

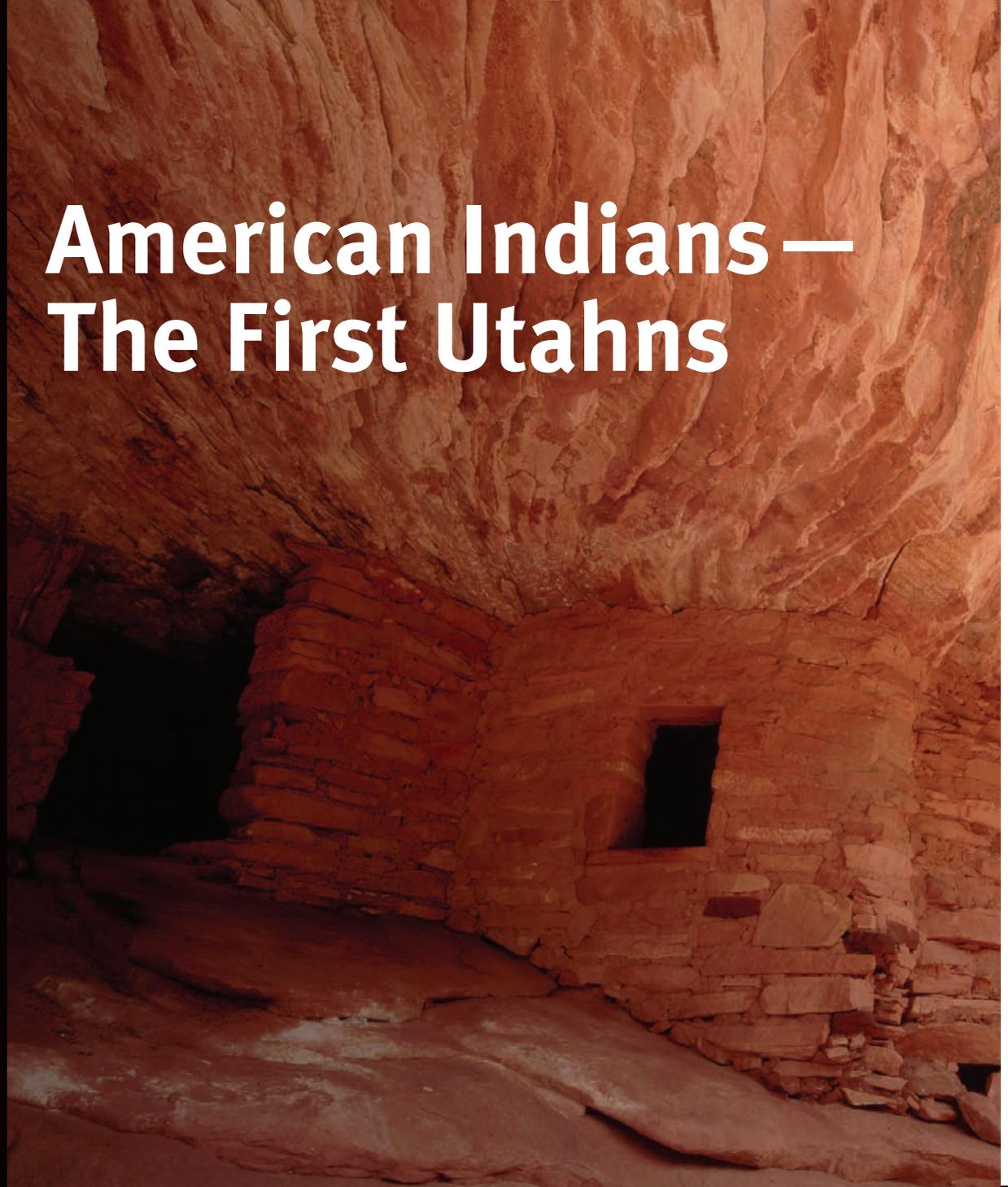
The BIG Question?

What impact have American Indians had on Utah?

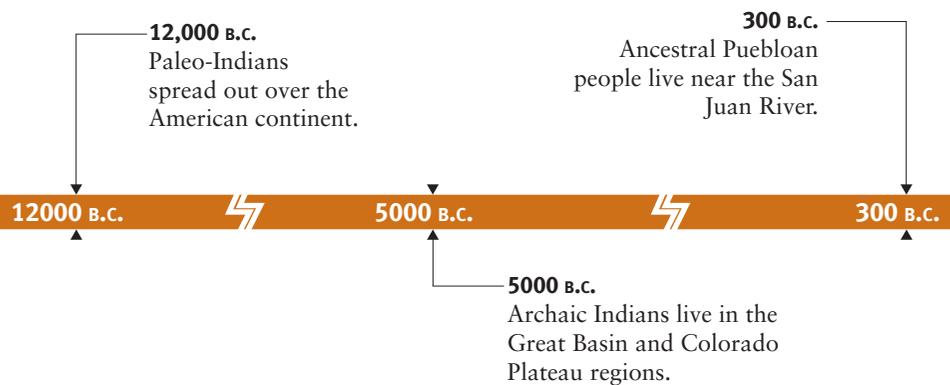
American Indians — The First Utahns

Ancestral Puebloan people built this cliff house about A.D. 1200. It still stands on Cedar Mesa near Blanding.

**Can you see why it is called “House of Fire”?
What do you think the home was made of?**



Timeline of Events



Chapter

4

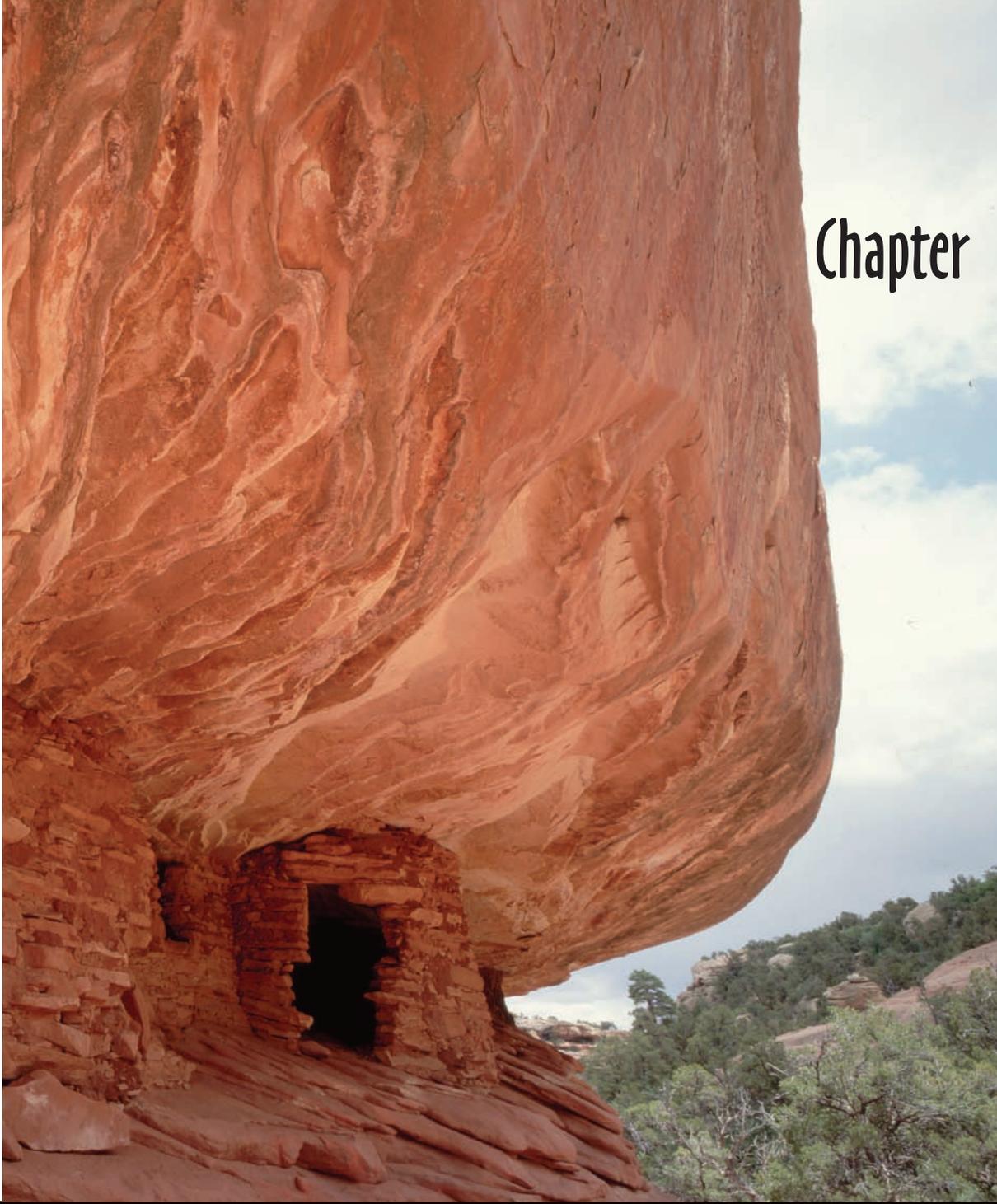


Become a Better Reader

Ask Questions

Good readers learn to stop and ask questions about what they are reading. You might ask questions about a person or a place. You will learn that there are different kinds of questions to ask.

As you read this chapter, ask how different people felt. Ask why things happened the way they did. You might even ask how something might have happened differently.



A.D. 400

Fremont people live throughout the Great Basin.

A.D. 1300

Ancestral Puebloan and Fremont people no longer live in Utah.

A.D. 1100

Shoshone, Goshute, Ute, and Paiute people begin to live in Utah.

A.D. 1620

The Navajo move into the San Juan River region.

400 A.D.



1100

1200

1300

1400

1500

1600

1700

One State, Many Stories

People are not all the same. We do not think the same thoughts. We may have different kinds of families. We may celebrate different holidays. Some people were born in Utah and lived here their whole lives. Others came to Utah later. They have come from many different places. One thing we all have in common is that right now we live in Utah. History includes many stories told by different people. Each person adds to the story of our state.



An African American woman from the early 1900s



A Ute family



Mormon pioneers



Europeans who moved to Utah

History Is All Around Us

The past is not gone. It is still with us. There are many places we can look to find the stories of the past.

Stories of Place

Places have stories. Have you ever wondered how a town got its name? What does the name mean? To answer these questions, we need to search for the stories of the place. Kamas was first called Rhoades Valley. It was named for Thomas Rhoades, an early settler. The name *Kamas* comes from the kamas bulb, an important plant that American Indians ate.



