremain/pdfs/ShananMartineau.pdf>.

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

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

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

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

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

STANDARDS ADDRESSED

State Standards

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

Accreditation Competencies

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

NCSS Standards

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



THE PAUTES

AT A GLANCE: SOUTHERN PAIUTE WOMEN AS LEADERS

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

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

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

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

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

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

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

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

SARAH WINNEMUCCA, AMERICAN INDIAN LEADER

Sarah Winnemucca



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

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

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

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

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

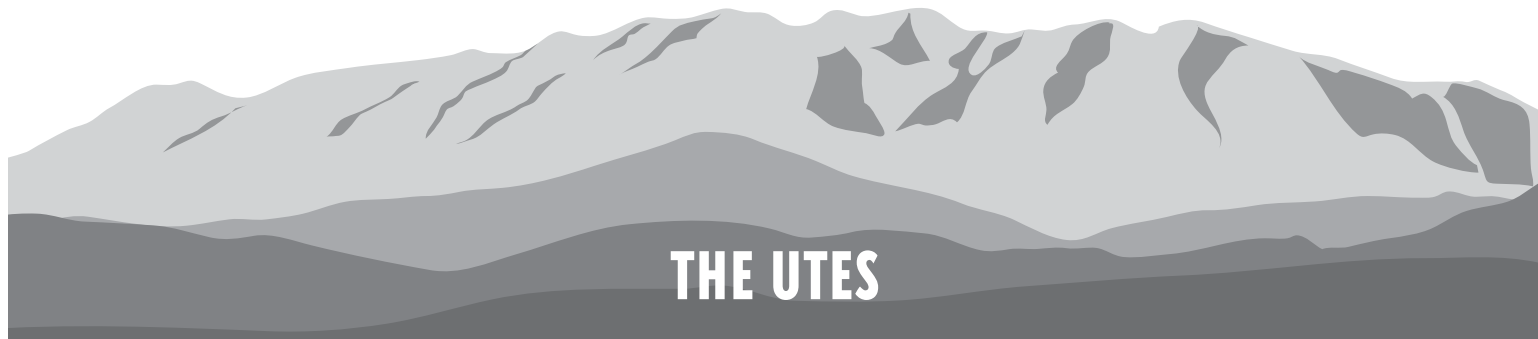
Sarah Winnemucca's lifetime commitment to American Indian sovereignty and to the Northern Paiute way of life is a shining example of political activism and leadership. Her struggle is even more amazing because she lived in the nineteenth century, when American culture dictated that women should not assume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

Lora Tom



Shanana Martineau





UTE INGENUITY AS PERSONIFIED BY HISTORIC UTE LEADERS

TEACHER BACKGROUND

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

OBJECTIVE

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

TEACHER MATERIALS

At a Glance: The Evolution of Ute Leadership

Annotated Timeline of Ute History

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

STUDENT MATERIALS

Timeline of Ute History

Ute Leaders Packet

TIME FRAME - VERSATILE

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

Two class periods

ADDITIONAL MATERIALS NEEDED

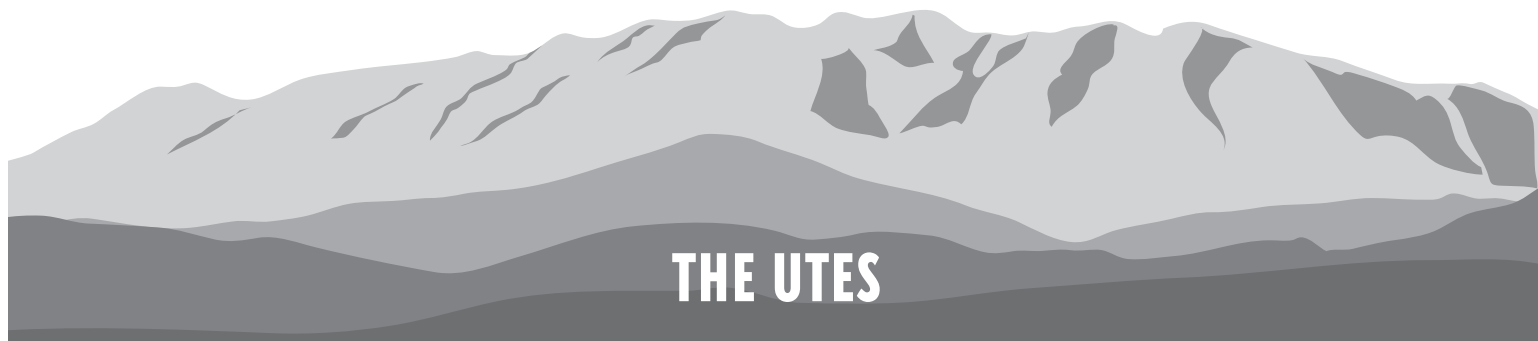
Arts and crafts supplies

PROCEDURE

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

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

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



PROCEDURE (CONT.)