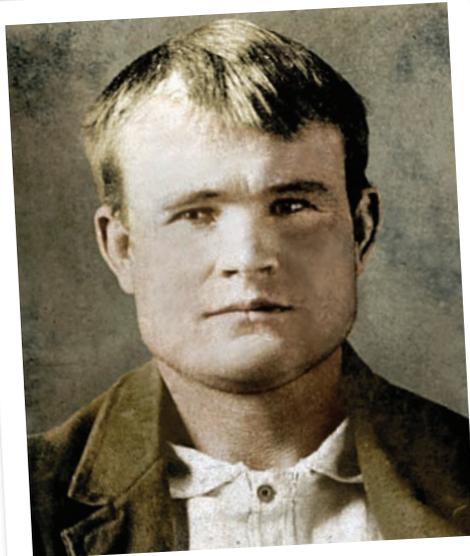
Kamas, Utah

Stories of People

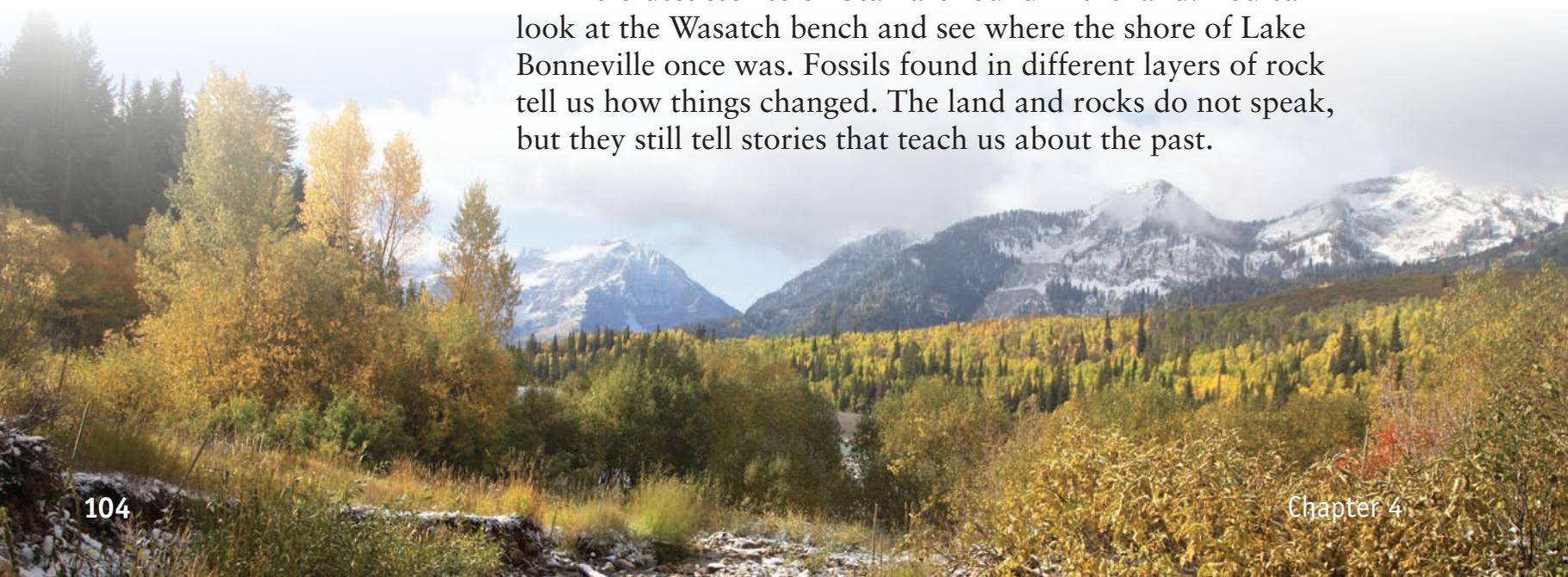
Utah's story includes the stories of ordinary people and heroes. It even includes a few outlaws. By learning people's stories, we can understand what they chose to do and why. We can learn what has changed over time and what has stayed the same. We can learn why things are the way they are. We can think about how they could be different. We can think about what we want to do today.

Stories from the Land

The oldest stories of Utah are found in the land. You can look at the Wasatch bench and see where the shore of Lake Bonneville once was. Fossils found in different layers of rock tell us how things changed. The land and rocks do not speak, but they still tell stories that teach us about the past.



Butch Cassidy and his "Wild Bunch" robbed banks and trains.



Stories from Objects

Stories hide in everyday items. Many people left behind objects such as pottery, tools, baskets, parts of clothing, footwear, and even toys. Objects that people made or used and then left behind are called **artifacts**. We can study artifacts for clues about Utah's story.



Ancient pottery can tell us what tools and materials people had. We can try to learn how objects like this were used.

Stories from Photographs

Photographs are great keepers of history. They can help tell the story of a time, place, person, or event. What questions come to mind when you study this photograph?

Stories Told Aloud

Some stories are passed from grandparent to parent to child using words. These kinds of stories are part of oral history. American Indians place great value on memory. Many of their histories are stories that have been passed down.

Oral history is an important source for historians. What family stories have been passed down to you?



Old photos can speak to us about the past.



Buried Stories

The earliest people who lived in Utah left no written records. They did leave artifacts, bones, rock art, and **ruins** (the remains of old buildings). Over time, many of these things were buried under the ground. How can we learn about these early people?

Archaeology

Archaeology is the study of history through artifacts, bones, and ruins. People who study archaeology are called archaeologists. They remove dirt and rocks to uncover artifacts and bones. By studying these clues, they piece together Utah's story.

First, archaeologists study what we already know about earlier times. When they are ready to dig, they measure and mark the area. Then they begin to **excavate**, or remove earth in order to find something buried. They keep track of where things are found. This helps them put the story together later.

Sometimes archaeologists do not find much. Or they are not sure what the artifacts mean. A clay figure could be a child's toy, a craft item, or a sacred object. Maybe it is something we cannot even imagine. Archaeologists make inferences based on what they know.



How carefully would you dig to uncover a bone or a seed? Sometimes only a tiny brush is gentle enough. A single seed can tell us what the people ate. It can tell us if they raised food by farming. What kind of tools do you see being used?

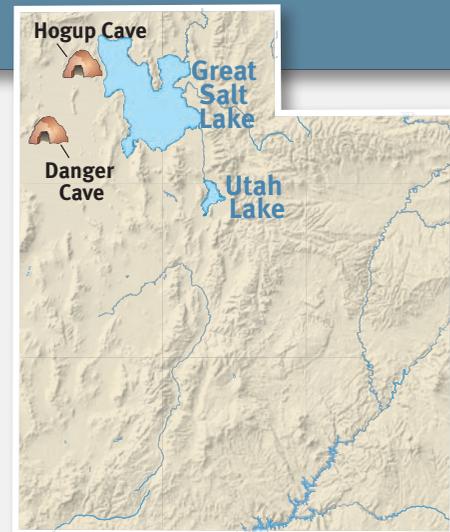
Case Study: Danger Cave and Hogup Cave

There are archaeological sites all over Utah. Two caves in the west desert hold many clues about early people. Danger Cave and Hogup Cave sheltered people for thousands of years.

Many different cultures used Hogup Cave. A **culture** is the way of life of a particular group of people. The earliest people used the cave to harvest pickleweed, a wild herb that grows in salt marshes. They may have used it to keep food from spoiling. Later, the Fremont people used the cave as a camp. They left moccasins, jewelry, and other artifacts there. Much later, the Shoshone left pottery and items made from animal hides.

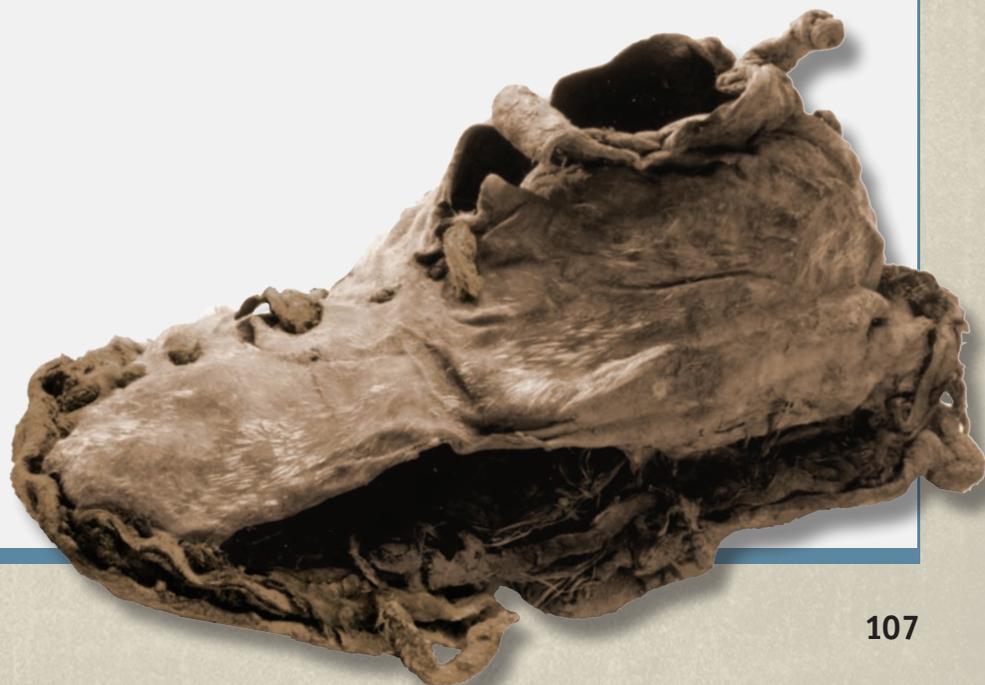
Here are some of the things archaeologists have found in the caves:

- Nets, probably to trap rabbits
- Animal skins
- Bones from many birds and animals, including dogs
- Rope
- Mats and rugs
- Sandals
- Stone tools
- Grinding stones
- Seeds
- Purses and bags
- Small twigs cut and bent into shapes like deer
- Shells from the Pacific Ocean



Danger Cave is one of the oldest human dwelling sites in the Great Basin.

This moccasin was found at Hogup Cave. It is made of deer hide.



Linking the Past to the Present

Think about how you fill a trash can. First, you throw a few things in the bottom. As you throw more things away, they land on top. The same goes for archaeology. What we see on the surface is the most recent history. The farther down we dig, the older the history is.

Archaeologists have learned a lot from the things people threw away. For example, charred animal bones might show that the people cooked meat over a fire. What could people learn about you from the things you throw away?



Why Preserve History?

In 1970, Hogup Cave was destroyed by vandals. What if all the artifacts had been destroyed? What if no one had found the objects in Danger Cave and Hogup Cave? Part of our history would have disappeared.

Protecting the artifacts we find is important. They are our clues about life in earlier times. Protecting Indian sites is also important. They often have special meaning and are sacred to Indian people. Several years ago, the State of Utah decided to build a new TRAX station. It was to be on a site where Fremont people had lived 3,000 years ago. It was where they had first grown corn and farmed in the Salt Lake Valley. The land held many artifacts.

American Indians did not want the state to build on that land. It was sacred to them. People from many groups talked to Utah's governor. They asked him not to allow the TRAX station to be built there. The governor agreed, and another site was found.



Archaeologists found these pieces of pottery. Why do you think they wrote numbers on each piece? What might the numbers mean?

Using Many Sources

A story can change depending on the storyteller. So when we study history, it is important to look at many sources. That way we get a more complete picture of what happened.

Primary Sources

Some sources are made by people who were there at the time. These are called **primary sources**. They are firsthand accounts. Let's say your great-great-aunt lived in Europe long ago. There was a terrible war, and she wrote about it in her diary. Her diary is a primary source.

Secondary Sources

You can probably guess what a **secondary source** is. It is something created by someone who was not there at the time of an event. It was made later. For example, a movie made today about an old train robber is a secondary source.

To learn as much history as you can, study different sources and think for yourself! Then talk with others to see what the sources tell them.

Primary Sources

- Artifacts
- Diaries or journals
- Documents (paper records such as letters, maps, and birth certificates)
- Photographs
- Autobiographies (stories people write about their own lives)
- Oral history interviews
- Rock art and cave drawings
- Historic sites
- Some newspapers and magazines
- Speeches

Secondary Sources

- Some books
- Biographies
- Movies
- Encyclopedias
- Some Internet sites
- Art (showing an event after it took place)

LESSON 1 What Did You Learn?

Places to Locate

Danger Cave
Hogup Cave

Events to Remember

People of the past left artifacts and other sources of history. Archaeologists found artifacts in Danger Cave and Hogup Cave.

Lesson Review Activity

Imagine that you explored one of the caves from the Places to Locate. Sketch what you found, labeling any artifacts (primary sources). Then write a journal entry telling about the people who lived there (secondary source).

Key Ideas

- Artifacts tell us that the first people to live here were Paleo-Indians. They were followed by Archaic Indians.
- Later, Ancestral Puebloans lived in southeastern Utah.
- Fremont people lived all throughout Utah.

Key Terms

adobe
ceremony
hunter-gatherer
native
permanent
prehistoric



Become a Better Reader

Ask Thick and Thin Questions

What's in a Name?

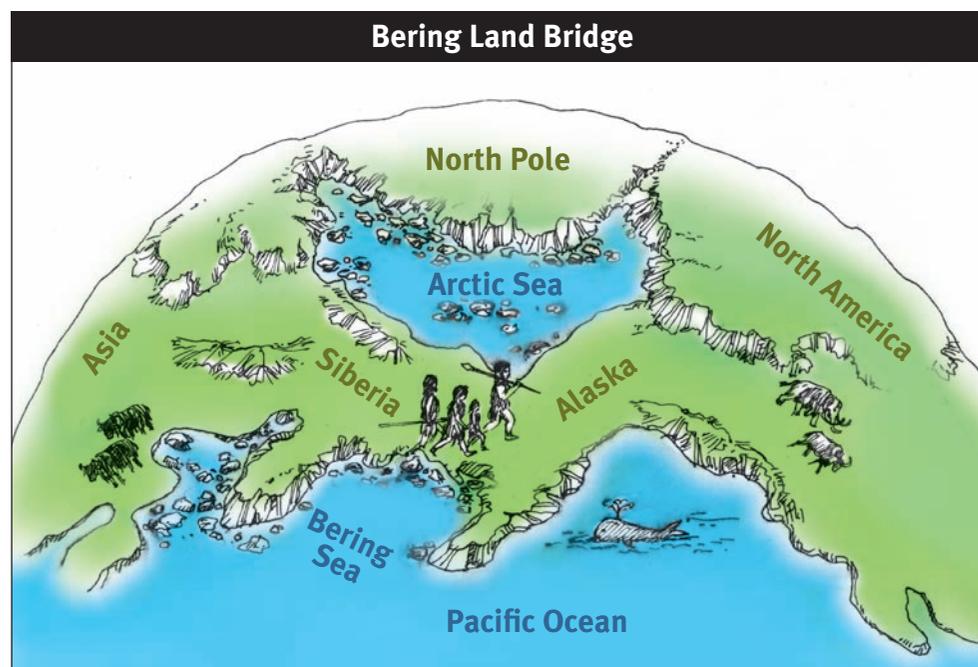
Some historians say Christopher Columbus was the first to call the native people Indians, because he thought he landed near India. Today, we use the words *American Indians* or *Native Americans*. **Native** means born in a place. In their own languages, they called themselves a name that meant “the people.”

Early People Lived Here

Who were the first people to live in the land we call Utah? Artifacts tell us that American Indians have lived here for more than 10,000 years. They lived not just in our region but all over the Americas. Look at the map to see how they may have gotten here.

There is more that we do not know about these early people than we do know. They had a spoken language, but they did not write it down. We call them **prehistoric**, which means before written history.

Prehistoric people did not leave diaries, letters, or newspapers behind. However, they did leave drawings on canyon walls. These were their records. They also left artifacts and campsites. Archaeologists study the places where early people lived, the tools they used, and even the trash they left behind. These clues help us learn about the earliest people.



Many scientists believe Paleo-Indians walked across a land bridge that once joined Asia and North America. Some Paleo-Indians may have come by boat. Over time, they spread out. Some native people believe they have always been here.

Paleo-Indians

The first people to live here probably came in small family groups. Scientists call them Paleo-Indians. *Paleo* means ancient, or very old. American Indians call them the Ancient Ones.

Paleo-Indians lived all over the Americas. When they reached the land we call Utah, the climate was much colder than it is today. Glaciers were not far away. Grasslands and forests spread across the land.

Huge mammoths and mastodons lived here. So did large wildcats and small horses. The Paleo-Indians hunted these animals for food. They also hunted rabbits, antelope, and deer. They caught birds and fish. They gathered berries, nuts, seeds, and roots from plants. People who move around to hunt and gather food are called **hunter-gatherers**.



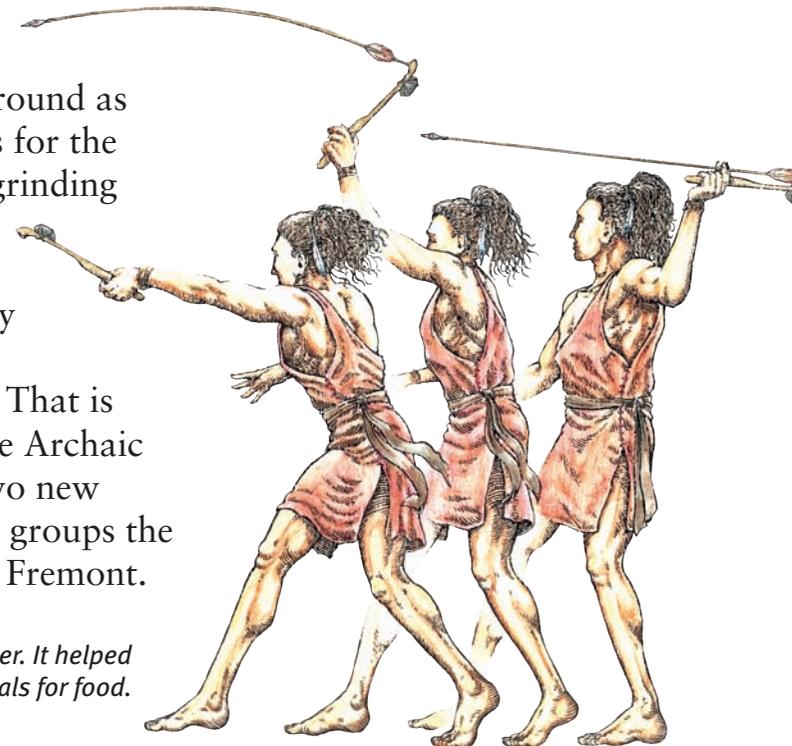
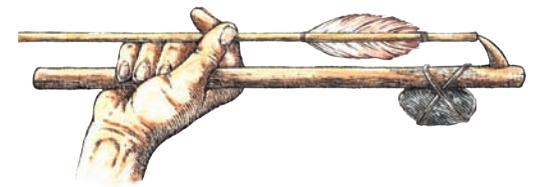
Early people learned how to use the roots, stems, flowers, and leaves of plants.

Archaic Indians

After the ice ages, the land and climate changed. So did the people's way of life. Larger groups we call Archaic Indians lived in North America. Many of the giant animals no longer lived on the Earth. The people hunted deer and birds for food. They made a spear-throwing tool called atlatl. It helped them hunt smaller, faster animals.

The Archaic people are also called Desert Gatherers. They gathered food but did not move around as much as the people before them. They made camps for the different seasons. They made better tools, such as grinding stones and bone fishhooks. They traded with people from other places. They also began to plant crops. They dug pits in the ground where they stored food during the winters.

Archaic Indians lived here for over 7,000 years. That is longer than any other group in Utah's history. Some Archaic Indians left Utah. Those who stayed mixed with two new groups that moved here. Scientists call one of these groups the Ancestral Puebloans. They call the other group the Fremont.



The atlatl helped a hunter throw a spear farther and faster. It helped hunters kill smaller, faster animals for food.

Ancestral Puebloans

Ancestral Pueblo people lived in southeastern Utah along the San Juan River. They lived where the corners of Utah, Colorado, New Mexico, and Arizona meet. This region is called the Four Corners. Many more people lived there at that time than live there today.

From Pit Houses to Cliff Dwellings

The Ancestral Puebloans were skilled builders. At first, they built pit houses on the tops of mesas (flat-topped hills with steep sides). In a pit house, the main room was dug a few feet into the ground. A log in each corner held up the roof. Later, the people built cliff houses. These were like tall apartment buildings in the sides of cliffs. They are also called pueblos.

Cliff houses were a great way to adapt to a region of plateaus and canyons. They gave shelter from the hot sun. They also protected the people from enemies. The people could prepare when they saw an enemy approach.

Cliff houses were hard to build. The people made the walls out of stone or adobe. *Adobe* is a kind of clay that can be made into bricks. They left openings for doors and windows.



These cliff dwellings show how Ancestral Puebloans built homes. They are in what is now Mesa Verde, Colorado. There were no state borders back then. The people lived all over the Southwest. How are these shelters a good example of adapting to the land or using what was found in nature?

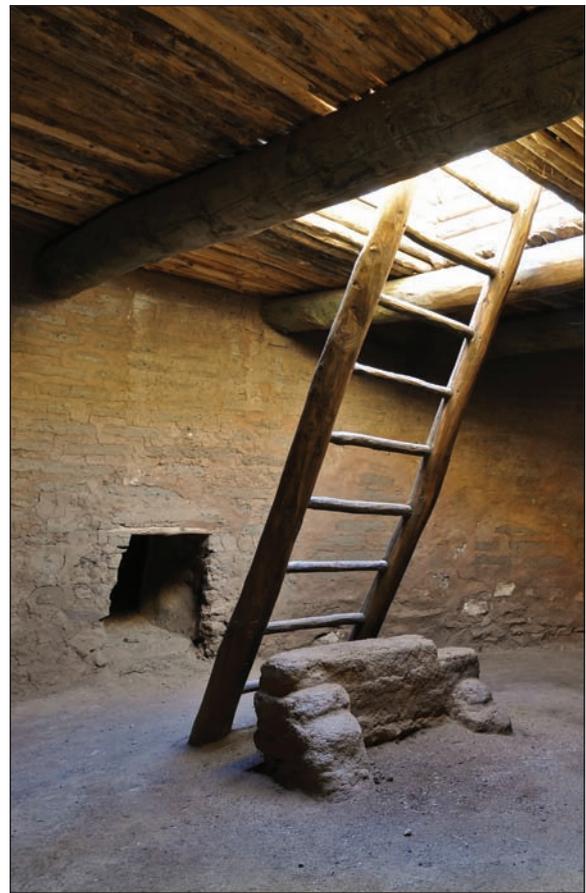
They placed heavy tree branches across the tops as ceilings. Then they then built another layer on top.

Some cliff houses were five stories high. In some of the buildings, whole rooms were used to store food. The people painted the walls with beautiful designs in red, yellow, black, and white. They made the paint themselves from plants and minerals.

Kivas

Some pit houses later became kivas. Kivas were underground rooms where men gathered to talk and perform ceremonies. A **ceremony** is a ritual or special act. Sometimes they painted sacred animals and spirits on the walls. Today, the Hopi and other Pueblo people still use kivas.

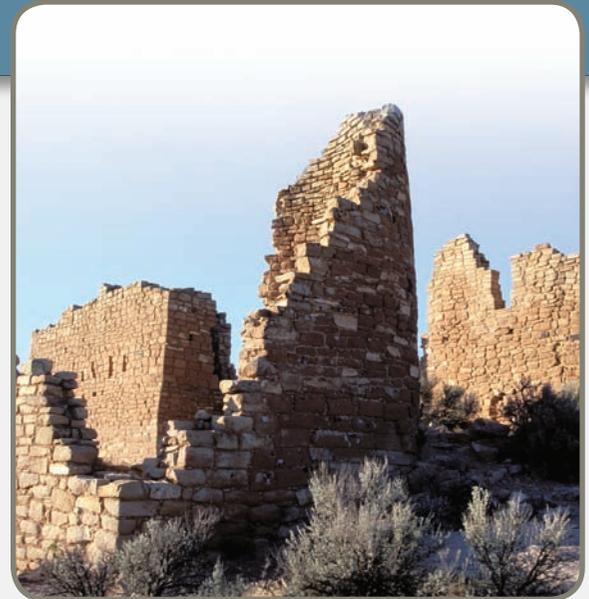
A kiva was an underground meeting place. What features do you see in this kiva? What do you think each feature was used for?