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

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

ASSESSMENT / PRODUCTS

Discussion participation

Completed timelines

VARIATIONS / EXTENSION

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

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

ADDITIONAL REFERENCES

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

STANDARDS ADDRESSED

State Standards

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

Accreditation Competencies

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

NCSS Standards

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



THE UTES

AT A GLANCE: THE EVOLUTION OF UTE LEADERSHIP

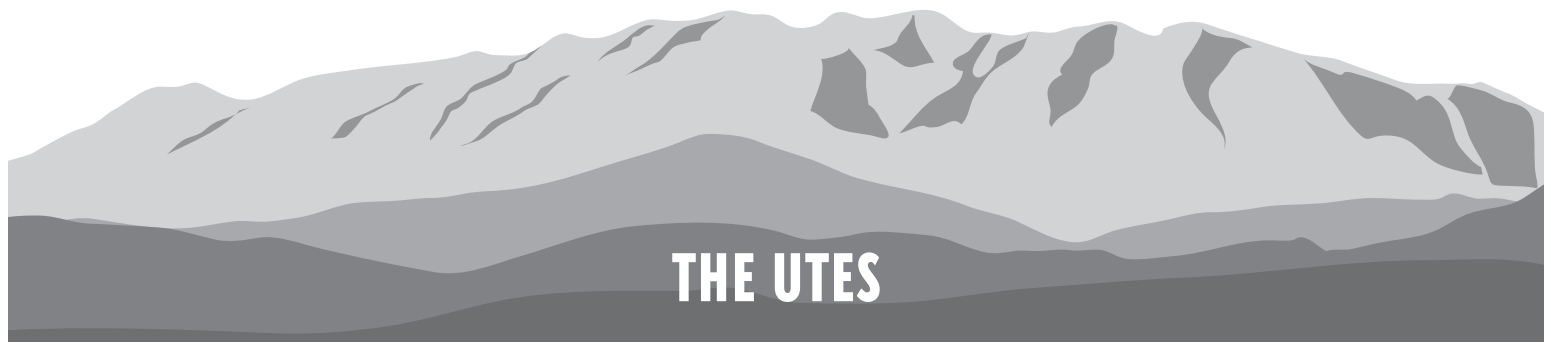
NOTE: This portion of the teacher materials addresses the evolution of Ute leadership models from the periods of pre-contact to Mormon settlement. For a description of the specific events covered in this lesson, see the Annotated Timeline of Ute History.

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

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

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

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



ANNOTATED TIMELINE OF UTE HISTORY

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

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

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

1829 OLD SPANISH TRAIL OPENS

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

1833 U.S. MILITARY ESTABLISHES FORT KIT CARSON

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

1630

1776 ESCALANTE'S EXPEDITION TRAVELS THROUGH THE UINTA BASIN

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

1825 ASHLEY EXPLORES THE UINTA BASIN

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

1831 ANTOINETTE ROBIDOUX OPENS A TRADING POST THE UINTA BASIN

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

1833



THE UTES

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

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

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

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

1861 PRESIDENT LINCOLN CREATES UINTA RESERVATION

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

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

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

1847

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

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

1853-1854 WALKER WAR

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

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

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

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

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

1865



THE UTES

1865–1872 BLACK HAWK WAR

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

1868 OURAY SIGNS “KIT CARSON” TREATY

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

1868 WHITEROCKS AGENCY ESTABLISHED ON THE UINTA RESERVATION

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

1880 TREATY SIGNED AND RATIFIED FORCING REMOVAL OF UTES FROM COLORADO

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

1865

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

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

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

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

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

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

1880

TIMELINE OF UTE HISTORY

NAME: _____ DATE: _____

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

UTE LEADERS



Tabby-To-Kwanah

TABBY-TO-KWANAH

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

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

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

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

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

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

UTE LEADERS



Ouray

OURAY

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

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

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

BLACK HAWK

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

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

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

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

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

UTE LEADERS



Wakara

WAKARA

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

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

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

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

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



SEVENTH GRADE ASSESSMENT

TEACHER BACKGROUND

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

OBJECTIVE

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

TEACHER MATERIALS

Answer Key: *We Shall Remain* Films

Answer Key: Utah Indian Curriculum Guide Lessons

STUDENT MATERIALS

Unit Test: *We Shall Remain* Films

Unit Test: Utah Indian Curriculum
Guide Lessons

TIME FRAME

One forty-minute period

PROCEDURE

Present each student with the multiple-choice test.