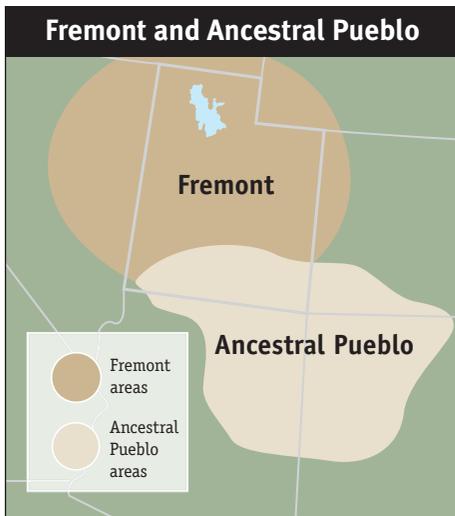
Case Study: Hovenweep

If you travel to the Utah-Colorado border, you can see Hovenweep National Monument. It was created to protect the remains of six Ancestral Puebloan villages.

Hovenweep is a Paiute word that means “deserted valley.” The site contains houses, kivas, and storage bins. There is even a castle. Hovenweep Castle was built at about the same time people in Europe were building castles. There are many towers. Some of them are square, and some are round. Others are D-shaped. Archaeologists are not sure what these were used for. Perhaps the people used them for sky-watching. Maybe they used them to watch for enemies or to store food. Perhaps the towers were for ceremonies.



Hovenweep was once a busy community. Today, you can see what is left of the villages.



Farming the Land

The Ancestral Puebloans learned how to farm in a dry region. They built small dams and lakes to catch the rain when it fell. They saved it to irrigate their crops.

The people grew corn, beans, and squash. They carried them in baskets, dried them, and stored them for the winter. They also grew cotton, a plant that does well in hot weather. They wove the cotton fibers into belts and shirts.

Growing their own food meant they could live in one place longer. They could build **permanent** villages. Living in villages was different. They had to think about other people and what they wanted to do. They had to decide what to do when people had arguments. They had to cooperate more.

The Ancestral Puebloans were also good hunters. They used bows and arrows to hunt deer and rabbits. These shot farther and with more force than the atlatl. Children kept dogs as pets and raised turkeys to eat.

Linking the Past to the Present

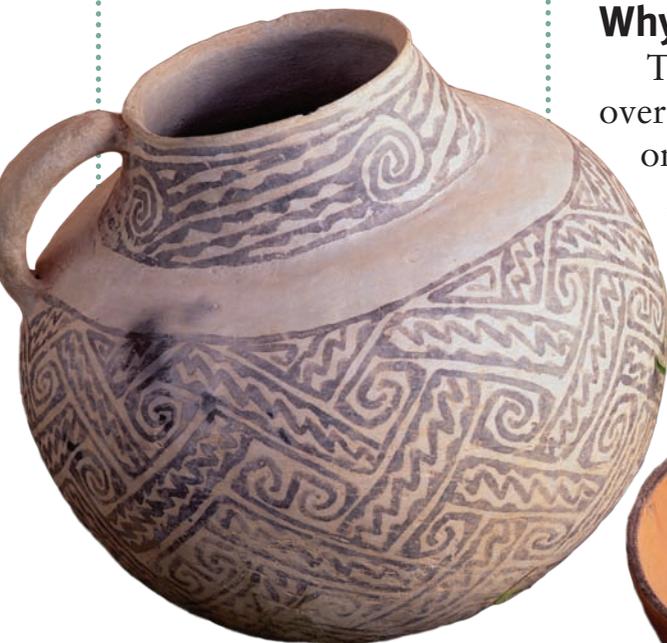
How did these early communities compare to our communities today?

Art and Craft Work

The Ancestral Puebloans made baskets. They made orange pottery with red and black designs. They made bags out of small animal skins. They padded cradleboards for carrying babies. They made necklaces and carved whistles out of bone. Stone knives had carved wooden handles. The rocks where they lived were painted with pictures.

Why Did They Leave?

The Ancestral Puebloans lived in the Colorado Plateau for over a thousand years. Then they left their homes and moved on. Did they have enemies close by who attacked? Did they find better land? Stories passed down say they might have found new lands for religious reasons. No one knows for sure. Maybe in the future we will find more clues to the mystery.



This vase and bowl were fired in a pit. Firing made them strong enough to last for hundreds of years.

GO TO THE SOURCE!



Study Rock Art

The Ancestral Pueblo people are known for their rock art. Everywhere they lived, they painted and carved pictures on canyon walls. Rock art is more than just pictures. N. Scott Momaday, a Kiowa Souix, says the carvings tell stories. Rock art is sacred to native people today. Study this picture of rock art. Then read the quotes from modern Indians.

“Many of our people went to the rock writings for medicine. If somebody had been sick for a long time and wanted to be healed, people took him to the rock writings and left him there. This person would ask for the spirit to come and heal him.”

—Mae Parry, Northern Shoshone

“I look at this as an altar, a place where a person should go for spiritual answers or even for healing to take place.”

—Clifford Duncan, Northern Ute

“To us what is known as rock art is not art . . . I was taught that these are our legal documents, our books. They explain who we are as a people . . . If you visit these sites, . . . come with spiritual respect, because they are sacred sites. You had many spiritual events and ceremonies take place there.”

—Wilfred Numkena, Hopi

LOOK

What symbols can you recognize in the rock art?
Choose three of the symbols and tell what you think they represent.

THINK

What symbols might be related to medicine and healing? Spirituality?
What does each quote teach you about rock art?

DECIDE

Why do you think native people chose rock art as a way to record their stories?

Fremont People

The Fremont people lived throughout most of Utah. Because the land and climate were not the same everywhere, different cultures grew. But they are all known as Fremont. The Fremont people traded goods and ideas with the Ancestral Pueblo people.



Pit Houses

The Fremont built pit houses so they could use the earth to form walls. To make a pit house, the people dug large holes in the ground, kind of like a basement. Then they cut logs from straight trees to hold up the roof. They laid branches across the top. They covered the branches with earth. There was always a fire pit in the middle of the house. It was used for cooking, heating, and lighting. They built rooms lined with rock to store extra food.

What Do You Think?



How were pit houses a good way to adapt to the land and climate?



Case Study: Fremont Indian State Park

The largest Fremont village ever discovered is at Five-Finger Ridge in central Utah. When a highway was built there, some of the workers uncovered artifacts. They found clothing, furniture, dishes, and pit houses. To protect the site, lawmakers created Fremont Indian State Park.

If bulldozers had dug before scientists did, they would have destroyed artifacts. We would not know as much about the Fremont culture as we do today. Archaeologists often study the land before building can begin. They want to save any pieces of history that are there.



Growing Their Own Food

Most of the Fremont people were farmers. They built villages near small streams or at the mouths of canyons. The water and soil were good there. They dug ditches to carry water from the streams to their crops. They grew corn, beans, and squash.

Others were hunter-gatherers like those who came before them. They took turns farming and hunting. Village farmers might grow crops one year and hunt with small bands the next year.

The Fremont hunted deer, mountain sheep, bison, antelope, rabbits, and other animals they found. Like the Ancestral Puebloans, they used bows and arrows to hunt. They also gathered native plants, seeds, and berries.



Corn, beans, and squash were often called the “three sisters.” They were planted together.

Art and Craft Work

The Fremont people made baskets, pottery, and rock art. They also made small figures out of clay. The figures looked like people. They decorated them with necklaces and painted their faces. Archaeologists are not sure how they used them. Were they for ceremonies? Were they toys for children? Maybe they just liked to make things, like we do today.

In time, the people slowly gave up farming and left their villages. After a few hundred years, their ways of farming and building permanent villages were gone from Utah.



Fremont hands shaped these clay figures and vases. What might they have used the vases or jugs for?

LESSON

2

What Did You Learn?

Places to Locate

Colorado Plateau
Four Corners region
Fremont Indian State
Park
San Juan River

People to Know

Ancestral Puebloans
Archaic Indians
Fremont people
Paleo-Indians

Events to Remember

Early people lived in Utah for thousands of years.
They developed into the Ancestral Puebloan and Fremont cultures.

Lesson Review Activity

Connect each of the People to Know to the Places to Locate that are related to them. Explain how they are related.

Key Ideas

- Historic native groups included the Shoshone, Ute, Goshute, Paiute, and Navajo.
- Where groups lived affected how they lived.
- Each tribe created its own rich culture.

Key Terms

ancestor
clan
custom
historic
hogan
tipi
tribe
wickiup

Utah's Five Tribes

For thousands of years, American Indians were the only people living here. They continued to develop their own cultures. In time, there were four main groups. These large family groups are often called **tribes**. The Shoshone, Ute, Goshute, and Paiute are part of the same language group. They are known as Numic tribes. They are linked to the ancient people who lived here.

The Navajo tribe moved into Utah in the 1600s. That made five main tribes. Each tribe called itself a name that meant “the people.”

In the 1700s, other people started coming to the land we call Utah. The first to come were Spanish explorers and Catholic priests. Later, fur trappers and U.S. explorers came. Then came Mormon pioneers. They all wrote in diaries, letters, and reports about the native people. Because there is a written

GOSHUTE



SHOSHONE



NAVAJO



PAIUTE

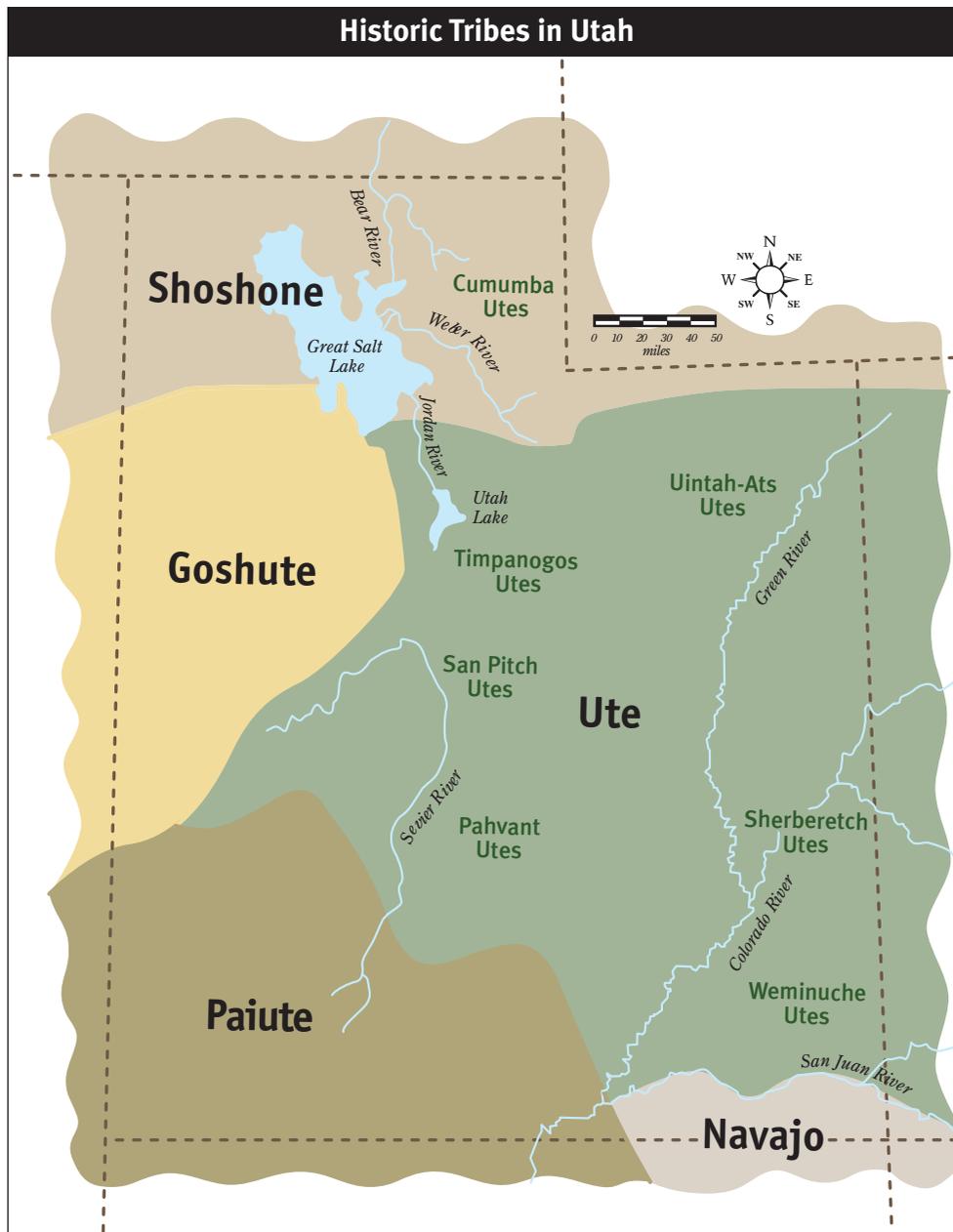


UTE



Become a Better Reader

Sort Your Questions



history about these tribes, they are known as *historic* Indians. But as we have learned, written papers are not the only sources of history. We will learn more about how the Indians told their own history in the next lesson.