ASSESSMENT / PRODUCTS

Test

VARIATIONS / EXTENSIONS

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



SEVENTH GRADE ASSESSMENT

ANSWER KEY: *WE SHALL REMAIN FILMS*

PAIUTE QUESTIONS

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

UTE QUESTIONS

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



SEVENTH GRADE ASSESSMENT

NAVAJO QUESTIONS

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

GOSHUTE QUESTIONS

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



SEVENTH GRADE ASSESSMENT

NORTHWESTERN SHOSHONE QUESTIONS

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

b. ground walkers

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

b. Bear River Massacre

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

c. all

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

a. farm

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

b. geothermal plants



SEVENTH GRADE ASSESSMENT

ANSWER KEY: UTAH INDIAN CURRICULUM GUIDE LESSONS

PAIUTE QUESTIONS

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

UTE QUESTIONS

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



SEVENTH GRADE ASSESSMENT

NAVAJO QUESTIONS

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

c. English grammar

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

c. silver and turquoise

13. The Miss Navajo competition started in which decade?

c. 1950s

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

c. sheep

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

b. cultural awareness

GOSHUTE QUESTIONS

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

b. horticulture

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

b. natural springs

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

c. Russian settlers

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

c. Goshute cattle were poached

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

b. polar bears



SEVENTH GRADE ASSESSMENT

NORTHWESTERN SHOSHONE QUESTIONS

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

b. Washakie

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

b. 1800s

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

a. Sagwitch

24. This Shoshone leader was known as a negotiator and a fierce warrior. His name means “the Rattler,” for the loud rattle he carried into battles.

c. Washakie

25. What did Washakie believe would be the modern “weapon my people need to protect them”?

c. education

UNIT TEST: *WE SHALL REMAIN* FILMS

NAME: _____ DATE: _____

Choose the best answer for each question

PAIUTE QUESTIONS

1. How many modern bands of Paiutes live in Utah?

- a. 12
- b. 5
- c. 3

2. How did the Paiutes meet their food needs?

- a. just hunting and gathering
- b. hunting, gathering, and farming
- c. hunting, gathering, farming, and trade

3. When the U.S. government took the Paiutes off of the list of federally recognized tribes, this policy was called what?

- a. termination
- b. restoration
- c. assimilation

4. When the Paiutes were returned to the list of federally recognized tribes, the policy was called what?

- a. termination
- b. restoration
- c. assimilation

5. Which is not a problem faced by the modern Paiute tribe?

- a. geographic distances between bands
- b. prairie dogs
- c. too many people are fluent in the Paiute language

UTE QUESTIONS

6. When the Utes encountered the Spanish, the most important change to their lifestyle was what?

- a. Spanish language
- b. sheep
- c. horse

7. Which was not a conflict between the Utes and Mormon settlers?

- a. Black Hawk War
- b. Bear River Massacre
- c. Walker War

8. Government agent Nathaniel Meeker tried to make the Utes become what?

- a. farmers
- b. sheep-herders
- c. brick-makers

9. Ute spirituality is most closely tied to what?

- a. a spiritual leader from the past
- b. a book of sacred teachings
- c. nature

10. The Utes celebrate the coming of spring with what celebration?

- a. Groundhog Festival
- b. Restoration Powwow
- c. Bear Dance



NAVAJO QUESTIONS

11. The Navajo homeland lies between what landforms?

- a. two rivers
- b. four sacred mountains
- c. the river and the ocean

12. The forced removal of the Navajos from their homeland was called what?

- a. the Long Walk
- b. the March of Pains
- c. the Navajo Trail

13. Which Navajo leader was able to negotiate the return of the Navajos to their homeland?

- a. Chipeta
- b. Barboncito
- c. Sarah Winnemucca Hopkins

14. Navajos who assisted with communication during World War II are known as what?

- a. Language Defenders
- b. Green Berets
- c. Code Talkers

15. Which of the following is not something that Navajo artists weave?

- a. baskets
- b. blankets
- c. boondoggle

GOSHUTE QUESTIONS

16. The word "Goshute" means what?

- a. the people
- b. ashes
- c. horse-riders

17. The Goshutes used plants for what?

- a. just food
- b. food and shelter
- c. food, shelter, and medicine

18. During what season are Goshute creation stories told?

- a. winter
- b. spring
- c. summer

19. Which is not a problem facing the Goshute tribe?

- a. loss of water
- b. threat to cutthroat trout habitat
- c. too much construction on Goshute land