The five Utah tribes had some things in common. But they had their own cultures and *customs* (ways of doing things). These ways of living had a lot to do with where they lived. Groups near the mountains had different ways of life than groups in the deserts.

SHOSHONES



A Shoshone girl

Can you see the rose on these leather gloves? The rose is a symbol for the Shoshone. What are the roses made of?

The Shoshone believe the Fremont people were their ancestors. An **ancestor** is a relative who came before you. The Shoshone called themselves Nimi.

The Shoshone moved with the seasons. They hunted and gathered in the mountains and valleys of northern Utah. They were not full-time farmers, but they planted seeds from some wild plants. They ground seeds and nuts into flour. Their ancestors had done this for hundreds of years, and we still do it today. They made the flour into cakes and baked them.

The Shoshone made baskets out of plant leaves and stems. They also made water jugs.

Buffalo and Tipis

The Shoshone hunted buffalo that roamed in the valleys. They used every part of the buffalo. The meat was a main source of food. They cooked it over an open fire with vegetables such as corn. To make it last longer, they dried it in the sun and made jerky.

The Shoshone lived in villages, like the Utes, Paiutes, and Goshutes.



Shoshone Indians pose for a picture. What clues tell you this occurred after contact with non-Indians?



The tribe was divided into smaller groups called bands.

The Shoshone built two types of homes. One type was a shade house. They placed green leafy branches over a framework of wooden poles. They used willows, quaking aspen branches, reeds, and tall grasses to make them.

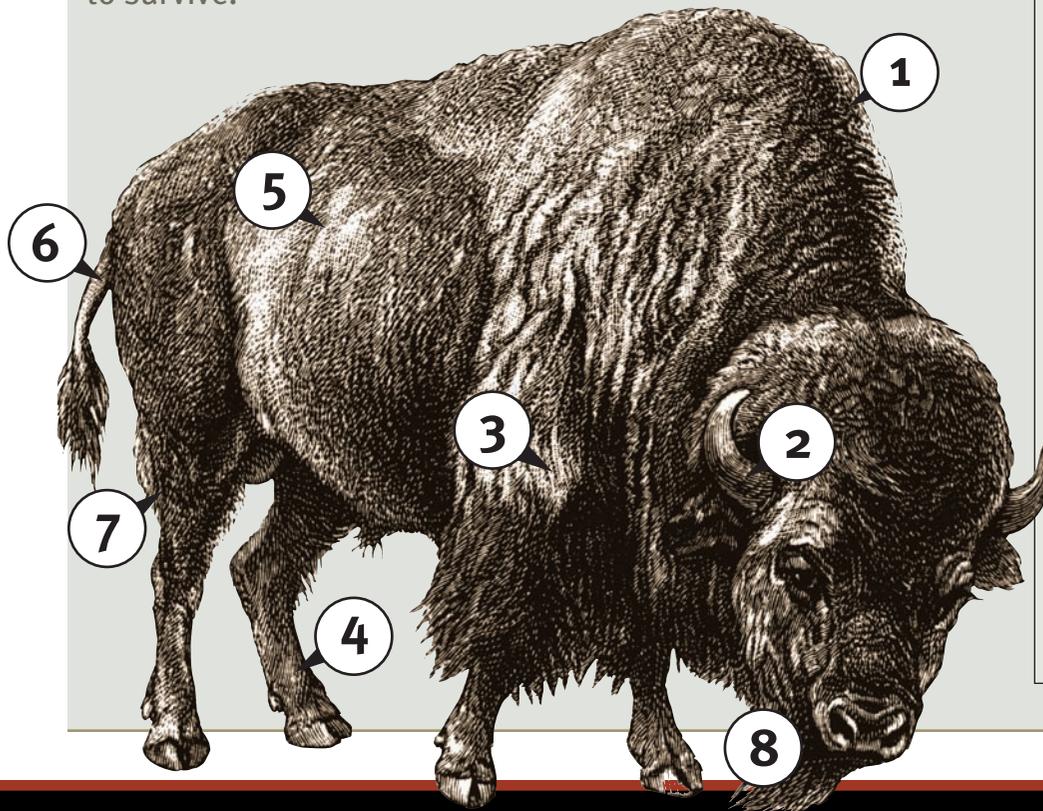
The Shoshone also built *tipis* [TEE pee]. They made a frame of wooden poles and then stretched buffalo hides around it. The Shosone were known for their tipis.



Shoshone tipis stand side by side. How many do you see in the distance? Why do you think they were close together?

Making Things from Buffalo

The buffalo gave the people almost everything they needed to survive.



Parts and Uses

1. Hides and furs were used for robes, blankets, tipi covers, rugs, and shields.
2. Horns were used for spoons and headdresses.
3. Hair was used for rope.
4. Bones were used for arrowheads and sewing needles.
5. Meat and bone were eaten.
6. Tails were used as flyswatters.
7. Sinews were used for thread and twine.
8. Tongues were made into brushes.

UTES



Utah is named after the Ute Indians. The name comes from a word the Spanish used when they met the Utes. The Utes called themselves by a different name—Nooch.

The Utes moved with the seasons. In the summer, they lived in tipis in the cool mountains. They hunted animals and fished in the lakes. They gathered berries, nuts, seeds, and plants. They made a kind of granola bar by mixing seeds and berries with animal fat and dried meat.

When winter came, they traveled to the warmer valleys and deserts. They made shelters out of brush, grass, and willows. One family might build several brush shelters in one year. They left them behind as they moved on. Each group went to the same areas year after year.

In warm weather, Ute men wore breechcloths. Women wore skirts made of shredded bark or leather. They wove reeds into strong sandals. In winter, women wore long dresses and leggings made of buffalo skins. Men wore shirts and leggings. Both men and women wore moccasins.

Buffalo were just as important to Utes as they were to the Shoshone. Utes hunted buffalo, antelope, deer, and other animals. They hunted with bows and arrows, spears, clubs, and knives.

Skilled Horsemen and Basket-Makers

The Utes used horses to hunt, travel, and carry heavy loads. They were the first tribe in Utah to get horses. They got them by trading with the Spanish. The Utes became very skilled horsemen.

Ute women were often leaders among their people. One explorer said a Ute woman named Chipeta “exerts great influence and is much revered [looked up to with respect].” Women also made beautiful baskets. The White Mesa Utes were known for their baskets.



Utes were skilled at tanning animal hides. Tanning made the hides softer, like the top part of these mocassins. For the soles, they used rawhide. Rawhide was thicker and tougher than tanned leather.

The Horse

For a long time, people traveled everywhere on foot. There were no horses in North America. Then Spanish explorers brought them on ships. As the Spanish explored the Southwest, more and more Indians saw the horses. They traded for them and led them home.

Horses changed the Indians' way of life. At first, the horses were used as pack animals. They could carry more than dogs could. Later, the people started to ride them. Then they could travel over larger areas. They could ride horses to hunt buffalo. They could get closer to the buffalo and chase them farther. Also, warriors could ride horses into battle.

Many groups went back to being mostly hunters. Crops might do better or worse from one year to the next. But if you had a horse, hunting was a sure way to get food. The Shoshone, Utes, and Navajos used horses for hunting, moving about, and carrying heavy loads.



The Tipi

Tipis were perfect for people on the move. They were easy to take down, move, and put up again. The Utes and Shoshones made tipis.

Women usually had the job of making and caring for the tipis. They made a frame from the wooden poles. They tied the tops of the poles together. Then they spread out the bottoms of the poles to form a cone shape. After that, they stretched animal hides they had sewn together over the poles.

People had fires inside the tipi for cooking, warmth, and light. They left the hides open at the top so smoke from the fire could come out. Inside they hung clothing, medicine bags, and shields. Often they decorated the outside of the tipi with designs and drawings of birds and animals. Some were decorated to tell the story of the tribe.

When people were ready to move, they packed up the tipi. They used its poles to make a travois. This was a carrier that the horses pulled along behind them.



GOSHUTES

The Goshutes' name for themselves was Kuttuhsippeh. It meant "People of the Dry Earth." They lived in the hot, dry Great Salt Lake Desert.

The Goshutes did not settle in one place and raise their food. They traveled the desert and nearby mountains searching for plants and animals to eat. There were a few small creeks where they could catch fish and water birds.

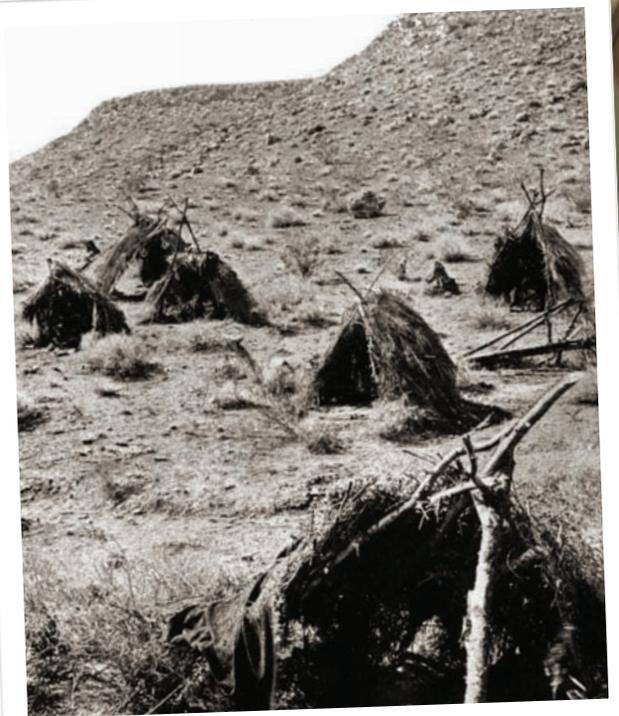
Finding Food in the Desert

The Goshutes had an amazing knowledge of where to find food in the desert. In the spring, they ate the new green plants as greens. In the summer, they collected seeds and fruits in the valleys and flatlands. By the end of summer, roots and tubers were ready to eat. In the fall, they moved to the mountains to harvest pine nuts. These are delicious nuts inside the cones of pinyon pine trees. They stored what they could for winter.

Plant Experts

The Goshutes could not have lived without plants. They knew that rabbit brush stems made good arrows. The leaves helped treat colds and fevers. Yucca roots were crushed and eaten raw or roasted. The wood from a willow could be chewed to stop pain.

Plants and animals also provided clothing. In the hot summer, the people did not need to wear many clothes. Men wore a breechcloth. Women wore aprons or grass skirts. They used twigs to make sun shades for their heads. In winter, the families had rabbit-skin blankets to help them keep warm.



Goshutes and Paiutes built wickiups like these. Wickiups gave them shade and a place to sleep. Most of the daily activity took place outside.

PAIUTES

“When the pines sing, we are glad. Our children play in the warm sand; we hear them sing and we are glad. We do not want others’ good land; we want our rocks and the great mountains where our fathers lived.”

—a Paiute father, quoted in
The Exploration of the Colorado River and Its Canyons

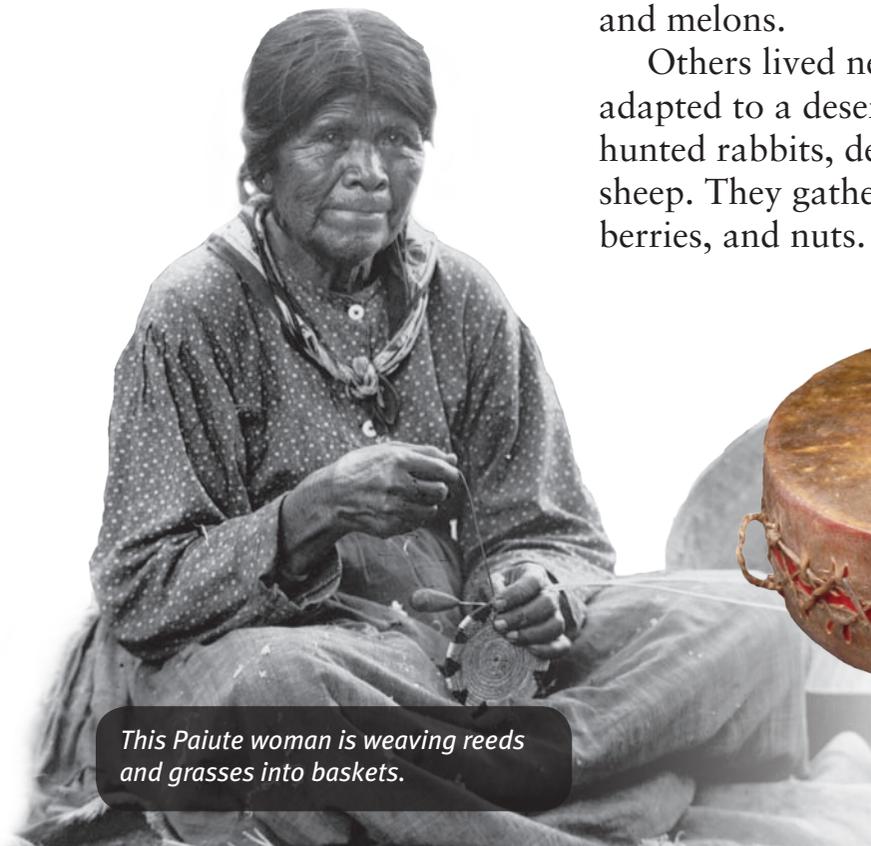
The Paiutes called themselves Nuwuvi. They moved about to find food and shelter. In the winter, the bands traveled to the warmer deserts and valleys. In the summer, they lived in the cool mountains.

The Paiutes made **wickiups** out of branches, juniper bark, and rushes. Later, they began to use canvas or animal skins. A family might build several wickiups. They might build one where they gathered seeds in July and another for gathering wild berries in the fall. They might build one at their fishing camp in winter and another in a pine forest.

Adapting to the Desert

Some of the Paiutes farmed. They used water from the Virgin River to irrigate corn, squash, beans, sunflowers, wheat, and melons.

Others lived near springs. They adapted to a desert environment. They hunted rabbits, deer, and mountain sheep. They gathered seeds, roots, berries, and nuts.



This Paiute woman is weaving reeds and grasses into baskets.



Paiute drum





*Explorers who went west wanted to take pictures of the native people. This photographer even provided costumes for the Indinas. **Why do you think he might do this?***

Paiutes knew which plants were poisonous and which were good to eat. They knew which roots and bulbs to dig in spring and which seeds and berries ripened in summer. Like other Indians, Paiutes also used plants for medicine.

In the summer, men wore breechcloths, and women wore skirts. Women also wore aprons made from plant fibers and sometimes sandals. In the winter, everyone wore shirts and moccasins. They used blankets made of soft rabbit skins.

Cradleboards

Paiutes were known for the cradleboards they made. Cradleboards were used to carry babies. A mother put her baby in the cradleboard and wore it on her back. When she stopped to work or rest, she might lean the cradleboard against a log or sturdy tree.



In the fall, pine nuts were ready to eat. The women ground the nuts and seeds into flour. They boiled the flour to make porridge or baked it into cakes. This made the seeds easier to digest.

◀ *A Paiute cradleboard kept a baby snug against its mother's back. **What do you think this cradleboard was made of?***

NAVAJOS

“The whole philosophy of Navajo culture is one of beauty and harmony. That is what I am doing with my weaving. I am creating Navajo beauty from Navajo materials. Everything you see has come from Mother Earth, from the wool yarn to the dye from plants that grow around us—everything.”

—Susie Yazzi, Navajo

The Navajos called themselves Diné. They lived in one area for most of their lives. The tribe was divided into family **clans**. In a clan were fathers, mothers, children, grandparents, aunts, uncles, and cousins.

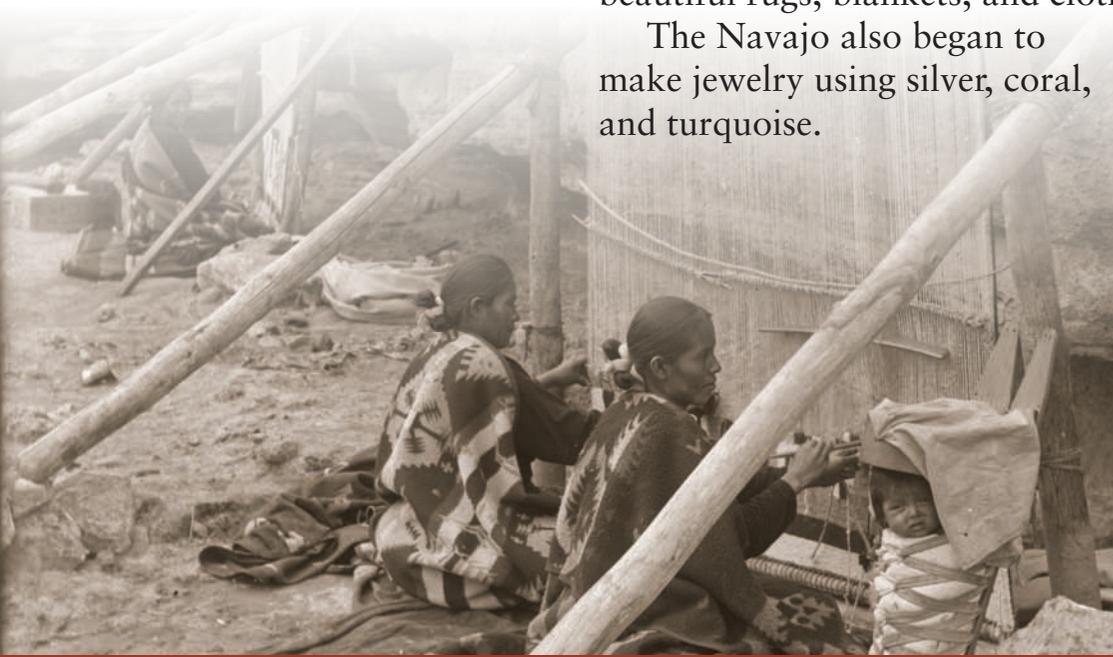
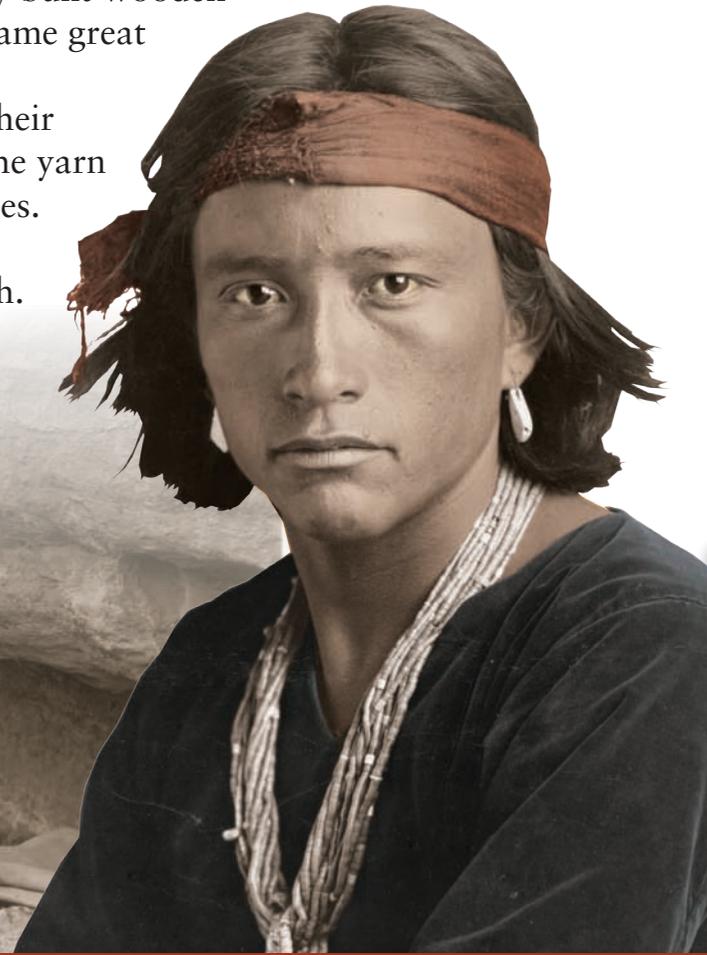
The Navajos lived in a dry region. Some clans irrigated and farmed. Corn was particularly important. Changing Woman (nature) gave instructions about how it should be raised and used. The Navajos also hunted a little. They used horses to hunt and carry loads.

Shepherders and Weavers

The Navajos raised sheep and goats. They got these animals by trading with the Spanish. They built wooden corrals for the animals. They became great shepherders.

Navajos used the wool from their sheep to make yarn. They dyed the yarn with colors from plants and berries. Then they wove the yarn into beautiful rugs, blankets, and cloth.

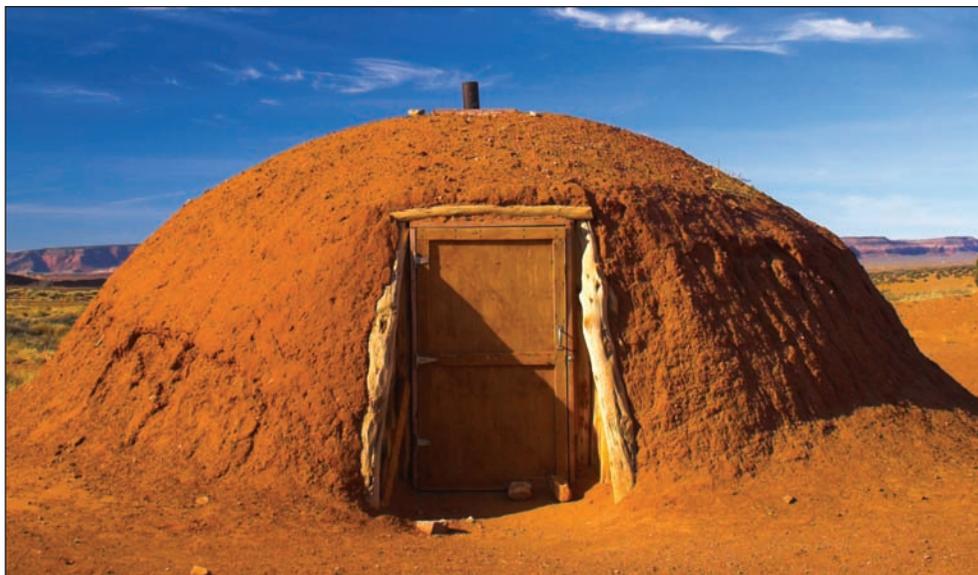
The Navajo also began to make jewelry using silver, coral, and turquoise.



Hogans

A Navajo family built a *hogan* to live in. It was meant to be filled with happiness. While the people were building it, they sang songs. The hogan stood for their spiritual connection to the Earth. Its door always faced east to meet the rising sun.

The people placed their hogans far apart from each other, not in villages. Today, most Navajos live in modern homes, but many still build hogans. They use them for family ceremonies.