20. How have the Goshutes helped to preserve the names of their ancestors who have died?

- a. creating new headstones
- b. painting a mural
- c. writing a play about them



NORTHWESTERN SHOSHONE QUESTIONS

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

- a. the people
- b. ground walkers
- c. the rattler

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

- a. Black Hawk War
- b. Bear River Massacre
- c. Mountain Meadows Massacre

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

- a. none
- b. half
- c. all

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

- a. farm
- b. create pottery
- c. raise cattle

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

- a. wind farm
- b. geothermal plants
- c. solar farm



UNIT TEST: UTAH INDIAN CURRICULUM PROJECT LESSONS

NAME: _____ DATE: _____

Choose the best answer for each question

PAIUTE QUESTIONS

1. Which of the following women is not a Paiute leader?

- a. Lora Tom
- b. Sarah Winnemucca Hopkins
- c. Sacagawea

2. Which Paiute leader was the first American Indian woman to write a book and have it published?

- a. Lora Tom
- b. Sarah Winnemucca Hopkins
- c. Sacagawea

3. Which Paiute leader has led the Southern Paiute of Utah through modern challenges?

- a. Lora Tom
- b. Sarah Winnemucca Hopkins
- c. Sacagawea

4. Which Paiute woman is leading the young people of the tribe by practicing and teaching cultural traditions?

- a. Sacagawea
- b. Shanana Martineau
- c. Sarah Winnemucca Hopkins

5. How are modern Paiute tribal chairmen/chairwomen chosen to lead their people?

- a. election
- b. inheritance
- c. draw names



UTE QUESTIONS

6. The war named after this leader involved the stealing of more than two thousand head of cattle.

- a. Black Hawk
- b. Wakara
- c. Ouray

7. This Ute leader made a name for himself as a peacemaker and led the Utes from the reservation to make the government recognize the needs of his people.

- a. Ouray
- b. Chipeta
- c. Tabby-To-Kwanah

8. This Ute leader was known for his diplomacy and helped negotiate the release of the hostages during the Meeker incident.

- a. Ouray
- b. Black Hawk
- c. Wakara

9. This leader worked to keep the peace between the Utes and the LDS settlers for many years, but conflicts began after the territorial government made laws that impacted Ute economic interests.

- a. Black Hawk
- b. Wakara
- c. Chipeta

10. This Ute leader met with President Hayes and President Grant while fighting for the rights of the Utes with the federal government.

- a. Ouray
- b. Tabby-To-Kwanah
- c. Wakara

NAVAJO QUESTIONS

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

- a. traditional Navajo skills
- b. Navajo history
- c. English grammar

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

- a. gold and diamonds
- b. leather and feathers
- c. silver and turquoise

13. The Miss Navajo competition started in which decade?

- a. 1990s
- b. 1880s
- c. 1950s

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

- a. hawk
- b. coyote
- c. sheep

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

- a. beauty
- b. cultural awareness
- c. fashion design

GOSHUTE QUESTIONS

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

- a. horse training
- b. horticulture
- c. pottery

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

- a. horses
- b. natural springs
- c. sheep

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

- a. Pony Express
- b. Overland Stage
- c. Russian settlers

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

- a. natural springs fenced in
- b. game animals frightened or hunted off
- c. Goshute cattle were poached

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

- a. rabbits
- b. polar bears
- c. insects

NORTHWESTERN SHOSHONE QUESTIONS

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

- a. Sagwitch
- b. Washakie
- c. Ouray

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

- a. 1700s
- b. 1800s
- c. 1900s

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

- a. Sagwitch
- b. Washakie
- c. Bear Hunter

24. This Shoshone leader was known as a negotiator and a fierce warrior. His name means “the Rattler,” for the loud rattle he carried into battles.

- a. Bear Hunter
- b. Sagwitch
- c. Washakie

25. What did Washakie believe would be the modern “weapon my people need to protect them”?

- a. guns
- b. fences
- c. education



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*
 - 7 *Map of Indian Territories in the Western United States*
 - 8 *Map of Ancestral Navajo Territory*
 - 8 *Map of Current Navajo Reservation*
 - 10 *Map of Ancestral Paiute Territory*
 - 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

7TH GRADE LESSONS

- 105 *Rupert Steele*. Used by permission, KUED, producer Carol Dalrymple.
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- 107 *Chipeta*. Copyright, Colorado Historical Society, scan 10039089.
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- 123 *Goshutes Growing Alfalfa*. P0074, #7, "Some modern means of subsistence, growing alfalfa and other products for Gosiute consumption." p. 132 (digitized), Gosiute Indian Photograph Collection, J. Willard Marriott Library Special Collections.
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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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