The Navajo learned basket-making from the Utes. Then they made it into their own beautiful art form. What pictures are woven into this Navajo basket?

Hogans were made of logs and covered with brush, bark, and mud. The mud gave protection from the cold and heat.

LESSON 3 What Did You Learn?

Places to Locate

Great Salt Lake Desert
the Southwest
Virgin River

People to Know

Goshutes
Navajos
Paiutes
Shoshones
Utes

Events to Remember

1100s: Goshute, Paiute, Shoshone, and Ute people live here.
1600s: Navajo people move into what is now Utah.

Lesson Review Activity

Create a chart that lists important details about each of the groups from People to Know. You may choose to draw important details.

Key Ideas

- American Indians lived in harmony with nature.
- Newcomers brought changes to the Indians' way of life.
- Today, Utah's Indians work to keep their cultures and traditions alive.

Key Terms

descendant
 harmony
 heritage
 legend
 preserve
 respect
 traditional



Become a Better Reader

Use Questioning to Help You
 Remember What You Read

Many stories include the coyote and other animals who shared the land.

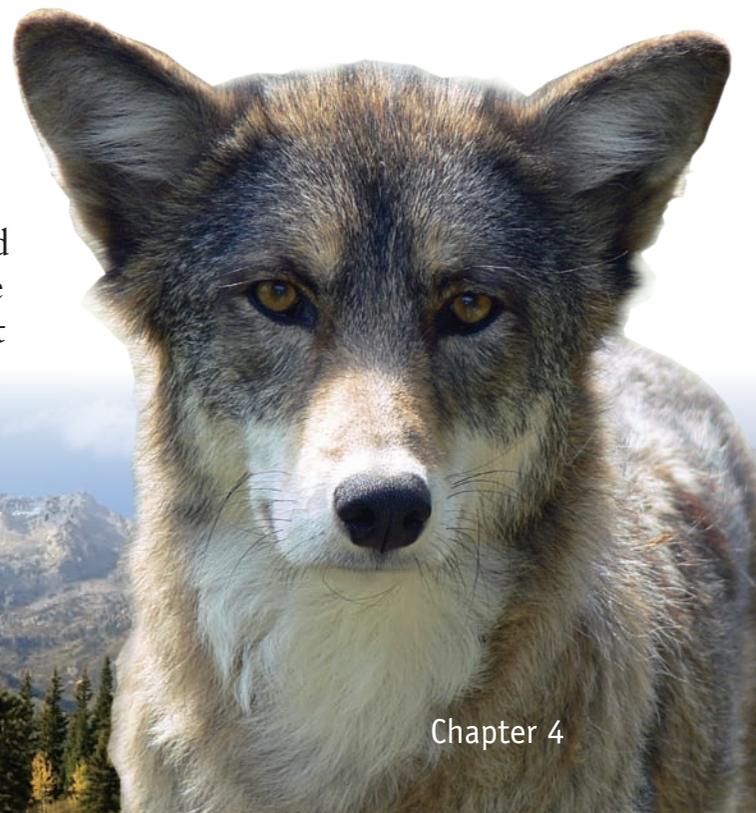
Living in Harmony with Nature

Utah's Indian tribes were different in some ways, but they also had many things in common. They still do today. American Indians lived close to nature. They knew all about the land. They believed life was given to all things. The Earth should be treated with *respect*, or high regard. Every part of it was sacred. The ground under their feet was more than just grass, rock, and dirt. The sun in the sky was more than just a ball of fire. It was like a father because it gave warmth and heat. The Earth was like a mother because it fed them. They wanted to see and feel and touch the earth every day.

Sharing the Land

American Indians believed the Great Spirit made the Earth for the people. Everything on it was given to all. The land they hunted and farmed, and all the rivers and lakes they fished, belonged to everyone in the tribe. They shared with their tribe when others were in need.

They knew they also shared the land with animals. They did not step on a snake's tracks in the sand. They did not disturb a fox's den or push a lizard out of the path. They said the land belonged to the spider and the ant and the deer the same as it does to the people. They lived in *harmony*, or agreement, with nature.





This Navajo man is making a sand painting. It is more than just art. It is holy. Sand paintings are for healing or religious acts. The colors stand for different things. They connect the past, present, and future of the people.

A Spiritual People

Like all people, American Indians had—and still have—beliefs about how life began. They have beliefs about what happens to us after we die. There are rules about how to treat one another—not just people, but plants and animals, too.

The people understand that they are one small piece of a big puzzle. Without one piece, the puzzle is never complete. If one piece is in the wrong place, the other pieces will not fit.

Some groups believe in one Great Spirit, or god. Its power is present in all things, especially in nature. Other Indian peoples believe in many gods or spirits.

The people have ways of saying thank you every day. When men kill a buffalo, they thank the animal for giving its life. Sometimes a whole group comes together to sing and pray. Sometimes just two or three people do. Sometimes an older person prays for all of them.

The moon will be created. They say he is planning it.

Its face will be white. They say he is planning it.

Its chin will be yellow. They say he is planning it.

Its horns will be white. They say he is planning it.

—Navajo Song of the Moon Creation

Songs, Dances, and Ceremonies

American Indians mark each new season with *ceremonies*. They feast, sing, and dance. There is magic in singing and dancing. There is power in the music. They sing songs to protect hunters and make children grow strong and healthy. They sing songs to make the corn grow. They dance and chant to bring rain and make night winds blow.

*Nicely, nicely, away in the east,
The rain clouds care
For the little corn plants
As a mother cares for her baby.*

— Navajo Corn Ceremony

Silence is also important to American Indians. Talking never starts at once or in a hurried manner. No one is quick with a question. First there is a pause. This gives time for thought. This is the respectful, polite way of starting a conversation with someone.

The Bear Dance

The Bear Dance is still important among Utes today. In the spring, when bears wake up from their long winter sleep, the people gather for the Bear Dance.

The Bear Dance started with the story of a young hunter. He found a bear dancing in front of its den. The bear told the hunter that his people should not hunt bears. It taught the hunter its dance and song. It said the people should perform the Bear Dance. If the people did as they were told, they would gain power and be good hunters.

Every spring since then, the Utes have gathered for the Bear Dance. The celebration lasts for several days and ends with a feast.

Some Utes believed their ancestors were bears. The bears of the present came from the Utes of the past.



Stories and Legends

American Indian groups had spoken languages, but they did not write them down. Stories taught the history of the clan or tribe. Some stories explained how things in nature came to be. These stories are called **legends**. Legends answer questions about nature, such as why the owl stays up at night or how the land was created. One Goshute story took more than six hours to tell.

Stories and legends were told out loud, from memory. They were passed on through families, all the way to modern times.

Memory was not the only way to preserve history. Rock art also told important stories. Sometimes the people decorated animal hides and rolled them up like scrolls. They decorated tipis with symbols and pictures.

Why the Year Has 12 Months

It is winter, and you are tired of being inside. Your grandmother puts a few more sticks on the fire. She tells you and your brothers and sisters to come and sit around the fire. She begins to tell you a story. You listen closely. Someday you will tell this story to your own children.

Coyote and a large bird with 12 feathers in its tail were having an argument. They could not agree on how many months there should be in the year.

Coyote said there should be as many months as there were hairs in his coat. The large bird, which was probably an eagle, said there should be as many months in the year as there were feathers in his tail.

After much talking, the bird ended it. He said there would be as many months as there were feathers in his tail unless Coyote could catch him. Then the bird flew away. Because Coyote could not fly, he could not catch the bird. That is why there have been, to this day, 12 months in the year.

— adapted from a Goshute legend told by William Palmer in *Why the North Star Stands Still and Other Indian Legends*



“We do not want riches. But we do want to train our children right. We want peace and love.” **What does this Ute saying tell us about the role of women? Compare it to the picture as you think of an answer.**



Families

Families were important to American Indians. The family was at the center of their lives. When Navajos met new people, they first said their own names. Then they talked about their parents and grandparents. That way they always remembered who they were and where they came from.

Navajos often still do this today. LeNora Begay lives in Salt Lake City. When she meets a new person, she says, “My name is LeNora Begay. My mother’s clan is the Red Running into Water People. My father’s clan is the Bitter Water People. The Tangle People and the Towering House People are my grandparents.”

American Indians valued older men and women and always showed respect. They knew they had experience and wisdom. The elders (older people) were first to be served at meals. They were seated in honored spots. They played an important role in raising children.



White settlers brought many changes. The way they hunted buffalo changed the way the Indians fed themselves. What other changes do you predict will happen?

Change on the Way

It seemed like life would go on like this forever. But a big change was coming. In the 1700s, explorers and traders began coming to the land we call Utah.

Before long, settlers came. They were not just traveling through. They wanted to live here. They had very different ideas about the land. They had different ways of life.

This soon meant hard times for the Indians. Some died of new illnesses brought by the white people. They were forced to move off their lands. The circle of life that held them together began to come undone.

How would these different groups change each other? What would happen to the Indians' ways of life? We will begin to talk about this in the next chapter.

Indian Nations Today

Today, the five tribes are recognized by the U.S. government. They have their own governments and leaders. Tribal governments can make their own laws. For example, the Navajo Tribal Council decides what is best for the Navajo people. The Ute Business Committee runs timber, irrigation, and ranching projects on Ute lands. We will learn about tribal governments in Chapter 11.

This is the official seal of the Navajo nation. It was adopted in 1952. What symbols do you see on the seal? What might these symbols represent?



Many Contributions

American Indians have contributed, or given, much to the culture of Utah. We celebrate these contributions at festivals and powwows each year. At Liberty Park in Salt Lake City, several tribes share their culture at a powwow. They dress in regalia (traditional dress). They perform dances and play music. Children practice the dances to perform. These events bring Indians together to celebrate their cultural **heritage**. Heritage is all the traditions that are passed down.

Keeping a Way of Life

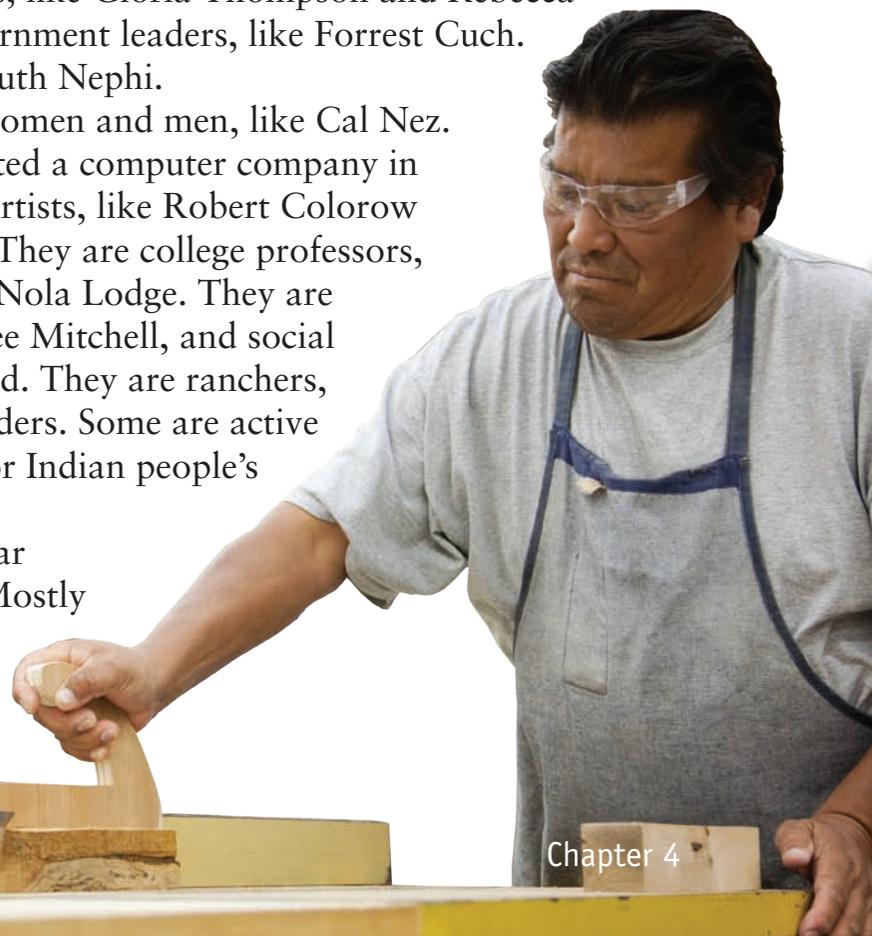
Indian men, women, and children are proud of their history. They work to **preserve**, or keep alive, their languages and cultures. They collect legends and write them down. Many have joined together to create new Indian communities. They share what they know with others. They work with the government to protect important Indian sites.

Many Jobs

American Indians go to school and work hard. They are teachers and principals, like Gloria Thompson and Rebecca Benally. They are government leaders, like Forrest Cuch. They are nurses like Ruth Nephi.

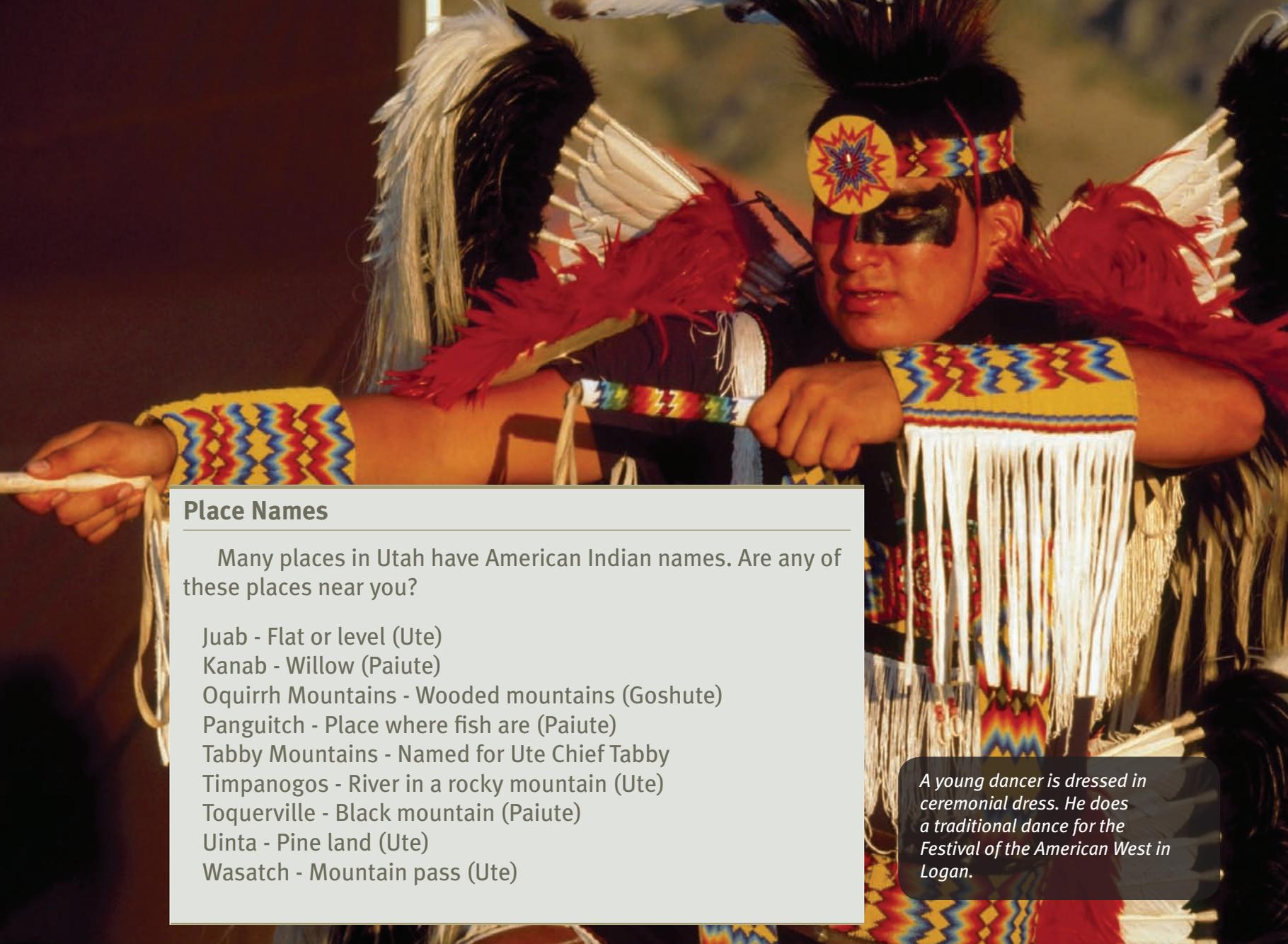
They are businesswomen and men, like Cal Nez. Travis Parashonts started a computer company in Cedar City. They are artists, like Robert Colorow and Clifford Duncan. They are college professors, like Nathan Cole and Nola Lodge. They are carpenters, like Katchee Mitchell, and social workers, like Dena Ned. They are ranchers, farmers, and tribal leaders. Some are active in groups that work for Indian people's rights.

Sometimes they wear **traditional** clothing. Mostly they dress like anyone else who does the jobs they do.



“Once we discover that we truly are brothers and sisters—that the world is one community for all—we can begin to discover our true essence, our beauty, and what we... truly have to offer... We continue to exist. We continue to live as a people with a distinct and beautiful culture, worldview, and way of life.”

—Forrest Cuch,
Division of Indian Affairs



Place Names

Many places in Utah have American Indian names. Are any of these places near you?

- Juab - Flat or level (Ute)
- Kanab - Willow (Paiute)
- Oquirrh Mountains - Wooded mountains (Goshute)
- Panguitch - Place where fish are (Paiute)
- Tabby Mountains - Named for Ute Chief Tabby
- Timpanogos - River in a rocky mountain (Ute)
- Toquerville - Black mountain (Paiute)
- Uinta - Pine land (Ute)
- Wasatch - Mountain pass (Ute)

A young dancer is dressed in ceremonial dress. He does a traditional dance for the Festival of the American West in Logan.

LESSON 4 What Did You Learn?

People to Know

Goshutes
Navajos
Paiutes
Shoshones
Utes

Events to Remember

1700s: Explorers and trades came to Utah. They brought many changes.
Much later, the U.S. government recognized the five tribes.

Lesson Review Activity

Much like American Indians, we all have a culture that has been passed down to us. Think about important places, people, and events that are important to your family's culture. Write them down and share them with a partner.



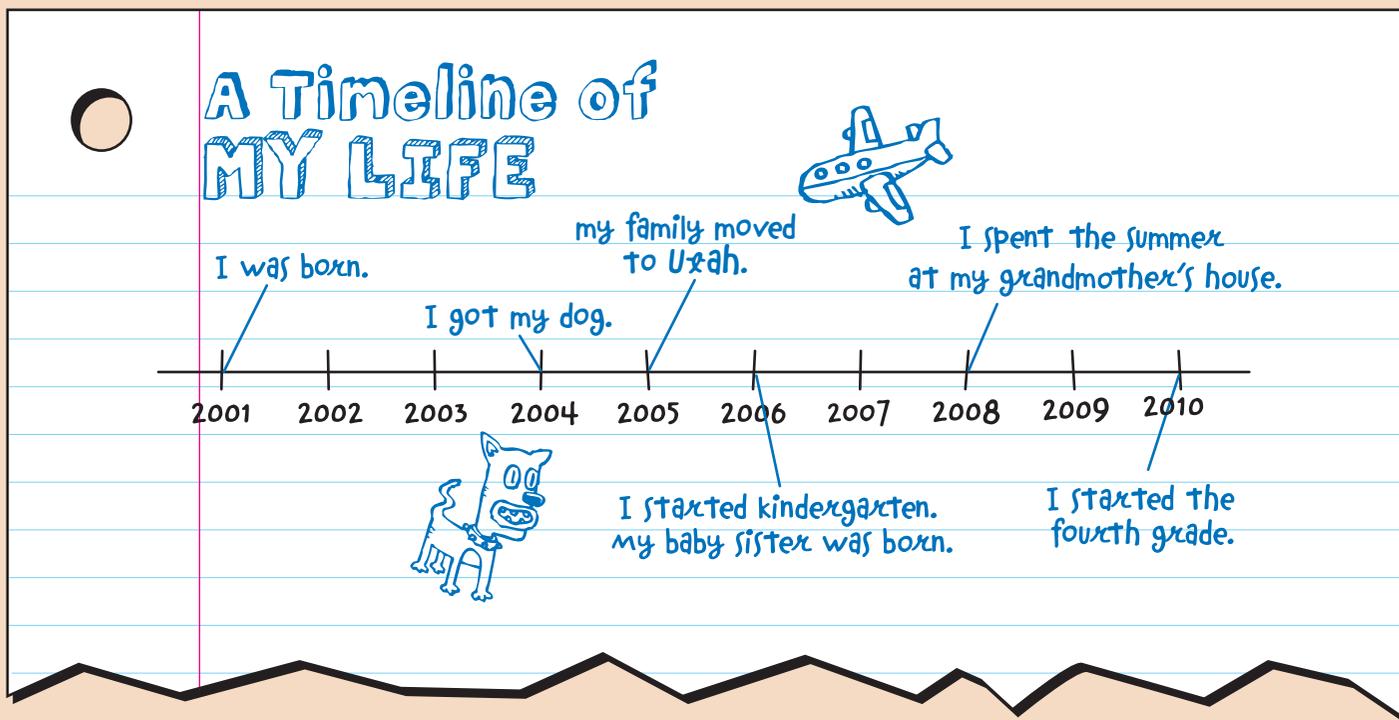
UTAH Social Studies Skills

Read and Create a Timeline

Timelines show important events that occurred during a certain time period. We read a timeline from left to right. Events that happened first are on the left.

Marcus, a fourth-grader, created this timeline about his own life. Notice that not every event in Marcus's life is included on his timeline. He included events he thought were the most important. Use the timeline to answer the questions.

1. What year was Marcus's baby sister born? How old was Marcus when she was born?
2. What else happened to Marcus the year his sister was born?
3. How many years does Marcus's timeline show?
4. Do you think Marcus went to first, second, or third grade? Why do you think he did not include those grades on his timeline?



Make a timeline of your own life. Decide what year to start and end your timeline. Make sure your timeline shows equal amounts of time in between each mark. Choose 10 of the most important events in your life. Put the events in the right order. You may want to include pictures on your timeline.

Chapter Review 4



Become a Better Reader

Ask Questions

Good readers take time to stop and ask questions while they read. There are different kinds of questions to ask, and for different purposes.

Choose a book you are currently reading. You may choose your language arts book or a book from the library. While reading, stop now and then to ask questions about the text. Then label the questions as thick or thin. Share your questions and answers with a classmate. Write a paragraph about how questioning helped you understand what you read.



Technology Tie-In

Create a Presentation

Choose one of the groups of people discussed in the chapter. Create a presentation about the group using PowerPoint or a program like it. You should create at least three slides: one with a bulleted list of important facts about the group, another with images found online that represent the group, and a final slide listing the sources where you found your information.

Once you have created your presentation, bring it to school to share with the class.

Review What You Read

Lesson 1

1. Why do we learn about history?
2. In what types of things can we find history?
3. How do archaeologists help us learn about the past?
4. What is the difference between a primary and a secondary source?

Lesson 2

5. How do we learn about the first people to live in Utah?
6. How were Ancestral Puebloans different from groups that came before them?
7. List three interesting facts about the Fremont people.

Lesson 3

8. List the five historic tribes of Utah.
9. Why did each of the historic groups live differently?
10. Give two interesting details about each of the groups.

Lesson 4

11. How do American Indians view nature?
12. What changes came to American Indians as a result of newcomers?
13. How do American Indians keep their culture alive today?